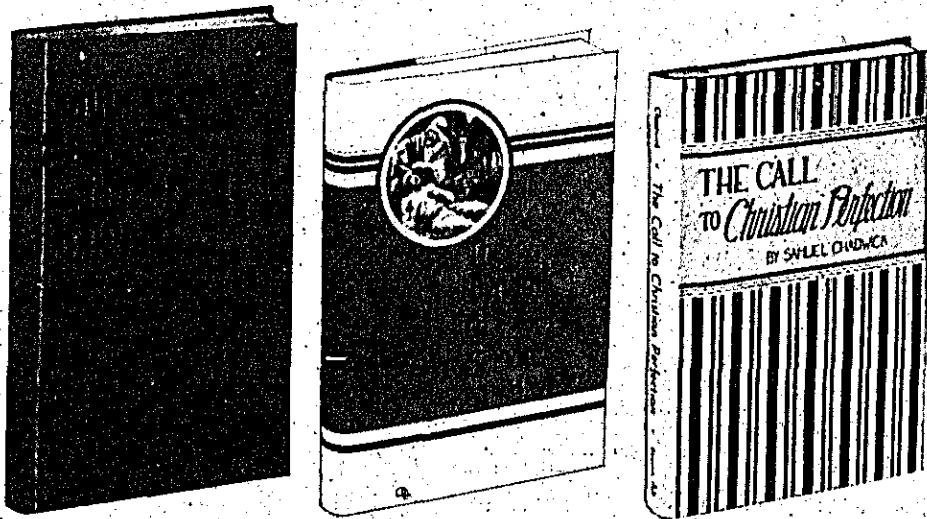


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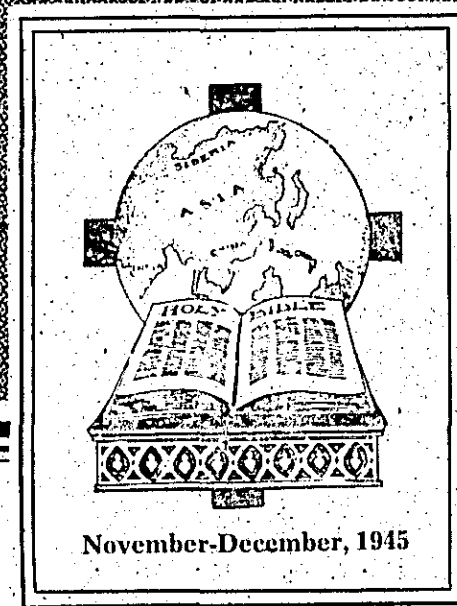
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The Preacher Magazine

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Managing Editor's MESSAGE

I HAD a most interesting conversation with a fine layman in which he gave his opinion of the pastors of today as compared with those of the earlier days of his experience in the church. His conversation was helpful and positive in its emphasis. He was of the opinion that the average pastor of today is much better qualified to do the work of the ministry than was the average pastor of the earlier day; generally speaking, he thought they have a better training and a better understanding of their work, that they are more sympathetic with people and especially with young people and their problems, that they recognize more definitely the value of promoting the work of the different departments of the church and of having the whole church give a systematic support of the whole program of the church in its local field, its district work and in its world-wide evangelistic emphasis; that they are more competent in handling the official business of the church, and that they seem to have a better understanding of the place the church should fill in the community.

There were two points on which he was not so sure that the pastor of today was equal to those of the earlier day. One was in his preaching. He was not certain that the pastor of today preached with the same conviction or earnestness; he thought, perhaps that the men of the earlier day preached more from the heart while the pastor of today makes more of an intellectual approach. The other point was in the attitude of the older pastor toward his pastoral work; it was his opinion that he seemed to manifest more of genuine interest in the people, in home visitation and pastoral ministry than the average pastor of today.

We do well to think upon these things.

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

Convincing Preaching—Illustrations

J. B. Chapman, Editor

GREEK mythology describes a cruel tyrant who received overnight guests into his house, and then made them all fit the bed he gave them to sleep upon. If the guest was short, the tyrant stretched him. If he was long, the tyrant sawed him off. This story reminds me of the manner in which some preachers use the parables of the Bible, the stories of Bible history, and even illustrations from their own experience and observation. And it is the content of Bible truth that is the overnight guest in such cases. The preacher "throws the parable down on its all-fours" and then stretches or saws off his doctrines to make them fit. The practice is as gruesome in preaching as it was in entertainment in the tyrant's house.

Even the parables of Jesus were not given to illustrate all truth. They were illustrations, usually of one-point application; and when they are applied in all details they are twisted beyond their purpose and become vehicles of fancy, rather than hammers to drive home nails of truth as the Master intended them to be. And stories from history and from life nearly all have like limitations. Truth is much bigger than any one point in its armor. Take the types of the Old Testament: the tabernacle was itself a type of Christ; but the sin offering, the scapegoat, the altar, the priest and many other details of the service were also pre-shadows of Jesus and His work. But each item touched upon a certain point, and no type was within itself complete; and yet in every type there were some points that did not apply. Take the priest for example: The writer of the Book of Hebrews came upon Aaron, and in regular order, having likened Christ to David as king and to Moses as prophet, he should have said Christ was like Aaron as priest. But there were two bad limitations. One was that Aaron had sins of his own for which atonement had to be made, and the other was that he was mortal and likely to leave the priest's office vacant. Therefore on this point, the writer of Hebrews found a better type in Melchisedec who was, so far as his

priesthood goes, without predecessor or successor. But one must not go then to Melchisedec and make of him some mystical person whose every quality and experience must speak of Christ. He was a type of Christ only in that he was a priest of the Most High God, and had no predecessor or successor, so far as his recorded history goes.

If a sermon without illustrations is like a house without windows, then a sermon with too many illustrations is like a house whose walls are weakened by too many windows. But although illustrations should not be many in number, they should be selected with utmost care. All material that smacks of the coarse and vulgar should be immediately barred out. Stories the chief point of which is a pun or joke calculated principally to enliven should be used sparingly. Stories in which the speaker himself was the evident hero must be limited and guarded, lest they serve to lionize the preacher, rather than to exalt Christ. Stories involving bad morals are also to be used guardedly, and they must be so told as to make it clear that the evil they involve is condemned.

Illustrations from the Bible have two great advantages: the first is that, with few exceptions, the life involved in Bible history and stories was simple life, and the material is understandable to common people. I have often been amazed to find that unlettered people in heathen lands can readily understand the imagery of the Bible, while our current life puzzles them beyond measure. The second advantage is that while serving the purpose of illustration, Bible material is also serving to make people familiar with Bible content, and if well told, the stories serve also to encourage Bible reading.

But the preacher must always remember that the illustration is not to be confused with the truth illustrated. I have had this happen in my own experience, as indicated by the request at the close of the service that I finish the story which I had followed only to the place where it made clear the point of truth I had in mind.

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The listener, however, lost interest in the line of truth I was presenting, and wanted only to follow the story. And in this connection the preacher must himself not get so taken up with his story that he follows it on beyond the point of application. If he does so follow it, he becomes a story teller, rather than a preacher.

Bible metaphors are universally understandable because they draw so constantly upon universal things like the stars, the sun, the moon, the rain, the snow, the hail, the hills, the mountains, the rivers and the seas. And from this we may learn that universal experience has the widest appeal. All people have been children, and childhood stories are intelligible to them. Suffering is a common experience. Most people have felt hunger and thirst. Death is inescapable. The more "common" the phase of life from which our illustrations are drawn the larger the number of people who will appreciate them.

We are thinking now of just one phase of the art of illustration, and that is its use in convincing men. Its use extends to stirring men, and urging upon them choice and decision; but we are not exploring that field just now. As an instrument for convincing, the illustration must itself be proved or of such evident character as to require no proof. More than one preacher has had his veracity questioned because of his illustrations. Even when such questioning is unjustified, the illustration does not serve to convince, for, like the truth it is intended to enforce, it itself stands open to question.

Let us take an example from the Master Himself: He had set forth many exacting truths in His Sermon on the Mount. At the conclusion He told of the two builders whose houses differed principally in the places chosen for foundation. And He said men's attitude toward the challenging truths He had just given out was like one or the other of these men. The story was truth within itself. No listener would question that such experiences had been encountered in the matter of building houses. And by the closest possible analogy the listener's attention was called to the advantage of obedience to the Word of God and the tragic disadvantage of disobedience. And almost as though the two thoughts were identical, the listener would say, "I shall build my house on the rock."

Let us not lose sight of the fact that our task is not to make men do right against their will, but to lead them to will to do right. Our instrument as preachers is the gospel; and if we are to lead men to salvation through the gospel, we must convince their intellects in order that their hearts may be moved.

Forceful Preaching — Uction

BY THE EDITOR

WRITING mottoes for preachers, an editor penned: "Get the iron hot, but keep the hammer cool." I asked him whom the hammer represented. He said it is the preacher. I then told him that I am convinced from experience and from observation that the motto will not work. The preacher cannot stir others unless he is himself stirred as well. It is even worse than that; for the hearers will not usually be stirred in as great a degree as the preacher is stirred. If the people are to be stirred enough, the preacher must be up to white heat temperature.

But this word does not yet get down to the heart of our thought. For this white heat may be too largely composed of human zeal. And while human zeal within limits is a virtue, it may become an imitation of and a substitute for that anointing of the Spirit which is the factor which really distinguishes preaching from every other form of public discourse.

Dr. A. M. Hills said he went to college four full years and to a famous theological seminary for three years. During these seven years he was taught many things pertaining to the preacher's life and work. But he could not remember of anyone's ever having told him that he should be sanctified wholly, and that he should have the anointing of the Holy Spirit to make his preaching effective. Neglect like this has brought that odium to theological schools which has justified the ordinary observer in calling them "theological cemeteries." For no matter how well-educated and well-trained a preacher is, he is much like a mere lifelike corpse, except he be vitalized by the Spirit.

All men, at least a big majority in all classes and callings of men, have a tendency to compensate. That is, when they have one important advantage, they are inclined to leave off others which are also important. One of the examples of this tendency is found in the fact that preachers who are well-trained in the art of preaching are inclined to neglect the spiritual qualifications for their task, and those who, by some miracle of grace, have been blessed with spiritual unction are inclined to neglect the human side of the qualifications. But fire demands both flame and fuel. The Spirit is the flame and human factors are the fuel. If we would deserve to be truly blessed in our work we must prepare as though our whole success depended upon our human preparation, and then pray and trust as though it all depended upon the divine unction.

In special instances no doubt we have all come to the time for preaching with the consciousness that we were ill-prepared. And in such circumstances the Lord has come to us in mercy and we have done better than usual. But such experiences may become a snare in that we allow them to become the regular custom, and when they become the regular custom, the result is deterioration of our standard of service. And this same thought applies in a wider way. We have seen men like Bud Robinson who came to the work of the Christian ministry without the advantages of the schools. We have seen these men do a great and good work by reason of a Spirit-anointed ministry. But the observation of such instances may easily become a snare in that we make them occasion for neglecting the formal means for making preachers out of ourselves. A few nonconventional preachers are good for any generation and for any religious movement. But when the body of a certain ministry becomes nonconventional the ministry becomes shallow and erratic.

Let us take the ancient sacrifice as a symbol. Let us take Elijah on Carmel for the special example. Now we know it was the heavenly fire that came down upon the sacrifice that made Elijah the winner of the contest there. But we should observe that the fire came at the end of the prophet's best, and as a complement to it, and not a substitute for it. The prophet rebuilt the altar of the Lord that

had been thrown down. He arranged the wood upon the altar and the sacrifice upon the wood. And upon this human foundation God sent down the fire. Without the fire the service would have been meaningless, but without the preparation there would have been no fire. In the background of our present thought there has been no neglect of the human phases. The preacher of whom we are thinking has been soundly converted, definitely sanctified, unmistakably called to preach, and as well educated as his circumstances have permitted. He has accumulated a good library. He has kept his mind alive by continuous application to basic and specific study. He gives careful attention to the gathering and arranging of preaching material. He is familiar with the content of the Bible, and gives incessant effort to ferret out the meaning of this blessed textbook. He is versed in Christian doctrines. He is wise in matters of ethics and practical Christian living. He gives good place to homiletical arrangement in preparation for the pulpit. He is painstaking in making his arguments and patient with people who are slow to see his point. He selects his illustrations with care. He claims for his efforts the best obtainable physical conditions, as to housing, heating, lighting, and ventilation. He is careful about his worship service, and strives to create the best possible atmosphere for the purpose he has in mind. And now the time has come for him to stand up to speak to the people "all the words of this life." It is a critical moment. The occasion is big with eternal possibilities. The altar is repaired. The wood is in place. The well-prepared sacrifice is on the wood. Now the rest depends upon whether the fire comes down or not. Let us believe that it will come down. Let us count on its coming. Let us reach up to meet the descending blessing. Let us enter into that Spirit-anointed ministry which God Himself describes as "flames of fire."

I can scarcely quit without expressing yet a further word of concern, even though the end of the last paragraph is logically the end of this thesis. For in two many instances something seems to miscarry at the last moment, and the fire does not come down. It reminds me of a cartoon, which appeared in a magazine in the autumn of 1912, just after the national

ence to purifying. It simply signifies that Jesus was set apart by the Father for a definite mission, which was to be accomplished through His incarnation.

Closely related to this thought is the statement of Jesus in John 17:19—"and on behalf of them I sanctify myself." Here, again, the thought of purification is necessarily excluded. Just as the Father set Him apart for His redemptive work and sent Him into the world to accomplish it, so Christ now set Himself apart to experience willingly the passion and resurrection which lay just ahead.

In two passages in Acts (20:32 and 26:18) there occurs the expression, "inheritance among those who have been sanctified." There does not seem to be anything in the context of either passage that would define the exact meaning of sanctification.

In Hebrews 9:13 there is a reference to the ceremonial act of sanctifying of the Levitical system, accomplished by the sprinkling of blood. Obviously, this ceremonial sanctification did not, of itself, produce any inward change of character. But the writer of Hebrews draws a contrast between this outward ceremony and the actual purging of our consciences by the blood of Christ. It is evident that New Testament sanctification, then, involves an inward cleansing.

There are three passages in which the verb *hagiazō* is used simply in the sense of "hallowing." Two of them are in the so-called "Lord's Prayer." The third is in I Peter 3:15 where we are told to "sanctify Christ as Lord" in our hearts. This seems to refer to a proper recognition of Christ's lordship in our lives. This idea would involve the act of full consecration; certainly, and an attitude of deep reverence for the holy character of the indwelling Christ.

A review of the use of the verb *hagiazō* in the New Testament would seem to indicate that, far from being confined to the sanctifying of our hearts by the Holy Spirit, it is employed frequently with reference to the holiness of God and to our holiness as consisting primarily of a certain relationship to God. That relationship is possession, based upon consecration. The Old Testament connotation bulks large in the New Testament.

Perhaps the best summary definition is to be found in Abbott-Smith:

"1. to dedicate, separate, set apart for God; 2. to purify, make conformable in character to such dedication; forensically, by actual sanctification of life."

There are three main substantives derived from *hagios*. They are *hagiasmós*, *hagiotēs* and *hagiosunē*. Of the last two, both of which may be translated "holiness," *hagiotēs* refers properly to the abstract quality, while *hagiosunē* refers to the state in man resulting from *hagiasmós*. So states Abbott-Smith. But Bartlet says that *hagiosunē* means the abstract quality and *hagiotēs*, "the same concretely and subjectively conceived as a personal quality." Liddell and Scott make the terms equivalent. Thayer does not discuss their relation to each other.

Of the three terms noted above, *hagiasmós* alone may properly be translated "sanctification." Abbott-Smith says, "As an active verbal noun in -*mos*, it signifies properly the process rather than the resultant state. He thinks that it has this proper grammatical sense in eight out of ten passages where it occurs in the New Testament. He says that in the other two, I Thess. 4:4 and I Tim. 2:15, "it perhaps inclines to the resultant state."

Bartlet reverses this opinion. He writes on this point:

"The form of the word, indeed, suggests that emphasis should lie on the process involved. But its actual usage, which is perhaps exclusively biblical and patristic, does not bear this out. . . . Hence, the idea of sanctification as a quality or state sometimes attaches to *hagiasmós*, even outside the N. T.; while in the N. T. it will be found to be the prevailing thought in one form or another."

The exclusive Jewish and Christian use of these nouns is stated by Moulton and Milligan: "Clear evidence for the verb and noun outside biblical and ecclesiastical writings appears to be wanting." They also suggest that these four derivatives from *hagios* were formed when that term "was appropriated in Jewish circles to represent their special idea of 'holiness.'" The Greek already had *hagidzo* and its derivatives; "the variant words with the added *a* answered to them in function, but were free from pagan association."

Cremer, in his *Biblico-Theological Lexicon*, devotes twenty-five pages to a treatment of *hagios*, its derivations, and its

synonyms. He enters into the theological implications of the terms more than is necessary for our discussion in this chapter. But certain points are of interest here.

Attention is first given to the reason why the biblical writers chose *hagios*. Its use in the New Testament is due to its adoption by the Septuagint translators. They are the ones who chose the word and invested it with a definite significance. Cremer points out the fact that *hieros* is the most common word in classical Greek to express the idea of holiness. But it was rejected—it occurs only twice in the New Testament, according to the *Englishman's Greek Concordance*—and instead the Septuagint translators selected *hagios*, a very rare word in classical Greek, as we have already seen. Cremer agrees with Moulton and Milligan as to the reason for this—to have a term as free as possible from pagan association.

It appears that the final settlement on the meaning of *hagios* and its derivatives will have to be made on the basis of their use in the New Testament and the Septuagint, rather than on the root meaning alone. As *hagios* was used by the Greek classical writers, it did not have the full significance that it has in the New Testament. The theological and ecclesiastical development of words used in the Greek Bible is a favorite theme with Cremer. Of course, his thesis has been weakened greatly by the discoveries of Deissmann and later scholars. But there is still a residuum of truth in the fact that biblical writers put fresh or increased content into the terms they used.

As far as derivation of words is concerned, A. B. Davidson has a discriminating observation to offer. He writes:

"Etymology is rarely a safe guide to the real meaning of words: Language, as we have it in any literature, has already drifted far away from the primary sense of the words. Usage is the only safe guide. . . . Hence the Concordance is always a safer companion than the Lexicon."

So, while we have found that *hagios* and its derivatives have primarily the idea of sacredness, and secondly the idea of purity, yet it will be in a study of the use of the terms in the New Testament itself that we shall make our final decision as to meaning. The studious minister would do well to follow these Greek words

through the New Testament, noting their various uses. This can be done with the help of either Young's *Analytical Concordance* or Strong's *Exhaustive Concordance*. Every preacher should own one of these.

A Thanksgiving Prayer

R. E. L. Prunty

Dear Lord:

For the joy of Thy leading, when the way is dark;
For the rainbow after the rain;
For the hope that springs in the human heart,
That fortune will smile again;

For the chastening power of tears and pain,

For the billows which threaten our barge,
For the faith to believe our loss is our gain,
And that light will come after the dark;

For the love which comforts when laughter is gone;

For the faith which knows no defeat;
For courage renewed each day with the dawn,
For the battler who will not retreat;

For the fellowship born of community life;
For the losses and crosses we bear;
For the spirit which bans both division and strife,
And drives out suspicion and care;
For food and for raiment and blessing of health;

For the courage to dare and to do;
For life, love and laughter—what wonderful wealth—

Not confined to the Gentile or Jew!
For the land of the free and the home of the brave,
For the church and the home and the school;

(Grant each one the grace of Thy Spirit to guide
In the way of the Golden Rule.)

For the men who see visions and follow their track;

For the dreamers who train in the ranks;
For all who fight evil and will not turn back—

For these blessings, dear Lord, we give thanks.

The Pentecostal Herald

We Have Abolished Hell

Chaplain John T. Donnelly

I WAS discussing a child's Bible storybook with a lady, and in the course of the conversation she said, "When I was young all one heard at church and Sunday school was sin and hell, but folks don't believe in that sort of thing anymore." Whether we like to admit it or not we are forced to confess that much that the lady said is true. We hear little of the subject of sin and hell, and there are many people and many churches that no longer believe these doctrines.

How often it has been stated by those claiming some attempt at reasoning, that there cannot be a hell of torture such as that which the church teaches there is. One wrote, "The fear of hell and the devil has been eliminated, for which we give thanks." But the denial of the truth can never destroy it.

