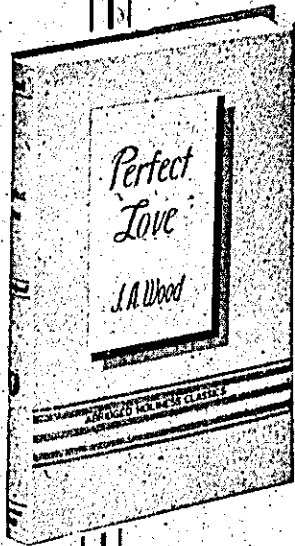


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Managing Editor's MESSAGE

THIS is an opportunity—and the Managing Editor makes use of it—to send New Year's Greetings to each reader of this periodical. The year of 1946 will present many opportunities for the preacher of the gospel of Jesus Christ; likewise it places upon him great responsibilities. Let each of us enter the new year with the determination to make 1946 the very best and most fruitful year of our ministry. Let us draw closer to Christ in our own hearts, let us have and manifest more of His compassion and love, let us take a greater interest in and have more sympathy for the people to whom we minister, let us seek to have more of the "shepherd heart"—that which turns preaching from a profession to a ministry; let us endeavor to win more people to Christ and bring more believers into the experience of entire sanctification—in short, let us make full proof of our ministry as good stewards of the manifold grace of God during the year of 1946.

We have arranged with Dr. G. B. Williamson, pastor of First Church of Kansas City, Mo., to provide sermon outlines for the year of 1946. In each issue we will print outlines sufficient to provide at least one for each Sunday. Dr. Williamson is an outstanding preacher, a constant student of the Bible, and he prepares his outlines carefully and quite at length. A study of these outlines will help you to become better "Bible preachers"—and that is the great need today.

"Each Subscriber Get a New Subscription!" Let us have a quiet campaign for new subscribers for this periodical. Where else may a preacher get as much help for one dollar as in a year's subscription to *The Preacher's Magazine*?

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

The Limitations of Terminology

J. B. Chapman, Editor

SOON after Jesus entered upon His public ministry men began to ask, "Art thou the Christ?" They asked this of Jesus point-blank. But He did not usually answer directly. Take the case of the disciples of John the Baptist: Jesus sent these back to their master with a description of His miracles and His words, and left it for them and for John to deduce their own conclusions.

Perhaps we are justified in concluding that our Master made answer with the limitations of His hearers' understanding in view. The people and the leaders of the day were looking for the coming of the Christ. But they had more or less erroneous opinions of who the coming One was and what He would do when He came. Then for Jesus to answer, "I am He," would be to confirm their notions of Him and His work, and this would cause them to miss the mark, and might lead to rebellion against the Romans and to the destruction of the Jewish people. On the other hand, there was enough of truth in their conceptions to make it impossible for Him to say, "No, I am not He." There remained but one other thing to do, and that was to go ahead with His teaching and His work until a new and better concept could be established. Then it would be possible for Him to use emphatic language without misinterpretation.

This necessity for giving content to names and terms has continued to exist, and will continue to exist while the thoughts of God and men are confined to mortal tongues and human words. The long controversies of the early post-apostolic period when the Church and its apostles came to grips with Greek forms of thought and expression is illustrative of our thesis. The long discussions relating to the sonship of Jesus are also in point.

But we are thinking now of the more or less insistent demand for a new terminology for preaching the full content of the gospel message in our own generation. There are those who tell us that the Wesleyan terminology is needlessly offensive,

and that we could get ahead faster and further if we left off such words as entire sanctification, holiness, Christian perfection, and perfect love, and substituted such terms as higher life, deeper death, fuller grace and Spirit-filled life.

Now a little investigation will show that Wesley himself sought to use inoffensive terminology, and that he made diligent search for words that would say what he wanted to say, without saying more or less, and yet which men generally would find agreeable. Wesley knew the terminology of the English Bible and of theological literature. He knew also there the terminology, like the contemporary, Christological language of our Saviour's day, was limited and qualified by the interpretations of scholars and common people; for words mean what they are taken to mean by the body of people who use them. So Wesley used all the English words by which his central thesis was designated, but his preference leaned decidedly toward two terms, viz., "perfect love" and "Christian perfection." To these two terms he gave the full content of his message, and made them vehicles for conveying his insistent call to the best there is of experience and life in the Christian way.

And a little thought on our own situation will make it clear that terminology is not of itself offensive. It is the idea conveyed by the term that is received or rejected. If we should agree upon a new terminology, for example, relating to the question of the disposition of sin, and by use of this new terminology we should avoid the word eradication (a term which is said to be very offensive), we would no doubt improve in popularity for the moment. But just as soon as the new term became established as having the same meaning as eradication it would become just as unpopular as the old word; and until its full meaning was established the new word would not be useful. In other words, the change in terminology in the interest of inoffensiveness is simply a dodge of clarity, on a par with mum-

bling words so that hearers do not know exactly what you say and therefore are not offended. If the preacher says the word "hell" in such a soft voice that the man on the back seat thinks he says "all is well" of course the Universalists will not be offended.

Some will tell you that the word eradication is not found in the New Testament. This is true. But neither is the word suppression found there. But the ideas conveyed by both these words are there in full measure. The minimum standard for the justified Christian is the suppression of sin within, and the full privilege of the sanctified Christian is the eradication of sin. The New Testament terms for eradication are: death, destroy, and purge. But would objectors to the term eradication, be consoled if the word were avoided but the meaning retained? Is it not to the idea of the full elimination of all inward, as well as outward, sin that the objection is raised?

And now to come to our basic terms; "sanctification," "holiness," the "baptism with the Holy Ghost," and "perfect love"; what is the matter with these terms? Surely there is nothing wanting in the euphony of these expressions, for they are beautiful to the ear. No, the objection is to the content of meaning, and if you adopted or invented other words and gave to those new words the full content of meaning implied in the old, as soon as men learned what the new words meant they would object to them as they do to the old, and until they did learn the meaning, you would be saying either nothing at all or less than the old words implied. Therefore, the gain in popularity would be in exact proportion to the loss of understanding on the part of the hearers. In other words, the call for a new terminology is simply a call for a slowing down of the process of enlightenment. The full meaning of the appeal is simply this: Don't preach plainly, for if you do many will object that would not object if they did not really know what you say.

But what is the object of preaching if it is not to make the idea clear? And what is the use of popularity if that popularity is based upon a want of understanding? If, for example, a man hears me preach, and likes me because I do not use such words as "eradication," "sanctification," etc., and yet what I want to tell him is better expressed by these old fa-

miliar words, will he not turn against me as soon as he finds out that I mean what he is bent on rejecting?

This is not a plea for a restricted vocabulary. Words are at best but signs of ideas, and we should welcome any word that will serve to convey the thought we have in mind. If there are new words that mean to others what the old words mean to us, let us by all means learn those new words and use them gladly. But let us not be deceived into either silence or obtuseness by the suggestions that ideas are less offensive if they are expressed by words of different but equal content. To say it bluntly: those who reject the terminology usually reject the idea intended to be conveyed by the term. As an example: those who object to the term eradication, so far as my investigation goes, also reject the idea that the heart of the Christian is made altogether clean from sin by the baptism with the Holy Ghost received by faith subsequent to regeneration. And those who stall at such words as sanctification and holiness stop short of the state of grace implied by these terms. And with both us and them, it is the truth that counts, and we who want to convert others to our way of thinking can gain nothing by compromising our ideas, even though the compromise be covered by emphasis upon terminology.

Every preacher of full salvation should make John Wesley and his works a fundamental study. On the point we are now discussing, it is apparent that John Wesley found it necessary to choose a term (he made choice, as mentioned before, of "perfect love" and "Christian perfection") and then gave full content to that term by loading it with the ideas he wanted it to carry. Repeatedly he said of perfect love that he meant "nothing less and nothing more" by his special interpretation of the Christian experience than is involved in this term. But this was not enough. He had also to make clear what is involved in the term that others might get his idea when the term was used. It was a long and tedious process, and one that the average person is incapable of carrying out. Most of us have to adopt, rather than adapt our words. And while welcoming any help toward clarity that new terminology may offer, we would be exceedingly foolish if we did not make full use of the old ter-

minology the meaning of which has been established by generations of conscientious effort on the part of sincere and learned men.

Suppose you want to preach to help Christians understand their full privileges in the Christian experience and life, how can you better do it than to tell them that God has willed that they shall be holy, that Christ died to provide holiness for them, and that the Holy Spirit waits to come in in sanctifying fulness to make them holy? What can you say that they will understand better than to tell them that it is blessedly possible for them to have the old hindering thing in their hearts crucified, eradicated and destroyed by the purifying baptism with the Holy Ghost? What word can you use that will mean the same thing as to tell them they can be sanctified wholly here and now?

We know of course that there are many who know better than they do. These are in need of grace, rather than of light. But the ideal is for all to increase in knowledge and in grace at one and the same time. And since we know that grace is the gift of God, we can do nothing about that except to pray for ourselves and others. But since knowledge comes through hearing the Word of God, we do well to aspire to the position of being clear in the things we say that others may see the light and walk therein to the salvation and comfort of their souls.

Integrating the Task

ST. PAUL exhorted Timothy to "endure hardness as a good soldier of Jesus Christ," and there is always plenty of the disagreeable in the experience of the true minister of the gospel. Commonly people think of hardness as being physical, and always there is a sense of the heroic connected with the stories of pioneers and people who had poor material accommodations. However, even as the joys of the physical are inferior to those of the mind and heart, the burdens and griefs of the body are likewise on a lower plane than those of the soul.

The true minister of Jesus Christ may not always have a poor house for a parsonage, patched clothing for apparel, insufficient food for diet. He may not be pressed with manual strain. But if he is

true to his task he will have heart burden, soul care, and strain of that immaterial sort that burns up life energy and makes the Spirit-anointed preacher a poor risk for the life insurance companies.

But usually the modern preacher must overcome the advice of those who would make him effeminate by immunities and ineffective by reason of favors to himself. It is a good thing for the preacher to have a day of relaxation every week, and a short vacation every year. But relaxation may easily become a snare. The old Quaker claimed that his lazy neighbor could not properly keep the Sabbath because he did not prepare by observing the prelude to the commandment, "Six days shalt thou labor and do all thy work." The preacher who makes a habit of relaxing cannot make proper use of his weekly rest day nor his annual vacation.

It is often said that the preacher should develop a hobby; but a hobby may easily make demands that cause the preacher to disintegrate. Some time ago a district superintendent inquired of a prospective pastor as to whether or not he was a "fishing, hunting preacher." The district superintendent explained that he was not really opposed to preachers' fishing and hunting, but said he had so many of that kind that he felt inclined to try some other type in the hope that they would be better than his fishing-hunting species. And I have myself often been surprised that certain good men always seem to be either about to go or are just returning from a fishing or hunting trip. Golf is said to be well adapted to the preacher, because it can be continued on into the later years of life. But I have been told that golf can get hold of a man to the point where it seems to be of more importance than the devoted labor from which it is supposed to furnish change. A garden may enlarge to the position of a major employment in the preacher's week. A chicken coop or rabbit pen may take time that should be given to study, prayer, or pastoral visitation. A turning lathe or a few extra garage tools may make a pull for a lion's share of time and interest. Even a properly selected library may be so inviting as to obscure the purpose for which the preacher reads.

I know there are many alibis, but I still believe the preacher should get up early in the morning and spend the first two or three hours—most of these hours being

before other people are astir—in prayer and study and constructive thinking and writing. The preacher who makes this his habit will always keep spiritually and mentally awake. Then I think the preacher should give an hour around the breakfast time to his family and friends and to the task of just living. Then if there are chores to do, the preacher should go after them with a vengeance and try to get them all done by ten o'clock. From ten until noon he should be again on constructive work, answering his correspondence and taking care of matters more or less connected with his personal and professional life. At two he should be

ready for pastoral calling. He should give first place to the sick, aged, and bereaved. Then he should seek out those who he thinks need his help in particular. And the afternoon should be finished with general calling and such attempts at doing good as may come in his way or as he may be able to discover. And if a preacher follows a schedule like this his hobby will have to be content with a small place on the calendar. But if he keeps at his task according to this schedule, his work will largely become his recreation, and he will not miss the trivialities that loom so large in the lives of unorganized and easy-going preachers.

Gleanings from the Greek New Testament

Ralph Earle

MATTHEW

BEGINNING with this issue of the *Preacher's Magazine* we plan to pursue a series of studies in the books of the New Testament, noting significant words in the Greek text, the study of which may contribute to our understanding of the English translation. Our purpose is to furnish material which the pastor preacher can use profitably in the building of his sermons. Sometimes the delicate distinctions of the original language throw a flood of new light on a certain passage. It is this "light from the Ancient East" which we shall seek to discover.

THE WISE MEN

In reading the pages of sacred Scripture we are often intrigued by the appearance of certain characters about whose background we know little or nothing. One such instance is the case of the wise men who came from the East seeking Him "who is born King of the Jews."

The Greek word for these men is *magoi*, from which we get "magic." They belonged to those ancient groups called magicians.

Just who these men were and just where they came from is still a matter of uncertainty. We do not even know how

many there were. The idea that there were three seems to have originated from the mention of three gifts—gold, frankincense, and myrrh. The popular legend, reflected in Ben Hur, that their names were Caspar, Balthasar and Melchior, has no foundation in fact. Superstition has gone so far as to claim that the skulls of these three Magi are actually to be found in a casket in the Cologne Cathedral—that is, before the war!

Herodotus, the Greek historian, mentions a tribe of Magi and Daniel was counted among them. It is probable that these Magi were astrologers and came from Babylonia, Persia, or possibly Arabia. More definitely than that we cannot speak.

It is interesting to note that the same Greek root is used in relation to two other characters in the New Testament, both in the *Book of Acts*. In the eighth chapter we read of Simon who "used sorcery" (*mageuon*). He has come down to us in history as Simon Magus. In the thirteenth chapter we find that Paul encountered at Paphos "a certain sorcerer" (*magon*). He is referred to as "Elymas the sorcerer" (v. 8), Elymas Magus. Both of these men were magicians in the bad sense. That is not necessarily true of the

Magi who came to find Christ, any more than it was true of Daniel.

WAS JESUS AN EGOTIST?

In the fifth chapter of Matthew we find a very striking expression. It occurs six times, in verses 22, 23, 32, 34, 39, 44. After quoting some commandment from the Old Testament or Jewish tradition Jesus says very emphatically, *ego de lego humin*, "but I say unto you."

In the Greek language, as in Latin, the pronoun is included in the verb form. *Legō* means "I say." When the pronoun is expressed separately it denotes special emphasis. Furthermore, the place of greatest emphasis in a Greek sentence is the beginning. Hence, in translating *ego de lego humin* the "I" (*ego*) should be underscored, "but I say unto you."

How are we going to interpret the fact that Jesus made the *ego* so prominent in this teaching in the Sermon on the Mount? He quoted the wisdom of ancient times, yet even the law of Moses itself. Then He proceeded to set up His own authority against that of the past with the sweeping declaration, "but I say unto you."

It seems to me that we are forced to face the only two possible alternatives. Either Jesus was the greatest egotist who ever lived, or else He was exactly what He claimed to be—the Son of God. There is no middle ground. We cannot leave Jesus dangling in mid air—as I have heard some Neo-Orthodox scholars do—making Him more than human in authority, but refusing to accept the full implications of His deity. We are told that the doctrine of the deity of Jesus is a product of the theologizing of the early church. Away with Paul and John, who have corrupted "primitive Christianity." Let us get back to "the simple teachings of Jesus," such as those found in the Sermon on the Mount. Let it be said, once for all, that in these supposedly simple teachings of Jesus in the Synoptic Gospels there are some profound claims to deity. Thank God, we have abundant evidence of the truth of these claims in His transforming presence in our own lives.

RACA

This odd word in Matthew 5:22 has been left untranslated in our English versions. It is probably an Aramaic word—Jesus evidently spoke mostly in Aramaic—and meant "empty." At any rate, it was

a word for contempt. Goodspeed translates the passage: "Anyone who speaks contemptuously to his brother."

Jesus said that such would have to appear before the Sanhedrin, but the one who said, "Thou fool" ("You cursed fool!"—Goodspeed) would be in danger of hell fire. The word "fool" is *more*, from which we get "moron." It evidently expresses a deeper measure of contempt than "raca." Bruce, who is a scholarly authority, makes this distinction: "*Raca* expresses contempt for a man's head—you stupid! *More* expresses contempt for his heart and character—you scoundrel!" As E. Stanley Jones has so well pointed out in one of his most valuable books, *The Christ of the Mount*, one of the main emphases of Jesus in the Sermon on the Mount was on reverence for human personality. That principle is the key to all holy and happy human relationships.

The Black Spot

A certain man was asked to talk to a company of business men about the depression. He tacked up a big sheet of white paper. Then he made a black spot on the paper with his lead pencil and asked a man in the front row what he saw. The man replied promptly, "A black spot."

The speaker asked every man the same question, and each replied, "A black spot." That was what he had expected. Then with calm and deliberate emphasis the speaker said, "Yes, there is a little black spot, but none of you saw the big sheet of white paper. That's my speech."

What do we see? Of course, there is a "black spot." But do we see the big sheet of white paper, which represents our opportunities, our advantages, our blessings, and the challenge of today and tomorrow? Matthew Arnold wrote of Wordsworth that he "saw life steadily and saw it whole." That inspiring phrase expresses wisely and well the comprehensive conception of life which we all need. We see the spots. We see the obstacles, the clouds, and the depressions. But do we see enough? Do we see the heights and the lights in God's firmaments?—*The Standard*.

Preaching Holiness

D. Shelby Corlett, Managing Editor

THE common interests of the readers of this magazine gather around the preaching of the message of holiness. We all desire to be better preachers of this glorious truth, and to be more effective in our efforts to bring people into the experience of entire sanctification. This message, which has been presented verbally to several groups of Nazarene ministers, is printed here in the hope that it will stimulate the thinking of our readers on the many different phases of this truth and that it may assist you in proclaiming a balanced message on the subject of holiness.

REASONS FOR PRESENTING A MESSAGE LIKE THIS

1. Because in some quarters preachers generally have assumed that our people are well informed on this vital theme, and they have become slack in their emphasis upon this truth.

2. Because of the pressure placed upon ministers from various interests, and because of the ease with which messages on general themes may be prepared, there has been a neglect of the preaching of the message of holiness.

3. Because some of our younger ministers have had little contact with ministers who major on the preaching of holiness they find themselves in a position where it is difficult for them to prepare and preach messages on this theme. Several young ministers have said to me, "I don't know how to preach holiness. I wish you would help me."

4. Because there is always the danger of drifting from our original positions and emphases, it is essential that we frequently stress the fundamentals and bring them back to our attention with new force.

WHY SHOULD WE PREACH HOLINESS

1. We Nazarenes should preach holiness because it is the distinguishing doctrine of our church. In the main, the preaching of holiness is the only reason for our existence; we are "to spread scriptural holiness over these lands." Hence holiness should be the main theme of our message.

2. We must preach holiness because of the place it holds in the Bible and among

the cardinal doctrines of the Christian faith.

3. We must preach holiness because it is imperative that God's children be enlightened upon this subject and that they be brought into the experience of entire sanctification.

4. We must preach holiness to be true to our calling as ministers and to be faithful to the ordination vows we have taken to proclaim the whole counsel of God. To save our own souls we must preach the gospel to others in the same measure as we have received it.

5. We must preach holiness because we have convictions on this vital truth and experience and upon the necessity of proclaiming it to all people.

WHAT DO WE MEAN BY PREACHING HOLINESS

What do we mean by holiness in this discussion? We use the term holiness in its general meaning or scope as taught in the Scriptures leading to a particular emphasis upon the second crisis experience in Christian life, namely entire sanctification, and upon its consequent results in personal experience and living.

1. We mean preaching the doctrine of holiness. The holiness of God is the foundation of all holiness, for it is He who says, "I am holy." Holiness as taught in the Bible by direct statement, in type, by parable and by example. Holiness as taught by the Christian Church traditionally and currently, and as taught by our own church, which teaching is in harmony with the teaching of traditional Christianity.

2. We mean preaching the experience of entire sanctification. Stressing God's demand for and His call to holiness in the lives of His people; the provision made for our entire sanctification in the atoning work of Jesus Christ; God's ability to make His people holy; and the great need for this experience in the life of the Christian; giving instructions on the prerequisites for the experience and on the conditions to be met in order to obtain it, also an insistence upon definitely seeking God, upon meeting the conditions, and of entering into the experience by faith.

3. We mean preaching holiness as a way of life. Holiness is more than a crisis experience; it is a way or condition of life. We are sanctified wholly in experience that by the grace of God we might live a life of holiness.

This is a way or life of devotedness to God. Our Manual says that through entire sanctification the believer is "brought into a state of entire devotion to God, and the holy obedience of love made perfect."

It is a way of development and discipline leading toward maturity in Christian experience. We must ever stress the difference between purity and maturity, and by our preaching endeavor to lead our people on to maturity.

We must stress the ethics of holiness or holy living in our preaching on holiness.

We must emphasize the social aspects of the life of holiness—we are sanctified and sent into the world with the same mission that Jesus had; as He stressed in His prayer: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 17-19). We are to be possessed of the spirit of holiness which characterized the life of Jesus; He loved righteousness and hated iniquity (Heb. 1:9). "Holiness" says Dr. J. Agar Beet, "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires. . . . Devotion to God becomes devotion to the highest interests of men."

4. We mean preaching the different phases of the experience and life of holiness and their relation to each other. These phases are spoken of in such terms as "heart purity"; "The Baptism with the Holy Spirit," "Perfect Love," "Christian Perfection," etc.

Heart purity is related to the Baptism with the Holy Spirit in that purity is the negative phase, while the baptism is the positive phase of the same experience. We must ever present a balanced view of the negative and positive phases. "Death to sin" is the negative, while being "alive unto God" (Rom. 6:11) is the positive.

