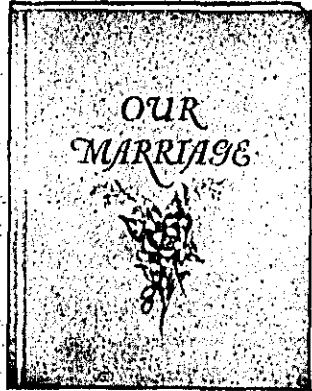


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The Preacher
Magazine

The Preacher's Magazine

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Managing Editor's MESSAGE

I WANT to raise a question in my little message to you in this issue. The question has to do with the practice of many pastors going to the door to shake hands with the people leaving the service when there are seekers at the altar; is this a wise practice to follow?

The excuse given usually is that there are friends and visitors in the service who are leaving before the conclusion of the altar service, and it is necessary for the pastor to contact them. No doubt there are some factors which seem to make this a justifiable excuse. On the other hand, which is the more important, to greet the visitors attending the services or to help pray with people who are seeking God?

This is my impression, after considerable experience: If a pastor leaves an altar call to go to the door it indicates that at least for that instance the pastor feels the more important matter is to shake hands with the people leaving than to pray with the seekers. In not a few places it is becoming more and more difficult to get Christian people to come to the altar to pray with the seekers. My observation leads me to the conclusion that generally speaking, it is more difficult to get the Christians to gather at the altar to pray with seekers where the pastor habitually leaves the altar service to shake hands with those leaving, than in churches where the pastor centers his entire interest in those seeking God.

Why not have some good lay members appointed to shake hands with the friends who leave while the pastor devotes himself and his interest to the altar service?

D. SHELBY CORLETT,
Managing Editor.

Convincing Preaching—Christian Doctrine

J. B. Chapman, Editor

YEARS ago I heard Dr. E. P. Ellyson say that the Bible is like flowers, doctrine is like botany. Out in the world of nature, he said, we have all the material for botany, but it is the business of botanists to classify and describe the material of nature. Out in the forest the trees are scattered about both as to position and as to species. Science comes along and classifies the oaks and the elms and the hickories and the maples. There is no conflict between nature and science. In fact the two work together to the complement of both.

The Bible, Dr. Ellyson said, contains all the material for our Christian doctrines. It is the business of the theologian to classify this material and describe the classifications. There is no conflict between the Bible and theology. Rather each is the complement of the other.

A young preacher was standing the oral examination required of those who were asking for license to preach. It was soon discovered that he saw no difficulty in holding fast to one theological position that was altogether inconsistent with some other proposition to which he adhered. At last the examiner asked, "Have you ever read a compendium of Christian doctrine?" The boy admitted that he had never read such a book. He was perfectly honest. He had some familiarity with the content of the Bible, and a degree of understanding of particular texts. But he was not aware of the necessity of consistent, constructive thinking on religious ideas.

A little while ago it became popular to decry theology as "excess baggage," and to speak slightly of doctrine. The attitude was summed up in the phrase, "No matter what you believe—just so you are honest in it." Or if this wording seemed too crude, then the same sentiment was given as "No creed but Christ, no law but love." But no matter how the attitude was set forth, its meaning was that doctrine is unimportant. "If you do right, you are right; no matter what you believe," said some who wanted to be known as "liberals."

We know without being told that doctrinal preaching can be overdone. Especially dangerous is that dogmatism which has been reached by "short cuts." Theology is a growth to a degree that few branches of learning are such. Our source material in the Bible was given to us in authoritative revelation, and the earliest method of instruction in theology was the catechistic. Set questions covering the principal Christian theses were proposed and set answers were given in answer. In time these questions and answers were enlarged, separated, and classified for children, adults and for prospective preachers. In Luther's time the training of preachers in doctrine was largely by means of the catechism. In the work designed for advanced training the questions were more fundamental and complicated, and the answers, which were expected to be memorized, were longer and more involved. But the writers of catechisms came more and more to observe order and progress in the presentation of their material, and from demanding memorizing and recitation, they gradually passed on to appeal to reasoning processes. And thus there developed systems of theological thought.

We smile now when we read about the childish controversies in which Christian scholars engaged during the passing ages. But it was their patient search for consistency in relation that finally gave us accurate theological thought. And even when most of the fanciful differentiations lost their hold, there yet remained broad distinctions, like Calvinism and Arminianism, which even to this day influence the thinking of all Christians. And although there is not much ready preaching material in the history of theological development, the competent preacher needs to know about it for background purposes; for not only are the lines of true orthodoxy discernible all the way back to the beginning, but every modern heresy and current cult has its parallel and rootage in the centuries of the past. In both truth and error, "There is nothing new in theology." And that dogmatism which

has for its background a fair acquaintance with the history of controversy and theological development is a sane, conservative dogmatism, and makes possible the description, "dogmatic, but not bull-dogmatic." It is the bull-dogmatic doctrinal preacher that has given bad reputation to doctrinal preaching in general.

There is a liberalism that is based upon light thinking and careless conclusions. Adherents in this school say in substance, "I do not see it just as you do; but I may be wrong and you may be right; or perhaps we are both right or both wrong." There is a liberalism that is based upon the clear conviction that one has thought his way through and that his conclusions are valid and correct. This is the liberalism which says in substance, "You do not see this yet. I did not see it once myself. But I will not berate you or overburden you with arguments. I will await the dawning of the light upon your mind." Between these two extremes of liberality is that debating, overargumentative school, which must keep itself convinced by urging its unbaked theses upon others. It goes without saying that our place is in that second school where our own intellectual assurance enables us to be painstaking and patient with those who do not agree with us.

But, turning to the positive side of our proposition: What is the preacher to preach, if he does not preach doctrine? If he does not preach doctrine, then he must preach a garbling of truth that defies order and organization, and surely no one would claim that this is superior. Little men and weak men take refuge in authority or pine for authority that is denied them. The faith of Protestant Christianity proposes to "give a reason for the hope that is in you." It proposes to convince men and make them willing believers, rather than to enforce upon them a creed which their discriminating judgment does not approve. When an intelligent Christian says, "I believe," it means that his judgment is convinced. But men cannot so believe without evidence—sufficient evidence. All this means that the useful preacher must be a convincing preacher. The preacher's job is not to convince someone of something that the hearer's judgment does not approve. It is his task to set forth the evidence "line upon line" until the evidence of truth is sufficient.

The Sophists of Socrates' day were accused of "making the poor case appear as the better." And so that word *sophism* has come down to us as meaning adroit and fallacious reasoning. With the Sophist argument is an art. The thesis to be established is incidental. There is no place for sophism in the Christian ministry. With us it is the truth that is important. But we must not conclude too readily that "truth is self-evident." Lawyers do not depend upon presumption. They major on exhibits, evidence and arguments. We do well to take advice from them. After a trip from his Illinois community, where he had made it through on apt stories and crude arguments, to Ohio, where he had to contend with educated and well-trained lawyers, Lincoln said, "Those lawyers back there can beat us. They know when they have proved a point, and we do not." And so saying, Lincoln locked up his law shop and went away to study geometry for a year. Upon his return, he said, "I know now when I have proved a point."

It is a fact that it is faith in Christ that saves, and not faith about Him. But it is also a fact that men must know about Him before they can believe in Him. Just let us take as an example the facts about Jesus Christ: These may be pretty well covered by the following headings: (1) His miraculous birth; (2) His spotless life; (3) His marvelous miracles; (4) His peerless teaching; (5) His vicarious death; (6) His triumphant resurrection; (7) His glorious ascension; (8) His mediatorial intercession; (9) His blessed second coming; (10) His reign upon earth; (11) His judgment of men and of nations; (12) His position in the eternal kingdom. Now it is not necessary that one should understand all that is implied in these twelve items in order to trust Christ for salvation and for keeping power. But who can say at just what point any certain one's faith may become operative? If there is "excess baggage" in a creed about Christ involving so much, who is there that can say just what is indispensable and what is excess? But if a preacher is going to preach all this about Christ, he should preach it constructively and consistently, and when he does that, that is doctrinal preaching.

Take a broad subject like Soteriology—the doctrine of salvation: Is the preacher expected to just say over and over again that Jesus saves those who trust Him?

Will such endless repetition answer the purpose of bringing Christ and people together? Will not intelligent people want to know by what merit does He save? on what condition does He save? by what power does He save? to what purpose does He save? from what menace does He save? to what destiny does He save? And if the preacher assumes to answer these questions by preaching on the vicarious atonement, repentance and faith, regeneration and sanctification by the Holy Spirit, righteous and holy living, sin in its rankest forms and eternal judgment of punishments and rewards, he will certainly be required to do all this constructively and consistently. And if he does it that way he will have to preach doctrine.

Yes, the "no doctrine" fallacy is an insult to the intelligence of listeners, and an impossibility to the faithful preacher of the gospel. The preacher need not be a theologian, but he must be a student of Christian doctrine. He must be sound in his faith in the orthodox creed by means of which the fathers and we have sought to interpret God to men. And he must practice clear thinking and clear, convincing statement. He must have a good cause and good reasons for adhering to that good cause. To these he must add care and patience in stating his reasons, and he must not conclude that failure to see his point is the fault of his hearers. The fault may be his own. Perhaps he does not think clearly himself. If he thinks clearly, perhaps he does not make his statements clear. If he thinks clearly and makes his statements clearly, perhaps he does not back it all up with enough strong arguments. For if the fault is with the listeners, there is not much the preacher can do about that; but if the fault is with the preacher, he may be able to mend his ways.

+ Forceful Preaching— Delivery

BY THE EDITOR

TWO eating places were located within two blocks of each other. The menu of the two places contained very much the same items. The difference was in the condition and method of service. One place kept the premises clean, made frequent changes of table linen, furnished every patron with a glass of ice water and

napkin, required its waitresses to keep themselves neat, decorated its plates with touches of green, and its managers maintained an unfailing attitude of courtesy, saying "Thank you" every time it was consistent to do so. The other place gave little attention to any of these matters. The result was that patrons "ate" in the careless place, and "dined" in the other. The "eaters" took their food in a manner in keeping with the "rules of the house," and went their way without any special evidence of appreciation. The "diners" tarried at the table, ordered extra dishes of food, tipped the waitresses liberally, went away with a sense of well-being, and told their friends where to go to get "something good to eat."

There were also two churches in the same city. They stood for the same type of gospel, and were not very different in location and in purpose. But one church was careless about its exterior and interior appearance. The system of ushering was faulty. The order of the service was chaotic. Not too much attention was paid to cleanliness and orderliness in general. The preacher was "loose-jointed," and indifferent both as to appearance and actions. He handled his Bible and hymn book much as though they were day book and ledger. He was slovenly in dress, careless in language, and discourteous in attitude toward the nicer things of life. He preached a good gospel, and thought all those who did not go with him fell out because they were not willing to "go the straight way." The other church was careful about all the little matters which go along with a well-ordered church. The preacher was careful of his personal appearance, courteous in his attitude toward friends and strangers, meticulous in language, and correct in gesture and in words. And there was about the same difference in patronage at the two churches that was observed in the two eating places mentioned. The differences in the churches and preachers were not fundamental, but they were important enough to make success mean one thing for one and something else for the other.

We may say it is the message, and not the messenger that people are interested in. But while this may be a good saying for the people, it is a shallow alibi for the preacher. People are inclined to judge the food by the service, and to judge the gospel by the preacher. And it often happens that a preacher who is fundamentally

good and sound, alienates his crowd before they learn about his good qualities. And, more yet, a message well-worded and properly delivered has a better chance of being accepted than the same message garbled and mumbled and thrown at the people.

Pride is a subtle thing. We are familiar with that condemnation of pride which spends its force on worldly adornment and slipshod style. But what is that which makes a person think he is big enough and competent enough that he does not need the little help that he might gain from proper grooming and polished manners? Undoubtedly that is pride too. The fact is we all need all the help we can get to make us even reasonably acceptable, and if we are in earnest about our efforts to promote the gospel we will lay tribute to everything that promises to make us serve to that end.

Take the matter of posture in the pulpit: The preacher who habitually leans on the pulpit desk or stands too far away from it, or blows his nose excessively, or gesticulates unseemingly with his hands, or stands with his feet too far apart, or buttons and unbuttons his coat in nervous fashion, or runs about like a lion in a cage, or fidgets in his chair, or crosses his legs at right angles when he sits, or stands like an iron post, or does any other offending thing in the matter of posture in the pulpit is either unfortunate in that he has no one to tell him of his faults or is stubborn in the matter of reforming himself.

Take the matter of grammar and diction: The preacher who uses certain words or phrases until they become a bore, or habitually says "lay" when he means "lie" or says "seen" when he should say "saw" or says "taken" when he should say "took" or says "men and ladies" when he should say "men and women" or says "widow women" when people generally understand that all widows are women or says "old maid" when he should say "spinster" or says "amen" when as yet he has not said anything worth sanctioning, or otherwise descends to sloppiness in his use of words is just not making a high bid for a good reception for his message.

Take the matter of sermon length: John T. Benson of Nashville, once remarked that he had never heard a layman complain that his pastor's sermons were too short.

Of course a sermon can be too short, but this fault does not occur often enough to merit comment. But sermons can easily be too long. I think we may say that twenty minutes is pretty short for a sermon, and an hour is pretty long, and that the average should be somewhere in between these extremes. Perhaps thirty minutes is about right for most occasions, especially for the pastor. But the question of when he quits is more important than how long he goes. Twelve noon, four o'clock for an afternoon service, and nine o'clock for the evening service mark the limits to which a preacher can habitually go without affecting his attendance and interest.

And now a few miscellaneous considerations: No matter what people may say or do privately or publicly to exasperate the preacher, he must never, never preach at anyone at all. It is usually best to take no notice of crying babies, and the preacher must not cause more disturbance by reproving disturbance. If something must be done about heat or ventilation, it is best to do that before the sermon begins. If it is not done before the sermon begins, it is usually best to finish under the handicap, rather than stop to correct it. Announcements must be held down to the minimum. If a bulletin is published, pulpit announcements can usually be eliminated entirely. If pulpit announcements must be made, let them be strictly announcements—no explanations or exhortations. The sermon is the core of the service. Do not tolerate a detached "song service." The service should be a unit. Do not overdo on special singing. One special is enough, and even this one often can be dispensed with to advantage. Do not imagine that someone just must get up and sing by himself. Special songs require special singers, and even special singers can become too common to be effective, and many a special song detracts much more than it adds to the usefulness of a religious meeting. Have the plans for receiving the offering well made, and receive the offering without ado. Public prayers should be couched in reverent language, and the leader should be allowed to lead. The habit of all the religious people praying in unison in a regular public service is just as confusing now as it was when John Wesley reproved the

practice. The preacher should not waste the people's time explaining how he came to think of the subject of his sermon, nor should he give time to the story of his processes of preparation. Results are what the people want, and the preacher should be slow to assert at the beginning that God has given him the message. Let him go on and deliver, and let the people judge whether the message is such as they would expect God to send. In these days, the preacher who does not gain the attention of his hearers during the first five

or ten minutes of his sermon, better "pull for the shore"; for it is unlikely that he will gain the attention at all. Habits of eloquence change with the passing years. Our day demands that the preacher have something good and worth while to say; that he commence as soon as he gets up to say it; that he use plain, direct language; that he be at ease, and not overdo his gestures; that he make his purpose clear; that his points be sharp points; and that he quit just the moment when he is through.

Word Pictures in Colossians

Olive M. Winchester

Death and the Christian Life

For ye died (Col. 3:3a).

IN all our thinking about any phase or state of being we always give primary place to that of life. Death seems to be an ugly monster forever annihilating life. In these days of the grim tragedies of war with the ever-incoming tide of casualties when often we hear not only "missing in action," but also "killed in action," we are led to ponder, and hearts are wrung with the tragic fact of death. The hope for the loved one's return is gone. Death has blighted all.

In connection with the Christian life, however, death stands in a different relation. It lies at the basis of more effective living. Just as the caterpillar encased in a cocoon seems lost in death, but on the contrary, is on the verge of a larger and more beautiful life in existence as a butterfly; so the Christian in the death to the old nature lays the groundwork for a more glorious existence.

RISEN WITH CHRIST

Simultaneously with death in Christian experience came a resurrection. Death was the negative and resurrection the positive aspect. It is interesting to note in this connection that in both cases the verb is in the aorist tense, and it is still more interesting to read what Abbot in

the *International Critical Commentary* says. Referring to the fact of death, he states, "The aorist expresses what occurred at a particular moment in the past." This writer would not be an especial friend to our doctrine and teaching, but he certainly has the interpretation of the aorist tense, a peculiar tense in the Greek language, when he states that the event took place at a particular moment.

When the commentator thus defines the aorist tense, then he clearly brings before us the truth that in Christian experience the transition from death to life is not by a process, but takes place in a particular moment. Herein is confirmed the fact that the stages of life reached are through crises experiences, not by a process or growth.

Returning to our theme of discussion we note again the thought of resurrection and what it implies. First, we are told that we are to seek the things that are above. Having risen into a new realm, our activities should be in that realm. We have risen with Christ; then we should shape our lives after His example.

Commenting on *Living with the Risen Christ*, A. T. Robertson says, "Paul boldly carries the picture to the highest plane. We are now on the other side of the grave and are walking in the heavenlies with

Christ. Here in this Beulah land of the spirit the Christian has new ideals to inspire and hold him to the highest things. "Keep on seeking the upward things! The Christian has the call upward and must heed it. It is like the skylark that sings his glorious song as he flies upward into the skies."

Many ways are devised by man to reach the higher things in life. The heretics who were troublemakers in Israel in connection with the Colossian church had the ideology that if they only through asceticism or some other means could bring themselves into communion with the aeons or hierarchies of angels, then they would attain unto the heavenlies, but the Apostle Paul says not so. All such means tended to foster human pride and led to self-exaltation; the individual would muse within himself as to his own self-superiority in that he had attained to such a high degree. If you are to seek the things above, if you are to seek them continually and habitually as you should, then there must have occurred a death within your inner being or self.

The tense here is present indicating a continuity of the seeking. We are not to seek spasmodically or temporarily, but it is to be a life practice, ever seeking. Moreover the thought in seeking is that of initiated activity. We are not to wait to be moved upon, but we are to originate and generate.

Not only are we to seek, but we are to think. Accordingly, Lightfoot observes, in speaking of the change accomplished, "It affects not only his practical conduct, but his intellectual conceptions also. It is nothing less than a removal into a new sphere of being. He is translated from earth to heaven; and with this translation his point of view is altered, his standard of judgment is wholly changed. . . . The material, the transitory, the mundane, has given place to the moral, the eternal, the heavenly."

The fact in the realm of the thought life is a determining factor. The Scriptures state, "As a man thinketh, so is he." No man can keep his outward life upright, no man can make his choices in the right direction and continue therein unless his thought life tends upward. When there has been a default in this direction, though the outward effects might not be apparent immediately, yet sooner or later they will

be, and herein we have the explanation why so often a life crashes suddenly that seemed so fair; it was eaten at the core with wrong thoughts.

THE HIDDEN LIFE

Not only is the Christian's life translated to a new realm, it is also a hidden life. In the first place, it is hidden to the world. Bengel remarks, that neither Christ nor Christians does the world know. How strange does the life of the Christian seem to the worldling! He feels that he has lost all of the values of life. He has lost the values connected with the pleasures of life; he has lost the ultimate goods of life; so thinks the man of the world as he looks upon the Christian seeking his delight in the house of God and pouring out his energies for the kingdom of God; such a life seems to be utterly lost. Yea, but its value is hidden, hidden to eyes that are holden with the mists of this world.

But there is another aspect in this hidden life, it is hidden with Christ. Speaking of this, Robertson comments, "This pregnant clause challenges the true mystic. Paul is the greatest of mystics and real mysticism is the heart of Christianity. . . . To Paul Christ is the essence of life, and death is simply more Christ. . . . So here we are in Christ who is in God, and no one, not even Satan himself, can separate us from the love of God in Christ Jesus. That is our security. Christ is locked in the bosom of the Father. We are locked together with Christ in God, hidden though our spiritual life is to the eyes of the blinded world. The union between Christ and the believer, for the apostle unhesitatingly credits his brethren with what he claims for himself in this matter, is, therefore, a mystical union, transcending thought, a union in which at its most exalted moment all personal and moral relations are lost in the enraptured consciousness of the most intimate contact with and absorption in Christ. And yet the mysticism of St. Paul is essentially a sane mysticism." (M. Jones.)

DEATH IN OPERATION

Considering specifically the matter of death the question arises, In what sense does it operate? It is not a suicide pact. It has no relation to the physical life directly. It moves in the realm of the moral. Just as our physical being has its members, so does our moral being. The mem-

bers of our moral being may grovel here on the earth with the moral contamination of our soul, or they may enter the realm of the heavenlies.

The call comes to put to death these members that are earthly; then the several specific elements are mentioned. First among them are the social sins which comprehend a specific social evil and then a term which would be all-comprehensive. In these communities populated with all classes where east and west often met, also with the low moral ideals of the day, social sins were rife. They no doubt entered the first ranks in predominating evils.

When we compare those days with ours we see a striking similarity. Our nation, a so-called Christian people, has the tragic fact to face that its youth is corrupted. Social evils abound today. If the Apostle Paul were writing for our own age, he would need to hold forth the same warning.

Following come two further sins; they have relation to the disposition rather than the external conduct. The first is defined by the leading New Testament authority as "a feeling which the mind suffers." While other suggestions are made as to the meaning of this word, yet this would seem to be the most appropriate. The verb from which this noun comes signifies to suffer. The picture thus would appear to be of an undesirable feeling which imposes itself on the mind, for contrasting it with the following term writers say that this word is passive. How often do unholy feelings urgently press themselves in; if there is no response, they find no foothold, but in the corrupt heart they find lodgment.

The second term is more forceful; very active in sense it denotes desire. The word "desire" is somewhat too mild for a translation, for the main part of the noun comes from a root which indicates passion, often wrathful passion, and the preposition prefixed carries the thought of toward; thus the word denotes a passionate spring toward; we might almost represent it as an illustration of any angry beast springing toward its prey. Under proper conditions this drive within the being of

man may be a spring toward good, but here we have the qualifying word "evil" so there is no mistaking its intent. It is the inward urge of the wicked heart that ever drives on toward evil conduct.

Finally in the list stands covetousness. Lightfoot observes regarding this evil that "impurity and covetousness may be said to divide between them nearly the whole domain of human selfishness and vice." Moreover, he quotes several Latin and Greek writers who associate the two. As we look out upon life we see that there appears to be a kinship between them. When the impulse to get gain seizes hold of the heart of man, then moral principles often are sacrificed; moreover further, the possession of money often seems to be a coverage wherein license is given to unbridled desire, that is, the wealthy man often feels that he is not bound to the moral code.

Another aspect is presented in this text regarding this evil of covetousness, namely, that it is idolatry. Covetous men worship money instead of worshipping God. So it is said that "there is a sort of religious purpose, a devotion of the soul, to greed, which makes the sin of the miser so hateful." Thus covetousness has a twofold aspect of sin, a close association with vice and a displacement of the divine being as a supreme object of worship.

All these urges and drives within should be put to death, put to death with one fell stroke; for the tense here as in the expression, "For ye died," is in the aorist and denotes that which is to take place at a particular moment. It is not accomplished by a gradual process neither indeed can be; the death blow must come with sudden consummation.

When such a death has been accomplished in the life of man, then he rises in the newness of resurrection life; he enters into a new realm where he seeks the things that are above, not the trifling things of earth; he sets his mind's thought in the heavenlies; moreover finally with all this accomplished, he has a hidden life, hidden from the world, to be sure, but hidden with Christ in God. Such is the glorious life of the Christian!

Take heed of effecting novelties in religion lest you fall into vanities, or worse. Ask for the old way; keep to the faith once delivered to the saints; keep to the proportion of faith. Take heed to your doctrine—that it jostle not out God's grace, nor man's duty; but take both together.—MATTHEW HENRY.

Gleanings from the Greek New Testament

Dr. Ralph Earle

4. Patience in the New Testament

IN OUR modern world of the airplane and the subway, the automobile and the taxicab, the radio and the telephone one of the rarest and yet most sorely needed of Christian virtues is *patience*. The recurring emphasis on this theme in the New Testament witnesses to its need in the first century. How much more pressing the demand for it in the twentieth century.

The absence of the idea of patience in the Old Testament is a rather striking phenomenon. It is true that New Testament writers describe the patriarchs as patiently enduring, but their older biographers were not given to such psychological analysis. The ancient Hebrews described outward actions in concrete terms. It remained to a later generation, after the golden age of Greek philosophy, to discuss inner states and abstract ideas. The genius of the Hebrews was concrete description.

The word "patience" does not occur in the King James Version of the Old Testament. The adjective "patient" is found only once, in Ecclesiastes 7:8, where we are told that "the patient in spirit is better than the proud in spirit." Twice in the Psalms (37:7 and 40:1) the expression "wait patiently" occurs. That is all.

When we come to the New Testament we find a different situation. The noun *hupomone* occurs about thirty times. Its cognate verb *hupomeno* will be found some thirteen times with this sense. The noun *makrothumia* is used in this way four times and the verb *makrothumeo* about nine times. There are also two adjectives, each occurring once, which are translated "patient."

The verb *hupomeno* means literally to "remain under" (*meno*, remain; *hupo*, under). Hence it means "bear patiently, endure" (Abbott-Smith); "persevere; bear bravely and calmly" (Thayer). In classical Greek it meant to "be patient under, abide patiently, submit, stand one's ground, stand firm" (Liddell and Scott).

The most frequent translation of *hupomeno* in our English New Testament is

"endure." It is so translated in the statement, "he that endureth to the end, the same shall be saved," which occurs three times in the Gospels (Matt. 10:22; 24:13; Mark 13:13).

The idea here is that the one who remains in the race is the one who wins. It reminds us of a similar statement by Paul in Rom. 2:7, "To them who by patient continuance [*hupomonen*] in well doing seek for glory and honour and immortality, eternal life." In other words, eternal life is the reward for continuing patiently and steadfastly in our Christian walk in this world.

The background of the term in classical Greek usage also brings in its relation to warfare. In military connections it signified "stand firm, stand one's ground." The patient Christian does not run away when the battle gets hot but stands his ground.

