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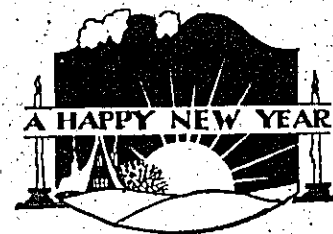
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NAZARENE PUBLISHING HOUSE
2923 Troost Ave, Box 527, Kansas City 10, Mo.



January - February
1945

The Preacher Magazine

The Preacher's Magazine

Volume 20
Number 1
January-February, 1945

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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: \$1.00 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.

Managing Editor's MESSAGE

ONE of the most profitable exercises a preacher can engage in is to take a healthy look at himself, at his preaching and at his attitude toward his work. There is no more appropriate time to do this than at the beginning of a new year. Then, profiting by what such an examination may reveal, begin to make more symmetrical progress during the coming year.

Take a look at yourself at the close of 1944. What has this year meant to you? What has been your spiritual status during the year? Are there definite signs of spiritual progress? Do you have more of a Christlike spirit? an increased relish for devotional exercises? a greater concern for the salvation of people?

What about your preaching? Look over your whole year's preaching program. What themes have you neglected that should be stressed? In the light of your preaching program of 1944, what themes and messages should be brought to your congregation during 1945 in order to bring to them a more balanced ministry? Because of your experience during 1944, wouldn't you assume that your congregation might expect from you a little more improved ministry in the new year—improvement in your manner of presenting the gospel, in the organization of your thought and in the type of message given.

Take a look at your attitude toward your work. This is where a lot of good men fail. They do not keep the proper attitude toward their work; preaching loses its romance and they assume lordship over God's heritage. You can't do that and be a successful minister of Jesus Christ.

D. SHELBY CORLETT,
Managing Editor.

The Preacher's Magazine

What Was Your Object?

J. B. Chapman, Editor

THE story is told that a minister's invalid wife used to ask her husband about his subject upon his return from his morning service. He became accustomed to this and was always well prepared to answer. But one day the woman of weak body but strong faith asked, "What was your object in the sermon today?" That was a vulnerable spot, for the preacher had not had a clearly defined object. He had a subject, and he preached on the subject; but he did not have any particular object, and of course one cannot reach an object if in truth he does not have one.

No doubt many of you have been thinking of a preaching plan for 1945, or at least for some part of it. There are not many preachers, especially pastors, who can go along in disconnected sermon making. What you say next Sunday is and should be connected with what you said last Sunday, and it should be related to what you will say the Sunday following. And I do not mean this too literally. A church should have a balanced and rounded ministry both as to material and as to activity. A pastor should preach on missions. In most churches he should preach on this subject once each quarter. And if he is going to preach four sermons on missions in 1945 to the same crowd of people, he should have in mind all those sermons when he prepares the first one. And there should be a relation among all these sermons; although one should not be simply a repetition of the others. But it would be a mistake for a pastor to preach on missions every time he preaches this year. And this is but an illustration. The same idea should apply to preaching on tithing, testimony, church attendance and family and secret devotion. It should apply to evangelistic themes, to holiness and to prophecy.

There is a question about the advisability of announcing a series of sermons. One of the weaknesses of this plan arises from the fact that people who are not impressed by the first or any of the subsequent sermons of the announced series may find it

convenient not to come back until the series is over. But there may be a series arrangement in the preacher's mind and heart without the announcements showing it.

On the closing night of a revival in which I had served as evangelist, the pastor announced that on the following Sunday night he would preach the first of a series of six sermons on Jonah. The layman who took me to the late train said, "You should feel sorry for us. By the end of another six weeks we will be well informed on whales. We will know much about their size, their habits of life, and their history in the world. We will also know much about the pedigree and biography of Jonah. But at the end of the time we shall be a very thin and worn and hungry people." Here was an announcement of a series, coupled with knowledge of the preacher's method, that did the opposite of what was hoped for.

Speaking of the prospective year, let us ask ourselves what our object is. I believe that our first object, as indicated by the words of the Master himself, should be to "Feed my sheep." That is, the first object should be to build a people who are spiritually strong. This is as fundamental in the conduct of a successful church as care for the team is to the farmer who would make a crop. You just cannot reach your other objectives in the program if you do not have a church that is united, spiritual and aggressive. It is easier to state this point in the objective than to say just how it can be brought about. But in so far as preaching can do it, we know that it demands positive, constructive and well-proportioned preaching. If the preacher gets a grudge and takes it out on the people, he will be awarded with a divided, critical and nonspiritual church. In yesterday's mail there was a letter from a layman who said, "We are afraid to make suggestions to our pastor, lest he take us for the subject of his sermons." It is a dreadful thing when a preacher gets it into his head that in order to be true he has to "skin the people." Bud Robinson

said he used to do that, but one day he looked about for a sale for his pelts and found that human hides are not quoted on the market at all. He said he quit skinning after that.

But the people must not be simply an encouraged people, they must be also an intelligent people. This requires a rounded content in the preacher's material. The preacher must avoid being a one-subject man—a "fiddler on one string," some have called it. Perhaps you prefer to preach on certain subjects, and there is a temptation to use those subjects to the exclusion of others. But do not yield to that temptation. You will become shrunken yourself if you preach just what you enjoy preaching. Let the Word of God and the needs of the people, rather than your own pleasure, be your guide. Give the people the full gospel. Preach on great themes, but allow these great themes to cover the minor subjects as well.

And do not forget that you are a leader of the people's devotions, as well as a leader of their thinking. Preach on giving. Preach on prayer. Preach on regularity in Christian duty. Preach on patience. Preach on kindness. Preach on hospitality. Exemplify what you preach. Commend the examples that you see and know. Give good place for the expressional life of the people. Do not try to do everything yourself. Make your church the people's church. Encourage spontaneity and initiative among the members. Have a truly active church.

And of course your objective will include a soul saving revival. Some churches attempt too many special meetings. Special meetings lose their advantage when they become the usual. One or two special meetings well-planned and well-advertised are better for the year's program than too many nominal "revivals." And one real revival that revives is worth any number of "protracted meetings" that do not result in revival.

And besides bringing on the "break," the objective should be to make the revival last as long as possible. That is, the special meeting should prove its genuineness by being visible in the results of the regular evangelistic meetings in the days and weeks that follow.

I used to know an evangelist who regularly preached on "The Sin Against the Holy Ghost" on the last night of his meeting. By intimation, and almost in words,

he left the impression that those that did not get in that night would never get in at all. Pastors complained that his meetings paralyzed their regular meetings and made for an ebb tide that frequently went lower than the one that existed before the special meeting was held. It should be the business of the evangelist to leave the church and the pastor in position to go on with the work after his departure. Evangelists who do not do this are of doubtful service anywhere.

A London minister once said to Spurgeon, "I believe in saving souls as much as you do. How is it that you have conversions in practically all your services, while I never have any conversions in my regular meetings?" To this Spurgeon replied, "Perhaps it is because you do not expect conversions. I expect them. We pray for them, plan for them, expect them, and have them." Expect conversions this year. Let the objective of the year include the conversion of souls. It will help the average church and preacher to set prayerful goals. How many souls do you think God wants to give you this year?



Windows To Let in the Light

By THE EDITOR

THE subject, of course, is illustrations. A critic objected to the preacher's stories on the ground that "straight Bible preaching" is more substantial. The preacher replied that solid masonry is more substantial than walls composed partly of windows, but even so, most people prefer the weaker walls to a house that is totally dark.

Of course illustrations can be overdone, just as practically any form of presenting truth can be overdone. But I have never heard many preachers who can hold the continued interests of their listeners to heavy arguments unadorned with lighter matter. And if we go out in search of examples, the Master himself is quite sufficient; for He was the master story teller, and the artist of the parable.

The history of preaching reveals that at certain periods illustrations were ruled out, and that other periods they were used to excess. There were even periods when

preachers used too little care in their choice of illustrative material, and hence sometimes used questionable matter and material that destroyed the purpose. These facts remind us that there is need for discrimination.

It has often been remarked that the sermons of John Wesley, while useful as theses on doctrine, have no large appeal to the little interested. Now it is explained to us that these printed sermons are epitomes of the arguments used, and that in the interest of economy of space, the illustrative material was left out of the copies submitted to the press. This robs us of data necessary to make an intelligent study of the pulpit power of this master preacher. Perhaps the omitted portions were the parts that held the masses and gave the opportunity for the enforcement of the heavy teaching content.

After making due allowance for the need of care in selection, and the necessity of guarding against excesses, I think we will find that the skillful use of illustrations is as essential to effective preaching as the insertion of windows in the walls of the house is for the comfort of the inmates of the home or office. In either case, there should be windows to let in the light.

And with the cautions mentioned in mind, we hazard a few suggestions regarding the choice and use of illustrations in preaching:

1. Books of illustrations are not of much use to the preacher, for what one preacher finds adaptable most other preachers will find either extravagant or tame.

2. The best source of illustrations is one's own life and experience. Indeed there is a sense in which the gospel must become a personal gospel before the preacher can preach it by any means.

3. Incidents and experiences must be interesting, but they need not be spectacular. In fact, one's stories are better for seeming to be the common experience of many than the unusual experience of the few. Often when the preacher has told a story of his own individual life, a person whom he never saw or heard of before will approach to say, "I was greatly helped by the story of your experience today, for I have had an experience almost like it." This is really the highest compliment the preacher can receive; for it proves that his story went home. If the story is of such an unusual nature

as to strain the credulity of the listeners, the story is likely to overshadow the truth to be illustrated. Then the listener is likely to ask for the sequel. "What happened after that?" This is not real compliment, for it indicates that the story, rather than the truth to be enforced, secured the limelight.

4. Absurdities should be avoided, but when they are approached, they should always be in the nature of reflection on the preacher himself, and not on someone else involved in the story. Even in stories characters tend to become real people, and if you represent yourself as taking advantage of another or as outwitting him too completely, many listeners will instinctively take up for your victim and accept prejudice against both you and your thesis. In a popular cartoon some years ago there was a character named Mary Gold. She lay sick for days. The public became greatly interested in her, and being an ideal girl, people were concerned for her recovery. And when the cartoonist let Mary die, thousands of people cancelled their subscriptions to the newspapers involved as a protest against the author's heartlessness.

5. Illustrations that teach religion or morality within themselves are to be preferred. For this reason the biographies of saintly people and one's own religious experience are most useful of all material.

6. Only so much of the story as is necessary to illustrate the point in mind should be related. Necessity for relating all details is the mark of an untrained mind. Illiterate people make full use of chronology, but the trained thinker follows his subject and majors on his purpose. Unless the weather has something to do with the story it is not necessary to mention it—there is some kind of weather any day you can mention. Ability to stop when the purpose is reached is an art. Do not follow the subjects of your illustration beyond the place where they serve your purpose.

7. Do not multiply illustrations on the same point. One good illustration is better than more, and if it is not good it is just not good, no matter how many of such you use they are still not good. It is bad for the reputation when one comes to be known as "A story-telling preacher," meaning that he overillustrates.

(Continued on page eight)

Word Pictures from Colossians

Olive M. Winchester

Christ Revealing the Father

Who is the image of the invisible God, the firstborn of every creature (Col. 1:15). For it pleased the Father that in him should all fulness dwell (Col. 1:19).

INTERNED in the prison cells of Rome away from the immediate care of the churches, the apostle turned in his thought and in his writing to contemplate the different phases of theological truths. His earlier epistles dealt mainly with the problems arising in the different communities where he had ministered, but now he thinks upon some of the great facts of redemption, and especially does his mind turn to the person of the Redeemer.

The city of Colossae had not been visited by the apostle, but Epaphras, "a faithful minister of Christ," had labored among the people there, establishing a church, then had visited Paul, giving a report of the work. Here in the valley where this church was located, along with others, there were certain heretical tendencies, and the one prevailing among the Colossians had an element in it that depreciated the person of Christ. Accordingly with the visit of Epaphras who brought the information of this condition, the tendency toward contemplation fixed itself on the person of Christ.

THE IMAGE OF THE INVISIBLE GOD.

In writing to the Colossians, Paul uses various terms to describe Christ in his exaltation. The heretical teachers of this community believed in an elaborate angelology which had a twofold connection, being related both to their cosmological teaching or theory of the universe and to their religion. Consequently, as one writer expresses it, "St. Paul represents the mediatorial function of Christ as twofold; it is exercised in the spiritual creation. In both these spheres His initiative is absolute. His control is universal, His action is complete. By His agency the world of matter was created and is sustained. He is at once the beginning and the end of the material universe. Nor is His office

in the spiritual world less complete. In the Church, as in the universe, He is sole, absolute, supreme; the primary source from which all life proceeds and the ultimate arbiter in whom all feuds are reconciled."

The first expression set forth Christ as "the image of the invisible God." Analyzing the significance of this term we find that it indicates a representation, implying "an archetype of which it is a copy." The fact that an image is a copy may come from natural causes or may be due to imitation, and the word itself does not necessarily imply that the representation is perfect. The context, however, leaves us with no uncertainty in this respect.

The qualifying phrase which modifies the word, image, in the context more specifically defines for it what was the nature of the representation. "Christ was the image of the invisible God!" The Word, whether preincarnate or incarnate, is the revelation of the unseen Father.

Down through the centuries it had been in the thought of the Hebrew that no one could see God and live. If a direct manifestation seemed to have been made, they stood in awe lest the penalty of death should fall upon them. The fact is that all the appearances are generally attributed, in our explanations, to the angel of Jehovah rather than to the first person of the Godhead, and thus we say that such appearances are adumbrations of the incarnation.

Jesus was the revealer of the Father. The Apostle John proclaimed this fact when he said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." So likewise did the Apostle Paul when he stated that Christ was the image of the invisible God.

"THE FIRSTBORN OF EVERY CREATURE" OR "OF ALL CREATION"

The designation "firstborn" seems to have had a twofold parentage as Lightfoot

says. On the one hand it was closely connected with Alexandrian thought where it was allied with teaching regarding the Logos. On the other hand it seems to have been a Messianic title, for it is the word used in Hebrews 1:6 which is translated "first begotten." "Israel is called God's firstborn (Ex. 54:22; Jer. 31:9); hence the term was readily transferred to the Messiah, as the ideal representative of the race," says Abbott. Thus it is that "As the person of Christ was the divine response alike to the philosophical questionings of the Alexandrian Jew and to the patriotic hopes of the Palestinian, these two currents of thought meet in the term, firstborn as applied to our Lord, who is both the true Logos and the true Messiah."

Coming to the term itself and inquiring as to its significance especially in this connection we would note that first it indicates "priority to all creation." It might seem, as would the false teachers of that day have inferred, that the thought embodied was that Christ was one with the created beings yet stood pre-eminent, but a further study of the passage, especially the context, indicates otherwise. The verse continues by saying, "For in him were all things created, in the heavens and in the earth." If Christ had been the first of created beings or simply prior to the creation of the universe, then the expression would have been, "For in him were the others or the remaining created," but this is not the case, the expression is "all things." "Things visible and invisible, whether thrones or lordships, or principalities or powers. All things have been created through him and for him; and he himself is before all and all subsist in him." Everything pertaining to the universe had its origin in and through Christ, whether it might have been laws or entities.

Thus the term "firstborn" implied priority, carrying with it the thought of pre-existence, but it also suggests further relationship, and that is sovereignty, the Son of God, being thus the Creator of all, was the natural Ruler.

But the Apostle Paul goes farther in this connection. As we have said the angelology of the heretical teachers covered not only the material realm, the universe, but also entered into speculations respecting the Church of God. Consequently he states,

"And he himself is the head of the body, the church," adding moreover that all this was to the intent that in all things Christ might have the pre-eminence. As He holds priority and sovereignty over the universe, so does He the Church. "He is its Head, and it is His body. This is His prerogative, because He is the source and the beginning of its life, being the First-born from the dead."

ALL THE FULLNESS DWELLS

If the previous terms in anything seemed to have failed to express the identity of Christ with the Father as coequal, co-eternal and one in being, this one completes the thought. It stands as climactic to the two foregoing designations.

In the elaborate angelology of the Colossian heretics there were beings of various ranks who were designated as thrones, lordships, principalities and powers, the very appellations given in our text. These were considered to be in possession of the divine fullness in varying degrees. Among them was made a place for Christ, but He was only one among the many, and thus was not elevated in rank above them. Describing them Lightfoot says, "These mediatorial beings would retain more or less of the influence of the pleroma, according as they claimed direct parentage from it or traced their descent through successive evolutions. But in all cases this pleroma was distributed, diluted, transformed and darkened by foreign admixture. They were only partial and blurred images, often deceptive caricatures, of their original, broken lights of the great central Light."

Over against such a conception the Apostle sets forth Christ not only as the pleroma or fullness (the term being a technical one which the Gnostics themselves used), but as the one in whom all fullness dwelt. Christ was not a broken or partial light, he shone forth in the full glory of the Father. The divine fullness in Him was not diluted; it subsisted with the complete content of divine being and functions.

Accordingly Christ and Christ alone is the sole Mediator between man and God. There may be angels in the economy of God, in fact the Scriptures teach us there are angels, but they are divine ministrants not mediators between God and man. They perform a watchful service over those who

are heirs of salvation, but they have no mediatorial relationship. Moreover the angels are created beings, but Christ is God, eternal with the Father.

Thus it was that the apostle proclaimed the great fundamental truth regarding the person of Christ; he is God. This passage of scripture stands impregnable as does the Prologue to the Gospel of John expounding this great truth. Men have battered their small crafts of human thought against it and at times it would seem that it would be buried in the quagmire of human reasonings, but forth it comes with more resplendent glory, Christ is God.

As Arius arose in early days seeking to diminish its essential reality by saying that Christ was like God; for a time this concept gained the assent of ecclesiastics, and Athanasius, his opponent, who proclaimed that Christ was identical with God was banished, but yet in the hearts of the common people, Christ, their Saviour, was God, and though buried for a season the truth rose again. In our own day and age many have arisen who would deny its validity, but we believe it will stand the onslaught of their attacks and again assert its wonderful reality, yea it does to everyone who enters into a dynamic experience of grace.

Christ is God, he was the agent in the creation of the universe, all came forth from Him and toward Him the whole creation moveth. "The Eternal Word is the goal of the Universe, as He was the starting-point. It must end in unity, as it proceeded from unity: and the center of this unity is Christ."

Standing like beacon lights then are the three terms used here, the first, "image,"

which in itself is not so significant but with its qualifying phrase, "of the invisible God" is fraught with great meaning. Then "firstborn," which likewise alone has its limitations, but when there is added "of all creation" it rises to pre-eminence, but crowning all is that of "fullness," fullness of the Godhead; moreover to focus its significance it has the qualifying adjective all. Therein lies no question; there is no essentiality of the being of the Godhead, no attribute but what exists in the Son. He stands above all creation, He stands before it and to him it moveth. Christ is God, the Revealer of the Father.

Windows to Let in the Light

(Continued from page five)

That is like building the walls of your house entirely of glass.

8. If your illustration is apt and effective, turn to it as often as convenient in the application of the message. Avoid identification in such cases, but make the application forceful by reason of its adaptation to your heavier material in the sermon.

9. Do not relate the experiences of others as though they were your own. This involves veracity. But, as often as possible give the names of the people involved, rather than to say simply that you have heard of one who passed through certain experiences.

10. Fill your files and your memory with apt illustrations and if you continue to preach, you will have occasion to be thankful for whatever you have in this storehouse before you die.

Secret Study

Pre-eminent, supreme among the helps to secret prayer, I place, of course, the secret study of the holy written Word of God. Read it on your knees, at least on the knees of your spirit. Read it to reassure, to feed, to regulate, to kindle, to give to your secret prayer at once body and soul. Read it that you may hold faster your certainty of being heard. Read it that you may know with blessed definiteness whom you have believed, and what you have in Him, and how He is able to keep your deposit safe. Read it in the attitude of mind in which the apostles read it, in which the Lord read it. Read it, not seldom, to turn it at once into prayer.—H. G. C. MOULE.

The Preacher and His Bible

Dr. H. Orton Wiley

THE preacher should be familiar with his Bible. This is a trite saying. However, general observation reveals the fact that many who consider themselves well-read in the Scriptures, have been merely going up and down over narrow beaten tracks. They have never made any discoveries of their own. Out beyond the narrow confines of their thinking are whole vistas of truth to be discovered, could they but be induced to leave the lower and much traveled highways for the higher and less frequented mountain trails.

John Burroughs of western fame, was a lover of the mountains. To him, probably more than any other, are we indebted for our present knowledge of the high Sierras. He climbed the rugged mountain sides and drove deep into the inner recesses of nature. He not only trod the less frequented paths, but blazed trails of his own. Far from the common haunts of men, he discovered the wonders of the western ranges, their snow-clad peaks, their forests of giant sequoias, their beautiful lakes and waterfalls, and their high valleys, entrancing in their quiet loveliness. To him we owe much of our knowledge of the many beautiful spots which have since become popular resorts for lovers of mountain scenery. But the difficulties of mountain climbing mean little to those who have never toiled laboriously up the steep trails which seem to stretch out into endless distances. Only the toilers know the stateliness and majesty of the mountains; only through struggle and weariness can the heights be reached.

The God of nature and the God of revelation are one; and He who reveals Himself in the marvelous works of nature to those who take the steep and rugged trails, reveals Himself likewise to the close and diligent student of His Word. Doubtless it was this which led Cecil to exclaim, "I cannot look around me without being struck with the analogy observable in the works of God. I find the Bible written in the style of His other books of Creation and Providence. The pen seems in the same hand. I see it, indeed, write at times

mysteriously in each of these books; but I know that the mystery in the works of God is only another name for my ignorance. The moment, therefore, that I become humble, all becomes right."

Dr. Chalmers once said, "The Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its rocks, and trees, and flowers, and verdant fields, and winding rivers, at one's very feet. That telescope is the Spirit's teaching." "Touched by one of these many fingers," said Canon Farrar, "our hearts cannot but respond. At the turning of a page, we may listen to Solomon the magnificent, or Amos the herdsman, or Nebuchadnezzar the Babylonian conqueror, or Matthew the Galilean publican. If St. Paul be too difficult for us, we have the practical plainness of St. Peter; if St. John soar too high for us on the eagle wings of his mysticism, we can rejoice in the simple sweetness of St. Luke; if we find the Apocalypse too passionate and energetic, we can rest in the homely counsels of St. James. . . . There are shallows which the lamb can ford as well as depths which the elephant must swim. There is poetry for the student, history for the statesman, Psalms for the temple, and Proverbs for the mart. There are appeals, denunciations, arguments, stories of battle, songs of love. There are mountains and valleys, shadow and sunshine, calm and tempest, stormy waves and still waters, lilies of green pastures and the shadow of a great rock in a weary land."

Even Jean Jacques Rousseau was compelled to confess the beauty of the Scriptures. "I will confess," he says, "that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp and diction; how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the sacred

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Personage whose name it records should be Himself a mere man? What sweetness, what purity in His manner! What sublimity in His maxims! What profound wisdom in His discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

If, as is common with preachers, you have studied the Bible largely as an encyclopedia of texts, around which to build your sermons or other public addresses; if you have studied it doctrinally—either in a polemical or irenic mood—in order to ascertain the logical order of its fundamental truths; or if you have merely read it in a sketchy and desultory manner in family or private devotions, try some of the new approaches, and less frequented paths. Seek to make discoveries of your own.

1. *Read the Bible as if It Were an Entirely New Book to You.* Missionaries have told us of the experience of preaching the gospel to those who had never before heard it; and of the enthusiasm with which it was received by those hearing it for the first time. Green the great historian, in his "Short History of the English People," tells the story of how, during Queen Elizabeth's reign, an entire people was brought into first contact with the Bible. It was toward the close of her reign that the Scriptures were set up to be read in the hearing of the people, the great crowds came to listen as the words "fell on ears which custom had not deadened to their force and beauty." The last sentence is significant. Having heard the Scriptures read over and over again, the ears of many have become "deadened to their force and beauty." Notice a company of young people on their way to a class in psychology!—their very manner tells of their interest, and the newness of the subject has a peculiar fascination for them. Notice the same group on the way to a Bible class!—here again, it is clear that they regard the study as a weak solution of what they heard all their lives. Fortunate indeed is the Bible teacher who can break through these deadened sensibilities and awaken fresh interest in the Book of books. Try coming to the Bible as if it were entirely new to you, and the Bible will indeed become a new book to you. You will find many unexpected discover-

ies, and many new sources of delight. Your approach will be different, and you will see the Book in a new setting.

2. *Read the Bible as a Classic in Literature.* A classic is such because it touches the deeper strains common to human nature, and presents its truths in a manner which makes an appeal to the highest in man. Mr. John Morley, the biographer of William E. Gladstone, in addressing an assembly said, "It is a great mistake to think that because you have read a masterpiece once, twice or three times, therefore you have done with it. Because it is a masterpiece you ought to live with it, and make it a part of your daily life." Lord Macaulay, the great English historian, was accustomed to read his books many times. "I have no pleasure in books," he said at one time, "which equals that of reading over for the hundredth time great productions which I know almost by heart." The Bible is the world's greatest classic, and takes on new depths of meaning with each careful reading. Read it over and over again. Approach the familiar passages from different angles and see how new beauties of form and content appear. Read it through the changing vicissitudes of life, and see how new truths appear with every changing mood. There is after all, a deep underlying philosophy in the persistent Bible reading of aged saints. Day after day they pore over it, finding it far more interesting than the latest work of fiction. The frequency of the rereadings has imbedded the Word in their hearts. They feed upon the "hidden manna." The depth and riches of the Book of books not only bursts forth in new truths of unsurpassed beauty, but it bears spiritual fruitage in a mellowed and enriched personal experience.

3. *Read the Bible in Order to Discover a Satisfactory Philosophy of Life.* The Wisdom Books are especially adapted to this study. I heard Dr. Moulton, the author of "The Bible as Literature," speak on the Book of Ecclesiastes. He pictured the contents of the book as a great spiritual temple, with its outer court, its inner courts, its holy places, and its holy of holies. As he entered the outer court and recited those portions of the Scriptures which are appropriate to mankind in general; and then entered court after court, reciting those scriptures which applied to the several conditions of mankind in their relation to God and the world, the

audience was held in all but breathless silence. As he reared before our inner eyes, the marvelous structure of the Word in its majesty and loveliness, the horizons were pushed back, and new vistas of truth came into full view. He closed the remarkable lecture from the heights of the innermost holy of holies—a fitting climax to the majestic temple of truth—with the words, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." One person at least, left that audience room with a new concept of the scope of Bible truth, and a fascination for the Word that has never grown less. Truth had taken on an aspect of holiness, and the underlying philosophy of Christianity was seen to apply to all the relations of life.