The destruction of the body of sin, the flesh, or the carnal mind as taught by St. Paul and the double-minded condition as stressed by St. James, with their consequent inner conflict is the negative phase of which "perfect love" as a true, integrating factor of life, is positive.

Since a certain group of religious teachers accuse us falsely of teaching what they call "sinless perfection" we should preach clearly the phase of holiness known as Christian Perfection, what it is and what it is not.

HOW TO PREACH HOLINESS

1. Our preaching of holiness must be scriptural. Since the Bible is our Source Book for our preaching on holiness, we should become familiar with its message on this subject. In the Bible we will find holiness taught by direct statement, in the commandments, in its prophecies, in the songs or psalms, by teaching in type and by parables, and in the personal lives and experiences of the Bible characters.

But holiness is not taught in every statement or incident of the Scriptures. Caution is needed here. We had better find more substantial biblical teaching for holiness than the two humps of the camel upon which Rebekah rode, or upon a strained interpretation of the Parable of the Good Samaritan, or of any other parable, etc. We do well also to find higher and more appealing and accurate analogies for preaching holiness than a Model-T Ford car, etc.

2. We must preach a radical and clear message on holiness. Let us understand the meaning of this word "radical" as it is defined by Webster; it means "pertaining to the root, hence fundamental, thorough-going; also extreme." Too often we think of radical only as being extreme or reactionary. Let us stress the other phase of its meaning, that of being "fundamental, thorough-going, of its basic constituents" this is what we mean by radical.

By radical preaching we mean emphasizing clearly the rudimental principles or fundamentals, the basic constituent elements of holiness and doing it in a thorough-going manner.

Such radical preaching is based upon convictions. We must have convictions on this matter of holiness; it must be primary in our thinking, otherwise it will not be prominent in our preaching. If holiness is not a matter of deep conviction with us

our preaching will not be convincing; it will be weak and apologetic.

A radical message will be definite and clear. There is much preaching about holiness but not enough preaching on holiness. The message is not clear, the emphasis is not definite. Clear and definite preaching on holiness means making proper distinctions between the two works of grace, namely, regeneration and entire sanctification; it means a positive emphasis upon the work of entire sanctification as a second crisis experience in Christian life; it stresses the need and urgency of definite and persistent seeking for the experience, of the exercise of appropriating faith which will bring a clear and satisfying experience to the seeking and believing child of God.

3. Our preaching on holiness must square with human experience. We are not preaching the experience of angels, nor the experience of Adam before the fall; we are preaching an experience of holiness for human beings, children of God, marred and weakened by sin; an experience which does not dehumanize nor impersonalize the individual, an experience which does not give him perfect judgment or mature character, nor does it remove him from the world with its sinful environment and evil influences. At the best we must recognize with St. Paul, that "We have this treasure in earthen vessels, that the excellency of the power may be of God; and not of us" (II Cor. 4:7).

Our message must square with the needs of the people. All Christians are conscious of the need for a deeper work of grace than regeneration brings; stress how holiness meets this conscious need. All regenerated Christians are at times painfully conscious of the presence of the carnal mind, that which is enmity against God, which is not subject to the law of God, neither indeed can be; of carnal dispositions and affections; of impurities remaining in the nature, and they long for deliverance and cleansing.

Our message should deal clearly with these matters so as to lead people into the experience of entire sanctification which does deliver them from the carnal mind and purifies the heart.

Frequently the preaching on carnality stresses beyond the bounds of the true experience of the regenerated person the

remaining evils of the nature; it is too low, it makes people feel that they must be quite evil or wicked—almost outright backsliders or sinners—before they should seek holiness; it emphasizes sin more than it does righteousness. Whereas the distinguishing factor about a regenerated person is that he is a child of God, he is doing right and walks in the paths of righteousness, he has victory over sinful practices and evil habits—his need is inward, for his outward life is as clean and righteous as that of a sanctified person. To be a true seeker after holiness, he must not be as bad as a Christian can be; he must be walking in the light as God shines it upon his path.

Our preaching on the result or fruits of the experience of life of holiness must square with human experience. Some standards that have been preached as the normal life of holiness for human beings would challenge angels to come up to it and would leave Adam before the fall entirely outside of the realm of holiness. Such standards might suit a race of morally supermen, or a semidivine order of beings which do not exist, but they are not for redeemed human beings.

The preacher of holiness does well to study his own experience, to make his own life square with the teachings of the Scriptures on holiness, then to preach the message of holiness in the light of its results in his own life, and as he knows it in the lives of others. It is not a mark of superpiety for a preacher to stress for others a standard of holiness which even by the grace of God is beyond his own reach. Such actions smack more of hypocrisy than of piety. Much of what has gone under the label of "radical preaching" and "old-time holiness" has been the stressing of impossible and abnormal standards of life for people professing holiness. Any preaching which does not square with the normal life of the entirely sanctified children of God is heresy and does more harm than good.

No person can live a normal life of holiness in inner disposition and purity of heart, and outward righteousness and active service to God and others, without having the experience of entire sanctification and a continual and utter dependence upon the grace of God.

HELPS FOR THE PREACHER OF HOLINESS

Nothing can substitute for careful and consistent study of the Bible; this is the

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Source Book on holiness. Study its message on holiness—ascertain the spiritual condition of the people to whom the message is written, note its emphasis upon experience, also its message on development in holiness.

We should be close observers and careful students of human life; of our own experience and that of others. We may learn much from this source to help us in preaching holiness.

We must seek and rely much upon the teaching of the Holy Spirit.

We must be students of holiness literature; the standard books on holiness of other generations as well as of our own.

Also, we do well to read current holiness periodicals. Always we must be discriminating readers, gathering the good and helpful, holding to the essential; but discarding the bad and avoiding the nonessential.

We cannot get much help for preaching holiness from many of the current religious books which are flooding the country; many of these books are from non-holiness preachers or from holiness fighters. We must be careful of our reading.

We must strive always to be good and faithful ministers of the whole Word of God, especially the message of holiness.

Worship at Home

C. Wesley Jones

ONE of the appalling situations facing the Christian Church is that of the number of people who lose their vital contact with Christ and who either drop completely out of Christian fellowship or lapse into a nominal relationship. The universality of the problem indicates that a fundamental weakness exists in our program as a church. It is apparent that a contributing factor to this evil is the widespread attempt of Christians to maintain their spiritual status and to build up their reserves through the sole medium of the Sunday worship service. This has been recognized by churches everywhere and as a solution our membership and friends have been exhorted to faithfully attend midweek services and to maintain family worship.

Of these two suggested aids to better Christian living the latter is by far the most important. Daily worship of the Lord is essential to the highest degree of spiritual growth. Although recognizing this truth, many have been kept from enjoying the benefits to be derived through this medium by the simple fact that they have not known how to conduct a family worship service. In the more than twenty-five years of attendance in church that the writer can clearly recall, he has heard

many ministers urge family worship upon their congregations and during his ministry has done the same, but he has yet to hear a minister set forth a simple, interesting order of worship for such a service. Often the greatest benefit of family worship services is the realization of the performance of a proper spiritual duty; for the atmosphere and the order of service keeps one from really entering into worship. It often seems true that we as established Christians have assumed that all new converts are supernaturally endowed with an understanding of how to conduct the family worship we urge upon them. We tell them as they rise from the place of prayer where they found the Lord as their personal Saviour, "Go home and establish a family altar." In too many cases this instruction is utter Greek to them. We must be explicit in instructing men and women as to how to conduct that service.

Christians everywhere must recognize the need of daily family worship and must do their best to conduct services that are interesting and that meet the needs of the members of the home. The man who is unwilling to spend thirty minutes a day in worship is not truly Christian; the man who does

not find time for fifteen minutes of worship is jeopardizing the souls of the members of his family. It should be a delight to all of us to spend some thirty minutes each day in drawing near to God, in expressing our adoration of Him and in supplicating His aid and direction in the affairs of life. If the time ever comes when we are too busy to find time for at least fifteen minutes of worship together with at least a majority of our family, we are then too busy. If we really believe that the greatest thing in the world is to enjoy fellowship with Christ and to know His salvation in our lives, we will have to demonstrate it by setting business, social, church, and family responsibilities aside long enough to participate in daily family worship. In these days of extreme pressure it is true that it may be impossible for every member of the family to participate in the worship every day, but that regular worship must go on. From homes with regular worship services will come the staunch leaders of the church of tomorrow; from such homes streams of salvation will flow that will bless the church and the community where it is.

The selection of a time of worship is important. It would be best to have a regular time chosen and that time should be followed closely. It would be quite satisfactory to change it from week to week to conform to varying working schedules but within the week no change should be made. The selection of the time should be a matter for a family council to decide and those members of the family who are youngest or least interested should be given their preference whenever possible so that they can enter into the service with the greatest enthusiasm. The radio has a pull on the members of the home and it would be best to select a time when there would be no conflict with a radio program you have been permitting the family to hear. If care is not taken in this, children and unsaved members of the home will participate with bitterness or divided interest. They may be wondering what has become of their favorite character, and may be holding their breath until they can run to the neighbors to find out. In short, the time should be selected that will permit relaxation and sincere worship.

Finding a place of worship is likewise important. Often it has been the custom

to have the worship service while surrounding the table at meal time. This is not the best arrangement, for a stack of dirty dishes will not inspire the housewife to worship, nor will a cooky dish permit the child to think of the manna that came down from heaven. It would be best to gather in a room appointed for worship. This could be the living room, the library, or an alcove used as a music room. In this room it would be helpful to have some appointments suggestive of worship. A Bible on a stand and a picture of Christ on the wall might serve this purpose nicely.

The worship service itself will take some planning, but this should not present too great a problem if one has some suggested orders of worship and one or more copies of such booklets as "Come Ye Apart." Different members of the family might take turns being the leader of the service from week to week.

The length of time of the service should be determined by the content of the program, by the time available and by the leading of the Spirit. There are times when such a service might develop into a real time of blessing when all regard of time might well be forgotten. Usually, however, it should last from ten to thirty minutes.

In planning the service there are several program items that may be considered; with each are many variations. Let us note these items one by one and then let us put them together in the form of suggested orders of worship.

The Opening—The service may be opened with a scripture verse or text for the day taken from a devotional magazine and read by the leader of the day. The opening should include a hymn, for this will gather the thoughts of the worshipers and will provide a part of the service that will mean much to the children who may be participating.

The Memory Period—Each service may include a period devoted to memorizing scriptures. The knowledge of the Bible will be of inestimable value in the years to come. In a surprisingly short time psalms and other passages of scripture can be memorized by repeating the same passage from day to day. The writer's children, ages eight and eleven, find this part of the service as interesting as any. The following passages are suggested for mem-

orizing: Psalms 1, 8, 11, 15, 16, 19, 23, 24, 27, 32, 34, 42, 46, 61, 63, 90, 91, 96, 100, 103, 121, 125, 130; Isaiah 6:1-8, 35, 53, 55, 59, 63; Matthew 5:1-12, 5:13-16, 6:9-13; I Corinthians 13; Hebrews 11.

The Prayer—For the most part the members of the group should take turns praying from day to day. The prayer should not be too long and should include expressions of gratitude for blessings received, of petition for needed grace and blessings, and of intercession for the lost and needy of our acquaintance and of the world in general. No one should take advantage of the occasion to catch up on his private worship and personal praying but all should remember that the occasion is the family at worship. At such a time it will be impossible to pray for our relatives, the church, the heathen, the missionaries, the colleges and their problems, the church officials, the government officials, locally, state-wide, and nationally, and our problems individually and collectively. Only the most urgent of these interests should be remembered at family worship; variety may be added by including different interests from day to day. Those matters of greatest interest to the largest number present should be especially remembered, for after all the one praying is leading the group. When children pray, they should be taken with seriousness and, though their prayer is but a sentence or two long, they must be made to feel that it is just as worthy as anyone's. In the writer's home there have been times when the children's prayers have been embarrassingly short, but we have realized that the little prayer was probably worth as much or more than our own; it was the reaching out of a sincere heart to God; and He heard and answered. Carefully dropped words may help the child to improve in his praying. To offset the briefest prayer and to satisfy all in the group it might be well to include in the program each day the Lord's Prayer.

The Meditation—It may be desirable to have a meditation period following the prayer. During this period a scripture lesson, a Bible story book chapter, or a devotional book chapter may be read with each in the group participating in the reading. The scripture lesson should not be a monotonous daily reading of chapter after chapter of the Bible, but, rather, carefully selected passages should be read. They

may be three verses long or they may be forty, but they should present a connected thought that would be understandable without too much explanation. The Bible story may be selected from a book such as Hurlbut's or Egermeier's. The devotional booklet may be "Come Ye Apart," *The Quiet Hour*, *The Upper Room*, or books like *Streams in the Desert*.

The Feature—To the service may be added some special feature from time to time. This may be a talk on some topic suggested by the group, a testimony or testimonies, a story, a period of silent meditation or sentence prayers.

The Benediction—The service may be closed by the singing of a prayer chorus, such as, "Bless Me Lord, and Make Me a Blessing," "Let the Beauty of Jesus Be Seen in Me," or "Spirit of the Living God." In addition to or in place of the chorus a benediction may be repeated in unison. It may be selected from the following:

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Amen."

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you. Amen!"

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. Amen!"

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen!"

The above mentioned program items should be blended into a worth-while service. A little attention should be given to this and it will prove truly profitable. The following orders of worship are suggested:

- Hymn
- Memory project
- Prayer

Hymn
Meditation
Prayer
Lord's Prayer

Text for the Day
Hymn
Feature
Benediction or Chorus

Text for the day
Prayer
Meditation
Chorus

Hymn
Memory Project
Prayer with the Lord's prayer
Feature

The Blushing Emperor

E. Wayne Stahl

IT IS the second decade of the fifteenth century; a great church council is in session in the city of Constance, Switzerland. Fifty thousand visitors, or more, have come to this metropolis on the Rhine, to witness the proceedings of the assembled political and religious leaders.

The chiefest of these are Sigismund, Emperor of the Holy Roman Empire, and John XXIII, the pope. The latter was one of the wickedest men who ever lived; he had been a pirate. Elevated to the papacy by methods that would have had instruction for an electioneering Tammany Hall gangster, he was the most powerful man in the religious world of that day. But it is the emperor in whom we are now particularly interested.

Sigismund had made a solemn promise to John Huss, who had been summoned before the council. Huss, born in Bohemia, was righteously indignant over the unspeakable corruptions of the Roman Catholic Church, and had been preaching and teaching doctrines similar to those of Martin Luther more than a hundred years later. He had been accused of heresy and rebellion. His enemies were doing their best (or worst) to force him to come to the council to answer these charges.

He well knew that if once he were in Constance, the bloodthirsty bishops, and other ravenous ecclesiastics, would do their utmost to have him put to death. Naturally, he hesitated to put himself in their power.

But the Emperor Sigismund gave him what is called a "safe-conduct." This was the emperor's promise that Huss could

attend the council, defend himself against his accusers, and depart without any violence being done to him. Relying on the imperial word, Huss journeyed to the historic Swiss city; there he would prove to the assembled throng that what he had spoken and written was based on the Bible.

I feel certain that soon after his arrival at Constance, Huss remembered, with great grief of heart, the first words of the third verse of Psalms 146, "Put not your trust in princes." For, despite Sigismund's assurance of safety, Huss was thrown into prison; but worse was to come.

The vallant, scripture-loving reformer had many unjust charges hurled against him; his ravenous enemies were determined that he should die. Appeals of the accused man to the Bible as supporting his teachings were useless; he was condemned to be burned at the stake.

During the trial, although he knew his life was in great danger, he was the calmest person present in the vast assembly. His ecclesiastical persecutors raged like wild beasts against him. But there was a majestic tranquillity, a beautiful poise, about Huss in the midst of the tumult, that must have gladdened the angels. The peace of God that passeth all understanding was keeping his heart and mind at that dreadful time.

The end of the farce trial came. As Huss's sentence to the fire was being read, he turned and gazed steadfastly at Emperor Sigismund; and, a deep blush crimsoned the imperial features, rivaling in redness the scarlet robes and hats of the mur-

derous cardinals who were present in such numbers. For the emperor knew that with that look Huss was reminding him of the "safe-conduct" that had been so solemnly pledged, of the promise that had been so outrageously broken.

But the nearness of the flames did not daunt the intrepid man; his glorious serenity and calmness were a wonder to many. God's grace sufficed for him, even in the near prospect of departure from this world by the most excruciatingly painful means that can be imagined.

Did they have to drag him to the place where the fagots were piled for his martyrdom? Did the sight of the iron stake, and of the awful chains that would hold him to it, produce for him dismay? Did the numerous spectators of the ghastly triumph of Roman Catholicism see him trembling with fear? By no means!

He hastened to that stake with joyful steps, as though he were going to a banqueting chamber. He went to the fagots singing, singing to God; loudly he sang while the remorseless flames were curling about his body. I wonder if the executioner, the one who lighted the pile of wood, was not constrained to say to himself, in the spirit of the centurion at the cross of Christ, "Truly, this man is a child of God!"

But of one thing I am sure, and that is, that Huss, even amid the torture of his burning, offered up the prayer for the promise-breaking emperor, "Lord, lay not this sin to his charge!" So mighty was the grace of God, bestowing power to rejoice in the midst of bitter agony, and the power to pray for the ruler who had permitted that colossal, fatal pain.

I believe that to his dying day the emperor never forgot that look that Huss gave him. It must have haunted him as the angel-like countenance of martyr Stephen must have haunted Saul (afterward known as Paul) who was "consenting unto his death."

More than one hundred years later another warrior for God was before an emperor; the courageous Martin Luther in the presence of Charles V. It was at a great religious assembly in the city of Worms, Germany; Luther had been summoned there to answer for his doctrines of the Reformation. He too had been given a "safe-conduct" by the emperor. After Luther had arrived in the city, and

in Charles' power, the ruler was advised by his ecclesiastics to imprison the dauntless monk, and put him to death. But the emperor said, "No! I do not intend to be obliged to blush, as did Sigismund."

Suggestions For Bible Study

Arthur T. Pierson

1. SEARCH—The wonders of the Bible do not lie on the surface, like shells on the beach; they are hidden, like nuggets in veins, and must be dug up.

2. MEDITATE—There is a process akin to chewing in order to extract the nourishment. As you dwell on the Scriptures, you draw from them sweetness, life and power. Without such meditation, reading is like eating without digesting.

3. COMPARE—Any error may find apparent support from some isolated text, but no error can stand the test of the whole Word of God. Compare scripture with scripture so that one passage may interpret another and may correct false impressions.

4. PRAY—"Open thou mine eyes that I may behold wondrous things out of Thy law." The Spirit who inspired must be the Spirit to interpret. Prayer is the illuminating secret to the intellectual eye.

5. BELIEVE—In all other spheres, men come to believe what they study; in the divine revelation men come to know what they accept as the Word of God. As Isaiah said to Ahaz; "If ye will not believe, surely ye shall not be established"—confirmed in knowledge. (Isa. 7:9).

6. OBEY—You cannot learn God's second lesson until you have practiced the first. "If any man willeth to do his will he shall know of the teaching." Doubt is usually the result of disobedience. Obey what God teaches and He will lead you into larger knowledge.

Thus by searching and meditating, by comparing and praying, by believing and obeying, we are enabled to see in this Book its Divine Author; we discover the remedy for man's sinful state and nature; we come into the knowledge of the mysteries of God which He has revealed.—Truth.

Maintaining Our Spiritual Norm Under Postwar Conditions

R. J. Plumb

YOUR Committee has assigned to me a matter of utmost importance for this, or any other, time in our history. To use another term or a definition of terms, it means just simply carrying the blazing torch to the next runner without ever permitting it to lessen its light or heat. It means keeping unmistakably alive the elements of success that characterized the few decades of our short history and made for us the place that we possess as ministers to invest our short lives in a worth-while field of personal endeavor.

May we not set forth a statement or two that will more or less designate what is or what has been the norm that we are proposing to maintain?

This is not difficult, nor do we need to reach very far back into the past to produce records and utterances that make plain the established standards, rules and patterns which have been basic in the processes of achievement wrought by the class of people known as the Nazarenes. It has not been long (about fifty years) since this movement began with a spiritual norm to maintain. In the words of Rev. E. A. Girvin quoted from his book, *Phineas F. Bresee, a Prince in Israel*, "the Nazarene movement became imbued with these three characteristics, safeness and saneness of judgment, intensity of soul, and the insistence that holiness must always have the right of way. As Dr. Bresee so often said, 'The Nazarenes are the rough riders of the holiness movement.' They have desperation and intensity. Holiness occupies the central place in their doctrine, polity, experience, and propaganda. The work has also been peculiarly free from extravagance and fanaticism."

There can be no successful contradiction of the statement that the regular, natural, and customary insistence predominating

our ministerial labors is that people everywhere repent of all known sin and believe on the Lord Jesus Christ as their one and only Saviour here and now, and after that present themselves in entire consecration until dead to carnal sin and alive unto holiness, this being also through faith in the cleansing blood of the same Saviour here in this present world; and the sooner this is done after conversion the better it is.

But belief in and stressing the two works of divine grace are not enough in themselves to fully constitute or maintain the standards of the church. There must be demonstration of the professed experience as set forth in the General Rules and Special Rules of the church. None of our churches can be up to Nazarene "par" if many of their members are not carefully and conscientiously "keeping the rules." If the idea that our church rules were made for a past generation and are not therefore to be strictly adhered to now has any major hold upon the members, that church is failing.

If the people do not know what the rules are it is the pastor's fault. On the side, it is surprising to me that I find, now and then, a member who does not believe in holiness as a second definite work of grace. How he got into the church I am wondering unless the one who received him into membership was very careless or even unfair to him while giving the statements of belief according to our Manual. The writer has observed the method of strictly cleaving to the "letter of the law" in the use of the ritual while receiving new members even if they are coming by a transfer from some other Church of the Nazarene. On one occasion a General Superintendent was questioned as to his experience and belief and, having answered all questions satisfactorily, he was received. The spiritual norm can be more easily maintained when clearly understood by all.