The idea generally asserted is that the idea of hell is contradictory to the fact of God. Men of feeble wisdom and of incomplete knowledge try to express appealingly and brilliantly that a God of love and mercy could not be a God of wrath and punishment; a God who made the delicate flowers, the glorious sunset, the beautiful waterfall, the singing birds, the rolling sea, and who fills the field with grain and the orchard with fruit, could not be the same Almighty who formed a pit of fire and torture and cast souls into it to suffer the inexpressible pains of the lost through all eternity.

The reason the teaching of the doctrine of eternal punishment has been abolished is due to the fact that no one wants to believe in such a dreadful truth as the fact of hell. Every sincere and deep-thinking soul, however, must believe, for the facts are compelling even though it is not a pleasant subject to think about.

Until comparatively recent times the topic of hell was the central theme of evangelistic preaching. "Flee from the wrath to come," was the fervently repeated exhortation. Literary men like Milton and Dante, and preachers like Knox, Edwards, and Finney depleted the stores of human speech to describe hell.

The subject is hard to preach about. There is no spiritual joy for the soul, but rather does it leave a sense of depression and heartache. What makes it doubly hard is the fact that if the subject is preached on at all it is not received with seriousness by many in the congregation. One Sunday evening I preached on "The Sorrows of the Damned." After the service one of the ladies exclaimed purringly to my wife, "I think your husband is so cute when he tries to be so serious."

The future punishment of the wicked was a subject that occupied a very large place in the ministry of Jesus.

"Whosoever shall say, 'Thou fool, shall be in danger of hell fire'" (Matt. 5:22).

"It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29).

"Fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"Fear him, which after he hath killed hath power to cast into hell" (Luke 12:5).

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell. . . . And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:43-48).

"Ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

"How can ye escape the damnation of hell?" (Matt. 23:33).

In these seven references "hell" is mentioned ten times. In each case the words are given by Jesus Christ Himself.

In this day when everything is questioned and the tendency is to soft-pedal all the disturbing notes of life, the follower of Christ is duty bound to believe and

to declare the whole counsel of God; in love, but without mincing.

The church did not create hell nor did it invent the idea of it. The church simply states the revealed truth regarding it, especially Christ's own references to it.

Jesus describes hell as a prison, a place of outer darkness, a burning fire, a place of anguish and suffering, a place from which there is no escape. An environment where the wealth and pleasures and prestige of earth are valueless. Where men who have never behaved will be disciplined. When absolute justice will be measured out to all. Where mercy shall never be given and hope shall not be.

The holy and terrible wrath of God against sin has been fully revealed. "The wrath to come" is an awful thought. But God must punish sin; sin and suffering are inseparable. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). "He that believeth not shall be damned" (Mark 16:16).

Jesus gave the account of Lazarus in paradise, and of Dives in hell lifting up his eyes in torment that was beyond relief and beyond remedy. He pleaded for one drop of water. He had at last arrived where he had been journeying to all his life. Although he was clothed in purple and fine linen, fared sumptuously every day, was praised by many and envied by all, this was his end. What is said of him must be said of every Christ-rejecting person, of every person in fact who is not Christ-centered and Spirit-filled.

The Bible has a great many passages that picture a very real and literal hell. But even aside from the direct texts the church marshals in conclusive proof of the existence of hell by the Scriptures which show it is not only not contrary to the true character of God, but is in perfect harmony with it, God's infinite holiness and justice and man's utter wickedness demand it. His word proclaims it. History has proved it. And every man's conscience expects it.

Dean W. R. Inge, of St. Paul's in London could not be accepted as anything but very liberal in his theology, yet he distinctly expressed the doctrine of the doom of the lost. "The Gloomy Dean" as he was called said, "It is hardly too much to say that heaven and hell stand and fall together. When we have taught ourselves to think

that heaven is the atmosphere in which the children of God live, how impossible, how almost ridiculous it is to believe this without also believing in the terrible opposite. And this hell which is where God is not and where the devil is, is nothing like the modernist purgatory, where one trains for the next examination—a place with fine tropical climate, really bracing to the constitution. Such thoughts are cheap and frivolous. The reality is something much more tragic and terrible. And so at last we begin to understand the horrible nightmare of hell has one of its sources in something far less ignoble than we first supposed; 'hell is the shadow from a soul on fire'; and it is not the greatest sinners who shudder at the thought, but the greatest saints who know what the loss must be when God turns His face away."

Warwick Deeping wrote, "Hell is a vain regret for failure. To stand at the end of one's days and to know that the landscape you have painted is gray, a place of stones, and the bones of broken memories. Who will deny it? Can any man? Hell is to look back at the dim, reproachful faces of those who loved us, and whom we have betrayed."

There is one historical scene which by itself would show that the idea of immeasurable suffering does not contradict the idea of God; that is the scene of Calvary, imperishably vivid in the factual recordings of the Gospels.

I do not believe that anyone who has ever considered the agony of Christ on the cross can really deny the existence of hell. First of all, if hell did not exist, why should He have been on the cross at all? He was not there because he could not have escaped, nor because He was unable to avoid the cross. Several times before He left His enemies empty-handed when they thought they had caught Him, and even in Gethsemane He cast His apprehenders powerless to the ground. If He had so wished He could have walked away from them. Yet He permitted Himself to be taken and falsely tried and unjustly condemned because as Peter said and Paul repeated "in this way God fulfilled what He had announced beforehand by the mouth of the prophets, namely, that Christ should suffer."

Therefore if God not only allowed His own Son to suffer death on the cross but actually willed that He should thus suffer, it is clear that the idea of suffering is not in opposition to the conception of God. God's very nature demands suffering commensurate with the injury done. "The soul that sinneth it shall die" (Ezek. 18; 4). We only escape such unrelenting justice through the suffering of Christ in our place. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). As the insult made to God by man's sin offends the Infinite Being then only an Infinite Being can atone for it. When an individual fails to accept the atonement provided he must then suffer through an infinity of duration called eternity, which is hell. Christ was crucified for us and will redeem from this torment all who believe in Him. But God leaves man's will free in all things, even to the point of letting him lose his soul. The doomed deliberately choose their own destiny. Therefore it is possible for the individual to reject Christ's redemption and as it were decide to pay his own debt, which because of his limited nature he cannot do.

There is a definite reasonableness and logic to the doctrine of the eternal punishment of the wicked. Hell is total rejection of Calvary. Calvary gives a meaning to the very denial of hell, as far as mankind is concerned.

However, there is a positive truth that should be emphasized. It is God's will to save all men from hell. There is no need for any individual to go to hell. The Scriptures distinctly tell us, in fact, that such a place of torment was "prepared for the devil and his angels" (Matt. 6:24). It is not God's plan now, nor was it ever His will "that any should perish" (II Peter 3:9). Man takes his position voluntarily under the authority of God or Satan, and belongs to and serves one or the other, but not to both. "No man can serve two masters" (Matt. 6:24). If an individual belongs to God he will obediently and joyfully follow Him to heaven. If one has spent a lifetime in the service of the devil he belongs to the devil and will follow him to hell.

Jesus made a very significant statement in one of His parables. "These shall go away into everlasting punishment" (Matt. 25:46). It does not say they were sent away. They went away because they willed to go. Judas though a professed follower of Jesus Christ, belonged to Satan. It is said of him that "he went to his own place" (Acts 1:25). God did not send him there, nor will He send anyone there. If one goes to hell it is because they "go" and not because they are sent.

Over and over again there is the positive statement in the Word in which Jesus declares that He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Timothy speaks of "God our Saviour, who will have all men to be saved." "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). Jesus exclaimed, "How often would I, but ye would not" (Matt. 23:37). Again He said, "Ye will not come unto me that ye might have life" (John 5:40). "I have called and ye refused; I have stretched out my hand and no man regarded" (Prov. 1:24).

Therefore it is the person's own fault if he is lost. Folks have laughed and made light of hell, but what escape can there be? "How shall we escape if we neglect so great salvation" (Heb. 2:3).

One of the professors under whom I studied told how one day his wife discovered their little son toddling his kiddie-car down the street amid the dangerous traffic. The frightened mother called to child, "Come here, you will be killed!" But the little one, unaware of the dangers and delighted with the nice smooth street sang back joyfully, "I will be killed, I will be killed, I will be killed," and continued toddling on his way.

The world is full of foolish folks that are blindly "pedaling" their "kiddie-cars" down the dangerous thoroughfare of sinful living to certain and eternal doom despite the repeated warnings of God and His church.

All that a merciful God can do He has done. We alone are to blame if we neglect His bountiful provision for us. God is not willing that any should perish.

Some Marks of Good Preaching

Arthur E. Barkley

WHAT a privilege it is to be a preacher of the glorious gospel of God! God has ordained and placed preaching as a major means of extending His kingdom. In a true sense, every sermon is only worth the result it produces. Very few preachers are able to preach great sermons, but certainly every grace of expression, and every natural gift of mind should be used for the effect of our preaching. God's work is worth all that a man can give, and worth all the man.

A sermon cannot be judged as a literary or artistic product, although these may pervade it more or less; but these are only means to an end. It cannot be judged as Shakespeare judged the drama—by its ability to please, or stir admiration—but only by its influence on will and conscience.

The first characteristic is clearness. The common people heard Jesus gladly, because they liked His plain and simple teaching and His direct illustrations. Someone has said that the language of the preacher should be "the language of the market place and the home raised to its highest power." Do we realize that it is part of our job to speak so as to make our ideas clear, and dress them in common, ordinary speech. Personally, I like star dust and superb oratory, but that type of preaching is too high and lofty for the average man seeking the way to salvation. Some preachers have the instinct of aviators, and some make their homes on the Grand Banks, but our first task in being heard is to practice clearness.

Second, naturalness. I have no desire to lessen the solemnity and dignity of preaching, but I fail to see why one should be unnatural in manner or in voice to achieve this. Billy Sunday said, "I preach as naturally as I breathe, or eat or snore." In this connection, let us avoid flattery. "Flattery is soft-soaping," someone has said, and soap is ninety per cent lye.

Some preachers have soft-soaped people until they are blinded by the suds.

A third characteristic is earnestness. The pulpit is the last place for uncertainty, vagueness, or doubt. People don't care about the construction of your sermon, the big question in the mind of the average listener is this: "Is it alive?" It matters little how excellent the fuel if the fire is out. Not all preachers can be eloquent, but all can be earnest. Dr. Chadwick said, "Men ablaze are invincible." Why should we not have Jeremiah's ideal as ours. "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." "Why is it," said a clergyman to David Garrick, the London actor, "that you draw the multitudes while I preach to empty pews?" "Because," said the actor, "I set forth fiction as if it were true, while you preach the truth as if it were fiction."

Then, again, brevity is another essential. Few sermons err by brevity. An early colonist was so impressed by the short sermon of half an hour in St. Phillips Church in Charleston that he wrote about it in his diary, which was published and circulated far and wide. Stop preaching while the people are wanting to hear more, and you will always have someone wanting to hear you.

Dr. Chalmers once compared the preaching of a contemporary to a fine winter day. His sermons were "short, clear, and cold." Brevity is good; clearness is better, but the coldness is fatal. What Amos and Jeremiah were to their own generation, we are to be to ours today. God is accessible; that is the beginning and end of our gospel. I read this statement recently—I do not recall where, "The Thermopylae of Christianity is the pulpit." God makes the man; the man makes the preacher. Let us strive to be the best possible examples of God's ambassadors, that we may be used of Him in winning souls today.

The Pulpit Silence

Eliot Clayton

IN MY college time, years ago, I recall being in the recitation room of the Latin professor and noticing on the black-board these words written, "Voices not vocal." I have forgotten everything else (there were a number of words chalked on that dark surface), but that alliterative expression has remained embedded in memory. I was impressed by its suggestion that there is such a thing as a speaking silence.

I wonder if a minister realizes, as he might that every moment he is before his congregation he is preaching, not always with his lips, but all the time with his face and attitudes of body. There will be occasions when this will be his most potent preaching.

I once attended a meeting on Sunday afternoon where different persons who had part in it sat facing the audience. Although it has been nearly twenty years since that day, I vividly see, in my mind's eye, the face of one of those participants as he was before us. Such an unresponsiveness, such a woodenness and lifelessness was written all over him, that one might imagine an Egyptian mummy, by some powerful sorcery, had been given a galvanized existence. He truly appeared to have a name to live, and yet was dead. He seemed completely oblivious to his surroundings, altogether indifferent to what speakers preceding or following him were saying.

I recall a pleasanter scene. A revival service is in progress. As the evangelist preaches, the song leader sits facing the congregation; on her face is frequently such an expression of joyous approbation of various statements of the sermon, that it adds greatly to the effectiveness of the message.

There are intervals, while the minister is in the pulpit, when he will not be speaking. It may be, if he is not his own song leader, when the singing is taking place; or, as the offering is being placed in the plates; perhaps when the choir is rendering a special number, or a solo, duet, trio, or

quartet is being heard. Whatever the reason for his temporary non-speaking, the preacher has an opportunity during it.

If he fails to make use of it, if he lets his mind dwell on the sermon he is soon to deliver, if he turns over the pages of some book in his hand, or in any way makes it appear that he is not interested in what is taking place at the moment, he is losing contact with the people in front of him; it may seem to them that he is vitally concerned only in what he has a speaking part in. As "the observer of all observers," he will do well to maintain an attitude of alertness and responsiveness to what is going on, that will help to make his auditors attentive to him when he addresses them; "Like people, like preacher."

At times the pastor will come into the pulpit with some heavy personal burden, some private sorrow with which "no stranger intermeddled." He may be physically depleted or weak in body; a lowness of spirits may be assailing him. To let any of these things be manifested to any great extent in his face, as he appears before his hearers, will be to court disaster, as far as that particular service is concerned. There is grace and power from heaven whereby a minister may find that "there is a joy in sorrow, a secret balm for pain." Experiencing this truth, "the glory of his countenance" will be full of instruction and consolation for those who sit in the pews, even though he may not be at his best as he preaches.

Our faces speak in ways we do not suspect. When I was a teacher in a certain college, one of my students one day said to me, "You looked so sorrowful as you sat with the faculty on the platform of the chapel during the regular daily service." And she added, "I wondered if it was because you were grieving over the failure of some of your students to do their work faithfully." You may be sure that after that, seeing myself as others had seen me, I was careful not to let any depression of spirits find expression in a "sorrowful countenance."

Different from mine on that chapel occasion was the face of the man of whom a lady told me when I visited her in Chicago. He was of a devotional spirit, and just before the incident I shall relate took place, he had spent a considerable time in private religious exercises; if I recall correctly, this had lasted for three days. Then he proceeded to the home of Mrs. Jones, my informant, who had been ill.

When he rang the bell, the lady sent her maid down to answer it. Immediately the girl hurried back up the steps, and excitedly exclaimed in all sincerity, not taking time to conduct the visitor in, "Oh, Mrs. Jones, Jesus Christ is down there at the door." Such was the radiance and beauty on that man's face, after his concentration on things unseen and eternal, that that unlettered girl thought the Saviour really was coming to be a guest in that home.

I verily believe that if it were possible for every minister to go from an hour's communing with God directly into the pulpit, there would be such a splendor on his face, and such triumph and joy manifested in every movement of his body, that, even if he did not say a word, his countenance would be "a sermon for Jesus Christ," as effective as anything he would utter. But, like the Hebrew leader, he would not be conscious of that splendor on his features.

It was after long waiting on God that Moses came down from the mountain; and heavenly brightness made his countenance so resplendent that the people to whom he ministered were awed (Exodus 34:29-35). True, gloriously true, for preachers, as they tarry in the divine Presence in preparation for the appearance in the presence of their people, will be the words of the psalmist, "They looked unto him, and were lightened (illuminated, 'radiant' A.S.R.); and their faces were not ashamed" (Psalms 34:5). Also, the words of Paul are applicable here, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (II Cor. 3:18).

It was while Jesus prayed that "his face did shine as the sun" (Matt. 17:2, with Luke 9:29). If a preacher would spend as much time in praying about his sermon as he spends in studying for it, and writing

it, his pulpit would oftener become, as it were, a Mount of Transfiguration for his people.

Just a word, in concluding, as to that pulpit in a more material aspect. I have been in a certain church; there are three chairs on the platform where the preacher stands to speak his message. One of these, the larger one, is directly behind "the sacred desk," the others to the right and left of this first one. It was the custom of the pastor to sit in this middle chair. The result was that he was invisible to those in the congregation except to the ones sitting near the outer ends of the pews. The attendants with seats towards the center aisle would see him only when he stood up to sing, read, make announcements and preach. Part of the singing was done while the congregation was not standing. The feeling was that he had insulated himself from his audience for a portion of the service, with a consequent loss of effectiveness.

Last Sunday evening I was in a church where the pastor sat in a chair behind and at one side of the pulpit. Here he could be seen by a much larger number of folks in the audience. The consequence was that during those parts of the meeting when he was not standing, he kept himself in closer psychological (and spiritual) touch with those before him. There was not the sense of intermittent separations.

Of course, the preacher is not in the pulpit to exhibit himself. But he is, nevertheless, on exhibition, in a certain sense; that is, under the scrutiny of every one to whom he seeks to bring the message of life. Well for him, well for his people, if even his silences there become eloquent of the mighty truths he has experienced and desires to express. There is a sacred oratory that appeals powerfully to the eye as well as to the ear. It is the energizing Spirit that works in each case.

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O divine Master, grant that I may not so much seek to be consoled, as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.—Selected.

What Should I Do with My Life?

General William Booth

A certain celebrated authoress is reported to have said that were she called upon to live her life again, she would commence by hanging herself!

Now, were the privilege of repeating my earthly career allotted me, I am quite sure that I should not be tempted to inaugurate it after that fashion. It is true that I have had my share of sorrow, perhaps more than ordinarily falls to the lot of man; but after all, I have not been so disappointed with my life's happenings, or so maddened by its failures, as to be tempted to take the effective method of preventing their recurrence by bringing my existence to violent conclusion.

No, that is certainly not the course I should adopt; but I will tell you what I should do, could I go back once more to the beginning of my career and be assured that a long spell of vigorous life was before me. I should offer my life up; without a moment's hesitation, on the altar of redeeming love. I should place myself—body, soul and spirit—at the feet of Jesus Christ, ready and willing literally to live, suffer, fight and die for Him.

But did I not do this many years ago? Certainly I did! When a lad of only fifteen years of age I made this offering, so far as my limited knowledge would allow.

But if found in the circumstances I have imagined, with all the light that has, since those days, come into my soul through experience, observation and instruction, I should make the same offering, only far more wholeheartedly than I did then.

And, having made the offering, I should at once proceed to act in harmony with my consecration, and that in the most thorough manner possible.

I should say, "Oh, my God, I am Thy son, Thy servant, Thy soldier. Henceforth let me do nothing, and allow nothing in my heart or in my life, but what is calculated to promote Thy interests on the earth, make Thee famous among men and answer the purpose for which I have been entrusted with my being; and then let me come up and reign with Thee forever and forever."

In pursuance of this object, I should resolve to be something that would count in the strife between good and evil raging around me. No silly wasting of time, or strength, or faculties, or goods, or opportunities would satisfy me. All would be consecrated, all baptized with holy power, all made truly divine.

To further my design, I should do many things:

1. *I should be a man of spiritual skill*—I should learn how best to fight the enemies of God and man, bring them in submission, transform them to good soldiers of Jesus Christ, unite them for the most effective action and lead them forth to combat with the foe.

By night and by day I should read, inquire, plan, scheme, and experiment, until I could do this work, either as leader or as a follower, as Providence should decide up to the full level of my highest natural powers.

2. *I should be a man of sacrifice*—I would accept a life of poverty, privation, and toil, as being my heavenly Father's way for me. And I should struggle until I attained that state of mind which would enable me to endure hardship without a murmur or complaint.

3. *I should be a man of prayer*—I should accustom myself to holding intercourse with heaven, until my spirit was ever communing with God, interceding for man and crying for the Holy Ghost—that is, until I prayed "without ceasing."

Oh, when I look back over the course I have traveled through the world, my comrades, what a precious invaluable privilege of prayer has been mine!

Were I, while I write this, again standing on the threshold of my earthly life whether long or short, I should at once start to pray.

Indeed, I should pray in public and in private; yes everywhere I should pray, until my every thought was a prayer.

4. *I should be a man of holiness*—I should rejoice in being known, revered and feared everywhere for truth, honor

purity, and generosity—a truly righteous man.

One of my officers was telling me the other day that such was the effect produced upon his mind by first reading of the Gospels that he could not bring himself to believe that the Apostles were natural men; he thought they must be spirits sent down from heaven, who had assumed a human form in order to show the poor, blind world what real religion was.

Oh, if I were young again, with the prospects of a long life before me, I should surely say, "Oh, my God, my God, let me indeed and of truth be a holy man; that I may make men know what the kingdom of heaven really is!"