In Romans 12:12 we are told to be "patient in tribulation" (present participle of *hupomeno*). The Greek word for tribulation is *thlipsis*. It comes from the verb *thlibo*, which means "press." It was used in classical Greek of pressing grapes in the wine press. This furnishes us with the interesting suggestion that the pressure of trials and tribulations—if we submit patiently to them—makes possible the flow from our lives of the sweet wine of spiritual blessing to rejoice and enrich others' lives. The wine comes only as the result of the pressing. This truth ought to help us when the pressures of life seem more than we can bear. It is God's way of extracting the sweetness.

There is also another picture suggested here. Our English word *tribulation* comes from the Latin *tribulum*, which means a threshing instrument. In Palestine now, as in Bible times, threshing was an important item in the agricultural life of the people. The threshing-floor was located at the edge of each village, on a piece of high ground. Its floor was made of stone or hard dirt. Here the grain was brought in oxcarts and thrown onto the floor to a depth of about a foot and a half (one

cubit). Oxen with iron shoes pulled over the grain a threshing-board, with one or two boys or women standing on it. The threshing-board today (see picture of one at Nazareth in Miller and Miller, *Encyclopedia of Bible Life*, ill. 7) is a wooden sledge about four feet long, with sharp teeth of stone or iron on its under side (*ibid.*, p. 19). This would be drawn back and forth across the golden grain.

Where there were no threshing-floors available women beat out the grain with heavy wooden mallets or flails. This process reminds one of our modern method of beating a carpet on the ground. With two or three strongarmed women at work the grain was subjected to some hard punishment (see *ibid.*, ill. 6).

The noun *hupomone*, which we have already studied in Romans 2:7, was used by Jesus in His interpretation of the parable of the sower. He said that the good soil typified those who "having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). That is, patience is an important factor in fruit-bearing.

Jesus used the word again in his Olivet Discourse: "In your patience possess ye your souls." Patience enables us to keep self-possessed—in the better sense of the term—when all about us seems to be crumbling and crashing.

Paul uses the word in many of his epistles. In Romans 5:3 he tells us "tribulation worketh patience." We have already noticed his admonition that we should be "patient in tribulation." Putting the two passages together we learn that we acquire patience through our tribulations—provided we are patient in them. All of which means that the only way we can learn patience is by practicing it.

Patience comes to us not only through tribulation but also through reading God's Word. Paul speaks of the "patience and comfort of the scriptures" (Rom. 15:4). He then goes on in the next verse to show the ultimate source of all patience, "The God of patience and consolation." What we need is something of the calm of eternity in the midst of the mad rush of time.

In this connection we might notice another way in which Paul indicates the source of patience. Using the verb *hupomeno* he declares that love "endureth all things" (I Cor. 13:7). If we are short on

patience it may be because we are short on love.

Both the noun and the verb occur a number of times in Hebrews and James. It may help us to interpret the word "endure" correctly in these two books when we remember that the term is *hupomeno*. It is not a question of enduring in the sense of suffering, but rather in the sense of patiently holding steady under affliction and hardship. That is particularly apparent in the twelfth chapter of Hebrews, where the word occurs in verses one, two, three and seven.

When we come to the close of the New Testament we see the noun *hupomone* seven times in Revelation. This is not surprising. The Church of the first century (as indicated in chapters two and three) needed patience, and the nearer the end of the age the greater that need becomes.

Turning to the other verb, *makrothumeo*, we find that it means "be patient, long-suffering" (Abbott-Smith). Thayer defines it thus: "Persevere patiently and bravely in enduring misfortunes and troubles; be patient in bearing offences and injuries of others."

The essential idea of *hupomeno* is that of "remaining under" the harsh and hard circumstances of life, while that of *makrothumeo* is "suffering long." In his commentary on Colossians, Lightfoot differentiates them thus: "While *hupomene* is the temper which does not easily succumb under suffering, *makrothumia* is the self-restraint which does not hastily retaliate a wrong." The two words occur together in Col. 1:11.

Trench, after a careful discussion of their classical and ecclesiastical uses makes this distinction: "*makrothumia* will be found to express patience in respect of persons, *hupomone* in respect of things. The man *makrothumet*, who having to do with injurious persons, does not suffer himself easily to be provoked by them, or to blaze up into anger (II Tim. 4:2). The man *hupomenet*, who under a great siege of trials, bears up, and does not lose heart or courage."

It is not surprising, then, to find *makrothumeo* and its cognate noun used of God, while the other terms are applied only to men. God is not distressed by circumstances, but He does have to exercise a great deal of long-suffering toward human beings.

A characteristic example of the verb *makrothumeo* may be seen in I Thessalonians 5:14, "Be patient toward all men." No matter what they do to us we are to be long-suffering.

The noun and the verb both occur in the sixth chapter of Hebrews: "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (v. 12); "And so, after he had patiently endured, he obtained the promise" (v. 15). The latter refers to Abraham.

In the fifth chapter of James, verses seven, eight and ten, we also find the noun (v. 10) and the verb. Patience is one virtue that receives a dominant emphasis in the Epistle of James.

It seems appropriate that the term *hupomone* and its cognate verb should occur much more frequently in the New Testament in relation to Christian patience than the other terms do. We need to be patient all the time with regard to circumstances. We also need frequently to be patient toward people.

We have not studied all the New Testament occurrences of these terms for patience, but we venture the hope that the reader may be stimulated to pursue the study further. The distinction in the use of the Greek words may be followed easily by the use of Strong's or Young's Concordance.



An Ounce of Prevention

Byron Maybury

CHALLENGED? Yes! Stumped? No! But the problem was getting on me. Why were some of these teen-age young people pulling away from the church of which I had recently become pastor? In considering the whole matter, I concluded our whole setup was at fault in that we had not made adequate provision for the nurture of the children of the church through those most important character-forming periods—the junior and intermediate years.

Those parables in the fifteenth chapter of Luke's Gospel suggest some startling things. The Prodigal Son represents the class of willful youth who deliberately rebel against the restraints of parental and religious authority and when they reach that "certain age" depart willfully from God and the right regardless of how much prayer and effort has been made on their behalf. Perhaps there always will be some young people like that. But the Lost Sheep represents those wayward souls who wander off while the shepherd, busy with the many, loses sight of the individual. The Lost Coin represents those lost by the carelessness of the Church and its ministry; for remember the coin did not lose itself—the woman lost it! The lost sheep and the coin were recovered because

those who had lost them diligently sought after them. The willful prodigal came back of his own accord, although his father did wait for him all the time.

There are those who leave the church in spite of all that can be done to keep them; but not all who drift away are prodigal-hearted. How did that sheep get lost unnoticed? How was that coin lost? In pondering these things we recalled that many of the young people who remained attendants of the church were frequently at the altar, especially during revival meetings and some were becoming chronic seekers. These children seemed to be victims of ignorance, suffering from the lack of instruction to help them to understand how to live a victorious Christian life.

The more we thought about this, the more we were troubled about them. Then, looking back on our own early Christian experience, we could see where a bit of proper direction and instruction would have saved us from many breaks in our efforts to serve the Lord. Outside of children's services at camp meetings, we do not recall much attention being paid to children, once they had professed salvation. We considered how older Christians were cared for in the ministrations of the church, and we concluded that if the at-

tention and care given the older people were given to the children, or the lambs of the fold, that the same helpful results would obtain among them as were seen among the older people. After all, does not the tender lamb need the most attention if it is to come to full growth?

As a result of this consideration, this pastor got so convicted that he organized a pastor's class of eighteen boys and girls ranging in ages from twelve to fifteen years. Our purpose was to be their pastor, to know them and have them know us. We wanted to enter into their lives, to influence their hearts, and assist them to live always for God and righteousness, about town, in school, at home, as well as in the church.

Our class met once each week at the same hour as the Junior Society meeting. While a fine corps of workers were looking after the spiritual welfare of our Juniors, we devoted our interests to the teen-age group. We opened with singing, from four to five different ones led in prayer, we had testimonies; and at times questions were asked, for I encouraged them to bring in any question they might have, and time was taken to answer questions raised, and an attendance record was kept. Then we had a study period the balance of the time.

The first book we studied was Moody's sermons on the Ten Commandments, *Weighed and Wanting*. The lesson assigned was read at home during the week; when the class met, all took part in the discussion. When we reached the Seventh Commandment, wife took the girls and I took the boys for the study of this lesson. I found that the parents of only one in four of the boys ever had talked to them about sex and life. This occasion enabled me to get closer to the boys as their pastor-counselor. Then we took up the study of that splendid little book written by Dr. D. Shelby Corlett, *The ABC's of Holiness*. This study gave the class an understanding of the doctrine, experience, and life of holiness. We had some

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer . . . termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their lives.—Dr. ALEXIS CARREL.

Among My Books and Teachers

Dr. G. W. Ridout

THAT preacher is to be pitied who thinks that his college diploma completes his education and his college degree exempts him from further studies. The fact is, the college should make a student of him, teach him how to study, to love books and keep his mind at all times active and alert, well-furnished and well-equipped. John Wesley was a man of considerable size, he was an M. A. of Oxford and a Fellow of Lincoln College, but he never ceased learning. Read his Journals, and see how his reading ranged along all lines of literature—he read on horseback, he read as he walked, he read in the inns, he read everywhere—books, books, books!

Let me put in here a striking letter John Wesley wrote to one of his preachers; we all may learn something from it. Wesley wrote:

"Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively but not deep; there is little variety, no compass of thought, reading only can supply this with daily meditation and prayer. You can never be a deep preacher without it any more than a thorough Christian; whether you like it or not, read and pray daily. It is for your life."

Dr. J. H. Jowett in his Yale Lectures, *The Preacher, His Life and Work*, said, "The first book on Homiletics I ever read, said:

"If the study is a lounge the pulpit will be an impertinence; happy-go-lucky sermons will lay no necessity upon the reason, nor any strong constraint upon the heart; we never reach the innermost room in any man's soul by the expedience of the showman or the buffoon. You cannot drop the big themes and create great saints."

I think I may say without boasting that I have been a student all my life. I have always loved books and I think in my reading I have traversed fairly well all lines of literature—theological, biographical, historical, social, oratorical, philosophical, poetical, travel and discovery. I began young and kept it up, and I am glad of it. I began in the early days, next to

my Bible for religious and soul food, to read Wesley, Watson, Adam Clarke, John Bunyan, Spurgeon, Talmage, Simpson, Beecher, Booth, Finney, Moody, etc., etc. The early books of the holiness movement that broke out in the seventies, I literally devoured: *The Christian's Secret of a Happy Life*, Watson's *Love Abounding*, Wood's *Perfect Love*, McDonald's *New Testament Standard*, Carradine's *Sanctification*, and other books. Beverly Carradine was not only one of the most eloquent of holiness preachers, but to me, his books and writings were the most luminous; his English and diction were first class, nothing shoddy or cheap or claptrap about his utterances or writings.

Channing once said, "God be thanked for books, they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages." When I was in college work I always advocated open libraries where students could walk in among books and browse; there's no finer intellectual exercise than to be thrust among books and look them over and dip into them—this would be of special value to young fellows who were not reared among books. Students in our schools should not be satisfied just with their textbooks, they should come to love books, know books, read books in all the ranges of literature. An appetite for books is something to be highly prized.

In this article I am not dwelling upon the teachers in a personal sense, some of my greatest teachers I have never seen—there is a real sense in which a Bible student sits at the feet of Moses or Isaiah or Paul, and I think the most potent of my life-teachers have been those at whose feet I have bowed as I read their great deliverances in their books. To me, my greatest Bible teachers were Moses, Isaiah and Paul. I love to read Moses' farewell oration, which is the Book of Deuteronomy; I love to read Isaiah's Preacher's Bible, which ranges from chapters fifty to sixty-six. Where in all divine literature will you read anything more glorious of the preacher's call and office than Isaiah 61? Oh, young preacher, go to it and

memorize that whole chapter, have it engraved on your memory and heart! To me, Paul's letter to the Romans is a masterpiece; you may read volumes on the sin question, but nothing equals the first three chapters of Romans on that question. Don't you hear Paul coming to a great climax in his argument on Divine Sovereignty with a shout in Romans 11, verses 33 to 36? There's eloquence!

In general literature, my teachers have been many. In poetry I have always loved Tennyson, Cowper and James Russell Lowell. Tennyson could be as sweet and tender as a mother singing a lullaby to her baby, then he could be loud as a trumpeter. Hear him in these words which just suit our times:

*Be near me when the sensuous frame,
Is raked with pangs that conquer trust,
And Time a maniac scattering dust,
And Life a fury slinging flame.*

Cowper who gave us the great hymn, "There Is a Fountain Filled with Blood," wrote some great poems; possibly his "Task" is among the best; he sets forth in it God and nature very beautifully as he sings:

*There lives and works
A soul in all things and that soul is God.
He sets the bright procession on its way,
And marshals all the order of the year;
The Lord of all, Himself through all dif-
fused
Sustains, and in the life of all that lives
Nature is but a name for an effect
Whose cause is God.*

James Russell Lowell's poems thrilled me in very early days; there's the note of sacrifice, heroism, courage and daring in his lines. One of his noblest poems is "The Present Crisis"; portions of it have been put into hymnology and appear in several hymn books:

*Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.*

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though the portion be the scaffold,
And upon the throne be wrong—*

*Yet that scaffold sways the future,
And, behind the dim unknown,*

*Standeth God within the shadow,
Keeping watch above His own.*

Shakespeare sometimes turned theologian and preacher. I think the finest piece of literature, setting forth the guilty conscience and remorse is found in Macbeth. I read that and read it again. It is a sermon on sin and its terrible consequences written in blood. Listen to Macbeth as he pleads with the doctor to do something for Lady Macbeth, whose bloody hands and outraged conscience would not let her sleep:

Macbeth roughly told the doctor to cure his wife of her mysterious ailment:

*Cure her of that.
Can'st thou not minister to a mind dis-
eased;
Pluck from the memory a rooted sorrow;
Rase out the written troubles of the brain;
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that peril-
ous stuff
That weighs upon the heart?*

To which the doctor sadly replied, "There-in the patient must minister to himself."

Touching the subject of poetry, let us not omit to call attention to sacred poetry as found in the Bible and hymn book. We are indebted to the Jewish race for the sacred poems found in the Psalms. Among the most beautiful we must put the Twenty-third Psalm, "The Lord is my shepherd"; Psalm 8, God and Nature and Man; Psalm 46 and Psalm 91. Our hymn book abounds in poetry of the soul. Unquestionably the noblest of all the hymn writers was Charles Wesley. The preacher who fails to read his great hymns misses something. Charles Wesley soared, he was often seraphic. Listen to his soul aspirations as he sings:

*But hast thou not on earth prepared
Some better things than this for me?
What but one drop? One transient sight?
I want a sun! A sea of light!*

As he thinks of time and eternity he sings:

*Lol on a narrow neck of land,
'Twixt two unbounded seas, I stand,
Secure, insensible:
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell.*

O God, mine inmost soul convert,
 And deeply on my thoughtful heart
 Eternal things impress:
 Give me to feel their solemn weight,
 And tremble on the brink of fate,
 And wake to righteousness.

Hear him as he sings of soul rest:

Thou hidden love of God, whose height,
 Whose depth unfathomed, no man knows,
 I see from far thy beautiful light,
 Only I sigh for thy repose:
 My heart is pained, nor can it be
 At rest, till it finds rest in thee.

History and biography always had a large place in my reading. I frequently said to my students in the seminary, "Think historically and not hysterically." We have had a fine crop of hysterical thinking in the last half-dozen years; many of our modern prophets have said things they would not have said if they read history and people would not believe them if they had any knowledge of the past. It is a good thing to have a historical background to our thinking. It will also help in our preaching and teaching; for history is always repeating itself. Attila tried to conquer the world as Alexander did, and failed. Napoleon tried it and failed. The Kaiser tried it and failed. Hitler tried it and failed. "The stars in their courses fought against Sisera" (Judges 5:20). We are living in a moral universe!

Books of biography richly pay for the reading; they are informing and inspirational. I always have enjoyed reading the lives of the good and the great. Religious biography and the lives of the saints help us as preachers to live better, pray more and work more zealously. We should read the life story of such men as Augustine, Knox, Bunyan, Wesley, Spurgeon,

Baxter, Fletcher, McCheyne, Inskip, Rees, Bresee, Robinson and Morrison. Furthermore, we should be acquainted with the biography of great leaders in the realm of patriotism, science, literature, etc. A few years ago I read a book that profoundly impressed me, *From Immigrant to Inventor*, by Michael Pupin, the distinguished foreigner who landed in New York with five cents in his pocket and became one of the most eminent scientists of America. One thing I liked about the book was the influence of his godly mother over in Serbia, and the visits he made frequently to his old home where his old mother, out in the garden, talked to him so beautifully about God—his book winds up almost in the language of the 19th Psalm.

Perhaps I had better close with a few words on literature in the homiletical field. I have read a host of books in that field, from Wesley down to Dr. Morrison. I shall repeat what I said before, that the greatest book on preaching I ever have read, I think is Jowett's *Yale Lectures on The Preacher, His Life and Work*. This book should be in the curriculum of every holiness school and college and seminary. There is none like it. Broadus, the Baptist, was a fine teacher.

The Methodists never produced a good, worth-while book on homiletics. The Presbyterians have several; Finney was a Presbyterian, and his *Revival Lectures* have stirred two continents. We are without an equal in that particular field. Better perhaps than books on homiletics are the life stories of such preachers as Joseph Parker of London, McLaren of Manchester, Talmage of Brooklyn, Joseph Cook of Boston, Spurgeon of London, Storrs of New York, Lorimer of Boston, Pierson of Detroit, Torrey of Chicago, Alfred Cookman of Philadelphia, John S. Inskip of Baltimore, and Dr. P. F. Bresee and Dr. H. C. Morrison of the holiness movement.

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Be Merciful to Others

Compare their worst with your worst, and not other people's worst with your best. You cannot be blind to their faults, but you can be infinitely tender and compassionate. The most trying temperament with which you may be yoked will only bring out your noblest traits by giving them abundant exercise. Above all, seek the grace and power of the Holy Spirit.—
 F. B. MEYER.

The Sermon and "Six Honest Serving Men"

E. Wayne Stahl

THERE was a colored preacher explaining his sermon success thus: "When I begins to preach I tells de folks in front of me dat I'se gwine t' tell 'em. Den I tells 'em. Finally, I tells 'em, dat I'se dun told 'em."

A merit of such homiletic procedure is that it is, at least, definitely articulated, the divisions are clear. The preacher knew when he was taking a new direction in his presentation of the thought. Unlike that minister of whom a farmer, out in Illinois was speaking to me years ago. A fault of this particular pastor, as my informant expressed it, using the words of another farmer, was that "he didn't turn square corners in his preaching."

I have heard sermons when it seemed that the preacher "aimed at nothing, and hit it," such was their rambling diffusiveness. Then I have heard pulpit messages that were so orderly in their arrangement, and at the same time so full of inspiration and instruction, that they brought great joy of heart to the auditors. Four lines of one of Kipling's poems have precious suggestions for helping a preacher to build a homiletic highway over which to travel to his desired goal. The author of the immortal *Recessional* did not write them as an exhortation to preachers. But, it seems to me, that the lines have condensed in them some of the most valuable counsel of volumes dealing with "the preparation and delivery of sermons." Here is the stanza of the versifying Victorian:

*I keep six honest serving men;
 They taught me all I ever knew:
 Their names are What and Where and
 When,
 And Why and How and Who.*

These half-dozen of helpers, the preacher, as he is about to make a sermon, may summon to his aid in a twofold service. One has to do with the occasion of his speaking, the other with the message itself, with attention particularly directed to the text or longer scripture chosen.

First, it will be very profitable to consider the circumstances and situations, the conditions and concomitants, that will be the preacher's when he stands up to be the spokesman of Heaven, on the particular occasion for which he is making ready, and utters the discourse God has laid on his heart.

Even before he has chosen his text or subject, he can ask himself *What?* That is, "Is it to be a doctrinal sermon? Practical? Evangelistic? Expository? Textual? Topical?" These are but a few of the types of sermons. Of course, every pulpit utterance will have something of a number of these characteristics interlocking; but one or two will, as a rule, predominate over others.

Where am I to preach this sermon? This self-querying will not be necessary if the pastor is making ready to appear before his local congregation on regular message-bringing occasions. But should he be called upon to speak at a union meeting of other churches in his town or city, his choice of theme and text, and treatment or application of these, would be different from those selected for high school or college graduates on their baccalaureate Sunday. "God fulfills Himself in many ways." The wise homilist will adapt himself to the situation.

Not for a moment, however, am I suggesting that the planning for a sermon is just a matter of logical activity and intellectual maneuvering. The preparation for preparation, pre-eminently so, is earnest prayer and securing "the mind of the Spirit." One of the ways by which He works is through sanctified common-sense. We get our word "providence" from two Latin ones, which signify "to see beforehand."

When am I to preach this sermon? Generally speaking, the morning message on Sunday can be addressed to believers, the one at night to the unsaved. Of course, "new occasions teach new duties." The nearness of great national holidays or religious festivals will help the preacher to decide, under the heavenly directing. The sea-

sons of the particular months of the year will influence at times as to the selections.

A sermon on "Spiritual Spring" can be effectively presented from the text, "For, lo, the winter is past, . . . the flowers appear on the earth" (Song of Sol. 2:11-12). In January, a sermon on "Christ the Lord of the Snow," showing His sovereignty in nature, could be formed from the text, "It was winter. And Jesus walked in the temple . . ." (John 10:22-23). This material world is one of His Father's temples, the figure of the true.

The fourth "honest serving man" is *Why*. A preacher should have a definite reason for preparing the kind of sermon he is to choose. This choice will be conditioned by the results he hopes to get from his speaking. A beatitude of somewhat doubtful value, but one containing a somber truth is, "Blessed are they who expect nothing, for they shall not be disappointed."

There is a danger sometimes that sermon-making will seem to be a kind of chore, unless, under the Spirit's guidance, the pastor senses the need of a discourse he is to utter. This feeling of drudgery will vanish, there will be a real thrill, as the homiletic activity is motivated by a realization of the fact that the hearers, either all of them or certain groups of individuals, are going to receive benefit from what is offered.

As important as *why* a minister speaks his message, is *How* he utters it. At a prayer meeting years ago I heard a man give a talk on "Tithing." He was a firm believer in it. But he was so dogmatic ("bull-dogmatic" I might say), in his insistence that every Christian should tithing, he seemed determined to drive believers into the laudable habit by the club of duty rather than by drawing them with the cords of privilege and love, that I am sure, he aroused resistance in the minds of his hearers. Results would have been more satisfactory had he had the spirit manifested in the words, "Come now, and let us reason together" as to the blessedness, as well as the responsibility of paying one-tenth of our income to the Lord.

Paul's words, "Speaking the truth in love," are transcendently precious in suggesting the preacher's method in proclaiming the truth God's Spirit has laid on his heart. Whether bringing "thunders from Sinai or cordials from Calvary," it is his

privilege to say by his attitude, "The love of Christ constraineth us."

The rearranging of the three letters of *How* gives us *Who*, the final member of Kipling's sextet of servants. I have already referred to those *who* are to receive the message. The preacher will do well to ask himself frankly, pitilessly *Who* is to bring it? making sure that no one of his auditors would be able to say to him, "Physician, heal thyself." The wife of a minister I know better than anybody else would pray, as he would be leaving for his sermon-giving, "Lord, make him Thy message as well as Thy messenger."

In Shakespeare's mighty *Hamlet*, we hear Laertes giving his sister Ophelia some valuable counsel. She replied, "I shall the effect of this good lesson keep, as watchman to my heart." Then she offers him counsel in return, "My brother, do not, as some ungracious pastors do, show me the steep and thorny way to heaven, whiles, like a puffed and reckless libertine, himself the primrose path of dalliance treads."

Unlike such a preacher is Ernest, in Hawthorne's noble story, *The Great Stone Face*, of whom the author writes concerning a sermon his hero is giving, "His words had power because they accorded with his thoughts; and his thoughts had reality and depth, because they harmonized with the life he had always lived." More powerful than lips are lives.

Turning from the occasion of the sermon, let us call to our assistance the "six honest serving men" as we consider the text, or longer scripture on which it is based. With such aid, precision in preparation and presentation will be greatly enhanced. This will mean "an orderly procedure or process," which is the dictionary's definition of "method." Dr. S. S. Curry, in his superbly helpful book, *Vocal and Literary Interpretation of the Bible*, declares, "The word 'method' etymologically means 'road.' The methodic action of the mind is the choosing of the path that leads through many ideas and thoughts to some specific end." This brings to my mind the statement (it was Beecher who made it) that a text for some preachers is like a gate on which they simply swing back and forth; while for others it is an entrance by which they get somewhere. For the former, "the text becomes a pretext."

While the minister is prayerfully musing over the text, or longer passage, as in

expository preaching, he will find it very profitable to apply the word *What* to it. *What* is the primary thought of this portion of the Holy Writings? If he is able to read the Bible in the original languages in which it was given, he should never fail to consult his Hebrew or Greek Testament. The help he will get here will, often, not be small. If he does not read these tongues, he will find *Weymouth's New Testament in Modern Speech* (the edition with notes is doubly helpful) and *Moffatt's Translation of the Old Testament* of immense value.

A few sentences back I used the word "prayerfully." It is by sincere, believing use of the psalmist's supplication that the preparer of sermons will get his chief illumination. This petition is "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalms 119:18). How glorious an honor is ours that we may have the same blessed Spirit who inspired the text as our explainer as we study it!

Next in Kipling's list are *Where* and *When*. Since place and time are so often interlocking, let us consider these together. Under what circumstances was this sermonic scripture given, and at what period of the history of God's church on earth? This will often save confusion in interpretation. Some of the most monstrous religious heresies have been the result of failing to answer intelligently the questions *Where* and *When*, in regard to a scripture or scriptures. Ellen G. White's Seventh-day Adventism, and Joseph Smith's nauseous teaching of polygamy, each of which prophets claiming their doctrines were based on the Bible, are but two of many scripture wrestings that might be mentioned.

And those sincere people who mistakenly teach that the Bible forbids women to preach, asserting they have scriptural warrant for the prohibition, might revise their views if they candidly studied the "whereness" and the "whenness" of the original giving of their supposed "proof texts." Then exegesis would not degenerate into "eisegesis."