Quoting Dr. J. B. Chapman in *A History of the Church of the Nazarene*, "The objective of the church is always holiness, and to reach this objective, holiness is taught as a doctrine, urged as an experience, and required as a practice. And these things are not done passingly as though the matter were incidental, but earnestly and insistently as prerequisites of eternal salvation."

The maintenance, or "upkeep," of this spiritual norm is entirely in the hands of our ministry. Quoting from our 1944 Church Manual, Paragraph 203, "The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit. He must have a deep sense of the fact that souls for whom Christ died are perishing, and that he is called of God to proclaim to them the glad tidings of salvation."

It seems to me that at least three things are required in this our solemn task: Good living, Bible Preaching, and prayer.

The first has been stressed under the requirements of the Nazarene minister but it cannot be too carefully considered or too boldly emphasized. Sermons, doctrines, standards, rules, loyalties to truth all mean but little if the advocate shows few signs of the workings of the same in his conduct and general deportment.

The second has also been hinted but needs enlargement. Look over your recent sermon outlines. Do they show that you have been preaching to maintain the fervor of our beliefs? Look over the subjects and see if they fit. I heard of a pastor whose wife often asked him on Sunday morning, "Husband, what is your subject today?" He was always glad to tell her what it would be. The day came when she changed the question to "Husband, what is your object today?" Upon careful reflection the change from the subject to the object transformed this pastor's preaching and gave increase to results. Who of us has not been more interested in producing a good sermon and getting it properly preached than really getting at the heart of the hearer and producing for him that lift that he must have to make the grade ahead? Bible preaching will strengthen and stimulate those tenets of faith that support our religious position before the world. Evan-

gelism is our life line and our evangelists have a major responsibility in the matter of this sort of preaching. We have been, and must continue, keeping men and women busy who will leave a church lifted along the lines of our norm. The evangelism that we pastors have a right to expect of those men and women commissioned by our district assemblies is the kind that will make a church easier to pastor as touching the rules and standards we are pledged to uphold.

If any of us have been upholding the traditions or the doctrines of the Church of the Nazarene sort of apologetically, as though we regret to have to hew so close to the line, let us leave off the practice now and take the attitude of a joyful recognition of the privilege to tell the good news of the victorious life offered all those who are sanctified. Let them know that it is severe and you are not apologizing for it. Personally, I see no reason to fear that our spiritual norm will lack support in the days to come if we follow the above procedure capping it all with the third proposition—prayer.

James has told us that, "the effectual fervent prayer of a righteous man availeth much." Now if a man has lived right and has been very zealous for good Bible preaching he can pray the necessary prayer to bring the victory. Most of us feel that we could make vast improvement right here. No one will say "I have prayed enough," although we can say, "I have prayed clear through." But I am wondering if God's "asking budget" set aside for many of us is not still mostly unused for lack of petition for the same. In other words, I am wondering if we have received all the help from the Lord as would have been possible if we had prayed more and better prayers. A while ago I got this idea from somewhere and it has been a source of a lot of encouragement to me, and since I may not know if I have prayed enough I may know when I have prayed well. This is it. First, I have prayed well when I have gotten myself and selfish interests entirely out of the picture and God's will is filling the whole orb of my perspective. I am not praying even for my own health or wealth. Second, I have prayed well when my own soul is blessed until all uncertainty about my own earnestness is gone and sweet assurance prevails that God has taken my case. And third, I have prayed well when

* Paper presented at Southern California District Preachers' Retreat in October, 1945, by pastor at Redlands

I have appropriated a promise and "shot it through" the ether blue, followed it with my spiritual eye and am looking expectantly for the place where the answer is coming through.

Someone gave us the bow-and-arrow picture of prayer. Prayer is the bow. The promise of God is the arrow. The hand that pulls back the cord and lets fly the arrow is faith. The bow without the arrow is no good. The arrow without the bow is of little worth and both are nil without the strength of the hand.

And so we must be men of prayer, and we must teach our people the fine art of prayer that prevails; that the glory of the Lord shall frequent our places of worship and the peculiar but very distinguishing Presence may be there to bear witness to the fact that the spiritual norm is being maintained.

And now to briefly cover the last part of the subject assigned. At first reading I thought that the mention of the postwar world and its conditions was sort of an unnecessary addition of words and a period after the word norm would be sufficient since the only conditions under which we can work now are postwar. But I squared off and looked again and began to see something. I saw that we are to follow a war such as there has never been in the history of man. It is more important that we uphold the spirit and intensity of our church than it has ever been because the need of the world was never so great. The heart of man must catch up with his intellect or both will be destroyed. The worldly world has been for many years in a rivalry between heart and intellect. Men are idolizing the powers of the brain. Intellect has been walking around as a crowned king. Brilliancy has been placed ahead of goodness, and mental ability has been thought of greater value than good old-fashioned honesty, while emotion and sentiment have been tabooed. In the world we must face with our message brain counts more than heart and will demand a higher salary. Now, since the atomic bomb secret and other discoveries of science are ours,

it is more and more imperative that the heart overtake the brain and the feet of man speedily find the path to perfect peace and prosperity. But, said Newell Dwight Hillis, "The children of genius have not always lived up to their moral light" and it is for the church to so evangelize that the postwar world will be saved from self-destruction. This is no time to lower the standards of heart experience but rather to increase the altitude, if any change, of heart perfection in keeping with all other advance toward perfection.

Finally brethren, may we not pray for postwar grace and wisdom that the spiritual norm of our churches may be found at topmast, even as "Old Glory" is found, as they come back to us who have been through struggles and hardships that have increased their appreciation for genuine fervor in the worship and service of God.



Atomic Bombing

Man has invaded the prerogatives of God Himself in the harnessing of atomic energy and the development of atomic bombing. It is perfectly possible for men to destroy the world and themselves with this astonishing and stupendous discovery. It is likewise possible to utilize atomic energy for tremendous good to mankind. What will the answer be? God alone knows, but unless men turn to God and get right with Him, unless they abandon selfishness and greed and ambition, we doubt not that its use will be for evil rather than for good.

The prophecies of the Bible indicate that as the age in which we live draws to its close wars and pestilences will grow in intensity rather than diminish. All the high sounding phrases of San Francisco will come to naught in time. The desires of the delegates to the Peace Conference were and are righteous and praiseworthy—but God was left out; and without Him the plans of men will fail. It cannot be otherwise.

How about our own lives? What of our personal plans and ambitions? Have we, too, left God out? Think about it.—Essex.

Pray for the Holy Spirit to reveal the inspired Word to you, and give you a mind to understand it, a memory to retain it, a heart to love it, and a tongue of fire to proclaim it.—Selected.

The Musts of Missions

Because our Lord and Master has given to us the Great Commission, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. . . . Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We obey or we deny His authority.

Because the church, which is appointed to be a channel for the stream of salvation, without missions becomes a stagnant pool of diminishing area, influence and usefulness. She must evangelize or die.

Because we ourselves are the products of missions. Every Christian in the world today, or his parents, or his more remote ancestors, had the gospel first from some missionary.

Because we have this good while others have it not. Every principle of our holy religion calls upon all disciples to share with others the good which they have received.

Because the by-products of heathenism are retarded civilization, destitution of material comforts, lack of ministry to suffering bodies, social injustices, superstition, and illiteracy; while Christianity, where and to the extent applied, is a mighty civilizing and enlightening and blessing influence upon all human life.

Because the problems of society, beginning with the family and extending through class and race even to international relations, have no solution in any philosophy or idealism outside of Christianity; while this gospel, in its Ten Commandments and Christ's summary of them, and in His Sermon on the Mount, offers solution for every social problem.

Because an awakened but unchristianized heathenism is a menace to the very safety of our civilization. This shrunken world, with ever-increased intercommunication, makes it increasingly difficult to have a humanity two-thirds nominally pagan or heathen (and very much more so practically) while Christianity attempts to hold on to the remainder. We must, in "Christian" and nonchristian lands, push back the flood of paganism to be submerged by it.

Because all men everywhere need personal salvation from sin, and the peace and hope found in the witness of the Spirit; and they need pure hearts and personal spiritual victory. No man anywhere can be eternally saved except through the merits and power of the Lord Jesus Christ. Therefore, all men, near and far, have a right to know with both mind and heart the requirements, the blessings and the safety to be found in Christ and His gospel.—The Free Methodist.

Now the end of all is near. Steady then, keep cool and pray! Above all, be keen to love one another, for love hides a host of sins (I Pet. 4:7-8, Moffatt).

"The end of all is near." How true this is at any stage in life! There is only a breath between any of us and death. Eternity is always only a breath away. Life is brief at the longest—only a "tale that is told"—and as the green herb it "passeth away" and we go to meet God and give account for the way we have spent the life he gave us.

"Steady then, keep cool and pray." What depth there is to these words of the great Apostle Peter! He who had in the past been "hot headed" and quick spoken, he who had lost his head when his life was endangered and denied with curses that he had ever known Jesus, remembered now how the Master looked at him and how his heart was broken by that look, how he went out and wept bitterly. Life has taught him something and he passed it on to us. "Steady then, keep cool and pray." Perhaps he was thinking of the words of Jesus in the garden: "Watch and pray." At any rate, his words are worth weighing carefully.

"Above all, be keen to love one another, for love hides a host of sins."

He drew a circle that shut me out

A heretic, a rebel, a thing to flout,

But love and I had the wit to win:

We drew a circle that took him in.

—ROSS H. MINCKLER in Gospel Trumpet

Contentment is the grace of quiet containment of our desires within the boundaries of our present providential circumstances.—JOSEPH H. SMITH.

The Power of Influence (A Tribute)

Aileen Johnson

Preachers occasionally are tempted to discouragement, they wonder if their work has lasting value; if in their touching the lives of people they are having any influence. Here is a story of one preacher's influence gathered in one local congregation many years after his death.—MANAGING EDITOR.

LAST Sunday morning in our church, the pianist played the hymn *Zion's Hill* as an offertory. At its conclusion our pastor arose and, with tear-filled eyes, remarked that that song always reminded him of Rev. F. R. Morgan who, he understood, had once been pastor of this church. He added that he revered his memory because of the interest he had taken in him as a boy and the things he had done for him when he could not do them for himself. Then spontaneously one by one four others in the congregation rose to testify to this same minister's influence on their lives.

One person related how he had come into her home daily, although a stranger, during a time when her entire family was ill, and had ministered to them and prayed for them, and how his kindness had drawn her to the church and to God. One told of how he had led her into the blessing of entire sanctification. And another recalled a message he once preached on the subject of "Human Kindness" that had stayed with her through the years, and helped to mould her life.

It was a touching incident and the entire congregation was visibly stirred by the evident sincerity and feeling of deep gratitude and deep thankfulness that motivated these unsolicited tributes.

I was awed by this demonstration of the power and endurance of human influence. I delved into my memory for any recollections of this man that I might have stored away there from my knowledge of him in my childhood. I recalled a jolly, robust person, simple and unassuming but possessed of a great deal of fervor and enthusiasm for his work. I remembered that he had had troubles enough of his own and to spare, yet he apparently had found the time and energy

somehow to take an interest in the troubles of others to such an extent that he had left an imprint on human lives that had outlived his own brief span on earth.

Glancing over the small congregation I noted that each of those who had testified of this man's influence on their lives had members of their families in attendance who were there because of their direct influence. I counted fourteen husbands, wives, children, children-in-law and grandchildren who were doubtless in that service because of the faithful Christian living of those who had been blessed by their association with this one minister, making a total of nineteen people in a congregation of fifty who obviously had been affected by this man's life. And who can say how many other lives in that small congregation may have also been influenced by some of these.

Furthermore, as I pondered the endurance and scope of his influence, I remembered children who have grown up in those homes just mentioned and benefited from the Christian training they offered until they reached maturity and left their firesides, and I knew they never could outlive the effects of that training. I considered how, through difficult times and hours of dire discouragement over a period of years, these people had helped to keep the doors of that local church open. And there paraded through my mind memories of those whose lives had been transformed because the church was there.

And I reached the conclusion that this man's influence was far from limited to our church organization or our city; for that Sunday morning there were men and women of all callings and professions scattered across our nation, and young people from the Aleutian Islands on the north to the tropical jungles of Pacific islands on the south, and from Germany on our east to Okinawa on our west, who were nobler characters and a greater blessing to the world than they might have been had that man never lived. And each of those is influencing others who in their

turn will touch still other lives, and on and on ever-increasing as long as time shall last.

Truly, the Judgment alone can reveal the accomplishments of this modest follower of Christ. And, thank the Lord, there are thousands like him in the world today—men and women who are more concerned about pleasing God than gaining personal honor, and who are willing, even eager, to deny themselves in order to add a single straw to the structure of happiness of a fellowman. Wherever they go, people are a bit happier and better because of their presence; for, consciously or unconsciously, they are leaving an impression upon all they meet that no power on earth ever can completely obliterate. And so long as there is one such godly person on earth, there is hope for the world. For—

*The love of God within a heart
Is like a bubbling fountain,
Flowing out in words and deeds,
That, rushing down the mountain
Of time, becomes a surging stream,
Cleansing as it goes,
Making all it touches ever
Richer where it flows,
Until a mighty torrent cuts
Its channel wide and free
And is lost within the ocean
Of endless eternity.*

*Hugo, Okla.

I Believe God!

These are brave words, especially under such circumstances. Paul, a prisoner, on the way to Rome, was on the high seas, storm-tossed and with little human possibility of escape. The ship was driven by merciless waves. For many days the tempest had been such that neither sun nor stars could be seen, and all hope that they could be saved was taken away. While the storm was raging and men's hearts were failing them for fear, God was talking to His trusting servant and assuring him of His delivering power.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me and I will give you rest."—ST. AUGUSTINE.

The storm had not ceased, neither had the sun again begun to shine; things looked no better than before, yet in face of those howling winds and mountainous waves, he could stand and say, "Wherefore sirs, be of good cheer: for I believe God." Do you know God well enough to have Him speak to your heart? Do you keep steady enough to catch His words of comfort to you in the midst of the storm? Is your conduct in storm time such that when you begin to talk, those around you will readily listen? Dare you declare your faith in what God has said when there seems to be no possibility of its coming true? You will make sure, of course, that God has said it, and said it definitely to you, and then in spite of all appearances to the contrary, you will take your stand upon the sure and unfailing Word which He has spoken, saying with unfailing assurance—

"I BELIEVE GOD!"

To really believe God is to live a life of continual triumph. Not that by so doing you make certain of everything coming your way, but you may at least make sure that nothing can come your way that shall not work out for His fullest glory and your highest good.

To believe God—really believe Him—is to enter upon a restful experience in stormy days, and then no matter how long the storm may last or how increasingly violent it may become, to rest securely in Him until it is through.

These are days of storm. What are you doing about it? Questioning? Complaining? Mourning? How much will your attitude help the morale of others in the storm?

If you lack confidence—pray! If you know God and can really trust Him—stand up and say so! Many are saying, "I wonder why." Stout and sturdy hearts are needed who can confidently say, "Wherefore, sirs, be of good cheer: for I believe God."

*I believe God without any doubting;
I believe God, the victory shouting;
His promise is true; what He says He will do;*

So I believe God and intend to go through.
H. E. J.—in *Heart and Life*

Don't "Cut and Cover"

L. Wayne Sears

He that covereth his sins shall not prosper (Prov. 28: 13).

TO any who are familiar with the terminology of those who work on the farm the words of this heading will suggest the trend of this article. To others they must be explained. While working for a cousin several years ago it was first expressed to me. We were starting to plow a field. It was a large field, but the owner was in no hurry to finish. His chief thought was that we should do a good job. So he gave this admonition, "Don't cut and cover." I soon learned what he meant. Sometimes if the plow gets out of line with the furrow, it will cut too much "land." That is, it will plow a strip, turn the sod over, but leave a place unturned and untouched. The plowed dirt will fall over the unplowed and the result looks the same. But when the seed is sown the fruit reveals the flaw. For the place that was not plowed, but only covered, is still as hard and unyielding as before. The thin covering of earth is not sufficient for the seed to take root. Hence a good farmer is careful not to cut and cover. He is interested in getting the most from the field and will take care to prepare it properly.

In the ministry it is easy to "cut and cover." Books of sermons, good sermons, are abundant and make short cuts to preaching. Visits can become only occasional calls to ascertain the welfare of everything on the place including the dog and cat and forget the welfare of the soul. Praying can be left to Sunday morning when the preacher and God renew old acquaintances. Studying the Bible can become a mere search for preaching material and professional study dries the soul.

In the everyday life of all of us the temptation comes to "cut and cover." It is so easy to make excuses for things undone and blunders made. It is so easy to find alibis for neglected duty. The enemy of our soul will provide very plausible excuses that try to soothe the conscience, but in reality poison the soul. After a day of hard work it is easy to relax and go to sleep, and think we are virtuous because

we do not spend all night in a roadhouse. It is comparatively simple to excuse oneself from doing what he knows to be right when the body is tired. And of course we must have rest! But also many times we just make excuses and invent alibis and cut and cover and try to imagine we have done our best.

Praying in the home, our own home, can become a farce. When we sleepily mumble our little "Now I lay me down to sleep" while fumbling with our shoe laces, and say "Amen" just as the last shoe hits the floor and slide into bed all in one movement is what I call cutting and covering.

Reading the Bible can become much the same way. To hurry through a short psalm and miss its great implications is to obey the letter of the law and leave the weightier matters undone. It sounds good to say you read "a chapter a day," but did you really read and ponder and meditate and study it for its meaning for you? To cut and cover here is to undermine eventually your experience, for the fertile seed of the gospel will not continue to grow in that kind of uncultivated soil.

Be careful you do not cut and cover in your faith. Synthetic rubber is good, they say, but there is no such thing as synthetic faith. Just a general faith in God and the hereafter will not replace a specific faith in Jesus Christ and His power to save fully. Much of the faith of the world is concerned with an abstract belief in a vague First Cause. So don't cut and cover here; dig deep, plow thoroughly, strike the Rock, and there build your faith.

"He that covereth his sins shall not prosper." Making a sham and a pretense may work fine for a while, but what of the harvest? When the seed sprouts, will there be bare spots, empty places where the field was not plowed? "But whose confesseth and forsaketh them shall have mercy." Don't leave out the last part of this verse. God has promised that if we will be honest and upright, sincere and true, that we shall have mercy. Our field will bear fruit, and the tares will not be so numerous when the plow has turned it all.

If I Were a Preacher

By a Layman

IF I were a preacher, I would not be a detective. After all your investigation, what you do not know about hearts, lives and homes is so much greater than what you do know, that it is like seeing the top of a great rock in the ocean; the unseen and unknown is the greater part.

If I were a preacher, I would not be a judge. God says, even to the preacher, "Judge not, that ye be not judged." A harsh or wrong judgment not only causes agony to the one under consideration, but it may act as a boomerang, and cause suffering to the preacher himself that God would spare him. Let him stick to his calling—the ministry of the Word of God, and prayer.

If I were a preacher, I would try to distinguish between preaching to conditions, and dealing in personalities. It does not take a very intelligent person, nor a very suspicious one to know when he of being "preached at." Oftentimes more grace is manifested from the pew in ignoring such thrusts than is manifested from the pulpit in giving them.

If I were a preacher, I would never drive my flock. A forced service, to allay the impatience of the preacher will do little good. The tabernacle was built by those whose hearts "the Lord had made willing." It is one thing to have a planned program for those who are ready for it, and another thing to crowd folks beyond their mental, physical and spiritual capacity. One leads to growth, the other to discouragement and disgust. Moreover, in dealing with individual souls, I would leave something for God to do, in the matter of their growth and development. Water the flowers of grace that are budding around you, but let God open the petals.

If I were a preacher, I would never, never draw attention to the faults of my members in a public service. It embarrasses them in the presence of those they may have invited to come and hear you; and it shakes the faith of outsiders in the members in a public service. It embarrasses you wish to have a growing congregation, always show a spirit of cheerfulness, and of love and confidence toward all.

If I were a preacher, I would not listen to gossip; no, not even the choice bits that are brought to the lady of the parsonage in the hope that she will tell her husband, and that he will feel disposed to "do something about it." It is a favorite trick of the devil.

If I were a preacher, I would not be a clown. Few people come to church to be entertained. Even if they did, you could not compete with the circus or the movie. Somehow, most people do still expect sacred things from the ones who stand behind the sacred desk, "Sirs, we would see Jesus."

Finally, brethren, if I were a preacher, I would strive to do what I tell others to do, to be what I tell others to be. "Consistency, thou art a jewel." I would seek above all things to exhibit the Christ-spirit in every situation. After all, your greatest task is to "be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). If you fail in this, you are a failure, no matter what your apparent accomplishments outwardly may be. If you succeed in this, you are a glorious success. And, God will bless you with that peace that passeth understanding, and your influence will be an ever-widening circle that will reach to the shores of eternity, although much of it may be hidden from your view in the world.

A Word to Remember

There is a verse in the Bible that is well to remember, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8). The things that are done for God are to be maintained. We have not done God a great favor because we went to church on the Sunday suggested by Mr. Truman, to offer thanksgiving for victory. We have but offered Him what is His right. Such an attitude of thanksgiving must be maintained, if we have believed in Him. Not only does it please Him, but to do so is "good and profitable unto men." It will do you good, it will be to your profit, to render to God the things that are God's just as you render to Caesar the things that are Caesar's.—*Essex*.

The Theological Question Box

Dr. H. Orton Wiley

What is the theological difference between a "changed heart" in conversion, and a "purified heart" in sanctification?

WHEN conversion is referred to as a "change of heart" we must be understood as limiting this change to the "new birth," that is, a change from spiritual death to spiritual life. Those who are not clear on the work of entire sanctification, frequently refer to this "change of heart" as such a renewal as removes all inbred sin or inherited depravity. The question then arises, "Why is entire sanctification as a second work of grace necessary?" This position is based upon a misapprehension of the nature of regeneration, which regards it as a remoulding of the old life, instead of an impartation of a new life. Our Manual is clear on this subject. "We believe that regeneration, or the new birth, is that gracious work of God, whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience" (Article IX). But this impartation of life to the soul does not thereby cleanse it from inbred sin or inherited depravity. After conversion the new life in the soul exists along with inbred sin, hence we may properly speak of the regenerate state as in a modified sense, a mixed moral condition, possessed of both spiritual life and inbred sin.