4. *Read the Bible Devotionally.* Critical study is of course necessary for a true conception of the form and content of the Bible, but a devotional study of its pages will alone enable the reader to grasp its inner meanings and appropriate its spiritual truths. It is the office work of the Holy Spirit to "guide into all truth." He was the inspirer of the Scriptures, and he alone is the authoritative interpreter. Pray for His guidance. Have you ever tried placing your Bible on a chair, and getting down beside it on your knees, read and pray, and pray and read, until the pages of the Book glow with a light from heaven, and your whole soul is melted into humility and bathed in holy

love? Have you on your knees in the presence of the Word, beheld "as in a glass the glory of the Lord"? and have you stayed before Him, until in some measure you have been "changed into the same image from glory to glory, even as by the Spirit of the Lord"? This is the heritage of all the sanctified. The blessed Spirit comes not alone to purify the heart from evil affections, but to take up His abode there, as a Comforter in every vicissitude of life; as a Guide into all truth; as an inspirer for every occasion, and as One who gives us an ever-enlarging vision, of Jesus, the Personal Word of God.

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"On the Rocks Through Self-esteem"

Dr. R. A. Torrey said, "I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause." He cited some very striking examples within his own knowledge.

How careful, then, we ought to be. If the Lord has used us at all, let us be careful we recognize the sufficiency is all because of His help. Surely, no one wants his days of usefulness to end until life is done.

There are many other danger spots to be guarded, but let us guard this one also. This man of wide experience says many have gone down just here.—SELECTED.



The Greatest of All

My greatest loss—to lose my soul.
My greatest gain—Christ my Saviour.
My greatest object—to glorify God.
My greatest crown—to win souls for Christ.
My greatest joy—God's salvation.
My greatest inheritance—heaven and its glory.
My greatest victory—over death through Christ.
My greatest neglect—so great a salvation.
My greatest crime—to reject Christ.
My greatest bargain—lose all to win Christ.
My greatest profit—godliness now and forever.
My greatest peace—passeth all understanding.
My greatest knowledge—to know God and Christ.

—Selected.

Gleanings from the Greek New Testament

Ralph Earle

1. Love in the New Testament

IN the twenty-first chapter of John's Gospel we read the account of an interesting dialogue between Jesus and the Apostle Peter. Three times Jesus questions Peter's love and three times Peter affirms it. At the third interrogation Peter was grieved because his Master should have asked him three times the same humiliating question.

Thus it appears in the English. But this interpretation fails to take note of the significant change in Jesus' question when He asked it the third time. It was apparently just that change of one word which grieved the apostle.

There are two verbs in the Greek New Testament both of which are translated "love" in our English Bibles. The Latin Vulgate is more fortunate in this respect than our English versions in that it employs two different words for "love" and thus retains the distinctions in the Greek which are lost in English.

The first two times Jesus asked the question "Lovest thou me?" he used the Greek verb *agapan*, which means "to esteem or hold in high regard." Compared with the other word it "expresses a more reasoning attachment, of choice and selection, from seeing in the object upon whom it is bestowed that which is worthy of regard" (Trench's *Synonyms*). Thayer defines it as meaning "to have a preference for, which will to, regard the welfare of." Cremer says that it "denotes love considered as a tendency of the will." Abbott-Smith says it refers to "the love of duty and respect."

Peter in the upper room had declared vociferously that regardless of what the other disciples did he would never forsake His Master (Mark 14:20). But he had failed miserably. Now Jesus asks him pointedly, "Are you really more devoted to me than are the other disciples?"

It was not a matter of the disciple's emotional affection for his Master, but rather of his steadfast devotion and loyalty. Peter, realizing his failure on that

level, yet affirms his love for his Lord, "Thou knowest that I love thee."

In his reply Peter used a different word from that used by Jesus. It is the Greek verb *philein*, which means to love with the love of emotion and friendship. Its characteristic emphasis may be seen in the fact that it also means "to kiss." It is so used by each of the three Synoptic writers in connection with the betrayal of Jesus by Judas Iscariot in the garden (Matt. 26:48; Mark 14:44; Luke 22:47). It was this symbol of friendship which made Judas' act all the more dastardly.

The idea conveyed by *phileo* is definitely that of fondness or affection. It is emotional love, love which finds pleasure in its object. It "is more instinctive, is more of the feelings, implies more passion" (Trench).

So when Peter employed this word in his reply he was saying in effect, "I am not worthy to declare again my steadfast devotion to you. But I do really love you, Lord." Weymouth's translation is good: "You know that you are dear to me."

Once Peter had been proud and boastful. But now his reply indicates his more becoming humility. It is also to be noted that he does not assert here that he loves Jesus more than the other disciples do. In asking the question the second time the Master graciously dropped the comparison with the others.

When Jesus put the question the third time he changed to Peter's word. Instead of "agapas me?" He said, "philets me?" In other words, "Do you really care for me?" This broke Peter's heart. He cried out with inner anguish, "Master, you know everything, you can see that I love you" (Goodspeed).

Perhaps this scene was one of those intended by Jesus to show the usually self-confident apostle his deep need of what he was soon to receive on the day of Pentecost. It took the experience of being filled with the Holy Spirit to give Peter that

complete devotion to Christ which he now lacked.

In all fairness it should perhaps be said that some modern commentators insist that the two Greek words for love are used interchangeably in the New Testament and that it is artificial to distinguish between them. But it is difficult to see the force of the argument used by Marcus Dods in the *Expositor's Greek Testament* to support this contention. He says that if the meaning of the words had differed it could not be stated that Jesus said the third time, "philets me?" A glance at Weymouth's rendering of this passage will answer that argument very quickly.

It seems to me that Adam Clarke's interpretation of Peter's answer is excellent: "Lord, I feel an affection for thee . . . but dare at present, say no more." However, Adam Clarke makes a serious error in stating that "in these three questions our Lord uses the verb *agapao*." There may be a possibility that this scholarly commentator had a Greek text before him which had *agapets* in all three places. But no variant reading for *philets* in the third question is listed in Nestle's critical apparatus.

There is one other incident in John's Gospel where these two Greek words seem to be used significantly. In the account of the raising of Lazarus we read that the two sisters sent an urgent "S.O.S." call to Jesus: "Lord, behold he whom thou lovest is sick" (11:3). In the fifth verse we read, "Now Jesus loved Martha, and her sister, and Lazarus." And then the very surprising statement follows in verse six: "When therefore he heard that he was sick, he abode at that time two days in the place where he was."

At first sight these last two statements seem strangely paradoxical. If Jesus loved the family, why did He deliberately prolong His absence from them in their hour of great need?

Perhaps the two different words for love will help us here. The sisters said, in effect, "Your fond friend, the one who is dear to you, is ill." Here *phileo* is used. But in verse five it is *agapao*, which refers to the kind of love which is governed more by the mind and will than by the emotions, a love which seeks the best good of its object.

Jesus' emotions would have driven Him in haste to the bedside of His sick friend.

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But He knew that the highest values could be secured for the anxious sisters only if He waited to test their faith and confidence in Him. So He deliberately stayed away.

When Jesus finally arrived near Bethany, where these friends lived, Martha met Him with the reproachful words, "Lord, if thou hadst been here, my brother had not died." Jesus talked with her until He elicited from her a confession of faith in His Messiahship.

Meanwhile Mary had been sitting grief-stricken at home. It would seem that she dreaded meeting Jesus. She had sat at His feet and listened to His words with such utter devotion that her suffering now was deeper than that of her more practical-minded sister. She had trusted Jesus so completely that His seeming indifference in staying away was like the stab of a knife in her heart. Her broken heart was bleeding badly.

But when she was informed by her sister that the Master was calling for her, Mary rose impulsively and hastened to Him. Falling down at His feet she poured out the anguish of her heart in the same words that her sister had used.

Jesus did not stop to reason with her as He had done with Martha. Mary's grief was far too deep for conversation. It was no time for talk. It was time for action. So Jesus proceeded immediately to the tomb where he soon restored Lazarus to the family circle.

Jesus' higher love for the two sisters led Him to be moved by what He knew was for their best spiritual good rather than to be governed by His spontaneous emotional reaction. He hurt them in order that He might heal them; in doing so, produced in their hearts a faith which can come only as the result of suffering. It is the faith of Job, of Jeremiah, of Habakkuk. It is a faith entirely foreign to "small-souled" Christians, one which is known only to those who dwell deep, where "Deep calleth unto deep."

Before closing this article we wish to call attention to some other characteristic uses of *agapao* and *phileo* in the New Testament.

Whenever love to God is commanded the word employed is *agapao*. Trench says of it: "The notions of respect and reverence are continually implied in the *agapan*."

This word is also used in the command, "Thou shalt love thy neighbour as thyself." We may not always like our neighbors, but we are to love them.

This idea is still more significant in the injunction, "Love your enemies." This can be commanded because it refers to an attitude of the will, rather than to an emotional reaction. But it should perhaps be added that the attitude of our wills has a great deal to do with our emotional responses, at least ultimately.

Of course John 3:16 employs this word *agapao*. It is also used in those chapters of deeply spiritual teaching in John's Gospel, the thirteenth through the seventeenth. Here the word occurs over and over again. It is the word found in I Corinthians 13, the great love chapter.

This is the word generally used of the love of the Father for the Son and of the Son for the Father. However, in John 5:20 *phileo* is used. It also occurs in John 16:27, "the Father loveth you."

It is significant while *phileo* and its associated forms are found only about forty-five times in the New Testament *agapao* and its derivatives are found over three hundred times. This preference is the opposite to what we find in the Greek Classics. We can easily understand the Christian choice. In fact, the noun *agape*, which is not found at all in the early secular Greek writers is used abundantly in the New Testament. On the other hand the Greek verb *erao*, which is used of passionate love, is avoided entirely by the New Testament writers because of its unwholesome associations in Greek literature.

Love is a dominant theme in the New Testament and should hold a dominant place in our Christian experience. In a day when love is dragged in the murky mire of loose living we should thank God for the pure conceptions of Christian love. "Little children, love one another," with that noble love which the Holy Spirit sheds abroad in the heart of the believer.

Meeting Life's Problems in 194—

A PROBLEM is a perplexing question demanding settlement, especially when difficult or uncertain as to solution. There are problems in every realm. There are national, international, state, city, town, and neighbor problems. There are financial, political, educational, social, moral and religious problems. There are family, home, secret, inward, and personal problems. Life has its problems and they must be met, and we must do our part in meeting them. I offer four suggestions which may be helpful in "meeting life's problems in 194—"

KEEP A PROPER MIND ATTITUDE

Thinking plays an important part in life. The soul and life are dyed by the color of our thoughts. Solomon said, "For as he thinketh in his heart, so is he" (Prov. 23:7). Paul encourages right thinking in Phil. 3:8, and suggests something to meditate upon as follows: "Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, think on these things." There is a grave danger of thinking too much about our

problems and ourselves. Do not waste any sympathy on yourself; stop whining. Tell everybody that you are a failure and they will believe it. Talk and act like a winner, and some time you will be one. Remember, that a winner never quits and a quitter never wins. No person can habitually think gloomy thoughts and face life with a winning optimism. We must direct our thought-life in the right channel. We must keep a cool head and an active mind. We need clean, clear, deep and courageous thinking to "meet life's problems." Henry van Dyke wrote:

Four things a man must learn to do
If he would keep his record true!
Think without confusion clearly,
Act from honest motives purely,
Love his fellowmen sincerely,
Trust in God and heaven securely.

MAINTAIN A COURAGEOUS SPIRIT

Courage is that quality of mind, which meets danger or opposition with calmness, firmness and bravery. It is synonymous with boldness, daring, fearlessness, fortitude, gallantry, hardihood, mettle, pluck

and valor. Courage is a word of deeper and nobler meaning than bravery. Courage is of the intellect and the will, and may be possessed in the highest degree by those who are constitutionally timid. Courage has a threefold source: First, divine encouragement, "Be strong and of good courage" (Joshua 1:9). Second, human encouragement, "Be of good courage, and let us play the men for our people" (II Samuel 10:12). Third, self-encouragement, "But David encouraged himself in the Lord his God" (I Sam. 30:6). There will be times in meeting our problems that we may need encouragement from all three sources. Remember, that good courage is half the battle, and we may have to furnish some of it. There is a danger of becoming squealers. However, we must be courageous and fight if we would win. We need to display the heroic in everyday life.

LEARN TO BE CONTENT

Discontentment has been the cause of much wreckage on the shores of time. It has led to the downfall of nations and the breaking of homes; it has torn asunder well-organized and thriving churches, and robbed people of the best that God and nature had in store for them, and it may lead to eternal separation from our Maker.

Contentment is a great asset. "But godliness with contentment is great gain" (I Tim. 6:6). "For I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). This is not an epochal experience that we receive at some altar of prayer. This is an art that must be learned. This is simply making the best of things. It is the result of adjusting ourselves to our place in life. Contentment is not found in material riches, in attainment of ambitions, in the social whirl, in questionable amusements, in chasing rainbows or things of fancy. It is found in fully committing ourselves to our Master, resigning ourselves to our lot, and adapting ourselves to our problems in life and saying with the poet:

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 will strive
to prove my own.

BE HOPEFUL AND CONFIDENT

If we lack hopefulness and confidence in "meeting life's problems," we are apt to be defeated. Someone has said, "Where hope is gone, all is gone." Some have failed in life because of an inferiority complex, and said, "I can do nothing." Others have failed because of a superiority complex, and said, "I can do everything." Neither of these is to be coveted, but we do need a middle-of-the-way complex, if we are to succeed.

In order to meet life's problems, we must retain hope and confidence, first, in God (I John 3:21-22). Second, in others (Gal. 5:10). Third, in ourselves (Heb. 3:14). If we retain hopefulness and confidence, it will bring us out of seeming defeat.

General Sheridan was called to a council of war, twelve miles away from his headquarters. While in the meeting, he heard the thunder of battle; he arose, mounted his black steed, and urged the faithful beast to his utmost speed. Upon his arrival he saw his men retreating in disorder. With hopefulness and confidence, he rushed upon the battlefield, and shouted, "Turn boys, turn, we are going back!" They rallied to his leadership, faced the enemy, fought the battle, won the victory, and his name became immortal.

Thus, if we will keep in mind these suggestions: First, keep a proper mind attitude; second, maintain a courageous spirit; third, learn to be contented; and fourth, be hopeful and confident; and rally to the leadership and commands of the Captain of our salvation, we shall be able to meet life's problems, fight life's battles, complete life's work, and be more than conquerors through Him that loved us, and say with the poet:

Lead on, O King Eternal;
The day of march has come;
Henceforth in field of conquest
Thy tents shall be our home.

Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.—J. S. Wood in
Gospel Banner.

Peace is more than the absence of war. It is positive, constructive. It is nothing less than the building of the kingdom of God on earth.—DEAN OF CHICHESTER.

Forbidden Luxuries*

A sermon by Paul S. Rees

Text—And the children of Israel stripped themselves of their ornaments from Mount Horeb onward—Exodus 33:6 (R.V.).

WHAT a man is willing to be stripped of may be taken as a fairly accurate indication of the kind of man he is. If he is willing to part with place and power rather than part with his principles, you know he is made of the right kind of stuff. If, on the other hand, he is willing to trade character for cash, to barter conscience for comfort and convenience, you may be sure you have no man on your hands but a craven and a coward.

In our text we are confronted with a higher kind of stripping. There came a day when the children of Israel laid aside their jewelry. To wear their ornaments would not be immoral but, after they had seen God, it was simply impossible. The change did not occur merely because their jewels were superfluous. They dropped their luxuries because a great light had shone upon them.

THE PLACE OF VISION

Whence came these trinkets of silver and gold. Why, from Egypt. They had a pagan origin. They were the treasures that the wearied Egyptians were glad to give them when the Hebrews left the land. And where was it that these flashing gems and gaudy finery suddenly looked out of place? Where was it that this love of ornament passed into a chastened humility and a becoming self-denial? It was at "Mount Horeb," says the text, and from there on.

Mount Horeb! It means little or nothing to the average American today, so small is his knowledge of the history of the Old Testament. Mount Horeb was Sinai. Sinai was the place of meeting with God. There the law was given. There the people were taught how great is the God of heaven and earth, how strong, how gracious, how unutterably holy. There they stood in trembling awe, smitten by the forthshin-

*Originally delivered on a Missionary Broadcast.

ing of His glory. And in the glow of that vision they began to see things in a new light. They saw themselves: how sinful, ungrateful, undeserving they had been. They saw how childish had been their sense of values, how poor had been their pleasures, how shallow their satisfactions.

When the divine Voice spoke, they were ready to listen: "Therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments from Mount Horeb onward." The light had dawned; the luxuries were dropped!

THE DEEPER MEANING

What has all this to do with us? Very much indeed, I maintain, if only we are willing to see it. It is not my aim in these moments to talk with you about material luxuries only; no, not even mainly. I want rather to speak to you about the shallow satisfactions which, in several important areas of our lives, are standing in the way of our highest spiritual development.

I.

In the realm of personality take, for example, the luxury of emotional looseness in which so many of us indulge ourselves.

There are our spells of bad temper, our ranklings of jealousy, our nursings of resentments. You have met people, as I have, who are terribly down on drunkenness but who, every now and then, let themselves go on an emotional debauch of evil temper. They foolishly think that such outbursts are necessary to maintain their ego. What they do not seem to realize is that they are not maintaining their ego; they are maiming it. A physician with a weak heart admitted, "My life is at the mercy of the first person who would make me angry." In other words, neither the mind nor the body was made to bear the tension and endure the poison of those emotional upsets to which we, too often, attach so little importance. Aside from the mischief they do to others, there is the damage they do to our own personality. They are personal luxuries we simply cannot afford.

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This truth had taken strong hold on the Apostle Paul when, writing to the church at Ephesus, he pleaded; "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." "Drop it," is the terse and telling phrase Moffatt give us. Do what the Israelites did with their ornaments—strip them off!

NO VICTORY WITHOUT VISION

But remember, it will be with you as it was with them: you will win no victory unless you first catch the vision. Surrender must be not negative merely, but positive. It must be surrender to God. An old selfish motivation must give way to a new and higher motivation—the love of God. So we hear Paul add his positive instruction to his negative exhortation: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." God's grace of love and forgiveness as revealed in Christ! Expose your soul to that, and unworthy emotions will give way before the inrush of worthy ones.

II.

In the area of society there is the luxury of popular approval. Here is an ornament so colorful that even Jesus had to resist the temptation to wear it. Simply bow down before me, said the prince of this world, and I will give you the kingdoms and the glory thereof. From the offered luxury of a cheaply won approval, Jesus turned to the sacrificial way of the cross. More than once He had an opportunity to "cash in" on the suddenly aroused enthusiasm of the community—an enthusiasm that concerned itself for the greater part with thoughts of material advantage through making Him their leader. But not once did He fall for the snare that lay in His way. How well He knew the deceptiveness of social approval! How surely He discerned the difference between the favor of men and the seal of God!

THE CORE OF THE MATTER

You will not understand me to be pleading here for anything that is weird or abnormal. As social creatures, we desire the good will and favor of the group to which we belong. Few of us, if any, are such solitary creatures that we can get on indefinitely without the confidence and esteem of others. It is a social backing

that we need. Without it we are weak. What I am now saying comes right down to this: when we feel that we must have the approval of other people even at the expense of our character and our convictions, then that social approval becomes an extravagance we cannot afford.

Every Sunday of my ministry I look into the faces of dear folks who are never tempted to commit a burglary, or to get drunk, or to defile moral virtue; but those same fine folks are tempted to please a certain crowd, and in pleasing that crowd they are not playing fair with their souls or with their Christ. They need to cup their ear and listen again to the voice that rang across a Syrian hillside long ago, "What shall it profit a man if he shall gain the whole world, and lose his own soul."

Approximately a hundred years ago the question of slavery was becoming a burning issue in this young nation. Public men were lining up on one side or the other. In the United States Senate was the brilliant orator, Daniel Webster. In the year 1850 he delivered his famous Seventh of March speech to the Senate on the Fugitive Slave Law. To many of his friends that speech was the disappointment of a lifetime, because to them it was a bid for the Presidency at the cost of compromise with slavery. Whittier, the Quaker poet, was among those friends, and, to express his grief and indignation, he wrote the poem called "Ichabod."

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!

Reville him not; the tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

Oh, dumb be passion's stormy rage,
When he who might
Have lighted up and led his age,
Falls back in night.

Scorn! would the angels laugh, to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven.

Perhaps Whittier was a bit too harsh with Webster. Whether he was or not, the

burning lines he wrote are the fitting epitaph of any man who clings to the luxury of popular approval when a higher commendation should be sought.

III.

And now comes the viewpoint of theology. Here, too, we shall discover a piece of ornamentation from which many of us need to be stripped. It is the luxury of a smug self-righteousness.

You recognize it, do you not? It is the finery in which people try to deck themselves when they have no conviction of sin. They are faced with the claims of Jesus Christ, and they talk airily of being "good enough," or of trying to live by the "Golden Rule," or of subscribing so much to the church every year, or of some other of the dozen or more stock excuses of the poor, proud souls who have never really seen their spiritual rags. They have never been gripped by the terrific truth of Holy Scripture that "all have sinned and come short of the glory of God." They have never fallen on their faces before the solemn announcement that "by the works of the law shall no flesh be justified." They have never really listened long enough to absorb the fact that only "the Son of man [the Lord Jesus Christ] hath power on earth to forgive sins."

SEEING OUR POVERTY

They are like the business man who came to a pastor in an eastern city recently, disturbed because the necessity of conversion had been taught by the minister. He began by asking, "Do I have to go through one of those great upheavals? I have tried always to serve God, and been a good influence. I believe if I died tomorrow, I should be accepted by God."

To which the pastor replied, "How many more are there who will be accepted because of what you have said to them and been to them? As for influence, may I ask, What is your business?" The man described his business and the minister went on, "If you sent out from your company a representative to another city to do business, and if at the end of two months you asked him for a report of what he had done, and he told you he had made a general good name for the company, but nobody had taken any of his goods to buy, you'd put him in a psychia-

tric ward." Presently the light began to break, and the man confessed that he had no experience of Christ whatever that he could effectively share with anyone else. The pastor turned him over to another worker, and the probing went deeper.

Now it came to light that the man was involved at that very time in a family quarrel over money. The matter finally resolved itself into an issue of personal surrender to Christ—surrender that would mean taking God's way, and not his own way, in this family row, and that would mean his becoming a witness for the Lord Jesus. He accepted the issue, made the surrender, and entered into a new life. When did the glorious change take place? When his comfortable self-righteousness was smashed to pieces, and he saw it as a now broken camouflage to cover his spiritual poverty. God give us eyes to see it: when we are willing to be stripped of our artificial finery, He will clothe us with the genuine luxuriance of His own righteousness and beauty.

IV.

A fourth area of life in which one sees too frequently a forbidden luxury is that of humanity. When human needs are to be served, all of us must be stripped of the luxury of complacent indifference.

When Jesus "saw the multitudes," we are told, saw them "as sheep having no shepherd," he was "moved with compassion on them." Unconcern was an extravagance He never permitted Himself. But, alas, that sensitiveness to human woe, that sympathy with the world's burden of darkness and fear and evil, that awareness of the unmet needs of our fellow beings, has not always been manifested by those who profess to be His friends and representatives. They may not be as brazen about it, but they are much like one of the leading characters in H. G. Wells' writings, who says, "I don't care. The world may be going to pieces. The Stone Age may be returning. I'm sorry. I have other engagements. I am going to play croquet at half-past 12!"

THE WORLD A CRUCIFIX

We speak unceasingly of Calvary as the place of our Lord's pain and passion and atoning death. There was something so supreme and matchless about it that I always pause before using that word "Calvary" in any secondary sense. And yet I

am convinced it has a secondary meaning. It does become a symbol of every place on earth where God's holy love bends and bleeds over man's failure and sin and blindness. Remembering this, one can understand an experience that Chaplain Studdert-Kennedy had in the last War. He says that one day on the battlefield he stumbled over an "undersized, underfed German boy, with a wound in his stomach and a hole in his head." Dealing with the realities of war had become his business; one couldn't be too sentimental about it. But this was different. The vision of that battered soldier went through him like a knife. "From that moment on," wrote Studdert-Kennedy, "I have never seen the world as anything but a crucifix. I see the cross set up in every slum, in every filthy, overcrowded quarter, in every vulgar, flaring street that speaks of luxury and waste of life. I see him staring up at me from the pages of the newspaper that tells of a tortured, lost, bewildered world."

Studdert-Kennedy had been to his Horeb. He stood stripped of the luxury of indifference. He couldn't say, in jaunty fashion, "I'm going to play croquet at half-past twelve."

V.

All of this leads us today to one other consideration. If in the area of personality we need to be stripped of the luxury of emotional looseness; in the area of society, the luxury of popular approval; in the area of theology, the luxury of smug self-righteousness; in the area of humanity, the luxury of complacent indifference; then surely, in the realm of money, we need to be stripped of our narrow possessiveness.

THE ACID TEST

Do not tell me that preachers talk too much about money. The greatest Preacher ever to appear on this planet spoke thirty-eight recorded parables, and sixteen out of the thirty-eight have something to do with a man's relations to his material possessions. Money is not the whole of stewardship, but money, in most cases, is the acid test of stewardship.

We talk about sacrifice. I wonder if we have any right to—most of us. We like to imagine ourselves doing something really fine and heroic, saying with David Livingstone, "I shall put no value upon anything I am or have except in rela-

tion to the kingdom of Christ"; or with Bishop Hannington, "I have purchased the road to Uganda with my life"; or with Martin Luther before the Diet of Worms, "Here I stand, I cannot do otherwise, God help me." But our fine sentiments may play a trick on us if we are not careful. How many of us, for example, will ever have a chance to follow Hannington and lay down our lives in Africa, or to follow John and Betty Stam and give our lives in martyrdom in China? Extremely few of us. But today, and every day, the opportunity is being given to us to do something heroic, something unselfish, something sacrificial, with our money. In the spirit of self-giving we can, by our consecration of money, enter the fellowship of those royal souls who have enriched forever the memory of mankind.