5. *I should be a man of compassion for human suffering*—I should cultivate the spirit of sympathy with human distress wherever and whenever I might find men, and women, and children in sorrow, no matter whether their distress had been brought about by their own evil conduct or the evil conduct of others, or by some mischance for which they were not responsible.

I should pity their condition, and, so far as I had opportunity, contrive to give them practical assistance.

In this I should only be copying the usage of my heavenly Father, who makes His sun to shine on the evil and the good, the just and the unjust, and following in the steps of my Saviour, who went about doing good alike to the bodies and the souls of men.

6. *I should be a man of faith*—In reply to our Lord's question, "When the Son of Man cometh, shall He find faith on the earth?" I should say, "Yes Lord, if in no other heart, Thou shalt find the precious principle reigning and ruling in mine."

To that end I should cultivate the holy habit of trusting God. In season and out of season I should practice believing.

Under the most difficult conditions that could possibly befall me, I should accustom myself to a bold reliance on the protection and provision and direction of my loving Lord.

In every hour and in every place I should strive to believe all the time that my Father's arms were around me, that my Saviour's wings were over me, that the Spirit's light was guiding me, and that

all was going well and could not be other than well, both for earth and for heaven.

I should struggle after a full trust in God:

When the way was dark, and I could not see;

When my heart seemed hard, and I could not feel;

When my spirits sank, and I could not rise;

When persecution raged, and comrades fled;

*When poverty and temptation were my lot;
When bereavement and loneliness darkened my home.*

I should be a man possessed of the Holy Ghost; when men heard my name they would think about God.

I should seek to be filled with the Spirit, and aspire, like the Apostles of old, to go about the world imparting the Holy Spirit, and breathing forth light, hope, and power on the souls of men. Verily, verily, I should be an exemplification of the Master's prophecy, "Out of him shall flow rivers of living water."

My comrades, I have given you only a very faint and imperfect idea of the manner in which I should deal with my life, had I the privilege of living it over again. Nevertheless, it is there, and to the realization of that standard I shall consecrate the remaining days of my advanced years. For all will agree that the service and devotion which I feel would be my duty at the commencement of my life must be equally my duty at its close.

Whether young or old, this then is my standard of love and duty, and my standard it shall continue to be until I utter my last word, and breathe my last breath on earth.

Will you not join me in this consecration? Long years may yet be your portion. The world may yet be before you: God is on your side.

Men, angels and friends are everywhere speculating as to your future. Humanity needs you. A great deal of the religion around you is in a poor way. So haste to the rescue, my comrades. Lift up your heads. Fix your eyes on the future. Rise to your opportunities—the biggest, the grandest, and the most pregnant with blessing of any that have come to man in these last days.

Away with every fear! Trample hesitation and half-measures beneath your feet, forget the failures of the past; leave them

behind you.

And, having taken your stand, then on, and on, and still on!—*The War Cry*.

A New Tool

Joseph Gray

A NEW tool is something for a craftsman to get excited about. I well remember the first time I ever tried painting with an airbrush. Its versatility made it a thing of beauty, and its sweep of power made your fingers itch to try it on large sweeps of work.

When I began my ministry, nearly thirty years ago, the men who started me out told me that there were certain tools that were essential. They put the Bible first of course; then they added a Concordance, a Bible Dictionary, a commentary, etc. From that day until the past few years, no new tool of any major value has been added to the preacher's equipment, although there have been variations of the old ones. But about five years ago Harper and Brothers brought out a book that well deserves to be classed as a new tool.

In the past, when seeking what the Bible had to say concerning a certain idea, it was necessary to depend on the accident of occurrence of the word in the text. The only alternative was to depend on a very incomplete subject-index. Some of the older works, such as Hitchcock's *Analysis of the Scriptures* sought to fill this gap, but none of them were very satisfactory. But now here is the particular tool the preacher needs to do this particular task in a way that a word-concordance will not do it. It does not displace the word-concordance, which is still an essential necessity for tracking down a word or passage when the exact wording is known and the search is for a particular message or word; but this new tool broadens the search for scriptural ideas and passages on any given subject.

This book is the product of much research by a preacher, Rev. Charles R. Joy; but it does not carry his name in the title. I judge from the preface that Harper

and Brothers subsidized him for the work. Its name is *Harper's Topical Concordance*, and as previously indicated, it is published by Harper and Brothers, New York. It can be purchased, through the Nazarene Publishing House for \$3.95. To my way of thinking, it would still be a cheap tool at three or four times the price.

Let me give you an actual example of how it enlarges the preacher's horizon. Today I was working out a sermon on Jeremiah, entitled, "The Iron Pillar and the Fountain of Tears." I wanted to bring out the dual quality of Jeremiah, his steadfast courage coupled with his continual sorrow for Israel's sins. Having built my outline, I turned to this new tool to enlarge the scriptural vistas of the message.

I turned to the topic, "Courage." In addition to the stock phrases that carry the word courage in themselves, I ran across this one about Nehemiah, "Should such a man as I flee?" (Neh. 6:11), and so I had a new illustration of courage. Then this admonition from Paul turned up, "In nothing terrified by your adversaries" (Phil. 1:28). There were other good ones, but these two will suffice to show the range of this book as compared with a word-concordance.

Then at the bottom of the scriptures given under "Courage," there were cross-references to the following themes: Audacity, Assurance, Boldness, Bravery, Confidence, Fearlessness, Fortitude, Heroism and Valor. Naturally, not all the texts under these various topics suited my purpose, but the very topics themselves suggested new vistas of thought, and the texts under them still further enlarged the horizon.

To round out the other side of my sermon, I turned to the topic "Sorrow." I found the following cross-references;

Sorrow of Christ, Depression, Gloom, Grief, Melancholy, Mourning, Sadness, Tear, and Weeping. Under "Tear," I found this striking text that I had completely overlooked, "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20). Notice that I found this under "Tear," before I had run down the topic "Weeping."

That opened up a whole new line of thought for the climax of my sermon, and gave it a new twist, just exactly the one I wanted, namely, that there will be an end to weeping if a man will be faithful in his sorrow down here. Other texts came into view, particularly, "Blessed are ye that weep now: for ye shall laugh" (Luke 6:21).

Yes, here is indeed a new tool. Best of all, it is a tool that directs a man toward the Bible itself, and makes him even a better craftsman in his handling of the

Word than ever before. I think so much of it that I am urging every young preacher I know to buy it. It is one of the first books I urged my boy to buy when he started his ministry last year. The only fault I have to find with it, is that everybody who sees it wants to borrow it from me, and this is one of those books that you just don't lend.

It is unusual to write this lengthy an article concerning a specific book, but since there is no other book that fills this specific need, it seems to me that it should be brought more fully to the attention of our preachers than is possible in the limits of a brief review. If you read this article, you will know the editor felt the same way about it. By all means include this book in your book budget for the coming year if you want to become a better Bible preacher. It is more than just another book; it belongs on that short shelf of indispensable tools that need to be just at your fingertips.

The Optimism of Jesus

IT IS refreshing to lift our eyes and look away across the centuries to Him who knew more of this planet than any of us will ever know of its past and its present and its future, and who yet was the greatest of optimists.

When we come to speak of the optimism of Jesus we must be sure that we understand the meaning of the word. There is an optimism which does not go below the surface. It is that happy-go-lucky lightheartedness which does not concern itself with any of the tragedies of the world because it believes they will all come out right anyway. It sees only the bright side of life because it has selfishly closed its eyes to the other and darker side. Much of the so-called optimism of which we hear is little more than this. It is not optimism but moral indolence.

The optimism of Jesus was real. He saw life whole. He beheld the dark and seamy side of things. He encountered all that was the worst in human nature. He had eyes for human tears and ears for human cries and a heartache for human sorrows. He saw both the light side and the dark.

And when He had looked upon them both His face lighted with a smile of triumph when He said, "Be of good cheer, I have overcome the world."

The optimism of Jesus was rooted in His trust in His Father. Confidence is always the basis of optimism. When men start to doubt it is not long before they begin to look only on the dark side of life. Robert Louis Stevenson tells us that his father was once crossing the North Sea in the midst of a terrific storm. The ship was being tossed upon the beam's end and the passengers were terrified expecting at any moment that they would be swallowed up in the deep. Mr. Stevenson left his cabin and with the greatest difficulty pulled himself up the stairs to the deck. Looking up he saw the captain standing upon the bridge with a smile upon his face. He turned and went back and soon fell asleep. Jesus was an optimist because He had seen the Father in heaven. He knew that evil could not prevail. God was at the helm. As we look out into the world we see many things which trouble us, but we know that God is greater than them all.

done quickly. Sinners are helpless in themselves to come to God, because they are in the cruel grip of the enemy. "To the rescue! To the rescue!" should be the call ringing in the soul of every minister of Christ. We are saved in order to save others. We have accepted the gospel invitation "Come"—with equal delight we should accept the gospel commission "Go!"

Nations exert strenuous efforts to produce a revival in commerce. Merchants strain every nerve to perpetuate gainful business. Shall we, whom God has so clearly called, remain half-hearted and live at a poor, dying rate spiritually, when God has placed the stupendous possibilities of grace within our reach? The baptism with the Holy Ghost will preeminently qualify any minister for his task of rescuing the lost. And every soul we lead to Christ whets our appetite to rescue another. We are to be "instant in season and

out of season," watching for opportunities to sow the good seed. We must constantly maintain the freshness and mellowness of the richest experience of grace which we have ever possessed or known. Anything less will never satisfy.

The very spirit of the age is against us; it is so easy to drift unconsciously and eventually to cool off. Paul exhorted Timothy to stir up the gift that was in him; we need the same admonition. Let us keep divine fire flaming within our souls by observing daily, stated, regular times for real seasons of fervent, prevailing prayer, and by being unswervingly obedient to all the will of God. By so doing, soul burden will be the inevitable result, and winning men and women for Christ will be our chief delight.

Pastor, Wesleyan Church, Bradford, Pennsylvania, *The Free Methodist*.

The Humility of Love

A Communion Meditation

IN John 13:1-17, we read of Christ washing the feet of His disciples. It was an oriental custom that when the guests sat down to a meal, a servant of the host would come around and wash their feet because their open sandals and the dusty roads of Palestine made this a welcome and gracious act of hospitality. On this occasion, when the Master was host to His twelve disciples at what we have come to call the Last Supper, there was no servant present to perform this task. It should have been the gesture of one of the disciples to do it, but none offered his services. A. B. Bruce suggests that as the disciples were quarreling among themselves before this meal, one of the issues might have been who should replace the servant for this duty, but no one was willing to lower himself to this social class.

Accordingly, when He observed the indignation and strife over this issue, Jesus, the Master of the Feast, recognized an opportunity to reiterate forcibly a lesson He had already taught many times. He had demonstrated it when He took a little child on His knee; He had applied it when

He befriended the Magdalene and the despised Zaccheus, but it had not yet sunk deeply enough into the hearts of these twelve. It was the lesson of the humility of love.

So He arose from the Master's place, and with a towel and a basin began to perform the acts of a servant. The disciples were astonished. Peter was the only one to speak, and he expressed in vehement tones the astonishment and then the shame they all felt because their Master would stoop to such a menial task. But Jesus was not ashamed, because for this purpose had He come and to this purpose did He call His followers, that all who took His name should know and practice the humility of love.

It is the acid test of love whether it can and will be humble enough to serve in the most minor capacity. Our love is laid in the balance when we are asked to do unpleasant tasks, to serve unlikeable people, to do in the spirit of self-forgetting love that which is unlovely. Too often we strive for the chief place, too often we look with disdain upon those of a lower eco-

nomie level than our own, too often the very tone of our voices is disparaging of other people to whom we feel superior. It is part of our earthly human nature to enjoy importance and superiority—it actually seems that a necessary prerequisite for happiness is this sense of preeminence over someone else. Yet at the root of labor strikes, domestic quarrels, and church discord is this matter of self-esteem. It is no exaggeration to say that the problems of the world, of the nation, and of our homes will never be solved until we learn the lesson of the humility of love.

But how hard it is to learn that lesson! We see other people doing things for the glory of it and we say, "He should learn to be more humble." But by that very statement we ourselves, judging another person, are exhibiting the opposite of humility. It is not for us to say whether someone else has learned this lesson. Notice that Jesus did not censure His disciples by His words. They were condemned by His action in doing what they were too proud to do. That is the only way to follow His example—by putting our humility into action. The lesson will be thus taught more forcibly than any number of sermons could teach it.

It is appropriate that the event of the foot-washing should come just before the institution of the Lord's Supper. Both of them demonstrate vividly the lesson of the humility of love. In the foot-washing Jesus has taught the lesson on an everyday, practical level by showing its application to life. In the Lord's Supper it is raised to a highly spiritual plane as this mystical sacrament is established to commemorate forever the humble love which led the Master to the cross of Calvary. That act of crucifixion was the supreme humiliation because the Son of God submitted to the ignominy of a malefactor's death. Do we realize what that means? He who was divine, who had power unlimited, allowed Himself to be crucified like a common thief. Unless we realize the extent of the divine humiliation we cannot fully appreciate the meaning of the cross. Then it was supreme love, for not because of any sins He had committed, but because of things we had done He submitted to death. "Greater love hath no man than this, that a man lay down his

life for his friends. Ye are my friends," This was the supreme love. This was the humility of love practiced as never before and never will be again.

The communion, then, is the symbolic demonstration of the humility of love. We partake of it to commemorate what Jesus did in our behalf and to renew our dedication to the cause of serving mankind in His name. We meet at the communion table to have the assurance of His presence with us and to feel the oneness which is ours in His name and spirit. To it are invited all who feel the need of His strengthening power. There is no distinction of race or color. If you desire to draw closer to Christ, come to this communion.—REV. GEORGE L. HUNT, in *The Presbyterian*.

How William Bramwell

Received Entire Sanctification

I was for some time deeply convinced of my need of purity, and sought it carefully with tears, and entreaties, and sacrifice, thinking nothing too much to do or to suffer, if I might but obtain this pearl of great price. Yet I found it not, nor knew the reason why, till the Lord showed me that I had erred in the way of seeking it. I did not seek it by faith alone, but, as it were, by the works of the law.

"Being now convinced of my error, I sought the blessing of faith alone. Still it tarried a little while, but I waited for it in the way of faith. When in the house of a friend in Liverpool, whither I had gone to settle some temporal affairs previous to my going out to travel, I was sitting with my mind engaged in various meditations concerning my affairs and future prospects—my heart now and then lifted up to God, but not particularly about this blessing—when heaven came down to earth—it came to my soul. The Lord, for whom I had waited, came suddenly into the temple of my heart, and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love and praise.

"It is now about sixty-six years ago. I have walked in this liberty ever since. Glory be to God! I have been kept in His power. By faith I stand."—Selected.

3. It is also the tender mercy of God that provides the Holy Spirit as our sanctifying agent. While Jesus conversed with His disciples in their last meeting prior to His crucifixion, He promised to them the Spirit's coming, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." That same evening, as He prayed to the Heavenly Father, He cried out, "Sanctify them through thy truth: thy word is truth." A little later in that prayer we hear these words as they flow from Him, "Neither pray I for these alone, but for them also which shall believe of me through their word." Yes, Christ has promised and prayed for our receiving the Holy Spirit in sanctifying power. At His last appearance before them, Jesus said to His disciples, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That little band of Christ-followers was true to His command to tarry, and a few days later we see the fulfillment of this promise as they are swept upon by and baptized with the mighty Holy Ghost. Thank God, this glorious experience was not limited just to that day and that few, for His tender mercies extend this same gracious provision to us today.

4. One of the basic prerequisites for receiving the experience of entire sanctification is a hunger and thirsting for righteousness. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is the mercy of God that awakens us to our need of holiness of heart, and arouses a desire within us for the experience. God the Holy Spirit is faithful in creating a hunger for righteousness in the soul of the child of God. Sensing our need, and realizing that ample provision for our complete cleansing from all sin has been made, why should we go on in sin any longer? God, through His tender mercy, has provided for us a salvation that is complete, and by that same mercy He continually calls us to this experience and life of holiness.

Only yesterday I conversed with a young man who told me that for two years or more he struggled in his desire to become fully yielded to the Lord. He said, "Even though I had been brought up in the church and had heard many sermons and discussions on the subject of holiness, I just could not seem to find my way through the maze of perplexing questions that loomed about me." "Finally," he said, "after months of seeking, in sheer desperation and utter exhaustion of soul, I

completely relinquished myself to the Lord. I said 'Sink or swim, live or die, Lord, I just take Thee at Thy word and do believe Thee now to sanctify me wholly.' Sure enough, just then a great calm seemed to sweep over my soul, and it was as if a troubled sea had come to rest. As I look back now, I am made to realize that it was the tenderness of God that steered me and led me into the experience which I hold today. Had it not been for God's mercy, I perhaps would have given up and finally turned back." As he concluded speaking, tears welled up in his eyes, and as our hands met in a firm grasp silently testifying of the gracious experience of salvation which we both shared, from somewhere in my mind came these words, "I beseech you therefore, brethren, by the mercies of God, . . ."

II

Let us note the important place of consecration in obtaining and maintaining the experience of holiness. St. Paul declares, "that ye present your bodies a living sacrifice, holy, acceptable unto God." Consecration and faith go hand in hand, for no man can make a commitment of himself to God without having complete confidence and trust in the Lord. The term "body" includes the whole of man, and in becoming holy and acceptable unto God, we must make a complete consecration that includes our all; the inner as well as all of the outward elements of our lives must be fully yielded. The affections, emotions and will must be purged of all carnality; the carnal self must be crucified, and then with the real self we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Such a consecration brings our time, talents, possessions and possibilities in subjection to the Lord. When we experience the thrill of being Spirit-filled and Christ-centered, we find real joy and pleasure in living positively:

1. As our scripture suggests, a consecration which is acceptable unto God possesses three qualities. First of all, it is living. In making their various sacrifices, the Jews always presented a living creature to be offered up; the living creature was slain and offered up to minister to the needs of the one who presented it. To be an acceptable consecration to God, we, like the animal, must be alive. In fact, we are not able to make a consecration of ourselves to the Lord until first we have been made alive spiritually. As a sinner, dead in sins and trespasses, we need to be made alive by the new birth,

After having been born again, and having become a member of the great family of God, it is then, and then only, that as God's child we can consecrate ourselves to Him.

Even as the animal was put to death in order to minister to the needs of the one who offered it, so must the carnal nature within us be put to death; for this death is the basis for our more effective living. Similar to the caterpillar encased in the cocoon seemingly lost in death, but which really resurrects to the more beautiful life of a butterfly, so the Christian in death to the old carnal nature lays the foundation for a more glorious existence. Like Christ was crucified, so must the carnal nature within us be put to death; and like Christ arose, we too arise to become a living sacrifice. It is such living that honors God and portrays to the world the possibility of living a holy life through the grace of almighty God.

2. An acceptable consecration is holy. The animal which the Jew presented for his sacrifice was required to be clean and without blemish; not just any animal would do, but the choicest animal in the entire flock was usually chosen. Not only so, but the priests who ministered the sacrificial rites were required, under penalty of death, to observe the rigid rules of God for cleansing and purifying themselves. They were dealing with the sacred things of the Lord, and were thus required to be men who were clean and holy. Our consecration must be not only living, but also it must be holy. The demands of God for His people always have been that they be holy. If we are to minister to and represent a holy God, we must be people with pure hearts and clean lives. To live in such a way that our appearance, and conduct is an honor to Christ is both our privilege and our responsibility.

3. The third quality of this acceptable consecration is that it is pleasing unto God. As we have already intimated, it is the living and holy sacrifice which is pleasing to the Lord; God, by His very nature, could not accept, sanction or approve that which is otherwise. In the realm of experimental salvation, there is nothing that surpasses the deep inward peace and contentment that one has in knowing that he belongs to the Lord and that he is living an approbative life. It is good to be owned of God!

III

Finally, note the urgency of the call to holiness. Any devout follower of the Christ will admit the reasonableness of

our being holy. Paul says, "which is your reasonable service." Since God is holy and since He has provided the means for our holiness, how reasonable it is that we should present ourselves to Him and receive this grace. Recently I had the good pleasure of receiving an elderly couple into our church by profession of faith; the church had the joy of seeing them bow at an altar of prayer and find Christ in His saving grace. Some time after their conversion I dealt with them concerning entire sanctification, explaining of what the experience consisted and how it was wrought in the heart of the believer by the baptism of the Holy Spirit. As I concluded my explanation, the wife spoke out, declaring, "Why, this experience which you have just explained to us is most logical. Since I have been saved I have felt strange stirrings in my heart that caused me to feel as if I were not a Christian. I want to be clean in my heart—I want to become a living sacrifice." Needless to say, before many days passed she sought and received this glorious experience. She saw and realized that it was her "reasonable service" to become fully yielded to Christ.