This is clearly the Pauline and Wesleyan position. In his sermon on "Sin in Believers" Wesley says, "Indeed this grand point, that there are two contrary principles in (unsanctified) believers, nature and grace, the flesh and the Spirit, runs through all the epistles of St. Paul, yea, through all the Scriptures." In his sermon on "Patience" he says, "Till this universal change (purification) was wrought in his soul (the regenerate), all his holiness was mixed." In commenting on this, Dr. J. A. Wood explains, "Mixed, necessarily in a restricted sense. Both grace and inbred sin have existence in the same soul, though antagonistic and at war with each other, and in their essential nature

diametrically opposed to each other. Though existing for the time in the same person in admixture, they are distinct in nature and tendency; they are contrary the one to the other, and are irreconcilable enemies. Partly holy and partly unholy as in the case with the merely regenerate, does not by any means imply a homogeneous character, combining and assimilating into a common nature the elements of both holiness and inbred sin." "The reader will please notice that these have existence in the heart without forming any combination or composition, the same as mixtures may take place in natural substances without combination, being opposed to each other, and possessed of no affiliation. There is no such mingling of grace and inbred sin, as to make an adulterated holiness. Strictly speaking, an adulterated holiness is an absurdity—a contradiction. Holiness is holiness."

The "change of heart" which takes place at conversion therefore, is exceedingly great—the change from death to life. This new life imparted is a "holy life" and hence Mr. Wesley calls it the beginning of sanctification, or in another place, "the gateway" to sanctification. "In the very instant of our regeneration," says Bishop Hopkins, "all the graces of the Holy Spirit are implanted in us at once; for they are all linked together, and whoever receives one grace receives them all." Similar to this is the statement by Dr. John Dick, that "in regeneration there is an infusion of spiritual life into the soul, in which life all the graces, or all the holy tempers of the Christian are virtually included."

We are next to inquire as to the difference between this change in conversion, and that which takes place when the heart is purified in sanctification. The ground for this second change is to be found in the fact that the new life imparted in regeneration, is impaired and impeded by the remaining corruption of inbred sin in the heart. Hence the necessity of a cleansing of the heart in order to the fullest development of this new life. The difference between the two states is therefore, one of

moral quality. In the regenerate state, grace has its antagonisms; in the sanctified it has none. In the purified heart, love reigns without a rival, and Christ is the Lord of every emotion there.

If the serpent is a type of sin all through the Bible, why was a brazen image of the serpent placed upon the pole to save the children of Israel from the serpents in the wilderness? Also note that this pole and snake represented Christ (Cf. John 3:14).

The serpent was very early the emblem of the healing art among pagan peoples, and is to this day, the emblem of the medical profession. Evidently, the Israelites coming out of long bondage to pagan people, would understand more easily the meaning of the emblem, and hence when necessity arose, Moses made a serpent of brass and placed it upon a pole, that those who had been bitten, could look upon the serpent of brass and live. Later it will be noticed, this pagan emblem came to be perverted from its original use, to an object of worship along with other heathen practices. When therefore in the revival of Hezekiah's time, the high places and the groves of paganism were destroyed, this brazen serpent was also destroyed. Evidently it had come to be too closely associated with the surrounding paganism.

A minister to whom this question was proposed, answered it more from the philosophical viewpoint. He said, "The remedy must always come along the same line which the sin has followed. Since by man came death, by man also must come deliverance from death; hence the bite of the serpents must be healed by looking upon an image of the serpent." It seems that St. John used the incident as an illustration only, of the necessity of faith. When the people were perishing from the serpents, Moses lifted up an image of a serpent and those who looked upon it in faith were healed; so also, men are now perishing from sin, and Christ lifted up on the cross makes an atonement for both the disease of sin and its consequence in death. Those who look to Him are saved from perishing by faith in His atoning work, in the same manner that those who looked upon the brazen serpent were saved from the disastrous consequences of the serpent's bite.

There are certain Scriptures dealing with the expediency of Christ's going away before the Holy Spirit or Comforter could be given to the disciples. One of these is to the effect that "the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). I accept this Scripture as true but do not understand it. Will you tell me why it was necessary for Jesus to go away before the Comforter could come?

Jesus as the Son of God became incarnate, and took upon Him the nature of man; so that in His one Person, there dwelt two whole and perfect natures, the divine nature and human nature. If, therefore, Christ became a unique Being, at once the Son of God and the Son of man, it is evident that the Spirit of Christ, that Spirit which dwelt within him, would also be twofold. The Spirit of God was given to Him without measure, and He partook of our nature also. Hence it is said that the Spirit as God searcheth all things, even the deep things of God; and also, that Christ knew what was in man. During the earthly life of Christ, His Spirit was shut up within his own body, and for this reason He spoke of himself as "straitened." Speaking of the Comforter, He said to His disciples, "Ye know him, for he dwelleth with you, and shall be in you." Before this Spirit could be set free from the bodily limitation of the incarnate Christ, His body must be broken, and for this reason His death was necessary. When after the crucifixion and resurrection, Christ ascended on high and was glorified, He received the promise of the Spirit, and on the day of Pentecost, poured out this Spirit upon the waiting disciples.

The author of the Epistle to the Hebrews states this truth from another aspect, that is, from the viewpoint of access to God. Here he uses the inner veil of the temple as preventing approach to the fulness of God, or the presence of the Holy Spirit. So also in Christ, the veil, was His flesh. When this was rent by the crucifixion, the children of God were given access to the holiest through the blood of Jesus. Here we are not only given the Spirit as a result of the broken body and shed blood, but through that Spirit are likewise given access to the presence of God.

A question comes concerning my interpretation of the "Seven Spirits" mentioned in Isaiah and in Revelation. He says, "The

fear of the Lord is mentioned in both the second and third verses. Should these not be included in 'piety'?" Also, you mention seven, but I find only six in Isaiah.

The first six spirits mentioned are (1) Wisdom; (2) Understanding; (3) Counsel; (4) Might; (5) Knowledge; and (6) the fear of the Lord. The seventh is found in the expression, "And shall make him of quick understanding in the fear of the Lord," which is also translated, "He shall draw his breath in the fear of the Lord." Evidently the latter is different from the preceding statement, and refers more to the preserving power of the Spirit in the Christian's walk with God. Christ was "enswathed by the Spirit," so that he breathed in the Spirit of holiness, rather than the miasma of the world; and Christians are therefore exhorted to live and walk in the Spirit.

The interpretation which was given to

the seven spirits is that which has been held in the church for centuries, and may be found in the various manuals of religion. They are as thus given, (1) *Wisdom* (or a taste for spiritual things); (2) *Understanding* (that which helps us to know the true spirit of Christianity); (3) *Knowledge* (or the truth concerning our holy religion, rightly discerned and apprehended); (4) *Counsel* (which guides us during perplexing circumstances); (5) *Fortitude or Might* (that which enables us to overcome obstacles or endure suffering for Christ's sake); (6) *Piety* or the *Fear of the Lord* (as it concerns the tender love of God for His people, and the communion of His people with Himself); and (7) *Reverence* or "quickness of scent" in the fear of the Lord, or the attitude taken toward God in daily life, "drawing one's breath in the fear of the Lord," or living constantly in an attitude of reverence toward God.



About Church Bulletins

Conducted by C. Wesley Jones

THE wide-awake pastor will take advantage of every advertising medium within the financial reach of the church. In previous issues the use of the church bulletin as such a medium has been discussed at length. It is the purpose of this article to present the possibilities of the parish paper.

This paper is a publication, either printed or mimeographed, distributed freely to the people of the community on a weekly, monthly, or quarterly basis and used to promote the interests of the church. It should serve several purposes—to advertise, to dispense news, to make friends, and to inspire. In spite of the faithful labors of a pastor and his visiting committee the parish paper is able to reach far more people with a regular contact. Successful pastors are reporting constantly that they are receiving great benefit from such contacts with the people of the community. It will substitute for no other means of labor but will be a great help if it is used wisely.

The parish paper may be from two to sixteen pages in length but probably

should be confined to four to eight pages. It may be printed by a professional house (from which samples and prices may be obtained), by a local printer or may be mimeographed. In any case it should be neat, attractive, and well-planned.

In the event that it is mimeographed the editor should study designs of similar publications and incorporate such as are suitable in his own paper. Two or more colors may be used; drawings and designs add to the attractiveness and interest; lettering guides make for neat titles and headings; mimeograph "insets" are attractive additions to the paper; a two-columned page proves easier to read. In short all suggestions for church bulletins made in the last few months might be considered in building a parish paper.

The paper should be distributed freely in the community; a mailing list may be used or it may be distributed house to house; it should be placed in public places as libraries, bus depots, barber and beauty shops, and on the counters of the stores of friendly merchants.

The cost of producing and distributing the paper is reasonable. Two hundred and fifty copies of a four-page paper will cost from two to four dollars if mimeographed or from seven to \$17.50 if printed. A printed paper with two pages of local material and two of syndicated material can be produced by a professional house for about \$10.50. If 1000 copies of the mimeographed number are used, the cost will rise to from \$4.40 to \$6.40, and if the printed, syndicated type is used, will rise to from \$18.00 to \$28.50. If the paper is mailed, two hundred or more copies may be sent for one cent each. It should be borne in mind that the entire financial cost may be covered by paid advertising if desired; advertising should be avoided if possible. A trial of several issues may indicate the worth of such a project in your community.

Now our attention must be turned to consideration of the contents of a parish paper. The size of course is a determining factor in deciding how much should be included. Let us note some possibilities:

The Cover—The front cover is of great importance for it makes the first impression. It may have an attractive design with a picture, poem, or brief message together with the name of the paper.

The Pastor's Message—A well-prepared message from the pastor should be a feature of each issue for it will afford an opportunity of presenting a gospel message and will give the people a chance to become better acquainted with the minister.

A Calendar—A calendar of events must be included; this should be complete though brief.

A Directory—Another must is a directory which includes the address of the church and the name and address of the pastor, the Bible school superintendent, the missionary society president, and the president of the young people's organization. It is undesirable to include the committees of the church; these should be posted in the church.

Philosophy—Bits of philosophy, slogans, sentence sermons, etc., may be included to advantage either in a column or as fillers. Sometimes a message may be gotten across in this way when otherwise impossible.

Children—The parish paper should make an appeal to as many as possible and especially to the children. A children's story, a game, or a Bible picture to be colored might be included. The children

must be made to feel that all church activities possible are geared to them; publications included.

Auxiliaries—The auxiliaries of the church may receive much helpful publicity and encouragement by being recognized in the paper. It is advisable to ask each department to contribute material but not to edit a column. In this way the editor has an opportunity to review and alter material presented.

Much space could be given to elaboration on the possibilities of the parish paper, on details of production, and on the possible content. Space limitations prevent this. It is hoped that pastors and church leaders have been made to see that a parish paper may be an invaluable aid to building the church and that its production is quite within the reach of the enterprising pastor.

Faith in God opens a door into our lives through which come many blessings. In times of discouragement faith will give us courage. In our moments of weakness it will give us strength. In the hour of sorrow it will give us peace. In the presence of a difficult task will give us power. If we have faith, we may know the joy of walking in the light and of facing whatever life may bring to us without fear. It is through faith that we may know the truth of the ancient discovery, "The Lord is the strength of my life."—*Christian Observer*.

NOTICE

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STEWARDSHIP

Scriptural Giving

AT THIS season of the year the subject of giving is at the forefront in the life of the Church. It is a good time, therefore, for Christians to review what the Bible has to say as to our obligations as stewards of God.

The Scriptures teach many things regarding giving, all of which are important; but there are three requirements laid upon Christians without which our giving cannot be truly scriptural.

In the first place, our giving must be systematic. This is emphasized in the Apostle Paul's admonition to the Christians of Corinth: "Upon the first day of the week let every one of you lay by him in store." The ideal often emphasized in the church's literature is that of every member giving to every cause every week, yet one of the reasons why the church is never able to secure all the funds it needs, especially for its benevolent enterprises, is that so many of the church members do not follow this method. If all Christians were to adopt this scriptural method of giving, it would be possible for the Church to take a great step forward in its efforts to evangelize the world.

The same thing could be said of a second scriptural teaching regarding giving—that is, that it should be proportionate. In the verse quoted above, the apostle goes on to say that every Christian should give "as God hath prospered him." If the income is small, the gifts must necessarily be small, but with the larger income there should be a proportionate increase in the size of our gifts. One of the divinely given standards is that of the tithe. Whether we accept the teaching of the tithe as a law or as a principle, it is a standard that Christians through the centuries have found spiritually helpful to themselves and an adequate way of providing for the work of kingdom extension.

A third scriptural teaching is that our giving should be cheerful. To quote the Apostle Paul again, "So let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This means, of course, that our heart must be in the gift. If we become genuinely interested in the sending of the light of the gospel to the dark places of the earth; if our love for God and for our fellow man has taken deep root in our natures; if it is our sincere desire to serve Christ, not only in word and thought, but with our material means

also, we shall not look upon our giving as a stern requirement of religious life, or as an obligation that must be met, but as a privilege and joy. When we give gladly out of a heart that is filled with gratitude and love, our giving will become a means of grace to ourselves as well as of blessing to others and to the forwarding of the cause of Christ in the world—*Christian Observer*.

Surrender Self!

What the Lord wants in our lives and our money is but an expression of life. They must not be separated. One cannot buy himself off from personal surrender with any money gifts any more than one can let professed consecration get by without cash. God wants our money only because he wants us. Salvation is essentially in union with God through Christ. Repentance is an utter surrender of the self will. Faith issues at once in action—action for him, as in sin it was action for self.—**EARLE V. PIERCE**.

Why I Tithe

Chaplain W. D. Owen

WE BROUGHT nothing into this world when we came, and it is certain we will take nothing with us when we leave. Every material thing which man has in his possession or has the privilege of using comes from God and belongs to God. When we say a man owns something, we mean he has possession of it to use as long as he lives, but God owns it. When we say a man has a certain amount of money we mean he has it in his possession and can use it as he sees fit, but money and houses and land belong to God. He is sole owner of this world and everything connected with it. Every man is a steward of God and must give an account to God for the way in which he uses the things God has entrusted into his care. "Give an account of thy stewardship," said the Lord to the unjust steward (Luke 16:2). And so shall our Lord say unto everyone of us when we stand before Him.

Since I am a steward of God, I owe him a part of everything which comes into my possession. Hence, I practice tithing because from ancient times the tithe has been recognized as that part which we should

return to God as his stewards.

God sanctioned the tithe system. Devout worshipers practiced tithing many years before Moses' time. Abraham was a tither, tithing to Melchizedek, priest of Salem. Tithing was incorporated into the law because it was a good financial system. I do not believe it should be rejected in this Christian dispensation until we have found a better financial system to take its place.

I tithe because Jesus approved of the tithe system. He said concerning tithing, "This ye ought to have done" (Matt. 23:23).

I tithe because the tithe is the Lord's. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32). I would not consider using for myself what belongs to the Lord.

The prophet Malachi says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings" (Mal. 3:8). If we use God's tenth for ourselves we are robbing God. And when we tithe, we are not giving anything to God; we are only paying that which we owe Him. The Bible always speaks of tithing as paying tithes. Therefore, I tithe because I am an honest man.

I tithe because God has promised to reward the tither with spiritual blessings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). God has promised us a blessing if we will tithe, and in connection with that promise he challenges us to try it out and prove his Word.

God has also promised material blessings to those who return to Him a part of what they receive. Jesus said, "Give and it shall be given unto you." In Proverbs 3:9-10 we read, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty."

I tithe because the scripture teaches regular, systematic giving, and tithing fills that requirement. "Upon the first day of the week let each of you lay by in store, as God hath prospered him" (I Cor. 16:2). Not only does the scripture teach regular giving but proportionate giving as God has prospered us (or according to the amount of our income), and

tithing is a systematic, proportionate giving.

The tenth is the general standard of our obligation to God; it is the minimum. The poorest should tithe, and those who can afford it should give offerings in addition to paying their tithe.

I am convinced that God's Word teaches tithing, but if I knew it did not I would still recommend it as the best system of church finance which has yet been discovered—in *Gospel Trumpet*.

Are Ministers Lazy?

Aaron N. Meckel

A Minister's time is a stewardship

I THINK that the average minister is lazy! That bald statement was not made by a minister of his fellow craftsmen; it was made in the midst of a conversation by a church woman. She continued her indictment as follows: "One finds such mentally groomed and vocationally alert men among physicians, for instance, one admires their precision, their discipline, their sense of competence. In these respects, they seem so unlike many of our pastors."

One's first impulse is resentment—strong resentment—at such a blanket indictment of one's profession. And yet, is there a modicum of truth in it? Are ministers lazy? There was something in the words of this woman and the manner in which they were spoken that sent one away with the query of the conscience-stricken disciples of Jesus in mind, "Lord, is it I?" The writer remembers the insistent question that was asked his wife by a Boston census taker. "Yes, I understand that your husband preaches on Sunday; but what does he do during the rest of the week?" And then, of course, my brother ministers will have inwardly rankled at the statement of not a few well-meaning parishioners, "Tomorrow (Sunday) is your busy day, isn't it?" As though week days were vacation days.

Just recently, someone mentioned a youth who was considering the Christian ministry as a life vocation, for the reason that he thought it much less demanding than that of law or medicine. Let us be frank to admit it: not a few persons consider ours a relatively comfortable calling. We are, by and large, our own bosses and can go and come much as we please. And if there is any least tendency of laziness in us, we can get by—that is, for a time! Granted, we are not thinking now of that little fringe of souls, everlastingly anxious about our state of health, warning us of

overwork, and wanting to send us away for a long rest. One can only pity the man who takes such counsel too much to heart.

The minister of the gospel might well give an account of his stewardship; of the time entrusted to him for his task. Here are a few test questions he might well put to himself.

TIME FOR SOUL CULTURE

How much time does he conscientiously and deliberately give to the culture of the inner life; to prayer and communion with the source and sustenance of his being, to quiet brooding over and feeding upon the Word of life? Surely, nine o'clock in the morning will find him in his study, with the door shut, and beginning the day with God. Wherever in the day's schedule he may have to hurry, he will bear in mind that "haste makes waste" here. We must get into spiritual focus before we can lead another into the kingdom of God. The future, at least as far as the ministry is concerned, belongs to the disciplined. "When we read the lives of the saints," says E. Herman, "we are struck by a certain large leisure which went hand in hand with a remarkable effectiveness. They were never hurried.—They lived in God." (*Creative Prayer*, p. 28). Yes, our supreme task is to know God intimately as a Friend and Companion; only so can we reveal a sense of the Presence to others.

*Every morning lean thine arm a while
Upon the window sill of heaven, and gaze
upon thy God.*

*Then with the vision in thy heart,
Turn strong to meet the day!*

How does he husband his time with regard to the reading and assimilating of essential books and periodicals? Does the tidal movement of the best thought sweep through him? Is he oriented to the thought and movement of life of his day? Much current reading, as Nels Ferre has said, is a waste of time, is sin. And although many of us may differ as to what should come first on our "must list," nevertheless, there is an essential core of knowledge which belongs to our calling. Certainly, the ministerial mind needs to nibble constantly on something solid in the field of theology. It needs to research continually in that inexhaustible fountain of wisdom and inspiration, the Holy Bible. Good books in the philosophical sector are an aid to the stretching of flabby mental muscles. And biography—the coming-to-know the great souls who blazed spiritual paths before us—surely that kind of reading is indispensable. If God has no use for a clerical "busybody," neither can he profitably employ a mere

"bookworm." Urbanity of mind, however, is a far different and necessary thing.

PASTORAL COUNSELING AND VISITATION

How much time does the minister conscientiously employ in pastoral counseling and visitation? Dr. R. W. Dale, of Birmingham, frankly admitted that he had no taste for pastoral work. He deliberately set himself to cultivate a sympathetic and friendly disposition. It was said of Ion Maclaren that, long after his greatest sermons were forgotten, his kindly visits and his bedside stories, told to some little bairn that was sick, still stood out in memory. We know of a pastor who lately told his congregation that he desired to visit personally the home of every service man who was returning from the armed forces.

But alas for the well-meaning man who dawdles and gossips, instead of visiting systematically. The last state of his congregation and church is worse than the first. It is not that it is necessary for all ministers to have set hours for counseling or even calling. It is rather that this vital sector of the total task should be carried out deliberately and systematically. Our people know instinctively whether or not, like the Great Shepherd, we go among them "doing good." Recall the beautiful words spoken by George W. Truett at the time that he refused the presidency of a college: "I have found the shepherd heart, and I am content."

It is quite likely in his preaching on the Lord's Day that a minister gives account of his stewardship. The fruitage, or the lack of a life "hid with Christ in God," of his earnest reading, of his work as pastor, will reveal themselves there. Is there a cutting edge to his message, a thrusting relevance to the needs, the sorrows, the frustrations, the joys of his people? Are his words—after the high pattern of his Master—"spirit and life"? All in all, it is a watershed experience for both pastor and congregation. Remember the apostolic pattern of preaching. Paul deliberately eschews any academic pretense, but makes the bold claim that his preaching is "in demonstration of the Spirit and with power." Aye, there is the test, and it ought to humble the heart of each and all of us. Surely, in days like these, it is no small thing to speak as "a dying man to dying men."

Was it not Arthur John Gossip who said that whenever he begins the act of ascending his pulpit on Sunday morning, it was as though a Presence met him at the pulpit stairs and put to him the question, "Are you bringing my people your very best?" True, we cannot always reply to that test question in the affirmative.

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There is an intangible, tidal quality, an ebb and a flow, in the soul's hidden life, as Martineau long ago said. But at such times, it is precisely the spiritually disciplined and prepared who come off the best. You have heard, of course, of the Scottish divine who was "invisible on week days and incomprehensible on Sundays." To be able to look into the face of the Lord of life on the Lord's Day and say, "I have done my best"—that is as much as any of us can say.