TWO VIEWS OF MONEY

One day, a few months ago, my dear friend George Vallentyne of this city, was talking to me. He said, "Paul, a little while back I was thinking of writing a tract that I proposed to call 'Deadly Dollars.' While thinking about it, I rode past your church on the street car. Glancing at your bulletin board, I noticed that you were going to preach the following Sunday on 'Immortal Money.'" And the dear doctor chuckled at what seemed to be the contradiction of the two titles. Actually, of course, there is no contradiction. Money is neither good nor bad in itself. It is neutral. It becomes good or bad according to the use we make of it. Make a selfish use of it, and it is "deadly." It is deadly in the sense that Lew Sarett has in mind in his "Requiem for a Modern Croesus."

To him the moon was a silver dollar, spun
Into the sky by some mysterious hand;
The sun was gleaming golden coin,
His to purloin;
The freshly minted stars were dimes of
delight.
Flung out upon the counter of the night.
In yonder room he lies,
With pennies on his eyes."

Deadly dollars—verily! But, on the other hand, put your money to work for God; send it out on errands of love; ordain it, with your own prayers, to ministries of life and healing for others, and it will be transmuted into immortal values.

Paul's Idea of Inbred Sin

Neal C. Dirkse

IN his letter to the Philippians, there is probably less reference to this idea of sin than in any of his letters of equal length. This church had found a warm place in the writer's heart, and he spoke more positively than negatively. However, indirectly and directly, he is faithful to the whole counsel of God. He recognizes inbred sin as the cause of the death of Jesus, both as committed by sinful men and for sinful men (2:6-10). It gave wrong motives to conduct (2:3), issuing in divisions and opposition to God's work (3:2). The root of all sin is essentially selfishness (2:21), and manifests itself in crookedness and perversion and darkness (2:15), even prostituting the preaching of the gospel to selfish ends (1:15, 16). It is sensual, earthly minded, serves the creature more than the Creator, is the cause of backsliding (3:18) and issues in eternal ruin (1:28).

COLOSSIANS

The letter to the Colossians has two definite references to the twofold nature of sin. Paul speaks of the body of sins as the outer expression of the flesh (2:11); and he speaks also of the old man with his deeds (3:9).

Inbred sin alienates the individual from Jesus as it issues in wicked works (1:21). It tends always in the direction of evil (3:7; 2:13), and is verily in league with the powers of darkness (1:13; 2:15), thus making one an enemy in mind to Jesus (1:21). When one's attitude toward Jesus is thus wrong, there is the necessity of building false doctrine based upon human opinion; a religion that substitutes the rudiments of the world for the teachings of Jesus (2:8), and substitutes outer ceremony for inner reality (2:21-23) (2:18). Thus it serves to please men rather than God (3:22). It issues in a whole brood of hell-begotten whelps: deceitfulness (2:8), criticalness (2:16), puffs up the fleshly mind (2:18), sexuality, impurity, appetite, evil desires, lust, idolatry (3:5), disobedience (3:6), anger, wrath, malice, blasphemy, filthy talk (3:8), lying (3:9). It hardly need be said that this condition

renders one dead in sins (2:13), and as such, begets God's wrathful displeasure (3:6), and that regardless in whom it may be found, punishment will be meted out, for God is no respecter of persons (3:25).

The glad note of the gospel is sounded out more distinctly than ever as Paul glorifies the Son of God in stating the divine remedy. Our deliverance is through the merit of Jesus (1:13), and His death was planned in the divine counsels of eternity in order that a race possessed of this virus of hell might be presented holy and unblamable and unreprouvable before Him (1:22). Through the circumcision of Jesus upon our hearts, the body of sins of the flesh are put off and the new man is put on (2:11; 3:10). The wrong fleshly bent is removed provisionally by the cross (2:14), and the dead are provisionally quickened through its merit (2:13). An interesting suggestion is made by Paul. We are dead in one sense or another—either dead in sins (2:13) or dead with Christ—the latter sets us free from the desire for manmade religions (2:20), and the cause of all evil in the heart is put to death (3:5). Through Jesus Christ, the old man with all his deeds is dealt with; it is put away from, separated from, or, better still, eradicated (3:9).

I AND II THESSALONIANS

The letters to the Thessalonians are equally clear in the delineation of Paul's thought relative to inbred sin. It is this "Judas" within the hearts of men that persecutes and opposes both the truth of God and those who proclaim it (I Thess. 2:2, 15; 3:4). It has that tendency in it that it refuses the truth to accept a lie (II Thess. 2:10-12; 3:6), and thus building a false comfort based upon immediate surroundings rather than inner reality (I Thess. 5:3). Refusing the truth, and opposing faith and all its securities (II Thess. 3:2) is but a step, issuing in direct opposition to God's will for man (I Thess. 7:8).

The natural consequence is to beget a blindness to the ways of God (I Thess.

5:4-7), and to become possessed of a force to keep one blinded (II Thess. 2:9). It encourages ignorance of God (I Thess. 4:5; II Thess. 1:8).

With the robbed, or denied, the dynamic of God, there is the basis for wrong and selfish motives even in preaching the gospel (I Thess. 2:4-6). It finds pleasure in unrighteousness, thus bespeaking a dwarfed soul (II Thess. 2:12). In seeking to displace God, it opposes Him and has in it the element that would exalt itself above Him (II Thess. 2:4). The latter day apostasy finds its ground in inbred sin (II Thess. 2:3), and has within it such corrupting tendencies that it demands the restraining power of the Holy Spirit to keep it in check (II Thess. 2:6).

Those possessed of inbred sin are under judgment of the eternal wrath of God (I Thess. 1:10; 2:16), issuing in eternal damnation for the individual (II Thess. 2:12). It begets God's displeasure and judgments here and hereafter (II Thess. 1:6-9). It is a force that is in league with the devil (I Thess. 3:5; II Thess. 2:3, 9), and has the element of murder in it (I Thess. 2:15). Those possessed of this condition shall have no part in the resurrection of the just or in the rapture of the saints (I Thess. 4:16).

Inbred sin is the cause and basis of all outward expressions of carnality; and here, as in other epistles, Paul lists those of which the particular group addressed are in special danger: idol-worship (I Thess. 1:9); fornication (I Thess. 4:3, 5); dishonesty (I Thess. 4:6); laziness (I Thess. 5:14; II Thess. 3:6-11); falsehood (II Thess. 2:9); busybodies or gossipers (II Thess. 3:11); disobedience (II Thess. 3:14); deceitfulness (II Thess. 2:3), and insubordination to God's Word (II Thess. 1:8).

There is only one remedy for this element of sin, and it is involved in the merits of the atonement (I Thess. 5:10). Because of the shed blood, man's heart may be made clean and kept clean by the experience and grace of entire sanctification (I Thess. 5:23). It is this glorious experience that delivers one from the power of the common and characteristic tendencies and sins of the day (I Thess. 4:3). The sanctified are kept until the coming of Jesus (I Thess. 5:23), at which coming, Satan, the source of all sin, shall be destroyed (II Thess. 2:8).

I AND II TIMOTHY

In the letters to Timothy there appears a more detailed development of his idea of sin than probably in any other short letter. It may be that due to Timothy's youth and Paul's age, he felt an especial solicitation over his welfare, not entirely entrusting the oncoming generation's idea of sin. It is this principle of sin that caused all the trouble in the Church and cut Paul's ministry short, for it persecutes and hampers the truth by every means possible (II Tim. 1:12; 2:9; 3:11, 12; 4:14). Those who deny the truth (II Tim. 2:12) are only raising a defense mechanism because they have been rendered incapable of grasping the truth (II Tim. 3:7), and have become reprobates to the truth (II Tim. 3:8). Thus they oppose themselves (II Tim. 2:25) by raising false standards of evaluation and faith (I Tim. 6:9-10, 17), and by substituting false doctrine for the truth, carelessly drifting into speculative religions, and creating an unstable and undependable relation (I Tim. 4:1, 3; 6:20-21; II Tim. 2:18; 3:5; 4:14). They thus become hypocrites in an endeavor to teach experiences and doctrines of which they know nothing (I Tim. 1:3). That this condition begets sorrow (I Tim. 6:9, 10) is not to be wondered! Inbred sin sears the conscience (I Tim. 1:9; 4:2), corrupts the mind (II Tim. 3:8) until it is incapable of receiving the truth (II Tim. 4:15), and encourages a self-deception as regards God's Word (II Tim. 3:13).

Without the presence of the blessed Christ serving as the motive force within the life, the life is lived for pleasure (I Tim. 5:6), rendering it dead in the sight of God. It is likened to gangrene (II Tim. 2:17); to be reckoned with at the judgment (I Tim. 5:24); and builds a momentum that carries one on into the excesses of sinfulness (I Tim. 3:13).

In both the first and second letters, Paul lists in great detail the issue of inbred sin in both sins of the will and sins of the disposition. Since inbred sin puts one in league with the devil (I Tim. 4:15), it is only natural that the issue, whether in the heart of Satan or the heart of man, the results are the same. It is not a pretty list; look at them: vain jangling (I Tim. 1:6; II Tim. 2:16), lawless, disobedient to God, sinfulness, profane, patricide, matricide, murder, immorality, kidnappers, liars, perjurers (I Tim. 1:9); ungodly (I

Tim. 1:9; II Tim. 2:16), *unholy* (I Tim. 1:9; II Tim. 3:2), *sexuality*, (I Tim. 1:10; II Tim. 3:6), *blasphemy* (I Tim. 1:13; II Tim. 3:2), *persecution*, *injurious* (I Tim. 1:13), *unbelief* (I Tim. 1:13; II Tim. 2:13), *pride* (I Tim. 3:6; 6:17; II Tim. 3:2) *lying*, *hypocrisy* (I Tim. 4:2), *laziness*, *gossip*, *tale-bearing* (I Tim. 4:17, 13); *begets false doctrine*, *ignorance of divine revelation*, *controversy* (I Tim. 6:3, 4; II Tim. 2:14); *envy*, *evil surmisings*, *insults*, *friction*, *corrupt minds*, *false basis of evaluation* (I Tim. 6:3-5); *strife* (I Tim. 6:4; II Tim. 2:23); *covetousness* (I Tim. 6:5; II Tim. 3:2); *selfishness* (II Tim. 3:2); *disobedient to parents*, *ingratitude*, *prostitutes emotions*, *has little concern for veracity or dependability of word*, *false accusers*, *sexually intemperate*, *fierce*, *hates goodness*, *traitorishness*, *heady*, *highmindedness*, *conceited*, *pleasure lovers* (II Tim. 3:2-4); *deceitful* (II Tim. 3:13).

The cure is mentioned again and again, but well epitomized in his reference to Jesus Christ and the atonement; the death of Jesus is our only hope of deliverance (I Tim. 1:15).

TITUS

In the Epistle to Titus, Paul is again faithful to his idea of inbred sin. He distinguishes between sins as outward manifestations, as given below, and sin as inner principle. The term "iniquity," as describing a condition, is noted (2:14). The twofold cure is stated as the "wash-

ing of regeneration" and "the renewing of the Holy Ghost" (3:5).

To be possessed by inbred sin is to be possessed by the basis of all false doctrine, attempting to substitute human law for divine injunction (1:10, 14; 3:10). Those who thus refuse the truth find themselves robbed of the capacity to receive truth (3:11). The disposition toward self-will is evident (1:7), *begetting a hate for one another* (3:3), and a conscience and mind defiled by its presence (1:15). With wrong motives (1:11), it is but a short step to becoming the servant of lust and pleasure (3:3).

It is the basis of anger, intemperance, greediness (1:7), and makes of a man a liar, an evil beast, and a lazy glutton (1:12). It is impure, unbelieving (1:15), tends to hypocrisy, abominable practices, reprobate in mind (1:16) and to disobedience (1:16; 3:3). It is ungodliness and *begets worldly lusts* (2:12), speaks evil of men, encourages a cantankerous spirit, unsound thinking, deceitfulness, maliciousness, enviousness and hatefulness (3:2, 3), and gives way to foolish controversy, dissensions and strife (3:9).

Faithful to the cure, Paul proclaims that because Jesus gave himself, He made possible our redemption from all iniquity (2:14). Through His mercy a twofold work of grace is effected (3:5) based upon the merits of the atonement and divine grace (3:6, 7).

Thus concludes this study of Paul's idea of inbred sin.



The Calm and Peaceful Life

A Cambridge undergraduate was much impressed with a preacher who had an arresting message and a lovely face, with a calm and peaceful expression. "I should suppose," said the university man, "that preacher spends most of his time in prayer and preparation in his study, apart from the din and noise of ordinary life." Smiling rather knowingly, the elder friend said, "Would you like to meet him?" The young man said he would, and they arranged to meet on a Monday morning outside of St. Paul's Cathedral. Pushing his way through the swinging doors of a large London counting-house, the old friend introduced his young companion to the man with the beautiful message and calm countenance, sitting at his desk immersed in business. "My young friend is very anxious about your occupation," said the older man. "My occupation, my boy? My occupation is to wait for His Son from heaven, and meanwhile I make buttons."—Selected.

The Man and His Message

Dr. Peter Wiseman

IT WAS Dr. Burns, in his excellent work, in an old book but good, entitled "Encyclopedia of Sermons," who said, "The preacher is the steward of God, the messenger of mercy, and the servant of the Church. His commission is from heaven; his calling from on high; his qualifications divine; his message, mercy; his aim, human salvation. He is the guardian of youth, the counsellor of the perplexed, the consoler of the sorrowing, the visitor of the afflicted, the advocate of the widow, the friend of all, the enemy of none."

THE MINISTER OF JESUS CHRIST IS A MAN OF DIVINE CALL AND CHARACTER

His call is a call backed by the divine imperative, "must." He must preach the gospel. He may desire to follow other vocations, but he must be a minister. The call is divine; it is of God, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." The call is human, through the church, and the call has its evidences, revealed in fruit. To young men uniting with the conference, an old discipline asks such questions as these:

"Do they desire nothing but God? Are they holy in all manner of conversation? Have they gifts as well as graces for the work? Have they, in some degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly? Have they fruit? Are any truly convinced of sin and converted to God by their preaching? As long as these marks occur in anyone, we believe he is called of God to preach. These, we receive as sufficient proof that he is moved by the Holy Ghost."

Paul tells us what should be on the parchment: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gen-

tiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

1. To reveal—"to open their eyes."
2. To reverse—"to turn them from darkness to light."
3. To release—"from the power of Satan unto God."
4. To regenerate—"that they may receive forgiveness of sins."
5. In order for an inheritance—"and inheritance among them which are sanctified by faith that is in me."

What an appeal to character in a minister there is in the fact that David Hume on his deathbed would ask a little girl, a relative of his own who used to visit him, to kneel by his side morning and evening and say her prayers aloud. How wonderful for one to come to the last hours of his life with a life of prayer upon which to look back, and not a feeling of disappointment and efforts to make amends! One has remarked that the cause of so much religion is that men cling to God with their weakness rather than with their strength. How true! "Let us beware," said George Meredith, "of a pettish fatalism which thins the spiritual life, saps the vigor of character, makes humility mere acquiescence and piety only feminine, by banishing the will from prayers as much as thought has been banished from it." Prayer, the battlefield of life—"The outcome of Gethsemane, explains His victory at Calvary." Prayer is prerequisite for character.

Character is revealed in conversation. Henry van Dyke spoke of the "vice of talkativeness," a "selfish, one-sided, inharmonious affair, full of discomfort and productive of most un-Christian feelings."

Character is revealed in one's attitude toward criticism. Cardinal Manning's motto for his priests was "Stand to be shot." Small intelligence will be busy

setting one who is doing things for God and humanity right. There are backbiters and envious people.

A man of character will go on doing things for Christ and His Church as if nothing happened. "You'll either speak sense or come down from the pulpit," cried King James II, being greatly annoyed by the message. "I'll speak neither sense nor come down from the pulpit," answered the preacher. God's man for the occasion! It sometimes happens, however, that a minister may answer a fool according to his folly. Beecher on one occasion received a letter with one word on it; the word was "Fool." Beecher in commenting on the letter said, "Now, I have known many an instance of a man writing a letter and forgetting to sign his name, but this is the only instance I have known of a man signing his name and forgetting to write the letter."

Character is revealed in this Christlikeness. The minister must be a man of transparent character. He is Christ's representative, and he should be like Christ. He should be like Christ in ministrations. It is recorded of Stanton of St. Alban's, London, that "he excelled in personal ministrations to individual souls, and especially the souls of men." "I have taught you publicly, and from house to house," said Paul. "To me pastoral work is the crown of my ministry," said Dr. George Morrison. "I used to love books much more than people, but now I love people a great deal better than books. I long for the day when I shall have more time to spend daily in the homes of my flock."

Principal James Denney said, "All life has to be Christianized; but the process is to be accomplished not by dragging everything under the scrutiny and sentence of the Church as it exists among us, but by sending out into all the departments of life, men to live and work there in the spirit of Christ." The Master said, "I am among you as one that serveth." Concerning the great Master the immortal words are recorded, "Who went about doing good." In the light of the Master's activity, consider this: A minister hastened to a home to pray with a dying man. He did not get into the home. The sick man, on being informed of the clergyman's visit, replied, "Tell him to come when I am better, and I will pray for a clergyman in danger of living."

Character is revealed by what one is. "Ye are a holy people, a royal priesthood," "God's workmanship," (sacred song), "the epistles of Christ," "the sweet perfume of Christ," "the salt of the earth," "the light of the world," "Ye are . . . that ye may show forth his excellencies." Out of a condition of being comes the life accordingly. The minister does more good by what he is than in any other way. "A minister," said one, "must be transparently Christian." The character of the man demanded for the ministry is determined by the service which he is asked to render as "an ambassador for Christ." The sinless, guiltless Christ and His representative; "Never fear," said Phillips Brooks, "to bring the sublimest motive to the smallest duty." It was said of Calvin that God gave him a character of great majesty.

Character is revealed in the worthwhile contribution one makes to life, the character contribution, putting back into life a little more than you have taken out of it.

A MAN OF MANLINESS

He is not a womanish man, a namby-pamby kind of man; but a manly man, a he-man. A womanish man is worse than a mannish woman, and that is bad enough. Effeminacy in the minister is repulsive, unbearable. He must be free from pettiness, not "a little shrunken fellow, with pale thought and weak emotion," with "bats in the belfry." Such a man cannot be the mouthpiece of God. Manliness in a minister will reveal itself in a great human spirit, broad sympathy, a big-brotherliness, a divine love for all, and a holy boldness for Christ and His kingdom. True manliness is the opposite of pride and "strutting vanity." Manliness in the minister is a sterling characteristic absolutely necessary in those who would be "good ministers of Jesus Christ." He must be big enough to be humble and humble enough to be great, and with that spirit of humility, a spirit of determination that will not be quenched; buoyant and courageous, not shrunken and cowardly; no weak side to his brain, nor any broken wing in his imagination; a manly man for Christ and poor humanity! He carries his burdens cheerfully. "Excuse me, sire. Aren't you a clergyman?" asked a stranger at a railroad station. The man sadly answered, "Oh, no, I am not a clergy-

man; it is my indigestion that makes me look like this."

David Livingstone called Jesus Christ "a gentleman of the highest honor." Gentleman—a man who puts more into the common cause than he takes out of it. At the age of eighty, Sidney Calvin wrote to a company of young men, stating that the best advice he could give from his own experience was, "In all your thoughts and actions accustom yourselves, first, to be guided by any motive rather than desire for your own success." "Do you covet distinction?" asked Woodrow Wilson. "You will never get it by serving yourself. Do you covet honor? You will get it only as a servant of mankind."

Be a gentleman. Don't truckle to any, but be a servant to all. Be courageous; be strong, be patient. "Do not affect the gentleman," said John Wesley; we would humbly add, "Be one!"

He has the ability to get along with men. He is a representative man. The Christianity he preaches is judged by himself. As a preacher or evangelist, he moves among his fellows as an ambassador of Christ, a representative of the Almighty; and furthermore, he is, in person and in word, as much as possible like his Master. The revelation of God as pastor-preacher, he moves among his people as a good shepherd of the sheep, healing, instructing and enriching. A visitless ministry is a fruitless ministry, for in the words of Chalmers, "a home-going pastor makes a church-going people."

The minister not only moves among men as stated in the aforementioned, but in every respect he reproduces in his life everything in the life of his Lord, except of course His merit. "What Christ is, determines the man that the ministry needs, and must have. The light in which we decide is the light of His face." Whitefield considered the Christian ministry the greatest preferment under heaven. It is said of Henry Drummond that he was more at home with Jesus Christ than with anyone else. A crucified man representing a crucified and risen Christ, that was Henry Drummond.

A MAN OF PREPAREDNESS, PERSONALITY AND PASSION

As a good soldier, he is either cleaning his armor, and uniform, in drill, on parade, or in battle. One has advised the minister thus: "Read what you like, read

what you don't like, and read what you should like." "If a man stops when he graduates," said Brown in the *Ram's Horn*, "he will soon be able to take his collar off over his head." Read! Read! Read!

There are books temporal and books eternal, and above all, the Book of books, the Word of God! Was it Lord Bacon who said, "Reading makes a full man, writing a correct man, and speaking a ready man"? There are many great and excellent books—books a minister cannot afford to miss, but the Bible is the great "Source Book" for the minister. It is God's revelation to man. "Sir William Hamilton said of John Foster's *Essays*, 'he fetches things from a rare depth,' might be well the hope and aim of those entrusted with the holy oracles."

He is not a small, shallow, anemic personality of meager, stunted spirit, "unable to assimilate character-making truth," a person marked by a "scramble for choice vacancies," but a personality with outstanding characteristics; marked, perhaps, by the following "P's":

Prayer and Piety—Poise and Pep—Patience and Perseverance.

Punctuality and Partnership—Purpose and Passion.

Dr. H. S. Coffin's definition of a pastor is applicable to the minister of Jesus Christ, "A friend at large."

A holy passion is an absolute necessity in the ministry. Without this in a minister, be he ever so orthodox, there will be a noticeable lack in his ministry. Hugh Price Hughes, the *English Methodist*, recovered for his church its ancient passion for the souls of men and set it in living power in the stream of modern life. Doctor Jowett said, "The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken, we lose our fellowship with the King. As soon as we cease to bleed, we cease to bless. When our sympathy loses its pang, we can no longer be the servants of the passion."

"Paganism is an elaborate device to do without the cross," it is said; but Christianity ceases to be when the cross disappears.

Donald Hankley wrote, "There is only one way to win men to Christ and that is to show them something of His love,

His humility, His quiet strength, His humorous common sense, His distrust of the efficacy of human aids to success, and His quiet confidence in the power of love and truth." It is said that Fra Angelico painted the "Crucifixion" on his knees and with deep emotion. He once said, "He who would do the work of the Christ must continually dwell with Him."

"When we open the New Testament," wrote Principal James Denney, "we find ourselves in the presence of a glowing religious life. There is nothing in the world which offers any real parallel either to this life, or to the collection of books which attest it." God can restore the passion and glowing religious life seen in the New Testament, and that blazing out here and there across the centuries even through the "Dark Ages" and that seen in the life of John Wycliffe, Luther, Wesley, and the men of passion in the early days of America. Our Lord said, "The zeal of thine house hath eaten me up." Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." We read that when Jesus "saw the multitudes, he was moved with compassion," and His ministers must live where they will be moved by the sight of the needy, for a passionless ministry is a barren ministry. "He was a burning and a shining light." There must be heat as well as light. It is recorded by Dr. David Christie, in his book, "The Service of Christ," that Sir Herbert Tree, while playing Hamlet, once said to himself, "Why should I continue to act during the scene when Hamlet, speaks with the ghost of his father? The scene is played in semidarkness. No one will see my expression or know that I am not showing any intensity of feeling. Why wear myself out needlessly?" For a night or two he reserved himself in this scene. The result was disastrous. The audience could not see that Tree was no longer acting, but it could feel that he was not, and because there was no feeling in him, there was no feeling in it. The scene fell flat. Hamlet was no longer in agony before the specter of his murdered father. Instead, Sir Herbert Tree, the manager of His Majesty's Theatre, was taking it easy in the dark. He soon decided to return to the wearing business of acting, even in places where the eyes of the audience could not detect him.

(To be continued)

T H I S

Was Not Reported

SOMEONE has said that a periodical is to be judged and evaluated as much by what is not printed, what is left out, as by what is printed. A look through the files of the rejected articles will reveal the character of the periodical.

Possibly this line of thought was suggested in making out reports for the Annual Conference. Some of the report looked good; some of it was discouraging. Here was the report. The statistical tables show what the minister and church have done. By those figures they are judged. But is that all? Is everything in a statistical report? Are all the vital facts in figures? If so, a lot of preachers and churches have not done much for there is not too much to report.

Of course, reports give certain measurements for the work of the church, but they are not the last word on church work.

Here is a minister who by laying a hand on the head of a little boy, gives birth to noble aspirations for a great future. By a telephone conversation with a discouraged youth the fire of new hope is kindled, a new grasp of life is taken. Because of an understanding handclasp one who lived in cynicism found in life a song. In a word of kindness to one who has had a life of harshness all life is made tender. With one visit to the aged the sunset is painted with golden hues. The minister rises to face his congregation on Sunday morning; the attendance is small, nothing happened, there was but little to make statistics. But he preached the gospel. Because he preached, a home which was about to break to pieces was saved, a man was losing his grasp on things eternal, but he took new hold; a youth beginning to drift into waste and destruction got foot upon the solid rock again.

The baptism of a baby was but a small statistical fact, but it made a lasting impression for good on a family. A "God bless you" makes all the difference between "nothingness" and life.

These are not reported to the Conference. But they constitute the greatest part of the ministry, and the work of the Church. These "unreported" facts make possible those that are reported.—LEONARD COCHRAN in *Wesleyan Christian Advocate*.