But holiness is no arbitrary matter; the Apostle says, "I beseech you," or in other words, "I warn you." Our becoming a living sacrifice is not a matter to be chosen or rejected according to our own wishes. To hear God's clarion call to holiness, and refuse to respond is dangerous; and if obstinate refusal to respond is persisted in, it will prove fatal to the spiritual life. I well remember a seeker after holiness coming to an altar of prayer who, after failing to receive the experience which he sought, arose and said, "I will not come to this altar again seeking to be sanctified." He kept his vow for a number of months, and as a result he lost the grace of God out of his heart. God had called, the Holy Spirit had awakened and illuminated his mind until he saw the possibilities of his being sanctified, but he refused to walk in the light. It is dangerous, yes, it is fatal to reject the light of God.

I appeal to you to hear the call of God as He speaks through the Apostle, and then I beg of you to respond to that call. As a child of God, you should desire to become "a living sacrifice, holy, acceptable unto God, which is your reasonable service." If you have such a desire, you can become that living sacrifice by coming and yielding your all to Christ. Come just now, and give yourself to Him.

Spiritual Invincibility

A Sermon by Rev. J. H. Parker

TEXT—How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up. (Deut. 32:30).

THE fields that are most distant often seem the fairest. It has been said that "distance lends enchantment to the view"; so it is that we are given to speak of the "great" things of other days. The best things seem to have been said and done in the past; the greatest revivals, the most outstanding meetings, the best sermons, the most unusual manifestations of God's power. And, if all this is locked in the tomb of the past, there seems to be very little hope for our day.

But the Bible speaks of an unchanging God, "with whom is no variableness, neither shadow of turning." It is written in Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever." So regardless of the age, He who moved in power over the pages of history is as able to do now in our day to prove His might.

Our text speaks of ancient Israel as they entered the Promised Land. There seven nations opposed them, any one of them outnumbering the people of God. With superior equipment, and more perfect knowledge of the ground upon which they met for battle, and doubtless better trained and directed—but, when the battle ended, it was said that one Israelite had chased a thousand of the enemy, and where two had joined forces, ten thousand ran in fear.

Does this mean that the men of Israel were of such superior stuff that one man could chase a thousand? And two, ten thousand? I am sure this is not the idea given here. One man did appear to chase a thousand, but it was the invisible presence of God that carried on to victory; for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." And again we read, "If God be for us, who can be against us?" and, we are "more than conquerors through him that loved us." Thus the secret of Israel's invincibility is found in the fact of divine power—God in the midst of His people!

Jesus applied this same truth to His church when He said that the "gates of hell shall not prevail against it." And who can know what tremendous power this represents? The powers of hell have revealed themselves in the fearful havoc

they have wrought on the earth; all the suffering, all the sickness and death the world ever has known has come from this source. All the broken hearts and ruined lives, all the hate, all of the anguish and grief, every falling tear, come from here. This power has debauched and degraded manhood and womanhood. It has plucked the roses from the cheeks of the young, taken the gleam of hope from their eyes, and vibrant joy of life from their soul, robbed them of home and started their feet on the way to hell.

Now it would strike at Christ through His church. It would weaken our hands and retard our efforts to carry on for Christ and His kingdom. Literally rivers of Christian blood have drenched the earth; fire and sword and the torture chamber have been used to destroy the faith of the people of God. And, until the end of time, the "gates of hell" will strive to overcome the saints.

Today the pressure is largely spiritual; in this the battle is more deadly and the approach more subtle and refined, but none-the-less real. The attempt is to discourage the saints, "to wear them out." That one who has had to stand up against discouragement knows how real the battle is, how it weakens body, soul and spirit; how it tempts to surrender, to let down in loyalty to Christ and His kingdom. And this is just what the enemy wants us to do. When we give heed to him we are already on the way to defeat and spiritual bondage. And, more than this, we will weaken the hands of others, and convince them that this way has no real meaning to us, hence may have no value for them.

Over against this I put the word of Jesus that the "gates of hell shall not prevail," shall not have final victory. We may be invincible in and through Christ. I want you to study this thought with me now.

I. Note that this spiritual invincibility is not determined by our skill or power.

"The arm of flesh will fall you." The picture of thousands running from one no larger, no stronger than any who flee raises the question as to why they run. Sheer weight of numbers would crush and overwhelm the lone pursuer. Where is his power? How can he drive this multitude? It is clear that there must be power from above. How little we can do

alone! How many have crashed because they felt sufficient in their own strength! And in their defeat dishonored Christ and discouraged the church. We cannot do it alone!

II. Nor is the secret found in ignoring the real issue and striking out against men of straw.

The devil is not displeased when the church or the Christian goes off on some small side issue. Our battle is against sin; to evangelize, to invade the domain of darkness and sin, and rescue souls held in the prison house of sin. It is a call to conflict with powers greater than we ever can hope to defeat alone. We have been compelled to witness not the defeat of an obedient church, but the sad sight of a church that has turned from its God-Given call to win souls, to toying with lesser matters. Today our nation is at war. It is not of our choosing, and we must win it; win it for the sake of all that is right and good, and to win it we are urged to an "all-out" effort. Things once important are now relatively unimportant. We must give our all to win; there can be no indulgence in nonessentials. All of us agree on this.

Then how much more vital is it for us to recognize that we meet a real enemy, and face a real battle; and to win, we must bring our all. It will take this if we are to know spiritual invincibility.

III. Nor is this secret found in mere union of name.

There is much to gain when we unite in the power of God for setting forward His cause and kingdom. But merging names and movements will of itself do nothing worth while, unless it represents a union of spirit in the fear of God. This must be a heart unity, a unity of faith; a unity that fulfills the prayer of Jesus in John 17, "that they may be one, as we are." One in Christ, as He was one with the Father, members of that great spiritual body of Christ; the unity of hearts made new and cleansed through the mighty power of the Holy Spirit.

IV. The invincibility of the church is found in union with Him, who alone is the Head of the Church.

He never has given that power to any other. He is the head of the body, both in heaven and on earth. He is the strength of the church; in Him we are to be strong in the power of His might. Think of it, if you can, the power of the Almighty given to puny man! I am hushed into silence and wonder at the very thought. God works in us "both to will and to do of his good pleasure." That the "excellency of the power may be of God, and

not of us." We are told that when God would thresh a mountain, He uses a worm; that He chooses a weak vessel to show the wonder of His power. To see one man chasing a thousand, and two men causing ten thousand to flee, is to recognize a superior power working in man. May we be able to see it!

V. Consider now with this divine power given that the church may be made invincible; what responsibility must rest on the church for that power.

We look at the task and tremble. Who is able for it? Certainly we are not! There are millions of souls held by the power of sin and Satan, the legions of darkness stand against us; yet God speaks through His Word and says, "Speak . . . that they go forward." If we had to face the enemy alone, we might well turn and run in fear; but the word is that one shall chase a thousand, and then, linked in faith with another believing soul, they shall cause ten times as many to flee. Here is the power of spiritual unity. What a pity that God's people are not in a position to realize this more fully. What responsibility rests upon us that men die in sin and shame. What shame that we do so little about it. If we would, we could release powers on this old world that would bring a mighty revival. We think of the powers of sin as holding back this result; that the world and sin make it impossible. But may I say that it is the failure to lay hold on God's promise for the church that really holds back this blessed victory. I believe that God can move to give a revival in our day.

We have looked at conditions until they have clouded our vision of God and His power to answer prayer. We have looked at our difficulties, and at our weaknesses until men have thrown up their hands in despair. No wonder the Word calls on us to "lift up our eyes." We need to get a vision of what God can do. Not us—we are feeble; but He would use us. He wants to bless men through men. He wants a victorious church that honors Him by its victory; not merely a group interested in itself, for such as this is a pitiful farce. The church is not a society of self-centered men and women whose only interest is in being happy and getting to heaven. I am sure they have very little fitness for heaven who have no vision of lost humanity, and no concern that souls be saved. As ministers, we are called to do more than manage the church, more than direct its social activities. The Church is an army, a mighty, spiritual army, called on for sacrifice and suffering and service; called to chase a thousand,

The Hope—The Riches—The Power

A Sermon by Rev. W. Shelburne Brown

SCRIPTURE—Ephesians 1:17-19

PAUL prayed in singing sentences. The inward pressure of a spiritual fervor seemed to make his ideals stumble over each other in their impetuous rush for expression. But his prayers excel all other portions in their beauty of phrasing and boundlessness of meaning.

A good example is the petition for the Ephesian church which is found in the first chapter of that letter. Emphasizing again that spiritual things are invariably spiritually discerned, he asks, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know—and here he asks for three very important spiritual insights, these are, "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

I

All men have an inherent feeling for a future life; but it is only the Christian who can look forward with a hope into that future. Our hope depends entirely upon the condition of our human status in relation to God. That soul who is living in sin has small hope, yea, desires no hope for the future continuation of his present state. Those who are racked by the tortures of sin; upon whose palate the tastes of earth already have cloyed, can see nothing hopeful in an eternal continuation of such a condition. Small wonder then that men fling themselves out the back door of life by suicide; "having no hope, and without God in the world" truly is a pitiable situation.

A person who pins his hope and ambitions on the gains of the world stands in good stead to gain those hopes. These, however, find empty glory in their attainment, and turn back upon life more hopeless and discouraged than before. A life like that, where the fulfillment of ambition brings no satisfaction, projected on an eternal basis, would be punishment in itself.

But let us contrast with this picture that of the one, who in Christ, has obtained the hope of his calling. In that heart the affections and ambitions, are fastened on spiritual and heavenly objects. These ob-

jectives are not so readily obtainable, but in the striving for those goals comes a satisfaction that far surpasses that of actually attaining some earthly ambition.

The possibilities of human spiritual attainments are far from being exhausted; no one has yet seen the limit of God's working with a man. Indeed, the average Christian lives below the attainment of a second-work of grace—heart holiness—which is the privilege of every believer. Yet every devout soul who determines to walk closely with God finds that as his knowledge of God increases, there also increases a longing to be more like Him and to work in a greater field of service. At best, the saint of God is still handicapped in knowledge and service by a corporeal existence. The limitations of the human body and a mortal mind are all too recognizable. But in the breast of the saint echoes the hope of his calling; for he has an assurance that his way which began over here shall, on the other side of time, be continued on an eternal basis, minus the handicaps of earthly existence.

The saints, without exception, claim that Christ grows sweeter every day. This being true, what a hope the Christian has in anticipating everlasting life where Jesus shall become "sweeter as the days go by." Oh, that I may know more of the hope of His calling.

II

Much is said and written about the inheritance of the saints. When God adopts us into the family relation, we become sons of God, heirs of God and joint heirs with Jesus Christ. That fact of sonship insures an inheritance. But what is that which we shall some day come into at the time of the bestowal?

A. A few verses previous to this prayer, Paul says, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." When a soul comes into the experience of heart purity, that which brings the greatest blessing to the soul is the presence of the Holy Spirit in the heart. God has come in. It is not the singing and shouting, or outward manifestation that brings blessings; these are but results of that which we have received. In a sense, we possess God at the coming in of the Holy

tens of thousands, and to meet in the conflict with powers greater than we can care for alone.

True, we have a mighty foe, a wily and wary foe; the powers of sin, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Thank God for our God-given equipment; only with this can we be invincible in Christ. We can, and we ought to be victorious in and through Him who alone is able!

Surely men and women need the ministry of the Church as never before. We urge them to come; but when they do come, what have we to give them? Can we show them the way to Christ, to peace and pardon and purity? Can we help them to find release from the burdens they carry? The world has many weary men and women, they are tired of sin and ask the way to peace. Can we tell them how to find it? To bring men to the church, and then not be able to give them that which they need has not gained anything for the church; nor will those who come leave with the feeling that the need of their life has been met.

Have we anything to set before them? The man in the parable Jesus gave who had a visitor in the night, cried to his neighbor, "I have nothing to set before him," so give me of your bread. Remember the time when Jesus spoke to His disciples in the wilderness as he faced a hungry multitude; He said, "Give ye them to eat." But a search revealed only a few loaves and fishes in the entire company. Are we as unready? Are we as barren? We claim much in the gospel. Let us not fail to prove it in this our day of need!

I am sure that God means that we shall be able to meet the needs of a poor, distressed world, for He has given us that

which the world needs most. The world cannot be satisfied with a sop; it must have reality. It has suffered long enough from the emptiness it has known. May God help us to have that which meets the need today. The task, the great task of the Church—are we able for this issue?

VI. It is in this spiritual invincibility that the Church reaches her true spiritual dignity.

It lifts her from a cowardly, cringing company of religious mendicants, begging for the very right to exist, and transforms her into a courageous company of Christian soldiers made victorious in Christ Jesus! Such spiritual invincibility honors Christ in the eyes of the world, and encourages others to come to Him for His grace.

God wants us to arise, to shake off the sackcloth and ashes of defeat, and put on the garment of praise and strength. Then in the name of our glorious, invincible Master to go forward with Him to the final day of glorious victory. We will never rejoice in that day unless we have known the grace that wins here and now.

I know it will cost much to come the Christ way, but this is a glorious company, and we are not ashamed of one of them, nor of the Lord they serve.

Our call is for others to arise out of the way of submission to sin, and to honor Christ by laying hold on the power that wins; and that power is given through the incoming of the Holy Spirit. Do you know that mighty presence? Has He come to you? If not, then your greatest need is to come to Him for His touch on your life; the touch that makes you invincible for Christ, the power to win!

The call is to the Church—yes; and to each member of the church. A universal call, but also a personal call. Will you hear it? Will you answer, "Master, here am I"? If so, then for you there is a spiritual invincibility, and you may chase thousands in this glorious war. May it be yours in the fullest measure!



FAITH

Faith is the acceptance of God's mercy and grace in Christ Jesus. The grace of faith, or the power of believing, is the gift of God. The act of faith, or actual believing, is the exercise of that power. When God presents His truth to us, it is not a matter of indifference whether we accept or reject it. He holds us accountable for the exercise of the faith which He has given us. "He that believeth not is condemned already." And to every contrite, anxious soul that wills to believe, the power so to do will be given by the Holy Ghost.—D CLARK.

The Theological Question Box

Dr. H. Orton Wiley

Is it possible to lose the blessing of a pure heart, and still retain a justified experience?

This question is frequently asked by those interested in the doctrine and experience of entire sanctification. We think that generally, those falling into sin lose both purity of heart, and a right relation with God in justification. It appears however, that in some instances it is otherwise. Everything depends upon the manner in which this grace is lost. If by an overt act of transgression, then guilt ensues, and justification before God is lost. But if through ignorance or unconscious neglect of the means of grace, the soul slips back from purity to defilement, there is no conscious violation of the law of God, and hence no sense of guilt. In such cases, the grace of entire sanctification may evidently be lost without forfeiting the state of justification. If, as is true, the newly converted person has pardon without complete purity of heart, life without a perfection of love, and justification without entire sanctification, then it appears reasonable to suppose, that the wholly sanctified person may fall back again into this same condition, without a complete break with God. The whole matter seems to rest in this, does the sanctified person, or does he not, fall by an overt act of sin.

If one who is entirely sanctified falls from grace into actual sin, is it necessary to his full restoration that he first be justified, and later sanctified? Holiness people have been somewhat divided in their opinions concerning this matter. A Wesleyan Methodist preacher, a godly man whom I knew as a young minister, insisted that what was lost by a single act of sin, must be regained by a single grasp of faith. The matter of original sin or inherited depravity he disposed of in this manner. A newly converted person must seek for entire sanctification as a second work of grace, subsequent to justification, for the reason that the impurity of his heart is not his by choice but by inheritance. But once this person has been wholly sanctified, and then falls from grace, the depravity of his heart is no longer original or inherited depravity, but personal and acquired depravity. It attaches to his sin as defilement, and on the pardon of that sin, the defilement is

cleansed away as in the case of all acquired depravity. Hence he maintained that a person must be restored by a single reach of faith. Many of the older holiness people held this position, but I think it is not so common among us. Perhaps in instances like this, one's teaching influences his seeking. With our insistence upon two works of grace, our people generally are taught to seek forgiveness for the transgression, and later become candidates for the experience of entire sanctification. The minister mentioned above, holding as he did that a single grasp of faith would restore the seeker to the position from which he fell, maintained that those who sought to be restored by two stages, always found difficulty in securing a clear witness of the Spirit to their entire sanctification. The whole question, it will readily be seen, rests on the matter of inbred sin. In the first instance it is clearly original or inherited and this necessitates two works of grace. If, however, in the case of a lapse, this ceases to be inherited sin, and becomes acquired depravity, the above mentioned position would seem to be tenable.

Does a pure heart give one perfect patience?

In asking this question, I think the writer is seeking to counteract a false position concerning the nature of patience as a grace of the Spirit. The reason that I think this is true is due to a further statement of the writer. He says, "Will sanctification fix a man up so he will actually 'kiss the cow' when she kicks over the proverbial pail of milk? What about little Johnny when he throws rocks through the window for the third or fourth time, should the parents grab him and kiss him, or 'bust his hide'?" The best definition of holiness is the statement spoken concerning our Lord, which says, "thou hast loved righteousness and hated iniquity." True holiness is not a passive state merely; it is active, loving the right and hating the wrong. Patience is not mere passivity. Any interpretation of this beautiful grace of the Spirit which would make it passive in the presence of wrong is false. To be a little more forceful, it is plain stupidity. Christ was patient, and yet he drove the money-changers out of the temple. Patience must never condone unrighteousness, although its atti-

tude toward the offender must always be marked by the Spirit of Christ. Still, entire sanctification does give perfect patience. When a person is sanctified wholly, not only patience, but all the graces of the Spirit dwell within the heart in their purity. Bishop Foster says, "These graces will exist in the sanctified soul without alloy, without mixture, in simplicity. There is nothing contrary to them, and they exist in measure corresponding to the present capacity of the soul possessing them."

Why do you make a distinction between sin and infirmity? Are not infirmities sins for which atonement must be made?

There is a valid distinction between sin and infirmity. Sin attaches solely to the spiritual realm, to man as a free and responsible agent before God. Infirmities are the consequences of the fall, and attach largely to the soul as dwelling in a physical body under the curse of death. Only in the resurrection will man's body be freed from the consequences of sin, and enter into its glorified state. Purity of heart does not bring perfection of judgment; nor does entire sanctification bring soundness of body. Generally we know the distinction between a man's soul and his body; but that soul dwells in a human body, and we cannot always tell where the spiritual ends and the physical begins. Could we but know this of a certainty, we should always know the line between infirmity and sin. For this reason we must always exercise charity in our dealings with one another. We have heard evangelists preach as if all "nerves" were merely another name for the carnal mind. Doubtless they find much game in this hiding place. But there are cases of nerves, and one's physical condition reflects itself in the spiritual. Dr. W. C. Wilson, our sainted General Superintendent, used frequently to say that some mothers who had worried with the children all day, would sometimes come to the altar to seek for sanctification, when what they needed to do was to go home, drink a glass of buttermilk and go to bed.

Dr. Daniel Steele has the following to say of infirmities. "There are old residents of this country who are by no means favorites with me, and I cut their acquaintances as much as possible, such as ignorance, forgetfulness, misjudgment, error, inadvertence, failure, and a large family by the name of infirmity. In fact, I have repeatedly cast my vote for their exclusion, but they insist that they have a right to remain, since no statute lies against them. They say that they are grossly wronged when confounded with an

odious foreigner called sin, who slightly resembles them in external appearance, but is wholly different in moral character. I must confess that a close observation, extended through many years, demonstrates the justice of this plea. Hence I live in peace with these old citizens, but do not delight in their society."

Dr. Steele further draws a contrast between sins and infirmities in his chapter on "Sins, Infirmities, and the Atonement" which is perhaps one of the best things ever published on this subject. We can only give a brief summary of his positions.