The question, then, as to whether or not ministers are lazy must be answered in the depths of every man's own heart. Regardless of the fact that he punches no time clock and does not labor under the immediate auspices so well known to many of his congregation, there is a stewardship which he must and does render. Perhaps the far-seeing Lincoln had our calling and profession in mind when he said in effect, "You can fool some of the people some of the time, but not all of the people all of the time!"—in *The Watchman-Examiner*.

Stewardship of Self

The most valuable part of a man is that mysterious center of thought and feeling and activity which he calls himself. This is the bewildering, potential part of him. Here personality is found on its throne of power. It is of this that we must speak when we talk of man adequately. It is related to all sorts of external things, but personality is the matter of strategy.

When we see stewardship in its largest relations we must see how all its other aspects come at last to center in its relations to personality. Man is a king under God. And as a king he is responsible for the realm, for the throne, and for the man who occupies the throne. The beginning of stewardship lies in the fact that we owe life and all we possess, and the world in which we live, and everything about it, to God. He made it all, and in that sense we owe it all to Him. He constantly sustains it all, and in that sense it is a constant gift from Him. If we had originated anything, we might talk of actual ownership. We have originated nothing. We receive everything from the bounty of God.

All this is the basis of a great religious stewardship. . . . All that we are, all that we think, all that we feel, all that we do, all that we possess belongs to God. We are trustees of God's property in respect of all these things.—LYNN HAROLD HOUGH.

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Do We Rob God?

Hubert V. Taylor

In the parable of the talents, Jesus focuses the spotlight of attention upon one-talent men and women who refuse to invest their ability but rather hoard it and thus lose it. We are reminded that God gives us our talent. It is bestowed upon us as a gift. It is God's investment in us. And God expects a dividend. What dividend are we yielding?

Paul advised Timothy, "Stir into flame the gift of God which is in thee" (II Timothy 1:6, R. V.).

Leslie Weatherhead comments, "To refuse to develop a power that is in you is not only to lose the power by that law by which a gift that is not used is withdrawn, but to deprive God, and at last to be adjudged a thief. You have robbed the community and robbed God and absconded with the assets of the Kingdom" ("In Quest of a Kingdom," by Leslie D. Weatherhead).

*If my hand slacked,
I should rob God—since He is fullest
good—*

Leaving a blank instead of violins. . . .

*He could not make
Antonio Stradivari's violins
Without Antonio.*

Many of us are richer in talent than we dream. If we earnestly seek the treasures that God has stored within us we will find great wealth. To everyone He has given a voice to speak and sing His praise. Some voices are but one-talent voices, granted, but note the importance of the one talent in the parable of Jesus. The church choir offers an opportunity for us to develop and use our vocal talent for His kingdom's sake. Do all of us who have musical ability take advantage of this opportunity? Do we earn dividends for the kingdom with God's investment in us?—*Christian Observer*.

A Challenge to Christian Liberality

(II Corinthians 8 and 9)

1. Example of Macedonian churches (8:1-6).
2. Exhortation to the Corinthians (8:7, 8).
3. Example of Christ cited (8:9).
4. Emulation in liberality urged (8:10-15).
5. Effort in liberality blessed by God (9:6-14).
6. Effort challenged by God's liberality (9:15).—T. S. HIGGINS, in *Gospel Banner*.

Leewin B. Williams

HAVE the criticisms pointed out in this column from time to time been of any help to you? Correct English must become a habit. If you read these over casually, probably finding errors which you have been making, but about which you do not become grammar conscious, your reading this will profit you little. The old habits will persist. There is a science of grammar which one may master, yet not be able to use correct English. A pastor, when a slip in English was pointed out to him, said, "Did I say that? I know better than that." We all agree that one should not say "He done it," "I don't know nothing about it," "Each one should bring their Bibles to Sunday school." But we continue to make the same mistakes. It takes drill, drill, drill to uproot old forms that we have used since childhood and learn to use correct forms. If you have preserved your *Preacher's Magazine*, it will be a good exercise to get them out and review these criticisms. Here are a list of common words that have previously appeared in this column; write each word, dividing it into syllables, then underscore the syllable you think should be emphasized. Now check your work against the correct pronunciations at the bottom of this article.

chastisement Canaan grievous
schism Belial Deborah
Golgotha Hymeneus interesting
blasphemous rampant apparatus
acclimate admirable Sanhedrin

If you are American, it is preferable to use our way of spelling certain words, not the British. Note these words:

British	American
axe	ax
honour, labour	honor, labor
theatre	theater
programme	program
cheque (a draft)	check
waggon	wagon

Enlarge your vocabulary until it will not be necessary to overwork certain adjectives. Very few words have the same meaning, find the one that expresses the exact meaning you desire. Do not say: an awful weak heart.
an awful weak heart.

Study these words carefully and use them correctly:

awful, dreadful, terrible, fearful, horrible, appalling

Say: a horrible crime, an awful precipice, a fearful undertaking, a horrible pit,

a dreadful disease, a terrible plague.

grand, imposing, majestic
Say: A grand performance, an imposing structure, a majestic building.

nice, splendid, delightful, elegant

Say: A nice view, a splendid structure, a delightful entertainment, an elegant home.

beautiful, pretty, lovely, handsome, charming, attractive

Say: A beautiful lake, a pretty rose, a lovely gown, a handsome man, an attractive lady.

big, great, large, immense, enormous, colossal, gigantic, vast, extensive

Which word should be used in speaking of—

a river, a forest, a prairie, wealth, cavern

Say: A big tree. A large man. Big is less elegant than large. We would not say George Washington was a big man.

The following words are frequently used incorrectly:

audience—spectators invent—discover
teach—learn party—person
verbal—oral

An audience is a company of listeners. Spectators are those who view a performance. The audience heard the lecture; the spectators saw the football game.

We teach others; we learn things ourselves. The child frequently says, "My teacher learned me that."

Verbal is defined as, of or pertaining to, or connected with, words; concerned with words rather than ideas they convey. Oral signifies uttered through the mouth or by words of mouth. We speak of an oral contract; a verbal translation.

To invent is to bring together new relations not heretofore known. We discover that which already exists. A student in college made the mistake of saying that Newton invented the laws of gravitation.

Party has a number of meanings; such as, a company of persons united for some common purpose. Person refers more particularly to the individual, a human being.

Pronunciation of the words at the head of this article:

CHAS-tiz-ment	RAM-p'nt
SIZZ-m	AD-mi-ra-bl
GOL-go-tha	GRIEV-us
BLAS-phe-mous	DEB-o-ra
ac-KLI-mate	INTE-est-ing
KA-nan	ap-pa-RAY-tus
BEE-ll-al	SAN-he-drin
high-me-KNEE-us	

How I Ascertain God's Will
By George Mueller

1. *Surrender your own will.* I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. *Do not depend on feelings.* Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. *Seek the Spirit's will through God's Word.* I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusion also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. *Note providential circumstances.* Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. *Pray.* I ask God in prayer to reveal His will to me aright.

6. *Wait.* Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.—Selected.

In going forward from year to year, one of the secrets of a true life lies in cutting lose from the past. No year is good enough to be a standard for the one that comes after it. Each new year should be a step in the mountain climb, lifting our feet a little higher, into clearer air and heavenlier atmosphere. Whatever our attainments or achievements may have been yesterday, they should be nobler and better today. Everyone's past is full of mistakes. The whitest pages are flecked with many a stain. . . . But no past, however one has seemed to fail, should be accepted as defeat. May we rise and cheerfully rebuild the ruins we have made in the past.—J. R. MILLER.

To Live with Christ

There are some men and some women in whose company we are always at our best. While with them, we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls that was never there before.

Suppose even that influence prolonged through a month, a year, a lifetime, and what could not life become? Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is heaven; here, energies charged even through a temporal medium with the virtue of regeneration.

If to live with men, diluted to the millionth degree with the virtue of the Highest, can exalt and purify the nature, what bound can be set to the influence of Christ? To live with Socrates—with unveiled face—must have made one wise; with Aristides, just. Francis of Assisi must have made one gentle; Savonarola, strong. But to have lived with Christ must have made one like Christ; that is to say, a Christian.—HENRY DRUMMOND.

Great in Little Things

I think that the folks who are faithful in that which is least wear very radiant crowns. They are the people who are great in little tasks. They are scrupulous in the rutty roads of drudgery. They are the folks who, when they are trudging "through the valley of Baca make it a well." They win their triumphs amid small irritations. They are as loyal when they are wearing aprons in the kitchen as if they wore purple and fine linen in the visible presence of the King. They finish the obscurest bit of work as though it were to be displayed before an assembled heaven by him who is Lord of light and glory. Great souls are these who are faithful in that which is least!

Our Lord Jesus lived for 30 years amid the little happenings of the little town of Nazareth. Little villages spell out their stories in small events. And He, the young Priest of glory, was in the carpenter's shop. He moved amid humdrum tasks, and petty cares, and village gossip, and trifling trade, and He was faithful in that which is least. He wore His crown on other than state occasions. It was never off His brow.—J. H. JOWETT.

QUOTABLE POETRY

New Year

Charles Wesley

Sing to the great Jehovah's praise!
All praise to Him belongs,
Who kindly lengthens out our days,
Demands our choicest songs.

His providence hath brought us through
Another various year;
We all with vows and anthems new
Before our God appear.

Father, Thy mercies past we own,
Thy still continued care;
To Thee presenting, through Thy Son,
Whate'er we have or are.

Our lips and lives shall gladly show
The wonders of Thy love,
While on in Jesus steps we go
To see Thy face above.

Our residue of days or hours
Thine, wholly Thine, shall be;
And all our consecrated powers
A sacrifice to Thee,

Till Jesus in the clouds appear
To saints on earth forgiven,
And bring the grand sabbatic year,
The jubilee of heaven.

Old Year Memories

Let us forget things that vexed and tried
us,
The worrying things that caused our
souls to fret,
The hopes that cherished long were still
denied us—
Let us forget.

Let us forget the little slights that pained
us,
The greater wrongs that rankle some-
times yet,
The pride with which some lofty one dis-
dained us—
Let us forget.

But blessings manifold, past all deserving,
Kind words and thoughtful deeds, a
countless throng,
The faults o'ercome, the rectitude un-
swerving,
Let us remember long.

Whatever things were good and true and
gracious,

Whate'er of right has triumphed over
wrong,
What love of God or man has rendered
precious—
Let us remember long.

So, pondering well the lessons it has taught
us
We tenderly may bid the year good-by,
Holding in memory the good it brought us,
Let the evil die.
—SUSAN E. GAMMONS in Gospel Trumpet

This New Year

Martha S. Clingan

Like a ship with orders sealed,
Whence or whither unrevealed,
Cargo or a worth untold,
Joy and sorrow in its hold,
Comes this New Year

He who made the stars will guide,
Knows the sea, the wind, the tide,
Knows the channel, deep and still,
To the haven of God's will
For this New Year.

With His hand upon the helm,
Storms that rage cannot o'erwhelm;
With the ship in His control
Vast horizons wait the soul
In this New Year.

—The Presbyterian Tribune

Pressing Onward

Phil. 3:13-14

I'll wear no withered garlands sere—
The tokens of the vanished past;
I'll journey on my pathway here,
And reach the mountain top at last.

The past is dead; its songs and tears
Belong to all the ages gone;
I face the promise of the years
With hope, my shield and buckler on.

And One who blotted out the past
Walks on the mountain road with me;
He points ahead to regions vast—
The land of God's Eternity.

I'll seek no resting place beside
The path that leads to that great land;
I'll walk with Him who for me died
Till safe upon its soil I stand.

Then let the world keep all its fame
For those who love the ways of death,

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I'll leave it to consuming flame—
To sordid sin's destroying breath.

I see the future like the dawn,
Aglow with everlasting light;
I'll face the sun and journey on
And leave behind earth's darksome
night.

—W. B. McCAFFERTY

Way to a Happy Year

Robert Browster Beattie

To leave the old with a burst of song,
To recall the right and forget the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's
past;

To have the strength to let go your hold
On the not-worth-while of the days grown
old;

To dare go forth with a purpose true,
To the unknown task of the year that's
new;

To help your brother along the road
To do his work, and lift his load;
To add your gift to the world's good
cheer,

Is to have and to give a Glad New Year.
(Rochester, N. Y., Church Bulletin)
—The United Presbyterian

What Then?

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last
yard of silk;

And dismissed the last tired clerk;
When our banks have raked in their last
dollar

And paid the last dividend;
When the Judge of the earth says "Close
for the night,"

And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last
prayer;

When the people have heard their last
sermon

And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men,
And each one stands facing his record—

And the great Book is opened—
WHAT THEN?

When the actors have played their last
drama,

And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;

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When the crowds seeking pleasure have
vanished,
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—
WHAT THEN?

When the bugle's call sinks into silence
And the long marching columns stand
still,

When the captain repeats his last orders,
And they've captured the last fort and
hill,

And the flag has been hauled from the
mast head,

And the wounded afield checked in,
And a world that rejected its Saviour
Is asked for a reason—WHAT THEN?

—Selected

Today

With every rising of the sun
Think of your life as just begun;
The past has shriveled, and buried deep
All yesterdays—there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but today
Woo it, and teach it to obey
Your will and wish. Since time began
Today has been the friend of man;

But in his blindness and his sorrow
You and today! A soul sublime
And the great pregnant hour of time.
With God himself to bind the twain!

Go forth, I say, attain! attain!
—Found in Dr. J. STUART HOLDEN'S Bible.

For the New Year

Fret not! Though days ahead be dark and
long,
And little things seem most of all
Your weary spirit to appall—
Rejoice, for praise turns fretting into song!

Faint not! 'Tis the last hour before the
day.
Many all around are sleeping;
Others in despair are weeping—
O Christian stand; now is the time to pray!

Fear not! Men's hearts are failing them
for fear.
This is the time of which Christ spake;
O Church, called by His name, awake—
Be not afraid, His coming draweth near!

—M. D. ARMSTRONG
"Looking for that blessed hope, and the
glorious appearing of the great God and
our Saviour Jesus Christ."

Bishop Newman, who wrote "Lead Kindly Light," has a sermon entitled, "The religious use of excited feelings," based upon the story of the man who had seven devils cast out of him. "Return to thine own house, and show how great things God hath done for thee."

Newman strikes a good note there. We need more testimony from people in an excited state of mind over the wonderful things God hath done for them. We need more holy passion and that "passionate passion" for souls that brings results. We need men moved mightily by the power of God. John Wesley said, "Give me a hundred men who fear nothing but sin, and desire nothing but God, and I will shake the world: I care not a straw whether they be clergymen or laymen; and such alone will overthrow the kingdom of Satan and build up the kingdom of God on earth."

How to Settle Church Difficulties

Someone asked Phillip Brooks what he would do first if he were called to be a pastor of a broken down church—a church that had lost its building, was not able to support a pastor, and was torn by internal dissension. He hesitated only a moment and then replied, "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could get for work in heathen lands."

If that little church began to have fellowship with Christ in salvation of the whole world, it would save itself. Its difficulties and selfishness at home would vanish as it entered into the supreme need of the church in the homeland; to be possessed with the world-passion of Jesus. That would help to settle church difficulties of every nature.

Bramwell Booth defined the experience thus: "The rest of a sanctified heart, is really the rest of love. Love becomes the rule of our lives, whether we live or die, work or rest, suffer or rejoice. In injury and misunderstanding, when suffering from slander or weakness, as well as in victory and prosperity, and even in the common things of daily life and toil—often so meaningless without this, love fills, surrounds, crowns us and flows out of a heart in which God abides and rules; and God is Love."

Gems from Jowett

In reading Dr. J. H. Jowett's sermons we have come upon the following gems of truth which seem particularly appropriate for these days:

"A sacrificial church would speedily conquer the world."

"The sacrificial things in history are the influential things today."

"We are energized by our tasks. Our muscle is made by our resistances. And, therefore, you will find that the seasons of commanding difficulty have ever been the seasons of the Church's exuberant health."

"A difficulty should always be interpreted as an invitation."

"It is possible to evade a multitude of sorrows by the cultivation of an insignificant life."

"Tiny souls can dodge through life; bigger souls are blocked on every side."—*Note in The United Presbyterian.*

Pride Rebuked

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride.

Pride of birth: "Is not this the carpenter's son?"

Pride of wealth: "The Son of man hath not where to lay his head."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Made himself of no reputation."

Pride of superiority: "I am . . . as one that serveth."

Pride of ability: "I can of mine own self do nothing."

Pride of will: "I seek not mine own will."

Pride of resentment: "Father, forgive them."—*Selected.*

We can be sure that, however small our abilities and few our talents, God has some work for us to do. It may be a very small task, but it is peculiarly ours, given us by One who knows that we can do it if we will. Is it not a sobering thought that if we fail to accomplish that task, it must forever remain undone?—*Christian Observer.*

A Day of Good Tidings

LESSON—II Kings 7: 1-11

TEXT—II Kings 7:9

INTRODUCTION

This is truly a day of good tidings. At long last the ships of the sea ride peacefully at anchor and the ships of the sky fly on errands of peace. There are no falling bombs. There are no hurtling shells. There are no masses of men marching grimly to kill and to be killed. Anxious hearts of praying, longing loved ones are relieved. Many homes that have been broken will soon be restored. The brain and brawn of men will now be occupied with noble efforts to promote peace and good will among men. Their inventions will be to lift the standards of living among all peoples of the earth. The work of good men will be to find some lessons from the dark and devastating days of war that will in some measure mitigate the shame and sorrow that has come to us.

Some of the bitterest experiences of human history have their gleams of light that shine forth from the darkness. Even war has its helpful disciplines and sometimes its results that work for progress and salvation. God has a way of making the wrath of men to praise Him. The very helpful words of our text are set in a background of disaster. There was disease, war, and famine. But out of it there comes a story that has never been forgotten. It offers us inspiration and instruction today. In like manner from the days of horror through which we have passed we shall have tales of heroism and faith that shall never die. And now in the wake of war we hope the greatest opportunities for spreading the gospel to all the world are to follow. We must seek with diligence to derive all the possible benefits from our costly experiences and to seize our opportunities with eagerness.

BODY

There are some spiritual and Christian applications of this incident in sacred history to which I invite your attention this morning.

I. We have by the providence of God come into possession of great spiritual bounty.

A. Samaria was in sore distress. The siege had lasted so long that the people were literally starving. Some were killing and cooking their own children. But Elisha said, "Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine

flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Here a lord on whose hand the king leaned answered the man of God and said, "Behold if the Lord would open the windows of heaven might this thing be." The word of the man of God was fulfilled and the fine flour and barley were sold in the gate of Samaria as prophesied. With us it is as though the windows of heaven had been opened above us. We have received great bounty from the Lord.

1. As a nation God has given us a measure of material prosperity beyond anything any other nation has ever known. We have never known general drought and famine. Sometimes our means and methods of distribution have been faulty but there has always been plenty in the land. We have never been successfully blockaded. Even in these recent war years we have not been hungry. With all our demands for the military and for our allies and needy countries we have suffered small privation. We have not seen much steak, sugar, coffee. Fruits of some kinds have for short seasons been wanting. But we have not been hungry. For this great bounty we give thanks to God. As a result of God's goodness to us we have enjoyed the highest standard of living known among men. To appreciate what we have here one has but to visit other countries briefly. As soon as adjustments are made there will doubtless be an era of unprecedented prosperity in our country and the general standard of living will probably be higher still.

2. As great as has been our material prosperity so great also have been our spiritual blessings. Heaven's windows have been opened above us. We have received from God unlimited grace. America has a great religious heritage. I know there is untold wickedness and unmentionable sin in our land. But here too is a religious virility and vigor and freedom known only to us. Go to South America. Go to the continent of Europe. We fall far short of the divine ideal but we still have the best of Christendom here on this continent.

3. The Church of the Nazarene is blessed with a very special heritage. We believe we have found the pearl of great price. We rejoice in the possession of the fulness of the blessing. We have found what satisfies our own longing and we believe it will satisfy all who will partake. We, like the four leprous men, have made the discovery of plenty. It is that

for which men everywhere are calling and dying.

II. "We do not well." Like the lepers we have been very tardy in sharing our blessings as they have been received. Those diseased and hungry men reasoned they might as well die one way as another. They went into the camp of the Syrians and, lo, it was deserted. The Syrians had heard a great noise. Maybe an atomic bomb had exploded near by; at any rate, they fled leaving all behind them. When the lepers arrived they found tents filled with food and drink. They began to eat and drink, which was all right. Then they began to hoard, which was all wrong. Partaking of divine blessing is good. Hoarding it is the greatest sin. Suppose I had full granaries, abundant supplies of food and my neighbor was starving and I hesitated to feed him. What greater crime could there be.

Good fortune has come to us. Will we any longer keep for ourselves what we ought to give freely to others. Can we sit in silence while all around us are people dying without the life-giving message. Jesus said, "Freely ye have received, freely give." While those greedy lepers were eating, drinking, and hoarding; they came to a rude awakening. They said, "We do not well. This day is a day of good tidings and we hold our peace. If we tarry till the morning light some mischief will come upon us. Now, therefore, come that we may go and tell the king's household." Their announcement brought good tidings to a stricken city.

Those unfortunate men were smart enough to see that some mischief would come to them if they continued to practice their selfishness. "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness." (McDonald). Self-saving is self-destruction. Self-giving is self-preservation. This is a true paradox. Jesus said, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." He gave Himself and saved others. To have saved Himself would have been to be lost in oblivion. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." If we withhold the gospel from people near by in need we will die of selfishness. We will come to spend our time in faultfinding and dissension.

If we as a Christian nation withhold the gospel from the world we will some day be destroyed by the forces of pagan godless nations which we should have evangelized. And we will be without the force of character to resist them.

Then let us not forget the doom that awaits the people of the world who do not receive our message of hope and peace.

We have been too tardy. Two thousand years of Christian history have passed by. Still there are as many people who have not heard as have. Christ has limited Himself to one plan for world evangelization. Dare we fail for our own sakes, for the sakes of others, for Jesus' sake? Let us spread the good tidings wherever man is found.