Pulpit Reading of the Word of God

E. Wayne Stahl

I LEARNED of a minister who before his congregation would read the Scriptures with such power and spiritual appeal that people would come to his services chiefly to get the blessing of hearing such effectual reading. I would say that this preacher was one in ten thousand. It is almost tragic the way the average pastor mars the message of the Book, as he reads it to his people from the pulpit, by failing to observe some of the elementary rules of speech.

If the public reading of the Bible were looked upon by him as fully as important as his delivery of the sermon, with consequent adequate preparation, what triumphant transformations would take place in midweek and Sunday services, in the way of edification of those who hear such reading! Is it not a fact that usually the preacher makes no preparation as far as "vocal interpretation" of the passage to be read is concerned? I have even been in meetings, and that not once or twice, where there was no scripture reading at all, preliminary to the sermon!

The homiletic offering is chiefly the work of man; the portions of the Bible read are the very words of God. Would we not be showing greater honor to the Most High by spending some time in getting ourselves in tune with the passage to be read? By practicing reverently reading it aloud some time in our study during the week preceding the public service? Truly in this regard "there remaineth much land to be possessed" as to improvement along such lines.

The results of such preparation would be that the reading of the Scriptures at the beginning of the service would not be looked upon as something secondary to the sermon, a kind of chore to be gotten over as quickly as possible. The listlessness that can be observed among many in the congregation when the Scriptures are read would not be so pronounced. The words of the Apostle Paul to preacher Timothy should be practicingly considered by every minister today: "Give attendance to reading" (I Tim. 4:13). The Greek

word for reading here is *anagnosko*. Westcott and Hort, supreme authorities on New Testament Greek, state that it is "nowhere used for studying." The verb is *anagnosko*; we find it in I Thessalonians 5:27, where Paul charges that the epistle be read to all the brethren.

In Acts 15:21 it also appears, when we are told that the writings of Moses are read each Sabbath at the synagogue services; and in the third verse of the first chapter of the Apocalypse we come across it again. Time was when I thought that the beatitude pronounced there, "Blessed is he that readeth . . . the words of this prophecy," referred to one who sat down and perused the message in private. But I was wrong; as in the previous verses I have quoted, *anagnosko* here means a public reading, a reading to others. This will be evident if the four words I omitted in making use of the passage just now are replaced, "Blessed is he that readeth, and they that hear . . ."

My former erroneous impression about Revelation 1:3 may also be perceived by a casual perusal of Acts 8:28. There we are told that the treasurer of the Ethiopian queen, as he traveled in his chariot "read Esaias the prophet." One might think this was a silent reading; but verse thirty will correct this error: "Phillip ran thither to him and heard him read the prophet." In the original the word *anagnosko* is used in both these verses, and signifies reading aloud. The same verb we meet in Luke 4:16, where we see Christ in the synagogue on the Sabbath, when He "stood up for to read."

One of the most frequent weaknesses in the pulpit reading of the Bible is that the minister does not seem to be sharing a treasure he has found. Repeatedly I have, when in the pew, noted that the one before the congregation seldom, if ever, raises his eyes from the page. It would almost appear that he might as well be alone and simply reading aloud to himself.

It indeed adds immensely to the effectiveness of the reading for the minister

often to lift his eyes from the Book, when he desires to emphasize some thought, and with look as well as with voice manifest his realization of the particular importance of the words his people are hearing at the moment. Also, by such procedure he will do away with the impression he unconsciously may have given that he has, as it were, insulated himself from his hearers by seeming failure to recognize their presence. Some laymen must have wondered with great amazement how certain preachers keep their organs of vision glued to the Book as they read the Scriptures in the pulpit.

This frequent glancing at the congregation will not, of course, be merely a mechanical matter, a kind of optical gymnastics. The reader's soul can be so burning with the message from the Book that the holy conflagration will shine out from the soul's windows. Unlike that speaker I heard some years ago:

He was addressing a large assembly, and evidently felt that to smile occasionally during his remarks would make them more impressive. It was such a smiling as never was "on sea or land." For a moment he would occasionally screw his features up into what he thought was a beautiful smile; but it was clearly just a muscular contortion, and on his auditors the effect proved ghastly when not comical. He was acting by rule and not by principle. His action did not have its root in experience. Sincere feeling was conspicuous by its absence.

Here is the secret of effective public reading of the Word. One must first have realized in his own heart the mighty message he would transmit by voice to his people. The psalmist said, "While I was musing the fire burned" (Psalm 39:3). And the two travelers to Emmaus, on that first Easter evening, testified mutually, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

Fire communicates itself. If the minister's heart is aflame with the tremendous news he has found in the Word, some of that heavenly burning will be imparted to his hearers in the pews as he reads it from the pulpit. But this consummation so devoutly to be wished, will not be attained by the minister selecting the

scripture to be read at church a short time before leaving for service, on the way there, or after he arrives.

Note that the psalmist wrote, "While I was musing." Long meditation on the passage to be read, prayerful meditation, helps to bring the fire that David knew. And intimate contact with the Living Word during this musing, as the Emmaus-bound pedestrians realized, does much in experiencing the blessedness of the heavenly burning for one who is preparing to read the Bible to never-dying souls.

Such reading is sometimes marred by rapidity of utterance. A student of the spoken word for many years, I am more and more impressed with the superlative value of the pause in speech. A very successful advertiser confessed that one of the most important things in such work was a great deal of white paper. He was referring to advertisements in magazines and newspapers, and meant that in such displays calling attention to things offered for sale, there must be plenty of unprinted space. Such space had a great psychological value; it had effective appeal.

What he called "white paper" in advertisement, I would call the pause in speaking. It is one of the most successful ways of emphasizing. It gives the auditors time to realize the immense import of the thought just read. Here again, it should not be a mere mechanical stopping; not based on rules such as were offered children years ago when they were told to stop at a comma, in their reading aloud, long enough to count one; at a semicolon long enough to count two, while the period was honored by being given a count of three. The pause in speech may be as meaningful as the rest in music.

As important as the pause is change of pitch. This too is not a mere mechanical matter, but a result of the thought affecting utterance. The difference may be seen in the two terms, elocution and expression; the former connotes speech for speech's sake, while the latter denotes speech from a heart that is thrilling with the message to be shared. One is a surface affair, the other is "from within outward."

Why will one who manifests beautiful changes of pitch in talking with a friend read a passage before an audience in such a monotone that it almost has the effect of

an anesthetic? In the first instance, thought and feeling dominate the one who speaks; in the latter case, "words, words, words" dominate the consciousness. It is an immense aid to one seeking to secure change of pitch in public reading of the Scriptures to remember that utterance before a congregation is just enlarged conversational form. Such a principle acted upon will solve many problems of pitch. Of course persistence in private practicing will help greatly. Running the scale in the speaking voice will be very profitable.

Perfect familiarity with the passage to be read in public will do much to conquer the reader's bondage of words, with resulting changes of pitch. Here is where vast diligence is necessary in preparation, both in the way of prayer and practicing aloud. I do believe that if a preacher took half as much time getting ready to read the Bible from the pulpit, as he does to give his sermon there, often there would be twice as much blessing from his services.

Any minister who desires to add to his effectiveness in pulpit reading of the Word will find a gold mine in the book "Vocal and Literary Interpretation of the Bible" by S. S. Curry, Ph. D. It is packed with invaluable and practical counsel for a person with a purpose to make such a scripture reading more helpful. I by no means agree with the author theologically in one or two portions of this book; but on the whole it is worth at least a thousand dollars to any preacher. (The Publishing House can supply it for you). An index at the close with numerous Bible references doubles its preciousness. Adherence to its teachings along speech lines will mean that the preacher will move nearer that lovely goal set in Nehemiah, "So they read in the book of the law distinctly, and gave the sense, and caused them to understand the reading" (8:8). And more glorious will prove the rewarding promises in Revelation 1:3, "Happy is the reader, and happy are those who listen to the words" (Twentieth Century New Testament)

Bulletin Exchange

One of our readers suggested that some sort of an exchange of church bulletins be arranged for the subscribers of THE PREACHER'S MAGAZINE. This suggestion was passed on to our readers several months ago asking those interested in such an exchange to write us. Many responded—in fact so many that we are at a loss to know what to do.

After considering the idea from many angles we thought that about the best way to care for this matter would be to publish the names and addresses of pastors interested in a bulletin exchange, and let each work out his own plan of exchange with as many pastors as he may desire.—EDITOR. Here is an incomplete list:

- Rev. M. C. Garrison, 205 Fifth St., Alabama City, Ala.
- Rev. Noble J. Hamilton, Morrilton, Ark.
- Rev. Kenneth Vogt, Wasco, Calif.
- Rev. Paul E. Low, 415 N. Willis St., Stockton, Ill.
- Rev. L. L. Watters, P. O. Box 5, Montrose, Iowa.
- Rev. Wendell Wellman, 316 Euclid Ave., Waterloo, Iowa.
- Rev. J. E. Brackmueller, Marienthal, Kansas.
- Rev. W. O. Fisher, Box 146, Shreveport 82, La.
- Rev. L. S. Boardman, 19 Gardiner St., Richmond, Me.
- Rev. J. Edwin McConnell, 406 Sixth Ave. N.E., Minot, N. Dak.
- Rev. Ralph Schurman, 2200—19th St., Akron 14, Ohio.
- Rev. C. G. Schlosser, 114 N. Bennett St., Bradford, Pa.
- Rev. R. J. Smeltzer, 1105 Greenfield Ave., Nashville 6, Tenn.
- Rev. J. E. Chastain, 4023 Church St., Greenville, Texas.
- Rev. Hadley A. Hall, 1926 Connor Ave., Waco, Texas.
- Rev. C. Wesley Jones, P. O. Box 147, Cheney, Wash.
- Rev. Paul M. Bard, Box 466, Pomeroy, Wash.



God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how—BEECHER.

Will There Be Another "Lost Generation"?

*J. Gordon Chamberlin

WHEN demobilization comes! Already our minds, filled with news from the battle fronts, find time to wonder what it will be like when the fighting is over and our brothers, husbands, sons, come back from those battle fronts. Already the government is planning for a D-day which marks the turning of the stream of inductions, sending service men and women back to their homes, their churches and their communities. Already it is clear that the process of demobilization involves not only nine or ten million men and women in uniform, but more than twice as many men and women now working in war industries. That will be a vast migration for the country. Yet the problems such shifts may raise are but part of the problems of the transition period. Already it is obvious that America must solve her domestic problems of transition at the very time she will be most deeply involved in international post-war issues. For all of this we must be ready when demobilization comes.

These indicate but a few of the problems—each vast in itself. Involved are problems of transportation of troops, feeding of liberated peoples, reconversion of industries, handling surplus war goods and stock piles, beginning civilian production, disposal of supplies of raw materials, finding jobs for veterans as well as war workers. And for each family will be readjustments to new circumstances, preparing to welcome sons, brothers and husbands—and for many, settling down to the final realization that "he" will never return.

There are so many uncertainties ahead. When will the war end? How long will the Asiatic theatre continue after the war is over in Europe? How many men will be in this country to be demobilized

quickly? How long will it take to bring those home from overseas?

Or more long range questions could be asked. Will the anticipated postwar "boom" lead to another depression? Is vast unemployment inevitable? Is the country headed for a period of moral decadence similar to the "gay 20's"? Will we refer to the men who served in this war, as "the lost generation"?

The church has a stake in the answer to every one of those questions. It cannot stand idly by when the men go away—it follows them with its prayers and sends chaplains to be with them. With equal concern it must begin now to plan for their return.

There are four steps every church should take:

First, a thorough survey should be made of those who are away for either military service or war work. Perhaps you already have their names on a list—but just who are they? How many are married—where are their wives and children? How many had jobs in the community to which they may return? How many will be likely to go back to school? Which ones were active in the church—from which groups did they go? Make your survey complete, and then carefully study the results to discover something of the problems ahead.

At the same time you should see that someone in the church is studying plans of your community, state and the nation for demobilization. Is anything being done? Are plans being made for employment (which is essential to successful reintegration into civilian life)? What are the federal provisions for mustering-out pay, for pensions, benefits, educational opportunities, and vocational rehabilitation? What plans are being made for the disabled—by government and by private agencies? You can write to the national headquarters of your church for literature describing such plans. Everything you do will be affected by the nation-wide developments, so study them.

Second, perhaps the most important task of the church now, is to lay the solid foundation for its postwar work with returning veterans or war workers, by maintaining a truly constructive spiritual contact with them while away.

Most churches are having first-hand experience at being "ecumenical" (worldwide) for their own congregation are scattered around the world. Those men and women are still members of the home church wherever they are. Still that home church is obligated to maintain its Christian counsel, its religious guidance and its spiritual sustenance. Out of this period of dispersion all of us should gain a new appreciation of the spiritual bonds which maintain the whole world church as well as our own local churches.

How, then, is this constructive contact to be maintained? A group of young men and women of the various churches in Scranton, Pennsylvania, discussed five definite suggestions. Every church could do these things.

1. *Regular correspondence.* Letters are very important for morale, but they are even more important as a continuous contact between those at home and those away. We who have stayed behind may never understand what it was like to land at Tarawa, Salerno or La Havre, but at least we can have this in common—a continuous correspondence which kept us as close together as possible. Individual church members should write regularly. Groups and classes should write to their members away—whether in uniform or in war work. The minister should write each one regularly. And wherever possible mimeographed bulletins, containing excerpts of their letters, news of the church, messages from the minister, should be sent monthly.

Variations are possible. A group, planning its program well in advance, may ask for comments from those away on the subject to be discussed. The answers could be used as though Tom, Bill, and Henry were there, and a report of the discussion sent back to them.

2. *Special Services.* Special prayer services for mothers and wives, special communion services, midweek prayer groups of the families of service men have real meaning.

One Wichita, Kansas, church planned a round-the-world service. The bulletins

were printed months in advance and contained the words of the hymns, scripture and responsive reading. On the front was a clock face showing what time it would be in England, Tunisia, India, and Australia, when it was 11 o'clock Sunday morning in Wichita. Then the bulletins were sent out with the request that the fellows try to go through the service at the same time—doing exactly what the home congregation would be doing.

3. *Literature.* There are many, many kinds of devotional religious literature which those away in the armed forces or at war work would be eager to read. Here is opportunity for a very significant and constructive program. Perhaps your church has done something already of this nature. The effort should continue. One possible procedure is to have a committee of two or three obtain copies of pamphlets, booklets, tracts and periodicals. After examining all of them and determining which would be most helpful to each one away, a mailing schedule could be worked out and followed regularly.

Every encouragement should be given to reading the Bible. In one church an interested layman gives a list of passages to each fellow as he leaves. The list suggests a passage for each day, and the fellow is asked to join the daily Bible reading circle of that church—a circle that reaches round the world.

4. *Missions.* Where have your church members gone? Some churches put up a map at the entrance of the church, with ribbons stretched from the location of the home town to the approximate location of each one away. Then letters are sent to each one, telling of mission stations (home or foreign) located near there and suggesting a visit to that mission station. Even more effective is asking that a report be sent back to the home church—education goes both ways.

5. *The chaplain.* Some religious opportunities are provided by the chaplaincy service and the Service Men's Christian League. Each man or woman in uniform should be urged to visit the chaplain and take part in such activities. Many churches give each fellow an introduction card to be handed to the chaplain, on which is indicated the name of the home church and its minister and information about the fellow's church activities.

*Member of the Staff of the Department of Christian Education of Adults, Board of Education of the Methodist Church; and Chairman of the International Council Committee on Services for Demobilization Period.

Highest priority should be given in each church to these, or any other steps which can be taken now to maintain a constructive spiritual contact with church members away. But this is not enough.

The third phase of the church's program should be properly to serve those now returning. More than one and one-half million men have been discharged since Pearl Harbor. Do we know the ones in our community? Our church should be prompt in welcoming them. Our church should be sincere in helping them return to normal civilian life. The disabled should be received as normal individuals—not pushed to the side with pity, over-sympathy and paternalism. Those who have returned because of nervous disabilities deserve our sincere effort to understand something of what they went through. And we need to be patient—always.

Fourth, every church should start now its detailed planning for the more serious tensions of the demobilization period. Perhaps a special committee should be assigned to study the effect of the transition on the church program, the problems that can be anticipated, and begin to work out steps to be taken, new services to be established, new groups to be formed, new activities to be initiated. Part of such study should look over the plans of the community—if there will not be enough employment in your community for those who return, the church may never have a chance to reintegrate them into its congregation.

On the battle fronts of the world our sons, daughters, brothers and husbands are being tested as never before. When they come marching home our church will face its big test. What we do now will decide whether the church will be ready, or whether those returning men and women will be another "lost generation."

How Much Ought I to Give?

Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er;
Give as you would to the Master
If you met His loving look;
Give as you would of your substance
If His hand your offering took.

—Selected.

Some Suggestions About Preaching

E. O. Chalfant

Preparation: Someone has said, "Read yourself insane in order to keep full of information. Pray yourself under a burden. Systematize what you read, then preach under the anointing, with the Holy Ghost sent down from heaven."

That may be a simple plan, but it is the most workable that I know. There is no reason why preachers cannot have plenty of books, regardless of how poor they are. Every preacher should live in his Bible until it blesses his soul every day. The thing we are to emphasize in preaching, is God; also His providential oversight in the world. Next to that is His great doctrine of holiness, and the cardinal doctrines of the Bible. The people want to hear these things, and are interested in them.

An Outstanding Suggestion About Preaching: It is said of our founder, the sainted Dr. P. F. Bresee, who was a master in preaching, that he would spend up to Saturday morning in making his preparation for his message on the Sabbath. Then he would go out on Saturday, visiting his people, making contacts, over the city where he was pastor. He was in touch with God, with the great masters of earth, and too, was in touch with human need. These are the simple things about a great man.

The temptation now—is to be superficial. It is easy to bluff, to build on the surface, and think you are fooling the people; have no devotional life and no habits of study. I once knew quite an able preacher who backslid; he said that his downfall was that he failed to keep up his devotional life, his study life, thus he became professional and soon was a backslider. Unless we bore down through the superficiality of this age and lay ourselves out in study, and unless we go out of our way to make human contacts, we will be in the common herd of mediocrity. Remember that only one preacher out of every two hundred ever gets out of the rut. One great leader in our church says that ninety-five per cent of the preachers are failures.

Putting Your Church on the Map!

Myron F. Boyd

THE day has come when every orthodox church in the land should launch out on an aggressive program of righteousness. Following this war the Church must be ready with a life, message and service that will convince the world of its divine origin. Too long have we as holiness people sat back with an inferiority complex because we were small and insisted upon high standards. In altogether too many places we have a little struggling church which is a nonentity in the community. Too many of us are sitting on the side of "Mount Success" waiting until God sees fit to give us a great increase. "Heaven helps the church (man) which helps itself." "Success is always a culmination and never a surprise." We believe that if the laity and ministry would co-operate with God to the fullest extent that great things could be done in every church. We now want to present suggestions on how to get your church on the map.

I

A vision is an absolute prerequisite to success. "Where there is no vision the church (people) perishes." The church which does not attempt new and bigger things for God is barely holding its own. The story is told of a Baptist, John Leland, who was building a church. Friends came along asking, "Why are you building a Baptist church here when there are no Baptists in the community?" He answered, "I am getting ready for the Baptists who are going to be here soon." A man sat listlessly chopping at a wooden log with an old butcher knife. His answer to an inquiry on what he was making was, "I don't know; maybe a god or maybe a house." But you know as well as I that he made nothing but chips. There is plenty of material on every circuit to be used in constructing a real program for the kingdom, but listlessly chopping at the job will never produce anything but "chips." A vision of God, heaven, sin, hell and souls would change the situation. Look at the false religions, modernism, infidelity, sin, worldliness and the great

soul hunger and need everywhere, and it will stimulate a new vision, we are sure.

II

Enthusiasm must accompany our vision if we are to put it into concrete reality. One has said, "Enthusiasm is partly interest, partly energy and wholly successful. One national proverb reads thus, "Rest in health." By so doing that nation paid the price. We cannot rest while in a condition of good health spiritually lest it will lead us into a condition of apathy. Too many churches all around us are already in that condition. A boss said to his Negro servant, "Sambo, I don't see how you get so much work done in such a short time." Sambo answered, "Well, 'tis dis way, you see—I jist sticks de match of enthusiasm to de fuse of yenergy and I jist naturally explodes—I can't help it." When a church removes that word "impossible" from its vocabulary as Napoleon did, it, too, will start performing miracles.

III

Stick-to-itiveness is a great essential to success. James has warned us to "let patience have her perfect work." The spirit of discouragement is a leading cause for suicide and insanity. When this spirit gets into the church it works havoc. Of course there are difficult fields. In fact, what field is not a problem in these days? I remember of reading once in a mathematics book the following: "There are no problems too hard to solve, but there are many people too small to solve them." That need not be so if we get the vision and become enthusiastic about it, determined to succeed. "Columbus kept on keeping on, and a new world was discovered; Washington kept on keeping on, and the Colonies were freed; Grant kept on keeping on, and the Union was preserved; the Allied Forces kept on keeping on until the Central Powers collapsed." David Starr Jordan has said, "The whole world will stand by to let a church [man] pass which knows where it is going."

IV

Spirituality is an absolute requisite to success. Sincerity and earnestness should

permeate all of our work, preaching and living. The church must convince the city that it has but one motive, and that is "to glorify God" and get souls into the kingdom. Our churches must be praying churches. Our prayer meetings must be "the heating plant of the church," as Spurgeon suggested. It was the great Luther who said that holy living and spirituality prevail only where there is a real spirit of prayer. The great need of the hour in every church is a mighty baptism of the divine personality, and blessed Holy Spirit.

*Oh, for that flame of living fire,
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.*

*Is not Thy grace as mighty now
As when Elijah felt its power;
When glory beamed from Moses' brow,
Or Job endured the trying hour?*

*Remember, Lord, the ancient days,
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.*

V

Lack of aggressiveness is one of our weak points. We have depended too much on "spurts" to build our work. What we need is a God-conscious church which is aggressive and evangelistic the year round.

A. Advertise. This is one of the big failures of our churches. No holiness church need bow its head in shame. We have the message for this age, so broadcast it everywhere. In altogether too many cities the people in the immediate vicinity of the church are not aware of the fact that there is a church there, or at least as to what church it is. Do something to impress them. Let them know that you are alive, and to such an extent that you will talk about it. Keep it constantly before them. Some time during the year for ten consecutive weeks get out printed or good mimeographed material and have it placed in every home of the community. Be sure that your advertising is attractive. If mimeographed, be sure that it is easy to read, and neat, with no mistakes on it.

An attractive sign with an electric light over it or a neon sign should be found on every church. Then, too, have an elec-

tric bulletin board, by all means. Put your sermonettes in it the first part of the week. Put your Sunday subjects in it the latter part of the week. Keep the lights on the sign and bulletin board every night. For the fifteen or twenty cents a week it will cost, you will get a lot of advertising.

When you have an evangelistic campaign advertise it so thoroughly that everyone will know about it. Use the mall. Have a sign on your car. Have an attractive, newly painted sign displayed in front of the church. Use the newspaper every other day at least. Use the shop news if there be such in your community.

The radio is a great medium of advertising as well as a good means of spreading the gospel. Use it. Practice faith. Study hard for it. Make your program original. Be sure it is different.

We have discovered that letters are very effective in getting our work before the public. If mimeographed they may be sent out in an unsealed envelope for only one and a half cents in the States and only one cent in Canada. Build up a large mailing list. Names can be procured in many ways. Letters of invitation to your Sunday school, Sunday night services, revivals, etc., are all worth while and get results. Write your members a letter every two or three months.

Have various cards to use in your work. Have survey cards made for a canvass of your community or city. Have calling cards and use them freely. Have cards for use in the church with various items of information on it. Have your ushers get every stranger signed up. Have your members fill in a card every time they know of someone who is sick or in need. They could also put down the names and addresses of any newcomers to their community. These cards may be placed on the collection plates.

B. Spread out. Start a new Sunday school. Get a Sunday-school bus, work out a regular route, and go from house to house on that route canvassing for scholars. Have a children's meeting once a week in an afternoon after school. Have a boys' and a girls' club. Have Bible study one night a week. Make it scholarly, interesting and thoroughly spiritual. Make it interdenominational, and advertise it as such. Advertise a men's community Bible class on Sunday morning.

Call it the "99 men's class," or something attractive. Put your best teacher in charge of the class. Give the men opportunity to air their views. Take advantage of every opportunity to get before the public. Often there are invitations to speak to a service club, P.T.A., school group, etc. Never turn down any such privilege.

Have a workers' conference. Pray together. Exchange ideas. Keep records of all calls and any useful information gathered.

C. Use everybody for something. Most people appreciate having something definite to do for God and the church. It will hold their interest in the church and contribute to their spirituality. You need a transportation committee. Then there should be that large visiting committee. Give any typist a job assisting the pastor in getting out letters, etc. Someone could be responsible for newspaper announcements. We surely need ushers in every church. Let some canvass the city from house-to-house to find any who are not in church or Sunday school. There are hospitals, jails, workshops, street meetings, etc., where all can find something to do.

D. Plan, study and arrange your services to make them worshipful, dignified and orderly. This need not hinder the spirituality of the service but contribute to it. Have the church always clean and neat. Varnish it every other year. Get new song books if you need them. Keep the lawn clean around the church. Put in some shrubbery and grass. Make your property attractive.

We believe that any church baptized with the Holy Spirit, with a vision and enthusiasm, which will be aggressive and work hard, will soon put itself "on the map" in any city.



I Listened to a Sermon

Paul S. Hill

THE sermon was preached by our District Superintendent, and the occasion was the presentation of Home Missions to a group of Nazarenes. I am sure that because I listened, I got more out of his sermon than I would have otherwise.

First, I listened to his words. I asked myself, "Just what would be in my mind if I were using those same words? What would I be trying to impress upon the listeners?" Immediately his words took on stronger and more impressive meaning. They became more related to the whole field of thought. They became not only vehicles of a single thought, but also came as a train loaded fully with items of interest from many stations and ports of loading. The key words brought much more than was spoken because of this relationship.

Then I listened to the problems; there were few statistics, but a presentation of the great spiritual needs. The picture was not overdrawn, nor was there hesitancy to declare its full need. It was presented as a job facing us in our day. The picture was real and clear. There were illustrations, comparisons and a comprehensive program such as was faced by St. Paul and the early church.