1. Infirmities are failures to keep the law of perfect obedience given to Adam in Eden. This law no man on earth can keep, since sin has impaired the powers of universal humanity. Sins are offenses against the law of love, the law of Christ.
2. Infirmities are an involuntary outflow from our imperfect moral organization. Sin is always voluntary.
3. Infirmities have their ground in our physical nature, and they are aggravated by intellectual deficiencies. Sin roots itself in our moral nature.
4. Infirmities entail regret and humiliation. Sin always produces guilt.
5. Infirmities in well-instructed souls do not interrupt communion with God. Sin cuts the telegraphic communication with heaven. (Here he puts in the following note: The infirmities of unenlightened believers, being regarded as sins, may produce condemnation and sunder communion; by destroying confidence in God. Thousands are in this sad condition.)
6. Infirmities, hidden from ourselves, are covered by the blood of Christ without a definite act of faith, in the case of the soul vitally united with Him. Sins demand a special resort to the blood of sprinkling and an act of reliance on Christ.
7. Infirmities are without remedy so long as we are in the body. Sins, by the keeping power of Christ, are avoidable through every hour of our regenerate life.
8. A thousand infirmities are consistent with perfect love, but not one sin. "Who can understand his errors? Cleanse thou me from secret (unconscious) faults; Keep back thy servant, also, from presumptuous (willful, high-handed) sins; let them not have dominion over me; then shall I be upright, (Hebrew, perfect) and I shall be innocent from the great transgression." Here the psalmist expects to fall into errors and unconscious faults, and he prays to be cleansed from them, but he prays to be kept from known and voluntary sins.

About Church Bulletins

Conducted by Rev. C. Wesley Jones

THOUGH deprived of a complete mimeographing outfit, a bulletin editor can produce a publication that is distinctive and attractive. This of necessity calls for a bit of ingenuity. Often the less time one has to prepare a bulletin, the more ingenuity is demanded.

The cover of the bulletin is of prime importance for it makes the first impression on the reader. If one desires to use the lithographed covers available through the publishing house, this problem is immediately solved. On the other hand if a personally styled printed or mimeographed cover is to be used, the planning must be carefully done. Cuts of the church or "churchy" designs on the printed bulletin and insets or tracings on the mimeographed one, add immeasurably to the interest stimulated. Neatness and simplicity are at a premium.

Printers can furnish designs and can assist in the selection of pictures for cuts. Mimeographers may find assistance in the "Church Folders" of various wholesale mimeograph dealers. The A. B. Dick folder is an outstanding and satisfactory one.

"Insets" are pictures or drawings photochemically produced on small pieces of stencil having a quality in the finished product impossible in hand work. These insets are purchased through your mimeograph dealer and full instructions are furnished for their use by the uninitiated. They are cemented into holes cut in the stencil you are preparing. Every mimeographer should try them once. Each inset may be used again and again.

It is imperative to have the name and address and telephone number of the church and pastor in each issue of the bulletin. Part of this information may appear to good advantage on the cover.

The use of color adds to the attractiveness of any bulletin but can be used to best advantage on mimeographed covers. The use of color is a fascinating study and demands some skill.

Previously the content of the bulletin has been mentioned but it might be well to note some additional matters here. Dignified cuts, drawings, charts and designs add greatly to reader interest. The writer preaching on Peter used a tracing of a cock to advertise the evening message and preaching on Judas used a tracing of a

money bag encircled by overlapping coins. On communion Sunday it is effective to use a shading plate to produce a cross on the background of the order of worship. The cross should not be outlined and should be dimly printed. This same idea can be carried out on other holidays with appropriate designs. If a candlelighting service is to be held, candles may be used effectively in the bulletin.

Lettering guides contribute greatly to the attractiveness of a mimeographed bulletin, giving variety and setting off the various features. Guides enable the operator to do lettering neatly and uniformly with little effort. Care should be used in their selection for one may invest from two to fifty dollars to advantage; on the other hand four to twelve dollars might be quite enough. Guides may be used to set off paragraphs by making the first letter of the paragraph three or four spaces wide and two or three lines high. When this is done it is unnecessary to indent. Guides also make neat titles and headings.

The typewriter provides many varieties of "rules," borders, etc. Some common ones might be such combinations as -x-x-x-s-s-, -:-:-, or the repetition of any of the symbols or punctuation marks. The period varyingly spaced out is effective. A neat horizontal border is made by typing a line of underlining bars and then typing one space down a line of quotation marks (the latter should be single or double spaced). An unusual vertical border is produced by typing opening and closing parenthesis marks one on the other; this is done in a row or rows up and down the stencil.

The good bulletin publisher will learn to be constructively critical of all types of printing and mimeographing and will thus add interest and ideas to his own work.

By this time many pastors will be saying that they do not have time to put out a bulletin using these ideas. However, if one's ideas are filed and one's work planned, it is possible to put out a bulletin in record time. The writer begins preparing a master copy on Monday and slips it into the typewriter from day to day to add to it. Then on Friday or Saturday the job is finished up and the stencil is cut. It is often possible to print half of

the bulletin days or weeks in advance. Original cover designs should be printed in quantities for they take too much time to produce weekly.

It should be mentioned that the bulletin must have refreshing variations of form and content though the same basic design may be followed. Useless material should not be carried from week to week. For instance, church directories are too often only space fillers and poor ones at that. The officers and committees need not appear more frequently than quarterly.

Finally, let us remember that the attractive bulletin may be an invaluable servant of the busy pastor.



The Grace of Apology

JESUS said a thing one time that we are likely to forget. He said that when we come to the altar to worship God and remember that we have injured or wounded or grieved a brother, the first thing to do is to go and apologize to him and be reconciled.

What Jesus said was neither incidental nor accidental, but fundamental. It goes to the root of things. It is a major Christian virtue, this willingness and promptness to apologize for wrongs done to others.

Life is full of strained relationships, and in our shortsightedness we offend and injure others thoughtlessly. Our absorption in our affairs causes us sometimes to neglect those who have a claim upon our care. Misunderstandings arise most naturally. An inflection of the voice sometimes carries a meaning we did not want nor intend to convey. Our actions are of-



Christmas: Bethlehem's Babe and You

A Baby was born in Bethlehem many years ago. His parents were poor and he had no unusual advantages. He raised no army, he conquered no kingdom, he owned no real estate, and he had no bank account. Neither did he write books or paint pictures or compose music. He was mocked by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in him and obedience to the doctrines he inculcated, and he has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject his authority, to be the noblest and purest that ever have been able to pick a flaw in his character. What will you do with Jesus who is called Christ?—PHILLIPS BROOKS.

Leewin B. Williams

Do we look upon our responsibilities and duties in life as a burden or as a privilege? If we meet them only as necessary tasks that must be performed, they will become to us drudgery and weariness of spirit. But if they are carried out in the spirit of love and of eagerness for service, they will result in that joy and peace that are among the highest satisfactions of life. Love "beareth all things" and "endureth all things," never counting sacrifices as loss, but only as gain; "Few people who have given for others," says Dr. James Reid, "or for some big cause have not felt that they got more than they gave." And those who give themselves gladly for the sake of Christ think of the word "sacrifice" only as a synonym for the glorious privilege of serving—*Christian Observer*.

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The Pastor and His Parish

One of the criticisms we sometimes hear against Protestant ministers is that they fail to call on their congregations. Judged by spiritual results, we believe that visiting individuals is as important as preaching. We spread the gospel by preaching. We seal it upon hearts by personal conversation. Note how often Jesus revealed the greatest truths to an audience of one or a few. We believe that ringing doorbells is an important factor in a preacher's work, and no leader of a church, whether in city or country, the smallest and poorest, can afford to ignore it or set it aside as unimportant.—*Exchange*.

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"The great use of life," William James once wrote, "is to spend it for something that will outlast it." It is necessary that we do a great many things in the world, both to earn our daily bread and to fulfill the duties that come to us in our several places and relations. But through them all we can have ever before us the high aim of seeking first the kingdom of God and His righteousness. Thus we shall be privileged as the days and years go by to obey the Master's admonition to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—*Christian Observer*.

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Advice on Holy Living

Concerning the necessity of maintaining the spiritual glow, Samuel Logan Brengle writes, "The old Founder called a few of us to him on the train one day and said, 'Young men, take heed to the fire in your

own hearts, for the tendency of fire is to go out.' I thought about that, and I said to myself, 'Yes, fire will go out unless I do three things: (1) Keep the drafts open. (2) Keep the ashes and clinkers shaken out. (3) Put on more fuel.' Then I applied it to my own soul. I am not to run around and kindle my fire at the altar of someone else. I have a fire of my own. I am to keep the drafts open—keep testifying, keep the windows open toward heaven. I am to keep the ashes out—I cannot depend upon past experiences; I must seek God afresh. Then I must add fuel—pile on new truth, search the Scriptures, feed my soul. The blasts of hell will blow out the flame if I don't guard the fire in my own heart!"—*Contributed*.

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Do we as a rule confine our prayers largely to asking God to do something for us? Or is it the burden of our petitions that He do something with us and through us? The difference between the two attitudes is of no small importance. It is the difference between the spirit of selfishness, even though it be an unconscious selfishness, and the desire that our lives may be used of God for His glory and the good of our fellow men. There is need that we guard our thoughts and desires unceasingly lest we become selfish even in our prayers.—*Selected*.

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Strenuous Living

Paul commanded Timothy to endure hardness as a good soldier of Jesus Christ. We seek in vain in the Scriptures for the ideal of ease and self-indulgence which so often is the objective of men and women. Parents tell children that they don't want them to have as hard a life as their parents had. To have it easy seems a flabby aim for a real human being. No worth-while life is lived without experiencing some hardness and accomplishing some difficult task. We should pity the person who always takes it easy instead of the person who always has to strive. One man was right when he thanked God for saving him from a rocking chair. The worth-while life is one of strenuous endeavor and difficult achievement. Muscles grow through use. A godly life will probably be a strenuous life.—*Selected*.

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To believe in Christ is to achieve victory here and now.

LITERARY critics are inclined to cast all thought into moulds of their own making. There are usually about as many styles as there are individuals. To try to blend your style into that of another speaker whom you admire may take the life out of your message. The magazine *Typo Graphic* has decided what would probably have happened if Mr. Lincoln had had time to submit his Gettysburg Address to the average editor or literary critic:

"Four score and seven years ago (too stilted—say 'eighty-seven') our fathers brought forth ('founded' would be better) on this continent a new nation (what nation? Put the name in there BIG!) conceived in liberty and dedicated to the proposition that all men ('and women'—there's lots of women, you know) are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. (Endure what? Make it 'last'. We are met (you mean 'have met') on a great battlefield of that war. (What battlefield?) We have come to dedicate a portion of that field as a final resting place (don't beat about the bush—say 'cemetery') for those who here gave their lives that that nation might live." (Sorry, Mr. Lincoln, but this simply won't do. You don't seem able to get our idea across in plain, forcible language.)

Do you know that in trade usage the word scissors applies to instruments of less than six inches in length, while all exceeding that length are shears?

"That is right." Anything that is right must be according to some established standard. Note the use of this expression. "Did you say the robber shot him in the back, took his watch and money, and left him dead in the road?" Answer: "That is right." The reply should be, "That is true."

"Raise children." *Raise*, "to rear (an animal)," is never to be used in bringing human beings to maturity. Cattle are raised; human beings are brought up.

"Revisit again." The prefix *re-* of itself signifies back, again, anew; hence to add one of these adverbs to a verb is tautological. Simply say "to revisit the place."

"Sacrilegious." This word is not derived from religion. Note spelling. Pronounce it sac-ri-LEE-jus, not sac-ri-LIJ-us.

"Seldom or ever." A person may say, "I seldom if ever use that word," i. e., "I seldom use it, if indeed I ever do"; or

he may say, using a slightly more emphatic form, "I seldom or never do it," i. e., "I do it very seldom at the utmost, or (in my opinion) probably never." Either of the latter is correct, but "seldom or ever" is incorrect.

"Since—ago." *Since* refers to quite recent time past, while *ago* covers past time in general; as, "A messenger was here to see you." "How long since?" or "how long ago?" "How long ago was Nathan Hale executed?" "He died a century ago." "I brought you word an hour since."

Specialty—*speech-i-AL-i-ty*—Specialty—*SPESH-al-ty*. *Speciality* is the state or quality of being special; *specialty* is an employment to which one is specially devoted, an article in which one specially deals, or the like. "Chemistry is his specialty."

"Subscribe to or for." One subscribes to a creed, statement, or proposition, for a periodical. Correct: "I have subscribed for that magazine."

With all the words in the English language, half a million or more, is it not strange that we cannot express certain thoughts without much circumlocution. "If any one has been overlooked they may raise their hand." You will note there are two errors in this sentence, for "any one" cannot be *they* or *their*. The subject is singular and, of course, the pronouns must be singular. This is a very common error. How often we hear such announcements in the Sunday school and church; as, "Every one should bring their Bible." "I suggest that each one make use of their envelopes." The trouble comes by our not having in the English language a singular pronoun of common gender. The lawyer probably would say, "If any one has been overlooked, he or she may raise his or her hand." If you will look in a large dictionary, you may be surprised to find that an effort has been made to supply this need. In 1858 an American composer coined a word—*THON*—by taking parts of the two words, that one, *th* out of the first one and *on* out of the second, and making a pronoun of the third person, common gender. To use this word, the sentence would then read: "If any one has been overlooked *thon* may raise *thon* hand." Did you ever hear any one use the word? It is nearly a hundred years old, but we do not take to it, and probably never will. Sometimes this defect is cured by using the article; thus, "Any one who has been overlooked may raise the hand." This is only one instance of the poverty of the English language.

George Mueller on Bible Reading

One of the main sources of power in the life of George Mueller of Bristol, England, was his devotion to the Bible. He read it reverently every day and gave the following principles for reading the Bible for personal profit.

1. *Read regularly.* Read alternately from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off each day. When you have finished each Testament, begin it again.

2. *Read prayerfully.* Seek carefully the help of the Holy Spirit so that He will enlighten you.

3. *Read with meditation.* Ponder the truth so that it may be applied to your heart. Better read a little and think much, than read much and think little.

4. *Read with reference to yourself.* Never read only with a view to instructing others. Ask yourself, "How does this affect me, my faith, my life, my service?"

5. *Read with faith.* Not critically, but to discover the revealed Word of God. Rest upon God's promises, warnings, and commands as of vital importance.

6. *Read to carry into practice.* Accept God's Word as being the revelation of His Will. He expects us to do as well as to know.

A seventh suggestion might be added:

7. *Read to find Christ* in the whole Word of God—as He is promised, incarnate, atoning for sin, resurrected, ever living, coming again.—*Evangelical Christian.*

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Pardon and Purity

Pardon and purity are the two hemispheres of evangelical religion. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw this chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us into the city of light.

Pardon takes away the guilt of all sinful acts, words and purposes; purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts.

Pardon will publish itself in the actions of a man; purity will publish itself in the keen inner feelings of the heart.

Pardon harmonizes me with the Law of God; purity harmonizes me with the character of God.

Pardon introduces me to the kingdom of peace; purity introduces me to the kingdom of power.

Pardon places me in the kingdom of God; purity places the kingdom of God in me.

Pardon puts into my hand a title deed to heaven; purity puts into my heart a moral fitness for heaven.

Pardon must precede purity, just as the birth of a child certainly must precede the curing of a hereditary disease.

Pardon and purity are both received by separate, specific acts of faith; they are both instantaneously wrought by an act of the divine will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust, and obedience up to all our spiritual light; are both requisite to a happy, useful life; are both absolutely essential to admission to heaven.—G. D. WATSON.

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Origin of Christmas Cards

The Christmas card we know has an origin easily traceable, and it is now not quite seventy years ago since the first was designed.

The artist who claimed to be its originator and who was at any rate the first to see its possibilities was W.C.T. Dobson, R. A., an Englishman who when quite a young man in 1844 was prompted at Christmas to make a little sketch symbolic of the season's joys and festivities and to send it to a friend. It seemed to give great pleasure, and next year Mr. Dobson determined to follow up the idea on a larger scale and by having his card lithographed was enabled to send copies to twenty-five or thirty friends.—*Exchange.*

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Entirely Too Busy

If we are:
 too busy to read a book that promises to widen our horizons;
 too busy to keep our friendships in good repair;
 too busy to maintain a consistent devotional life;
 too busy to conserve our health in the interest of efficiency;
 too busy to keep warm and vital loves of our own fireside glowing;
 too busy to cultivate the sense of a personal acquaintanceship with God;
 too busy to spend one hour during the week in worship;
 too busy to give time to the culture of our own souls;
 then we are indeed too busy.

—Selected

The Delights of Soul-Winning

Words cannot express the joys of soul-winning. A young man in St. Louis could have lived with his parents in a beautiful home in the suburbs; but he chose life in the rooming houses, for there he found a fruitful field for personal ministry. He would quietly engage a room like anyone else, and settle down to work his field. When through, he moved to another rooming house, and so, year in and year out, this humble man labored for the Master he loved. His secular work through the day provided the finances; his evenings, just when the men in the buildings were accessible, his Sundays and holidays, were devoted to his blessed ministry in behalf of souls. Imagine the delights of such a humble service here, and the glad hands he will clasp in the Great Day!—*Gospel Herald.*

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Later than You Think

"Traveler, it may be later than you think." This inscription appears on a tombstone in an English cemetery. It is a voice from the dead, solemnly warning the living wasters who regard time as an inexhaustible commodity.

We like to think that "Three score years and ten" is an individual promise. That is why we take out "endowment at age seventy" insurance. But some die in their teens, twenties, thirties, middle age. Can you hear them saying, "Traveler, it may be later than you think?"

Most of us have a long list of "musts" on our slate, the important purposes of life we are going to accomplish sometime when we get around to them. The combined voices of the procrastinating dead who left myriads of unfinished tasks behind, cries out, "Traveler, it may be later than you think."

Then there are the people who plan to accept Christ some day. Like Felix, they are only waiting for a convenient time. But hear the plaintive souls: "Traveler, it may be later than you think."—*Selected.*

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Noted Sayings on Repentance

True repentance consists in the heart being broken for sin and broken from sin.—*THORNTON.*

Repentance is sorrow converted into action; into a movement toward a new and better life.—*VINCENT.*

True repentance is to cease from sinning.—*AMBROSE.*

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—*ANSLEM.*

True repentance hates the sin and not merely the penalty.—*TAYLOR.*

Repentance to be of any avall must work a change of heart and conduct.—*CUYLER.*

Late repentance is seldom true, but true repentance is never too late.—*VENNING.*

Before God can deliver us we must undeceive ourselves.—*AUGUSTINE.*

—*The Wesleyan Methodist*

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Someone pointing out the simplicity of the Bible, says:

"The simplicity of the language of the Saviour and the Bible is in striking contrast with the verbosity, or needless use of words of the scientists and evolution. Take, for example, the saving statement as to His message to earth, given in words of one syllable. 'For the Son of man is come to seek and to save that which was lost' (Luke 19: 10).

"The sweetest invitation ever given to mankind, in words of not more than two syllables. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11: 28).

"The Saviour's own picture of salvation, in words not exceeding three or four syllables. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life' (John 3: 14, 15).

"Take again the story of creation and dream of evolution. Think of the simplicity of the Bible statement. 'In the beginning God created the heaven and the earth' (Gen. 1: 1), and compare this, the verbosity of Herbert Spencer's definition of evolution, 'Evolution is integration of matter and concomitant dissipation of motion, accompanied by a continuous change from indefinite, incoherent homogeneity, to definite, coherent heterogeneity (of structure and function, through successive differentiations and integrations), during which the retained motion undergoes parallel transformation.' You can accept which you like. I prefer the dignified statement of the Word of God, and more scientists and others are coming to accept this as correct, as the days pass by."—*Selected.*

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A Songful Religion

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said, "O come, let us sing unto the Lord"; and when Christ came, the angels greeted His birth with a song, and since then Christian song has gained in fulness and strength of voice with each century.—*Selected.*

QUOTABLE POETRY

Gracious Lord of Bethlehem

Christmas day is here again,
O let our hearts rejoice,
Let us worship Jesus Christ,
And make his will our choice.
Babe was he in manger low,
Yet Saviour of mankind,
Sacrificial Lamb of God,
In whom sweet peace we find.

Let us in the Spirit
Praise his name forevermore,
Stay our minds upon him
In this time of testing sore,
Trust in him to keep us
Through whatever lies ahead.
Gracious Lord of Bethlehem,
Thy mantle o'er us spread.

—FRANCES URE

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The Best Wish

There is no joy like Christmas joy!
In every house the same
Where He is loved and honored true,
The Christ of holy name.

It is this joy, this Christmas joy,
That makes true friendships glow,
So wishing it in fullness is
The best wish that I know.

—NORMAN C. SCHLICHTER

«««»»»

Christmas Gifts

Frances Ridley Havergal

Christmas gifts for thee,
Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's lone cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.

Christmas gifts for thee,
Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far-off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a river flowing free.
Joy that in His own joy must live,
And love that Infinite Love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!

A Thanksgiving Prayer

We thank Thee, Father, first of all
For precious souls who found the Way,
Then heard some weaker brother's call
Since last Thanksgiving Day.