III. The lepers were awakened to their sinful selfishness before it was too late. They spread the good news and all the people of Samaria bought fine flour or barley at a reasonable price as the man of God had promised.

God in His great mercy has seen fit to give us a new day of opportunity. Another chance to save ourselves and others is at hand. This may be our last great opportunity. Let us make the most of it.

A. This is a day of unprecedented opportunity.

1. We have new means of communication—radio.

2. We have new and improved means of transportation.

3. We have more time at our disposal. Working hours have been reduced.

4. We have the open doors of the world before us. "I have set before you an open door and there are many adversaries." America's reservoir of good will among the nations.

5. The whole Church of Jesus Christ is under mandate to go into all the world.

B. The Church of the Nazarene has come to the high point of her opportunity. The war has been costly but it has been a blessing in some ways. Our churches are, most of them, free of debt. Our institutions are likewise on sound financial footing. We have proved that we can raise a \$1,000,000 a year for Missions. We have strengthened our stakes. Now we must lengthen our cords and stretch out the curtains of our tent.

With our opportunity comes commensurate responsibility. We must not fail. The wave is rolling in. Let us ride upon its crest lest we sink in the trough.

CONCLUSION

The assignment to the Church is a great one. It seems too big. Jesus gave the great commission to twelve men, and said, "Tarry ye." He gave them the assignment and the endowment. He said, "Greater works than these shall ye do." It is truly a day of good tidings. May God help us to win and save the peace.—G. B. WILLIAMSON.

A Christian Charter for World Peace

LESSON—Matthew 5:38-48

TEXT—Matthew 5: 44

INTRODUCTION

This day is set between two very significant days in our nation's history. The days on our calendar are June 28 and July 4. On the fourth of July 4, 1776, the fathers of this nation signed a document which declared that the colonies they represented were free and independent of the domination of any foreign state or ruler. To make valid their declaration of independence they were compelled to wage a war with the odds against them for eight years. Through heat and cold, through bitter battles and great privations, through toil and tears, through blood and sweat they carried on until their immediate goal was realized. Now we may proudly say that for 169 years we have paid tax to no foreign government. And from thirteen small, weak, impoverished colonies we have risen to a place among the greatest nations of the world. The freedom that the leaders of the Revolution fought to gain we have as vigorously fought to maintain. Constant vigil and full consecration to the task have been required both in peace and in war. Our faith has been rewarded and our work abides today. But we can never forget that "eternal vigilance is the price of liberty." We could lose in our generation of false security and carelessness all we have gained through all the sacrifice of the years. Each successive generation of citizens must bear the burden of responsibility. They must be willing to make the same sacrifices that their forebearers have made or be found guilty of surrendering our sacred liberties for themselves and their posterity.

On June 26, 1945, the representatives of fifty nations of the world signed a charter for world peace. It is admittedly imperfect. It has been pronounced a good beginning but only a beginning. If it is to live and exert its influence for peace effectively, it must be supported by a safe majority of those represented by its makers and signers. They must forget selfish interest and consider every issue from the viewpoint of one who seeks the common good. They must be ready to pay the price of liberty by eternal vigilance. If these men mean what they say and if their respective nations will back them up then we may have a margin of success in maintaining world peace.

I am no blind optimist. I know the weakness of treaties, constitutions, and charters that are man-made. On the other

hand I am not a pessimist. I believe that there is some hope that we can maintain peace upon the earth if we want to badly enough. The sure foundation for world peace is in the constitution of an order built upon the principles of the gospel of Jesus Christ. The Christian charter for world peace is contained in the passage of scripture I have read to you this morning, the essence of which is contained in our text, "Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you."

Body

I. This standard which Jesus proclaimed has some universal implications.

A. First of all it clearly implies that there are no boundaries described or barriers raised for love. Jesus said, "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." The first half, "Thou shalt love thy neighbour," is from God's own Word. The second half, "and hate thine enemy," had been added by the Jews to conform to their practice. They had allowed the circle of love to shrink until they felt obligated to Jews alone. Jesus struck directly at that narrow exclusiveness. He knew that ultimately such an attitude could result in nothing but self-love. When God is the object of our supreme love there can be no limitations of our love for men. "We cannot love God whom we have not seen and hate our brother whom we have seen." Love is indivisible. We cannot have love for God and hate for men. The love of God excludes all hate. We cannot love our neighbors and friends and hate our enemies. God hates nothing but sin and wrong. He loves even the sinner. The Christian can hate only what God hates. This is a good time to put this principle into practice. We must hate no man because of race or color. No Jew is to receive our contempt because he is a Jew. The Nazi system consigned itself to ruin by the encouragement of race hatred. No negro or any other man with colored skin is hated as such. We cannot now sow the seeds of hate for Germans and Japanese people. To do so will result in another war which may overthrow our own government and bring our nation to ruin. Hate will injure the hated, but it will slay the hater.

B. The second universal implication of the text is that vengeance belongeth unto God. We must make a distinction between revenge and vengeance. Revenge is born of passion. Vengeance is born of justice. We have an illustration of the revengeful spirit in the American practice of lynching. We have it also demonstrated by those who would repay

with interest all that the enemy countries have inflicted upon their victims.

The prosecution of war criminals by due process of law is just. The military defeat and occupation of Germany is just if it is conducted in the spirit of justice. To enforce the demilitarizing of the country is just. To include a military force to police the world in years to come is right. These are God-ordained means of human government and protection.

But if we allow a spirit of revenge to dominate our actions we will unsheath a sword which shall be used for our own destruction. If our country and those united with us conduct our international affairs according to law and justice God will give us strength and He will fight for us.

C. The third implication of this holy commandment is that all God's people are to aspire to be Godlike: God is love. We would love as He loves. Vs. 44-48.

To hate those that love you is diabolical.
To love those that love you is human.
To love those that hate you is divine.
We are committed to the divine standard which is—love your enemies.

II. This exalted ideal which Jesus sets before us also has personal and practical applications. Some have said it is but an ideal. Nay, it is rather one of the fundamentals of this kingdom charter. Its demands are binding upon us all as Christians.

A. Love is not suspicious. Love thinketh no evil. One who entertains suspicion makes himself miserable and he proves himself untrustworthy.

B. Love is not blind. It sees the faults of others but minimizes them. It magnifies the good qualities and they overshadow the failures. We can see some good in the worst of them and should encourage them to be better.

C. Love is ready to suffer injustice meekly. Vs. 38-41. The one who always defends his rights is in a law suit most of his life.

D. Love takes a positive attitude of forgiveness. Forgiveness that restores fellowship is the only true forgiveness.

E. "Suppose I have an enemy who has intentionally and maliciously done me wrong and does not change?" You are obligated to continue to do what love dictates always. How many times shall I forgive? Jesus said till seventy times seven. It is of just such persons that our text speaks. Here Jesus gives very specific instructions. He says, "If they say mean things to and about you, say nice words in return. If they do mean things to you, do good to them. If they spitefully use you and persecute you, pray for

them. As their hostility becomes more intense, let your acts of love be greater. Express love in kind words, good deeds, and earnest prayers.

CONCLUSION

When we have a Christian community that accepts and obeys these standards we will have so much of heaven on earth. I believe such a thing is possible here on earth. Yes, here in Kansas City First Church. I accept this standard for my standard. Do you? God helping me I'll live by it. Will you? For my own sake I will. For the sake of my brotherman I will. For God's sake I will.

When we have such a standard in practical application to our lives in all their relationships, we can then hope that there shall be an acceptance of this Christian charter for world peace. If we as Christians, professing perfect love, break down we shall have little hope for the race as a whole. If we are in earnest then may we with confidence sing,
*Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.*
—G. B. WILLIAMSON.

He That Sanctifieth

LESSON—Hebrews 1:1, 2a; 2:1-12

TEXT—Hebrews 2:11

INTRODUCTION

Man was made to bear the image of God. It was his privilege also to share the fellowship of his Maker. God walked with Adam in the garden in the cool of the day. It is a tragic and irrefutable fact that sin made a great gulf between God and man. The whole record of human history is stained with blood and tears because of the great distance between God and man and between God's thought for man and man's failure to fulfil that measure.

From any human viewpoint the plight of our race would appear to be hopeless. The best of all generations must admit that they have come short of the glory of God. The great majority of men of every age have been fit only for vessels of God's wrath destined for destruction. The day in which we live is not more encouraging than any other. Here is man sinning, sorrowing, bleeding, dying without God and without hope. If one be a realist without faith in God he can look only for despair and ruin for the race.

But the Christian has a brighter prospect. He looks back at human failure. He looks around to view a continuation of the same sight. He looks within to confess identity with the same human family.

But he looks up to God and he beholds in the upward look a vision of God and of His Son our Saviour who has made provision for a restoration of man to his place in the plan of God and in the family of God. Long was the distance man fell. But Christ can bring him back. Dark was the stain that soiled his nature but Christ can make him clean. Justice has forbade his return to God but mercy rejoices against justice and Christ restores to man the right to be called the sons of God.

Our text offers to us the promise of a full reconciliation and a complete restoration for all who believe on Jesus. For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call them brethren.

Body

I. To accomplish this great restoration a divine condescension was necessary. Man had neither the disposition nor the ability to regain the character which he lost in the fall. There must be a stoop on the part of Deity to lay hold on man and lift him up.

A. For us to appreciate the condescension of God in Christ we must gain some idea of the glory and honor that was His before he came down from heaven to earth.

1. John said: St. John 1:1-3, 14

2. Paul said: Col. 1:15-19

3. Hebrews 1:1-4—Better than the angels. They were as servants, He was the Son. He was the object of their worship. He is the creator and preserver of the earth and heavens. They shall perish, He shall remain. They shall wax old, His years shall not fail. He was holy, harmless, undefiled, separate from sinners and made higher than the heavens.

Of all this glory and honor he emptied himself. He retained His divine nature and His place in the Godhead. But He left the glory of His throne and the atmosphere of a holy heaven to be our Emmanuel, to be a man of sorrows and acquainted with grief. He was born in a manger. He was an exile from home. He was driven from Nazareth. He said, "Foxes have holes, birds of the air have nests but the Son of Man hath nowhere to lay his head." He had no money to pay taxes. He ate at other men's tables. He rested in a borrowed tomb when He died.

2. He shared our suffering that He might be the perfect captain, leader, author of our salvation. He enjoyed no immunity to pain. The thorns in His crown were as painful as they would be to you. The lash on His back hurt as severely. The spikes in His hands and feet felt just as bad or worse than they would in yours. His sensitive soul shrank from insult and

infamy just as yours would and more so. Desertion, misunderstanding, and ridicule gave Him the same kind of stinging wound that they do or would you. All for the perfection of the captain of our salvation.

3. He even went the limit in His identification. He died. Yes, the Son of God, the infinite, the omnipotent Son of God became the Son of Man and died in agony and blood that he by the grace of God might taste death for every man. He divested Himself of His glory. He held His almightiness in restraint. He consented to die as a criminal. He was numbered with the transgressors. He did not spare Himself anything. "For it behooved him in all things to be made like unto his brethren that he might become a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "The world recently witnessed a remarkable incident. In January, 1941, an old French philosopher by the name of Henri Bergson died in Paris. He was a member of the French Academy and a winner of a Nobel prize. Born a Jew, he was offered special exemption from racial decrees by the Vichy Government. Yet he arose from a sick bed, renounced all his honors and posts, and went to register as a member of the Jewish race." Jesus took not on Himself the nature of angels but the seed of Abraham. His identification with the human family was complete.

II. This divine condescension made possible the human elevation.

A. I need not dwell long on the helpless and hopeless plight of man. We were all plunged in that gulf of dark despair. We know too well how deep sunken we were in the horrible pit and the miry clay. We have experienced the moral impotence caused by sin's paralysis. We have known the shame of having a leprous soul until we felt we should cry "unclean, unclean" wherever we went. We have known the pang of a conscience smitten with the sense of guilt until if we had been accused of transgression of all God's laws we would have pleaded guilty.

B. It was to men in such a pitiable plight that Jesus came and He voluntarily made himself one of us save in our sinfulness.

1. To lift men to the divine standard it was necessary to exemplify the divine ideal in His own life. This Jesus did perfectly. We should fervently thank God for the example of Jesus Christ. Were it not for Him we would be surrounded by human frailty and failure and our faith would falter and our courage would be lost. But in Jesus we see the true type. In Him we find no deficiencies. Indeed

In Him we find the essence of every admirable trait we have ever seen in the most praiseworthy men we have ever known without one disappointing omission. With all other men we must see their good qualities and overlook their faults but Christ is the faultless one. There is nothing that needs to be overlooked in Him.

And the wonder is that Jesus Christ is God's proof of man's possibilities. The measure of man's capacity is taken in Jesus. That is great inspiration to our faith and hope. He is our ideal and we need never fear disillusionment.

2. Jesus also offered Himself as a sufficient sacrifice to God to provide a perfect atonement for sin. He made reconciliation for the sins of the people. He is the propitiation for our sins and not for ours only but for the sins of the whole world. God was in Christ reconciling the world unto Himself. Before God the sacrifice of Calvary met the demands of public justice and made it possible for God to be just and justify the sinner. Before men it was the revelation of a love so great that it should move the hearts of all men to seek God. And bless His name, it does move the hearts of some to trust and obey Him.

3. The death of Jesus on Calvary provides atonement for sin. The life of Jesus provides a pattern for Christians to copy. But Christ is also the power to lift men out of their sinfulness to the new life in God, and out of their selfishness into a Christ-centered life. By His life He provides aspiration to a holy life. By His power He provides motivation for such a life. By faith Christ is formed in us. And by the power of His indwelling we are made overcomers. Jesus is our Sanctifier. By Him we are saved from sin's guilt, power, and pollution. We are sanctified by faith that is in Him. Thus the condescension of God in Christ results in the elevation of man to the plane of moral perfection and Christlike character. He prayed—John 17:17, 19. Now that prayer is fulfilled. He has suffered without the gate.

III. Now we have come to the goal set before us in our text, namely, the complete unity and identity of the sanctified with the sanctifier. "They are all of one for which cause he is not ashamed to call them brethren." This was the burden of His prayer—John 17:21-23.

A. This is oneness of nature. The nature of God is described in one word. That is, holiness. Holiness is self-willed purity. Now we are partakers of the divine nature through the exceeding great and precious promises of God. While God's holiness is self-willed, ours is holiness which we will and choose but which

we receive by faith in God's promises. His nature is imparted in answer to our faith. We are holy through the faith of Christ.

B. There is also the oneness of mind. We, the sanctified, have the mind of Christ. We are given to think what and where Jesus thought. With His mind we are given to understand the things of the Spirit which are spiritually discerned. We grasp the things that eye hath not seen. We have the mind of obedience, of humility, of sacrifice, of service.

C. We have one Spirit. They that are joined to the Lord are one spirit. If any man have not the Spirit of Christ he is none of His. The Spirit of Jesus is more accurately described by the word "love" than any other.

1. He loved righteousness and hated iniquity (Heb 1:9). The Christian rejoices not in iniquity but in the truth. He shares Christ's perfect passion for truth and justice. If he discovers that justice cuts the ground from his own feet and exonerates another, he moves his feet to the firmer foundations by admitting his wrong. If he finds justice favors himself and condemns his brother he indulges in no reproachful words or deeds and demands no retribution. He rather prays for his brother's peace and pardon. Therefore he too may be expected to be appointed with the oil of gladness. Thus we see that the Sanctifier lifts the sanctified to the exalted plane of oneness with Himself in nature, mind and spirit, and oneness with all the sanctified. Of such He is not ashamed to call them brethren.

CONCLUSION

But the elevation is not complete in this life. Jesus prayed: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Yes, the sanctified shall share His glory. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Daniel Steele said, "This is the tallest promise in all the Word of God. It staggers our imagination and our faith. But Jesus Christ by His redeeming death built a stairway to the throne of God so wide that all humanity can march up abreast and not be crowded."—G. B. WILLIAMSON.

More than Conquerors

LESSON—Romans 8:35-39

TEXT—Romans: 8:37

INTRODUCTION

To Paul there was no meagerness with God. He was the God of abundant resources. He gave lavishly and was never

impoverished. His surplus was never depleted. He never allocated His gifts according to a fixed budget. It was always safe for Him to give without limit. Indeed the more men demanded the more there was to bestow. There are many passages in Paul's epistles which gave this impression of unlimited wealth on the part of God. He said to the Philippians, "My God will supply all your need according to his riches in glory by Christ Jesus." He said, to the Romans, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out." To the Corinthians he said, "And God is able to make all grace abound unto you that ye always having all sufficiency in all things may abound unto every good work." To the Ephesians he wrote, "Now unto him who is able to do exceeding abundantly above all we ask or think according to the power that worketh in us unto him be glory in the church by Christ Jesus throughout all ages world without end. Amen." The same idea of God's unlimited ability is expressed in our text, "Nay, in all these things we are more than conquerors through him that loved us." Here is offered victory with a margin of safety. A warfare conducted at a profit. A triumph without a defeat to kill our joy.

Body

I. Our text turns our attention to the foundation for victory. We are more than conquerors through Him that loved us. And in verse 35 he asked "Who shall separate us from the love of Christ." In verse 38 and 39 he declares that no foe or force can separate us from the love of God which is in Christ Jesus our Lord.

A. Our victory is founded upon the fact of Christ's love to us.

1. This is a fact that no earthly power can change. Clouds and mist may obscure the sun from our vision but they do not stop its shining. It shines on in undimmed splendor and with unchanging light and glory. In like manner says Paul, tribulation, distress, persecution, famine, nakedness, peril, or sword cannot stop Christ's loving us. This does not say that these things may not find us by times of weak faith so that our vision is blurred and our understanding darkened and our spiritual consciousness dulled. But regardless of our frailty of mind and faltering faith, the fact remains that Christ keeps on loving us. Men may cast us out and they may stone us in infamy and contempt but Christ goes on loving us all the while.

2. And this is a fact which no force in three worlds can change (Vs. 38 and 39).

a) Neither death nor life; neither the terrors of death nor the comforts and

pleasures of life. Neither fear of death or hope of life.

b) Neither angels nor principalities nor powers including both good and bad angels. Good angels will not and bad ones shall not. The good angels are engaged friends, the bad are restrained enemies.

c) Nor things present nor things to come. No sense of troubles present and yet to come. Time shall not separate us and eternity shall not. Christ's love is intertwined with things present and things to come.

d) Nor height nor depth. Not the height of prosperity and preferment nor depth of adversity and disgrace. Nothing from heaven above, nothing from the earth or hell below.

e) Nor any other creature. Anything that could be named or conceived of. It will not, it cannot separate us from the love of God which is in Christ Jesus.

B. While our victory is primarily founded upon Christ's love to us, yet it must also be founded upon our love to Him. Or should I say it is conditioned upon our love to Him? Only as we love Him supremely and absolutely can we keep the consciousness of His love to us.

1. This mutual love finds its expression in our obedience to all His revealed will for us. Among all the things which Paul said could not separate us from the love of Christ it is very noticeable that he did not mention sin. Sin or voluntary transgression will separate us from the consciousness of Christ's love. He keeps on loving but there is a necessary separation. Isaiah 59:1, 2.

This is not only obedience to the law and commandments of God as written plainly in His word but also to the checks and promptings of the Spirit of God in our own souls. There is a condition of body, mind, and spirit which is conducive to cordial and accurate receptivity. A radio must be kept in proper repair and mechanical adjustment or it will not receive what the broadcasting station sends forth. The ether waves are bringing the music or message but it is not being received.

In like manner our spiritual receptivity is poor or simply is not.

There is a weariness of body that renders one unreceptive and unresponsive. One can work too hard even in the work of the Lord. A man said recently to me, "I am afraid I am working so hard for God that I do not keep my soul fit for the service I seek to perform." I know what he meant. There is a pressure and tension of the nerves which renders one incapable of contemplation, meditation, and communion.

There is a preoccupation with earthly cares that are all legitimate that renders

one spiritually inept. All this serves at last to cripple our faith, cool our love and darken our sense of true values and we find ourselves victims of foes over which we should and could triumph so gloriously. When we are too busy to cultivate the life of intimate personal devotion to Jesus Christ we are too busy. Our love that was supreme may die of neglect and when our love to Him has languished for want of proper nourishment and expression we become so unconscious of His love that we do not claim its ever available benefits. Where does our sin begin? Let us keep our spirits conditioned to love Him supremely, then to obey Him will be delight and His love will be revealed to us by the Spirit, St. John 14:15-18. This abiding paraclete is the source of our strength to overcome all our foes.

II. Our text also suggests to us the measure of our victory. It is not God's will that we should stand on the brink of the yawning abyss of failure and defeat. It is not His desire that we should be as brands snatched daily from the burning or that we should scarcely be saved. We should not tremblingly skirt the precipice. We should drive so near the center of the way of holiness that there would be wide zones of safety on either side. Throughout this chapter Paul gives us clear indication of the abundant grace of God. And that God is pleased to give the benefits of His grace with a generous margin on the side of plenty.

A. In verse one, He says, (quote). But God is not content to leave us acquitted of condemnation. He goes far beyond that. He says—Verses 14-17. "When the prodigal returned, saying, 'I have sinned against heaven and in thy sight and am no more worthy to be called thy son. Make me as a hired servant,' his father did not grudgingly grant his request. He said—Luke 15:22. That is an indication of how God freely pardons and He goes beyond that to full adoption.

B. In like manner when God sanctifies the soul of man He not only delivers him from the wretchedness of the body of death, He makes him partaker of the divine nature through the exceeding great and precious promises of God. He makes him partaker of the divine nature through the exceeding great and precious promises of God. He makes him meet to be partaker of the inheritance of the saints in light. We not only put off the old man, we put on the new man renewed in knowledge after image of Him that created Him. He not only cleanses the temple of all defilement, He fills it with the blessed fullness of the Holy Spirit.