A further aid to the elucidation of a Bible passage is applying to it the word *Why*. *Why* was the reason for its being given? Here is where an orthodox and scholarly Bible dictionary, encyclopedia, and commentary will prove inestimable. How it clarifies certain of the passages of Second Thessalonians when we know

that Paul wrote it because some who had read his first letter to these believers were perverting his teachings about the Lord's Second Coming. Many passages in the epistles to Timothy and Titus will become clearer if it is remembered that these letters were written to pastors.

A preacher can speak with more assurance and authority when he knows the circumstances under which his sermonic scriptures were given at the first. Here it is indeed true, "Knowledge is power." But every passage of the Bible has something, either implicit or explicit, for the reader, for someone he knows, or knows of. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Kipling's fifth helper, *How*, furnishes service in enabling the minister to consider in what manner the Bible portion is to be understood. Most parts are to be taken literally; some are allegorical, others teach typology. There are certain passages where poetry predominates. To take such a section and make it literal may lead one into error as great as would ensue from poetizing a simple statement of fact. Here one needs to claim the promised guidance of the Spirit, who will "lead us into all truth," who will aid us in "rightly dividing the word of truth."

A mistaken literalizing of Bible passages is seen in the case of Origen, the great church father of early Christianity, when, in obedience to Matthew 5:29-30 and 19:12, as he supposed, he performed some terrible surgery on himself. As an exegete, he specialized in allegory. Well had it been for him if he could have used this method of interpretation in relation to these scriptures.

Employing the final member of the group of six servants, *Who*, the preacher will discover that it will sometimes clarify his preaching the Word if he will make sure just what character in the Bible has uttered the passage he is dealing with. Much of the Book of Job consists of statements of the man of Uz himself or of his hostile companions. To take some of these declarations as scripture proof of doctrine, or warrant for practice, would sometimes lead into great error. The vituperative Dowie sought to buttress his fanatical teaching of divine healing, with his classification of "doctors, drugs and devils"

in one category, with the words in Job 13:4, "Ye are all physicians of no value." An examination of the context will show that neither God nor one of his prophets is speaking these words.

Similarly, there are utterances in Ecclesiastes which will assume an altogether different significance when it is realized they are the assertions of a royal rouse, who, satiated with unrestrained indulgence in the pleasures of this world, looked at life through the blue lenses of pessimism. At the last, however, he rises to a glorious realization of "the whole duty of man" (chap. 12:13-14).

In summoning *Who* into his service, the sermon-builder may often have in mind not only the utterer of his text, if it be

some Bible character, but he can with profit apply the word to his hearers—*Who* are to make the lessons of his message principles of encouragement or warning? In such consideration he can say, *Who* means *you!* They have, as auditors, applied themselves to his message; as doers, they are to apply the message to themselves. The sermon is not done when the closing hymn has been sung and the benediction pronounced; it is to be done during the week to follow!

What I have sought to offer in presenting the "six honest serving men," in a somewhat skeletony manner, is merely suggestive. Each reader can enlarge and elaborate to suit himself. I call this article a kind of mental shorthand, which can be "transcribed" as desired.



One Great Essential in Preaching

A. S. London

I SAT with a very scholarly man who was leaving his place as a minister, and I said to him, "Why are you quitting the ministry?" His reply was, "I preached ten years with an inner friction. I did not believe what I was preaching. I could not keep on in that way longer."

May I ask, "Do you believe what you are preaching? Is there an inner friction?" If so, you are doomed as a preacher. A man cannot long keep on doing something that he does not believe. A well-known preacher said to his assistant one day that he would like to know of him whether he believed what he had preached in his morning message. The assistant said, "Certainly, why do you ask such a question?" The old preacher replied, "You spoke as if it might have been a page out of some current literature." "A preacher is a man with a message on fire"; and you cannot have fire in your message if you do not believe what you are preaching.

ARE YOU PREACHING TRUTH?

Garrick, the actor, said to the old bishop who asked him how he could produce such a magical effect on his audience by the representation of fiction, "I recite

fiction as though it were truth, while you preach truth as though it were fiction." Jeremiah, the old prophet, had this one essential in mind when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Preaching without a heart belief in what one is saying is not worthy of the name. For a man to live in such a manner as to make his preaching doubtful is a crime against the Christian religion and the high calling of the ministry. One cannot long preach higher than he lives both inwardly and outwardly.

ARE YOU JUST PREACHING?

I heard of a little child who sat in the audience while a man kept talking in a seemingly halfhearted way. Finally the little fellow looked up at his mother and said, "Mother, is that man telling the truth, or is he just preaching?" Henry Ward Beecher once said that when a man finished his sermon there should not be a person in the house but what would be able to tell what had been done.

Such preaching must have back of the pulpit a man who believes what he says

and lives what he preaches. To doubt is to bring defeat. Not to believe what one is saying will tell upon an audience. I heard the late Dr. H. C. Morrison once say that if a preacher could convince his audience that he was in earnest and believed with all his heart what he was preaching, they would put up with a lot of shortcomings and blunders on other lines. Earnestness creates enthusiasm and passion. A man remarked that the brother was preaching a wonderful sermon, and when asked what he was saying, the man remarked, "I do not know what he is saying, but just look how he is saying it." I am not talking about a worked-up enthusiasm, but of a heart passion, born out of a heart conviction that burns out of a burning heart.

PREACHING WITH COMPASSION

A great divine said in the late years of his ministry that if he had his life to live over, he would preach with greater compassion; also that he would preach more comfort. Skinning or scolding preaching is too fatally easy; it does not take brains or religion to skin and scold. The minister must constantly keep in mind the struggles of men, the disadvantages under which many labor, the buried gifts and talents that are smothered, and the load of traits that have been carried over through the laws of heredity. A preacher's message should be heartening. Preaching should be given for a verdict; and that verdict should be to lift, to heal, and to save.

I heard Bishop Hughes of Methodism speak some years ago to a group of ministers. He said that in his early years as a preacher he decided to preach a sermon on binding up the brokenhearted and comforting those in distress. He called in some of his leading members and told them that he had decided to preach a sermon of this nature; they decided that all but two families in the congregation were going through great sorrows of some kind, and a message of this type would be in order. When the Bishop finished his message, the very two men who represented the families all thought were not having any sorrows, came to him, shook his hand, and said, "That sermon was for us, for we are going through the greatest sorrows of our lives."

There is scarcely a family, an individual, but that is suffering. The business of the preacher is to help lift the load, offer hope

and comfort in times of the darkest days of distress. Good preaching is the natural outflow of a ripe mind and a warm heart; and no man can preach effectively who does not honestly and sincerely believe what he preaches. Friction cannot long exist in the life of a minister who preaches the gospel of a living Christ. Either he will change his heart through prayer and belief, or he will change his work.

ARE YOU FEEDING THE PEOPLE?

Milton said in his writings, "The hungry sheep look up and are not fed." Your ministry will largely depend upon the enlargement of your own soul, growth in your mental faculties, and the richness of your own life. A man once asked a great pulpiteer if he prepared his prayers before going into the pulpit, and he said, "No, I prepare myself." A musician of world-wide fame was asked to go and hear a certain preacher preach. He said he would go "if the preacher would cause him to try to do the impossible."

If a preacher is not a man, he is not anything worthy of mention. A man preaches himself; "everything must preach in the preacher." The life is the best preaching. "There is nothing so powerful to destroy the Christian religion, as the public ill example of those who profess it." The preacher is only the vehicle of the message he preaches; a sermon is not the end within itself, but the tool. The message may easily be forgotten, but the character of the preacher lives on.

It is related that one day Hume, the philosopher and historian, was hurrying down the road when he was met by a friend. The man asked the noted Hume where he was going, and he replied that he was going to hear the famous George Whitefield preach. The friend, knowing that Hume was not very friendly to Christianity, said, "Surely you do not believe what Whitefield is preaching, do you?" "No," said Hume, "but he does." Then the old skeptic added these words, "That old man believes every word he utters."

That is what I am talking about when I say there is one essential to great preaching, and that is a genuine heart belief in our Christ and our message. Without it, we are doomed as preachers; and with it, nothing can stop us!

To make the world a friendly place
One must show a friendly face.

Revival Problems*

By a Pastor

REVIVAL problems might be classified under three heads—The Problems of the Preparation, The Problems of the Rehash, and the Problems of the Aftermath. In solving these problems it is well to remember that there is a difference between revival meetings and evangelistic campaigns. Many meetings successfully serve both purposes, but now and then it is well to have a meeting that majors on awakening the church regardless of the count at the altar. This is true for the reason that an awakened church is an evangelistic church and functioning properly as the body of Christ.

I

THE PROBLEMS OF THE PREPARATION

Preparation takes time. The sower, even before the sowing, must break up the ground, fertilize it and allow time for mellowing. Then comes the wait for the harvest. Because it does take time, it is possible to have too many revival meeting attempts. The organized church with an average membership that has to depend on numerous revival meetings is abnormal. It is not in ideal working order. Such a state is a safe sign of weakness rather than strength. The number of meetings is not a record of accomplishment. Such a church is living on *hypo* injections that are injurious to normal health and habit forming. This leads to increase in frequency and decrease in effect.

Revivals to the church ought to be what summer and winter is to nature. There is a summer season of growth and activity and a winter season of storing away of strength received. Both summer and winter serve their purposes toward continuous progress. The problems of preparation, then, concern the pastor and his church for several months of the calendar year. At times we discover that advertising and offering have received attention, but our praying and preaching have been neglected, especially our praying. In spite of what we say, it still has not really captured all the people that revivals come by prayer. Too often the first concern is, "Will the evangelist be really efficient?"

* Paper given at a Zone Preachers' Meeting, Northern California District

Unless the gospel is wrong, we will reap on the basis of our sowing. Good seed scattered in abundance on prepared soil over an extended territory will bring an abundant harvest. This is the preparation.

II

THE PROBLEMS OF THE REHASH

All of us understand exactly what is meant by the term "Rehash." Concerning it, these questions come to mind. Is this oft return necessary or the result of our method? Is this an indication churches are weak in their teaching program? Does this repeated coming to the altar make the altar commonplace? Should the public altar be primarily a place to be saved and sanctified?

One contributing cause to this problem is that some are urged prematurely to the altar by the force of convincing preaching without the aid of deep-seated Holy Ghost conviction brought down by the prayer power of the church. A second reason for shallow altar work is the result of high-pressure methods employed to coax people to the altar. For this let us not blame the preacher. He is living out the philosophy of our church, "We must have seekers." A special worker can't survive unless he does have them.

The attitude expressed by the statement, "As long as they keep coming, they are all right," doesn't attack our problem. It is true, but what percentage keep coming and how many become discouraged? However, until we find a better method, our prayer must be that the Lord will "keep them coming."

III

THE PROBLEMS OF THE AFTERMATH

This term expresses particularly the postrevival slump. Is this slump inevitable or is this attitude forced on us by our experiences? In the testing laboratories an airplane is judged by its slipstream, and a ship by its wake. A revival, to be properly evaluated, must be judged by its lasting results. Two checking points are attendance and the spirit of the services. The attendance record several weeks after the meeting serves as a mute judge; and,

of course, the services ought to be warm, fresh, and cleansed as the air after an April shower.

A third evaluation might be the effect the meeting has on the attitude of the church and the community toward the pastor, for this attitude is a determining factor for good or evil. Sometimes the effect of a meeting is such as to place the pastor as an inferior in both ability and spirit. The church that thinks of their pastor as a time-filler between meetings is not going to prosper, and the meeting that results in such an attitude, regardless of other results, is still a poor meeting. Suffice it to say that the true pastor lifts the evangelist and the true evangelist lifts

the pastor that each might be more effective in his field.

The special worker can stay only a short while, but is it too much to expect that a revival should last three to six months? Many times it seems to end with the worker's leaving. To an anxious pastor it sometimes seems that even the saints stay at home to recuperate. This is a source of deep disappointment. What can the pastor do to overcome it? Do special services immediately following the meeting such as "Bible Night," "Community Night," etc., help? Do these services just postpone the "inevitable" aftermath for a week or two?

These problems are common to each of us. Let us share our views and experiences for mutual helpfulness.

Maintaining the Minister's Spirituality

PAUL'S counsel to Timothy (I Timothy 4:16) is well known to us. Maybe it was the text used in our ordination sermon. But it has a real message to us today. The minister is, as we quite well know, to be a man of God. That goes without saying. We give our assent to it. But more than assent is required. Just because we are ordained to this sacred office, and because we deal with sacred things is no assurance that we shall be pious. In these days, as never before, we need to see to it that we maintain a spiritual level to our lives that meets the scriptural standard.

Is it not lamentable how far the conception of many falls short of the true standards of spirituality? After all, brethren, spirituality is not liveliness and noise, liberality and loquacity. There is a place for each of these in life. We do not say that these things do not appear in spiritual people. But we affirm that it takes more than these things to produce a spiritual life.

What is spirituality? "The state or quality of being spiritual," the dictionary says. And if we search out the writings of the Apostle Paul we discover that the elements he puts into spirituality are: a spiritual birth, a spiritual walk, a spiritual yieldedness, a spiritual guidance, a spiritual fullness, a spiritual fruitfulness,

a spiritual meditation, and a spiritual equipment. In other words, spirituality means a character and conduct that are Christlike.

SPIRITUALITY A NECESSITY

William Arthur wrote, "Take away the minister's spiritual power, and though you give us the fairest deportment, the richest eloquence, the most subtle and fascinating speculation, you leave us without any sense that we are hearkening to a man of God. Did the multitudes of the Christian Church only set due estimate upon this, and rank propriety and intellectualism in their proper place, the idea that a man can pass creditably as a minister merely by carefully performing a ceremony or by weaving webs of cunning and curious language from men's minds as is now the idea that one could obtain credit as a soldier without courage, as a painter without skill of hand, or as a musician without an instinct of tune."

And we agree with Oxenden who said, "Personal holiness should form a prominent ingredient in the character of the Christian pastor. He must be pre-eminently a holy man . . . We need to have the indwelling of the Holy Spirit in our hearts, to fit us for the service of our heavenly King."

As ministers, if we would quicken other souls, our own souls must be alive; if we would soften the hearts of others, our own hearts must melt; if we would make men real, we must be real ourselves. Let the minister be spiritual, and it will be felt in the home, in the pulpit, and in the parish. Let him lack spirituality and it can be as certainly detected. As I have read what Archdeacon Law said about the early ministers, it has sent me to my knees. Said he, "With the early preachers of the gospel, Christ was the pulse of each thought; holiness their atmosphere; God their home; His glory their object; His love their motive; the world a repudiated thing behind their backs."

HINDRANCES TO SPIRITUALITY

Contrary to what many think, it requires effort for the ministers to remain spiritual. Let us ask ourselves these two very frank questions, and not evade the heavensent answer: *First*, Am I as spiritual as I once was? *Second*, Am I as spiritual as I ought to be? Face the facts and act in the light of the coming judgment. Brethren, it is my sincere conviction that we ought to be more spiritual than ever amidst the crises of this age in which we live.

And the spirit of the age is a very real, but subtle, hindrance to our spiritual life. The spirit of hurry and rush, with little or no time for meditation and prayer (unless we persist in making room and time for it, by letting first things first). There are so many calls, so many demands, so varied distractions. There is, coupled with this, a general decline in the moral standard. There is the tendency among our members (and ourselves) to become complacent amidst an unfavorable environment. There is also a tendency to rest on past victories. Brethren, that spells death to spirituality, to our highest and best usefulness and victory!

Others have suffered in their spiritual life because they have brooded over misunderstandings, many of which grew out of things more imaginary than real. Oh, how many times we have heard the long, tragic recital of steps which led to a break between friends; and as each step was given there was ample evidence that the one who was hurt had imagined far more than an impartial observer saw the situation to warrant. And, mark it! misunderstandings between brethren in

the ministry is as detrimental to spirituality as it is between laymen. Its effect on the spiritual life of the church is as real as that of divided laymen.

Another hindrance to spirituality is a self-centered life. No man can remain spiritual and live within, and for, himself. He must learn to rejoice with them, weep with them, labor with them. Their burdens must be his burdens, their victories cause for his rejoicing. And there is a great tendency today for one to live his own life, run his own program, handle his own affairs; and hold aloof from his ministerial brethren until he dies spiritually, and fails to be able to make any vital contribution to his parishioners. There is an increasing load to be borne; but if we will share with others we shall make their load lighter; and there will come to us ample compensation for our efforts in that direction. Let us ask ourselves frankly if there is that effort to be in each other's company, and fraternize in holy fellowship as once? Are we not conscious of a loss as a result of this?

We must remember, as Stalker reminds us, "A ministry of growing power must be one of growing experience. The soul must be in touch with God and enjoy golden hours of fellowship and fresh revelation."

WAYS OF MAINTAINING SPIRITUALITY

One of the differences between Christ and His contemporaries was said to be this: they were devoted to form, ritual, tradition, and were professional in their attitudes and relations; but He was devoted to God, and His was a constant, conscious, personal, vital communion with God. Hence His message was fresh, fragrant and dynamic.

Let us beware lest our necessary familiarity with holy things "tend to deaden the vividness of their reality." This is one of our real perils. We may lead in prayer, but the praying in public will never suffice for the private prayer that prepares one to pray in public. Whether he wishes it or not, whether he knows it or not, the devotional life of the minister will become the standard, most likely, of the best people in his congregation. Therefore his private devotional life must be deep and rich.

Another factor in developing and maintaining spiritual life is careful, systematic

Bible study. The minister's life will have weight in proportion as he builds on scriptural grounds; and his messages will abide and bless in proportion as they are built upon and filled with the Word of God. There is a great temptation today to neglect this, and to dwell on minor, popular themes; but scriptural preaching builds, blesses and stands the test.

Spiritual literature also helps to build spiritual life, and to maintain it. Through this one lives in contact with the best thoughts of his predecessors and contemporaries. By this method of study he keeps abreast of the needs of his day and the tested ways of meeting them. Through this he keeps enthusiastic about his work, and sharpens his own thinking so that it impresses others.

Spiritual conversation is another way of developing and maintaining spiritual life. But alas! it is almost one of the lost arts of the Christian life. Oh, how we need to pay attention to this! It was one thing Paul mentioned to Timothy (I Timothy 4:12-16).

And, the man who would maintain his spirituality needs some strong religious convictions. Without these he will drift. It may be almost imperceptible at first. But drift he will! In these shifting, chaotic, uncertain days we need strong religious convictions that will produce spirituality. Without spirituality we shall emerge from this crisis demoralized, damaged irreparably. And we can have spirituality. But our ministers must themselves be examples of that which they would see reproduced in their members.

Brethren, we may not be numerically strong, we may not be highly educated or eloquent, we may not be what the world calls "mighty"; but we may be spiritual, thus be powerful with God, and bless man. Regardless of whatever we have to suffer, let us keep spiritual.

And in order to assist the ministers of the flock to keep spiritual, let their members appreciate the fact that there must be time allowed for meditation and communion with God; and there must be sufficient support to relieve their minds of undue financial care.—Rev. Roy S. NICHOLSON, in *The Wesleyan Methodist*.

Christianity is a personal religion—"purse and all."—Selected.

YOUTH

Youth is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and the star-like things and thoughts, the undaunted challenge of events, the unflinching child-like appetite for what next, and the joy and game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.

—ANONYMOUS.

Rest time is no waste time. It is economy to gain fresh strength. Man will do far more when once again he gives his strength to the task before him. Mill streams go on and on forever, but man must have his pauses. Who can help being out of breath when the race is continued without intermission? Man must rest or faint; must trim his lamp or let it burn low; recruit his vigor or grow prematurely old. In the long run we can do more if we sometimes do less.—C. H. SPURGEON.

The Faith that Saves

A Sermon by Dr. Paul S. Rees

TEXT—*Thy faith hath saved thee.* (Luke 18:42).

SOME time ago I read that one of the great preachers of England was asked this question: "If you were to put in one sentence a message of counsel to your brother preachers in England and around the world, what would that sentence be?" This was his answer: "Make it plain to the people how they are saved." It was, I judge, a timely message, and one that all of us ministers need to lay well to heart.

I.

Our Problem

But, we may ask, is it easy to make it plain? We sometimes talk about "the simple gospel" as if there were no mysteries about it, when, of course, the truth is that it contains facts and it offers experiences and it lifts hopes great enough and grand enough to stagger the minds of archangels. If anybody thinks that what Christ does for the soul has the simplicity of two-and-two-make-four, he has another guess coming.

FALSE LIGHTS

Besides, we need to remember that the saving truth of Jesus Christ the Redeemer makes its challenge to warped minds and to powers of vision that have been long used to false lights. "The god of this world," cries Paul, "hath blinded the minds of them which believe not, lest the light of the glorious gospel . . . should shine unto them." Every herald of the glad tidings of life in Christ has to reckon with the fact that he is speaking to men and women whose minds are a tangle of prejudices and whose consciences are more or less dulled by long abuse. How earnest, therefore, should be his prayer that the Holy Spirit will help him to cut through this underbrush and get to the center of the soul with the message of Him who said, "Ye shall know the truth and the truth shall make you free."

Notwithstanding these difficulties, it is the business of every Christian to make it as plain to others as he possibly can just how we are saved. Knowing the Holy Scriptures and knowing what sort of deal-

ings he has had with Christ, he will say, simply and insistently, that we are saved by faith. Yet the bare statement that we are "saved by faith" may mean very little to someone we are trying to enlighten. What does it signify? Who is saved by faith? Faith in what or whom? Faith on what grounds? How does such faith come? These are some of the questions that one may well raise if he is seriously interested.

A CONCRETE CASE

In these moments we are going to take a concrete case of faith, as it appears in connection with Christ's healing ministry, and see if we can discover how saving faith is born, how it acts and what it brings to pass. The salvation to which the text primarily refers is, to be sure, physical; but it illustrates the higher thing, namely, the way Christ works in the soul to bring it from death to life, from guilt to pardon, from bondage to freedom.

Here is a blind man who longed to see. He heard of Jesus, heard indeed that He was near at hand. He cried for help and healing. Christ spoke to him, and he believed Christ's word. Healing came and he forthwith became the grateful follower and the obedient servant of Christ. From one point of view, you may call it a simple story. It was beautifully, movingly simple. From another point of view it was shot through with wonder and mystery. In any case, the text gives us the nub of the whole story: "Thy faith hath saved thee."

II.

Our Pattern

1. The first lesson we gather is that saving faith springs from a sense of need. Bartimeus did not try to disguise the fact that he was blind. He knew it, and longed for sight. He did not deny the fact that he was a beggar. He was painfully conscious of it, and eager for a release from handicap that would make it possible for him to live self-respectingly. He faced the unhappy facts just as they were. He was realistic with himself and with Christ.

GIVING GOD "REFERENCES"

The name "Bar-Timeus" means "son of Timeus." It has been suggested that the

mentioning of the father's name is perhaps an indication of the prominence and even the wealth which, either then or formerly, belonged to the family. If this be correct, Bartimeus might have tried to soften his case with Jesus by saying, "Lord, you can see that I am a beggar, but I want you to know that I am not one of the common beggars. The blood of a fine family flows in my veins. My ancestors were people of high standing."

That is the way we are prone to come to Christ, if we come at all. In one way or another we want to make it easy on ourselves. We want to commend ourselves to God, like the Pharisee, instead of condemning ourselves before God, like the publican. We want to give God "references," so He will think well of us, when what He wants is repentance, so He can begin to do well for us.

You ask what saving faith means and where it is born. Answer, it is born somehow in the breast of a man who will begin to write down in his diary, as David did, "My sin is ever before me." It has its rise in the heart of that one who betakes himself, like the publican, to the house of prayer and there, unable to lift up his eyes to heaven, cries, "God, be merciful to me a sinner." It springs from the soul of that aroused one who seeks help at midnight, with the urgent query on his lips, "What must I do to be saved?"

SHARP-EDGED FACTS

This, mind you, is something that strikes much deeper than the trite saying, "Oh, well, we are all sinners," or "Of course nobody is perfect." It is facing up to the sharp-edged fact that you, like Saul of old, have sinned and "played the fool" that you have wandered from the highway of truth and purity and honor; that you have been heady and high-minded and independent where the higher claims of God upon your life have been concerned; that you have let low and unworthy habits snare you in their tyrannous toils; that you have left behind you a trail of broken vows made to yourself and to your God.

Dr. Clow tells of a university student, out of a fine Christian home, who had taken to sowing his wild oats. Habits fastened upon him which he knew would have been shocking to the serious eyes of those who loved him best. He realized how grieved and anxious would have been their thoughts had they seen him habitually in certain company in which he now found

his coarse pleasure. The condemning and yet wooing presence of Christ haunted him. But the rub was this: he would not break down in frank and humble acknowledgment of his wrong behavior. One evening, terribly bored and restless, he went out for a walk. He turned down one of the quieter streets of the city. Approaching a Saving Bank, he saw, sitting there upon the steps, a blind man. As he came even with him, he heard him say, "My sheep hear my voice, and I know them, and they follow me." Instantly recognizing that the blind stranger was quoting scripture, the young man stood still—startled. It was one of those moments when every secondary consideration of life drops away and one feels that he is face to face with realities that are ultimate and eternal. He saw his sins. They marched as swift witnesses of judgment against him. He wheeled and hastened back to his room, where he dropped on his knees and began pouring out his confession of failure and need to that Friend of the guilty who said, "I came not to call the righteous but sinners to repentance." In that hour saving faith was born within the broken and burdened heart, and the young man passed through the "gates of new life."

THE SOURCE OF SUPPLY

2. We learn, also, from the case of Bartimeus that saving faith seeks the supply of its need. And it seeks it, naturally enough, where it has heard that others have found the supply.

Christ had created a stir among the people. The living Jesus always does! It is reasonable to believe that for some time Bartimeus had heard about the Man of Nazareth who was so amazingly interested in folks—just plain, ordinary folks, or extraordinary, as the case might be. His understanding of them was uncanny. His sympathy with them was unexhausted. His love for them was unexcelled. He healed their diseases, restored their hearing and their sight, comforted their aching hearts, forgave their sins. And now that word had come regarding Jesus' arrival in Jericho, Bartimeus was aroused and on the quest. Instead of sitting by the road in sullen sloth or cold unconcern, he began to inquire about the way of healing through Christ.