We thank Thee, Lord, for Thy love and
care—
Thou Great Protector and our Guide;
For answering every earnest prayer—
For help Thou didst provide.

We thank Thee, too, for tests that came—
For grace to bear them and chance to
pray;
For service done in Thy sweet name,
Since last Thanksgiving Day.

We thank Thee, Lord, for homes where
still
Unbroken circles meet to dine;
For those submissive to Thy will,
Who sadly meet at some sweet shrine.

Accept our gratitude, though very small—
Lord, help us trust Thee and obey,
So that each morn, despite what may be-
fall,
Will bring a glad Thanksgiving Day.

—AMMIE EDWARDS COLEMAN

«««»»»

Far, On a Hillside

Far, on a hillside, stood shepherds amazed;
Heralds from heaven full anthem had
raised:
"Glory to God, and on earth be His peace!"
Hark! above men shall those echoes ne'er
cease!

Far, in a stable, a little Child lay;
High o'er his bed a Star shed its soft ray;
Silent the town where Divinity came:
Sleeping, unheeding, they knew not his
name.

Far, on a winding road, hastened men
three,
Camels, and servants, in great company;
Raptured, they point to the Star o'er the
hill:
Praying, they come to see God's saving
will.

Near, in my heart, O Child, Splendor of
God,
Come, as I worship on roads quickly plod;
"Glory to God, and on earth be His peace!"
Yes, . . . in my soul shall those echoes
ne'er cease!

—LELAND MERRILL MILLER

The Preacher's Magazine

The Manifested Mystery

Ruby Harned

What is this mystery
Of godliness,
This great unerring truth
Which men confess?

Wouldst thou the answer know?
Look in the stall,
And then on Calvary's cross
Thou canst see all.

The mystery revealed—
God was in Christ,
To reconcile the world—
Love sacrificed.

God manifest in flesh!
Ah! There's the key
Unlocking all the doors
To this sweet mystery.

—In Heart and Life

«««»»»

My Prayer

God, make me stalwart as a tree
When winds around are blowing,
Lord, make me pure as sparkling dew
When morning light is glowing.
Oh, make me lovely as a flower
Still blooming in the evening,
And make me gentle as a breeze
Sweet rest and fragrance leaving.
And when the sun of life has set
And Thy call sounds through the air,
Transplant me to Thy garden then,
Hallowed by Thy presence there.

—GANELLE B. MITTAN

«««»»»

Our Dwelling Place

Edwin O. Kennedy

When I am dying something shall not die,
But rise and say to Death, "Thou art not
king
Or conqueror." Across the dark I'll fling
Faith like a banner that shall give the lie
To all his claims of mastery. My cry
Shall echo still "O Death, where is thy
sting?
Where, Grave, thy victory?" I still shall
sing—
And all the faithful shall be standing by—
"Lord, Thou hast been of old our dwelling-
place.
Before the mountains were brought forth,
before
The earth was formed, before the slightest
trace
Of sunlight or of starlight ever bore
Their witness to the Everlasting Grace,
Thou hast been God—and shall be ever-
more!"

—The Presbyterian Tribune

November-December, 1945

Morning and Evening

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee,
Through the coming busy day,
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell Him all.

In the calm of sweet communion
Let thy daily work be done;
In the peace of soul outpouring,
Care be banished, patience won;
And if earth, with its enchantments,
Seek the spirit to enthral,
Ere thou listen, ere thou answer,
Turn to Jesus—tell Him all.

—Selected.

«««»»»

Two Mothers

I

A woman sat by a hearthside place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, "Put it
down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of God's Book I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounced religion—by and by.

II

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, "Put it down—take
me."
The mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh
And will love religion—by and by.

—Anonymous

«««»»»

Christmas Reality

PEACE on earth, goodwill to men—
This Christmas passion true
Is blessing earth where'er it is
Alive in me and you.

All who know what Christmas means
Who let its truth control
Their ways with men, are helping earth
Achieve its Christmas goal.

Peace on earth, goodwill to men—
Let's sing it with new might,
Believers in the Christmas star—
Let's radiate its light.

NORMAN C. SCHLICHTER

- We faint not to proclaim a full gospel of the glory of God (cf. vs. 4-6). We have a true ministry of the Word of God. It is so truthful and open that it is hidden only from those who have been blinded by unbelief. It is a gospel of Christ, not of ourselves (cf. v. 5).

It comes as the result of a God-given illumination (v. 6).

- Having obtained mercy for ourselves, we may now minister the same through Christ unto others.

II. WE HAVE A PRICELESS TREASURE

A. A treasure in earthen vessels; hence the treasure itself is the main attraction. Only as the vessel bears the treasure is it glorified. The clay flower pot is not a thing of glory except as it bears within it the beautiful Easter lily.

B. This treasure is a dynamic treasure. "That the excellency of the power may be of God." It begets power for endurance (cf. vs. 8-12). Hence, we faint not. It is the life of Jesus manifest in mortal flesh, the principle of immortality.

C. This treasure begets an unshaken faith in God. A God who raises the dead (v. 14). A faith that takes its fruition in dynamic testimony (cf. v. 13). A faith that knows the future for the sons of God. Hence, we faint not; rather, we are filled with thanksgiving (cf. v. 15).

III. WE HAVE A TRUE PERSPECTIVE

A. Hence we are able to make true comparisons.

cf. Paul's balancing of significant words against each other here:

Affliction vs. Glory
Lightness vs. Weight
Momentary vs. Eternal
The Seen vs. The Unseen
And he talks about being "freighted with glory."

B. We reach a true conception of values "Things seen are temporal"—hence we live for the eternal, not the transitory. Thus when things fall in crashing ruins around us "we faint not." We thereby achieve deliverance from the transitory. How much land does a man need? Finally, only about a space in the cemetery three by six feet.

C. We gain the eternal vision. The long range view is God's cure for the "faints." Auto sickness usually comes from looking at passing things along the roadway rather than away to the distance ahead. Only the Christian sees the vision splendid. Have you climbed the heights with

God until you have caught a vision of the Eternal City with its sea of transparent glass? Do you endure as seeing Him who is invisible?

CONCLUSION

1. Have you been troubled with spiritual fainting? Sue now for mercy. Humble yourself by bending low before the Cross. Renounce sin with all its deceptions. Let Christ fill you with heaven's treasure, the Holy Spirit. Come to a true Christian perspective of things in a right estimation of values.

2. The Christian shouts in triumph, "We faint not!" because We've found mercy and the ministry of it to others.

We have come into possession of an eternal treasure.

We see things in the light of the Christian perspective.—ROSS E. PRICE.

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Holiness

JESUS' THREE REASONS FOR SANCTIFICATION

By L. DOW WRIGHT

In the seventeenth of John's Gospel, Christ is talking to His Father about the one and great need of His children. He gives the reasons why His children need to be sanctified. It will be worth our time to ponder these reasons; we will better realize the great necessity for such a work of grace, a thing which every soul must be conscious of before he will become desperate in his seeking.

If any one knows the reasons why men should be sanctified, Christ does, and His reasons are built on the ground floor of necessity. Otherwise He would not have been willing to shed His own blood and suffer without the gate in order to bring about man's sanctification. We will find His reasons in His prayer in verses fifteen through twenty-four. He is asking God the Father to sanctify His children and He states the reasons why it is necessary.

I. PRESERVATION

"That thou shouldest keep them from the evil." In this fifteenth verse He asks that they might be kept, then in the next two verses He explains that this keeping is to be done by the process of sanctification. It is one thing to obtain life through the new birth, but it is altogether another thing to be able to retain and sustain that life. The Master recognized that there could be no object in being born unless one could live. So He prayed for their sanctification and gave as His first reason for such a work: that they might live and be kept from the evil of the world. By using the term "sanctification" He strongly in-

fers that they need cleansing; that they have the germ of sin within and will become infected unto death unless this thing is burned out by the fiery baptism of the Holy Ghost, which is the process of sanctification.

Some one has asked, "How long can one live a justified life without getting this experience?" Our answer is, just long enough to get sanctified. Of course that depends on the degree of light one has. When once the light shines we either walk in it and are cleansed, or we fail to walk in it and die spiritually, or lose our justification. Note in conjunction with this thought, the words of the apostle Paul. They exactly coincide with those of the Master. In his first letter to the Thessalonians, chapter four and verse three, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Or, in other words sanctification is necessary in order to be kept from the pollutions of the world. There is no virtue in being born unless we can live.

II. REPRODUCTION

"That the world might believe." In this twenty-first verse, the Master states that sanctification is necessary in order that they might be productive. There is no virtue in living unless one can be productive. In the fifteenth chapter of this same Gospel the Master tells us that every branch that does not bear fruit is taken away. Hence, life is at stake again. Physically, one may sponge off the other fellow and get by, but not so spiritually. We either produce or die. This is just the reason so many do not hold out very long; they try to live off the overflow of the other fellow. But the world will never believe until the old man's head stops bobbing up. As long as the world sees the same thing in the professor as he sees in himself, he will not be interested.

Here again in this request, Christ points to that divided condition in the heart of the believer. He is not wholly one with the Father and Christ. It takes a perfect union to be able to reproduce, and this is to be accomplished by the process of cleansing. Hear Paul voice the same thought, "I see another law in my members, warring against the law of my mind." There has to be a killing out in order that there might be a perfect union. So the Master said, "I am praying that my people might be made one among themselves and one with us, so there will be a propagation of more children. So I pray that thou wouldest kill out that opposing nature in their hearts by the process of sanctification." Life is not justified in mere living, there must be reproduction.

III. ETERNITY WITH CHRIST

"I will that they whom thou hast given me be with me where I am." In this twenty-fourth verse He prays that they might be sanctified in order that they might be fit subjects for heaven. Here is His admission that holiness is necessary to fit one for heaven. This is the end of the whole plan of redemption—to be safe at last in the portals of God throughout eternity. We hear the writer to the Hebrews, voicing the same thought. "Holiness without which no man shall see the Lord." The same thing is expressed in Paul's prayer for the Thessalonians, when he prayed that they might be preserved blameless unto the coming of our Lord. Holiness is necessary in order to qualify us for the coming of Jesus.

Surely we want to live, we want to be kept, but we don't want to just merely live without a purpose. We want to be productive. We want all of this in order that we might, with all we have won to Jesus, be forever with the Lord. Then let us see that we are sanctified now. To wait until we die is to miss two-thirds of the purpose for being sanctified, namely, life and production. To be minus either of these is to disqualify, for the third, for if we abide not in the vine and bear fruit, we are cut off and cast away. "Father, sanctify them."

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A Word to the Overseers Of the Church of God

Acts 20:28-38

Introduction: Elders of Ephesus at Miletus; Paul's journey to Jerusalem, the occasion.

I. THE WARNING TO THE OVERSEERS (v. 28).

- Beware of selfishness.
- Take heed to the flock of God (not yours).
- Your exalted calling.

II. THE WORK OF THE OVERSEERS (v. 28)

- Caring for the church.
- Feeding the church (spiritual food).
- Reason for carefulness ("purchased").

III. THE ENEMIES OF THE OVERSEERS (vv. 29, 30)

- From outside—wolves, unsparing.
- From within—disloyal to Christ drawing after themselves.

IV. AN EXAMPLE FOR OVERSEERS (vv. 31-38)

- His watchfulness and faithfulness (v. 31).
- His strength and comfort in the Word (v. 32).
- His lack of covetousness—unselfishness (v. 33).
- Laboring with own hands (v. 34).
- Supporting the weak (v. 35).

6. Giving with joyfulness (v. 35).
7. His constant prayer and pastoral care (v. 36-38).—EDWIN S. GIBS.

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A Diagram of Deliverance

SCRIPTURE—Titus 3:3-6.

INTRODUCTION

The Apostle Paul is here drawing a diagram of deliverance which involves the entire plan of salvation from sin. First, he causes us to consider—

I. THE MEAN MEN

He commences his diagram by painting a pathetic picture of all people who never have experienced or partaken of the pardoning and purifying power of our Lord Jesus Christ. He reminds us that all of us in our regenerate state were "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." What a vivid portrait of a sinner!

The Bible makes very clear what constitutes a foolish man. In it we read, "The fool hath said in his heart, there is no God." According to the Bible, then, a fool is one who as far as his thinking, his planning, and his living are concerned acts as if there were no God and consequently, falls to take Him into account. A godless man is a foolish man. Man less God equals fool, just as surely as four less two leaves two. This was exactly Christ's charge against the rich farmer. There was nothing wrong in his being a rich and successful farmer. Neither was there anything wrong in his raising bumper crops and building larger buildings. But it was wrong for him to become so engrossed in these things until he would neglect the spiritual; and when he got to the place where he expected these material possessions to bring security and to satisfy his soul—Jesus pronounced him a fool. God subtracted from his life left nothing—but fool.

Those who live as if there were no God cannot be expected to obey His laws. Paul's extraordinary apprehension of a sinner's condition compels our respect and admiration. He reminds us that when we were foolish and disobedient it was because we were deceived. While boasting of our freedom in sin we really were slaves to sin, "serving divers lusts and pleasures." Rejecting God to live as we pleased, we didn't please ourselves nor anyone else. Consequently, we were "living in malice and envy, hateful, and hating one another." This was our condition in the past, Paul reminds us, and it is the present condition of every unconverted individual.

Paul continues his diagram of deliverance by portraying

II. THE MANIFEST MERCY

It is true that we descended to such depths of degradation until we foolishly disregarded and disobeyed God in our Satan-inspired self-deception. "But after that the kindness and love of God our Saviour toward man appeared." Although we were utterly and completely undeserving we were convicted of the kindness and love of God toward us because Jesus came. Our actions merited wrath and harshness but God was kind; our guilt called for punishment and pain but God revealed love; our conscience warned of a Judge and justice, but God sent Jesus and through Him mercy was made manifest.

Still following Paul's diagram, we see

III. THE MIGHTY MANNER OF DELIVERANCE

Salvation from sin is not obtained by "works of righteousness which we have done" but "by the washing of regeneration, and renewing of the Holy Ghost." With the corruption of sin contaminating our hearts, and the pollution of sin staining our hands, there was nothing we can do to extricate ourselves from its snares. But God found a way to effect our complete deliverance.

"He saved us, by the washing of regeneration"—this is the first step in deliverance. Regeneration is that experience wherein we who were "dead in trespasses and sins" are resurrected to a newness of spiritual life. We become "new creatures in Christ Jesus" by virtue of the new birth. We are "born again"—and "old things are passed away; behold, all things are become new." Sins of the past are washed away in that crimson stream of sparkling blood which flows from Calvary's cross. Jesus was referring to this experience when He said, "Except a man be born again, he cannot see the kingdom of God." Thank God for such an experience which will redeem from sin, relieve of guilt, remove all condemnation, and restore real peace of mind.

"And renewing of the Holy Ghost"—here is the second crisis in deliverance from sin. Regeneration rids the hands of sin's stains, while sanctification takes the contamination from the heart. This root of sin in the soul from which outward transgressions have sprung must be completely annihilated by the invasion of the Holy Ghost and His fiery baptism. After this, the way may be rugged and rough, but it really doesn't matter, for we receive the "renewing of the Holy Ghost" from day to day.

IV. THE MAGNIFICENT MEANS

of deliverance completes Paul's diagram. He tells us that all this is made possible by and that the Holy Ghost is "shed on us abundantly through Jesus Christ our Saviour." Jesus is the magnificent means of our glorious deliverance from sin not only in this life, but also in the world to come. He is God's unspeakable gift. "There is none other name under heaven given among men, whereby we must be saved." No wonder the poet sang,

Jesus, Jesus, Jesus
Sweetest name I know,
Fills my every longing,
Keeps me singing as I go.

"Being justified by his grace, we should be made heirs according to the hope of eternal life."—L. S. OLIVER.

«««««»»»»»»»»»»

Special Sermon Themes

"Love in the Imperative Mood" (Mark 12:30, 31), by Dr. Wm. T. Lytle.

"Supernaturalized Men" (Acts 2:41-47) by Rev. Paul Reynolds.

"God's Inlaid Evidence" (Romans 1:19-21), by Rev. Lewis R. Brown.

"God's Greatest Word" (Mark 16:6), by Dr. James K. Leitch.

"Voice Training Par Excellence" (Rev. 5:9, 10), by Rev. Paul L. Reynolds.

"The Two Inseparables" (II Cor. 8:5), by Dr. James A. Pollock.

"The Man at the End of the Line" (John 5:8), and "What Is God Doing?" by Dr. W. T. McIntyre.

"Christianity—A Portrait or a Portal?" (John 15:16) and "Semaphores in Life" (Ex. 14:11, 13, 15), by Dr. James K. Leitch.

"An Ancient Hymn" (I Tim. 3:16), by Rev. Paul Reynolds.

"A God-Controlled Man" (I Sam. 3:10), by Dr. Robert W. Gibson.

"Perfect Security" (II Tim. 1:12), by Dr. James Best.

"The Progressive Life" (Phil. 3:13) and "The Certainty" (Luke 1:1-4), by Rev. L. F. Patterson.

"You and Today" (Esther 4:14), by Rev. Robert H. French.

"Fruits in the Garden of God" (Lev. 25:19) and "One Hundred Less One" (Mark 10:21), by Rev. Orville Fleming.

"A Home for Christ" (Eph. 3-17), by Rev. W. Scott McMunn.

"Drinking of God's Goodness" (Num. 20:11), by Dr. J. Hoy McElhinney.

"The Service of a Willing Heart" (Ex. 35:5), by Rev. Walter N. McFarland.

"What We Need Today" (Heb. 12:27) and "Hope in Darkness" (Jer. 8:18), by Dr. Charles W. Fulton.—The United Presbyterian.

Sermon Suggestions For Missionary Emphasis

THE NEW ORDER OF REDEMPTION

Dr. Charles C. Knapp

A new order was given by the risen Lord in Acts 1:6-8. It involved radical and revolutionary departures from the past in thought and action.

1. A new responsibility was disclosed—"Ye shall be witnesses . . ." Up to this time the disciples had been spectators in the drama of redemption. Their privilege was going to issue in responsibility.

2. A new scope of service was opened—"Both in Jerusalem . . ." and unto the uttermost parts of the earth." The struggle against the exclusive, national spirit of the Hebrew people had been a losing fight; neither the spirit of Isaiah nor the satire of Jonah had prevailed. Now as then, bitter, irrational nationalism and race prejudice will sabotage the peace. In Christ alone is the true vision of the nations.

3. A new spiritual endowment was given—"Ye shall receive power . . ." That Spirit still flows through those channels which are consecrated to the supreme task God has given to men.

A LOST WORLD

Dr. Robert E. Speer

Three plain basic facts, old and familiar, can be ignored but cannot be refuted:

1. The need of the world—If the world of a generation ago was satisfied with itself, it is of no such mind now. It knows that it is full of injustice and wrongdoing, of evil passions, of false moralities. It needs righteousness. It knows that it is full of hate and has a bad heart.

Hitler is quoted as saying, "I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink." A world like this is a lost world and needs to be saved. The need is desperate for righteousness, peace, and love.

2. The offer of Christianity to meet this need—The Father sent his Son to be the Saviour of the world. The kingdom of God which he preached is righteousness, peace, and love. The fruit of His light is in all goodness and righteousness and truth.

"Only through Me"—the clear high call comes pealing
Above the thunders of the battle plain;
"Only through Me can life's wounds find
healing,
Only through Me shall earth have peace
again."

3. The duty of the Christian church—
The business of the church is to bring the

world and Christ together. He charged the church with the continuance of his mission. "If the world is to be saved from destruction, physical no less than spiritual destruction," as Henry Watter-son said, "it will be saved by the Christian religion."

God's PRIORITY RIGHT

Dr. John E. Simpson

God demands priority in two important things:

1. **Kingdom Affairs.** They are on his list of top-ranking priorities. "Seek ye first his kingdom and his righteousness." Jesus said, "When ye pray, say, Thy kingdom come, thy will be done on earth as it is in heaven." Also, "Go ye, therefore, and make disciples of all nations." That is a mission program—worldwide.

2. **Kingdom Finances!** One of the earliest commands of scripture requires that God be given priority in money matters. The kingdom of God has been held back because we have been unwilling to give Him priority in money matters. A great church statesman recently declared that "it has never been a matter of securing young life for mission service. The problem has always been the getting of money to send them." Nor has it been that we have been unable to do so. The estimated cost of destroying one great city alone would have paid the entire expenses of ten thousand missionaries in Japan for seventy years.