C. In temptation we are not to be saved by the skin of our teeth.

Paul says, "If God be for us, who can be against us. He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things?" He will give us grace to be more than conquerors. The devil does go about as a roaring lion seeking whom he may devour and we must resist him but we have resources sufficient to defeat him decisively. We should not be as the hunted hare trembling and faint before his pursuer. We are not clinging to God with taunt sinew and tingling nerves. We are safely sheltered in the cleft once made for us in the blessed Rock of Ages.

D. God does not ordain that we should simply endure persecution or tribulation or affliction. He wants us to receive the blessedness of persecution for His sake. Jesus said—Matt. 5:11, 12. We are more than conquerors when we make our foes our friends.

God wants us to get the dividends on our tribulation. Romans 5:3-5.

God designs to increase our spiritual capacity through afflictions of body and mind. Rom. 8:28. II Cor. 4:17, 18. Rom. 8:17, 18.

E. In like manner God wants us to enjoy a full victory over death. Not merely to face it with the grim determination of a soldier in battle but with the faith that anticipates the glory of immortality. Rom. 8:11, I Cor. 15:54, 55, 57.

F. God does not barely provide a narrow escape from hell by the redemption He offers. He would save us so perfectly that we can keep a safe distance between ourselves and the pit. He has grace and power sufficient for us so that we can gain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CONCLUSION

God provides grace and strength for us to gain a total victory. We are not to gain this victory when we are at the point of exhaustion but with ample and unlimited resources back of us. Samson slew a lion and returned to eat honey from the carcass. David killed Goliath with one stone and had five left over for four more giants had there been any more. The three Hebrew champions quenched the violence of the fire and it burned off their bands. Jesus Christ met Satan in mortal combat and won the victory for Himself and for all who put their trust in Him.

Paul said—II Cor. 11:24-27; yet he said—Rom. 8:35-39.—G. B. WILLIAMSON.

The Mystery of the Wind

LESSON—St. John 3:1-15

TEXT—St. John 3:8

INTRODUCTION

The ministry of Jesus Christ offers to the ministry of our day a perfect example. In its clarity and simplicity lay the foundation of its strength. There are three things which this narrative reveals about Jesus which explain the power and effectiveness of His message.

The first one was spoken by His very intelligent interviewer, Nicodemus. He said, "Master, we know thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him." In other words, God was manifest in Jesus. He knew God. This is basic to spiritual leadership and ministry. The blind cannot lead the blind except they both fall into the ditch. No man that has not seen God can proclaim His life-giving message to others. The husbandman that laboreth must be first partaker of the fruits.

The second essential which Jesus here demonstrates so vividly is the knowledge of human nature. In the last verses of the preceding chapter we find these significant words which give background for the interview with Nicodemus (John 2:23-25). He knew what was in man. In His conversation with this man of the Pharisees named Nicodemus, Jesus proved fully His knowledge of man. It is also evident that He knew what was in the woman of Samaria. The record of His meeting with her is found in the next chapter. The approach to the two persons by Jesus was as widely different as were their characters and stations in life. With the wicked woman Jesus used skill and took time to come to the vital point. With Nicodemus Jesus was bluntly candid and, without an attempt at being adroit, he said at the very first, "Except a man be born again he cannot see the Kingdom of God." Yes, Jesus knew God, but He also knew human nature. He knew how to get to men with the life-giving word of God.

The third revelation of the greatness of Jesus as a spiritual leader is in His knowledge of things simple and natural. He couched the profoundest truth in the simplest language and when He sought for illustrations He did not bring forth things remote and obscure. He used the most familiar things of life and figures of speech whose appropriateness was obvious. Once it was the birds of the air and the lilies of the field. Here it was the wind. Perhaps as He spoke there was a moving of the draperies of the room or a rustle of leaves just outside an open window. And although He was proclaiming one of the deepest truths that human mind has ever

contemplated, yet He sent that truth on its way across the centuries and into many minds and hearts on the wings of the wind. He said, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth: so is everyone that is born of God."

Body

I. In this brief but eternally meaningful message on the new birth, Jesus revealed several things concerning its nature.

A. One of the most obvious of these was that it is mysterious or supernatural. Possibly the science of meteorology was not far advanced in its development when Jesus spoke the words of our text. Perhaps the men who have made scientific study of the wind and the laws that control it might resent the statement that Jesus made. Yet, with all their knowledge of the wind they yet miss their weather predictions as often as they hit them right. And certainly to the average layman the wind and its origin and destination are yet mysterious.

In like manner we must admit that there is an element of the mysterious and supernatural about the new birth. There is that which the mind of the most intelligent man does not grasp. Nicodemus was puzzled. He said, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" The philosophers and the scientists still stumble over these things. And because their reason does not plumb these depths or soar to these heights they repudiate the supernatural. They have rejected miracles. They have humanized the Christ. They have said in their hearts, "There is no God." They have with all these other false teachings denied the reality of the new birth.

We who believe in divine revelation and supernatural religion must admit that these things are foolishness to the natural man. They are hidden from the wise and prudent and revealed unto babes and sucklings. But we declare that by faith we know that which passeth knowledge. Coleridge said, "As the things of reason are above the things of sense, so the things of faith are above the things of reason." These things are not irrational or unreasonable. They are simply above the plane of human reason. They are revealed unto us by the Spirit.

B. This does not mean that the new birth is mythical and unreal. It is divinely real. While it cannot be explained in all the mighty working of God's regenerating grace, within the soul, yet the effect of it is perfectly demonstrated.

I lived through the great hurricane that swept our eastern seaboard on Sept. 21, 1938. It was a mystery to me. I could not explain the cause or the power or the way it went; but I certainly saw its effect. The gale reached 120 miles per hour in its velocity. It rolled up the waves of the sea. It swept them beyond their bounds to inundate towns and cities and left hundreds dead and thousands homeless. It laid buildings flat. It went through forests and they looked like a great roller had passed over them. Mighty elms with roots deep and long caught the tempest in their drooping bows and went down before its force like reverent men bow down before their Maker. They pulled up tons of sod and soil on their roots. Other trees with great trunks were snapped like toothpicks. The effect of that storm is to be seen yet and none who witnessed it will ever forget.

So it is with the new birth. Though you cannot explain it, you can experience it and you can see its mighty working in the lives of other men. (John Newton.) A spiritual metamorphosis takes place in a man's life when he is born again. He is transformed by the renewing of his mind that he may prove what is that good and acceptable and perfect will of God. He is a new creature in Christ Jesus. Old things are passed away and behold all things are become new by the washing of regeneration and the renewing of the Holy Ghost. He can sing from his heart, "What a wonderful change has been wrought in my life, since Jesus came into my heart." The change takes place within and works out in his character and conduct. Christ regenerates even his desires and gives him new impulses within. The things he loved he hates and the things he hated he loves. (S. Jones: conversion—horizontal—vertical.) And as a church we must not allow the time to come when witnesses to redeeming grace are not to be found among us and when converts from sin unto God are not made at our altars. We are not a rescue mission but we have a mission to the unsaved and we must rescue the perishing to justify our being here.

C. While there is an element of the divine and the supernatural in the great work of regeneration yet it has its aspect that is human and moral. It is done by God's mighty power but it is in consequence of man's choosing. God does not convert man by act of sovereign will without his consent or choice. Religion is not catching. It will not spread like an epidemic. All who know God's saving power must voluntarily repent of all their sins and seek the Lord with all their hearts. In like manner one must maintain an at-

titude of humble obedience to keep saved. As by his choosing he comes into the kingdom and stays in it, so by his choice may he go out and stay out. The teachers of eternal security liken the natural birth to the spiritual. And that is certainly permissible. But when they try to make the illustration walk on all fours and conclude that since a child who is born to parents in the flesh cannot be unborn, neither can a born-again child of God be unborn, they commit a serious error in logic. For when one is born of the flesh he has no voice in it. When he is born of the Spirit, he has an active voice in the matter for he is saved on condition of repentance and faith which are voluntary.

II. Jesus also gave us some clear insight into the truth concerning the necessity of the new birth. He said—Verses 5-7.

A. In these words He makes it clear that the natural and the spiritual births are not simultaneous or synonymous, for that which is born of the flesh is flesh and is depraved by the fall of man. Sin is inherent within him. God's image is marred. The spiritual life is dormant, if not totally dead. This necessitates the new birth which comes by Christ's taking possession of the soul of man. "As many as received him"—(John 1:12, 13).

B. The "must" experience of the new birth then, arises out of the fact of man's sinfulness. He is born sinful with his back toward God. His sinful nature leads him to be a sinner by choice. He can become a new creature if he will confess his sins to Christ and believe on His name. Man cannot save himself. He cannot change his nature. He must have higher help. (Psalms 40: 1-3).

C. The "must" of man's necessity is answered in the "must" of calvary. Jesus said also to Nicodemus—Verses 14-15.

Man's need can only be met by Christ's deed. He voluntarily made Himself a sacrifice for sin so that man in Him could find not only absolution but new life and everlasting life.

Man's disease was radical. It could be cured only by a radical remedy. That could be provided at no less cost than the death of Christ upon the cross.

III. Here Jesus also gives us understanding of the benefits which are enjoyed by those who are born of God.

A. First he makes it clear by antithesis that those who are born of the Spirit are given citizenship in the Kingdom of God (Vs. 3, 5). Sin has made us all alien and strangers to the commonwealth of Israel but by way of the new birth we are qualified again for admission to that spiritual

and eternal kingdom. This implies, of course, that we have renounced the kingdom of darkness—the devil and all his works, the world and its vain pomp and glory. It means we have accepted as our standards the laws of the Kingdom of God.

It means also that we have been naturalized for heaven. We are not strangers and foreigners but fellow-citizens with the saints and of the household of faith. We have all the rights now available and we have the qualifications for the abundant entrance to the heavenly kingdom. It is obvious that those who are thus naturalized for heaven are pilgrims and strangers in this world. We seek for a better country, that is, an heavenly. For we look for a city that hath foundations whose builder and maker is God.

B. Our text clearly implies that to the man who is born of God there is given a new freedom. The wind bloweth where it listeth, the life of the Christian is not one of inhibitions and restraints. He enjoys a new freedom. He is not exempt from the demands of God's law, but he is not striving to fulfill the deeds of the law as a natural man. He has the law written upon his heart and he can say, "I delight to do thy will, O God."

Where the Spirit of God is there is liberty. He has given us the spirit of power, of love and of a sound mind. We have the spirit of obedience in our hearts. We do what we will but we will to do His will and in His will is our peace.

CONCLUSION

There is a long distance between a Holy God and sinful man. There is a long distance between heaven and earth. No man can ascend up to heaven but He that came down from heaven to earth to set up a line of communication between heaven and earth and between God and man. The way of approach is through Jesus Christ our Lord.—G. B. WILLIAMSON.

Perfect Peace

LESSON—Isaiah 26: 1-4

TEXT—Isaiah 26: 3

INTRODUCTION

The whole creation has been groaning and crying for peace. It is one of the most persistent longings of the human heart. And yet it is one of those things which we so persistently drive before us. Our very striving for it seems to preclude its possession. Our actions seem to coincide with the statement of the man who said he wanted peace so badly he was willing to fight for it. That is what nations have been doing. They have been fighting for peace. They have studied war to find peace. They are in the ever-tightening

grip of a vicious circle. They have reached the place where they are afraid to go farther lest they destroy themselves in the very act of destroying their foes. If they have awakened to the fact that eventually that is what happens, then there may be some hope of peace among men. But Jesus told us that twenty centuries ago. He said, "They that take the sword shall perish by it." Let us beware lest they that make the bomb shall be blasted by it. The makers of munitions of war have little credit for bringing peace to a troubled world. If it comes by that means it will go by the same route. It was upon the peacemakers that Jesus pronounced the blessedness of children of God.

With remarkable unity and unanimity we of this nation and others have waged war. Now with the same spirit of co-operation and enthusiasm may we work for peace upon the earth. But let us not suppose that peace can be enforced by law any more than temperance can. We have found it extremely difficult to make men sober by legal statutes and police forces. It will be equally difficult to keep the peace unless we give due consideration to the fact that the nature of man is carnal and needs desperately to be regenerated. That so long as men bite and devour one another in anger and hatred there can be no peace that will stick and no treaty that cannot be violated. Therefore we must deal with the problem in its fundamental aspects and face the need of the human personality as God sees it. He declares that the human heart is deceitful above all things and desperately wicked. We must see men transformed inwardly before they can be reformed outwardly. Therefore the peace of the world must be gained and maintained by preaching and obeying the gospel of peace. No patriot ever loved and longed for peace more passionately than did Isaiah, and he looked for a time of peace to come when nation should not lift up sword against nation, when they should beat their swords into plowshares and their spears into pruning hooks, when the lion and the lamb should lie down together and the bear should eat straw like an ox. While Isaiah had this love and longing for peace he did not entertain any false hopes. He knew that a lasting peace could only be known when men loved God and kept His commandments.

BODY

I. That leads me then to declare that in harmony with Isaiah's vision God is the only true source of peace.

A. There is not a place on earth where the troubled heart can find peace. Peace is not found in a place but in a relation-

ship. It is in relating ourselves to the will of God that we find peace. "In his will is our peace." Until we have reached that place of unconditional surrender to Him and have made His will our will, we find no peace. This is the way of peace for both men and nations. We must recognize God as supreme and sovereign in the affairs of men.

B. Peace is found within salvation's walls and bulwarks. It is significant that when Isaiah sought for a figure to represent peace, he did not choose a sequestered spot distant from men and deep in the solitudes of nature. He knew that men could carry their dispeace with them into the solitary place and that they could lose it even in the crowd. God does not offer peace to men either in the cloister or the crowd but in any place where they will do His will and find their refuge within salvation's surrounding walls.

C. The gates of the city of peace whose bulwarks and walls are salvation are opened only to the righteous nation that keepeth the truth. This, of course, applies to men and to nations of righteous men. What is it to be righteous? What is it to keep the truth? Individually, nationally, fair play among nations. Justice to all subjects, integrity of all leaders, mutual confidence between leaders and followers.

Isaiah's God was one of everlasting strength. There was not a slightest possibility of weakness or failure in Him. Jehovah is everlasting strength. There is no failure of His vigil; there is not waning of His strength. He is the Rock of Ages. He is the Rock in the weary land. He does not move or change. Here is a great rock. Flowers around it bloom and die. Trees bring forth their successive generations of leaves and they wither and fall. The trees themselves yield to the storms or die of age and decay. Men in their day pass by and pass away but the Rock stands. Time does not change it. Storms do not shake it. Rains only wash its face and make it stand out more clearly for the vision of men. Such is the Lord Jehovah. He is everlasting Strength. He is the Rock of Ages.

I. Isaiah also gives to us in this sweet song the secret of peace. Here it is: "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord forever." Paul probably was inspired by these words from the great prophet when he wrote to the Philippians—"And the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus."

A. Note that we do not keep the peace. Rather the peace keeps our hearts and

minds. When we are striving to enjoy peace we are losing it or have lost it. Peace is the fruit of the Spirit. Therefore it is for us to give place to the Holy Spirit and as the result of His abiding we have peace. God keeps us garrisoned by His power and grace. We are safe in His keeping. Psalms 34:7. Psalms 91:11, 12. I Peter 1:5.

B. The real secret of being kept is trust. Trust is reliance, a complete relaxed confidence. In trust there is no tension, no anxiety, no trying, simply believing. You have the eternity of God's being and the veracity of His Word on which to depend. This attitude of trust displaces all fear and suspicion. Fear is the destroyer of our peace. While trust and confidence bring peace. In our human relationships individual as well as social, national and international, we must be freed from suspicion and endowed with the spirit of trust if we are to have peace.

C. Isaiah suggests as a condition of trust a mind stayed on God. This is the point of our human failing. We allow our minds to wonder, then our trust to falter and, lo, our peace is gone.

1. We let our minds dwell on the failures and shortcomings of people. And then we begin to talk about them and then our peace departs.

2. We let our minds dwell on the fear-some circumstances which surround us. Like Peter we turn our eyes from Christ to the raging wave and we begin to sink. We fear unemployment. We fear poverty. We fear sickness. We fear trouble and death. All of which destroy our peace.

3. Nothing displeases and grieves our God more than our failure to trust Him. Suppose I make a promise to my child and he says, "But Dad, I can't believe you will do it." Nothing would grieve me more. Likewise with God.

4. It requires our act of will to stay our minds on God. We say we can't help thinking what we think. To admit that is to yield to every evil force on earth and to make ourselves vanquished victims of our mortal foe. For as a man thinketh in his heart so is he. We can by act of will decide the plane of our thinking. We may not be able to keep thoughts from knocking at our door but we can certainly refuse them hospitable entertainment in our mind.

Your mind goes where your will guides it. You can discipline your mind to high and heavenly engagement. In so doing you build the foundations for your faith to stand upon and your faith reaches out to God. In return He gives you peace.

Paul said, "Let the peace of God rule in your hearts." Let it arbitrate in your hearts. Your peace is the mediator be-

tween you and God. When your peace is disturbed, God is displeased. When your peace is disturbed your mind has wandered and your trust has faltered. Let the peace of God rule in your heart. Call back your wayward thoughts and call up your faith. God is always near and always equal to your need.

CONCLUSION

In this hymn of praise Isaiah did what poets often do. He used repetition for emphasis. When he would encourage men to trust the completely reliable God, He said, "Trust ye in the Lord forever. For the Lord Jehovah is the Rock of Ages." In the Hebrew "Lord" is "Jehovah." The Lord Jehovah. The Lord, the Lord is everlasting strength, trust in Him. He also said, "Thou wilt keep him in perfect peace." The marginal rendering is — "peace, peace." Adjectives to deepen and sweeten peace are hard to find. Therefore Isaiah said, "Your peace shall be like one wave which is followed by another and then another." Thou wilt keep him in peace, peace, whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord forever for the Lord, the Lord is the Rock of Ages.

What a treasure-I have in this wonderful peace.

*Buried deep in the heart of my soul,
So secure that no power can mine it away
While the years of eternity roll.
And methinks when I rise to that city of peace.*

*And the author of peace I shall see
That one strain of the song that the ransomed shall sing
In that heavenly kingdom shall be—peace,
peace.*

—G. B. WILLIAMSON

All Things Are Possible

LESSON—Mark 9:14-29
TEXT—Mark 9:23

INTRODUCTION

There is no monotony in the Christian life. The way over which we journey is marked by variety. Sometimes we travel over an even plain. Sometimes we climb to lofty mountain heights. Sometimes we pass through valleys damp and dark. We need this variety to keep us close to God and close to men in all their human experience. We climb to the mountain heights to commune with God and behold His glory. We descend to the valley and the plain to travel side by side with our fellowmen.

In a figure I have been saying that the Christian journey is a walk of faith. And those who walk by faith find that there are seasons when they ascend to the lofty

heights of mystic revelation when their eyes behold the things that eye hath not seen and ear hath not heard, the things that God hath prepared for them that love Him. And then they come down to the emergencies, the tests, the trials, the burdens of life's daily routine and show their faith by their works. The life of faith is both mystical and practical. It takes that mystic sweet communion to save us from the grip of the humdrum of life; It takes practical demonstration to prove to men that faith is a reality.

The story of the healing of the demoniac boy immediately follows the recording of the experience of Peter, James and John upon the mount of Transfiguration. On the mountain they had been "eyewitnesses of his majesty." They had caught a glimpse of the glory which He had with the Father before the world was and likewise they saw in apocalyptic vision the glory of His coming and eternal kingdom. They were so enthralled by that vision that impulsive Peter, who was always all out for everything that he approved, proposed that they build there three tabernacles, one for Moses, one for Elias, and one for Jesus; evidently intending to make a permanent place of worship if not of residence. But he wist not what he said. That mountain top experience was too lowly for Moses and Elias who had been so long in the ineffable glory of the eternal city. It was too limited for the universal and omnipresent Christ. It was too lofty and isolated for Peter, James and John, red-blooded men yet in the flesh. They must descend to live among their fellows in their common human experience.

The nine disciples who had not been to the mountain could not cast out the dumb devil with which the boy was possessed. Faith grows on the mountain of divine revelation. It is demonstrated on the plane of human need.

Body

I. Faith is the condition for miracle working. That there are varying degrees of faith none would deny. Perhaps no one is capable of measuring the power of his own faith. It is a gift from God increased by knowledge of Him and exercised in obedience as opportunity and need arise. No true man of faith ever boasts of the greatness of his faith. There was once a good woman noted for her simple faith and great calmness in the midst of trials. Another woman living at some distance, hearing of her faith, said, "I must go and learn her secret." She went and upon meeting her said, "Are you the woman with the great faith?" "No," she replied, "I am not the woman of great faith but I am the woman with a little faith in the great God." The one who does

ship. It is in relating ourselves to the will of God that we find peace. "In his will is our peace." Until we have reached that place of unconditional surrender to Him and have made His will our will, we find no peace. This is the way of peace for both men and nations. We must recognize God as supreme and sovereign in the affairs of men.

B. Peace is found within salvation's walls and bulwarks. It is significant that when Isaiah sought for a figure to represent peace, he did not choose a sequestered spot distant from men and deep in the solitudes of nature. He knew that men could carry their dispeace with them into the solitary place and that they could lose it even in the crowd. God does not offer peace to men either in the cloister or the crowd but in any place where they will do His will and find their refuge within salvation's surrounding walls.

C. The gates of the city of peace whose bulwarks and walls are salvation are opened only to the righteous nation that keepeth the truth. This, of course, applies to men and to nations of righteous men. What is it to be righteous? What is it to keep the truth? Individually, nationally, fair play among nations. Justice to all subjects, integrity of all leaders, mutual confidence between leaders and followers.

Isaiah's God was one of everlasting strength. There was not a slightest possibility of weakness or failure in Him. Jehovah is everlasting strength. There is no failure of His vigil; there is not waning of His strength. He is the Rock of Ages. He is the Rock in the weary land. He does not move or change. Here is a great rock. Flowers around it bloom and die. Trees bring forth their successive generations of leaves and they wither and fall. The trees themselves yield to the storms or die of age and decay. Men in their day pass by and pass away but the Rock stands. Time does not change it. Storms do not shake it. Rains only wash its face and make it stand out more clearly for the vision of men. Such is the Lord Jehovah. He is everlasting Strength. He is the Rock of Ages.