Somebody listening at this moment has been waiting for something to hit you and overpower you that you could call faith,

and such an experience does not come. So you excuse yourself. You may sit where you are forever, and miss the vision of the Redeemer. "You know your life is not whole, nor solidly happy, nor genuinely unselfish, nor radiantly hopeful with respect to what lies beyond this mortal world. All right—what next? You have heard about Jesus Christ. You have heard of His march of love and healing grace through the centuries. You have heard that in the world of literature He is the subject of the loftiest poetry and the noblest prose. You have heard that in the world of art He has furnished inspiration for the most enchanting paintings and the grandest architecture. You have heard that in the world of music He has been the theme of the most sublime harmonies, the most elevating hymns, anthems and oratorios. You have heard that in the world of human experience He has taken broken lives and mended them, broken hopes and renewed them, broken characters and transformed them, broken homes and united them, broken vows and forgiven them, broken prospects and kindled them until they flamed like beacons on a darkened coast.

DON'T WAIT!

Now that you have heard these good tidings, do as Bartimeus did: seek out the Saviour for yourself. Let the cry of the Jericho beggar frame itself upon your lips: "Jesus, thou Son of David, have mercy on me." If you have even the beginnings of saving faith in you, you will actively, earnestly inquire. People who are intellectually hungry do not wait for education: they seek it. Business men do not wait for success: they seek it. Sick and dying people do not wait for a physician to happen along: they seek one.

Is it strange to you, then, that the Bible should speak so pointedly and urgently about your taking an actively inquiring attitude toward the Lord Jesus Christ? "Seek ye the Lord," cries the prophet, "while he may be found: call ye upon him while he is near." "Ye shall seek me, and find me," says God, "when ye shall search for me with all your heart."

When the sense of your need rises to the level of prayer, you may know that faith is gathering strength within you. Remember this: you can pray, in Christ's name, if you really will. Do not say you can't. Anybody can pray. You can at least voice

the petition of the true penitent: "God, be merciful to me a sinner." That broken plea, for some of us, is the very next milestone along the way of saving faith.

3. A sense of need! A seeking after the Christ who supplies need! And then what? Why, just the thing that blind Bartimeus did: a simple seizure of Christ's word on the matter. When Jesus pinned him down to a definite confession of his need, the sightless man said, "Lord, that I may receive my sight." Now note the response: "And Jesus said unto him, Receive thy sight: thy faith has saved thee." Then follows Luke's report (how interesting to a physician!), "And immediately he received his sight."

THE GRIP OF FAITH

"Receive thy sight!" Three little words, but they became tremendous with meaning when the eager man made them his own. Three little words, but they were charged with healing virtue when faith seized them as coming from the Lord of life and love.

"Some of us," observes James Stewart, "are hovering on the verge of the kingdom still, outside the authentic, redeeming experience, not because the next step is too difficult, but because it is so simple." And then he quotes the word of the Master: "Ask, and ye shall receive." It reminds me of the account which Dr. George Truett gives of himself in connection with his conversion. He says that when he was quite young he longed to have an assurance of being saved, but no one took the pains to sit down with him and make the way plain. He recalls one day in particular when he was alone and for hours his earnest but unenlightened prayer was: "Lord, deepen my feeling. Lord, fill me with remorse and misery and condemnation." He said his thought was that if he reached a certain point of awful and desperate remorse and wretchedness, Jesus would pay some attention to him and have pity upon him.

"But," said Dr. Truett, "that was not the way for me to come to Christ. The way for me to come was to say, 'Lord Jesus, here I am a sinner, and I cannot save myself. . . . Lord Jesus, thou must do the saving. Thou sayest, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Lord, I turn the best I can from every evil way, and I give up to Jesus, that He may save me His way, and I give up right now. Dark or

bright, no matter what comes, I will give up to Jesus.'" But Truett did not have instruction about such a simple approach to Christ, and so the years of unhappiness and unrest went by.

THE BRIGHT MOMENT

Then, quietly one night, while sitting in a congregation listening to the preacher, the light came to him. He saw, in that flash of insight, how to approach Christ by faith. Sitting in the pew, he began praying within his own heart, "Lord Jesus, it is all as dark as it can be. I do not see through it. I cannot understand it. I am making no progress. I am drifting with the current; dark or bright, live or die, come what may, I surrender right now to Christ." And in that instant of taking Christ at His word George Truett entered into the peace of pardoned sins and the joy of new life from above. Christ said, "Come," and he came. Christ said, "I will give you rest," and he took it. You too can come, if you will. You too can receive, if you choose. Do it now!

4. Once more, we learn from the case of Bartimeus that saving faith surrenders to a permanent identification with Christ. "Immediately he received his sight, and followed him, glorifying God."

"And followed him!" I like to let my imagination take its way along that trail of the years that ensued. It was no spasm of the moment, this confession of faith by the man of Jericho, but rather a lifelong loyalty to Jesus the Healer. I like to think of him, ten years later, going up to Jerusalem to worship in the company of Christians, singing the hymns of the Church, listening with eager ear and lighted eye to the preaching of the Word and then going out into the city to find someone whom he might lead to a knowledge of Jesus. It is no stretching of my imagination to hear him, as he sits with some attentive man he has found, telling his simple, happy tale.

FAITH'S TESTIMONY

"You know," he says, "I was a poor beggar in Jericho ten years ago. I was blind and life was terribly drab and hopeless for me. I had heard about this Jesus of Nazareth, and one day the word spread around that He was visiting Jericho. The crowd that gathered was terrific, and it looked as if I didn't have a chance. But I could tell from the noise that was made, just when He and His apostles were going by the spot

where I sat in my rags and my darkness. I was desperate. I cried with all my soul, 'Jesus, thou Son of David, have mercy on me!' And, strange as you may think it, He stopped. The disciples wanted to hush me up and pass me by, but Jesus told them to lead me to Him. They brought me over to where He stood, and you know, sir, I can still hear the gentleness of His voice as He said, 'What wilt thou that I shall do unto thee?'

"It seemed a lot to ask, but I said, 'Lord, that I may receive my sight.' Without a moment's hesitation He said, 'Very well, receive thy sight. Thy faith hath saved thee.' I can't tell you much about the instant that followed. It was too, overwhelming to describe. I saw! I saw the face of this man Jesus. I saw the people, caught the amazed expression on their countenances, smiled at them in my unutterable joy. I saw the sun, the blue sky, the face of the mother that bore me. And, standing there before Christ, I announced my decision to be His follower and His friend and His worshiper the rest of my days.

THE GIFT OF PEACE

"And, believe me, sir, when I announced that decision, an indescribable peace came into my heart. God was made real to me. Life was made new to me. The future was made bright and hopeful to me. These ten years have gone by so swiftly, and I have lived for Him because I loved Him. His Spirit has been my guide. The teachings He left us have been my chart and compass. His command to tell others about Him has been a constant incentive to me—that's why I am telling you about it now."

And I like to think that Bartimeus, sitting there testifying to that stranger in Jerusalem, had the thrilling satisfaction of seeing him surrender to Christ Jesus the Lord. Anyhow, the pattern of saving faith, as we see it in Bartimeus' case, fills itself out in this permanent identification with Jesus, this following on through the ever-changing scenes and weathers of life, in company with the One who:

... died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

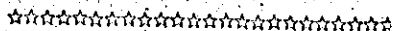
Our Plea

It is simple, it is direct, it is final. It is the only plea one could make in this moment. And it is this: Take Christ at His word!

You have come to the point, let us hope, where repentance has been born within your heart, where you feel that the wrong things simply must be put right, where God's plan for your life must be set up in place of your plan, where you are willing to say, "Lord, the struggle is too much

for me. Unless Thou dost save, I perish." All right. Let this be a listening moment when, ringing clearly through the grief and gloom of your inmost soul, you hear Christ say, "Him that cometh unto me I will in no wise cast out . . . Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in. . . . Thy sins which were many are all forgiven thee."

It is the deciding moment. Will you take Him at His word, knowing that Calvary itself is His pledge of honor that He will not fail you?



For this Cause

A Sermon by Rev. Ralph Schurman

SCRIPTURE—John 12:23-33; 18:36-37.
TEXT—*To this end was I born, and for this cause came I into the world* (John 18:37).

HISTORY is made by men who have stood for a cause. Many such have given themselves in sacrificial devotion for the cause they loved; of such it has been said, "And they loved not their lives unto the death." A life without a cause is an idle, powerless, useless life. A cause without someone's life and devotion given to it, is a lost cause, no matter how worthy that cause may be. Many people live and die whose hearts never have been moved with compassion by the need of others, never stirred with indignation by the injustice so often heaped upon the helpless. They never have felt the challenge to step into the gap and champion a worthy cause, never have known the joy of giving their all. To such poor, weak, selfish souls, life is either a round of sordid gratification or a drab routine of daily chores. But the soul who has been caught up by a vision, who has been called to fulfill a mission, whose heart has been captured and thrilled by a newborn love for a righteous cause—to that soul, all of life becomes a romance; each morning brings the dawn of opportunity, and each evening the joy of service well done.

Not to all men is given this vision; the masses live and die all unheeding the priceless privilege life affords. They know not this higher life, this deeper life, this inner life, this divine partnership; workers together with Him who gave Himself in

a great cause. Thousands of people live only to satisfy their appetites; the lust of the flesh, the pride of life. Their keenest desire is only sensual, satisfied in something to eat and drink; their minds are dulled to the appreciation of anything finer than the "funny sheet." Their minds and souls are starved and crowded out by their bodies.

Some time ago I knew a good woman whose very life was threatened by a critical heart condition. Upon examination, a medical specialist discovered that her heart was being crowded out of position by her gall bladder to such an extent that the heart could not properly function. When this condition was remedied, both the heart and the gall bladder became normal and resumed their proper functioning. How many people there are whose entire week—all seven days—is given entirely to their bodies. Their program is eat, drink, work and sleep, in monotonous repetition; souls created by God for His glory, who never stop to consider God, to become acquainted with him, to learn the why of life. And so they drift through their little span, missing the course He planned, a stranger to His grace, His cause, the way of eternal life. So they come to the close of life's brief day, face a hopeless eternity, and go out without hope and without God, strangers of His cause.

Yet throughout the history of man, God has found a way to reveal Himself to those souls who would stop and heed and obey His voice. To Moses in the desert, God spoke from the burning bush, and Moses took upon himself the cause of his people

and brought them forth from Egyptian bondage. To Noah came God's call to prepare an ark for the saving of his family. That day the cause of God became Noah's cause, and "By faith Noah, . . . prepared an ark to the saving of his house." To young Queen Esther came the challenge of God's great cause in her day, "Who knoweth whether thou art come to the kingdom for such a time as this?" And thank God, she did not fail, but went before the pagan king with the brave words, "And if I perish, I perish." Although it might cost her life, the cause of God must not fail; His people must be saved.

Again, we hear the youthful reformer, Luther, threatened by an ecclesiastical council, speak these words, "I can do no other." Once more a man of God felt a cause to be of greater worth than even his own life.

It has been told of Abraham Lincoln, how on the occasion of his first visit to a slave auction, his heart was moved with compassion by the separation of slave families. That day he solemnly lifted his hand to God and said, "If ever I get a chance to hit this thing, I will hit it hard." From that day the cause of four million slaves became the cause of Abraham Lincoln; and to that cause he gave the last full measure of devotion—yes, for that cause he gave his own life. Now these of whom we have spoken have not died in vain; and today we are thrilled with their readiness to give their all for a righteous cause.

Our text brings to us the meaningful words of the Lord Jesus, "To this end was I born, and for this cause came I into the world." It was for this cause that Jesus left the heavenly glory to enter a world of shame, to become the poorest of the poor, to meet the threats of earthly kings, to tread earth's dirt roads, to spend nights oftentimes with only a rock for His pillow, for "the Son of man hath not where to lay his head." It was for this cause that He was willing to endure suffering, rejection, betrayal and misunderstanding even from His friends. It was for this cause that Jesus suffered and died on a rough, wooden cross between two thieves. Surely a cause which demanded so much of Him, must be a supreme cause. Its scope, its purpose, its accomplishment and its final triumph, all give voice to the glory and infinite worth of the plan of salvation. Isaac Watts is moved with this thought as he sings;

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

What is embraced in *The Cause of Christ*? We find His own answer prophesied by Isaiah and given in Luke 4:18, 19:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

How truly these verses portray the mission and cause of Christ to this poor, lost world! In His redemptive mission, Christ himself, by His own shed blood, provided an atonement, by which all the needs of a sinful race may be met. In becoming His disciples we not only accept Him as our Saviour, but we at once espouse His cause, the carrying out of His announced mission and will for all people throughout the world. This calls for self-denial and cross bearing on our part. But we dare not shrink or hold back, and we would not—in the memory of His love and death for us. Jesus in His intercessory prayer as found in John 17:18, indicates that the cause for which He came into the world, shall be the cause of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." It ill becomes us to question the cost of accomplishing the cause. When so great an initial investment has been made by God's dear Son, no cost on our part can be counted excessive.

As we think of the price paid by American Marines on Iwo Jima to open the way that all men might be free, our so-called sacrifices seem so pitifully small. So in the cause of Christ, the freeing of a sin-bound world, we can only give our all; and we can give no less.

*Giving Christ to the nations, bound in slavery,
We'll give Christ to the nations, set them free;
Tell every tribe the story, His witnesses are we,
We'll give Christ to the nations; He can count on me.*

In the years that followed Christ's ministry on earth, the early Christians went forth into all the world. Witness Paul before the Roman Agrippa; his testimony reveals that he too is moved by this same cause: "I have appeared unto thee for this purpose, . . . 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."

It was for this cause that Stephen laid down his life, that early Christians willingly became martyrs, and died with a song on their lips. It was for this cause that through the centuries men such as Luther and Zwingli led a Reformation, and Wesley and Whitefield, Fox and Finney, blazed new trails through the wilderness to pioneer in a land where all men might be free to serve God according to their own conscience.

It was for this cause that Livingstone, Hudson Taylor and Judson left all to carry the gospel. Hear Livingstone crying in the night, in Africa. "I see the smoke of a thousand villages who yet have not heard of Christ." It was for this cause that Bresee, Jernigan and others went out "under the stars," that God's people might receive an "inheritance among them which are sanctified by faith that is in me." And for this cause Esther Carson Winans left civilization behind to lay down her life in the mountains among the head-hunters of Peru.

Born in the heart of God, offered through the sacrificial atonement of Christ our Saviour, made effectual to the hearts of men by the workings of the Holy Spirit, it has been for this cause—the salvation of a lost world—that saints, apostles, prophets and martyrs have given their all! And, it is for this cause in our day that the Church of the Nazarene is calling for one million dollars a year and five hundred youth who will offer their lives in the greatest missionary crusade ever known to the church.

Sometimes the question is raised, Can this cause win? After nineteen hundred years of Christian effort we find ourselves in a world bathed in the blood of the greatest assemblage of youth yet known. With hatreds, racial and class strife on the increase, with crime, child delinquency and broken homes mounting, and F.B.I. reports revealing vice at its highest peak among our teenage youth; have we grounds for believing we have enlisted in a cause that can and will win?

Surely we are faced with a momentous task. Our foes must not be underestimated. That all will not be saved, we must concede; but that all shall be given a fair opportunity to hear and receive the gospel of Christ—this shall be our holy purpose and mission at any cost. That more people have not heard of and received the Saviour is the shame of the Church through the centuries; that there have been long periods of listless, halfhearted effort we cannot deny; and because of this, we may be paying the terrible price in blood and tears today.

While we cannot hope to win all men—we do have this goal: That we as His

followers shall give the gospel to every creature in our generation. We can do this if we will! We are not alone, for there are many thousands of evangelical Christians today throughout the world, who are with us in a great twentieth century awakening for this cause! With the close of the present conflict, a mighty army of consecrated youth, prepared and dedicated to the cause of Christ, are going forth to every nation. We shall go with them to the uttermost parts, following them with our support, our prayers, our faith and love. And while they go from our home shores, we shall, here at home, lift high the blood-bought banner of holiness. We shall press the battle in our home communities with revivals, with personal work, with the spreading of full salvation literature from home to home; until in our generation, there shall be launched such a spiritual offensive as shall be felt in every city, town and village in all the nation.

We have what it takes—consecrated youth, consecrated parents, consecrated pocketbooks, consecrated institutions for preparation. Surely we have "come to the kingdom for such a time as this." We must not let our opportunity slip from us!

True, the Church is opposed on every hand by forces of evil; but we also have a sure word of promise. We fight not alone in human strength; Christ's glorious words cheer our hearts, "And I, if I be lifted up from the earth, will draw all men unto me"; "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world."

Can the Church triumph? Can this cause win? Once more we hear Him say, "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:18-19). What an almost unbelievable power for the defeat or victory of the cause of Christ has been placed within our hands as the followers of Christ! We can limit, we can tie up and thwart the progress of the kingdom of God on earth by our prayerless living and by our careless giving. We also have it within our power to loose revivals, to loose missionaries by the hundreds, to loose hard, tight situations by believing prayer and achieving faith.

Can this cause win? Oh, yes, it can, it will, it must! After all that God has provided, Jesus has given, the Holy Spirit has

made possible unto us; after all those who have gone before us have invested—we must not fail God in our generation!

Oh, Christian youth, Christian parents, Christian neighbors: May the vision, the

mission, and the compassion of the Christ come to your hearts, as it came to Him when He was facing His cross, "To this end was I born, and for this cause came I into the world."



"Words True and Faithful"

A Sermon by Dr. A. E. Sanner

Scripture, Revelation 21:1-5.

TEXT—He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful (v. 5).

INTRODUCTION

John the Revelator was in Patmos Isle "for the word of God, and for the testimony of Jesus Christ." He had followed Paul as pastor of Ephesus about A. D. 65, and was later exiled by Emperor Domitian; he was aged. He was the only remaining apostle, perhaps the only survivor of those who had personally conversed with Jesus; therefore he was the most exalted and revered Christian then living on earth: Although very high in rank, he takes no honors; he just identifies himself with us (to whom he writes), as a brother and partner in the tribulation and patience of Christ. Although banished to a rocky isle for faith and faithfulness, God sent His angel. And to John's raptured view God was pleased to unfold the great panorama of events to take place, chiefly I believe, yet in the future, after the rapture of the saints.

Some things are certainly clear; the letters to the churches of Asia, with their warnings, exhortations, and promises to the overcomers (chapters 2 and 3); the plagues and judgments poured out on an unrepenting and irreconcilable world of sinners (chapters 9-16); the picture of the Great White Throne judgment, when the books are opened, and the dead are judged (chapter 20). Throughout Revelation there is a mixture of light and shadow, mercy and judgment, weal and woe; but here now at the close, the day breaks and the shadows flee away. We are introduced to the glorious light of that perfect day of God on earth and in heaven.

In our text a great Voice out of heaven from God on His throne comes to a man, John, on earth. As John identifies himself, a brother and partner with us, in the patience of Jesus, on earth, I believe God is speaking to us too. God said, "John, write this down. These words are faithful and true." Write it! for perpetual record, for all peoples and times to know. We are heirs of this fortunate word.

There are four words, or statements in our text today, words true and faithful, we wish to note:

FOUR WORDS

1. God sits upon the throne; He reigns.
2. God speaks; His Word faileth not.
3. All things need remaking new.
4. God will make all things new.

He who sits on the throne said to John, "Write it down. You can count on what I am telling you. Write it down and pass it on to future generations. These words are true and faithful."

DISCUSSION

1. *God reigns*—You can bank on that. Satan has a certain lease on time, and is a prince and power of the air, having great power, but not all power. God is high over all, and reigns, "from the river to the ends of the earth." Satan has great deputies here on earthly thrones, but they can go only so far. God rules the nations and will bring them all to judgment. "Write it down, John." Domitian may banish you to Patmos—other Christians may be persecuted. Hitler, and his ilk may rave against Christianity and Christians, but God is on His throne.

2. *God speaks*. He spoke from heaven, from His throne, to a man on earth. Some seem to think God is silent and has forgotten and withdrawn from the earthly scene. There is such clamor and bedlam

of cry and voices these days. But God speaks above it all, and says, "John, write it down. I am going to make everything new." And God always keeps His word. It is true and unfailing. Believe it. Accept it. Rest in it. Words true and faithful.

3. *Everything needs remaking.* Isn't this world in a mess? The more man tries in his vain wisdom and strength to remake it, the worse it all becomes.

a) *Peace.* We need peace—But there isn't any. Governments are staggering and failing. Will Durant in a recent *Saturday Evening Post*: "Two-thirds of Europe, and one-half of South America, have overthrown democracies; established martial rule over men and things; and enthroned the superman as ruler." "They have put away the teachings of Christ as incompatible with their rule of force," etc.

b) *Safety.* We need it. There is none. Security for old age? None. Safety for homes and income. None. Safety for life. None. For example, a friend's little three-year-old grandson was killed this week by a drunken driver.

c) *Health.* There is little. Pain, sorrow, disease, sickness, death, everywhere. "Apparent health," sudden illness and death.

Everything here needs remaking. But man cannot do it. He leaves out of his efforts—God! The only One who can do it. So God will remake it Himself without man.

4. *God will remake all things new.* He said it. Told John to write it down. A word faithful and true.

a) *Peace.* Earth new. No thorns or thistles; no serpent's hiss in the flowers;

no savage beasts; an earth whose sod will never be cut with graves, whose soil will never again be saturated with human blood, nor wet with sorrow's tears.

b) *Safety.* God will dwell with men. He will remove all cause of tears, death, pain and sorrow. No Japanese rape of China then! Nations will learn war no more. Human hands are poor at wiping tears, for when these are wiped away, others will come which cannot be removed. Earthly sympathy cannot bind up some broken hearts. Only the hand that made the spirit can dry up the source of sorrow. "All tears." Every tear—tears of loss, of bereavement, of pain, of broken heart, of wounds of soul, of death, of burdens and care, every tear, God will wipe away. No death! *Safety.* Here, always funeral processions on street or highway; every town with cemetery; every paper with news of tragedy and death; undertakers' establishments always ready. But God says, write it! No more death. I will make everything new!

CONCLUSION

I want to be a citizen of that new earth and heaven and city. "All things new." Well, in II Cor. 5:17, it reads, "If any man be in Christ he is a new creature," etc. This new is the same as the new of Rev. 21 (*kainos*)—new in quality. "Nothing unclean shall enter that city." "The nations of them that are saved shall walk in the light of it." God can and will make the "vildest sinner clean" and new, if He has a chance. A "new creature," for a new earth, new heaven, and new city; God makes both the one and the others; "Write it, John," "I'll make all things new, these words are true and faithful."

Prayer Proverbs

"Life in prayer brings death to care." Fretting never goes with faith.

"Strength is better than length in prayer."

"You cannot wrestle with God and wrangle with your neighbor."

"See the face of God before you see the face of man." A mere formal sentence or two of hurried supplication is not seeing the face of God.

"Empty your bucket before you draw from the well." God fills the empty. Most people are too full of self to get much from the Lord.

"Prayer should be pillared on promises and pinnacled with praises."

—Christian Standard.

Christian Perfection

A Sermon by Rev. Ernest E. Grosse

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt., 5:48).

JESUS, in the great Sermon on the Mount (recorded in Matthew's Gospel, chapters 5 to 7), said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is unbecoming to a disciple of Jesus to pass by with a sneer or to ignore entirely a direct command. It is so easy to allow our prejudices to warp our thinking in relation to the deeper truths of the Christian life. Such prejudice is usually occasioned by fanatical excesses and gross interpretations of the true meaning of the terms used in expressing and defining the truth.

Two questions are suggested in these words of Jesus: (1) What is the perfection to which we are called? (2) How is such perfection obtained?

WHAT IS PERFECTION?

To us, who are intimately familiar with human frailty and man's proneness to err, this command of Jesus, unless clearly understood, may seem to mock us. Were these the words of some human moralist, instead of the words of Jesus, we might construe them to be cynical or sardonic. To associate perfection with imperfect humanity is to arouse antagonism and resentment. What then? Is Jesus wrong? Did He himself err in expressing so obviously impossible a command? Was He hasty? Extravagant? Swayed by excessive emotion? Was the command to be perfect an allowable exaggeration like His statement about straining at a gnat and swallowing a camel, in His rebuke of the Pharisees for their hypocrisy? Shall we then, with an indifferent shrug of the shoulders, lightly pass by this direct command of the Saviour? To do so is to dwarf our faith in the sincerity of Jesus. There is deep significance in His words, and we must apply ourselves to understand their content and walk in the light. When we do so, the so-called "bogy of perfectionism" will reveal itself to be a mere creature of the imagination, and what we so feared will be discovered to be a spiritual bounty, yielding purity, power and peace.

In the first place, perfection does not mean a life in which there is no flaw. The perfection to which Jesus calls us is not absolute perfection. John Wesley's

phrase, "Christian perfection," is quite acceptable. Saint John would define it as "Perfection in Christian love," and such perfection implies that the love of Christ has been shed abroad in the believer's heart, and that Christ is in full control of the life. The experience itself becomes a most eloquent testimony. The experience cannot remain a secret. Of the disciples it was said, "They [the people] took knowledge of them, that they had been with Jesus."

Humble testimony to the experience of perfect love is quite appropriate, for it may inspire others to seek the same. We are exhorted by the Apostle Peter, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Peter 3:15). Such testimony cannot be offensive as long as it is backed by a life that portrays the finished work of Christ in quality of personal experience. But the experience is so real, so vital, so expressive in conduct, that it will manifest itself in every human relationship—with God, with people, with circumstances, with things.

The marks of perfect love are unique and unmistakable. There are no substitutes. The work of the Holy Spirit cannot be successfully counterfeited; it bears the mark of Deity. Holy hearts are masterpieces of divine art; they bear the identifying insignia of the great Master, and their beauty cannot be attributed to human genius. Heart purity is not attained by human sacrifice and self-denial, although these are indispensable factors in making possible the sanctifying work of the Holy Spirit.

Perfect love is at once a gift of God and a work of the Spirit. It is offered to every Christian who will meet the conditions. It is a gift, bestowed without partiality, but not without conditions. If the conditions are not complied with, the gift cannot be received. Perfect love, or heart holiness is predicated upon perfect consecration. Of this matter, we shall say more directly.

John Wesley taught perfect love. He did not, however, teach flawless perfection. Among mortals there is no such perfection. Christian perfection is not flawless perfection. It is the completed work of the Holy Spirit in the heart of the believer, freeing him from all carnal antagonism; defile-

ment, and evil tempers; enabling him to grow and develop in Christian character; in harmony with the eternal purpose of God.