THE HOPE OF THE WORLD

Dr. E. Stanley Jones

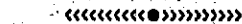
The familiar picture of Hope seated on a sphere, blindfolded, playing on a harp with all the strings broken but one, and yet playing on that one string, is a picture of the world today.

All the strings we played on in our halcyon days have been broken. Peace, security, hope of a united world—all are gone. There is one string left—Christ! He is the one hope left and the only hope. All the half answers have left us with a sense that there is no answer. But there is one!

When someone remarked to Edison that all his thousand experiments had failed, he replied, "Oh no, I've merely found out a thousand ways how not to do things." That was gain! We are finding out a thousand ways how life will not work. Hate won't work. Force won't work. Selfishness won't work. Out of sheer disillusionment we are being compelled to try God's way: Christ. If intelligent choice won't lead us to him, then "sorrow may yet toss us to his breast"—the only alternative to the chaos of the world.

Suppose we should suddenly wake up to that fact and begin to realize it on a

world scale! What hopes would spring up in the human breast! Whether it happens on a world scale or not, it can and must happen to me; I'm committed! I know in my soul that nothing but Christ will have the backing of the universe. So I'm committed! Christ is my hope. I shall fairly shout Him as my answer to the world.—From *Men and Missions Manual*



Expository Outlines

Lesson Reading: Luke 19:1-10

TEXT—For the Son of man is come to seek and to save that which was lost (Luke 19:10).

INTRODUCTION

Jesus has declared the purpose of His presence in the world; He is come to make a way back to God for fallen men. The account of His visit to the house of Zaccheus the publican presents the pattern of the Saviour's work of reaching the lost.

OUTLINE

I. **THE PURPOSE OF THE SON**—"The Son of man is come to seek and to save."

1. **The Sacrifice of the Son.** Jesus must first suffer before He can save. His passion was the purchase price of redemption. He could not deliver us except He die for us. He was lifted, and we look, and we live.

2. **The Seeking of the Sinner.** He has made the first move toward the man. He loves us, and locates us, and leads us out. He seeks our decision, and our deliverance, and our devotion.

3. **The Saving of the Soul.** He saves the hateful, and the hopeless, and the helpless. He has the power to save, and the pity to save, and the promise to save. He saves by grace, and by His goodness, and to glory.

II. **THE PLIGHT OF THE SINNER**—"That which was lost."

1. **The Lost Likeness.** The fall of man resulted in the loss of the moral image of God. He became depraved, defiled, and disobedient. Salvation is a recovery of that which was lost in the fall. The loss of place, the loss of purity, and the loss of peace. We are redeemed, reconciled, and restored to likeness.

2. **The Lost Liberty.** Man was deprived of his rights, and his relationship, and his rewards. He became blinded, and bound, and banished. He lost the company of God, and the comfort of God, and the confidence of God. He became a culprit, and a coward, in a cursed earth.

3. **The Lost Life.** He forfeited life, and was fearful in life, and was fallen in

life. He faced death, and found death and was forsaken in death. Death reigned, and ruined, and rotted the body with disease, discomforts and disorders. Jesus came to recover us to likeness and liberty and to life.

III. **THE POSSESSION OF SALVATION**—"This day is salvation come to this house."

1. **He Desired**—"He sought to see Jesus." Any man that wants the Saviour will have his desire satisfied.

2. **He Decided.** "He made haste, and came down, and received Him joyfully." He willed to receive Him. We choose Him, and confess Him, and constrain Him to be our Guest.

3. **He Demonstrated.** "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." He witnessed, and worshiped, and worked. He had the proof of salvation, the pleasure of the Saviour, and the pardon of his sins.

T. M. ANDERSON.



Lesson Reading: Luke 6:35-49

TEXT—Why call ye me, Lord, Lord, and do not the things which I say (Luke 6:46).

INTRODUCTION

Jesus never tolerates pretense of sincerity and service. This question reveals the necessity of obedience to the Lord to demonstrate our sincere faith in His Lordship. Study the text from the positive view, we find in it and the context what the lordship of Jesus means in terms of spiritual life.

OUTLINE

I. **THE LORDSHIP**—"Why call ye me, Lord, Lord? Whosoever cometh to me, and heareth my sayings and doeth them, I will show you whom he is like."

1. **The Fact in Believing.** We must know the lordship of Jesus in the fact of experience in the heart. Our faith makes Him first; our love makes Him Lord. We hear Him, heed Him, and hold Him as pre-eminent in place.

2. **The Foundation of Building.** We draw this from the two builders whom Jesus mentions. One "dugged deep and laid the foundation on a rock." We build our eternal hope, our eternal habitation, our eternal happiness on Christ. To dig deep means to remove everything between us and Jesus; it means to rest on the Rock of Ages.

3. **The Folly of the Builder.** "He built his house upon the earth." He built on the surface, and not on the Saviour. He was shallow having no security against the storm to come. The wise builder had depth, the foolish had deception. The wise could

not be shaken, then the foolish could not stand; one was on the eternal, the other on the earthly; one was rewarded, the other ruined.

II. **THE LIBERTY**—"Everyone that is perfect shall be as his master" (v. 40).

1. **The Purify.** "We draw this from the meaning of the word 'perfect' which from the Greek means to 'complete thoroughly.' It is also translated 'frame,' and 'restore.'" (See Hebrews 11:3 and Gal. 6:1.) The Lordship of Jesus imparts Purity and Perfection; His Likeness means our Liberty. We can exemplify the Master, but not equal Him: We can have His graces but not His greatness. Perfect in purity and in peace and in purpose. We have complete rest, and complete restoration and a complete relationship. We can be fitted, framed, and fashioned after HIS Image.

2. **The Performance.** This is seen in the Saviour's words about the "mote and beam in the eye."

The performance must be without pretense, "thou hypocrite, cast out first the beam out of thine own eye." We must have clear perception, "then thou shalt see clearly." We must have consistent profession. We must be sincere and sinless, in order to serve others.

3. **The Production.** "For every tree is known by his own fruit." There is a law of production; like produces like—a "good tree bringeth not forth corrupt fruit." The pure produce the fruit of the spirit; the evil produce the fruit of sin. We have the fruit of the spirit, and the fruit of our service, and the fruit of souls saved through our works, and walk and witnessing.

III. **THE LIVING**—"And ye shall be called the children of the Highest." (vs. 35-39.)

1. **The Children Love.** "But love ye your enemies." We must be living examples of love like the Lord: He loved the wicked, and the wayward, the weak. He loved the ungrateful, and the ungodly, and the unfortunate. He loved the deprived, and the depraved, and the deceitful. He loved the blind, and the bound, and the bereaved.

2. **The Children Lend.** "And lend, hoping for nothing." We must invest in souls, and in service, and in sacrifice. We invest time, and talent, and our treasure. We have received a gift of fullness, and we must go faithfully and give freely. Lend your mind and your ministry and your messages. Sow them in toil and in tears and reap them in triumph.

3. The Children Lead. "Can the blind lead the blind?" But the seeing can lead the sinner. We can influence men and invite men, and implore men. We can point them to Christ and preach them to Christ, and pray them to Him. We reveal the way, and the Word, and the work. There is a way of pardon, and peace, and purity. There is the word of promise, and of power, and of privilege; there is the work of the cross, the work of cleansing, and the work of the Comforter. We lead saints and sinners to the truth.—T. M. ANDERSON.

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Lesson Reading:

I Corinthians 6:9-20

TEXT—Knowing therefore the terror of the Lord, we persuade men. (II Corinthians 5:11).

INTRODUCTION

The preacher is moved by the fear of God and judgment to persuade men to be saved by grace. He is never indifferent to the sinners lost about him. He labors, that, whether present or absent from the Lord, he may be accepted of Him; and rewarded as faithful in the day of the Lord.

OUTLINE

- I. PERSUADED TO RECONCILIATION—"Be ye reconciled to God" (Ver. 20).
1. The Way of Reconciliation—"God, who hath reconciled us to himself by Jesus Christ" (Ver. 18). Jesus was made a sin-offering for us. (Ver. 21). Jesus was made our sacrifice, and substitute, and our salvation.
 2. The World Reconciled—"God was in Christ, reconciling the world unto himself" (Ver. 19). All men can be saved no matter how deep in sin, or how defiled with sin, or how devoted to sin.
 3. The Word of Reconciliation—"And hath committed unto us the word of reconciliation." "We are ambassadors for Christ" (Ver. 20). We must plead, and pity, and prevail with men in preaching. Inspire hope, invite them to Him, and implore them to seek the Saviour.
- II. PERSUADE TO RIGHTEOUSNESS—"That we might be made the righteousness of God in him" (Ver. 21).
1. The Creation in Christ—"If any man be in Christ, he is a new creature" (Ver. 17). His power produces this new creature. The efficacy is in Him; the extent is to "anyman," and the experience is a complete change.
 2. The Cleansing in Christ—"Old things are passed away; and behold all

things are become new. And all things are of God." New desires, new disposition, and new destiny. The passing of the old ways, the old wants, and old works. New habits, and new happiness, new Helper. From the old man to the new man, and from darkness to light, from Satan to the Saviour.

3. The Constraint of Christ—"The love of Christ constraineth me (Ver. 14). Constrained to live, and labor, and look for Him. We have confidence in His love, and are conscious of His love; and are companions in His love.

III. PERSUADED BY REWARD—"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body" (Ver. 10).

1. The Appearing in Judgment—No exceptions are made; we must all be there to render account. Both good and bad, saved and sinful, righteous and rebels. To appear means to be revealed in the true light before the Lord.
2. The Accepted by Judge—"Be accepted of Him" (Ver. 9). Shall He receive us, and reward us, and rejoice over us? He will pass us, and praise us, and present us in glory.
3. The Awarding of Justice—"According to that he hath done, whether it be good or bad." Justice meted out according to our responsibility to God, and the gospel, and to the good we could do. We merit punishment or pleasure from a just God. Our deeds, our desires, and our decisions. Life is opportunity; it is obedience; it can overcome; it can offer, and it can observe.—T. M. ANDERSON.

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Lesson Reading:

I Corinthians 10:1-13

TEXT—For ye are bought with a price (I Corinthians 6:20).

INTRODUCTION

Our study reveals some sublime truth that should be disclosed to all men. We are told that our bodies are members of the body of Christ, and that every sin that a man does is without the body except one. This terrible sin dishonors Christ and defeats and destroys the soul; the price paid for our redemption is too great for us to sell our souls so cheaply.

OUTLINE

- I. THE POSSESSION—"And ye are not your own. For ye are bought with a price" (Ver. 19).
1. The Price of Suffering—It required the price of the Son of God to redeem us from sin. His passion, and pain, and prayer mingled with blood

on the cross. For us He was despised, and defamed, and deserted. He was the Lamb, and the Lord, and the Liberator of men.

2. The Purchase of Souls—We were bought with blood; we are worth more than a world. He recovers the soul, and restores the soul, and regenerates the soul.
3. The Promise of the Spirit—"The Holy Ghost which is in you, which ye have of God." We have the resident Spirit, and the reinforcing Spirit, and the revealing Spirit. He abides, and assures, and achieves through us.

II. THE PURITY—"Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of God" (Ver. 11).

1. The Change—"But such were some of you." See the list of sins that precede this. From such sins Christ has delivered them, and changed the course of their conduct. Saved from sin, and from sinning, and to salvation.
2. The Cleansing—"But ye are washed, but ye are sanctified." Washed from the deeds of sin, and sanctified through the Son and Spirit and delivered from the dwelling sin. This cleansing is both the birth and baptism of the Spirit.
3. The Clearing—"But ye are justified." This a court decision where the person is cleared of any guilt. Also cleared of any guile in heart, or remaining depravity in the sight of God. There is a divine clearing of the soul in both pardon and purity. A degree of justification in both works of grace.

III. THE PURPOSE—"Therefore glorify God in your body, and in your Spirit, which are God's" (Ver. 20).

1. The Temple of God—"Your body is the temple of the Holy Ghost" (Ver. 19). God resides in us, and is revealed in us, and is realized in us.
2. The Treasure of God—"Ye are not your own." We are His riches, and His by rights, and His repayment for the price paid. We are God's property, and His portion, and His people.
3. The Task to Glorify—This is the high and holy purpose of salvation. We are to glorify Him in works, and in word, and in worship. Glorify His Son, and His Spirit, and the Supreme God of all. Glorify Him in spirit, and service, and in sacrifices. Glorify His Grace; and His Goodness, and His Godhead. Glorify His Name and His Nature by precept, and by patience, and praise.—T. M. ANDERSON.

Christmas Sermon Themes

- "Getting Ready for Christmas," by Dr. Howard M. Jamieson.
- "God Manifest in the Flesh," by Dr. C. K. McGeorge.
- "Christ the Branch," by Dr. Ralph T. McLaughlin.
- "Lessons to Look for This Christmas," by Dr. James K. Leitch.
- "Christmas Expectations" and "A Christmas in India," by Dr. W. D. Mercer.
- "A Song from Heaven," by Dr. S. L. Louden.
- "When the Angels Had Gone Away—What Happened Then?" by Dr. Francis Hall.
- "The Living Word," by Dr. A. K. Stewart.
- "Departing from Bethlehem" (Matt. 2:2), by Rev. W. Scott McMunn.
- "On the Road to Bethlehem," by Dr. Johnston Calhoun.
- "Let Us Now Go Even unto Bethlehem" (Luke 2:15), by Rev. Eugene E. Allen.
- "This Christmas" and "When Peace Comes," by Dr. Vincent D. Beckett.
- "God's Holy Hour," by Dr. R. W. Thompson.
- "The Hymn of Zacharias" (Luke 1:67-80), by Rev. Lester C. Taylor.
- "Mary's Christmas Carol—The Magnificat" (Luke 1:46-55), by Dr. James P. Lytle.
- "The Son of the Blessed," by Dr. John L. McGeoch.
- "Seeking the King," by Rev. Walter R. Young.
- "The Angels' Song," by Dr. J. I. Moore.
- "Where Is Christmas?" by Dr. Herbert Braun.
- "The Stars Still Shine" (Matt. 2:2), by Rev. Paul S. Montgomery.
- "Is the Inn Too Crowded?" (Luke 2:7) and "Light in the Darkness" (John 1:5), by Rev. Robert H. French.
- "Good Tidings of Great Joy," by Dr. Clyde Canfield.
- "The Prince of Peace" (Isalah 9:6) and "The Lord is My Rock" (Isalah 26:4), by Rev. Roy W. Hofstetter.
- "Gifts Christ Brings Us," by Rev. Walter J. Teeuwissen, Jr.
- "The Shepherds Were Different" (Luke 2:20), by Dr. Homer B. Henderson.
- "The Christian Doctrine of Incarnation," by Dr. James A. Pollock.
- "Behold the Sun" (Luke 1:78, 79), by Rev. Henry H. Ford.
- "The Call to Christmas," by Dr. Daniel C. Campbell.—The United Presbyterian.

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Souls, like steel, lose their usefulness when they lose their temper.—SELECTED.

MISSIONARY DEPARTMENT

Ivory Coast "Knife Man"

A dangerous murderer on the Ivory Coast, Africa, was known as "the Knife Man." But one day Valentin, one of the Oume Christians, brought this fellow to the missionary and introduced him:

"This is the Knife Man, and he has come to give his heart to Jesus!"

Nene opened his mouth and spoke for himself:

"I've sinned a lot; I've killed folk. I want to be changed, like these two here," referring to Valentin and Gabriel, two of the faithful, baptized Christians. "I want to pray," he continued, "and burn all my fetishes."

"Very well," said the missionary, "we will go to the church at once."

On the way, the man was asked if he knew anything at all about the Gospel. He replied that he had attended some of the Sunday morning services, but had thought that the "Good News" could never be meant for a murderer. However, since he had seen the changed life of his two companions who previously had been as himself, he fell under conviction of his need of deliverance from sin. Asked when he wanted to burn his fetishes, he said, "Tonight." It was thought best, however, to wait till he made his confessions to God, and then have the bonfire the next morning. There was peace and joy in his face when he and the missionary rose from their knees.

After the dawn prayer meeting, a group of Christians went to the new convert's village; half-way, he met them, his face determined. Arriving at his house, the bunch of fetishes was seen hanging outside, soaking wet from the heavy rain of the night. Gabriel took it upon himself to make as hot a fire as possible, and when it was heated to "seven times hotter," the missionary led in prayer, committing the owner of the fetishes to God, and the fetishes to the fire. Then all sang a hymn of praise to God. The missionary took the opportunity of preaching to them the Good News, introducing the new Christian, who was so definitely witnessing before them.

—World Conquest

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True Sacrifice

"On my arrival from China," wrote a missionary, "I received a letter asking me to call and see an invalid. I know he was blind, but I was not prepared to see what I did see.

"He was lying upon the bed, every joint in his body was immovable, unable to turn in any direction. His jaw was locked, so that it necessitated the removal of his front teeth to insert the spout of his feeding cup. His whole body was as stiff as a log of wood, but his mind was full of vigor, and his heart was full of the grace of service.

"For twenty-nine years he has lain thus, fed only on liquid foods. For twenty-two years he has been blind. Is it possible that such an one as he could do anything to help others?"

"Listen! Seventeen blind children are supported by his efforts in India; ten in China; a blind Bible woman in Korea; a blind boy in the Sudan; a blind boy in Fiji; a blind woman in Jaffa. Three hundred pounds a year is received in answer to prayer by that faithful, sightless, silent, paralyzed disciple in that little shut-in room in Melbourne."—Selected.

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A Missionary's Testimony

Every true convert become a missionary. The changed life, shining out amid the surrounding darkness, is a gospel in largest capitals which all can read. Our islanders, especially, having little to engage or otherwise, distract attention, become intense and devoted workers for the Lord Jesus, if once the divine passion for souls stirs within them.—JOHN G. PATON.

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A Hymn

"ALAS! AND DID MY SAVIOUR BLEED?"

Edward Rayson Scott was a missionary who labored in India some years ago. At one time he became convinced that the Lord wanted him to preach the good tidings to a hill tribe known as the Naga. He had never visited them, but managed to master their language in some small measure before setting out on his great venture. They were a fierce tribe, and hostile toward strangers, and his friends did their utmost to dissuade him from going on. But relying on the promise, "Go ye therefore, and, lo, I am with you always," he set out, refusing the military escort which he had been offered, fearing lest his mission of peace might be misunderstood.

He set out by himself, taking with him his violin, for he was a great lover of music. After three or four days' journey he found himself at the foot of the hills which led to the Naga country. The tribesmen had heard of his approach and

had planned an ambush. Suddenly, as he ascended a hillside, Scott found himself surrounded by savage men, armed with spears which were leveled at his heart. Any moment might be his last, but the mighty power of Christ was his stronghold in that hour of his need. Had He not sent him saying, "Lo, I am with you"?

At the prompting of the Holy Spirit he unslung his violin from his shoulder, tucked it under his chin, and began to play a hymn, singing to it some words he had translated into their language.

"Alas and did my Saviour bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?"

The men stood spellbound as he continued:

"Was it for crimes that I have done
He groaned upon the Tree?
Amazing pity! Grace unknown!
And love beyond degree.

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away—
'Tis all that I can do."

When he had finished singing he looked up, and saw, to his amazement, that tears were flowing down the cheeks of some of those wild tribesmen, and all trace of hostility had disappeared. In that extremity Scott had proved beyond doubt the mighty power of Christ to deliver and protect all who put their trust in Him! The missionary settled down among the Naga, and had the joy of leading many of them to Christ before his death, for he spent the rest of his life among them.—Bright Words in the Missionary Woman's Herald.

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The Face of Love

An African princess was taken captive by Rome in the days of Imperial Rome's power. When she returned to Africa, they gathered about her and asked her to describe the sights of Rome, and she said, "I never saw them." They asked, "What did Caesar look like?" And she replied, "I never saw him."

Then she said, "Over there we were condemned to an ignominious death, and my husband looked into the eyes of Caesar and said, 'Give me to the lions, tear me limb from limb, do with me as you please, but let this woman go back to Africa free.' And in all Rome," she said, "I saw nothing but the face of the man who was willing to sacrifice himself to save me."—W. B. HINSON.

The Stuff Missionaries are Made Of

When the missionary explorer, Frederick Arnot, with his black lads, was passing through a clump of grass, a great lion sprang out toward the last lad in the line. Instantly Arnot leaped between them and covered the boy with his own body. The natives fled, and the lion, apparently confused at so much movement, turned and left without doing any harm. The chief of the tribe, upon hearing of this incident, said, "I'd go anywhere with a white man who throws his own body between a lion and a black lad of no account." Such is the spirit of Africa's missionaries (and the missionaries in other lands). They lay down their lives for "black lads of no account" and count it a joy to do so.—Missionary Monthly.