I paid attention to the spirit of the preacher. I do not mean what he tried to arouse in others but what I gathered from what he was saying of the fire that burned in his own heart. I felt that he was brave as a minister, loyal as a Nazarene, farsighted as a builder, full of courage to carry on the task and that every energy and ability was stretching in the direction of the future and the accomplished task. There was a spiritual program of sacrifice, faith, vision and courage, and when he said, "There is no other way," I knew he was back of his sermon and his program with all his heart. It was what he believed, and to these things he had dedicated his life.

I listened to a partial list of what had been accomplished by these methods and processes. The task had been hard; the heroism of those who were building with him was inspiring; their accomplishments were noticeable and in some cases wonderful. It was a picture of God and men working together.

Putting it all together, I was ready to follow his leadership without asking too many questions about details. The sermon helped me. I believe in the preacher, the gospel, the program, the processes of building the kingdom and yes, in the investment of finances. I filled out my card and put it in!

Preachers Who Stand for Something

A. S. London

A PREACHER should live well. He ought to be an example in the community where he serves. It is a tragedy for any preacher to live in such a manner as to cause people to hold suspicion. "Caesar's wife should be above suspicion"; yes, and Caesar too must be above suspicion! Lies will be told on any man who tries to do anything worth while; but it is not lies that hurt public workers—what hurts is things told which turn out to be the truth. The reader will understand what I mean. "A man's destiny lies within himself." He is not at the mercy of any man or any group of men on earth. God will pull any person through the fire, provided that the individual has the stuff in him for God to pull on.

THE MODERN WAY

It is common now to keep our convictions, if we have any, to ourselves. The trend is to say nothing, see nothing, do nothing, and be nothing. A preacher who does not live well will have no convictions, and certainly he will stand for little; he is a pussyfooter, a side-stepper, and weak in influence for right and truth.

A cheap politician was running for office; he stood for nothing, and the whole community knew it. It seemed that the main issue before the people was the building of a schoolhouse. In the midst of his speech, a gentleman stood up and said, "What about the schoolhouse?" The politician said, "Now ladies and gentlemen, I am glad to speak out on this subject. If the schoolhouse is a good thing, I am for it. If it is not a good thing, I am against it." Such characters are hesitant, evasive, fearful. Wabblers in the pulpit are far worse than wabblers in the political world. Preachers should be courageous for the right, stand with sincere earnestness for that which is just and right; they must stand kindly and patiently for truth and the saving gospel of Jesus Christ.

STAND FOR SOMETHING

A leading writer of international fame was told that if he kept on writing as he was doing, he would not have a friend on earth. The man replied by saying

that if the man talking to him kept on as he was, he would not have an enemy on earth, and that was far worse than not having a friend on earth. Lukewarmness is one of the weaknesses of modern civilization. The average person is afraid to express an opinion for fear of being misunderstood. I read of a donkey that stood between two haystacks and would not turn and eat at either one for fear he would offend the other. The story said that the donkey starved to death standing between the two haystacks.

THE CURSE OF HALPHEARTEDNESS

"Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." These were the words of the Spirit to the Laodiceans. Lukewarmness is the curse of the average church and preacher. There comes a time in the lives of men and churches when a stand must be taken, and they must go either forward or backward.

CONVICTIONS GIVE STRENGTH

A writer once said that ordinarily he weighed 120 pounds, but when he was aroused and awakened and fought for something worth while, he weighed a ton. A conviction gives inner strength, outward boldness, and trebles the strength of the individual. One man said, "Urge me not to moderation; I am in earnest." A preacher is never at his best until he is moved with great emotion. Moral power increases in the life of a preacher when he is driven by a holy passion.

A great saving gospel ministry should be enough to drive every preacher to stand for truth without fear. John Wesley, Dr. P. F. Bresee and men who have started religious movements, were men of convictions, and stood for truth and worthwhile things. Wesley did not face worse conditions than the ministry faces today. Cheap religion is the curse of the church world. The Church now is face to face with forces that threaten the foundations of society. A religion that takes in everything and stands for nothing definite is not of the Bible. A religion without a cross is weak and never can influence a community to stand for

righteousness. The rights given us by our Christian forefathers are the sacred heritage of every preacher of the gospel of Christ. These men in the long ago stood for something; they had backbone, religious convictions, and all who knew them knew how they stood on every important issue of the day.

CONDITIONS

The church faces a world that is bankrupt in morals, common decency and fundamental principles upon which our church was founded. Three-fourths of the world's population are at war today. Europe is aflame; Asia is on fire; Africa is smoldering, and America is in a death struggle. Thirteen million families in America average an annual income of \$471. In one southern city, six hundred girls were found in one night in road-houses, hotels, bus stations, and on the streets. Crime among the young people in my own home city has increased four hundred per cent in the past twelve months. From every pulpit should be

sounded out the cry for this hour, that is for a saving gospel—a gospel with comfort and strength for the awful hour in which we live.

PREACHERS HAVE SUFFERED FOR THE TRUTH

I do not say that standing for something will bring a life of ease, for it never has been so. The world is not a friend to grace to help us on to God. It has always made it hard for prophets. John the Baptist lost his head when he preached on the sins of Herod; Huss and Savonarola were burned at the stake for standing for something worth while. Latimer said to Ridley as they were being marched to the stake, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That light still burns amidst all the darkness of earth today. It is the only hope of a world in blindness, stupidity, and complacency; falsehood and corruption; greed and selfishness, are to be found in the warp and woof of our social fabric.

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Power for Lowly Service

Colonel Andrew Zealley

He . . . took a towel, and girded himself (John 13:4).

WHEN we ask God to give us His power, what do we mean? Is it power to do some great thing, beyond the ability of our fellows? Is it that we may rise above the commonplace, the trivial and the ordinary and perform feats which mark us out to be possessors of a subtle force which makes us to excel in the work we are called upon to do?

But do we ask God to give us power to do the lowly service, to take the subordinate place and to hide away from the eyes of men and to ask for no commendation from them? It is usually found that a great increase in human knowledge, the acquisition of wealth, an elevation to a high place or position, unfits us for lowly service.

But the Master sets us a wonderful example and reveals the fact that the highest and noblest, and the richest in every possession, can stoop down and perform acts

of lowly service. Do you want the record of the highest achievement ever wrought by anyone who has lived on this earth? Well, here it is:

"All things were made by him; and without him was not anything made that was made" (John 1:3).

And yet He voluntarily took upon Himself the role of the slave; for we read, "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself." This is an amazing succession of heights of ability, power and glory, to the level of the commonplace.

Human dignity usually rests on a perverted opinion of our importance and the notion that humble service is degrading. It is the small artist who always pines for the big canvas. Turner, the great painter, could put the infinite into a square inch. The really big man can be at home in

small places; the man of small make-up wants nothing less than the hoardings.

A deep realization of our close relationship with God will fit us for humble, yet telling service.

An American soldier tells that at the end of one of the Civil War battles there were a hundred wounded men, many at the point of death. Lincoln heard of it and hurried from Washington. He caught sight of a little fellow who had been a brave lad, and was fast departing. "Can I do anything for you?" asked the President. "Yes, sir; if you will, I should like for you to write to my mother." Lincoln wrote the letter, and signed it with his own name. The dying lad saw it with surprise, and said, "Are you the President?"

"Yes, my boy; can I do anything more for you?" "Yes, if you will, take my mother's place and hold my hand till I am through. I shan't be long." The great statesman held that hand until it grew cold in death.

But we have a more sure promise of our Commander's presence with us in the last hour; for He has said, "I will never leave thee, nor forsake thee."

The great preacher, George Whitefield, was once staying for a night at an inn. The room next to the one occupied by himself and a friend was taken by some men whose card-playing and swearing distressed and kept Mr. Whitefield awake until very late.

"I feel that I ought to go and speak to them," he said at last to his friend.

"Nonsense! What good will that do? They won't listen to you," was the reply.

But he felt that here lay his duty, and at last he knocked at the door, entered the room and spoke earnestly and faithfully to the men about their souls. But they only laughed, and went on as before.

"Well, and what did you gain by it?" asked his friend tauntingly, as Mr. Whitefield came back.

"A soft pillow," he answered, and at once fell asleep.

Yes, to do our duty, and to act as we know God's Spirit would have us, gives us

a soft pillow when we lie down to sleep, and a soft pillow by and by when we come to die.

The Rev. Mr. Goldsmith said, "I gave away a tract to a policeman in Madras, India, which led to his awakening and conversion. Afterward his wife was converted; she brought two of her brothers to the Saviour, and one of them is now a minister of the gospel. Then the old mother was led into light and liberty, and three others followed, making eight members of the family savingly converted to God—all through the simple service of giving a gospel message to a policeman.

A simple invitation from Andrew brought his brother, Simon Peter, to Jesus, and what marvelous results followed.

A woman, whose name is forgotten, gave a tract to Richard Baxter. Through reading it, he was converted, and afterward wrote that wonderful book, "A Call to the Unconverted," which was used by God to turn hundreds of people to Christ. Among others, Philip Doddridge was saved, and he wrote, "The Rise and Progress of Religion." The reading of this book led many into the kingdom, including the great Wilberforce, and he wrote "A Practical View of Christianity," and that book was the means of saving a multitude.

So, obey the Master's call to do the humblest service; be faithful in that which is least.

And Moses said, "I beseech thee, show me thy glory." And Jehovah said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord passed by before him, and proclaimed; The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, . . . this is my name for ever, and this is my memorial unto all generations."

Show me Thy power—show me Thy glory! That is revealed in His wonderful condescension—His lowly service for the children of men.

The Christian experience of the church is not deep, intense and living enough to meet the world's need.—SELECTED.

Walking with God

Enoch walked with God (Genesis 5:22).

Holy scripture, which is ever careful of its language, and means something by every word, has used this expression so seldom, and so discriminately that we are forced to see something here which we seldom see elsewhere. It is not said of Abraham, who "walked before God," nor Isaac, nor of the psalmist, nor of the "people who" "walked after God." It is said of Noah, who "walked with God" in those weary years when he stood alone in his testimony, and all men mocked him as mad to build a ship on the dry land. But it is said of Enoch here that, for three hundred years, his—slow, humble, domestic life was one long "walk with God." Sons and daughters born into the family; the usual incidents of a completely human life, with its clouds and sunshine, its evenings and mornings, its tears and smiles, its struggles and prosperities. Yet, it was one long "walk with God." What does it imply? Agreement. "Can two walk together except they be agreed?" "Let this mind be in you which was also in"—God. To agree about everything in daily life; in what we lose and in what we gain; in what is wanting, and in what is possessed; in the poverty which pinches us and the riches which make us strong; in

the sickness which lays us aside, and the health which sustains—in all such things to be of the same mind with God. Enoch was, else he would have stood still, or gone back, or turned aside.—J. E. C. in *Pilgrim Holiness Advocate*.

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How to Understand

In the early days of the South, a Negro slave and preacher had an infidel master. The master said to the slave one day, "You are a preacher, Sam?"

"Well, I tells about Jesus some, Massa."

"Well, if you are a preacher, you ought to understand the Bible. Now tell me, what does this mean?" And he opened the Bible and read, "Whom he did foreknow, he also did predestinate"—words that have puzzled wiser heads than the poor slave.

"Well," said the slave, "Massa, where is it?"

"It's in Romans," said the master.

"Oh, my dear Massa; I will explain dis ole business to you! It is very simple. You begin with Matthew, and do all the dear Lord tells you to do there; and then you go on to Mark, and Luke, and John; and when you get to that place it is easy enough—but you can't begin there.—*Preacher's Homiletical Commentary*.

Dedication

By Grace Noll Crowell

Thank God, thank God, the debt that laid so long
Like some dark shadow on the heart, is paid!
And now today our church stands freed and strong
Because an earnest people worked and prayed,
And saved and sacrificed for this good hour
When we can come together joyfully
To dedicate these walls, this lifted tower,
The altar, aisles and pews, dear God, to Thee!

Accept it, Lord and Master, as Thy right,
And claim it for Thine own, we humbly pray.
This is Thy house, and may Thy guiding light
Shine on us as a people, day by day.
Here in this hour so long foretold, we bring
This church to Thee, Lord, as our offering!

"If the Church is to be the Church, it must follow its Leader as He goes His way, redeeming, healing, transforming men."—BISHOP ARTHUR J. MOORE, in "Central Certainties."



Bruised Reeds

A bruised reed shall he not break, and the smoking flax shall he not quench (Matt. 12:20).

Reeds are not of much account. We find them standing beside stagnant ponds. In spite of their worthlessness, the ancient shepherds were accustomed to cutting them and making music on them so long as they would last. When the reed became bruised or broken, it was thrown away. If no tune would come out of it, what was it good for?

In Jesus Christ we see a Man who stoops to restore the bruised reed, and when He has repaired it, it becomes more musical than ever. What a type of humbled sinners the bruised reed is—the weakest thing that grows, and bruised besides! Still our Lord would not kick him out of the way but lifts him up and puts a new song in his mouth.

"The smoking flax shall he not quench." The margin reads, "A dimly burning wick will he not quench."

Is the candle just being lighted? He would guard it till the wick is well ignited. Is some poor man's candle about to go out? Do not open the door and let the wind blow through. Fan it gently back into a flame. He does not condemn even the first confused and hesitating beginnings of the Christian life. He breathes the oxygen of His love upon the spark. May His method in dealing with souls be ours.—Selected.



What He Couldn't Pack

Having no evil thing to say of you. A young minister was leaving a North Country town, and was bidding an old lady good-by. "Well, sir," she said, "you'll be busy packing up your belongings, I expect?" "Yes," he replied. "I have only a few things to get into boxes now."

"There's one thing you won't be able to pack up, sir," said the old lady; "you'll have to leave that behind." "I don't know—whatever is that?" questioned the minister. "You can't pack up your influence, sir," she answered quietly. That is true; whether influence is good or bad, we leave it behind when God's call comes.—From *The Christian Herald*.

Plain Preaching

What is plain preaching? Some preachers, and even some laymen, have confused it with what may be termed abusive preaching. The man in the pulpit who applied cutting, scathing terms to his hearers from his secure position behind the pulpit where no one dared to speak back, often would be complimented as a plain, fearless exponent of the truth. He may have been given credit for more courage than he really possessed, and his exposition of the truth may have been anything but plain. Putting a sting in the message does not necessarily add to its clarity. It may rather add to its confusion. Plain preaching is that which enables people to discern the thought and will of God, to see their own weaknesses in the light of His truth and have set before them the path of duty in such terms that they will be able to follow it, and will want to follow it. It is speaking the truth in love, with a warm heart that yearns for the salvation of the lost and encouragement for the weak and the discouraged. If harsh words must be uttered by way of rebuke and reproof they will accomplish their purpose best when the hearer is made to feel that they proceed from a heart of compassion and love. When the preacher loves his people and convinces them of his sincerity, he can say to them just about anything that ought to be said and they will receive it with relish.—*Religious Telescope*.



How Will You Build?

Here is an old and much-used story, but it is appropriate here. A visitor approached a group of workmen using mallet and chisel on huge blocks of stone that were lying around a proposed building site. To one of the workmen he said, "What are you doing here?" With a chuckle the man replied, "I am earning five dollars a day." To a second workman the visitor made the inquiry, and he replied with show of pride, "I am making a perfect cube of this stone." Then to a third workman the visitor said: "What are you doing here?" Seriously replied the man, but with an unmistakable thrill in his tone, "I am building a cathedral!" All three men were doing the same things, but with vastly different conceptions of their task.

*The task Thy wisdom hath assigned,
O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect will.*

We Are Immortal

Death is not the end; it is only a new beginning. Death is not the Master of the house; he is only the porter at the King's lodge; appointed to open the gate and let the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our threescore years and ten is not the limit of our life. Our life is not a landlocked lake enclosed within the shore lines of seventy-years. It is an arm of the sea. And so we must build for those large waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?—J. H. JOWETT.



"We cannot do without religious emotion. . . . Emotion is the wind that fills the sails of the soul and drives it to its destination. I am not afraid of the wind of heaven filling the sails of my soul provided there is a Hand on the rudder. Many things are upsetting us; trivialities about our own position and power, pettiness in the church. . . . We are spiritually below par. . . . It is true that in the name of this beautiful fact of Pentecost some have gone up above normal into fever, and when one goes into fever he often talks because some have gone into fever it has frightened the most of us into an anemic condition. 'When the Holy Ghost,' says irrationally, sometimes deliriously, and Edward Irving, 'departs from any set of opinions or form of character they wither like a sapless tree.'"—DR. E. STANLEY JONES.



Moody on Spiritual Power

A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country for ten miles around. What does the Scripture say? "One" shall "chase a thousand, and two put ten thousand to flight." It takes about a thousand to chase one now. Why? Because people are afraid of being too religious. What does the world want today? Men that are out and out for God, and not halfhearted in their allegiance and service.—*Gospel Herald*.

God's Minorities

During the time Noah was building the ark he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won!

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but HE won!—Selected.



Daily Manna

One of his scholars once asked Rabbi ben Jochai, "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" The great teacher said:

"Once there was a king who had a son to whom he gave a yearly allowance. It soon happened that the day on which the allowance was due was the only day in the year when the father saw the son. So the king changed his plan and gave his son day by day that which sufficed for the day. Now the son visited the father every morning, realizing his continual need of his father's love, companionship, wisdom and giving."

So deals God with His children's daily supply, that supplication, communion, thanksgiving may be daily.—Selected.



You cannot satirize or scold or ridicule men into goodness. You can only lift them into it and love them into it by the touch of the Master's spirit and the power of the Master's indwelling life. The searchlight will not reform any one any more than the looking glass will wash the face of a dirty boy. You must take him to the fountain.—A. B. SIMPSON.

QUOTABLE POETRY

A Prayer for the New Year

Dear Father in heaven we thank Thee
For the year that is past and gone,
For its mingled shadows and sunshine,
For every bit of its song;
For grace in the time of trouble,
For strength in the day of need;
For friends in the hour of darkness,
For faith in a holy creed.

Now that the old year is ending,
And the new will soon dawn on our sight,
O help us keep all of its pages
Beautiful, clean and white!
O may we be kinder to others,
Forgetful of self the while,
Swifter to share a burden,
Quicker to give a smile.

We know not now what the new year
May bring us of gladness or pain;
We only ask Thee for the courage
To battle the wind and the rain;
For strength to stand 'mid the tempest
Inwardly peaceful and still,
Bowing our heads in submission

To all of Thy holy will.—ALICE HANCHE
MORTENSON, in *Sunshine and Shadows*,
used by permission.

Be Still, My Soul

Be still, my soul; the God of mercy
reigneth;
Bear patiently thy cross of grief or pain;
Commit thy life into His loving keeping;
In every change, He steadfast doth remain.
Be still, my soul; the eternal God's thy
refuge
And underneath the everlasting arms
sustain.

Be still, my soul; for thy Redeemer liveth;
When doubts and fears and questionings
thee assail,
Trust in His Word and in His footsteps
follow;

The everliving truth can never fail.
Be still, my soul; amid life's strife and
tumult,
He gives the peace that can alone avail.

Be still, my soul; the Spirit ever helpeth
Those who in truth strive Christward day
by day;

However bitter be the cup life proffers,
Strength, hope, and courage will He grant
always.

Be silent, my soul; the God of life hath
promised

An inheritance that fadeth not away.—
C. A. CORNELSON in *Christian Observer*.

I Give All

I meet another year, O Lord,
With courage, hope, and faith in Thee—
Not asking for a path of ease
But one of constant victory.

I dedicate the coming year.
With all that it may bring to me;
Take, use my strength, my life, my all,
To glorify and honor Thee.

I gladly walk with Thee away,
With Thee, my Saviour, Friend, and
Guide;
I know that Thou wilt keep me true,
For I each day in Thee abide.

Enlarge my love, increase my faith;
My present state is far too small—
I give Thee more than now I am—
Set Thou the measure—I give all.
—ELGIN S. MOYER, in *Heart and Life*.

I met God in the morning
When the day was at its best,
And His Presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

So I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!
—R. S. CUSHMAN

Soul Leanness

Sometimes when I have asked amiss
And God has given to me
The answer that I sought and craved,
Then afterward I see
How better it had been that I
Had prayed, "Thy will be done";
For my insistence brought but pain,
Though my request I won.
The psalmist's words come to my mind,
"God gave them their request
But sent a leanness to their souls"
(It was their own behest).

No when I pray I ask in faith
That all I seek shall be
In true accord with God's own plan;
His will I ask for me.
DELLA ADAMS LEITNER, reprinted from
Moody Monthly.

A Prayer

Courage to do my work today,
Strength for the dreaded task;
Patience to suffer, grace to pray,
These are the things I ask.

Courage to face the very thing
I dread the most to do;
Courage to lift, to smile, to sing—
Grace to be strong and true.

Courage to help the one who errs;
Grace to be meek and kind;
Showing the fallen someone cares—
Helping the lost to find.

Courage, when someone rivals me,
Passes me in the race,
Just to be glad; and loyalty
Tell him so to his face.

Courage to face the hardest task;
Grace for the smallest test;
Strength to be faithful, this I ask—

Always to do my best.—KATHRYN BLACK-
BURN PECK, from *Golden Windows*, used
by permission.

A Little Talk with Jesus

A little talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort—
Like a little talk with Him.

Ah, this is what I am wanting—
His lovely face to see;
And I'm not afraid to say it,
I know He's wanting me.
He gave His life my ransom,
To make me all His own,
And he'll ne'er forget His promise
To me His purchased one.

I cannot live without Him,
Nor would I if I could;
He is my daily portion,
My medicine and food.
He's altogether lovely,
None can with Him compare;
Chiefest among ten thousand,
And fairest of the fair.

So I'll wait a little longer,
Till His appointed time,
And along the upward pathway
My pilgrim feet shall climb.
There in my Father's dwelling,
Where many mansions be,
I shall sweetly talk with Jesus,
And He will talk with me.—Anon.

God Is There

(Isaiah 43:1-3)

"I have called thee by thy name,
Thou art mine."
"Have redeemed thee" is God's claim—
Plan divine.
Though thou pass through waters deep,
They shall not God's bound'ries leap.
While beside thee God shall keep,
Safety thine.

"When thou walkest through the fire,"
Naught shall harm!
Though flames gleam and blaze conspire,
Trust God's arm.
Kindling flames shall scorch thee not,
Even though they're fiery hot!
When perplexing be thy lot,
Beware alarm.

I, the God of Israel,
Am thy Lord,
And with thee will deign to dwell,—
Help afford.
Whatever works for ill,
Or thy heart with fears may fill,
There am I and there I will
Faith reward.

—GRANT COLFAX TULLAR

Steadfast in Thy Word

Martin Luther

Lord, keep us steadfast in Thy Word;
Curb those who faint by craft or sword
Would wrest the kingdom from Thy Son
And set at naught all He hath done.

Lord Jesus Christ, Thy power make known.
For Thou art Lord of lords alone;
Defend Thy Christendom that we
May evermore sing praise to Thee.
Fellowship News.

Like Jesus

I want to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard Him speak.

I want to be like Jesus,
So frequently in prayer;
Alone upon the mountain-top,
He met His Father there.

I want to be like Jesus:
I never, never find
That He, though persecuted, was
To anyone unkind.

I want to be like Jesus,
Engaged in doing good;
So that of me it may be said,
"She hath done what she could."
—Selected.

SERMON OUTLINES

Steadfastness in the Christian Faith

TEXT—Let us hold fast the profession of our faith (Heb. 10:23).

INTRODUCTION

- Context.
Necessity of theme.
- I. NATURE OF CHRISTIAN FAITH
- Know Christ.
 - Trust Christ.
 - Show forth Christ.

II. CHRISTIAN OPPOSED BY—

- Satan.
- World.
- Carnality.

III. HOW FAITH IS MAINTAINED

- Give Christ the pre-eminence.
- Attend means of grace (v. 25).
- Filled with the Holy Ghost.

IV. IMPORTANCE OF THE THEME

- To the unsaved.
- To other Christians.
- To ourselves.

CONCLUSION

- Provisions made for you.
- Look at the goal at the end.
- Will reap what we have sown for Christ.—S. ELLSWORTH NOTHSTINE.

Partnership with God

INTRODUCTION

Advantages of a partnership, combined resources.

Risks: each other's debts (God has none)
Scripture: Luke 20:9-16.

I. GREATEST PARTNERSHIP IN THE UNIVERSE

- God is Owner and Creator, gives increase and supplies (Psalm 50:10, 12).
- Man has dominion (Gen. 1:28); our hands, feet, etc.

C. Bond is weak or strong as we make it; time proves reality of it.

Illust.—Story of a man who married while unemployed and those trying days of uncertainty proved the reality of their bonds of love in a real life partnership.

II. HISTORY OF SOME PARTNERSHIPS

- Disappointments to God.
 - Adam's desire for God's knowledge.
 - Man's desire to ascend into heaven.
 - Moses' anger over Israel.
 - Saul's seeking the advice of the witch.
 - "Demas hath forsaken me, having loved this present world."
- Successful partnerships.
 - Enoch and Elijah.
 - Abraham from Ur to Canaan.
 - King David and King Solomon.
 - Peter learning God's will.
 - Paul's life and ministry.

III. OUR STATUS TODAY

- The natural man.
 - Forgets God (in worship).
 - Does not consider in deeds.
 - Tries his own (my way) first.
 - No tithe—no scruples for obtaining or spending money (cheats partner in withholding the tithe).
- The converted and consecrated.
 - "My heart panteth after thee."
 - "For to me to live is Christ."
 - "In all thy ways acknowledge him."
 - "The tithe is the Lord's."

CONCLUSION

- God still is seeking partners.
- The requirements are:
 - Confess our need of Him.
 - Express our confidence in Him.
 - Lay aside every weight and the sin, etc.
 - Run with patience the race.
- His invitation: Matt. 11:28-30.
Invitation.—EDWARD J. JOHNSON.

The All-sufficient Christ

TEXT—My grace is sufficient for thee; for my strength is made perfect in weakness (II Cor. 12:9).