The experience of perfect love has its limitations, however. It does not in any case, render one infallible; but it does provide grace to keep one from falling. It does not make apostasy impossible; but it reduces the probability to a minimum. It does not carry one beyond the range of temptation; but it does furnish an amazing resistance with which to meet and overcome temptation. It does not destroy one's natural instincts and desires; but it does enable him to bring them into captivity, and to direct them in accordance with the purest motives. In brief, perfect love furnishes and qualifies one to "adorn the doctrine of Christ in all things." It displays a character which eloquently testifies to the power of the Redeemer's cross. It thoroughly furnishes one "unto all good works." It conquers finally the power of sin within, and enthrones Christ as supreme Ruler in the heart. Character, to people of all races and nations, is clearly legible. Christian character boldly declares the dynamic of the atonement and the beauty of Christian holiness. It is at once the secret of the propagation of evangelical faith and of the perpetuation of the Church of Jesus Christ on earth. They who are thus perfected in love are the product of His atoning sacrifice. For this cause He is not ashamed to call them brethren.

Thus spiritually perfected, He sends them into the world in order "that the world may believe." They are, as the Prophet Isaiah expresses it, "the travail of his soul" or the fruit of His suffering. They are, in the process of formation, of that multitude which St. John the Revelator said no man could number—a countless multitude clothed with white robes and palms in their hands. Perfect love, or Christian perfection is the essence of the whiteness that attracted the attention of the Apostle John. Whiteness is the symbol of purity. Hence in Rev. 19:8 we read that the clean, white linen is the righteousness of the saints, obtained by washing in the blood of the Lamb. Always is righteousness and Christian purity associated with the atoning blood of the Lord Jesus Christ, for there is no righteousness apart from this means. Here alone does the defiled soul find cleansing.

The Christian in quest of heart purity, pauses before God's dying Lamb that the water and the blood, flowing from His wounded side, may be of sin, the double cure, to save from wrath and make him pure. Here he discovers that old cross on which Jesus suffered and died to par-

don and sanctify him. Here is the life-giving fount where souls, dead in trespasses and in sins, are resurrected to spiritual life and immortal hope. Here is the bar of divine justice where the guilty and condemned sinner hears the proclamation of pardon, signed with the blood of Calvary's Lamb. He believes, accepts, and is free. Here is the blazing altar from which the angel with the tongs lifts and applies the coal of purging fire to the sin-infected soul, furnishing an amazingly dynamic therapy. Here, before the altar of fire, the purified believer hears also the voice of the Lord saying, "Thine iniquity is taken away and thy sin is purged."

HOW IS PERFECTION OBTAINED?

The second question suggested in the command of Jesus to be perfect, is: How is this perfection of love obtained? While it is true that modern Christendom does not take kindly to any idea of Christian perfection, believing that it smacks of the hermit's cell, it is likewise true that there never was an age in which the teaching and experience of perfect love were more desperately needed. Extravagant claims and fanatical excesses have made many Christians apprehensive of the teaching. Ministers of the gospel, shunning the doctrine, should confess in the language of Macbeth, "Our fears do make us traitors." Yet, withal, there is beneath all the extravagance and fanaticism, a truth so vibrant with hope and so dynamic with cleansing that it must needs be preached, practiced, experienced, taught and lived, until the world shall know that Christ is "able also to save them to the uttermost that come unto God by him."

Hence, in order to receive the experience of perfect love, the first requisite is a firm belief that it is provided in the atonement, promised by the Lord Jesus, and commanded in the Epistles. There must be a belief that it is freely offered to all who make the consecration and pay the full price. The blessing of perfect love cannot be bestowed upon the unwilling. It must be desired, earnestly and fervently. It must be sought, honestly and sincerely; not as a spiritual extra, or a kind of embellishment, but as an experience in the will and purpose of God for every Christian—for me! Only perfect love can make a complete conquest of the natural man with all his instinctive rebelliousness, pride, and self-will. Without it, the Christian life is sporadic and spotty. Instead of being more than conquerors, we are somewhat less than conquerors—at times, totally defeated. There is depressing consciousness of a tragic inward inadequacy, sometimes bordering on rebel-

lion. The carnal tyrant within must be deposed and banished. St. Paul calls this tyrant "the old man" and admonishes us to put him off (Ephesians 4:22).

The Holy Spirit faithfully strives with us, to the end that He may lead us into this triumphant experience. He cannot do it, however, without our own will and desire. Desire is effective only when we are willing to make any and every sacrifice necessary to the receiving of the experience. He works in us, and He works with us, but not, instead of us. There must be persistent prayer. All inner obstacles must be removed. All doubt must be swept away. Fear must be spurned. Every selfish motive and every vestige of pride must be crucified. Faith will then reach for the Gift, and receive it, presently, consciously, and rapturously. The comforter will come, the Holy Ghost from heaven, the Father's promise given.

God's Comfort and Strength

A Sermon by Rev. Henry B. Hughes

TEXT—Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: . . . I go to prepare a place for you. . . . If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, . . . Even the Spirit of truth; whom the world cannot receive (John 14:1, 2, 15-17).

"Let not your heart be troubled" is a statement hard to understand these days. It seems that we live in a world that is filled with trouble. Never have we seen hearts so distressed and torn with sorrow as today. Many are grieved because of the absence of loved ones; boys are at the front of the battle, many bleeding and dying, some already having made the supreme sacrifice. Other people are suffering because of their own deeds which have brought guilt and sorrow to their lives. Some are suffering because of surrounding conditions that many times cause them to believe that the wrath of God soon will be turned loose against the world. Yet God has provided that His people may have peace in their hearts in the midst of such conditions.

What one believes is very vital to the peace of his heart and mind. There is

The hunger and thirst for righteousness, upon which Jesus pronounced a benediction, will be fully satisfied. The heart will become an altar of loving devotion, the soul a veritable fountain of love, and the body a dedicated and cleansed temple of the Holy Spirit.

We are not indulging in mere pious sentiments. We have abundant scriptural support when we state that this blessing is one of the deep actualities of Christian experience. Turn aside now, as did Moses when he beheld the burning bush, and dwell on the wonder of God's love, expressed in the glorious provision for the sanctification of His people. The path to Christian perfection may be trodden to the goal, and the reaching of the goal is as sure as the quest. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

comfort and consolation for the person who believes in God. God is a Supreme Being, and is bigger than any condition that may exist at any given time in the affairs of the world. He gave His Son to atone for sin, and thereby to alleviate sorrow which initially came with sin.

I.

Jesus said, "Ye believe in God, believe also in me." This belief brings consolation through a future hope. "In my Father's house," suggests a place where the cares and heartaches of this world do not exist. "I go and prepare a place for you, . . . that where I am, there ye may be also"—an eternal home is being prepared for the children of God where sin can never enter, neither can any of the sorrows of earth ever molest their peace. It is wonderful to believe God; believing Him brings us to the knowledge of sins forgiven. Paul said, "I know whom I have believed, and am persuaded that he is able to keep." Thank God, we can know Him, and experience the reality of salvation in our hearts. This brings us the consolation that when the end of things earthly shall come, we shall have a home eternal in the heavens. To me it is a blessed privilege to know that regardless of how the war

turns out, and regardless of world conditions around us, the end will be well for the Christian.

II.

Some would try to relieve the suffering of human hearts by denying its existence, but that will not work. Suffering is too real to deny; it does exist. We would not ask you to deny it, or to think that you can escape it. Neither would we ask you to use this future hope and consolation as an opiate to deaden the pain of sorrow. Neither is necessary; for God has provided rest and comfort for His people right here in the midst of any and all circumstances they may be called upon to endure. God has a Comforter who can come to the heart of the believer and abide. Jesus said, "I will pray the Father, and he shall give you another Comforter; . . . even the Spirit of truth, whom the world cannot receive." Look as we may, and search where we will, we cannot find soul rest in the things of the world. People are spending themselves and going to the end of the earth seeking that which will satisfy, but it can be found only in God.

There are two distinct things which the Holy Ghost does in the act of sanctifying a believer; one is to cast out the tormentor, or the carnal mind, and the other is to give power to live right and serve God. It is impossible for a person to have constant victory when there is something in his heart that is enmity against God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Education, suppression, or condolence will not bring the carnal mind into subjection to the will of God. There is only one remedy, and that is its complete eradication. When the carnal mind is cast out, the Holy Ghost comes in to abide, bringing both comfort and power.

God does not bring relief from the cares of life by removing them; neither does He remove all the barriers from our pathway, but He gives grace to lift us above them or takes us through them as He may see best. I once crossed a large, navigable river at a place where the highway was constructed on top of an immense dam. Some distance below the dam a small steamboat was coming up stream. The channel had sufficient depth and width there to permit the boat to travel, but right in the path of it stood the immense dam perhaps seventy-five feet above the level on which the boat was traveling. Would this mighty barrier stop the boat and turn it back, or was there a way through? I waited to see.

At one place in the mighty dam were the floodgates and shiplocks. For a distance below the dam at this point the

channel was directed between high, concrete walls with big gates at intervals, and at different levels. The little ship sailed through one of the gates which was closed behind it, and another closed in front of it; water was let into this compartment until it lifted the ship to a much higher level. Then the gate in front of the ship was opened, and it moved forward at a level several feet higher than where it entered. The gate closed behind it again, and another in front; the water was let in until again the ship was lifted to a higher level. After this operation was repeated three times the ship sailed out into the lake above the dam. It had been lifted above the barrier, and now was sailing at a much higher level, and much easier. That is just the way God does. He does not always see fit to remove the barrier, even though we may ask Him repeatedly, but we may rest assured that if He does not remove it, He will take us through it, or lift us above it. Often God gets more glory out of taking His children through their trials than He would by keeping them out of them.

When the three Hebrew children faced the fiery furnace they had confidence that God either would keep them out of it, keep them in it, or take them to heaven by way of it. How can a person with a spirit like that be defeated? God elected to keep them in it, but He kept them, nevertheless. The old king came and looked into the furnace; there he saw not only the three Hebrews, but also one like unto the Son of God. He came to recognize the power of God, as perhaps he would not have done had God used any other method. God received more glory, and the Hebrews more honor, by God keeping them in the fire than if He had kept them out of it. We have the assurance that He will do that which is best, so let us rest it all in His care and keeping, and trust Him to the end. His way is the best way regardless of what it may be.

III.

Comforting the heart is a wonderful thing, but it is equally important that God provides power to enable us to serve Him effectively. Many things have been presented as evidence of the baptism with the Holy Ghost; most of them center around the happenings on the Day of Pentecost—the wind, the fire, the tongues, the ecstasy, and the attraction of the multitude. All of these have some importance, but that which is most important is the power which made them effective in service. They were changed from a vacillating, weak, place-seeking crowd to one which was bold and powerful; after Pentecost they were able to face boldly the same people they had been afraid of before

Pentecost. They were now able to go out into the same places, under the same conditions, to testify and pray, and preach with power that made people's hearts burn within them, and caused them to turn to God.

Beginning that day (the Day of Pentecost), three thousand were saved, and on another occasion five thousand, on another a great multitude. Prayer meetings were started, and these sanctified believers were able to pull down power from heaven that enabled them to do something. Prisoners were prayed out of jail, doors were opened for the gospel, and they went everywhere testifying and praising God for His wonderful work in their hearts. The Jewish rulers began to persecute these Christians thinking they would stop the spread of the gospel, but persecution only spread it the more. When the Christians were driven from Jerusalem, they had revivals in Samaria and in other cities, until the surrounding part of the world had heard the gospel. Churches were organized everywhere, and there was the greatest development the Christian Church ever has had at any one period of time. Thank God, the Holy Ghost kindles a fire in the hearts of people when they are sanctified that gives them a passion for souls.

Today the cause of God is suffering from indifference in the lives of professing Christians. Revivals are associated with ancient history, and the faith of many is too weak to believe that people can be saved and sanctified the same as ever. Too many folks go by their feelings, and many seek to be sanctified in order to feel good, or to demonstrate like someone else. Let us seek a new outpouring of the Holy Ghost to lift people to a higher plane of Christian living, where they can stand the test of the times and be victorious in these distressing days. Let us seek such an experience in order to make our lives radiant and powerful. We cannot have peace among nations until selfishness and greed in the hearts of people are defeated. An insipid, indifferent church cannot lead a world to God, nor bring comfort to lives in distress. Thank God, we do not have to be weak and insipid; we do not have to be

defeated in our hearts, and we do not have to be defeated in the work of the Lord. He has provided grace to bring comfort and power, and enable us to be what He wants us to be, and do what He wants us to do.

IV.

God is challenging us to victorious living, the kind that will cause other people to want what we have. He is challenging us to greater achievement. We do not need to look back to any other time, these are good days to serve; never were there greater opportunities than there are today. The world never was more needy, nor any more open to the gospel than today. We must not be governed by that which is around us, but by that which is within us. Perhaps better methods are needed in some instances, but in many others, it is a deeper experience of divine grace that is needed.

God is challenging us to accept the privileges that are ours. There are so many privileges for the believer. Cannot we get new meaning from the beautiful old hymn:

*What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.*

Not only the privileges of prayer, but also the privileges of believing. Jesus said, "All things are possible to him that believeth." In my premise I said, "What one believes is vital to his peace of heart. This is true, not only in the realm of experience, but also in the realm of achievement. We cannot achieve more than we can believe for."

The gospel of Jesus Christ is the most comforting message in the world. It is also an aggressive force that dictators cannot reckon with. Let us believe it and receive it. Let us go forth with hearts that are full of the Holy Ghost, and lives that are radiant with power. The world needs this experience. God needs us to proclaim it, to live it, and to demonstrate it until the world is changed by it, or until Jesus says "enough." We must be faithful!



LIVING PEACEABLY—To live peaceably with people is the very finest of arts. It involves the active grace of considerateness for the rights and feelings of others, true kindness and courtesy—one of the most beautiful flowers that the soil of the human heart can grow. It involves sympathy, the real kind that takes time and trouble to understand. It involves a whole group of virtues. Often when we say we cannot live peaceably with folks, what we ought to say is that we never have tried.—Exchange.

The Theological Question Box

Dr. H. Orton Wiley

Is Wesleyan doctrine as presented by John and Charles Wesley and interpreted by their collaborators, John Fletcher, Adam Clarke, Richard Watson and others, the same as it is presented today by the bulk of holiness ministers?

THE student of the older holiness writers will find a number of striking differences in doctrinal statements, but these are due, not so much to a change in doctrine as to a change in the language by which they are expressed. Take this as an illustration. In the earlier writers, the crucifixion of the "old man" is identified with conversion while the later writers identify it with entire sanctification. This is somewhat confusing to those who are not informed. The difference is due to terminology alone. The word "crucifixion" is strictly speaking, a "means" of death, and not death itself; but because it usually issues in death, the term later came to be identified with death itself. The older writers used the term in the former sense, and hence held that when one is converted, the "old man" is nailed to the cross and thus rendered inoperative. It is, however, only when the "old man" expires and is dead, that the soul is said to be entirely sanctified. Later writers identifying the word crucifixion with death itself, omit any reference to the process, and speak of the crucifixion of the "old man" as being entire sanctification. The former use of the term is probably the more correct. It is possible for one to be crucified, or nailed to the cross and later be taken down before death. Hence we read in the creed that Christ was crucified, dead, and buried.

Another interesting difference is found in the writings of John Fletcher. We generally treat entire sanctification and Christian perfection as synonymous terms, in that they are one and the same state of grace. The Wesleys seemed to prefer the term Christian perfection, while modern writers seldom use it. Fletcher did not apply the term Christian perfection to those newly sanctified, but generally reserved it for those who had become estab-

For some time the Managing Editor has anticipated the institution of this Theological Question Box, to be conducted by the foremost theologian of the holiness movement, Dr. H. Orton Wiley; but not until this time has everything worked out to make possible its inauguration. All of our readers will appreciate the discussion of the problems in this issue. The way to make this department interesting is to send your theological questions to Dr. H. Orton Wiley, Pasadena College, Howard at Bresee, Pasadena, California. Let's swamp him with questions now that he may have plenty of material from which to choose.—MANAGING EDITOR.

lished, or were more mature in the grace of entire sanctification. As a work of grace, however, he did not separate between them, maintaining that in this sense they were identical. The term "perfection" he thought, seemed to connote a degree of maturity in entire sanctification which made it more applicable to established believers than to the newly sanctified, or what Mr. Wesley termed children in the experience.

A Review of the Keswick Teaching on the Baptism with the Holy Spirit

Recently we have been reviewing some of the newer books on the doctrine of grace as held by the Plymouth Brethren, the Keswick people and some of the more prominent Bible Institutes. Placed over against the clear and strong Wesleyan positions, we find these teachings both confused and confusing. They are neither true to the Scriptures nor to genuine Christian experience. Although appearing in a different form, these teachings are fundamentally the same as those which were opposed by Mr. Wesley, the saintly John Fletcher and the earlier Methodists. Later in the Holiness Associations, they were opposed by such men as Dr. Daniel Steele, William McDonald, John S. Inskip,

Bishop Foster, Dr. Dougan Clark, Bishop Peck, Dr. H. C. Morrison, Bishop Mallalieu, Dr. Fowler and a host of other strong men from various churches. They were opposed likewise by Dr. P. F. Bresee, Dr. Edward F. Walker, Dr. H. F. Reynolds, Dr. A. M. Hills and are still opposed by the leaders and people of the Church of the Nazarene. If we are to guard the great "depositum" of truth given to us, and continue to "spread holiness over these lands" we must not allow these confused teachings to permeate our church. We are not for a moment to be understood as saying that these people are insincere; we are taking issue only with their teachings.

The teachings to which we allude are rather difficult to discuss piecemeal, for they form a type of theology based on a commercial view of the atonement; a theory of imputation which separates widely between standing and state; a sanctification which consists in the mere imputation of Christ's righteousness without an actual cleansing of the heart from all sin, and a belief in eternal security. This type of teaching is not a true Calvinism for it either ignores or rejects, both a limited atonement and effectual calling; and it holds inconsistently the Arminian tenets which it has adopted under the guise of a reformed Calvinism.

We are referring more especially in this article, to two books: "Untranslatable Riches" by Kenneth S. Wuest; and "Sinners yet Saints" by Dr. W. H. Rogers. Space is too limited to discuss more than one of the points at issue, and we have therefore chosen the section entitled, "The Baptism by the Spirit."

In introducing this subject we may say, that valid baptism necessarily includes (1) a proper subject; (2) an authorized agent; (3) an appropriate element; and (4) a definite purpose. Following this outline, we object to four things set forth by the above mentioned writers.

1. We object to the statement that believing sinners are the subjects of this baptism with the Spirit, and maintain that it is a baptism for Christian believers only, and therefore, subsequent to conversion.

2. We object to the statement that the agent in this baptism is the Holy Spirit, and insists that it is Christ's baptism.

3. We object to the statement that the Spirit is not the element in this baptism, and maintain that Christ baptizes with the Spirit.

4. We object to the statement that the primary purpose of this baptism is the positional placing of believing sinners in the body of Christ, and maintain instead, that its purpose is primarily the cleansing of the hearts of believers from all sin.

In our discussion we must be brief, but we shall endeavor to be fair. We desire to set forth the clear teachings of the Scriptures concerning this important doctrine and experience, and to this end shall point out some of the weaknesses and inconsistencies found in this type of teaching.

First, we object to the statement that believing sinners are the subjects of this baptism with the Spirit, and maintain that it is a baptism for Christian believers only, and therefore, subsequent to conversion.

Referring now to the book, *Untranslatable Riches*, we find this statement. "Since there is no application of the Spirit in baptism, there is no power imparted in the act of baptizing with the Spirit. This baptism is only for the purpose of uniting the believing sinner with the Head of the Body, Christ Jesus, and thus making him a member of the Body" (p. 88). Baptism is thus identified in point of time with the "new birth" by which the repentant sinner becomes a Christian, and not with the subsequent experience of entire sanctification. This is plainly contrary to the whole tenor of Scripture. Baptism follows birth in both the natural and spiritual realms. Birth is one thing, baptism another. To overlook this fact is to fall into confusion, and make necessary an explanation as to the spiritual state of those to whom the baptism with the Holy Spirit is promised. Let us ask the following pointed questions:

(1) Were not the disciples converted before the day of Pentecost—men whose names were "written in heaven" according to our Lord's own statement. And yet, were they not commanded to tarry in Jerusalem for the promise of the Father? (2) What about our Lord's high priestly prayer? Here He says, "I pray not for the world, but for them which thou hast given me; for they are thine." "They are not of the world, even as I am not of the world" (John 17:9, 16). Yet for these He prays, "Sanctify them through thy truth, thy word is truth." This work of sanctification, therefore, must be identified in point of time with the baptism promised by Christ and fulfilled on the day of Pentecost.

cost. Were they not sanctified by the baptism with the Holy Spirit? (3) Were not the Samaritans converted under the preaching of Philip (Acts 8:5-17); and were not Peter and John sent to them that they might receive the Holy Spirit as a subsequent gift? (4) Was not this true also of the household of Cornelius? Did not Peter later refer to these events when he declared at the Jerusalem convention, he "put no difference between us and them, purifying their hearts by faith?" (Acts 15:8-9). (5) Did not the Apostle Paul at Ephesus when dealing with John's disciples, lay his hands on them that they might receive the Holy Spirit, only after they had first been baptized in the name of the Lord Jesus? When these questions are answered, and proof brought from the Scriptures that the recipients of the Holy Spirit were repenting sinners instead of Christian believers, there will be some ground for denying a subsequent work of grace. Until that time, we may believe that the Scriptures hold out the promise of the Holy Spirit as a gift to the church only.

Second, we object to the statement that the Agent in this baptism is the Holy Spirit, and insist that it is Christ's baptism.

Here is another statement from the author mentioned above. He says, "It is not the baptism with the Spirit or of the Spirit, in the sense that the Holy Spirit is the element which is applied to us. It is the baptism by the Spirit. This baptism does not bring the Spirit to us in the sense that God places the Spirit upon us or in us. Rather this baptism brings the believer into vital union with Jesus Christ. This means that the baptism by the Spirit is not for power, for in this baptism there is nothing applied to or given the believer. He, the believer, is placed into the Body of Christ. It is the baptism with the Spirit in the sense that God the Father does the baptizing through His personal agent, the Holy Spirit" (*Untranslatable Riches*, p. 88). Doubtless the writer is seeking to correct an equally damaging error, that the Holy Spirit is merely an impersonal element, and not an active agent in the work of salvation. But in making the Holy Spirit the agent, he falls into the opposite error. We must ask, if the Spirit is the agent in baptism, with what does He baptize? We are then told that it is the Father who baptizes through His personal Agent, and

that He baptizes into Christ's body. Over against this the Scriptures plainly declare, "He [Christ] shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

The Holy Spirit is indeed a person, but the writer seems to have overlooked a very simple, and to most people an obvious fact, that there is a wide difference between the "gift of the Spirit" as a Person; and the "gifts of the Spirit" which He confers upon those who receive Him as this gift. The Holy Spirit as a Person is both Gift and Giver. He is the Gift of the risen and exalted Christ to the Church, and abides within it as a creating, illuminating and energizing Presence. This center of life, light and love is the Paraclete or abiding "Comforter." The Holy Spirit as a Giver on the other hand, or Administrator of redemption, ministers in two distinct though related fields—the fruit of the Spirit, and the gifts of the Spirit. The former is a communication to the individual of the graces flowing from the divine nature, and has its issue in character rather than in qualification for service. The latter, or gifts of the Spirit, are known in Scripture as *charismata* or gifts of grace. Hence there is an internal connection between the graces and the gifts in the Spirit's administration. The gifts are the divinely ordained means and powers with which Christ endows His Church in order to enable it to properly perform its great task on earth.

The underlying error of this type of teaching is a wrong conception of dispensationalism. These people hold to what they term the "finished work" of Christ, and hence are under the necessity of using circumvention in order to explain how the souls of men are brought into saving relation with one who has ceased active operations. There is no "new dispensation" in the sense that Christ has now ceased His operations, and is succeeded by the Holy Spirit. There is indeed a dispensation of the Holy Spirit, inaugurated on the day of Pentecost, but this does not nullify the active work of Christ. Instead, it becomes the means or medium through which He carries on His work at a higher level. Hence we read of Him "who ministers the Spirit." In its earliest forms, this type of teaching regarded Christ as having finished His work on the cross some two thousand years ago, and all that remained now was

to acknowledge it as having been accomplished. This acknowledgment they called faith. They rejected repentance, sorrow for sin, confession and restitution as works of the law and unessential. It was against this that Mr. Wesley warned his people when he said, "Beware of Solifidianism: crying nothing but 'Believe, believe!' and condemning those as ignorant or legal who speak in a more scriptural way." And again, "Beware of Antinomianism; 'making void the law' or any part of it, 'through faith.'" Christ as the Scriptures present Him is not a passive "means of salvation" but an active Redeemer.

This "passive aspect" was in some sense applied to the Holy Spirit also, by those who spoke of being "baptized in the Holy Spirit." As previously mentioned, the writer from whom we have just quoted seeks to avoid the error of making the Holy Spirit a mere "passive element" but in so doing he falls into the opposite error of making Christ a passive Redeemer. Had he taken the position with reference to the baptism that he took previously in his discussion concerning the anointing, he would not have been far from the truth. The purpose of the baptism however, would still be a question to be solved.

Third, we object to the statement that the Spirit is not the element in this baptism, and maintain that Christ baptizes with the Spirit.

In this connection we refer again to the quotation from *Untranslatable Riches* mentioned above, and add another. "But when we come to the phrase 'baptized with the Spirit,' we find that the Greek grammatical construction will not allow us to interpret it as meaning that the Holy Spirit is the element with which we are baptized, as water is the element with which the believer is baptized in the ceremony of water baptism" (p. 87). The author draws his material from Matt. 3:11, "I indeed baptize you with water unto repentance: . . . he shall baptize you with the Holy Ghost, and with fire." He admits that the locative case is used in both phrases, "with water" and "with the Holy Spirit," but regards the former as locative of space, the latter as locative of sphere. Since he interprets the first clause as "I place you in water," he should, to be logical, interpret the second as "he shall place you in the Holy Spirit." This would seem to make the Spirit an impersonal element, and it is this that he

seeks to avoid. For this reason he regards the latter as a locative case denoting sphere rather than place, and consequently says that the phrase "baptized with the Spirit" does not mean that in this baptism, "the Holy Spirit is applied to the believer as water is applied in the case of water baptism. In other words, there is no application of the Holy Spirit to the believer." It will be clearly seen that the writer thus makes the Holy Spirit the Agent, and consequently falls into the error of substituting a baptism by the Spirit into Christ's body, for Christ's baptism with the Spirit in order to the sanctification of believers.