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Dan Crawford, the eccentric but stirring missionary of Africa, in his book, "Thinking Black," relates the following: "An astonishing thing is that these converted people in Central Africa have a kind of technical phrase for the death of Christ. Whenever they talk about the death of Christ, they always speak of the 'victory of Golgotha.' Before leaving Africa I said to one man, 'Now, before I go to England, just you tell me what that means. When the very God became man and died the death of a felon, I cannot understand how you people see anything but defeat in it.' He took up a stick and said, 'Here is the cross.' Then he took another and laid it across the first and said, 'Here at the cross, when Satan did his very, very worst—just here, just then, God did His very, very best.'"

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He's Just like Me—Inside!

I used to think him heathen,
Just because—well, don't you see
He didn't speak God's English,
And he didn't look like me,
He had a burnt complexion,
Which is heathen, goodness knows;
He ate a heathen's rations,
And he wore a heathen's clothes.
But there's a sprising skintful
In that bloke from far away;
He fights like any Christian,
And I've heard the beggar pray;
He's kind to little kiddies,
And there's written in his eyes
The willingness to render
All a Christian sacrifice.
Yes, you'd know him for a heathen
If you judged him by his hide;
But, bless you, he's my brother,
For he's just like me—inside!

Anonymous

ILLUSTRATIONS

In Everything Give Thanks

A soldier in the American Third Army was sent to a rest camp after a period of active service. When he returned to his outfit, he wrote a letter to General George Patton and thanked him for the splendid care he had received. General Patton wrote to the young man that for thirty-five years he had sought to give all the comfort and convenience and consideration he could to his men; he added that this was the first letter of thanks he had received in all his years in the army.

There are few points at which human nature is more lacking than in lack of gratitude. Parents must constantly say to children who have received some gift or favor. "Now what do you say?" As we grow older we become hardened to the good things of life and do not think of thanking God who is the "giver of every good and perfect gift." As a special word of warning to the Israelites before entering the Promised Land, Moses said that they should beware lest when they had eaten and were full, they should forget the Lord.

It is such a simple thing to pause before a meal and thank God for His provision for our needs, yet so few of us do it. Recently when a man in a restaurant bowed his head to pray before eating, the waitress, seeing his head bowed, went to him to inquire if something might be wrong.

The best rule is the one given by Paul, "in everything give thanks," and especially, "thanks be unto God for His unspeakable gift"—Christ Jesus our Saviour.—*Essex.*

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God's Hundredfold

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold (Matt. 19:29). Mrs. Amanda Smith said, "When God does anything, He does it handsome." "So," said J. Hudson Taylor, "God's hundredfold is a very liberal one. He has given me a thousand fathers and mothers, sisters and brothers, friends and homes—everything that I ever left for Him. What a household is the household of faith! What a family is that of which God has made us members! Why, all the choice and the noble, and all the beautiful and good, the grand and the faithful are ours. We are allied to them all. We are all one in Christ Jesus."—*From the King's Business.*

Unrecognized Blessings

It is a fact that when our blessings seem few, we often have more than we realize.

The story is told of a man who, wishing to sell a small estate, sent for a real estate agent and asked him to write an advertisement telling about the estate. When the advertisement was ready, the agent took it to the man and read it to him. "Read that again," said the man. The agent did so. "I have been looking for an estate like that all my life, and I didn't know that I owned it."

So it is with our blessings. We had them all along but didn't realize it.—*Essex.*

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The Master's Touch

A young Italian boy knocked one day at the door of an artist's studio in Rome, and when it was opened exclaimed, "Please, madam, will you give me the master's brush?"

The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying, "This is his brush, try it, my boy."

With a flush of earnestness on his face he tried, but found he could paint no better than with his own.

The lady then said to him, "You cannot paint like the great master unless you have his spirit."

So it is with us in the church today; if Christians have not the Master's spirit they cannot successfully carry on the Master's great work.—*Christian Union Herald.*

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When Life Tumbles In

One of Scotland's most effective preachers is Arthur John Gossip of Glasgow. One day his wife suddenly died and his life was plunged into gloom. In mid-stream his life partner had been taken from him. When the next Sunday came around, he refused to follow the expected procedure of absenting himself from his pulpit. Instead, he preached a famous sermon entitled, "When Life Tumbles In." Life had tumbled in. But he said to himself, as he thought of running away: "No, I will not deny her anything!" And he preached a sermon in which he caught his hearers up within the lifting sweep of his own faith, made doubly sure through the deeper insights which had come to him in great personal loss. He made them feel

the creativeness of life; the immutability of faith; the reality of eternal life.—*From What Use Is Religion, by Elmore M. McKee.*

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The Idol Maker's Faith

All thy works shall praise thee, O Lord (Psa. 145:10a). Dr. Howard Agnew Johnston, in his interesting volume, "Bible Criticism and the Average Man," tells of a Presbyterian missionary in one of the provinces of the Malay Peninsula meeting a Lieutenant-Governor who was an earnest Christian, and yet had never met a Christian prior to his conversion. When he met this missionary, his first word was "Hosanna!" And then he told the story of his life. While making some new idols at the age of forty, he was struck with the wonderful powers of the human hand, and he began to reflect on the evidences of the power of the Creator. He and his wife talked together over the matter, and finally they gathered up their idols and destroyed them and began to worship the Being whom in their ignorance they called, "The greatest in the universe." Thirty years were spent in this way, and at the age of seventy he heard of a man who was selling a wonderful Book that told about this Being. He obtained a copy. He and his wife read it together from the beginning. When they came to the story of Paul's address at Athens about the unknown God, he said, "Wife, we have been in Athens these thirty years." The knowledge of God came to them through this Bible and flooded their souls with joy. After meeting the missionary he opened a silver box and handed out a paper. It was the story of his doctrinal belief, and the missionary adds, "The paper contained everything essential to the evangelical Christian faith."—*From Alliance Weekly.*

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A Nighttime Call Answered

He will hear their cry (Psa. 145:19). I had retired weary from days of constant service and broken nights, and at three o'clock was awakened by what seemed to me the calling of my name. I had asked to be called if there was need, so I bounded to the door, and said, "Yes, what is it, please?" No answer, and I returned to bed, but was sure I heard footsteps, and then a call. When again there was no answer I asked, "What is it, Lord? For whom shall I pray?" A burden came for a sick one in the school, and then peace which follows believing prayer. Next morning upon entering the sick room I found her quite normal, the crisis having passed. I related the strange circumstance to the nurse, who said as the clock struck three, weary with watching

and no sign of improvement in her patient, she prayed, "Lord, I cannot stand more; put us on the heart of someone who will pray for us." Almost immediately the sick one fell asleep; also the watcher, neither waking until the morning. This occurred during the recent "flu" epidemic.—*From the Alliance Weekly. Sent by M. H. James, Toronto, Can.*

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Estimates of Value

A man who was a lawyer for ten years, then a physician, and later a preacher, said he found men would pay about 90 cents on a dollar to save their property, 50 cents to save their lives, and 10 cents to save their souls. But if all would pay 10 cents on the dollar, the cause would be amply provided for, and empty Lord's treasuries would be the exception.—*Selected.*

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A skilled physician about to perform a delicate operation said reassuringly to the patient, "I may hurt you, but I will not injure you." The Great Physician oft speaks to us the same message, if we but listen.

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A Confession The Parson Heard

The good wife and mother had passed to her reward, and left him with a family of growing children, two years before. He was employed by a newspaper on a salary plus commission basis.

One morning the pastor preached on "Stewardship," and gave an opportunity for enlistment of tithing stewards. He was the second one to come forward and sign up.

Six months later, during which time a wonderful stepmother had come into the home, he came to the parsonage and asked to see the "Parson."

After greetings he said, "Parson, conference is coming, and none of us know whether you will be our pastor any more, or not, so I have come to give you a testimony to carry with you, and use as often as you like." This is his testimony:

"When you preached on Stewardship, I had no faith in it, but when I saw the man with the biggest income in the church walk right up and sign his name to a tithing pledge as soon as you gave the invitation, the thought came to me that if you recommended it, and Mr. A. thought enough of it to 'take it on,' it was worth trying. So I signed up, and I want to tell you that we have not only given more

than ever before, but introducing system into our giving has compelled us to introduce system into all our financial affairs, and we are actually living better on the nine-tenths, than we were on the tenths, and that in spite of the fact that we are one more than when I signed the pledge."—GEORGE Q. FENN, in *Arkansas Methodist*.

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Singing in the Ruins

Roll'd back the stone . . . and sat upon it (Matt. 28:2). A young Londoner now in the R.A.F. told in my hearing of an experience that was his in the days of the terrible bombing of London. . . . One Sunday morning after a bad night, he and his mother made their way through the debris and rubble to attend the morning worship at their church, only to find on arriving that it was a bombed ruin. The minister and a few others had gathered and it was decided to hold a service in the unroofed ruins. They found a few hymn-books, and standing in the midst of that scene of destruction those Christian believers sang:

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding.
For nothing changes here:
The storm may roar about me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

That young man said the impression made by the singing of those lines under such circumstances could never leave him. Within the next year he was called to pass through bereavement and other trials, but he could endure, and through Him, be "more than conqueror."—From *The Sunday School Times*.

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One day we met a little boy who was lost. He had started out hand in hand with his father. They had mingled with the crowd, but the lad had let go of that sustaining hand and had wandered away for a moment or two, and now he could not find his father. His grief and despair were heart-rending. Like most little boys he had taken his father for granted. He had always been near ready to help and comfort him when there was need. He did not know how much he needed him until he lost him.

In the same way we are unconscious of our thirst for God. We have always had Him. We know He is here supplying

with His providential care our wants, throwing about us the arms of His love and care, holding up before us in our last hours our eternal hope. But if the consciousness of God's sustaining presence were suddenly to be blotted out of our thinking we would know, as the lost child did, what it means to thirst for Him.—Selected.

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For a New Beginning

Bishop Golding-bird visited a hospital in Surrey, England, and talked to a poor woman who had been badly bombed in her home. She had a broken pelvis, with head and other parts of her body badly cut. She said, "Minister, I've lost everything. I've lost my man. I've lost my bits of sticks, I've lost my home—I've lost everything." Then, after a pause, she added, "Minister, I told you a lie," and from under her pillow she pulled a faded linen parcel from which she produced a well-thumbed Bible. "I told you a lie. I've got this to begin my new home with," she said.

The Bible is the book with which every life, no matter how badly defeated, may make a new beginning.—*Pentecostal Evangel*.

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Queen Victoria and the Sabbath

Queen Victoria began her illustrious reign with a strict observance of the Sabbath and never failed to insist upon it. The story is told of one of her ministers of State who arrived at Windsor Castle late on Saturday night.

"I have brought for your majesty's inspection," he said, "some documents of great importance; but I shall be obliged to trouble you to, examine them in detail. I will not encroach upon the time of your Majesty tonight, but will request your attendance tomorrow morning."

"Tomorrow is the Sabbath, my lord."

"True, Your Majesty, but the business of the State will not admit of delay."

The next morning the Queen and the court went to church and listened to a sermon on "The Christian Sabbath—Its Duties and Obligations," the Queen having sent the clergyman the text from which he preached. Not a word was said about the State papers during the day, but in the evening the Queen said, "Tomorrow, my lord, at any hour you please—as early as seven, if you like, we will look into these papers."

"I could not think of intruding upon Your Majesty at so early an hour," replied the minister; "nine o'clock will be quite soon enough."—*The Holiness Era*.

AMONG THE NEW BOOKS

By Rev. P. H. Lunn

MACARTNEY'S ILLUSTRATIONS

By Clarence E. Macartney (Abingdon-Cokesbury, \$2.50).

We predict a big demand in our group for this book. Macartney's sermons are characterized by evangelistic force and pertinent illustrations. The best of his illustrations, 1,500 of them, have been printed in this volume. They are classified by subject. 421 pages. We give it top place in this month's recommendations.

GEORGE W. TRUETT. A BIOGRAPHY

By P. W. James. (Macmillan, \$2.00)

There's hardly a preacher in the land who hasn't heard of Dr. Truett, who so recently passed to his reward. The church has lost one of its most powerful preachers and leaders. Dr. Truett preached with strong conviction and effective appeal. He was Christ-honoring and evangelical to the core. It was a treat to hear him hold a congregation of several thousand people listening with rapt attention. His church in Dallas, Texas, was a model of organization and real Christian atmosphere. Our men in Dallas pulpits speak very highly of him as a sympathetic, cordial, genuinely Christian brother minister. Those of you who are interested in biography will enjoy this book. Incidentally if you haven't developed a real liking for biographical reading, you'll never regret beginning to work up one.

THE OFFICES OF THE HOLY SPIRIT

By Dougan Clark, M. D. (Evangel Publishers, \$2.00)

This is of course a reprint of an early holiness classic which has been out of print for years. It has been somewhat abridged with its essential message unimpaired. The price is a bit high even for a book of 216 pages, nevertheless we unhesitatingly give it "must" rating. You can't afford to be without it.

NATIONAL STEWARDSHIP INSTITUTE HANDBOOK

Charles V. Vickrey, author. The Golden Rule Foundation, like great industrial organizations, now has its own Research Department. It is the National Stewardship Institute and is a laboratory of life. Money is life in concentrated form, which is of value only when it secures some-

thing better than itself. The Institute's new *Handbook*, recognizing this fact, has as its aim, "Every citizen a steward of life and money for the welfare of mankind." In it, the author points out that the enemies of noble living are born of selfishness and greed. He shows how systematic and intelligent giving will help to solve many of the basic problems of the world today. He reminds us that our government recognizes that "Philanthropy is the highest form of patriotism" by the exemption of fifteen per cent of one's income if given to church and charities of the donor's choice. Excellent charts and graphs show not only our present failure but the tremendous possibilities that lie before us in this field. Here is a book to be studied by leaders, and to be widely distributed to men and women of large and small means. It throbs with life, life stored in material form, seeking release that it may grapple with the great needs of the world today. —Rev. JOHN E. SIMPSON, D. D., pastor of United Presbyterian Church, Oak Park, Ill.; vice-president, Layman Tithing Foundation; author of *Books on Stewardship*.

THINGS I HAVE LEARNED

By Bob Jones (Loizeaux Brothers, \$1.50)

The author is founder and president of the college which bears his name. He has made his name famous by his untrifling and unselfish interest in the education of worthy young men and women with less than average opportunities. He has always stood uncompromisingly for the old faith and the authority of God's Word. Here are twenty of his "folksy" chapel talks filled with admonition, friendly counsel, and homespun philosophy.

GOD'S WONDER WORLD

By Bernice Bryant. (Christian Board of Publication, St. Louis, \$1.25).

This is a book of brief devotional meditations in story form, designed for use by children from six to ten years of age. The large type, the attractive illustrations and the general format are such as would appeal naturally to children. The author's gift for thinking with children in a vital way makes it sure that children will treasure this book and read it again and again. The meditations

grow naturally out of the simple day-by-day experiences of David, a present-day boy, who discovers God at work in many unexpected places. A prayer and Bible verse to remember accompanies each meditation. The Bible verse for the first meditations seems to be the key to all that follow, "Thou art great, and doest wondrous things: thou art God alone" (Psalms 86:10). This book may be ordered from the Nazarene Publishing House.

FIELD MARSHAL MONTGOMERY

By Mel Larson (Zondervan, \$1.25)
In this biography the writer presents General Montgomery as a man of prayer, a great Christian general who gives to God the glory for his military triumphs. Rather a young people's book.

THE LORD'S SUPPER IN PROTESTANTISM

By Elmer S. Freeman. (Macmillan, \$1.75)
This is a well-documented, non-controversial history of this great Christian sacrament and an interpretation of its spirit and message. Rather specialized for general reading but we mention it in passing.

THE AMERICAN PULPIT SERIES

(Abingdon-Cokesbury, eight volumes at 25c each)

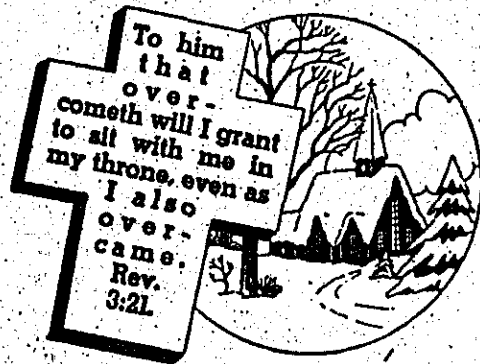
A series of eight paper-bound volumes approximating 128 pages each. Each volume contains eight sermons by as many different preachers making a total of sixty-four sermons in the series. These sermons purportedly present a cross section of contemporary preaching and most, if not all the major denominations in North America and England. The Church of the Nazarene is represented by Dr. Basil

Miller and Dr. Laurence Howe. The Publishers plan to make this series an annual presentation and are now gathering material for next year's series. Representing the Church of the Nazarene in the 1946 series will be General Superintendent, Dr. J. B. Chapman, and Dr. Russell V. DeLong.

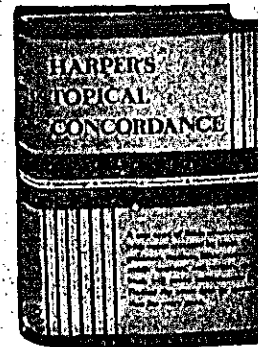
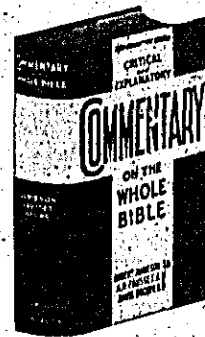
In this first series of eight books are found sermons with a wide spread of homiletical technique as well as divergent ideas of scripture interpretation. In Volume II, E. Stanley Jones' sermon "The Church Faces This Year of Crisis" is superb. Also worth while in that same volume is Bernard Iddings Bells' "Beyond the Disconcerting Facts." In Chapter V we find a masterpiece by Elmer George Homrighausen "The Dimensions of the Christian Life." In Volume VIII are two particularly outstanding messages: "The Gospel in the Rainbow" by Andrew W. Blackwood whose book *Preaching from the Bible* has had such a gratifying sale. And Bishop Ralph Cushman's "Jesus Christ is Lord" is a fitting climax to the series. This sermon has beauty, devotion and challenge. These sixty-four sermons are for those who have learned to read with discrimination. Some of the material evokes disagreement, some leaves you quite unmoved, some of it including those we have mentioned, moves you to the very depth of your soul.

GOD'S WONDER BOOK

By J. A. Huffman. (Standard Press, \$.75)
Interesting information about the Bible and suggestions for an approach to it. Dr. Huffman is well-known for his work in the Winona Lake School of Theology. He is a member of the faculty at Taylor University. The book is better suited to the needs of the laity than to preachers.



For the Reference Bookshelf



• **Smith's Bible Dictionary**

A new edition of this world-famed Bible dictionary; profusely illustrated with sketches, full page illustrations and maps. Bible antiquities, Biography, Geography and Natural History. It contains every name in the Bible; gives an account of each book of the Bible; an explanation of the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations alluded to in the Scriptures. 2.50

• **Cruden's Concordance**

This is a new larger-type edition with Alexander Cruden's original word commentary, list of Bible proper names with definitions, copious notes, etc. All of this material is un-bridged. A very special feature to be found only in this edition is the large number of suggestive notes preceding many words. The notes present a most suggestive and complete synopsis of the topic. Another outstanding advantage of this new edition is the large page size which is approximately 7 1/2 x 11 inches. 2.50

• **Harper's Topical Concordance**

A new kind of Bible concordance listing the most usable texts alphabetically by topic instead of by keyword as in the average concordance. This system enables you to find instantly all the texts that are serviceable for your purpose, under one topical entry. No turnings of pages from one word to another, too often fruitless. Simply turn to the topic in question (e.g., "riches," "character," "pessimism," "self-control" and 2,150 others). There before you stand the riches of the Bible. 500 pages. 3.95

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A new edition of this popular one-volume commentary, printed from entirely new plates. Gives a verse by verse explanation of the entire Bible. 1,350 pages; bound in durable buckram. 4.95

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By J. A. HUFFMAN. An uncritical, comprehensive "guide" to an understanding of the Book of Books. Has a splendid series of maps, covering the whole field of biblical geography. The arrangement is unique and orderly and the divisions are convenient, making it suited to individual or group study. 1.00

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An up-to-date Bible Atlas. One hundred and fourteen pages of material of interest to every Bible student. Thirty-three maps in full color and two in black and white. The indexes fill eight pages and contain a complete tabulation of biblical sites, also an index of subjects. This is not a revised edition but an entirely new work. 3.50

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