INTRODUCTION

Paul prayed for deliverance from a thorn in the flesh. After three seasons of prayer Jesus answered him in the words of the text. Jesus is always sufficient, not just once in a while. Although we change, He does not change. His promises are ever true. He is all-sufficient for us today.

- All-sufficient for our physical infirmities.
 - To heal the body (Jas. 5:14, 15). If not best for us to be healed then Psa. 41:3
 - To give strength to the body daily. Paul's weakness made strong.
 - To give even superhuman strength when necessary as He did to Samson.
 - To give grace to endure testings. He renews our strength (Isa. 40:31).
- All-sufficient for our material needs.
 - To provide with food and clothing. His promise, "Seek ye first the kingdom of God."
 - To supply financial needs (Phil. 4:19; Mal. 3:10).
- All-sufficient in times of soul distress.
 - In times of trial to keep us true and faithful: Isa. 43:2.
 - In times of sorrow to keep us trusting in God and to comfort us, although we cannot understand it. Isa. 63:9.
 - In times of reproach, slander and evil reports, like Paul, to take pleasure in it.

- In times of persecution to be glad, to glory, and rejoice in the Lord.
- IV. All-sufficient in times of spiritual weakness.

- To make His strength perfect in our weakness.
 - To cause His power to rest on us.
 - To make all grace abound toward us, that we always, having all sufficiency in all things, may abound unto every good work (II Cor. 9:8).
 - To give us great faith in times of weariness and depression.
 - To inspire our minds in time of intellectual need.
 - To supply every spiritual need (Eph. 1:3).
- V. All-sufficient to save and cleanse from all sin.
- To forgive us our sins and to cleanse us from all unrighteousness.
 - To cleanse us from all sin. (I John 1:7).
 - To give us victory over temptation and the devil.—RALPH A. MICKEL.

The Lord Is My Portion

(The following outline may serve for two sermons, the second message beginning with point V).

Text—Psalm 91:2.

I. MY SAVIOUR

"The Son of God, who loved me, and gave himself for me" (Gal. 2:20).

- Mary recognized Christ as her Saviour (Luke 1:47).

II. MY PEACE

"Peace with God through our Lord Jesus Christ" (Rom. 5:1).

- He died to make it our peace (John 14:27).
- Thinking of Christ brings peace (Isa. 26:3).

III. MY SHEPHERD

"The Lord is my shepherd" (Psa. 23:1).

- The good shepherd (John 10:11).
- Welcoming the wanderer (I Peter 2:25).

IV. MY HOPE

"If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

- The righteous have hope in death (Prov. 14:32).
- The coming of Christ the hope of the righteous (Tit. 2:13; Col. 1:23-27).

V. MY JOY AND STRENGTH

Neh. 8:10: "For the joy of the Lord is your (my) strength" (Psa. 27:1; John 15:11).

VI. MY CONSTANT COMPANION

Hob. 13:5: "For he hath said, I will never leave thee, nor forsake thee" (Ex. 33:14).

- He warms the heart (Luke 24:32).
- Triune fellowship (John 14:23; I John 1:3).

VII. MY FRIEND

"There is a friend that sticketh closer than a brother" (Prov. 18:24).

- His friend on conditions (John 15:14, 15).

VIII. MY MASTER AND LORD

"Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

- The unbelieving recognize Him as such (Luke 17:13).
- He is Lord of all (Acts 2:36).

IX. MY COMING KING

"The King of kings" (I Tim. 6:15).

- He has all power (Matt. 28:18; Rev. 17:14).
- He bears His name on His own body (Rev. 19:16).

—J. S. LEHMAN in Gospel Banner.

The Reality of God

TEXT—He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him (John 14:21).

INTRODUCTION—Fellowship between God and man was broken in the fall. Before that the manifestation of God to Adam and Eve was an everyday affair evidently. But through the atonement made by Christ the restoration of fellowship is made possible. It is evident men desire contact with God. This is the reason that even the heathen seek through their idols to have contact with something or someone more powerful than themselves. This seems to be a universal desire. We may therefore set forth the fact that:

I. THE MANIFESTATION OF GOD IS DESIRABLE. With Job mankind may well say, "Oh that I knew where I might find him!" (Job 23:3). Job goes on to say, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Job seemed not at this time to have been able to get in contact with God and was content to console himself by saying, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." Many other instances could be given of men seeking to secure conscious contact with God, thus indicating, as suggested, that the manifestation of God is a very desirable experience. Since this is true it is a happy discovery to know that:

II. GOD WILL MANIFEST HIMSELF UNDER CERTAIN CONDITIONS. When God was giving Moses instructions as to how to build the tabernacle and place the different pieces of furniture we read in Exodus 25:21, 22, "Thou shalt put the mercy seat above upon the ark; and in the ark thou

shalt put the testimony that I shall give, thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." In those times God was approachable only through certain persons and under certain circumstances. But with the rending of the veil of the temple at the time of the death of Christ a way was made for all men into the holiest of all, but still under conditions God has explicitly set forth in the Bible. No particular place, no particular man, and no particular ceremony is necessary in order to secure contact with God. But it is necessary to observe:

III. CONDITIONS UNDER WHICH GOD MANIFESTS HIMSELF. These are set forth in the text as given at the beginning of this page:

1. We must have God's commandments. Jesus says "he that hath my commandments." These commandments doubtless include the ten of the Old Testament as interpreted in the New Testament and His great love commandment.

2. We must keep these commandments. To have them and not keep them would be to neglect opportunity.

3. We must love God. In the 15th verse of the same chapter from which the text is taken we read, "If ye love me, keep my commandments." The test of the genuineness of a person's love for God is the extent to which he regards the commandments of God.

The result, if these conditions are fulfilled is, that God will manifest Himself to the seeker. The person who thus adjusts himself to the rules of communion with God will receive from Him some manifestation in addition to the mere mental conception.—WILLIAM M. SMITH in *The Gospel Minister*.

Seven Elements of Love

1. **PATIENCE**—How is patience connected with love?

It is love on the anvil, bearing blow after blow of afflictions and sufferings—without murmuring.

2. **PEACE**—How is peace connected with love?

It is love without condemnation, which passeth understandings and misunderstandings.

3. **ZEAL**—How is zeal connected with love?

It is not fanaticism, but love in the harvest field, never becoming discouraged in toil.

4. **MEEKNESS**—How is meekness connected with love?

It is love in company; it vaunteth not itself, is not spectacular. It has higher aims than for show.

5. **PERSEVERANCE**—How is perseverance connected with love?

It is love on a journey, with a good "forgettery," pressing toward the mark for the prize.

6. **JOY**—How is joy (in the Holy Ghost) connected with love?

It is love making its own sunshine, while others are in gloom. The pure in heart have the sunshine maker within them.

7. **POWER**—How is power connected with love?

It is love in efficiency, to move men to God, causing the chariot wheels of salvation to roll on.—*The Congregational Methodist Messenger*.

The Fruit of the Spirit

(Gal. 5:23-24)

1. **Love**—the grace that enlarges. The motive power of all true Christian service. (John 13:34, 35; Romans 5:5; I John 4:19).

2. **Joy**—the grace that enlivens. The spiritual effulgence of an unfettered life. (John 15:11; 16:24; I Peter 1:8; Jude 24).

3. **Peace**—the grace that guards. The Christian's spiritual sense of eternal security. (John 14:27; 16:33; Rom. 5:1; II Peter 3:14).

4. **Longsuffering**—the grace that endures. The Christian spirit of trustful consideration (Eph. 4:2; Col. 3:12; II Tim. 4:2).

5. **Gentleness**—the grace that encourages. The Christian spirit of compassion. (II Tim. 2:24; James 3:17; II Cor. 10:1).

6. **Goodness**—the grace that influences. The manifestation of Christian righteousness. Rom. 15:14; II Thess. 1:11; Eph. 5:19).

7. **Faith**—the grace that appropriates. The "title deed" to the spiritual resources of the kingdom of God. Rom. 1:17; Gal. 2:20; James 2:17; I John 5:4).

8. **Meekness**—the grace that strengthens. Spiritual power harnessed for service. Matt. 11:29; I Tim. 6:11; Tit. 3:2; I Peter 3:4).

9. **Temperance**—the grace that overcomes. The Christian's spirit of self-control. (I Cor. 9:25; II Peter 1:6).

What a blessing it is to be a fruit-bearing Christian. Such a life, however, calls for a willing response to Romans 12:1-21. When the Lord Jesus Christ came forth from the tomb, He left His grave clothes behind. They were unbecoming and unnecessary to His glorified, risen body. Since all who are saved are reckoned as being crucified, buried, and risen with Him, we too are to leave in the grave of

our dead selves, the garments of our worldly nature. The works of the flesh must give way to the fruit of the Spirit. What is the secret of a fruit-bearing life?—

1. Abide in Christ (John 15:5).

2. Live in the Word of God (Col. 3:16).

3. Pray without ceasing (I Thess. 5:17).

4. Yield to the Holy Spirit (Heb. 12:11).

5. Do all in the name of the Lord Jesus Christ (Col. 3:17).

6. Keep the channel of the heart free from sin (Matt. 12:35).

7. Practice the presence of God. (John 14:25).

—F. WILLIAM MAY in *The Gospel Message*.

God's Tithe

TEXT—Malachi 3:10 (with context).

I. **GOD'S CHARGE** (vs. 8, 9).

A. "Ye have robbed me."

1. In tithes.

2. In offerings.

II. **GOD'S COMMAND** (v. 10a).

A. Bring ye all the tithes into the storehouse."

1. Bring your tithe.

2. Bring all the tithe.

3. Bring it into the storehouse.

"That there may be meat in mine house."

II. **GOD'S CHALLENGE** (v. 10b).

A. "Prove me now herewith."

1. A challenge to action and faith.

2. Prove me with your tithe.

3. Now.

4. Blessings promised.

a) A poured out blessing.

b) An overflowing blessing.

c) A promise of fruitage.—DELMONT BOWDEN.

The Prayer

For Entire Sanctification

This is the will of God, even your sanctification (I Thess. 4:3).

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).

This letter, the First Epistle to the Thessalonians, is of special value, as the earliest Christian letter. It was written within thirty years of the day when those first disciples saw their Lord ascend. No wonder there breathes through it the ardent hope of His return. It is a letter full of earnest inquiry and tender solicitude for the welfare of that little fellow-

ship the apostle and his helpers had founded a year or two before (Acts 17:1-9). The apostle had a concern for them, like that of a nursing mother for her children. (I Thess. II:7); they were his hope, his joy and his crown (2:19); if they prospered spiritually he could rest and rejoice (3:8-9).

His central message to them is in the words: "This is the will of God even your sanctification; his final prayer for them is 'the very God of peace sanctify you wholly.'"

What is the state of the Church whose final need is expressed in the word sanctification? St. Paul, wise teacher that he was, starts with words of encouragement and commendation. These believers have at least four marks of worthiness.

1. They had turned to God from idols (1:9). They had been truly converted. For many of them it had been a literal turning from idols; for all of them, whether Jew or Gentile, it had meant a very definite crisis.

2. They had a living experience of Christ. They were in the Lord Jesus Christ. This experience expressed itself in their "work of faith and labour of love."

3. They had borne a bold witness and suffered for the faith. Indeed they were examples to others in this respect (1:7).

4. They were eagerly looking for the Lord Jesus (1:10).

Surely these were model Christians. According to our diluted modern standards they may have been. Yet they did not reach the apostolic standard. The apostle is anxious to come to them in person that he might "perfect that which is lacking in their faith." His prayer for them is that they may "be established in heart unblamable in holiness." Thus he leads them on to where he can say, "This is the will of God, even your sanctification."

In the opening verses of chapter 4 he hints at some of the things that spoil the fellowship. What are they? First, sensuality, rooted in that desire to have for oneself which is the essence of lust; then, deception, taking advantage of a brother for one's own ends; and, finally, lack of brotherly love. Not a pleasant list, yet often found among those calling themselves saints. What is the remedy for these sad failings? For the first, the cure of heart purity; for the second, holiness of life; and for the third, perfect love. And all these are summed up in the great term "Sanctification." It involves the cleansing of the nature, the setting right of the life, and the infilling of the Spirit

whose ministry it is to shed abroad the love of God in the heart.

The contribution of this epistle to the great doctrine of scriptural holiness is threefold.

I—SANCTIFICATION IS THE WILL OF GOD

The value of this statement depends on our interpretation of "the will of God." According to the popular notion, it is something to be endured. That is a perversion of the true Christian ideal. The will of God is something in which we should glory. It is the final purpose of God for our lives, and apart from His will there is no rest of heart or mind. In His will is our peace. Therefore we must seek to realize the fulfillment of the divine will in our sanctification.

The will of God implies purpose, power and perfection. Human wills often fail of purpose, lacking the power and so leaving the task incomplete. The divine purpose in our sanctification is empowered by the divine energy which finds its perfection in a complete work.

II. SANCTIFICATION IS THE WORK OF GOD.

This blessing is not the outcome of human effort. It is the work of the divine Spirit. Because it is His work, it is definite and complete. It covers the whole of life. Body, soul and spirit are to be sanctified wholly and preserved blameless. Its effect is a setting apart for holy service, a cleansing from all inward defilement, and an infilling of divine power. This is a task too great for human effort and spiritual culture. It is the work of God in the believing soul that comes to him in self-despair and complete surrender, claiming by faith an inheritance among the sanctified.

III. SANCTIFICATION IS FOR THE GLORY OF GOD.

The end of this blessing is not that we should become spiritually superior. The end is that God himself shall be glorified. The effect of this mighty experience on the Apostle Paul, on John Wesley, on William Booth and countless others was to make them into flaming evangelists, utterly forgetful of themselves and deeply concerned for the glory of God and the salvation of souls. "Then shall the heathen know that I am the Lord when I am sanctified in you before their eyes." The sanctification of believers is an essential step towards the evangelization of them that are without. When God is glorified in our lives, then others will seek our Saviour. Those who are sanctified wholly by their lives show forth His praise and His glory.

The promise is: "Faithful is he that calleth you who will also do it." If you

believe He is the faithful One, why not trust Him to do it now!

"Saviour, to thee my soul looks up,

My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.

"Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."—D. W. LAMBERT, M. A., in *The Flame*.

TEXT—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (I John 2:15, 16).

INTRODUCTION

"Infiltration"—a word used in military circles; meaning "to enter or penetrate, thus forming an abnormal accumulation."

Abounding iniquity everywhere; beware how we permit its waters to seep into our boat, "Love not the world."

Three ways it can inundate us:

I. "INFATUATION"—"the lust of the flesh"—moral wrecks everywhere.

II. "INFECTION"—"lust of the eyes"—desire for the material; big wages, to the exclusion of the spiritual.

A. Gehazi.

B. Eve.

III. "INFLATION"—"the pride of life"

Ego—the enemy of humility.

—LEO C. DAVIS.

God's Holy Things

Are You Neglecting Them?

SCRIPTURE—Psalm 145:17

INTRODUCTION—In scripture many persons, places, things holy. Holiness has to do with Him. To Moses, "Put off thy shoes." In Ezekiel 22:26, the charge against backsliders, "Put no difference." In Luke 1:74, 75, Serve in Holiness. Note four things—

I. THE LORD'S DAY (Joel 1:15)

A. Fourth Commandment.

B. Luke 4:16, Jesus kept it.

C. Rev. 1:10, Sabbath superseded by The Lord's Day.

D. Joel's time: Locusts, opposing army allowed for disobedience.

II. THE HOLY SCRIPTURES (II Tim. 3:15)

A. Able to build up, bring salvation.

B. Eternal destiny determined by use.

C. Gallup survey states, "Ten in one hundred read the Bible."

D. War, tragedy, death—if not turn to Bible now; will the people ever?

III. GOD'S MONEY (Mal. 3:8-10)

A. Why Christians should tithe (Luke 10:7).

B. Melchizedek the example (Gen. 28:22).

C. "The tithe is mine, saith the Lord."

D. Mal. 3:10 a challenge to try in home, business, church.

IV. HOLY CHURCH (Eph. 5:27)

A. Gave Himself for it.

B. That it might be holy.

C. Heb. 10:24, 25—Forsake it not.

D. Christ did not neglect apostles, organization, officers, meeting time or place.—L. E. STÖVER.

The Force of Habit

I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints (I Cor. 16:15).

A habit holds tremendous power over an individual. Every person has acquired some habits, either good or bad. Some habits have made such a firm grip on us, that it is well-nigh impossible to break them.

A habit is an acquired, fixed way of acting. Anything acting in a certain way once tends to act the same way again. A piece of paper folded on a line forms a crease along which it folds more easily the second time. All material substances are subject to this fixed law. A new machine runs more smoothly after it has been used for a time, for all the parts become adjusted to the action. A new suit of clothes fits the body better after it is worn a number of times. Only after it assumes the form of the figure will it follow the movement of the body and become comfortable to the wearer.

Organic beings are more pliable than inorganic substances and quickly fall into a groove of action. The human body is highly plastic and subject to habits. Muscles and nerves acting in one way tend to repeat the action which in time grow and act the same way.

A habit is like a strong iron chain. It is difficult to break. A grandpa was being observed by his grandson as he put on his shoes each morning. The lad inquired, "Why do you always turn over your shoes and shake them before you put them on?" "Did I?" said Grandpa. "Why, yes you did, and I didn't see anything drop out." Grandpa laughed. "I didn't notice that I shook and turned my

shoes, but I got in the habit of shaking my shoes every time before putting them on when I was in India." "Why did you do it there?" "To shake out the scorpions or centipedes or other vermin that might be hidden in them." "But you don't need to do it here, for we don't have such creatures here to crawl into our shoes." "I know, but I formed the habit and now I do it without thinking." "Habit is a queer thing, isn't it?" said the boy. "It's a very strong thing," said Grandpa. "Remember that, my boy. A habit is a chain that grows stronger each day, and it seems as if bad habits grow strong faster than good ones. If you want to have a good habit when you are old, form it while you are young."

Habit is a double-edged axe; if it cuts one way to destroy, it also cuts the other way to build. The power of a good habit is as strong as that of a bad one. The wise man of Proverbs has aptly said, "Train up a child in the way he should go; and when he is old, he will not depart from it."

It has been said of habit, that it soon becomes our master. At first it comes as a caller, then as a guest and at last a master. So the little child learns to walk, to talk and to act in its own peculiar way. The child learns to play the piano by first acquiring the elementary principles. Training the nerve in the fingers to touch certain keys until a course of habit is laid and the child can play without watching the movement of the hands and fingers.

Memory likewise is a matter of habit. We begin to associate ideas by linking two or more ideas together once, and very likely when the one comes to us we at once associate it with the other. Association of ideas, objects and personalities is likewise closely allied with habit.

Actions peculiar to each individual are largely a matter of habit. We come to know people by their walk. We identify people by their talk. We listen to descriptions given of certain individuals and we say, "We know them, for that is the way they conduct themselves."

The Apostle Paul presents to his readers the household of Stephanas. A beautiful tribute is paid it of a noble service rendered to the saints. "They have addicted themselves to the ministry of the saints." This family had found the joy of full salvation. In fact they are designated as the firstfruits of Achaia. To them Christianity was more than a static doctrine. They embodied its concepts and principles into a definite set of action. They busied themselves with the needs of their fellow-Christians. They became addicts to constructive and practical Christian service. Others in need felt the impact of these

devoted followers of Jesus Christ. The church is especially exhorted to engage in the ministry of good works. "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16).

May we, too, as God's people who have been blessed with spiritual and physical blessings, seek to emulate the house of Stephanas by addicting ourselves to the ministry of the saints. God will open doors of opportunity and bring us in touch with those who can be reached and won into the family of the redeemed.

For the church to be addicted to the ministry of the saints, by prayer, by sending forth the Gospel and by distribution to man's physical want is indeed a good habit.—REV. ARMIN C. STEINER in *The Missionary Worker*.

Who Is a Christian?

The unrighteous shall not inherit the kingdom of God (I Cor. 6:9).

Jesus selected His original disciples with extreme caution. St. Luke says that the night before He went into the mountain to pray and continued all night in prayer to God. The following day He chose the twelve whom He named Apostles; these He instructed and disciplined with extreme care. They witnessed His miracles; they were taught concerning the kingdom of God; they proclaimed His Messiahship. They shared His popularity and His opposition; they saw Him rejected by His own people, and finally crucified. They witnessed His resurrection, saw Him alive, heard His words, ate with Him, and at the end of forty days saw Him ascend into heaven. They retired to the upper room, in obedience to His command, and there they received the gift of the Holy Spirit, thus equipping them to carry out the Great Commission. Thus began the expansion of what Jesus called His Church. Concerning it, He declared, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Note two extremely important statements in connection with this declaration: First, the foundation; second the Builder.

The unshakable rock of Christ's deity, and His oneness with the Father is the foundation of the Church. Jesus Christ is the exclusive Builder of the Church. He has at no time relinquished this prerogative, nor has He transferred it to, or shared

it with, any individual or organization. He alone builds His Church.

The Church of Jesus Christ is composed of very carefully selected material. It is preprocessed material, that is, it passes through a divinely provided process whereby it is rendered fit for incorporation into the Church. In the process, the individual is saved from his sins, regenerated by the divine Spirit, and subsequently purged from all moral defilement and thus made holy. This process is a miracle of divine grace. There is no other means by which this can be accomplished. We have a foregleam of this process in the construction of Solomon's temple. It is a picture of the Church of Jesus Christ. All the stone, wood and other material that went into the temple building was preprocessed. "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." So Jesus Christ is extremely selective in His choice of material. Of course, whosoever will may come, but whosoever comes must submit to the rigid requirements and conditions of discipleship. Now what are these? Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." There must be unqualified devotion to Christ and to His cause.

Then there are certain well-defined moral standards. The Church of Christ is a holy church. It is an exclusive community of Christian believers; they are spiritually cleansed and rendered morally pure. The popular church is not thus exclusive; its policy is to admit almost any kind of filler, with little regard to fitness. But fortunately, the way into the kingdom of God is not by way of church membership, nor is discipleship determined on that basis. The popular church peddles that pernicious, nonsensical and unscriptural doctrine of the "Fatherhood of God and the brotherhood of man." Thus an effort is being made to revise the system revealed by Jesus Christ, the only Head of the Church.

This high standard admits of no modification. On the basis of this standard, one is either a Christian or he is not a Christian, regardless of his profession or church affiliation. The Word says, As a man thinketh in his heart, so is he." The modern church is perilously biased in its thinking. It reasons away from God, hence its premises are false. Like disappointed Naaman, the leper, they are saying, "I thought," while the prophet of the Lord authoritatively commanded, "This do!" "Dip!" We have a vast surplus of institutionalism, ritualism, ceremonialism, and religious mechanics piled up, but there is an astounding famine of the Word of

God and true Christian character. The majority of church members spend far more money for personal pleasure than they give for the kingdom of God. They are poisoning their bodies—which according to the Bible, are to be the temples of the Holy Ghost—with alcohol and nicotine. Marital infidelity is regarded as having no relation to Christian discipleship; the moral code is supplanted by the philosophy of free-loveism, with its accompanying lack of restraint and unbridled lust. Lying is considered a minor fault; profanity is not regarded inconsistent with Christian profession, and dishonesty in buying or selling is labeled good business. Pleasure is purchased at places of amusement which scoff at virtue and purity; church members frequent night clubs, partake in licentious dances and various forms of dissipation. The Lord's Day is desecrated without restraint. Books and magazines which reek with sex filth and sensual suggestion clutter the library shelves of these so-called Christian homes. And all this is almost wholly unopposed and unchallenged in the average modern pulpit.

Are we to infer from this that these practices are not necessarily unchristian? Does it go under the wide sweep of tolerance and broad-mindedness? Evangelism is writhing in the agony of its death struggle. The prayer meeting is rapidly becoming an interesting relic of ecclesiastical antiquity. Family worship is outmoded and radically old-fashioned. The Bible is retained as a handy reference book. Revivals are a hangover of primitive religious enthusiasm. But what saith the scripture, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9, 10). And, further, "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

Shall we be tolerant of these things and regard them as inconsequential? Shall we lightly regard it while we pliously pray, in the face of lurid skies over burning cities, the smoke of many battles, the hideous sight of mangled flesh, the roar of thousands of guns, the blood-curdling

groans of agony from the dying, and the faint moans of millions of starving human beings, "God bless America"? God will bless America when America returns to the faith of her fathers, and blesses God.

Unfortunately, the popular conception of Christianity has deteriorated to a neo-pagan philosophic adulteration—a kind of floating theology without authority of direction, save that of the multifarious dreams of unguided minds. The words of Jesus Christ are by no means regarded as final. Indeed, His teaching is perceived to be only an interesting sidelight, a mere piece in the complex kaleidoscopic pattern of uninspired religious thought. Having denied the divinity and eternity of Jesus Christ, He is forthwith compelled to take His place, in their thinking, on the low level of fallen humanity. Having crucified Him physically upon a cross of wood, He is summarily crucified spiritually upon a cross of liberal speculation, thus filling up the measure of human rejection. Calvary did not sufficiently annihilate Him; He rose again from that death; it was therefore deemed necessary to destroy Him by destroying His teaching. To kill, if possible, His living words, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). This is attempted by sacrificing them upon the altar of higher learning, decked in the swanky garb of liberalism, thus destroying in the minds of the people at large, the element of divine authority and eternal finality. But Jesus Christ shall rise from this death also. He will not always be crucified in the minds of the masses by the cruel hands of His traitors. God shall not suffer His holy One to see corruption in the dark sepulcher of modern theology. He shall not be led away from the multitude for whom He gave His life. He shall not be hidden from the eyes of those who seek Him, in the fog and mist of modern skepticism.

Once more the cry shall resound in the high places, and in the deep haunts of human woe, "Behold the Lamb of God, which taketh away the sin of the world!" And when that time comes—and soon it will—the people will immediately forsake their false teachers, and sit at the feet of Him who spake as never man spake. They will gladly take His yoke upon them, sit at His feet and learn of Him who is meek and lowly in heart, and there they shall find rest unto their souls. This will herald the dawn of a new day for America, the day long prayed for, when a much-needed religious revival shall sweep the land. The Son of man once more shall speak, and He shall speak in His characteristic simplicity, truths which the common people shall hear and understand. The brow of

Christ has been crowned with a sharp thorn wreath of skeptical criticism, but that brow shall bear the diadem of loving devotion, placed there by the now deluded masses who shall quickly depose their treacherous leaders. In unstained hands, they shall—"Bring forth the royal diadem, And crown Him Lord of all!"—ERNEST E. GROSSE.