As to his argument from the Greek grammar, it is questionable whether he makes his point. The *International Critical Commentary*, which certainly is not prejudiced in favor of the Wesleyan position, points out that Mark has the aorist tense here, and cites Blass for the instrumental use of the preposition. The statement is then made that "Baptism with water and baptism with the Holy Spirit need not be regarded as antithetical and exclusive. The former symbolized repentance. But repentance anticipates the gift of righteousness. Baptism with the Holy Spirit conveys this righteousness. The former is preparatory, the latter final. The Messiah was Himself to be endowed with the Spirit; and so be able to transmit it to other people." Dr. Adam Clarke makes a similar statement. He says, "That the influences of the Spirit of God are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however well they might describe, could not produce inward spirituality. This was the province of the Spirit of God and of it alone, therefore he is represented here under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory" (Adam Clarke, *Commentary*, Matt. 3:11).

It is interesting to note that the writer from which we have quoted, seeks to attach the incoming and abiding of the Holy Spirit solely to the "anointing;" and yet in his discussion of this subject takes almost an opposite position to that which he holds concerning the baptism. Referring to Acts 10:38 he says, "The subject,

'God,' does the acting, and the Holy Spirit, designated by the instrumental case, even though Himself a Person, is here looked upon as a means that is impersonal so far as any activity in the premises is concerned. That means that the element which God used in anointing the Man Christ Jesus was the Holy Spirit. The Holy Spirit did not do the anointing. He is that with which Jesus was anointed" (p. 79). We ask candidly, why not take the same position with reference to the baptism. If the Spirit as a Person can be the element which God uses in the anointing, why cannot that same Spirit as personal be the element which Christ uses in the baptism? Why is it necessary to deny that the Spirit is an element in baptism in order to preserve his Person, and not take the same position with reference to the anointing? Can there not be a personal element as well as an impersonal? This position will preserve the truth and avoid both the above mentioned errors.

Fourth, we object to the statement that the primary purpose of this baptism is the positional placing of believing sinners in the body of Christ, and maintain instead, that its purpose is primarily the purifying of believers from all sin and unrighteousness.

We object therefore to the following statement: "This baptism is only for the purpose of uniting the believing sinner with the Head of the Body, Christ Jesus, and thus making him a member of that body" (p. 88). The word "baptism" carries with it the thought of cleansing, purifying, or purging, and in its deeper reaches, the thought of death to sin or a crucifixion of the "old man." It is for this reason that it is contrasted with water baptism. This latter signifies an outward cleansing, the other an inward purification. The baptism of John was outward, the baptism of Jesus was inward; the one was with water, the other with the Spirit. It is because this idea of cleansing attaches to the word baptism, that it is never said that Jesus was baptized with the Spirit. He was anointed with the Spirit for he had no sin from which to be cleansed; we are baptized because we need inward purification. In the ceremonies of the Old Testament, the anointing oil could not be poured upon flesh which had not been touched by the blood. So the anointing of the Holy Spirit in his power-bestowing presence is granted only to

those who have been cleansed by the blood of Christ. In the baptism, the Holy Spirit first purifies the heart and then abides as the indwelling Comforter.

But the highest authority on this subject is the direct statement of the Scriptures. Peter, some eighteen years after Pentecost, when recounting his work among the Gentiles at the Council of Jerusalem, identified the gift of the Holy Spirit to the Gentiles with that given to the Jews on the day of Pentecost. The words are these, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9). From these words, there can be no appeal. The baptism is for purity of heart.

If the primary work of the Holy Spirit is the purifying and indwelling Presence, what is the significance of the Scripture which says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). We have before pointed out the difference between the "gift of the Spirit" and the "gifts of the Spirit." The former is the gift of Christ to the church; the latter are the gifts or bestowments of the Spirit himself, to be used in the service of the body. First of all, this baptism into the one body, is the result of the cleansing from all sin, the death to carnality, the crucifixion of the "old man" or other expressions which serve to convey the idea of the removal of that inherited depravity which prevents full devotion to Christ and full possession by Christ. As water baptism is the sign of an inward work of grace, or the "new birth," and the induction rite of reception into the visible body of Christ, or the Church; so this baptism with the Spirit is the induction of the "newborn" individual into the fulness of the New Covenant of which it is said, "I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:16-18).

Both the individual and social aspects of personality are involved. As by the natural birth each individual comes into possession of a nature common to others, and thereby becomes a member of a race of interrelated persons; so also the individual born of the Spirit has a new nature which demands a new spiritual or-

(Concluded on page forty-six)

About Church Bulletins

Conducted by C. Wesley Jones

CHURCH bulletins are rapidly becoming indispensable to pastors and churches everywhere. They are used as program folders, announcement sheets, propaganda media and advertising-contact folders. They appear in printed and mimeograph form. Their cost is so low that every church is able to use them in one form or other.

The success of a bulletin depends quite largely upon the impression it makes on its readers. It should be needless to say that no bulletin at all is better than one which makes a poor impression. The worst offenders along this line are the users of mimeographed bulletins who for the most part are busy pastors with limited experience in mimeographing. This department is dedicated to the improvement of all bulletins, but will give special attention to the problems of mimeographed bulletins and mimeographing in general.

Among the factors that contribute toward making a good impression are the following:

The Paper—Medium to good quality paper should always be used. Tinted paper is desirable when mimeograph paper weighing less than 24 pounds is used for it seems to give an added richness. The popular cheviot papers are undesirable as they usually are too vivid in color. Prepared bulletin covers are suitable and are usually of good quality paper. A wider selection of paper is possible when printed bulletins are used.

Inking—Whether printed or mimeographed the bulletin should be moderately and evenly inked. In mimeographing this can be accomplished by using care in applying ink to the drum, by occasionally changing the ink pad, and by exercising the ink pad. The latter operation consists of detaching one end of the ink pad from the drum and lifting the pad away from the drum four to six times; the ink flow is thereby improved.

Slip sheets—Smudgy bulletins are inexcusable, whether printed or mimeographed. The use of slip sheets will prevent this and the operator of an automatic feed machine can easily learn to crank with the

Here is a new department in your PREACHER'S MAGAZINE; a department dedicated to the improvement of church bulletins. The Rev. C. Wesley Jones, pastor at Cheney, Wash., who says "this bulletin business is a hobby with me" has supervision of this department. He desires the readers to send to him helpful suggestions for bulletins. Also, he wants you to ask questions—questions not only about the actual make-up of the bulletin, but also about mimeographing, etc. Send all communications relative to this department to Rev. C. Wesley Jones, Box 147, Cheney, Wash.—MANAGING EDITOR.

left hand and slip-sheet with the right. Slip sheets may be used indefinitely and can be purchased for less than \$1.00 per hundred.

Centering—Care should be taken to center printed material on the page and to either place headings flush with the margin or in the exact center of the page (from margin to margin.)

Crowding—Often there is a temptation to crowd too much material into a bulletin with the result that it looks jumbled. Good margins should be used on all sides of the page and each item or group of items should be set off with ample space. If the form is not large enough to serve the purpose desired, a monthly supplement may be issued, an additional sheet may be inserted or paper 8½" by 14", folded twice, may be used. This latter form adds little cost and provides a surprising amount of additional space; it makes a 6 page bulletin 8½" by 4½".

Right-hand margins—No printed bulletin is acceptable without a right-hand margin and mimeographed bulletins are greatly improved by them. It is not difficult to plan this margin on the master copy. The slanting "fraction" line may be struck at the end of each line as many times as is needed to even the margin. Then in cutting the stencil from the master copy, double spaces may be placed between as many words as indicated by the slanting "fraction" lines.

Leewin B. Williams

THERE are very few words in the same language that have the same meaning. The word *cuticle* from the Latin and the word *epidermis* from the Greek, meaning the outer layer that protects the true skin, have identical meanings. Words that have similar meanings are called synonyms. Words may be synonymous in one sense, but not in another. We may speak of a pupil as being dull, by which we mean he is stupid. A knife may be dull, but we would not say of a knife that it is stupid. A careful speaker will choose words that convey his exact meaning. A pickpocket attempted to snatch a young man's purse; the thief was caught and taken into court. The young man was held as a witness and thereby was delayed in arriving at his home. Afterward in telling about the experience the young man said, "I would have been home sooner but became implicated in a robbery!" The clearness of your message will depend to a considerable degree on the choice of your words. Select those words that convey your exact meaning.

Study the following:
AGGRAVATE—This word means to make heavier or become more burdensome. It is often used incorrectly for anger, annoy, or provoke. Hence, "He aggravated me," etc. The word is used in a bad sense, to make worse what is already bad. Do not use the word with reference to people.

APT—LIKELY—LIABLE
Apt means "having a natural tendency." **Likely** means "reasonably expected." **Liable** means "exposed," as to danger, penalty, anything unpleasant or dangerous. **Wrong**—You are apt to drown if you go into that stream (use liable). **Right**—If not protected, the vines are apt to mildew. **Right**—Revolutions are likely to follow oppression.

HARDLY—SCARCELY—BUT
 Disguised negatives must be watched in order that double negative constructions may be avoided. **Wrong**—There weren't hardly enough for two teams. **Right**—There were hardly enough for two teams. **Wrong**—We hadn't scarcely arrived when it began to rain. **Right**—We had scarcely arrived, etc. **Wrong**—He hasn't been gone but a minute. **Right**—He has been gone but a minute.

ALL OF—This is a popular idiom to emphasize the totality of that which is referred to; as, "How many of those men did you see?" "I saw all of them." "How much of this shall I take?" "All of it." The better usage would omit the *of* as needless, preferring, "I saw them all." "Take it all."

BALANCE—REST—REMAINDER
 The word *balance* is an accountant's term. He balances his accounts and his books. Do you say, "balance of the day," "balance of your dinner," "balance of the evening"? etc. Better use *rest* or *remainder*.

BE BACK—I'll be back in a moment." *Back* denotes direction toward the starting point. "I'll come back in a moment," is the meaning, of course. How can one "be back" when he is not back?

BOTH ALIKE—"They are both alike." *Both* denotes union, while *alike* denotes separation for comparison. If they are alike why waste one word?

AT LAST—"He died at last." Everyone does. To say "He finally died," "He finally quit," does not improve it much; however, there may be an effort to give emphasis to the length of time consumed. "He continued speaking until a late hour but finally quit."

LAST—LATEST—"Have you read my last book?" asked an author of a young lady. Her reply was, "I sincerely hope so." *Latest* reaches up to the present time, *last* to the end of time. Say, "The latest news," "The latest word from a friend," "The last words from a dying man."

LOVE—LIKE—Love has to do with our affections; like to our appetites, tastes, fancy, etc. We may like a person that we do not love. A man loves his wife and children; he likes a good dinner.

KIND OF—KIND OF A—"I felt kind of sorry for him." Say, "I felt (rather, somewhat, very) sorry for him." "What kind of a man is he?" "It is a kind of an animal." Omit the articles *a* and *an*. Say: "What kind of man is he?" "a kind of animal."

Bread

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like stone.—J. SOUTHEY.

Stencil cutting—The factor to be mentioned last is by no means of least importance. The cutting of stencils is an art but it can be mastered by the persevering. Quality stencils must be used; brand or price is no measure of quality. The writer has used certain types of high-priced stencils produced by a well-known maker and has found them consistently poor while other styles by the same company have proved to be superb. Using a good stencil and a clean typewriter, an excellent job of stencil cutting may be done if even strokes of the typewriter are used. The "hunt and peck" technique is not generally satisfactory, though frequently it is passable. Errors will be made and extreme care must be used in making corrections. The two most important steps in making corrections are to use a thin coating of correction fluid and to use an extra light stroke of the typewriter on the spot to be corrected.

In producing a church bulletin it must always be kept in mind that the first impression it makes on its readers may be such that people will be attracted to the church though it is never read. On the other hand if the impression is poor, the church may suffer regardless of the excellent content of the bulletin.



The Theological Question Box

(Continued from page forty-four)

ganism as the ground of holy fellowship. The old racial nature cannot serve in this capacity, for it is "corrupt according to the deceitful lusts" (Eph. 4:22). The new nature in Christ, "created in righteousness and true holiness" (Eph. 4:24), can alone supply this spiritual nexus. Hence we are commanded to "put off the old man" and to "put on the new man." The baptism with the Holy Spirit does just this—it destroys the carnal mind which remains even in the regenerate, and forms a new spiritual nexus by which those who are baptized with the Holy Spirit are, by this purifying and indwelling Presence, formed into a new spiritual fellowship—the body of Christ. In the second place, it is said that there are "diversities of gifts, but the same Spirit"; and again, "But all these worketh that self-same Spirit, dividing to

every man severally as he will" (I Cor. 12:4, 11). Here it is clearly evident, that the apostle refers to the "gifts" which the Spirit himself brings, and thereby enables each individual member in the body to function as He wills. The Spirit first comes as the "gift" of Christ to His Church, and then, having come, "sets" the members every one of them in the body, as it hath pleased him" (I Cor. 12:18).

The statement found in Dr. Rogers' book, "Sinners yet Saints" to the effect that "this is a blessing which no one has to seek, but which is given to the believer by the Spirit at the time when he is joined to or merged into the body of Christ" has already been answered. This writer limits the baptism with the Holy Spirit solely to a secondary consequence of the baptism—the "gifts" instead of the "gift." True we are not to seek what place we are to fill in the body of Christ—the Spirit divides to us severally as He wills; but we are to seek with all our hearts, the baptism with the Holy Ghost, which Christ gives only to those who come by the "new and living way, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water" (Heb. 10:22).

We close with the following statement from Dr. P. F. Breece, which shows the importance of this blessing, and the place which it must ever occupy in the hearts of the truly sanctified. "Now this baptism with the Holy Ghost is the blessing of Christ spoken of in the text (Rom. 15:29). It is the crowning glory of the work of the soul's salvation. All that ever went before was preparatory for it. Did prophets speak and write; did sacrifices burn; were offerings made; did martyrs die; did Jesus lay aside His glory; did He teach and pray and stretch out His hands on the cross; did He rise from the dead and ascend into heaven; is He at the right hand of God? It was all preparatory to this baptism. Men are convinced of sin, born again and made new creatures that they may be baptized with the Holy Ghost. This completes the soul's salvation. Jesus came to destroy sin—the work of the devil—the baptism with the Holy Ghost does that. Jesus sought for Himself fellowship, communion and unity with human souls; by this baptism He is enthroned and revealed in man."

SEARCHING TRUTHS FOR MINISTERS

Preachers, Is It True?

The spiritual tide was running high. The log fire had burned to a steady glow in the pit in the center of the stone outdoor amphitheater. God had marvelously guided the messenger and, stepped short by the Spirit, the meeting had been thrown open for heart talks and confessions. The message had been on personal witnessing for Christ. No wonder hearts were broken as they thought of the opportunities many times neglected. As conviction, deep and pungent, laid hold of them there was no hesitating in the confession of need and the expression of determination to have the help of God to cure the evil of non-witnessing Christians.

One young man, well acquainted with the ministers of the Church, in fact, intimately acquainted with some of them, said this, and it was not in bitterness nor a spirit of criticism, but in brokenness of heart: "Our ministers preach about personal evangelism, but they don't practice it."

That is tremendous, devastating, humiliating enough to stop the machinery for awhile and send every one of us to our knees before the Lord, with the cry, "Is it I?" That's what stirred the heart of Christ so about the ministers of His day: "You talk, but you do not act." He put it (Moffatt). He called it hypocrisy. The Communist today pricks us deeply when he says, "Your only belief is what you do."

Within two weeks a young man just recently converted said, "B. R., none of your ——— over witnessed to me during the years that I was away from God. One time I talked to one of the fellows about religious things and wanted him to pray with me, and when he walked out I thought, 'You big sap.' And only one of the different preachers they have had in the church ever knew I was in town."

Well, here's a test—do people call you in to meet with their unrepentant friends so that you can witness to them, or are your only contacts those of the "pastoral visit"? Cannot God help us to mingle with and witness to the needy ones as Jesus did? May not our prayer well be, "Lord, help us to live and practice as well as we preach?"—Selected.

Give the Bible the place in your families to which it is entitled, and then, through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear a whole family in heaven.—HUGHMAN.

A Question for the Hour

How to Win a Large Attendance

An old farmer, who was attending a church convention, chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that, if you put more time on discussion of what to put in the rack, you would not need to put so much time on discussing how to get people to come for their feed."—Standard Bearer of Bible Holiness.

Fishing

1. If we are to catch men, we must go after them as fishers after fish.
 2. It is not enough to open nets, and wish them in.
 3. All fishing grounds are not of equal importance, some are better than others, as the square, the marketplace, the mountain side, the temple court, Mars' Hill, Caesar's palace—these are the fishing grounds of apostles.
 4. Whilst closed season in fishing—none in men fishing.
 5. Needful preparation, see that lines, hooks and nets are in order.
 6. Be sure there is a hook on every line; and remember, catching means pain.
- The late BISHOP TAYLOR SMITH.

The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or to withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the way-faring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass

through the valley of the shadow of death, I expect to pass through it in conversation with Him.—DR. WILFRED T. GRENFELL.

Keep Yourselves in the Love of God

Recently I testified that at times it was difficult to know the voice of God. But soon after, when I awoke one morning, the scripture, "Keep yourselves in the love of God," was brought to my mind quite forcibly.

Jesus said in the tenth chapter of John that He was the good shepherd and knew His sheep, and calleth them by name. He goeth before them and they follow Him; for they know His voice, and a stranger they will not follow, for they know not the voice of strangers. Therefore when we cannot understand distinctly we need to stop and consider if we have not gotten out of the love of God. It was necessary for me to "back track" three months to find my trouble. But He will make the way clear when we trust and obey. Hallelujah!

Joseph H. Smith says in Jude 20 and 21 is eternal security, but it is realized or obtained only by keeping ourselves in His love. That is our part. We can walk out of His love if we will. May we be careful to keep preserved in His love, instead of pickled out of it.—In the name of a disciple.—Selected.

Avoid Verbal Blunders

Whenever in doubt consult the dictionary. Go to it even though you are well-nigh certain that you already know. Let every unfamiliar word lead you to it, and get out of bed if need be to settle a dictionary problem which has risen in your mind. There are young people in every congregation to whom a mispronunciation is an unpardonable offense. Verbal blunders prove to them that the preacher is at least on one point ignorant, and being ignorant on one point he may be ignorant on all. It is possible to weaken one's influence forever by slips which might easily have been avoided.—From *The Minister As Prophet*, by CHARLES E. JEFFERSON.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the Church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth.—GIPSY SMITH.

What Is the Use?

Tired and perhaps disheartened by the lack of co-operation, lack of appreciation and lack of response, one may say, "What is the use? I might as well be as others."

Of a lighthouse keeper someone asked, "Why do you struggle up a hundred narrow steps in a cold, dark, winding passage every night?"

"Because I bear in my hand the spark of a light which shall shine for twenty miles at sea in any storm," said he.

You remember the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Oh, how this poor world which lies in darkness needs the very light that you can give!

Keep your lamp trimmed and burning though with monotony and weary steps you must carry it aloft.

Lift up your head. Your Lord sees your light. Some others do—The Free Methodist.

God's Tools

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp cutting instruments and rough files for the polishing of His jewels, and those He specially loves and means to make the most resplendent, He hath oftentimes His tools upon.—ARCHBISHOP LEIGHTON.

What Shall I Preach?

What shall I preach in days like these
When the world by war is torn?
Will men care to hear again
The simple story of a Savior born,
When headlines cry of greed and gain?

What shall I preach in days like these
Amid a nation's patriotic zeal?
Will guns and hate replace
A love for common weal
Upon the earth's sad face?

What shall I preach in days like these
When surges my soul within?
The gospel call remains the same—
The will of God would blot out sin,
While peace comes by His holy name.

This shall I preach, so help me God,
To men who hunger so, and thirst,
To men whose souls forever cry—
"Let the Word of God be first!"
This shall I preach until I die.
—The Lutheran.

QUOTABLE POETRY

The Book of All Nations

Word of God—the grand unveiling
Of His glory and His grace;
When the lamps of earth are failing,
Here is light for all our race.

Word of Truth—through all Time's changes
Its glad messages abide;
Homeward, past earth's cloudy ranges,
Still our footsteps it will guide.

Word of wisdom for the erring;
For the weary, word of strength;
Sure and steadfast hope conferring,
Daily all the journey's length.

Thy good news to every nation—
In its own tongue now declare—
Till the Author of salvation
Find His homeland everywhere.

Word triumphant!—spread thy pinions;
Take from land to land thy flight
Till the earth's distraught dominions
In the love of God unite.

—H. ELVET LEWIS.

"Lo, I Am with You!"

J. DANSON SMITH

"Lo, I am with you!" Statement so blest.
Full of such wonderful comfort and rest!
Balm for the sorrowing; cheer for the sad;
Light for the desolate—light that makes glad;

Food for the famishing, jaded and spent;
Strength for the stricken, the broken, the bent;

Calm for the dying when life nears the end;

"Lo, I am with you, thy Saviour and Friend."

"Lo, I am with you!" Sentence of bliss!
Where can the heart find an equal to this?
Staff for all valleys, and stay for all days;
His promised Presence for all of life's ways;

Pillow to rest upon; soft couch as well;
Words whose full wondrousness lips cannot tell.

"Lo, I am with you"—words all sublime;
Great words which change not, unfaded by time.

"Lo, I am with you!" He who all made,
Who by His blood, sin's great debt fully paid—

'Tis He who said it; His word abides true;
Lo, I am with you!" "Lo, I am with you."

"Lo, I am with you," am with you today;
"Lo, I am with you" through all of life's way;

"Lo, I am with you." Stay, think, 'tis His word;

"Lo, I am with you," thy Saviour and Lord,

Ours to believe what He doth declare,
Ours to receive it and feed on its fare;
Ours to enjoy His dear company blest;
Ours to experience wonderful rest.

His to unfold both through things old and new,

"Lo, I am with you" really is true;
His just to show us, as riseth each need,
"Lo, I am with you" is blest food indeed!
—The Alliance Weekly.

My Heart Is Fixed

Oh God, my heart is fixed; though others choose.

To blindly spurn the offers of Thy grace,
My eyes have glimpsed afar the heavenly goal,

And toward it, like a flint, I set my face.

Oh God, my heart is fixed, though others roam

On easy by-paths, following afar,
My feet shall press along that holy way
The way cast up, where richer pleasures threaten me,

Oh God, my heart is fixed, though flood or flame,

Or storm, with pain or loss should threaten me,

And long Thy face be hid, my heart shall cry,

"Though Thou should'st slay me, I will trust in Thee."

Oh God, my heart is fixed; although my prayer

Remains unanswered, though I know 'twas heard,

Claiming Thy promise still, I'll walk with Thee

E'en through the Jordan, clinging to Thy word.

Oh God, my heart is fixed; and linked with Thine,

My will shall strong and so unswerving prove,

That all the powers of earth and hell combined

Shall never separate me from Thy love.
—MRS. A. F. NIXON.

Harbingers

A silver crescent in the eastern sky;
A sudden gust of rushing, whirling wind;
A foam flecked billow, surging, swift behind

The tossing craft; as lightning flashes fly
Within the storm, encircling far and nigh;
A tremor, with grim tentacles entwined
Within the trembling earth,—shall one thus find

The harbinger, his omen from on high?

Oh, better far, a loving human smile;
A vibrant, whisper'd word of hope and cheer;

A clasped hand of trust, along the way;
A voice of one, beloved, lost awhile,
Re-echoed in the ever drawing near;
These are true harbingers of that great day!
—WILLIAM HIRAM FOULKES, in The Presbyterian Tribune.

In Time of Turmoil

When billows lash and gales annoy,
When fears beset and hopes are tried,
We feel more need for Thy support
Than when the tranquil sparkling sea

Upholds serene our speeding bark.
Teach us, O Lord, in times like these,
To share the hopes and fears of men
Who, like ourselves, are blown and torn
By winds of war and greed and crime.
Chart us a course of brotherhood;
That man with man may face the storm
And lend support from each to all—
A mutual bond of kindness.

Help us to still the turbid waves
With fuller knowledge of Thy laws.
Help us to steer a straighter course
Than mariner has done before,
But through it all we ask the soul
That sees above the wind and waves
The calm and peace of azure skies;
That knows how deep beneath the brawl
Of brine and spray the quiet sea is undisturbed and calm.

In times like these we ask, O God,
The calm of soul and peace of mind
That Jesus had on Galilee. Amen.
—PERRY E. GRESHAM, in The Christian Evangelist.

Compensation

The chastening of the moment
Is sometimes keen and chill
When we have not surrendered
To Jesus, all our will.

But if we let Him lead us
Through thorny paths and dim,
We shall not mind the daily cross
Walking so close to Him.

—MABLE F. DENNETT.

There Is a Place

Adelaide A. Pollard

There is a place where thou canst touch
the eyes

Of blinded men to perfect sight;
There is a place where thou canst say,
"Arise!"

To dying captives, bound in chains of
night.

There is a place where thou canst reach
the store

Of hoarded gold and free it for the Lord;
There is a place—upon some distant
shore—

Where thou canst send the worker or
the Word.

There is a place where heaven's resistless
power

Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God himself descends and fights
for thee.

Where is that blessed place? Dost thou
ask "Where?"

O soul, it is the secret place of prayer.—
Heart and Life.

He Is Faithful

Faithful is the Lord our God;
His truth abides forever;
His promises are pledged with blood;
He never faileth, never!
His love rules all our destiny;
His care takes in all mine and me!

It may be good for me to wait;
I need not fear tomorrow;
God's help will never be too late;
He measures out my sorrow.
Not one good thing will be denied
However much I may be tried!

God sees, and knows, and loves, and cares,
His grace meanwhile sustaining.
He knows—all which should calm my fears,
And keep me from complaining.
If I but trust in Him and pray,
The Lord will be my strength and stay!
—SAMUEL STEVENSON.

'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within.