Expository Outlines

Purified Souls

Seeing you have purified your souls in obeying the truth through the Spirit (I Peter 1:21).

INTRODUCTION.

In the light of such scriptures no one can possibly doubt that sin can be removed from the soul, and that purified persons can live according to the law of the Lord. If these persons had such spiritual privileges, and come into such gracious experiences, then we boldly say that all persons can find the freedom of soul in the Saviour.

I. THE OBTAINMENT—"Ye have purified your souls in obeying the truth."

1. *The Responsibility.* These had met their responsibility to God, and had accepted the gracious provision in Christ. We must move to the merits in order to obtain the measure of grace offered. We see it, and seek it, and secure it.

2. *The Realization.* They obtained a pure soul. This was a realized fact of heart experience. In the soul is the dwelling sin, and the desires of sin, and the defilement of sin. This purity reached the body of sin, and the bondage of sin, and the bent to sin.

3. *The Relationship.* "That your faith and hope might be in God." (Ver. 21). Our hope is in God, our holiness is in God, and our help is in God. He gives power, protection, and the provision.

II. THE OBEDIENCE—"Obeying the truth through the Spirit."

1. *The Truth of the Cost.* "Redeemed with the precious blood of Christ" (vs. 18, 19). Not redeemed with gold and silver, but with blood. This is the precious blood, and the price of blood, and the purging of blood. He was the Lamb of God, and the love of God, and is the life of God.

2. *The Truth of the Command.* "Be ye holy, for I am holy" (v. 16). We have the written command, and the wit-

nessing command, and the word of command. It fulfills the law, and fashions living, and furthers labors. We have the authority, and the appeal, and the award of the command.

3. *The Truth of the Call.* "He which hath called you is holy, so be ye holy in all manner of conversation" (v. 15). We are called out of darkness to light, and from death to life, and from depravity to liberty. We have the calling of sons, and the calling of saints, and the calling to separation. We must hear the call, and heed the call; it is a holy call.

III. THE OBJECTIVE—"See that ye love one another with a pure heart fervently."

1. *The Fountain of Love.* This is the purified heart. Love has its residence in the heart, and its resources in the heart, and its righteousness in the heart. Love is a power, and a passion, and a pleasure. Love does not waver, nor weary, nor withhold.

2. *The Fervency of Love.* "Love with a pure heart fervently" is the word of truth. It must warm, and warn, and win men for God. It must cover faults, comfort the fainting, and convert the fallen. Love must melt men, move men, and minister to men.

3. *The Force of Love.* It constrains, and it compels, and it carries burdens. Love gave us redemption; the Son, and the Spirit, and the Father are expressions of love that lifts men to purity and place before God. Love is a force that can conquer hate, and confirm hope, and complete happiness. Love has forgiveness, and favor, and fellowship. Love cannot be broken, nor barred, nor banished. It endures, endears, and endows. Love never fails, never falters, and never forsakes.—T. M. ANDERSON.

Christ's Concern

Casting all your care upon him; for he careth for you. (I Peter 5:7).

INTRODUCTION

We know that God's people are very precious to Him. He has bought them at a great cost. He has a deep concern for them; and invites them to cast all their interests upon Him. He is their burden-bearer, and their burden-sharer.

I. HIS CARE FOR OUR CROWNING—"Ye shall receive a crown of glory" (v. 4).

1. *The witnessing.* "A witness of the sufferings of Christ" (v. 1). Christ suffered to save us, and to secure us, and to satisfy us with life. We witness by practice, and by profession, and preaching. Our tasks, and trials, and triumphs witness for Him.

2. *The working.* "Feed the flock of God" (v. 2). They feed on the promises, and by the preaching of the truth. The Word of truth strengthens, and satisfies, and supplies all needed to survive, and suffer, and serve, in a world of death, disobedience, and defeat.

3. *The willingness.* "Not by constraint, but willingly." No one should serve reluctantly. Be patient, pure, and a pattern to the flock. "Ensamples." Never serve for money, nor mastery, but of a ready mind (See vs. 2-3).

II. HIS CARE IN OUR CONFLICTS—"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

1. *Resist with grace.* With poise, "Be sober." And with perception, "Be vigilant." And with power, "Resist steadfastly in the faith" (vs. 8-9). The enemy: A person, "The devil." His power, "your adversary." His purpose, "Seeking whom he may devour."

2. *Rely on God.* Rest your burdens on Him. "Casting all your care upon Him." Remain faithful, fearless, and in faith. Prayer, and patience, perseverance. To be restful in God, be confident, contrite, and committed fully to Him.

3. *Reinforced by grace.* "God resisteth the proud, and giveth grace to the humble" (v. 5). This is the plentitude of grace, the power of grace, and the promise of grace. Grace for the holy, and the humble, and for their help. Grace for strength, and for service, and for submission.

III. HIS CARE FOR OUR COMPLETION—"The God of all grace . . . make you perfect."

1. *The sufficiency.* "All grace." Eternal source, the eternal supply, and the eternal Spirit to make this grace available to all His saints. When final completion is ours, it will mean perfected in heaven, and in happiness, and in the heritage of everlasting life, love and likeness.

2. *The suffering.* "After that ye have suffered a while." We suffer for His will, and for His work, and for His Word. Suffer for righteousness, and for relationship, and for reward. Suffer in hope, and in heart, and in humanity, the body. Sufferings "perfect, stablish, strengthen, settle you."

3. *The salvation.* "Called us unto his eternal glory by Christ Jesus." Eternally in glory, and eternally in God, and eternally in gladness. In this calling we are saved from the pres-

ence of sin, and from the power of sin, and from the possibility of sin. No more tempter, no more temptations, no more trials to be endured. A prepared people in a prepared place. The glory will be His presence, and His pleasure, and we His people.—T. M. ANDERSON.

Sanctification of the Spirit

Sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (I Peter 1:2).

INTRODUCTION

The "elect" mentioned in this passage are the called-out ones; the separated and sanctified saints. The "fore-knowledge of God" evidently means that God fore-knew that not all the sons of Adam would choose to remain in sin if given a choice of free grace. These called-out ones responded to the call, and God has cleansed them through the sanctification of the Spirit.

I. THEIR HOLINESS—"Sanctification of the Spirit, unto obedience."

1. *The cleansing.* The merit of cleansing is in the "sprinkling of the blood." The blood provided it, and purchased it, and purged the heart, making it clean. The Spirit applies the means, and gives the full measure of the cleansing. The Spirit reveals sin, releases us from sin, and resides in the soul.

2. *The conduct.* "Unto obedience." Obedient in life, and in labors, and in love. Obedient in suffering, and sacrifice, and service. Obedient in worship, and willingness, and witnessing.

3. *The calling.* There is a holy calling, the high calling, and heavenly calling. In the calling we have comfort, contentment, and calmness. We have peace, and praise, and patience. In the calling we are elected, endowed, and endeared.

II. THEIR HERITAGE—"An inheritance incorruptible, and undefiled, and that fadeth not away" (vs. 4-5).

1. *The inheritance is reserved.* It is "reserved in heaven for you." God has not yet bestowed all His gifts upon His people; some are awaiting the time chosen of the Father. The rest in heaven, the realization in heaven, and the revelation of heaven is yet to come. They will have a likeness, and a liberty, and a love, in measure yet unknown.

2. *The inheritance is revealed.* The heritage is disclosed in three terms:

"Incorruptible, and undefiled, and fading not away." This means undying, and undefiled, and undimmed in splendor. They will never know death, nor defilement, nor disappointment.

2. The inheritance is a reward. It is given to those who "are kept by the power of God unto salvation ready to be revealed in the last time." It is the reward for faith, and fidelity, and fruitfulness. The reward of affection, and for achievements, and at His appearing.

III. **THINE HAPPINESS**—"Ye rejoice with joy unspeakable and full of glory" (v. 8).

1. Rejoice in the trial of faith. "Ye greatly rejoice, though now for a season, it need be, ye are in heaviness through manifold temptations" (v. 6). One may be in heaviness, yet not hopeless nor helpless. Heaviness is not the darkness of sin, nor the defeat of sin, neither the despair of sin. We may be pressed, perplexed, and pursued by the enemy, yet have victory in faith, and vision through faith.

2. Rejoice in the treasure of faith. "Your faith, being much more precious than gold that perisheth." The way of faith, the work of faith, and the walk by faith are evidences of its value. Faith has preception, it has power, and it holds the promises. It never fails, it never faints, and never forsakes.

3. Rejoice in the triumph of faith. "Receiving the end of your faith, even the salvation of your souls" (v. 9). This final salvation, finished salvation, and full salvation. We have salvation in the heart, and in hope, and in the end, heaven. Faith triumphs because it believes in His person, and in His provision, and in His promise. We come to an experience through faith, and we are enabled through faith, and will come to eternal life by faith.—T. M. ANDERSON.

Lesson Reading: Romans 8:26-39

TEXT—If God be for us, who can be against us? (Romans 8:31).

INTRODUCTION

The question, "Who can be against us?" This does not imply that no one is against us; the "who" is evidently the hostile forces led by Satan. But no matter who is against us, we have God for us; and He is a majority in any conflict with evil. He has put the element of safety in our sal-

vation; and so long as we are on the side of righteousness, we are on the safe side.

I. **THE PROVISION OF GOD**—"He that spared not his own Son" (v. 32).

1. **A Supreme Gift.** The unsparing God gave us His only Son. The unselfish God made the supreme sacrifice; it required Him to redeem us all. How deep, how desperate, and how depraved must mankind be to be saved at such a sacrifice.

2. **The Surrendered God.** "He delivered him up for us all." He surrendered the Son to die that in tasting death He might triumph in deliverance of souls from sin and Satan. The Victim of the cross made possible the victorious Christians; the vicarious sufferings for the victims of sin.

3. **The Sufficiency Given.** "How shall he not with him also freely give us all things?" If we have been given the Supreme Gift, it is to be expected that all lesser things will be given. All these things must work together for our good, and His glory. Every good thing for living, and loving, and laboring.

II. **THE PURPOSE OF GOD**—"To them who are the called according to his purpose" (v. 28).

1. **The Called.** "Whom he did predestinate, them he also called" (v. 30). The invitation is extended to all; the insistent call, and the imploring call. The call of God, and the call to grace, and the call to glory. Called by His Spirit, and by His servants, and by His Son. We must hear it, and heed it and honor it by obedience.

2. **The Conformity.** "To be conformed to the image of his Son" (v. 29). God has purposed that we shall be like His Son. He has determined that we shall be fully recovered to the image of Christ, which we lost in the fall. Not equality, but an express image of moral purity; He will produce this pattern by the power of the Spirit.

3. **The Consummation.** "And whom he justified, them he also glorified" (v. 30). In the crowning day we shall be glorified in bodies like His own glorious body. We shall see His glory, and share His glory, and shout with His glory.

III. **THE PROTECTION OF GOD**—"If God be for us."

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2. **Who shall condemn us?** "Who is he that condemneth? It is Christ that died." All condemnation has been lifted by the death of Jesus. We have been delivered from the sentence of sin, and will not pay the penalty now for broken law. We are not sinners, but saints; we are not criminals, but Christians; we are not rebels, but redeemed by the blood of Christ.

3. **Who shall conquer us?** "We are more than conquerors through him that loved us" (v. 37). We have our infirmities, but we have His intercession to help us. Our persecutions are met by His prayers; our sufferings met by His strength; and our tribulations are met by His triumph over the tempter. Nothing shall separate us from His love; nothing shall break the bonds of our Beloved.—T. M. ANDERSON.

PASTOR'S DAY

Buford Battin

Second in a series of articles on Special Services

A SPECIAL day may be designated on the church calendar as "Pastor's Day." The Sunday of the pastor's anniversary with the church would be an appropriate time for this service. The purpose of the service is to help the people to better understand the task and responsibility of the pastor and to bring a better relationship between pastor and people.

If the pastor has served in the community for a long period he is likely to have many friends outside of his congregation. The pastor could furnish a committee with a list of people who might be influenced to attend the services of the church on this day. It could be used as a means of encouraging every member of the church to be present.

The pastor should not plan the service for the purpose of bringing honor and praise to himself. The motive of the pastor must be to bring about a mutual relationship with his people. Unless the minister takes an attitude of humility and demonstrates the servant's complex the service will not accomplish that for which it was intended.

The pastor may open the service by offering a brief explanation of the nature of the worship period that is to follow. The congregation may be led in singing "Blest Be the Tie that Binds."

The pastor may mention his responsibility as a citizen. The national government recognizes the place of the ministry and

has made ministers exempt from selective service. The minister is responsible in making a contribution to his country. The minister may then turn toward the national flag and with his right hand over his heart and his left hand extended toward the flag, give the pledge to the national flag.

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

The pastor retires to the pulpit chair while the choir sings two stanzas of "America."

The pastor stands facing the Christian flag and with his right hand over his heart and his left hand extended toward the flag gives the pledge to the Christian flag.

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The pastor sits in the pulpit chair while the choir sings two stanzas of "Onward, Christian Soldiers."

The minister steps to the pulpit with his open Bible resting in his left hand. With his eyes gazing upon the Bible and his right hand over his heart he gives the pledge to the Bible.

"I pledge allegiance to the Bible, God's holy Word, and will make it a lamp unto my feet and a light unto my path, and will hide its truths in my heart, that I may not sin against God."

The pastor retires to his chair while the choir sings two stanzas of "The Old Book and The Old Faith," or any other hymn on the Bible.

The pastor may lead the congregation in the Lord's Prayer. Following the prayer the congregation may be led in singing "Faith of Our Fathers."

The climax of the service is the pastor's sermon. In the message the minister is not to solicit sympathy from the people but offer a challenge to himself. He must face the task involved in the ministry and bring himself under conviction to his own responsibility. A sermon outline is listed below that may be used for the occasion.

WHAT CAN A CHURCH EXPECT OF A PASTOR?

SCRIPTURE READING—Ezekiel 34:1-10.

INTRODUCTION

1. The Pastor as a Shepherd.
2. Responsibility of a Shepherd

SOME THINGS A CHURCH CAN EXPECT OF A PASTOR

I. A CHRISTIAN GENTLEMAN

1. An Example in the Community.

II. A PROPHET

1. Forthtelling the will and plan of God for His people.

III. A PRIEST

1. As an Intercessor.
2. In Administering Means of Grace.

IV. ONE WITH A HEART INTEREST IN PEOPLE

1. A Vicarious Sufferer.
2. One people can confide in.

V. A SPIRITUAL LEADER AND ADVISER

VI. CAPABLE IN BUSINESS MATTERS OF THE CHURCH

CONCLUSION

1. A Pastor's Source of Help:
 - a) From God.
 - b) From the people.

At the close of the sermon the pastor, realizing the seriousness of his calling, announces that he desires the people to gather at the altar for prayer. The pastor explains that he wishes to kneel at the altar and requests that the people kneel about him. The prayer is to be for the pastor in behalf of his ministry. The pastor then prays a prayer of consecration dedicating himself to the work of the ministry.

Standing to his feet the minister pledges himself to be faithful and loyal to God, the church and the people. As a token of this vow the pastor requests that all may pass by and allow him to shake hands while the choir sings "A Charge to Keep I Have."

Prayer Meeting Messages

From the Psalms

By Oswald Chambers

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

Blessed by Fearing God

(Psalm 128)

SEEMLINESS OF SANCTITY

Blessed is everyone that feareth the Lord; that walketh in his ways (v. 1).

The remarkable thing about fearing God is that when you fear God you fear nothing else, whereas if you do not fear God you fear everything else. "Blessed is every one that feareth the Lord"; the writer to the Hebrews tells us to "fear lest haply there should be any promise of God's of which we come short" (4:1). Are we alert enough along this line? "... that walketh in his ways." The word "walk" breathes character, it is the symbol for seemly behavior. "John looked upon Jesus as he walked"—not in a moment of ecstasy and transfiguration but "as he walked, and saith, Behold the Lamb of God." "Walk worthily," says the Apostle Paul, worthily, that is, toward God, not toward man, because man's standards are not God's. When a man says he is sanctified, the charge is often made, and there is no reply to it, "Remember, you are not perfect." A saint is required to be perfect toward God. "Walk before me, and be thou perfect"; the standard of judgment is not man's standard, but God's. Our conduct before man will be judged by whether we walk in the seemliness of sanctity before God. That means conduct according to the highest we know, and the striking thing is that the highest we know is God himself. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is something in human nature that enables it to go through a big crisis, but we do need help from God to "walk worthily" the sixty seconds of every minute. Am I behaving myself in God's sight in the seemliness of sanctity to those who are nearest to me? in my letterwriting? in my study? Is the one great lodestar of my life "walking in his ways"? The thing we have to guard against is wanting to be somewhere else. Have I sufficient of the grace of God to behave myself as His child where I am? It is one thing to feel the sufficiency of God in a prayer meeting and in times of delight and excitement, but another thing to realize His sufficiency in whatever setting we may be—in a thunderstorm or on a calm summer day, in a cottage or a college, in an antique shop or on a moor.

SATISFACTION IN STRENUOUSNESS

For thou shalt eat the labour of thine hands happy shalt thou be, and it shall be well with thee (v. 2).

This verse reveals the connection between the natural creation and the regenerated creation. We have to be awake strenuously to the fact that our body is the temple of the Holy Ghost, not only in the spiritual sense, but in the physical sense. When we are born from above we are apt to despise the clay of which we are made. The natural creation and the creation of grace work together, and what we are apt to call the sordid things, labouring with our hands, and eating and drinking, have to be turned into spiritual exercises by obedience, then we shall "eat and drink and do all to the glory of God." There must be a uniting in personal experience of the two creations. It cannot be done all at once, there are whole tracts of life which have to be disciplined. "Your body is the temple of the Holy Ghost," it is the handiwork of God, and it is in these bodies we are to find satisfaction, and that means strenuousness. Every power of mind and heart should go into the strenuousness of turning the natural into the spiritual by obeying the word of God regarding it. If we do not make the natural spiritual, it will become sordid; but when we become spiritual the natural is shot through with the glory of God.

SECURITY OF THE SAINT

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold; that thus shall the man be blessed that feareth the Lord (v. 3 and 4).

Today people are altogether ignoring the fact that God has anything to do with human relationships. If we get out of any setting of natural life which God has decreed we shall not be blessed. Take the Commandment to "honour thy father and mother," and apply it spiritually. I believe that many a life is hindered from entering into sanctification through not being properly related in disposition to father and mother. It is one of the most practical tests. Am I allowing inordinate affection in any relationship? or envy, or jealousy? If so, I am certainly not finding blessing, it is getting dried up. I must maintain the spirit and disposition of my Lord and Master in all the ordinary relationships of life, then I shall realize the marvelous security of the saint.

SUPREMACY OF SINCERITY

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life (v. 5).

Sincerity means in the straight. Am I straight in my relationship to God and to other people? If I am the Lord says He will bless me. "And thou shalt see the good of Jerusalem all the days of thy life." It is righteous behaviour that brings blessing on others, and the heart of faith sees that God is working things out well.

SURROUNDINGS OF SANITY

Yea, thou shalt see thy children's children, and peace upon Israel (v. 6).

It is in ordinary surroundings and among commonplace things that the blessing of God is to dwell and reveal itself. "Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). Have I entered in through the gates? There is a time when the exceptional has to rule and "the right arm" has to go, but that is only a phase. Our Lord was brought up so much in ordinary surroundings that the religious people of His day said that He was "a gluttonous man and a wine-bibber." His life was unassuming in its naturalness. Read the records of the forty days after the Resurrection, they bear the mark of superb sanity. The test is not the success of a revival meeting, that may be questionable, but the success of living in the commonplace things that make life what it is, letting God carry out His purposes as He will.



Communion Themes

"The Church in Thy House," by Rev. John C. Nevin.

"Making Ready for the Passover" (Mark 14:12) and "The Function of the Church in the World" (John 20:21), by Rev. James Guthrie.

"The Altar," by Dr. John C. Lorimer.

"God's Gracious Invitation," by Rev. Walter Teeuwissen, Jr.

"The First Passover," by Rev. Raymond L. Wilson.

"The Lord's Supper—A Compass," by Rev. William Hendricks.

"Till He Come," by Rev. Gene Allen.

"Worthy Participation," by Rev. Vance Yarnelle.

"He Chooseth—for Us," (Psalm 47:4), by Rev. Paul Reynolds.

"Christ and Custom" (John 18:38, 39), by Dr. E. Marcellus Nesbitt.

"Christ, the Answer to Our Needs," by Dr. Donald H. Brush.—The United Presbyterian.

MISSIONARY DEPARTMENT

Pedro's Bible

Pedro was a prisoner in a dark Brazilian prison. For over ten years he had dragged out a wretched existence. He had been sentenced to thirty years' imprisonment, and he still had twenty years to serve. The prospect of another twenty years' confinement in the filthy prison cell he now occupied, stretched drearily before him.

One day something happened that changed Pedro's entire life. An English missionary passed through the prison yard. He had been given permission by the warden to distribute leaflets and other literature to the prisoners through the little barred windows of their cells.

As he was passing out the literature, Pedro came to the bars of his cell and asked, "Do you have a Bible you could give me?"

While Pedro could not read, he felt, if someone gave him a book, he might somehow teach himself to read. At any rate, it would relieve the awful grayness of the years that were still ahead of him, and would perhaps save his reason—many of his fellow prisoners had lost theirs.

The missionary was glad to find a man who really wanted a Bible. So, on his next visit to the prison, he brought Pedro one. Pedro at once set himself the task of learning to read this treasure. He made very slow progress, as he had to spell out each word again and again. But, as he had nothing else to occupy his mind for the endless days that followed in such deadly monotony, by slow degrees he accomplished the task he had set for himself to do.

He pored over his precious volume day after day. When he had learned to read well enough to know what the book was about, he was gripped by its contents. "Why," he said to himself, "this book tells me that I am a condemned sinner in the sight of God."

As he read further, he exclaimed, "God's own Son—Jesus Christ—died for me on the cross!"

How glad he was to learn that Jesus had died for his sins also, and that he was no longer a condemned sinner in the sight of God!

Pedro accepted his Saviour in simple faith; and, through the Word of God which he read in his precious Bible, the light of God shone into his dark heart and made out of Pedro a new creature. His dismal, gloomy cell did not seem nearly as dark now; for the precious light which shone

in his heart brightened even his foul, dreary prison cage.

From early morning, when the first rays of the sun shone into his den, until the dying day shut out the light, Pedro diligently read and reread his precious Bible. And the Holy Spirit guided him and taught him its meaning.

After several years, the English missionary again came to that city where Pedro still lay in jail. This time he sent some of his helpers to the prison with tracts for the prisoners. When they returned, they said:

"We found a prisoner there who has a Bible; he spoke to us so intelligently, that he must be a Christian."

Then the missionary remembered Pedro, the man to whom he had given a Bible. He hastened to the prison, and asked permission to speak to the prisoner. He was taken to the barred window of the filthy cell where Pedro had lived for more than fifteen years. It was the same window through which he had given Pedro the Bible some years ago.

When Pedro heard his name called, he made his way to the little window. And when he saw the man who had given him his precious Bible, he thrust his hand through the bars to thank the missionary for the precious gift he had given him.

The missionary was amazed to see what a different man reading the Bible had made of Pedro. His once sullen face was lit with a radiant smile. When it was time for the missionary to leave, Pedro begged him to come again; for there were so many things he wanted to talk over with him. The missionary came as frequently as possible. At the end of the month he came to pay his farewell visit to the prisoner.

He found him downhearted and very much troubled. "What is the matter, Pedro?" he asked. "This is the first time you haven't met me with a smile."

Pedro answered, "I am sad for two reasons: I am sorry you are leaving, and I will see you no more. But the thing that is troubling me even more, is I would like so very much to be baptized before you go. I have read in the Bible the Lord's command about baptism, and I have set my heart on being baptized."

The missionary tried to explain to him that he was afraid this would be impossible, as the authorities would not permit him to come into his cell. Pedro was heartbroken and would not be consoled, even when the missionary explained to him that God, who knows all things, would

understand that it was impossible for Pedro to be baptized under the circumstances, and no doubt he would accept the will for the deed.

A few hours later, as the missionary was making final preparations for leaving the next day, a soldier from the prison brought him a note from Pedro. In this note Pedro wrote him that the head jailer had selected two prisoners to help carry the sweepings from the prison to the river at six o'clock the next morning, and that he was one of the men chosen for this task. Now, if the missionary could arrange to be there at that time, his desire might be fulfilled, and he could be baptized.

The next morning, when the little company wended its way to the river, the missionary was there waiting; and the soldiers who accompanied the prisoners, allowed the missionary to baptize Pedro at the river's brink.

Pedro was so overjoyed, that after the simple ceremony he cheerfully went back to fifteen more years of prison life.

The soldiers were so impressed, that later four of the five who had accompanied Pedro to the river became Christians.

Pedro not only continued studying his Bible, but he told all of his fellow prisoners who would listen to him the wonderful story of Jesus, who had come to save even poor, condemned criminals like themselves.

Many of the prisoners openly confessed Christ; no one but God will ever know how much good was accomplished by the Bible that the missionary gave Pedro.—Mrs. OSCAR TRESSEL, in Bible Society Record.

I have always had a keen interest in the life and writings of Sundar Singh, the sanctified sadhu, of India, whose story of conversion reads like that of Saul of Tarsus. He was preaching in England and made a call upon a certain minister. Arriving at the home he knocked and the servant maid answered. She asked, when he inquired for the minister, "What name shall I say, sir?" The reply was, "Sadhu Sundar Singh." The girl could not remember the name when she went in to the minister's study, so she said, "There is a gentleman to see you, sir." "What name?" asked the minister. "Well, sir," she replied, "I did not quite catch the name but he is wonderfully like Jesus Christ."

"Sadhu Sundar Singh was passing through a wild part of Tibet where the people were so hostile that he had to take refuge in a cave when they pursued him with sticks and stones. They suddenly stopped a few yards away and

whispered among themselves. 'Who is the man with you in bright garments, and the many more around you?' they asked. He replied that there was no man with him, but with awe they insisted they were all about the cave. They insisted that he should go home with them, and he was enabled to so preach Christ to them that many believed."—Mrs. ARTHUR PARKER.

"At another time the Sadhu was cruelly persecuted by Tibetans. They lowered him into a deep well, locked the cover, and hung the key on the head man's wrist. The Indian saint gave himself to prayer. In the dead of night the cover was raised and a rope lowered, which the captive tied about him, and was quickly raised to the surface. On looking about for his deliverer no one was visible. He walked into the village, to the consternation of his persecutors. They found the key still hanging on the official's wrist, and the well covered and locked as they had left it."—Selected.

"A camp missionary had incurred the enmity of the leader of a band of bandits, who boasted that they would 'get him.' A man was hurt by a falling tree, and the missionary was sent for. The path led through a lonely wood, and as he journeyed a great fear suddenly came over him. He dismounted and prayed, then proceeded on his way. The next day the leader was shot by one of the gang, and again the missionary was sent for. The dying man confessed that he had lain in wait to kill him the previous day, and asked, 'But who were those men who rode with you?' 'I was alone,' the missionary replied. 'You were not,' the man screamed. 'Two men rode with you one either side. In all my life I never saw such horses! Who were they?'—Gospel Herald.

"Bishop King of Lincoln was sent to see a dying man. The way was dark and lonely, and on reaching the place he found no one ill. Years passed. One day he visited a man in prison under death sentence, who asked him if he remembered the incident. 'It was I who thus lured you out to rob you. But I hadn't the pluck. I lay in hiding, and as you came back I saw that you were not alone.' 'But I was alone,' said the Bishop. 'No, you were not alone,' retorted the man. 'There was a mysterious looking stranger walking behind you all the way to your home. When he disappeared, my chance was gone, but I experienced a sensation I never felt before.'—Selected.

Walking in the Light

A woman in Palestine sat under an olive tree sewing handmade lace on a handkerchief. A lady paused to inquire the price of her work, and to have a conversation, "Do you live here?"

"No, I live over the hill. Last night as I walked home a panther followed me, but because I carried a lantern and walked in the circle of light, I was safe."

"You mean the panther would not attack you while you were in the light?"

"That is right, madam."

What a lesson is this for Christians!—*The Conqueror.*

She Took It upon Herself

"It has been said of Florence Nightingale that she took it upon herself. She took upon herself the tragedy, the heart-ache, and the suffering of the soldiers of the Crimean war. It is said that after the war had ended, a group of army and navy men met at a dinner in London. They talked of great leaders and officers. Then one asked the question, "Who of all the workers in Crimea, will be the longest remembered?" Each man wrote one name on a slip of paper, and these papers were collected. There were many papers but only one name, the name of Florence Nightingale.

Today calls for women who take upon themselves the concern for children. This concern leads to labor and services in their behalf. In Christian service for children Christ wants your best.—*Quoted.*

There is an account of an infidel Swiss artist who was converted by merely studying the faces of a very humble band of Christians. He was commissioned to make a caricature of a Salvation Army meeting in Sheffield, England.

He went there on that errand, and scanned the faces of the people. He (with his heart like the troubled sea that cannot find rest, tossed and driven by tempests of passion and tormented by a conscience burdened by sin) looked on the assembled worshippers, and saw peace written on their faces, and an inward joy beaming from their countenances. The sight convinced him of his sinfulness. He saw that those people had what he had not, and what he needed—and their faces were the means of leading him to Christ and to the peace which Christ alone can give.

Work Finished

A minister tells of going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow cover. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time on it. "Why sir," she replied, "you are looking on the wrong side. Turn it over." "That is just what you are doing," he replied, "you are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence but He has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work."—*Selected.*

The Disused Harp

A disused harp had long lain in a front room of an old house in Kentucky. No one in the family could play it, but, seeing it was a family relic, care was bestowed upon it, and its parts were kept bright and clean.

Sometimes, indeed, it had been deemed in the way, and there had been talk of throwing it out on to the dust heap. But still it remained in its place; no one liking to do the deed of destruction.

A weary man on his journey stopped at the house, and was granted hospitality for the night.

Supper was over, and he found his way with others into the front room. There he noticed the old instrument, and, taking it up, looked carefully upon it. At once he became deeply interested, and began with masterly skill to tune its strings. Then, most lovingly he swept his hands across them and produced the loveliest music. All who heard were entranced with the sweet sounds, and for a long time he kept them silent and absorbed with the rapturous strains. When at last he ceased, and all were expectant that he would say something about it, he remarked, "This was my grandfather's harp. His mark is inside. He gave it to me as a boy and taught me to play it. My grandfather played for the king in the old country. During the great Civil War the enemy raided our home, and our harp was never seen again."

That instrument, made for a musician, had been silent for years. At last it was found by its owner and used with great effect.

The Preacher's Magazine

You were made for God's glory. You were designed that upon you there might be played the music of the praise of God. Is this music being played in your life, or are you silent?

Oh! put yourself in His hands. Powerless in yourself to produce a single note aright, He is all powerful and can make you of use for His glory far and wide.—*Publisher Unknown.*

A Holy People Must Live Right

One evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking part. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for this world," was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.—*Words and Weapons.*

The Law in the Heart

The time of Christ's ministry was a time of changing from "thou shalt not," "thou shalt," as an expression of obedience to the commands of God, to the outer life being the result of the law of God written on the heart. In this dispensation man's obedience is due to being filled with the Spirit. It is Christ in you; the fullness of the law, that enables you to keep the law.—*Exchange.*

The Antidote

Not many months ago a Christian worker went to a camp for Russian prisoners somewhere in Germany. His going to this camp of a thousand Russians was a kind of fest. Fearing that violent demonstrations might follow the announcement of his topic to so many young Communists, the speaker was given a bodyguard of two officers and a detachment of soldiers. When he ascended the high platform, the Red commander gave the order, "Caps off," which in old Russia was a sign that prayers were to be offered. When the speaker announced that he was going to give a religious address and that anyone who did not want to listen could leave, only twenty of the thousand men retired. Then he spoke about the storms of life and the unfailing Christ who is the sure way out. At the close of the address the invitation to accept Christ was given and virtually every man raised his hand.

He then gave out his meager supply of Testaments in Russian and Ukrainian. One big Russian soldier stood up and started to tear his Testament apart. The speaker thought, "Yes, this is the kind of opposition I could expect." Then he saw that the prisoner was not destroying the Testament, but that he was keeping Matthew for himself, giving Mark to another man, Luke to another, and John to another. The other men started to tear their Testaments apart, and before long every man who could possibly get his hands on it had a page out of the New Testament. Before the week was out, these men were saving their small rations of food and trying to tempt some man to part with the page from the New Testament in exchange for two days' food!

"Man cannot live by bread alone."—*Selected.*

Walking with God

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He didn't leave the earth to do it. He didn't leave his family, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God. He simply found God's way in the forest and in the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—*Christian World.*

Soul Hunger for a Clean Heart

A sister told me of her father's experience in his last illness, when she was a child of twelve summers.

He was a saved soul among a people who lived the first work of grace but knew nothing of the second work.

He lay sick for some months, died; or appeared to; but revived and lived some weeks. While he was unconscious to things of time and sense, yet he was thoroughly conscious to things of the Spirit communing with the Lord, repeating scripture and praying for a clean heart. He would plead and pray with the tears rolling down his face, "Create in me a clean heart, O God."

Like any child perplexed, she said to her mother, "What does Father want?" Her reply was, "He wants the Lord to give him a clean heart." "Why doesn't the Lord give it to him?" "He will," answered the mother; "now you watch over him,

while I work." "I did watch over him," she went on to say, "Very closely indeed, for if God was going to give him a clean heart I wanted to see when He did it, and I did; I surely did."

"My father had been praying and pleading the promises until his pillow was wet with tears. The eagerness of his soul; I shall never forget—when suddenly there was a wonderful change. His face lit up with a light never seen on land or sea, and heavenly radiance and simultaneously praise burst from his lips and he shouted and praised God with all his limited strength. I ran out to Mother saying, 'He's got it, he's got it. The Lord did give it to him,' as happy as I could be, and great joy beamed upon my dear mother's face, as she saw the reflected glory, and listened to those words of adoring praise. He lingered still another week or more, praising God with every breath, but remained utterly unconscious to the most tender solicitations of loved ones, or any effort to win his recognition."

It was one of those strong proofs of the undeniable argument of the human heart hungering for holiness.

—By Mrs. KATHRYN E. HELM.

Jesus and the Law

"In order to awaken a desire for improvement, we need to see ourselves as we are. If many could realize what a hideous moral impression they make on others, they would try to straighten up. What we need is a mirror which will faithfully reveal our faults. A faithful friend, or a wise father or mother is such a mirror, but the Word of God is one still better. Look into that carefully and with the determination to be unsparingly honest with yourself and see how manifest your faults will be."—Selected.

"Holy Money"

Dr. William Mayo, world-famous surgeon, speaking for himself and his equally famous brother, Charles, said, "The 'Holy Money,' as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped to hand on the torch. From the year 1894 onward we have never used more than half our incomes on ourselves or on our families; latterly, much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation for the service of others. I would not want my children deprived of the fun and benefit of wanting something and going out to fight for it."—Selected.

Jeremiah's Prophetic Call

(Jeremiah 1:4-10)

When God called Jeremiah to the prophetic office He assured him of two things: that He would be with him, and that this was the divine purpose for his life. These are the important things in life—to know that we are fulfilling the divine purpose and to be assured of the divine Presence. "The failings of life come—and it is easy to see they must come—from putting our own purposes athwart the settled purpose of God. We may rebel against the work which He calls upon us to undertake, but it is very certain that any work put in its place must end in disappointment and disaster. It is an awful thought for sinners, in the collapse of their own plans, that they might have been successful and rejoicing, if only they had been from the heart obedient to the plans of God."—*Gospel Banner*.

Triumph Through Resurrection

(I Cor. 15:50-58)

Last evening's paper carried a picture of a design for a stained-glass window for the chapel of "Our Lady of Victory" at the U. S. naval base, Norfolk, Va. In the window, a warship replaces the Christ-child in the arms of the Virgin Mary. On either side kneel figures of a sailor back-grounded by naval and aircraft equipment. Over these fly guiding cherubim. Here is an expression of the hopes of this world: triumph and victory through military might. Men have replaced the Christ-child with implements of war, forgetting that "they that take the sword shall perish with the sword." In contrast, for our triumph we Christians look to the Christ who is able to bring us forth from the grave thus giving us final and complete victory over death.—Selected.

David in Favor with God

(Psalm 89:19-28)

"When God looked upon David's brothers, giants of strength, Apollos for beauty, gifted with every personal grace and charm, men of clear eyes and clean hands, He passed them all by and chose David, the ruddy-faced boy with a shepherd's crook and the boy's sling in his hand. At the same time he pronounced this verdict: "Man looks on the outward appearance, but God looks on the heart." David's heart was set in God's direction. David's choice of God was absolute. The over-mastering affection of his soul was given to his God. That constituted a relation of holiness unto the Lord which God pronounced perfection."—MASSEZ.

B O O K S

D.D.'S FOR MINISTERS, by William Anderson Elliott, D.D. The Judson Press, \$1.50.

This book, as its title suggests, is one intended primarily for ministers. But it is definitely not a "Short Course leading to the Honorary Degree of Doctor of Divinity," it is rather a book of fundamental "Do's and don'ts" without which success in the ministry is impossible. While a "Short Course" such as mentioned would likely be far more popular, this book and its treatment of the subject is far more profitable.

Dr. Elliott is serving in his thirty-seventh year as pastor of the First Baptist Church in Ottawa, Kansas. He was honored with the Doctor of Divinity degree by his Alma Mater, Ottawa University. He is a minister whose experience and proved ability fit him eminently for just this type of book. Besides serving as pastor in Ottawa, he has been in various responsible positions in his denomination, and was at one time president of the Northern Baptist Convention. He is a friend to young and old alike, is active in community affairs, and is in demand as special speaker in many types of religious gatherings.

The book itself is the outflow of a successful man, giving advice to those "pluming their wings" for flight. The catalogue of "do's" is a message of positive interest along practical lines. Such headings as, Take Time to Get Ready, Clothe Yourself in the Garments of Industry, Culture Your Inner Life, Have a Personal Experience, Be Sure of Your Call, Select Your Sermon Themes Early, Write Much, Think for Yourself, Know When to Quit, and Be Fearless in the Preaching of Truth, are developed in a unique way that will shatter those of opposite inclinations and at the same time build for constructive progress.

In the chapter, "Do Know When to Quit," these words stand out: "There is one good thing that may be said in favor of jazz music—I can think of only one—when the idiotic disturbance gets ready to stop it just quits. There are no signs and signals, no promises, no lastly, no instrumental perorations—it just quits." And again, "Determine the length of your sermon, not by your powers of endurance, but by the waning and rising interest of your people. When your audience has quit listening that is high time for you to stop speaking." "Your pulpit reputation will suffer less if you suddenly quit." "Some will think it was the best thing that you did that morning."

The catalogue of "Don'ts" is just as helpful: "Don't Whine When It is Possible to Whistle," don't "Waste Ammunition on Dead Game," don't "Mistake Elocution for Unction," don't "Be Slovenly Either in Speech or Dress," don't "Substitute Reading for Thinking," don't "Get in the Way of Your Successor," and don't "Let the Fires Go Out."

An excerpt from don't "Mistake Elocution for Unction"—"Conquest of the soul is rarely made by elocution. The 'over' flow of soul' expressed in glowing speech is the highest form of pulpit eloquence. We have no quarrel with elocution, but the method of the schools must be supplemented by the spirit and soul of the preacher, if preaching is not to degenerate into mere vocal genuflection. Given a trained voice, a warm and glowing heart, a great message, and the preacher has in his possession power that the angels of heaven might covet."

Reading the book will cause many an older minister (and those not so old) to wish with Dr. Elliott that such a book had fallen into his hands years ago with such "homely counsel as is herein contained." To those just in their beginnings it will be worth many times its cost; for Dr. Elliott is a true "lover of ministers and the ministry."—L. WAYNE SEARS.

RELIGIOUS LIBERTY IN LATIN AMERICA? By George P. Howard. The Westminster Press, \$2.00.

Here is one of the timeliest books in the current scene. Its author, Dr. George P. Howard, was born in Argentina and educated there and in the United States. He sees Latin America through the eyes of a native, and not as a citizen of the Colossus of the North, the United States. This makes his book doubly significant.

For some years there has been a campaign afoot to embarrass the work of Protestant Christian groups in these Latin American republics; a campaign made in the United States, sponsored by the Roman Catholic hierarchy in this country and aided and abetted by the Catholic Church in Latin America. The chief allegation of these opponents of evangelical work in the countries south of us is that the presence of Protestant missionaries in Latin America is a most serious threat to the Good Neighbor policy. The most unfortunate factor in this whole situation is that the State Department of the United States has been completely taken in by

this Roman Catholic contention. As a result, it is becoming increasingly difficult for Protestant workers to get permission to enter Latin American countries; and for an American citizen engaged in evangelical work in these countries to get the support and protection of the consular authorities representing the United States.

Dr. Howard's answer to this underlying Roman Catholic propaganda is to interview the leaders in various fields—journalists, teachers, statesmen, jurists, authors, and in some cases liberal Roman Catholic bishops—in virtually all of these Spanish- and Portuguese-speaking lands. The statements of these representative Latin Americans are the chief item in the volume; printed in most cases between quotation marks and with the name of the person whose statement it is. The result is conclusive evidence that these twenty republics place the highest possible value on evangelical Christian work and desire its continuance and extension. The book is "must" reading for everyone who is vitally interested in the evangelization of this hemisphere.—J. GLENN GOULD.

DORAN'S MINISTERS MANUAL, A Study and Pulpit Guide for the Calendar Year of 1945. The twentieth annual issue of this "Minister's Working Tool." Compiled and edited by Drs. G. B. F. Hallock and M. K. W. Heicher. Most ministers are familiar with these Ministers Manuals, and appreciate the many helpful suggestions that each volume brings. The authors' statement of purpose is: "Not for one instant is the volume intended to take the place of any minister's own thinking, but on the contrary to promote it, to be an incentive. Every page aims not alone to bring fresh grist to the mind but also to be a challenge to more extended study and thought." The Managing Editor's appreciation for the suggestions found in these Manuals is demonstrated by the fact that he has in his library a copy of each of the nineteen volumes which have been issued. 295 pages (Harpers), price \$2.50.

THE MILLENNIUM, What It is Not, and What It Is, by George B. Fletcher. A booklet in which the author discusses the millennium generally from an Amillennial or Nil-millennial point of view. He takes the very scriptures from the Old Testament used chiefly to defend the pre-millennial theory and discusses these as having historic fulfillment; also such themes as the throne and covenant of David, the binding of Satan, and the first resurrection are considered. The author is a Calvinist of the old school which of itself is of interest, for most Calvinists are premillennialists. Anybody interested in investigating the various theories of

the millennium will find this book interesting and helpful. (Bible Truth Depot). Paper bound, 64 pages, price 40c, plus postage.

GOD'S WAY OUT, Volume Two of an Exposition of The Heidelberg Catechism, by Rev. Herman Hoeksema. (Wm. B. Eerdmans) 217 pages, price \$2.00.

YOUTH CONQUERING FOR CHRIST, Inspirational messages for young people and program material for workers with Intermediates and Young People, by R. L. Middleton, Superintendent, Intermediate Department of the Sunday School, First Baptist Church of Nashville, Tenn. There are twenty-one of these "conquering" messages, each of which has much good illustrative material and helpful suggestions for workers with young people; also pastors will find many good illustrations in this book. (Broadman) 201 pages, price \$1.50.

GREAT INTERVIEWS OF JESUS, by Dr. Clarence Edward Macartney, Minister, First Presbyterian Church, Pittsburgh, Pa. Many of the most profound truths and the greatest messages uttered by Jesus were given in personal conversations with individuals, some of whom we would assume were not worthy of receiving such truths, nor were they capable of understanding them. Dr. Macartney, in this volume, gives fifteen messages based upon Jesus' interviews with individuals, and in his own skillful manner makes these incidents as fresh as some current event and interprets the messages of Jesus as a challenge to people of today. Those of our readers who have copies of Dr. Macartney's other books will want this book. Those who have not become acquainted with this outstanding preacher's and author's works will be profited by purchasing and reading this book, for it is said of him, "His sermons are as readable as fiction, but as helpful as a Bible Commentary." (Abingdon-Cokesbury) 190 pages, price \$1.50.

CHRISTIANITY AND MODERN CRISES, by Dr. Harry Rimmer. It is not often that an ardent believer in Premillennialism undertakes to present a somewhat comprehensive discussion of modern problems and to offer constructive suggestions for their solutions. Dr. Rimmer has undertaken such a task in this book. His purpose is to bring to the attention, and expose, to the leaders and the masses the pitfalls into which organized Christianity of today is fast falling. In this book he raises and discusses four

most important questions now facing the Church and nation. They are: Where does the Church stand with regard to organized labor? Should our national defense program disturb our Christian conscience? What hope have we for lasting peace at the end of this war? What will be the place of Christ in the new world order? In this discussion the author states the warnings set forth in the Scriptures and applies them to these modern-day problems. (Eerdmans) 136 pages, price \$1.50.

JESUS THE CHRIST, Events of the Gospel Story in the Words of the King James Version Selected and Illustrated by Charles Cullen. The publishers say of this volume: "Devout artists through the centuries have striven to translate into pictures the old, old story. . . . So it is with this series of forty striking pen drawings of the chief events of Christ's earthly sojourn. . . . Each of these pictures expresses not so much a fact as a feeling, with its suppression of digressive details, its focusing on the Christ, and its upward sweep of line lifting the spirit with the eye." (Abingdon-Cokesbury) 88 pages, 40 drawings, price \$2.50.

THE HALL OF FAME SERIES of Biographical Sketches of Outstanding Religious Leaders. John Wesley, A Great Leader, by Rev. R. A. Beltz; George Washington Carver, A Great Scientist, by Mel F. Rothwell; Charles Spurgeon, A Great Preacher, by Bessie Olson; Charles Finney, A Great Evangelist, by R. A. Beltz; John Fletcher, A Great Saint, by Bessie Olson. (Boone Publishing Co.) Each a paper-bound pamphlet of 48 pages, price thirty cents each.

THE WONDER OF GRACE, by Dr. Herman Hoeksema, Professor of Dogmatics and New Testament Exegesis in the Protestant Reformed Seminary, Grand Rapids, Mich. Fifteen messages on the subject of grace. (Eerdmans) 129 pages, price \$1.50.

THE MYSTERY OF BETHLEHEM, by Dr. Herman Hoeksema. Twelve messages based upon texts and personalities prominent in the first Christmas story. (Eerdmans) 118 pages, price \$2.00.

PEACE LIKE A RIVER, by Vance Havner. A series of thirty devotional meditations by this well-known Baptist preacher. This, the third collection of meditations by the author is patterned after his other books, "By the Still Waters" and "Rest Awhile." (Revell) 96 pages, price \$1.25.

IT ALL HAPPENED ONCE BEFORE, by Dr. Roy L. Smith, editor of *The Christian Advocate*. Here is a most interesting book. The author, a very able and fascinating writer, endeavors to draw a parallel between the events and times of the Old Testament prophets, the issues which they faced and the ideals which they sought to implant in the minds of the people, and the events and issues and elements of tragedy in our own day. Dr. Smith says, "The Old Testament writers, being intensely practical men, undertook to solve the pressing problems of their own times. . . . Once we work our way through the peculiarities of their speech and understand the social and economic conditions in the midst of which they lived, we discover they were courageous and adventurous souls immersed in natural and political tragedies, and that they were bending every effort to the task of making life more abundant and civil rights more secure for their countrymen." Much valuable and helpful information is given in this book that will be an aid to any Bible student in understanding the Old Testament prophets and their messages, but the author accepts without question the findings of the higher critics on so many of the Old Testament issues that the book must be read with discrimination and by readers who are sufficiently informed on these subjects to detect these matters in question. (Abingdon-Cokesbury) 136 pages, price \$1.00.

THE MEANING OF PENTECOST and The Spirit-filled Life, by Dr. J. A. Huffman, Dean of Religion, Taylor University. Here are two very helpful messages which emphasize in a most illuminating manner the doctrines of the holiness movement as found in the event of Pentecost and in the scriptural teaching of the Spirit-filled life. (The Standard Press) Paper bound, 48 pages, price 25c.

GOLDEN VESSELS, Missionary Stories by Ruth Stull, Missionary to South America. (Zondervan) Paper bound, 47 pages, price 35c.

WHILE CHINA BLEEDS, by Duncan McRoberts, China Native Evangelistic Crusade. The author who has had some wonderful experiences in China in connection with this present war gives a heart-rending true story of the sufferings of the Chinese, also an account of many marvelous deliverances in answer to prayer. The book is a testimony to the matchless grace and providence of the heavenly Father. (Zondervan) 165 pages, price \$1.25.

BETWEEN ETERNITIES, A new volume of poems, by the well-known poetess, Grace Noll Crowell. (Harpers) 56 pages, price \$1.00.

WAR, PEACE AND NONRESISTANCE, by Guy F. Hershberger, Professor of History and Sociology, Goshen College. During recent years the subject of pacifism was given considerable emphasis, especially among the advocates of the social gospel. Much that was taught and accepted by these pacifists was found impractical when war came upon us as it did, so all but very few of them have given themselves to helping in the war effort. But there have been some religious groups who throughout their entire history have held to the principle of nonresistance, among which are the Mennonites who trace their beginnings back to the time of the Reformation. This book is a discussion of the Mennonite position on nonresistance. It is written not only with the hope of assisting the Mennonites to understand their historic position, but also that the general public may be informed. These nonresistance groups have a right to be heard and this book is an excellent discussion of their position. (Herald Press) 415 pages, price \$2.50.

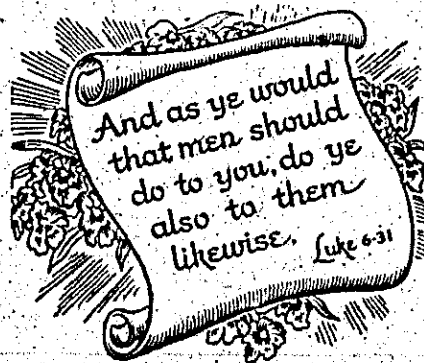
HEAVENLY DAYS, by Dr. John A. Dykstra, Minister of the Central Reformed Church of Grand Rapids, Mich. A book of sermons for the special days of the church. The three divisions of the book are: High Days, presenting sermons for Mother's Day, Graduation Day, Rally Day, etc.; Holidays, seven sermons for such days as New Year's, Memorial, Independence, Labor, Thanksgiving, etc., Days;

Holy Days, seven sermons suitable for the outstanding Sundays of the church calendar. Most pastors are looking for suggestions and sermonic material for these special days; for that purpose this book will be very helpful. (Eerdmans) 200 pages, price \$2.50.

GREAT ILLUSTRATIONS, by Fred Fuge, one of our own evangelists. Here is a book of illustrations gathered from the author's experience, mostly from his ten years' experience as a sailor on the seven seas. These forty illustrations tell of great people, great places, great events—and most of all—our great God and the great salvation which He provides through Jesus. (Zondervan), price 1.25.

WHAT YOU SHOULD KNOW ABOUT TOBACCO, by Frank Leighton Wood, M. D. Irving Fisher, professor emeritus of economics, Yale University, says of this book, "I do not know of any other work on tobacco that is as interesting or as valuable from both the educational and the general reader's standpoint as this book. . . . The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable." There are sixteen chapters in this book of 147 pages. (Zondervan), price \$1.50.

OSWALD SMITH'S SHORT STORIES, by Oswald Smith, popular evangelist and pastor of The People's Church in Toronto, Canada. Nine interesting stories, each having a missionary note prominent; suitable for personal reading and excellent for illustrative material for sermons. (Zondervan), price \$1.50.

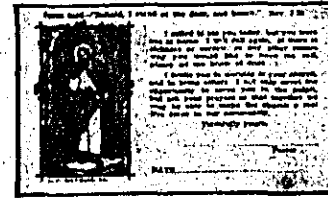


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