A little shelter from life's stress,
Where I may lay me prone,
And bare my soul in loneliness,
And know as I am known.

—JOHN OXENHAM.

THE PREACHER'S SCRAPBOOK

The International Sunday School Association reports more than 25,000,000 children outside the influence of church or Sunday school.

According to a survey taken by the *New York Times* among 50,000 high school students three years ago, three-fourths of the students did not know the Ten Commandments and nearly two-thirds had never even heard of them.



Texts of Famous Men

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Rom. 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:34.

The text that made David Livingstone a missionary—Matthew 28:19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—I John 5:4.

The text on which Michael Faraday staked everything—II Timothy 1:12.—*Free Methodist*.



William K. Vanderbilt, descendant of a line of wealthy ancestors, on a birthday late in life made this remark, "My life was never destined to be quite happy. It left me nothing to hope for, nothing to seek and strive after. Inherited wealth is a big handicap."



For Specific Results, Be Definite

BISHOP CHARLES V. FAIRBAIN

"Jesus, thou Son of David, have mercy on me!" cried Bartimeus from his beggar's seat by Jericho's gate.

Omniscient Christ knew his heart's desire; but to draw him out to specific confession, focus of faith and definite expectation, demanded, "Of all the mercies at my disposal, which do you desire? What wilt thou that I shall do unto thee?"

Came the pent-up yearning of the long, blind years, "Lord, that I may receive my sight."

The definite naming of a specific mercy brought instant response. "Receive thy sight," said Jesus; "thy faith hath saved thee."

Pilgrim, what is thy burden? For whom are you definitely praying? Whom wilt thou have saved in these meetings? What wilt thou?

Too frequently our objectives, prayers and faith are so vague that definite realization and recognition of divine response are impossible. Visualize objectives. Desire definitely. Ask definitely. Believe definitely. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Be definite.—*The Free Methodist*.



Which?

There are two ways of beginning the day—with prayer, or without it? You begin the day in one of these two ways. Which?

There are two ways of spending the Lord's Day—for self or for God. You spend Sunday in one of these two ways. Which?

There are two classes of people in the world—the righteous and the unrighteous. You belong to one of these two classes. Which?

There are two great rulers in the world—God and Satan. You are serving one of these masters. Which?

There are two roads which lead through time to eternity—the broad and narrow roads. You are walking in one of these two ways. Which?

There are two deaths which people die—some "die in the Lord"; others "die in their sins." You will die one of these two deaths. Which?

There are two destinies before men—life or death. You must choose one of these two destinies. Which?—*Selected*.



By Love—Conquer

REV. PHILIP J. CALKINS

Christianity places love as the root impulse of life. Plato maintained that "Love is creative, leading as it does to reproduction." It ought naturally to follow, then, that Christian love is creative and reproductive. But sad, sad, the age in which we live when the prevailing custom among us is barrenness, and the greater majority of Christian (?) people never win a soul to Jesus Christ.

Shakespeare reminds us that "The course of true love never did run smooth," and the godly passion which makes a soul winner does not lead one down flowery paths. But love knows no barriers, and

"When Zion travails, she shall bring forth." Who can resist the power of love? As a self-evident factor, however, the element of love is too often missing from our prayers and our lives. It is little wonder that our words have so little effect on those we would like to win for Christ.

Love is a factor in soul winning which nothing else can replace. Zeal, eloquence, logic, or super-salesmanship cannot even hold a candle to the all-compelling force of love. Shall we pray, "Lord, send a revival," and continue to ignore the lack of love? Rather should we pray, "Fill my heart with Thy boundless love, O Lord," and no power under heaven will be able to stop the energy for salvation which will be given.—*The Free Methodist*.



Slogans for the Bulletin Board

1. The door of salvation is always open, but God never drives anyone through it.

2. Many a church member would be scared to death if he could only feel his spiritual pulse and find out how near dead he is.

3. It takes a strong man to hold his own tongue.

4. Don't go where you would not be willing to die.

5. When faith goes to market, it always takes a basket.

6. Real trust in God expects a giant to fall every time it throws a stone.

7. God never forgets anything, but the sins of those who repent.

8. Some people use their religion like their best silverware: only when they have company.

9. The devil lays down his gun, whenever he hears the preacher begin to apologize for preaching the truth.

10. If no one ever gets offended at your preaching, you are in the wrong business.

11. God will not fill a man with the Holy Ghost who is already full of self.

12. There are some Davids, who never kill a Goliath because they try to do it in Saul's armor.—*Selected*.



Hardened Saints

Hardened sinners—yes, we have heard of them. We talk glibly about hardened sinners. In using the term we mean people who have heard the gospel over and over and over without responding to it. The hardened sinner has built up a habit-pattern of saying "No" to the Christian challenges, and there is little hope of his ever becoming a Christian.

Hardened saints—have you ever heard that term? A hardened saint is one who has heard the gospel preached over and over since his conversion, but he does little

or nothing about the messages he hears. When a person sits under a moving sermon and does not move after the sermon is over, when a person feels the urge to measure up but remains his old self, when a person is impelled to action and then does not act, when a person is shown God's best for him and continues on in his own "good" way—that person is getting to be a hardened saint.

It is psychologically harmful for one to be stirred emotionally without giving legitimate expression to those emotions. It is spiritually harmful for us to be stirred to do God's will and then settle back to the complacency from which we have been stirred without giving Christian expression to our emotions.

Hardened saints have told me of their former zeal for the Lord. They have told me how they used to visit the sick, how they used to visit those in prison and those in spiritual need, how they once lived lives of sacrifice. Now they have settled back to take life easy and have found that life isn't to be taken that way. You do not "get life" unless you seek to lose your life for Christ and the gospel.

Check up on yourself when your minister preaches next Sunday and see if you are a hardened saint—a "hearer of the word" but not a doer of the work.—E. E. KARDATZKE, in *The Gospel Trumpet*.



Without

That at that time ye were without Christ (Eph. 2:12).

A missionary in China has said, "A great without is written on heathenism. Men and women are without a Bible, without a Sunday, without prayer, without songs of praise. They have rulers without justice, without righteousness. They have home without peace, marriage without sanctity. Their young men and women are without ideals, the little children without purity, the mother without skill or care, sorrow without sympathy, sin without a remedy, death without hope. All this is wrapped up in the words, "without Christ."—*Exchange*.



The most up-to-date book in the world is the Bible. It sheds more light upon the significance of present-day movements among peoples and nations than can any other book, or any magazine or newspaper obtainable. The trends of the day, the motives behind individual and national acts, all have been prewritten in the Word of God. This fact constitutes one of the many evidences of the divine authority of the Bible.—LOUIS T. TALBOT.

SERMON OUTLINES

The Lord's Music School

TEXT—He hath put a new song in my mouth, even praise to our God; many shall see it, and fear, and shall trust in the Lord (Psa. 40:3).

INTRODUCTION—This verse from the inspired poet suggests to us a singing school conducted by David's Lord, in which he is a happy student. He is so happy over his experience that he wants to advertise the music school of the Lord to others. Every music school must have a teacher, therefore we find:

I. THE MUSIC TEACHER—"HE" (the Lord)

He who taught the morning stars to sing together (Job 38:7) ought to make a good music teacher. He who "maketh the outgoings of the morning and evening to rejoice" (Psa. 65:8) should make a good leader of the choir. He who knows all the notes of harmony and originated them could easily compose a song.

To be successful a school needs pupils, so we have further:

II. THE MUSIC SCHOLAR—me

David had enrolled in the music school of God and had written from His dictation many songs before this. He must have been an apt pupil for the Lord has used him to compile the song book of the Bible, songs that will be better understood and better sung when the millennium and the new heaven and new earth swing into God's program. We do well to study with David in the music school of God, and especially commit to memory the sacred solos, quartettes, and anthems we find in the sacred collection.

We have the teacher and the scholar, but we need:

THE MUSIC LESSON—a new song

As David appeared in God's school one day he was told that he was to learn a new song. The theme of the song was "praise unto our God." Too many, we fear, sing to get praise to themselves; sing unto the people instead of singing to God. What a revolution would be made in special singing if every singer thought only of praising the Lord in his song! It would even move the people more than singing for praise of the singer.

In this connection it is interesting to note that while certain holy beings in heaven sing in Revelation the same song that they sang in Isaiah's day, "holy, holy, holy," (compare Isa. 6:3 and Rev. 4:8) there is a group that sing a new song as described in Rev. 4:9: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals there-

of: for thou wast slain, and hast redeemed us to God by thy blood." And again in Rev. 14:3 there are singers singing a new song that no one else can learn but a select number. Surely God can teach people songs appropriate to their state and position.

After a music teacher has his pupils well trained he generally wants to make a public exhibition of their accomplishments, so we have in the text:

IV. THE MUSIC RECITAL—many shall see it

And doubtless also hear it. While it is well, as Paul says (Eph. 5:19) to speak "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," it is also well to sing praises to God in the hearing of others. The public recital should have some results, and David tells us:

V. THE EFFECT OF THE RECITAL—many shall fear, and shall trust in the Lord.

David's singing of the new song he had learned of the Lord was calculated to bring conviction on the hearers, and such fear that it would produce conviction and conversion. When they heard him singing of his trust in the Lord and saw his happy countenance they wanted to learn the secret of his joy and sought the Lord.

It is to be observed that David had had an experience of deliverance before he was able to successfully sing the Lord's song. He had been brought up out of "an horrible pit," his feet had been placed on a solid rock. Conviction for sin had given place to assurance of salvation. His goings had been established. He was no longer a vacillating follower of the Lord, moved about by every wind of doctrine, or shrinking from every criticism of sinners.

Have you entered the Lord's music school, and have you learned the new song?—WM. M. SMITH.

Christ's Call to the Individual

1. The individual call (Mark 1:16-20; 2:14).
2. Individual conversion (Matt. 18:3; Luke 22:32).
3. The new birth of the individual (John 3:1-5).
4. Praise of individual faith (Mark 5:25-34; Luke 7:2-9).
5. Individual self-renunciation (Mark 10:17-22).
6. The individual cross: "his cross" (Matt. 16:24; Luke 14:27-33).
7. The spiritual food of the individual (John 6:47-58; 4:14).—Gospel Banner.

Characteristics of a Christian

WITH these words found in the first chapter of Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven," the Apostle Paul directs our attention to three essential characteristics of a genuine Christian:

I.

The first distinguishing mark of a Christian is faith in Christ. As the needle of the compass is always trembling and trying to reach its home in the Far North, so faith in the heart of the Christian is always reaching up to its true home with God. There is no such thing as a faithless Christian because "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

It is faith which brings us into saving relationship with Christ. Faith in any person commits and binds us to him so that we are made one with him, and all that he is becomes available for us. When we commit ourselves in faith to a physician all his knowledge and skill is put at our service and is more efficient for our healing than if we had it in our own minds. The soldier trusting his general shares in and is guided by all the superior knowledge and training of the officer. A nation is as wise as its statesmen, and as strong as its army.

The scholar has at his service all the knowledge of the teacher; and, most beautiful of all illustrations, the child by its faith in its father and mother shares in and is guided and trained and strengthened by all that they are and have. Faith thus so identifies us with the person on whom our faith rests that we are one with him in all that he is. In the most literal sense, we walk by faith, we live by faith and by faith we are saved.

In the same way faith commits, and binds us to Christ so that we are united with Him in a union that makes all His saving power available for our salvation. His atonement covers the guilt of our sin as effectually as though we had rendered this atonement ourselves. His grace is communicated to us through His word and

Spirit so that we are fashioned into His likeness, and thus we "become partakers of the divine nature." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Faith puts us in saving relation with Christ, and becomes the vital artery through which He can pour His grace into us. It is the hand by which we grasp the hand of Christ, and then He lifts us out of our sin into newness of life.

II.

The second characteristic of a Christian springs out of the first as naturally as the blade of corn springs from its seed. The inevitable consequence of having active faith in Christ is love to all the saints. In Galatians 5:6, we read, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." In other words, the outward expression of an inward possession of faith in Christ is love for others. Our faith in Christ is made manifest in our treatment of and attitude toward others.

The biblical answer to the question, "How may I know I am saved?" is "We know that we have passed from death unto life, because we love the brethren." Love not only brings assurance of salvation, but also it is the badge of discipleship; for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The scriptural teaching seems to be that our religious experience is to be measured and tested by how much we love, and that the absence of love bespeaks the absence of genuine salvation. The thirteenth chapter of First Corinthians asserts that we may make an eloquent profession of religion, but though we "speak with the tongues of men and of angels, and have not charity" (divine love) we are "become as sounding brass, or a tinkling symbol." It declares that though we "understand all mysteries; and all knowledge"; and have "faith . . . could remove mountains, and have not charity" (divine love), we are "nothing." Furthermore, we may be so benevolent as to give all our goods to feed the poor, and martyrs enough to give our bodies to be burned, but without love, all this will profit us nothing so far as counting with God is concerned. To love is to be Godlike, for God is love.

III.

The third characteristic of a Christian experience is a glorious hope of a blissful immortality. Paul spoke of the "hope of eternal life, which God, that cannot lie, promised," and his dying testimony was, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." The Apostle Peter was anticipating an "inheritance incorruptible, and undefiled, . . . reserved in heaven" for him. Such a hope is like the sun, which as we travel toward it, casts the shadow of our burden behind us. With such a hope, it is no wonder that Christians die well.

Some time ago a Christian woman was dying. Standing by her bedside were her pastor and relatives who were bothered by her unintelligible murmurings. Bending low and listening carefully, they finally realized that she was exclaiming over and over again, "He's a liar; he's a liar!" "Who is a liar?" queried the pastor. "The devil is. He said I couldn't make it, but I did!"

Yes, as Christians, we know that if "our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Faith in Christ Jesus, love to all the saints, and hope laid up in heaven—these three characteristics are always the property of genuine, born-again children of God. Faith that is vital, love that is active, and hope that is strong, may be yours through the transforming and redeeming power of Jesus Christ.—L. S. OLIVER.

The Believer's Walk

TEXT—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. (Col. 1:10).

INTRODUCTION—

1. Paul's concern and prayer for the Colossians, and his desire that they might "walk worthy of the Lord."
 2. Contrast between the walk of the worldling and that of the Christian.
 - a) The worldling walks in sin.
 - b) The Christian walks with God.
- I. THE NATURE OF THE WALK.
1. "Worthy of the Lord." (Col. 1:10; Phil. 1:27).
 - a) Necessary to be filled with the knowledge and will of the Lord. (Col. 1:9).

2. According to the revealed will of God.

a) Not in darkness, but in light. (John 8:12).

II. THE MOTIVE OF THE WALK.

1. Motive all-important.
 - a) Result of motive: may lead either upward or downward. (II Cor. 8:14-16).
2. Motive should be "worthy of the Lord."
3. Paul an example. (Gal. 6:14; Phil. 3:7-14).

III. THE MEANS OF THE WALK.

1. Faith in Christ. (Gal. 2:20).
2. Common fellowship with God. (A prayer life).
3. The Word of God. (Psa. 119:105).
4. The Indwelling Spirit. (John 16:13).

IV. RESULTS OF THE WALK.

1. Well-pleasing unto the Lord.
2. "Fruitful in every good work" (Col. 1:10).
3. An increasing knowledge of God.
 - a) The closer we walk with God, the more we know of Him.
4. Manifestation of spiritual graces such as patience, longsuffering, joyfulness, thanksgiving, etc.
5. "An inheritance with the saints in light" (Col. 1:12).

CONCLUSION—

How do we walk?

1. After the flesh?—"We shall die." (Rom. 8:1, 13).
2. After the Spirit?—"We shall live."

—LEONARD HAABER.

Some Striking Sevens

[All references in Ephesians]

I. SEVEN RELATIONS IN WHICH BELIEVERS STAND TO GOD:

1. Children of God (1:5; 5:1-8)
2. The body of Christ (1:27)
3. Fellow-citizens with the saints (2:19)
4. The household of God (2:19)
5. The temple of God (2:22)
6. The bride of Christ (5:23)
7. Soldiers (with full armor) (6:10, 18)

II. SEVEN MANIFESTATIONS OR METHODS OF "WORKING":

1. God works after the counsel of His will (1:11)
2. The working of His mighty power (1:19)
3. The power He "wrought" in Christ (1:20)
4. Spirit working in children of disobedience. (2:2)
5. Effectual working in the body of Christ (3:7)
6. The power that worketh in us (3:20)
7. Effectual working of the body in all parts (4:16)

III. SEVEN WALKS AS FOUND IN THIS EPISTLE:

1. According to the course of this world (2:2)
2. In good works (2:10)
3. Worthy of our vocation (4:1)
4. Not as other Gentiles (4:17)
5. In love (5:2)
6. As children of light (5:8)
7. Circumspectly (5:15)

—PASTOR HUNT in *Messiah's Advocate*.

Christian's Love for the Church

TEXT—Psalms 137:5, 6.

INTRODUCTION

Setting and history of text.

Jerusalem of Old Testament—Church of the New Testament.

I. NATURE OF THIS LOVE

- A. Spiritual.
- B. Glowing, fervent.
- C. Sacrificial.

II. EVIDENCES OF THIS LOVE

- A. Delight in services of church.
- B. Work for its welfare, pray for its prosperity.
- C. Burdened for its condition.

III. REASONS FOR THIS LOVE

- A. Our birthplace (home place).
- B. Where I meet God.
- C. Fellowship of my best friends.

CONCLUSION

Church only hope of world, therefore cherish, love and labor.

Object of Christ's greatest love, we should so follow.

Be true to Christ and the Church.

The reward.—S. ELLSWORTH NOTHSTONE.

Caleb the Courageous

SCRIPTURE READING—Joshua 14:6-15.

- I. A slave in Egypt
- II. A servant in the wilderness
- III. A spy in Canaan
- IV. A star in the wanderings
- V. A soldier in the conquest
- VI. A settler in Mt. Hebron
- VII. A saint in old age—JOSHUA STAUFFER.

Bible Readings On the Atonement

LESSON—Rom. 3:19-31.

TEXT—Rom. 4:25.

Atonement means, the provision for human redemption accomplished through the obedience, suffering and death of Jesus Christ.

I. THE GROUND OF SALVATION IS THE ATONEMENT.

1. Jesus Christ came to minister and give His life as a ransom (Matt. 20:-

28; Gal. 3:13; 1:4; Eph. 1:7; Titus 2:14).

2. He tasted death for every man (Heb. 2:9, 10; Rom. 5:6-9).
3. A personal sacrifice. (Heb. 9:12-15; I Pet. 2:24).

II. NEGATIVELY.

1. It was not only for the purpose of appeasing God's wrath. (Rom. 5:8; I Pet. 3:18).
2. It was not a mathematical equivalent for endless punishment for all who have sinned. (Rom. 3:24-26).

III. POSITIVELY.

1. It was a symbol of perfect obedience of man and also of the execution of justice. (Gal. 2:16-21; 3:13).
2. It was God in Christ reconciling the world to Himself by the cross (II Cor. 5:18-21).

IV. IT SATISFIES GOD.

1. It enables Him to save, upon certain conditions, which rest on Christ. (Rom. 3:26; John 3:16).

V. IT SATISFIES MAN, WHO COMPLIES WITH THE CONDITION.

1. Pardoning his sin. (I John 1:9; Acts 10:43).
2. Removing his guilt and iniquity. (Rom. 6:6-8. Psa. 32:2).
3. Inspiring a Christian confidence. (Gal. 4:6).
4. That God is just in His demands. (Rom. 3:26).
5. Proved without controversy (I Tim. 3:16).

All government requires law, and the penalty attached to the law makes it strong. Sin is the transgression of the law. (I John 3:4).

1. The essence of the law is justice. God therefore must be just and impartial. (Jer. 32:19).
 2. The penalty is irrevocable. (Rom. 6:23).
 3. The life of law is certain penalty. (Psa. 9:17).
 4. The only just settlement is satisfaction. (John 3:36).
 5. God has a right to declare what shall be the satisfaction of His own law. (Heb. 9:14, 22; 13:12).
 6. The atonement reconciles the justice and mercy of God. (Isa. 45:21, 22; Rom. 5:10; Eph. 2:16; II Cor. 5:10).
- Selected.

Infinite Supply

My God shall supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

Look at the promise in its construction. Everything gathers around and amplifies the verb "supply." In this promise we see a sevenfold perfection of supply.

Its Source—"my God,"
 Its Certainty—"shall"
 Its Fullness—"fulfill" (R. V.).
 Its Extent—"all your need."
 Its Measure—"according to his riches."
 Its Climax—"in glory" (yet to be).
 Its Medium—"by [R. V.: in] Christ Jesus."—Selected.

The Man with the Presence And Blessing of the Lord

TEXT—And the Lord was with Joseph, and he was a prosperous man (Gen. 39:2).

- I. A blessing in his father's house
- II. A blessing in Potiphar's house
- III. A blessing in the king's prison
- IV. A blessing on the throne
- V. A blessing to the country of Egypt
- VI. A blessing to his own people
- VII. A blessing to us today.—JOSHUA STAUFFER.

Expository Outlines

Lesson Reading: James 4:1-10

TEXT—Humble yourselves in the sight of the Lord, and he shall lift you up (James 4:10).

OUTLINE

- I. THE LORD—In the sight of the Lord
 1. The Acceptance. Our approach to the Lord is always acceptable when we come in the right spirit. He looks at our sincerity and reverence. Jesus is ready to receive all comers.
 2. The Abundance. "He giveth more grace." As liberal in His giving as our needs may require. A sufficient grace, and a saving grace, and grace to serve.
 3. The Attitude. "He that wavereth is like a wave of the sea" (James 1:6-7). If we waver in doubt, we are denied. The attitude of faith, and fearless asking, being confident that He can and will do all we ask.
- II. THE LOWLY—God resisteth the proud, but giveth grace to the humble (v. 6).
 1. The Submission. "Submit yourselves therefore to God" (v. 7). The level of grace is found by the meek and lowly of heart. Humbly submit to the Saviour; bring the will, and the way in full yielding to Him.
 2. The Seeking. "Draw nigh to God and he will draw nigh to you" (v. 8). Separate from sin and seek the Saviour. Break every tie, and sever every bond to persons and things.
 3. The Sorrow. "Be afflicted, and mourn, and weep" (v. 9). Sorrow for sin, and a supplicating of the Saviour. Penitence and prayers of mourning will be heard by Him. Bewail your

sins, and truly repent, is what James prescribes.

- III. THE LIFT—And he shall lift you up
 1. The Lift of Purity. "Cleanse your hands ye sinners; and purify your hearts ye doubleminded" (v. 8). Wash your hands of the world (v. 4). Sinners love the world and its pleasures; He will lift them out of sins. Purify your hearts of the war (v. 1-2). The carnal conflict is shown.
 2. The Lift in Prayer. "Ye ask, and receive not." He will clear the way of prayer.
 3. The Lift to Pleasure. Not grieve the Spirit; but please God. (v. 5).—T. M. ANDERSON.

Lesson Reading: Hebrews 1:1-10

TEXT—God hath in these days spoken unto us by his Son (Hebrews 1:2).

OUTLINE

- I. THE AUTHORITY OF THE SON—He hath spoken unto us
 1. The Final Word. These are final days, and we have the final truth. A full and complete revelation of the Saviour, and the way of salvation.
 2. The Finished Work. Jesus can lift the lowest, and deliver the depraved, and reconcile the rebels that repent and return to God.
 3. The Faithful Witness. Jesus is the witness of mercy for men, and a witness of the Maker, and the majesty, and the might of God. He reveals our sins, and remits our sins, and relates us to God and His sons.
- II. THE APPOINTMENT OF THE SON—Whom he hath appointed heir of all things
 1. The Possession. He is heir of all resources to redeem mankind. In His grace is all necessary to do His appointed task.
 2. The Power. "Upholding all things by the word of His power" (v. 3). He upholds the justice of God, and the right to justify man in His name. He is under the burden of every saint, and undertakes for every penitent sinner.
 3. The Purgings. "When he had by himself purged our sins." Purified by the shed blood of Christ. Purged of the cause of our sins, and the conscience of sin.
- III. THE ANOINTING OF THE SON—Thy God, hath anointed thee with the oil of gladness above thy fellows (v. 9).
 1. The Enthroned Son. "Unto the Son, he saith, Thy throne, O God, is for ever and ever" (v. 8). He rules in righteousness; He holds this scepter of the kingdom. We can come before Him in peace, and prayer, and pleasure.

2. The Endowed Son. "He hath by inheritance obtained a most excellent name" (v. 4). To His people this name is given; it means relationship, and rights.
3. The Enduring Son. "Thou art the same, and thy years shall fail not" (v. 12). Eternal Lord, eternal life, and eternal love, are in Him. Eternal holiness, and eternal help, and eternal habitation with Him. The changeless Son, and the changeless Saviour, and the changeless Supply of all the needs of His people.—T. M. ANDERSON.

Lesson Reading: Hebrews 2:8-18

TEXT—But we see Jesus, who was made a little lower than the angels for the suffering of death (Hebrews 2:9).

OUTLINE

- I. THE SUFFERING—For the suffering of death
 1. The Efficacy. "To make the Captain of their salvation perfect through sufferings" (v. 10). Jesus was not a martyr. He had merit in His passion. He suffered to save.
 2. The Extent. "He by the grace of God should taste death for every man." All mankind are included in His provision. He is sufficient for all sinners.
 3. The Enablement. "And deliver them who through fear of death were all their lifetime subject to bondage" (v. 15). Delivered from the power of death, and the purpose of the devil; and give peace to the delivered soul.
- II. THE SANCTIFIER—Both he that sanctifieth and they who are sanctified are all of one (v. 11).
 1. Their Purity. It is stated that they are sanctified; this means purity of soul, and purity of spirit, and purity in service.
 2. Their Position. "Are all of one." One in love, one in life, and one in labors. He shares their tasks, and triumphs, and tears.
 3. Their Praise. "In the midst of the church will I sing praise unto thee" (v. 12). He is pleased, being not ashamed to call them brethren. His body, His beloved, and His believing children. His family, and His friends, and His followers.
- III. THE SUCCOR—He is able to succor them that are tempted (v. 18).
 1. His Protection. "He took on him the seed of Abraham" (v. 16). He is not saving angels, but is saving the seed, or sons of God. He protects them by His person, and by His divine power; and fully carries out His purpose in them.

2. His Priesthood. "A merciful and faithful high priest" (v. 17). He represents them, and makes reconciliation for all their faults and frailties before the Father.
3. His Participation. "For in that he himself hath suffered being tempted." He became flesh and blood (v. 14). He knows the ills and pains of life; He knows the sorrows, and sighings, and sobbings of His saints, and sympathizes and suffers with them.—T. M. ANDERSON.

Lesson Reading: Romans 6:1-23

TEXT—Ye have obeyed from the heart that form of doctrine which was delivered unto you (Romans 6:17).

INTRODUCTION

This is the testimony of victory over indwelling sin. The heart obedience to truth has always been the condition for cleansing. Sin is the greatest problem of mankind; and salvation is the gracious provision of Christ. A willing soul can touch a willing Saviour.

- I. THE HEART DECISION. Shall we continue in sin? (v. 1).
 1. The Conviction. We are convinced that deliverance from sin is now a possible and present experience through grace. We have revelation of this, and reproof of it by the Spirit. The doctrine has disclosed sin to us.
 2. The Choice. Every man must make a choice between sin and salvation. Shall we continue? or shall we be cleansed? We have a free choice, and a final choice to make. We cannot evade the issue, neither excuse it, we must elect.
 3. The Compliance. "Yield yourselves unto God" (v. 13). This is the sane and sensible thing to do. Yield the will, and the ways, and the whole heart to God. Meet His mercy and merits with a full measure of acceptance.
- II. THE HEART DELIVERANCE. Being then made free from sin (v. 18).
 1. The Resident Sin. "Crucified with him, that the body of sin might be destroyed" (v. 6). The body of sin that dwells in us is destroyed by the crucifixion with Christ. Jesus was not counteracted, He was crucified; He was not put in prison, He was put to death. Sin is a body like an assembly of delegates who vote against God and all good. It is an assembly of evil in foul and constant fight against the holy God. It deserves to die, and it is destined to die.
 2. The Reign of Sin. "Let not sin therefore reign in your mortal body" (v. 12). Its lusts, and its laws, and its

loves must not reign. The body must not be made a member to be ruled by sin. We are not to be tools in the toils of the tempter. All vices and vicious habits must cease.

3. **The Reward of Sin.** "The wages of sin is death" (v. 23). Sin is a way of death, and a work of death, and has the wages of death. It can kill the conscience, and the convictions, and the confidence. It can make a cemetery of the soul, filling it with the dead of every hope, and every happiness, and every holy desire. It results in the condemnation of God, and the curse of God, and the fearful consequences of the lake of fire.

III. **THE HEART DEVOTION.** That henceforth we should not serve sin (v. 6).

1. **The Relationship.** "And become servants of God." Servant is more than one who renders service; it is one who is owned of God as one may own property, and have all rights of possession. This unity with God, and usefulness in His service. If He purchased us, then He must possess us.
2. **The Righteousness.** "Ye became servants of righteousness" (v. 18). Our members are to be "Instruments of righteousness unto God" (v. 13). We are to proclaim righteousness, and perform it, and produce it in acts of kindness. We must sow the seeds of righteousness in the family and the field.
3. **The Resurrection.** "We shall also be in the likeness of his resurrection" (v. 5). This is the risen life of holiness. We walk in this, "newness of life." We must witness in it, and ever work in it. It is the above life, and the approved life, and the abundant life. Above the world, and the wicked, and the wiles of the enemy.
—J. M. ANDERSON.

Lesson Reading: John 16:1-33

TEXT—I tell you the truth; it is expedient for you that I go away. (John 16:7).

OUTLINE

- I. **THE EXPEDIENCY OF THE CROSS**
"It is expedient for you that I go away."
1. **The Blood of Christ.** "I tell you the truth." See truth in the death of Christ, and not tragedy. No baptism of the Spirit without the blood of the Son. No gift of the Comforter without the going of the Christ by way of the Cross.
2. **The Believers in Christ.** The faithful few were to be cleansed and filled with the Spirit. They met His truth with their trust. They were conditioned, and completed, and confirmed in faith by this gift of God.

3. **The Bestowment of the Comforter.** "If I depart, I will send him unto you." This was a baptism of fire that purged them and prepared them to preach, and produce revivals in the world of wicked men. They were commissioned, and constrained, and fully confident; they were made mighty ministers of the living God.

II. **THE EXPERIENCE OF THE COMFORTER**
"When he, the Spirit of truth, is come" (Verse 13).

1. **He Reveals the Word.** "He will guide you into all truth." This is removing from their minds the hindrance; "Ye cannot bear them now" (Verse 12). It was to give them a further and fuller revelation, and future revelations of truth. "He will show you things to come" (Verses 14-15).
2. **He Reproves the World.** "He will reprove the world of sin" (Verses 8-10). Only will this be true in the Spirit working through cleansed persons. He does not work apart from the human heart in which He dwells. A world's need cannot be met by any other means than Spirit-filled believers. Not our service, but the Spirit working through our service reproveth the world of sin.
3. **He Reinforces the Witnesses.** "He shall testify of me; and ye also shall bear witness" (John 15:26-27). These are the two witnesses that confirm truth. He empowers our words making them sharp swords to pierce the conscience.

III. **THE ENABLEMENT OF THE CHRISTIANS**

1. **Their Persecutions.** "In the world ye shall have tribulation." (Verse 33). Only as the Spirit helps us can we glorify Christ in trials.
2. **Their Peace.** "In me ye have peace." We are enabled to be calm, and contented and confident in the Saviour. He is our Rest, and our Reward, and our Redeemer.
3. **Their Prayers.** " whatsoever ye ask the Father in my name, he will give it you" (Verses 23-26). He energizes our prayers, encourages them, and enables us to serve and suffer through prayer. We receive, and rejoice, and reign by prayer.
—T. M. ANDERSON



Special Sermon Themes

- "Conquering a Sense of Insignificance" (Luke 10:10), by Dr. George Hunter Hall.
- "The Positive Use of Penitence" (Luke 15:18), by Dr. E. Marcellus Nesbitt.
- "Unfounded Sorrow" (I Thess. 4:13) and

The Preacher's Magazine

"The Apple of His Eye" (Zech. 2:8) by Rev. Paul Reynolds.

"Our Lord's Unanswered Prayer" (John 12:27, 28), by Dr. W. Roy McGeary.

"The Sermon Jesus Did Not Preach" (John 16:12), by Dr. William T. Lytle.

"Christ the Way to a New Day" (John 14:6), by Dr. James Best.

"The Christian Home" (II Kings 20:15), by Rev. W. Scott McMunn.

"The Way to a Happier World" (Luke 10:27), by Dr. Homer B. Henderson.

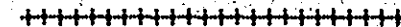
"Broken Schedules" (Job 3:23), by Rev. Robert H. Ralston.

"A Future Built on the Present" (Rev. 22:14), by Rev. Robert H. French—The United Presbyterian.



Sermon Series

Rev. Orus Rupe of the Rushville, Ind., church is preaching a series of sermons on "Leaves in the Bible," as follows: "Leaves of Hiding" (Gen. 3:7), "Leaves of Hypocrisy" (Matt. 21:19), "Leaves of Hope" (Matt. 24:32) and "Leaves of Healing" (Rev. 22:2).—Selected.



GIRL'S DAY

Fifth and last in a series of articles on Special Services

By Buford Battin

THE position of womanhood among pagan peoples has been little more than that of a slave. The Christian Church has been the influence in the establishment of the rights of womanhood. Mother's Day is one of sacred occasions on the church calendar. It is also appropriate that the church observe Girl's Day. This could be arranged for the Sunday following Boy's Day.

The pastor may plan the occasion with the Sunday-school superintendent and teachers of girls' classes. The pastor will then call the girls together and discuss the service with them, inviting their suggestions. Announcements should be made two or more weeks before the service so that the girls of the congregation will have opportunity to invite others. Girls and their parents can be reached on this day who are not regular in attendance to the church. The occasion should be advertised as Girl's Day and mention made that the pastor will deliver a special message to girls. If an outstanding woman of the community who is genuinely Christian can be engaged she may be invited as guest speaker.

Front pews in the auditorium may be marked with ribbon as a reserved section for girls. A display of flowers should be arranged in the church. Two or more girls may be appointed ushers and given usher badges. The appointed ushers may assist with the seating of the congregation and to make certain that all girls are seated within the reserved section.

In the beginning of the service the pastor will recognize the group and announce the nature of the service. Through the Sunday-school superintendent the church can present a tray of corsages to the girls.

The girls appointed as ushers will be instructed to attach a corsage to the apparel of each of the girls.

If a guest speaker has been invited, one of the girls may present her for a brief address. The group will be led in singing familiar hymns and choruses. At least one song of consecration should be used. If time will permit, special songs, readings or music may be presented by members of the group.

The service is to be climaxed with the message by the pastor. The sermon should be brief but sufficient time given for the delivery of a gospel message with a challenge to build Christian character. A sermon outline is listed below that might be used for this occasion.

THE PEARL OF GREAT PRICE
Scripture—Matthew 13:45, 46.

INTRODUCTION

1. Outline of the Parable
2. Application
(The pearl of great price may be used in the message as representative of Christian character.)

I. OBTAINING THE PEARL

1. Must go to the one who holds the Pearl
2. Pay the price of the pearl

II. KEEPING THE PEARL

- Danger of pearl being lost or stolen.

 1. Set a guard over your character
 2. Invite God to be your copartner

III. BENEFITS FROM THE PEARL

- Security to owner of pearl

 1. A Clear Conscience
 2. A Happy and Peaceful Life
 3. A Lasting Influence
 4. An Eternal Reward

CONCLUSION

1. You are guardian of your character.

MISSIONARY DEPARTMENT

Delivered from Opium

In a remote village of Kuang-hsi Province resided a family, none of whom had ever heard the gospel. The father, once well-to-do, had become an opium addict and had spent most of his wealth in an effort to gratify his craving for the drug.

Realizing that he was slowly killing himself and impoverishing his family, the father tried many times to break away from the enslaving habit, but he found himself powerless against it. His son, grown and married, was heartbroken over the condition of his father and the entire family, which was being ruined by opium. He had oftentimes pleaded with his father to quit smoking the poison drug, but it was of no use—the old man was a helpless slave of the vicious habit. The entire family finally lost all hope of deliverance.

One day, while the son was out trying to earn something with which to support the family, a marvelous thing took place! The father was reclining on a couch with his opium pipe and accessories, ready for the now almost incessant smoke. Suddenly he saw what appeared to be a young man dressed in white raiment come into the room! Approaching the wasted figure on the couch he said, "Go to the city [some twenty miles away] to the Gospel Hall. Listen to the teaching there and read the Book that they possess, and you will be freed from your bondage to opium!"

The old man could hardly believe his own eyes or ears. "I am so weak," he cried. "I cannot walk so far. Besides, I have to smoke nearly all the time to satisfy my craving. It is impossible for me to go to the city!"

"If you will obey my words, you will receive strength to go and will be delivered from your craving," replied the messenger in white. "Then I will go," said the old man, and instantly he began to feel strength coming into his shriveled body. Thanking the visitor, he sat up, and the stranger departed.

When the son returned and heard of the strange visit and saw his father so much stronger and free from the terrible craving appetite, he was overjoyed. They decided that the visitor must have been one of the Immortals of Chinese mythology and began making immediate plans to go to the Gospel Hall the following day.

The next morning, however, the father was feeling so much better and was so completely free from his craving desire for opium, that he decided he didn't need to go to the city as directed. Despite the remonstrances of his son, he refused to go. Instantly the desire of opium re-

turned, making it necessary for him to return to his couch and his pipe. The entire family upbraided him for his disobedience, and he was filled with remorse. Thinking over the matter, he decided that he would go to the Gospel Hall the next day, even if he should die in the attempt. He ordered his son to engage chairbearers to start at daybreak. Accordingly everything was made ready and they started early the next morning.

The little party was overjoyed to find that as they journeyed, the old man gained strength and they reached the city without his having to stop once to smoke opium.

Finding the Gospel Hall, they told the Chinese evangelist their strange story and he arranged for them to stay several days, hearing the gospel message and reading the Book. It was during these wonderful days in the presence of the Lord that both the father and the son found Christ as their Redeemer. They believed that He had sent an angel who had directed them, just as truly as He had sent one to Cornelius in apostolic times.

The son returned home, rejoicing in the marvelous grace of the Lord. They called all their friends and neighbors into their home to hear this glorious gospel. Soon many of the people of the village received the Lord into their hearts and an assembly of believers was formed.

Thank God for the moving of the Spirit throughout the world in these last days. What a privilege is ours in being called of the Lord to go to the far corners of the earth to direct men and women to the Christ who is able to deliver from every chain and fetter of bondage and affliction! —W. W. SIMPSON, in *The Pentecostal Evangel*.

In 1835 seven humble men of God met in a shoemaker's shop in Hamburg, Germany. They resolved each one to engage intensely in the work of spreading the gospel. Within twenty years they had organized fifty churches, had 10,000 converts, circulated a half million Bibles and through missions to the heathen preached the gospel to fifty millions of souls! At that ratio of increase it would appear possible for 250 persons to reach the whole population of the world in thirty years! Something has stopped the progress of the gospel. We are getting nothing like the results the apostles got after Pentecost. Acts 2:41 tells us that 3,000 souls were

added to the church and later on 5,000. At the close of the first century Justin Martyr wrote, "There is not a nation, neither Greek or Barbarian, or any other name, even those who wander in tribes or live in tents, among whom prayer and thanksgiving are not offered to the Father and Creator of the universe in the name of the crucified Jesus."

One thing is certain: the church will never succeed in winning souls and saving the thousands by the modern way. We must swing back to Pentecost. John R. Mott said twenty years ago, "If we would evangelize the world in our day we must get back to the pentecostal factor."

100 Miles' Generosity

This incident is gleaned from the British and Foreign Bible Society's report:

"A missionary told me of a mission station in Northeast Belgian Congo where the European was away on furlough, leaving a native pastor in charge. This pastor informed his congregations that they must not allow their gifts to the Bible Society to suffer because of the absence of the missionary and, in his forthright way, stipulated what he thought each man ought to give.

The missionary who told the story lived more than fifty miles away and early one morning was surprised to find a man outside his door offering two chickens for sale. He saw the man belonged to another tribe and had come a long distance, so asked him the reason. The man replied that the native pastor had told them they must collect so much for the Bible Society, and, having no other money and knowing the chickens would not fetch the required price in his own district, he had taken them this long distance in order that he might obtain his quota for the Bible Sunday collection."

Mary Jones is reported to have walked 50 miles for a Bible—this man walked twice that distance in order to get and give his contribution.

Jesus Never Fails

Mrs. Yu lived with her husband and two sons in a small mud house. Her husband was an opium addict. He had spent all his earnings for that drug, until the family was reduced to poverty. They even lacked the bare necessities of life. Mrs. Yu and her elder son, only eight years of age, were Christians. They faithfully attended the services of the church. One day, to Mrs. Yu's astonishment, her husband informed her that their home

had been sold, and that she must return with him to his home village miles away. She felt it was a plan to get her away, so he could sell her for opium. She was compelled to go with him. She requested us to pray earnestly that God would deliver her from such a terrible fate. The eight year old son was supposed to stay with the neighbors, and the younger one was to go along.

Soon after this, one morning there was a rap on my door. As I opened the door, there stood their eight-year-old boy with tears streaming down his face. I took him into my study where he unburdened his little heart, saying that his mother had been forced to go with his father; and he was afraid she would be sold for opium and he would never see her again. We knelt together in prayer. As this child poured out his heart to God with tears, pleading deliverance for his mother, I joined him. He left my study with a lighter heart.

Some weeks passed, when a letter was received from his mother saying that the Lord had thwarted the plans of her husband. Ere long she returned to us. The Lord still answers prayer and He never fails.

The above is one of the many answers to prayer. Freda Grisberger witnessed while in China.—*The Evangelical Friend*.

First Things First

When David Livingstone's body was taken back to England, crowds thronged the streets to pay tribute to the noble missionary to Africa. An elderly man among them was heard to sob aloud, and people wondered at his deep grief. It was revealed that he and Livingstone had been friends in their youth and as an ambitious young man, had scorned Livingstone's choice to give his life for Christ in Africa. With a life of selfish interest behind him, the man saw with regret who had made the wiser choice, and he cried out, "I put the emphasis on the wrong world."

"What does it profit a man if he gain the whole world and lose his own soul?" The worth of a soul is far greater than that of the whole world, according to our Lord. Too many people brush aside the important decision that makes them Christians, and too many Christians place the emphasis on the "wrong world," until it is too late to do anything about it.—Essex.

On the lips of Jesus no other name of God appears as often as Father. For Him, it denotes not only love but majesty, power, and the right to command; but love is central in His thought.—ERNEST FREMONT TITTLE.

A Praying Church

Mr. Jay Gould once left his eastern home for a trip across the continent. In the western part of Texas, the train halted for a few hours at a little town for needed repairs on the engine.

Mr. Gould, to pass the time, walked up the village street. He found a sale going on, and the auctioneer was calling out, "Fourteen hundred and seventy-five dollars." He inquired what was being sold, and was told it was a new church that the contracting builder had a claim on for the work. Mr. Gould, to help the sale, offered fifteen hundred dollars; and the church was sold to him.

Three gray-haired men stood near and watched the proceedings. Going up to Mr. Gould—not knowing who he was—they asked him what he intended to do with the church.

"What is it to you what I do with it? It is mine now, to keep or to give away," said the millionaire.

One of the men said, "This is what it is to us: We three men are trustees of that church, and were sent here to see and then report what disposal was made of it; and in the church, at this present moment, the entire congregation, with the presiding elder and preachers, are down on their knees before the God of heaven, asking Him to divinely interfere in some way to save our church, so that it may not be lost to us. That is what it is to our people."

Jay Gould gave the people their church.
—Published Unknown.

Supposing there is a spot in our yard where we could stand a little bit of shade. If we take a cane, stick it in the ground, tend it and water it for weeks and months, what happens? Nothing! It doesn't change. It doesn't become a shade tree. Why? Because there is no life!

"What a dumb thing to do!" someone will say. "Anyone with an ounce of sense wouldn't expect a walking stick to grow into a tree." Of course not. Yet millions of people who call such an idea stupid are doing that very thing in the spiritual realm. Men are sinners—"dead in trespasses and sin," and still they try to make something in themselves grow Godward; they try to please God with fruits when there are no fruits. They are dead, spiritually—and there can be no life, spiritual life, apart from Christ, who said, "He that believeth on the Son hath everlasting life."
—Esser.

Tried and Chosen

There is a famous "Pebble Beach" at Pescadero, on the California coast. The long line of white surf comes up with its everlasting roar, and rattles and thunders among the stones on the beach. They are caught in the arms of pitiless waves, tossed and rolled and rubbed together, ground against the sharp-grained cliffs. Day and night, forever, the ceaseless attrition goes on—never any rest. And the result? Tourists from all over the world flock thither to gather the round and beautiful stones. They are laid up in cabinets; they ornament the parlor mantels in many homes.

But go yonder, just around the point of the cliff that breaks off the force of the sea, and up in that quiet cove, sheltered from the storms, and lying ever in the sun, you will find an abundance of pebbles. Why are these left unsought all through the years? For the simple reason that they have escaped all the turmoil and attrition of the waves, and the quiet and peace have left them as they found them—rough, angular, and devoid of beauty. Polish comes through trouble.

Since God knows what niche we are to fill, let us trust Him to shape us to it.
The Prairie Pastor.

The Things That Remain

Humboldt, the great traveler, describes in one of his books his first experience of an earthquake. He was in South America at the village of Cumana. Suddenly a shock came, and everything beneath him and around him seemed dissolved. The overwhelming impression, he says, was that everything was going; the things that he had always looked upon as substantial were no longer real. The solid ground was rocking and sinking beneath his feet; the crocodiles ran howling from the rivers into the woods in terror and dismay; the very dogs lay panting by his side, unable to bark or scarcely to breathe; the houses, instead of being a refuge for their inmates, were falling in ruins upon the inhabitants, and their screams of dying agony were mingled with the roar of dissolving nature. He looked to the forests, and the trees were falling; he looked to the mountains, and they were flying from their bases and tossing like the billows of the sea. Then he looked up, and lo, the sky and heavens alone seemed stable and unchanging, and he thought, "Every earthly thing is dissolving, and heaven alone remains unmoved."

The hour is coming when everything which you have counted substantial shall dissolve and disappear, and only the things that are above shall be unshaken and remain. Oh, have you found your portion there? Have you chosen the city that hath foundations and the kingdom which cannot be moved?—A. B. SIMPSON in *The Alliance Weekly*.

Little Chips

John Newton said Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings, and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will get rid of the log. And so it is with little sins. You will be startled with committing a great sin; and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no great harm in this . . . no great peril in that," and so by these little chips we are first easily lighted up, and at last the green log is burned.—Selected.

Ashamed of the Truth

A girl in a fashionable home was brought to Christ, and for several years witnessed faithfully for Him. Then she was invited to stay with relatives whom she scarcely knew, and whom she had never seen; and she resolved she would not speak of her Lord, nor obtrude her religion. On the day she was to leave for home, an attractive and accomplished lady, a leader in society, while walking alone with her, suddenly said, "Where is your sister, and why didn't she come? I mean your religious sister: it was because I heard she was coming that I came; I am sick of my empty life, and longed to talk to a real Christian." With shame she had to confess that she had no sister.—*King's Herald*.

The Spirit's Anointing

(I John 2:27)

Of this anointing President Finney says, "This is an indispensable qualification of a successful ministry, and I have often been pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world."

Dr. Daniel Steele says, "I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions through a lack of unction from the Holy One. My great error was in depending upon the truth alone to break

stony hearts. The Holy Spirit, though formally acknowledged, was practically ignored. But an evangelist with extraordinary power to awaken slumbering professors, and to bring sinners to the foot of the cross, came across my path. I sought to find the hidings of His power, and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing.—E. E. WORDSWORTH.

In the old days of Siberia, an aristocrat had been sentenced to Siberia. When he stood in the ranks of those unfortunates who were thus banished, suddenly a woman, bearing every mark of culture, came and stood by his side. Putting his hand gently upon her to move her back, he said, "Go home and live out your life while I go to Siberia." She said, "No, I have procured permission to share your lot in Siberia." He exclaimed, "Wife, you know not what you are talking about. Siberia is hell!" She answered, "Well, hell will be heaven if I can share your lot." That is love!—Dr. W. B. HINSON.

Christians are like the several flowers in a garden that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—JOHN BUNYAN.

He May Come Today

At the end of a long point of land extending into a beautiful lake over in Switzerland, far from the beaten path of tourists, a traveler chanced upon a beautiful villa. He knocked at the garden gate, and an aged gardener unfastened its heavy bars, and bade him enter. The aged man seemed glad to see him, and showed him around the wonderful garden. Finally the traveler asked,

"How long have you been here?"

"Twenty-four years."

"And how often has your master been here meanwhile?"

"Four times."

"When was he last here?"

"Twelve years ago."

"He writes often?"

"Never once."

"From whom do you receive your pay?"

"His agent in Malland."

"But he comes here often?"

"He has never been here."

"Who does come here, then?"

"I am almost alone—it is very, very seldom that even a stranger comes."

"Yet you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow."

"As if he were coming, sir, today!" exclaimed the old man.

This is the thought of our beautiful parable: the duty of being ready for our Lord's coming today, though His return may be far in the future.—Selected.



The word Christian appears to be derived from the Greek IAN which means "to be part of." So if we honestly call ourselves Christians, we must be part of Christ. Are we?



God's Infinite Power

A workman of the great chemist Faraday one day knocked into a jar of acid a little silver cup. It disappeared, was eaten up by acid, and couldn't be found.

The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it.

The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored.

If mortal man can do that, can we not believe that the mighty God can restore the sleeping loved ones who are united by faith to Him.—Presbyterian Journal.

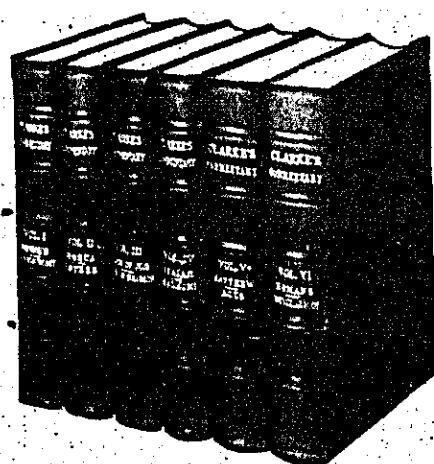
A General's Testimony

Giving a concrete illustration of answered prayer, General Sir William Dobbie cited the case of H. M. S. _____, damaged in convoy work. All were most anxious to get this ship back into service, but daily bombing by axis planes greatly handicapped the work of repair. One day he asked how long it would take to complete the temporary repairs. "Four days, if we get no more damage," was the reply. Said General Dobbie, "I prayed about it, and I know that others did. For four days we were left entirely alone, enabling us to get this valuable ship away to safety."—Prophetic News.



Thank God

A woman physician in one of the mission fields restored to health a beloved child of a native. In gratitude the parents knelt at her feet and not only thanked her, but worshiped her as a god. She remonstrated, saying that she was a mortal like themselves and the thanks belonged to God. They replied that no one but a god could have saved their loved one from death. "Whom would you thank and praise," the missionary replied, "for a princely gift sent by the hand of a coolie—the servant or his generous master, the giver? I am but God's coolie by whose hand He has been pleased to send you this great gift of healing."—Essex.



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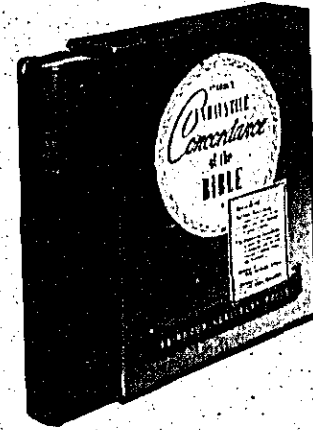
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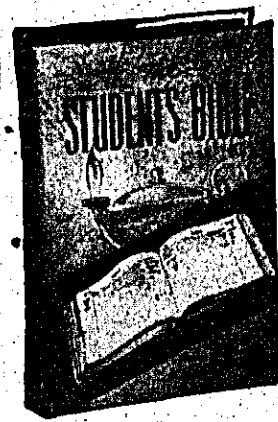
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