I. Isaiah also gives to us in this sweet song the secret of peace. Here it is: "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord forever." Paul probably was inspired by these words from the great prophet when he wrote to the Philippians—"And the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus."

A. Note that we do not keep the peace. Rather the peace keeps our hearts and

minds. When we are striving to enjoy peace we are losing it or have lost it. Peace is the fruit of the Spirit. Therefore it is for us to give place to the Holy Spirit and as the result of His abiding we have peace. God keeps us garrisoned by His power and grace. We are safe in His keeping. Psalms 34:7. Psalms 91:11, 12. I Peter 1:5.

B. The real secret of being kept is trust. Trust is reliance, a complete relaxed confidence. In trust there is no tension, no anxiety, no trying, simply believing. You have the eternity of God's being and the veracity of His Word on which to depend. This attitude of trust displaces all fear and suspicion. Fear is the destroyer of our peace. While trust and confidence bring peace. In our human relationships individual as well as social, national and international, we must be freed from suspicion and endured with the spirit of trust if we are to have peace.

C. Isaiah suggests as a condition of trust a mind stayed on God. This is the point of our human failing. We allow our minds to wonder, then our trust to falter and, lo, our peace is gone.

1. We let our minds dwell on the failures and shortcomings of people. And then we begin to talk about them and then our peace departs.

2. We let our minds dwell on the fearful circumstances which surround us. Like Peter we turn our eyes from Christ to the raging wave and we begin to sink. We fear unemployment. We fear poverty. We fear sickness. We fear trouble and death. All of which destroy our peace.

3. Nothing displeases and grieves our God more than our failure to trust Him. Suppose I make a promise to my child and he says, "But Dad, I can't believe you will do it." Nothing would grieve me more. Likewise with God.

4. It requires our act of will to stay our minds on God. We say we can't help thinking what we think. To admit that is to yield to every evil force on earth and to make ourselves vanquished victims of our mortal foe. For as a man thinketh in his heart so is he. We can by act of will decide the plane of our thinking. We may not be able to keep thoughts from knocking at our door but we can certainly refuse them hospitable entertainment in our mind.

Your mind goes where your will guides it. You can discipline your mind to high and heavenly engagement. In so doing you build the foundations for your faith to stand upon and your faith reaches out to God. In return He gives you peace.

Paul said, "Let the peace of God rule in your hearts." Let it arbitrate in your hearts. Your peace is the mediator be-

tween you and God. When your peace is disturbed, God is displeased. When your peace is disturbed your mind has wandered and your trust has faltered. Let the peace of God rule in your heart. Call back your wayward thoughts and call up your faith. God is always near and always equal to your need.

CONCLUSION

In this hymn of praise Isaiah did what poets often do. He used repetition for emphasis. When he would encourage men to trust the completely reliable God, He said, "Trust ye in the Lord forever. For the Lord Jehovah is the Rock of Ages." In the Hebrew "Lord" is "Jehovah." The Lord Jehovah. The Lord, the Lord is everlasting strength, trust in Him. He also said, "Thou wilt keep him in perfect peace." The marginal rendering is — "peace, peace." Adjectives to deepen and sweeten peace are hard to find. Therefore Isaiah said, "Your peace shall be like one wave which is followed by another and then another." Thou wilt keep him in peace, peace, whose mind is stayed on thee because he trusteth in thee. Trust ye in the Lord forever for the Lord, the Lord is the Rock of Ages.

What a treasure I have in this wonderful peace.

*Buried deep in the heart of my soul,
So secure that no power can mine it away
While the years of eternity roll.*

And methinks when I rise to that city of peace.

*And the author of peace I shall see
That one strain of the song that the ransomed shall sing*

*In that heavenly kingdom shall be—peace,
peace.*

—G. B. WILLIAMSON

All Things Are Possible

LESSON—Mark 9:14-29
TEXT—Mark 9:23

INTRODUCTION

There is no monotony in the Christian life. The way over which we journey is marked by variety. Sometimes we travel over an even plain. Sometimes we climb to lofty mountain heights. Sometimes we pass through valleys damp and dark. We need this variety to keep us close to God and close to men in all their human experience. We climb to the mountain heights to commune with God and behold His glory. We descend to the valley and the plain to travel side by side with our fellowmen.

In a figure I have been saying that the Christian journey is a walk of faith. And those who walk by faith find that there are seasons when they ascend to the lofty

heights of mystic revelation when their eyes behold the things that eye hath not seen and ear hath not heard, the things that God hath prepared for them that love Him. And then they come down to the emergencies, the tests, the trials, the burdens of life's daily routine and show their faith by their works. The life of faith is both mystical and practical. It takes that mystic sweet communion to save us from the grip of the humdrum of life. It takes practical demonstration to prove to men that faith is a reality.

The story of the healing of the demoniac boy immediately follows the recording of the experience of Peter, James and John upon the mount of Transfiguration. On the mountain they had been "eyewitnesses of his majesty." They had caught a glimpse of the glory which He had with the Father before the world was and likewise they saw in apocalyptic vision the glory of His coming and eternal kingdom. They were so enthralled by that vision that impulsive Peter, who was always all out for everything that he approved, proposed that they build there three tabernacles, one for Moses, one for Elias, and one for Jesus, evidently intending to make a permanent place of worship if not of residence. But he wist not what he said. That mountain top experience was too lowly for Moses and Elias who had been so long in the ineffable glory of the eternal city. It was too limited for the universal and omnipresent Christ. It was too lofty and isolated for Peter, James and John, redblooded men yet in the flesh. They must descend to live among their fellows in their common human experience.

The nine disciples who had not been to the mountain could not cast out the dumb devil with which the boy was possessed. Faith grows on the mountain of divine revelation. It is demonstrated on the plane of human need.

Body

I. Faith is the condition for miracle working. That there are varying degrees of faith none would deny. Perhaps no one is capable of measuring the power of his own faith. It is a gift from God increased by knowledge of Him and exercised in obedience as opportunity and need arise. No true man of faith ever boasts of the greatness of his faith. There was once a good woman noted for her simple faith and great calmness in the midst of trials. Another woman living at some distance, hearing of her faith, said, "I must go and learn her secret." She went and upon meeting her said, "Are you the woman with the great faith?" "No," she replied, "I am not the woman of great faith but I am the woman with a little faith in the great God." The one who does

most by faith never boasts of the faith he has, he only glories in the God of might in whom his faith rests.

In the record of the healing of the dumb son there are several different levels of faith manifested.

A. There were the scribes who were frankly skeptical and seeking for proof of their unbelief. There are always those who begin with a false premise and can prove their conclusion right if their premise is not discovered to be in error. Their whole argument is false. These men saw the futile effort of the disciples and were confirmed in their unbelief. They would not believe and hindered the faith of others.

B. There was also the demoniac boy. He was utterly without capacity to believe. If he was delivered it must be the answer to another's faith. There are those for whom others must pray the effectual prayer. Their faculties are so depraved and their powers so completely under Satan's control that they are unable to exercise personal faith. This is the reason intercessory prayer is so important. "This kind goeth not out but by prayer and fasting."

C. There were also the nine disciples to whom the father brought his son. They were possessed of a "theoretical" faith. They had seen Christ's miracles. They knew He could do this one but they were weak in performance. They represent a great multitude of professed Christians in this and every day. They have everything down to a fine point in the theory of religion but in power of performance they are sadly lacking.

Such Christians forget that their weakness and failure is judged by the world as Christ's failure. The power of the Christian faith has been much discounted by powerless Christians. As followers of our Lord we ought to put up or shut up. It was fortunate that Jesus arrived on the scene just in time to save His reputation on that day.

D. This boy's father demonstrated that he had faith. He had enough to bring his son to be healed. He was baffled by the failure of the nine but now when he saw the glory-illuminated face of Jesus the faltering faith was renewed. His faith was imperfect but Jesus encouraged him. His appeal to Jesus was mingled with doubt. He said, "If thou canst do anything, have compassion on us and help us." His faith was in conflict with doubt that had been fostered by the disciples' failure. He had enough faith to ask but there was the "if thou canst." The leper came with a different "if." He said, "If thou wilt thou canst make me clean." He had no doubt of Jesus' ability. It was a question of

willingness with Him. This man made his doubt hinge on Jesus' power. Then Jesus turned the "if" on him. He said, "If thou wilt believe, all things are possible to him that believeth." He said there is both a willingness and the power. It was willingness inspired by exhaustless love. It was ability backed by omnipotence. The "if" should always be applied to faith. The father cried, "Lord, I believe. Help thou mine unbelief." And Jesus did help his unbelief and faith had its reward.

E. Here is evidence, very convincing evidence that the evil spirit believed in Jesus. For when they brought him to the Lord the spirit tore him and he fell on the ground foaming. This satanic spirit, seeing Jesus, knew that one mightier than he was present now. The Lion of the tribe of Judah was there to prevail. The Stronger than the strong man armed was on the scene. He made his last writhing death struggle. James said, "the devils believe and tremble." Here it was literally so and this evil spirit met his master, Jesus Christ, who said, "Thou dumb and deaf spirit, I charge thee come out of him and enter no more into him." And he came out of him.

F. It is obviously true that faith to be effective must be in Christ. It was His presence that inspired faith and it was His power that wrought the miracle. There are those who talk about faith as if it were a state of mind apart from any personality. That is false. Faith to be faith must be in God. That an optimistic state of mind is good all will agree but nothing supernatural happens because of it. Faith in God and in His Son Jesus Christ is the basis of miracle working. In another passage Jesus said, "With God all things are possible." It is with God alone that we achieve that which is miraculous. On our part we must have faith fed by prayer and fasting.

II. In this day there are many demands for men of faith. Those who will undertake the impossible and see the mountains removed by faith. Every assignment that you will receive is fraught with impossibilities.

A. Those assignments in school are impossible. Yes, they literally are without your faithful effort applied to them.

B. That Sunday-school class is impossible.

C. That church that you are going to is impossible. I am starting my twenty-fifth year in the ministry of the church. I have now started my fifth assignment. In every instance without exception my friends have commiserated me by saying, "There are certain impossible features in this task you are taking." But I am saying that, to tell you

that there are no places for men of faltering faith. We must face the impossible with strong faith. Dr. Chapmar says, "The only difference between the possible and the impossible is that the impossible takes longer."

D. There are sick, diseased bodies and minds that Christ can make whole today if we will pray the prayer of faith.

E. There are many sinful people. They are slaves of habit. They are depraved in nature. They stand on every street corner. Can't we reach them with the message of love and see them wholly redeemed?

F. There are the teeming millions of earth who cannot be reached. No, not unless we have faith to do the impossible.

G. There are conflicts in your life, maybe with foes without you and maybe with fears within you to which you will submit unless you have faith to overcome the foe that is far too great for you to conquer alone.

CONCLUSION

There are those here tonight who are mastered and not masters. You are defeated spiritually. You have all but given up the fight. Let me assure you that the Christ who rewarded faltering faith and cast out the dumb devil long ago is equal to your need. I urge you now, come to Him with your need. Or come as this anxious father did with another's need. "All things are possible to him that believeth."

—G. B. WILLIAMSON.

Cleansing the Leper

LESSON—Mark 1:35-45

TEXT—Mark 1:40, 41

INTRODUCTION

In the estimation of Mark, Jesus was the master of every situation. Of course that was true of all the Gospel writers, but with an ardor and readiness extraordinary Mark keeps Christ in the place of the hero of every crisis which developed. Matthew interprets Jesus as the Messiah and King of the Jews. John proclaims that Christ is the Eternal Word. Mark presents Him simply as the Son of God with power.

There is a swift moving of events in Mark. The word "straightway" appears forty times in his sixteen chapters. "Immediately" is another favorite word. The preliminary, the transitional and the explanatory elements are largely omitted from his record. While he leaves out discourses and comments largely, yet in his descriptions he often includes details that the others omit. Mark's is the pictorial Gospel; the gospel of detail. His narrative proceeds straight to the goal like a soldier on his march to battle.

All of this gives support to the opinion that Mark wrote under the inspiration and guidance of Peter. There is so much evidence of this both external and internal that it has become an accepted fact by many scholars.

This gives reason to the swiftness with which the record moves and the zeal and ardor with which the story of Christ's life and deeds are recorded. It is Peter's portrait of Christ's present energy.

Beginning tonight we will study together some of the miracles of Jesus which Mark records. I hope we will not only lend listening ears to these stories and their interpretations but that we will also bring our imagination into service so that we can see in our mind's eye the various situations which are portrayed for us.

Body

The first miracle which I have chosen to expound to you is this remarkable story of the cleansing of the leper. It is full of meaning for the Christian and at the same time lends itself to an evangelistic appeal.

I. Let us first give our attention to the leper's cry.

A. He came to Jesus in sheer desperation. To get to Him the poor victim had broken all the customs and laws pertaining to lepers.

1. In that country the disease was common. At that time men were not isolated in leper colonies as they are in the more highly civilized countries today. But they were isolated by the laws to which they were subject and by the attitude which their fellows maintained toward them. After the priest had pronounced a man really afflicted with leprosy, he was cut off from fellowship with his fellows. He put on the marks of mourning for the dead. He had his clothes rent, his head bare and his lips covered and if he saw anyone approaching he was to warn them of his presence with calling, "Unclean, unclean." This was done not only for sanitary reasons but to impress everyone with the loathsomeness of the disease which was considered a judgment of God and a type of sin.

But this man in his desperation showed little concern for the traditions and ceremonies of men. In spite of the scorn and contempt of all who saw him he pressed his way through the crowd to get to Jesus. He was desperate.

2. In the disease of leprosy we have a physical analogue for the moral malady of sin.

a) Sin like leprosy is insidious in its beginning.

b) It is gradual in its progress.

c) It is finally fatal.

All this made the man desperate as to

his condition and careless of what people might say to or about him.

3. This desperation is characteristic of a man deeply convicted of sin and awakened to his need of God. I wish we might see again that depth of concern because of sin and guilt that would make men careless about what others consider decorous and fitting and reckless about seeking God and salvation.

B. This man's appeal to Christ not only indicated a desperate sense of need but an intense desire to find again the blessing of health. All men desire health. Some accept frailty and affliction sweetly but all have the desire to be normally well and in possession of their powers.

Likewise all men desire moral health and respectability in their own and in the eyes of men and God. Men are sometimes victims of sin but they are not proud of it. The effort that some make to justify themselves is only proof that they crave respectability and esteem of their fellows. When that hope is gone men let go and go down to ruin swiftly. Oh, that the desire which they experience might be properly interpreted as a desire for the righteousness which is of God by faith in Christ and that men might find that desire met in Jesus.

C. This man's cry also bespoke faith in Jesus' ability. He said, "If thou wilt thou canst make me clean." What the foundation of his faith was we can only conjecture but doubtless the fame of Jesus had reached his ears and he was fully persuaded that if He would He could make him clean.

From faith in our Lord's ability it is not far to faith in His willingness. Doubt begets doubt and faith begets faith. Doubting His willingness will soon bring doubt of His ability and confidence in His ability will soon inspire confidence in His willingness.

II. Now let us turn our thought to our Lord's reply. The suddenness of this man's appearing, the pitiable plight in which he was beheld, or the grave responsibility which he thrust upon the Master did not perturb Him. Jesus took in the situation with all its seflous implications instantly. His response was such as could come only from the God-man. A man moved with sympathy. God possessed of infinite powers.

A. Jesus was moved with compassion. This word compassion is used only by Mark in recording this miracle. Probably that was Peter's influence. Peter knew something of the tender compassion of Jesus that the others did not know. He had failed His Lord. He denied Him. He saw Jesus look at him and he went out and wept bitterly. He was restored mercifully

and completely. He had a deep appreciation for His compassion toward men. Let us always keep in mind that Jesus is full of compassion and tender mercy.

B. Jesus put forth His hand and touched him. This was contrary to the law. But Jesus was the fountain of life and purity and health. Instead of being contaminated by the touch of the leprous man, the man was cured by His touch of power.

1. This touch of Jesus was a particular instance of the same great law that underlies the incarnation itself. When God wished to save men He touched humanity by taking human nature on Himself. He became flesh. Thus Jesus touches the total life of all mankind.

Dr. Chapman observes, "He touched our calendar and the day of His birth became the focal point of all human history. He touched the town of Bethlehem and it became the best-known town in all the world. He touched the land of Palestine and it became the Holy Land to all the race of men."

Yes, and He touched the lives of fishermen and taxgatherers and they became apostles and saints. He touched the lives of publicans and harlots and they were made new creatures. He touched the blind man and he saw. He touched the dead and he lived. He touched the leper and he was cleansed. He touched our lives, yours and mine, and we have been made whole.

2. Let us be like our Master, ready to reach out a hand of love to touch and heal sinners and make them saints.

We are in danger of developing a better than thou complex. We are not to be priests and Levites but Good Samaritans. We have found the springs of life and we have discovered the fountains of health, let us go to touch the lives of men with health and power. Men need the touch of love.

C. Jesus said, "I will, be thou clean." That was the same will that spoke and worlds were formed; that said, "Let there be light, and there was light"; that said, "Let us make man in our image."

Omnipotent will was active here. By it the law of death was set at naught and the law of life was set in operation. By it the inevitable in the natural progress of events was ruled out and the impossible was done. The leper was made immediately whole. A miracle was done. The law of the spirit of life overruled the law of death. Miracles wrought under divine authority do not bring chaos; they simply bring in a higher power. A sovereign God still rules and life is raised to a new level.

D. In His very next word Jesus spoke in defense of the law (V. 44). The new-

made man is not an outlaw. He is still to regard its precepts. But he is not a slave to law for the law is written in his nature. If he lives by the word of Jesus he will remember that he is saved by faith and not by works but at the same time his faith is demonstrated by his works.

E. In his zeal to tell what Jesus had done for him the cleansed leper blazed abroad the matter. The man made new did not appreciate the fact that obedience is better than zeal. His zeal was a hindrance to Jesus for Jesus could no more openly enter into the city. But Jesus knew how to overlook his mistake and overrule it for His glory for men came to Him from every place. He still did His mighty works.

CONCLUSION

Jesus Christ is the same yesterday, today, and forever. When He is confronted by human misery and sin He is still moved with compassion. He stands ready to put forth His hand to touch men diseased and leprous because of sin. There is healing and salvation in His touch today. His is yet omnipotent will. By His command men are loosed from the bonds of sin and cleansed from its pollution. He touches the lives of sinful men today through the Spirit-filled personalities of those who themselves have felt His saving, cleansing touch of power.—G. B. WILLIAMSON.

Bringing Men to Christ

LESSON—Mark 2:1-12

TEXT—Mark 2:5

INTRODUCTION

Jesus was never concerned about getting a crowd. His problem was to get away from the crowd. When He sought out some quiet place for rest and prayer He was often followed by multitudes whether it was in a private home or in the desert place. Jesus did not attempt to capitalize upon personal popularity to gain success. He had no publicity agent. He did not need one. No man was ever more modest and retiring, yet none was ever so sought out as Jesus was.

Crowds followed Him to see the miracles that He wrought. They knew that in Him there was a wonderworking power. Most men would have welcomed such attention but more than once Jesus sought to silence the ones who had benefited by His miracle working power.

Multitudes followed Jesus to hear the gracious words which He spoke and yet there was no attempt at eloquence and oratory for the sake of holding a crowd. Jesus was no spellbinder of the modern

type. But people of all classes heard Him gladly.

Why did the multitudes follow Him? They did to the last. Less than a week before He was crucified, a great concourse of people shook Jerusalem's walls and foundations with their acclaim of Him.

The secret was in the charm of a life which conformed so perfectly to reality. It was a life that dwelt deep in the heart of the eternal; that drew from the hidden sources of wisdom and power. It was a life free from ostentation and insincerity. Therefore when He spoke it was with authority. At His word wicked men became strangely silent. Demons fled before Him. Winds and waves obeyed His command. Disease and death were subject to His sovereign authority. When He spoke God spoke. When He performed an act it was an act of the omnipotent will. A miracle to Him was as natural as walking is to me.

The wonder, the amazement of foes, and the worship of friends did not spoil Him. The hate of men and the rage of hell did not frighten Him. His radiance, His strength, His poise, His conformity to divine reality was the secret of His charm.

It is no wonder that men sought Him out wherever He went. No wonder the needy came to Him for help. No wonder those who knew Him wanted all to know Him.

BODY

I. As we study this miracle of the healing of the paralytic the first fact that impresses us is that Jesus is accessible. For those who had the will there was always a way. A woman was having difficulty because of the crowd about Him. But she touched the hem of His garment and was healed. Zacchaeus could not come near Him for the press but reached Him by climbing a tree.

A. There are barriers between men and Christ but they are not insurmountable.

1. There is the barrier of human unbelief. Those gathered in and around this home in Capernaum were not all believing disciples. There were some and probably many who were doubters. They were there for the sake of satisfying their curiosity or for other ulterior motives. They were quick to pick up anything which seemed to them a fault. They were confirmed critics. They would not believe and if possible would hinder others from so doing. They were like the proverbial dog in the manger. They would not partake and if they could they would keep others away. People of their like are numerous today. Some look at the church only to criticize it. Some come to church and by their attitude short-circuit the power of Christ to save others.

2. There is the barrier of human indifference. We always have had the barrier of indifference outside the church but that is not nearly so dangerous and difficult as the barrier of indifference in the church. We must take that mountain away to accomplish much for Christ. We can never pull in an ungodly world over the heads of indifferent Christians. This barrier must be melted away by the unquenchable fire of God's love in our hearts as Christians.

3. There are also the barriers of human traditions. In Jesus' day the Pharisees were always bringing up such questions as the legality of healing on the Sabbath Day or eating with unwashed hands or eating with sinners. By such traditions they sought to justify their unbelief and hostility. If we are not careful we will fall into the same snare of the devil. We have our little rule book giving detailed directions to sinners as to how they may find God. If we do not take heed it will be full of the traditions of men in as great number as Emily Post's rules of social etiquette.

But let God be thanked that the only barriers between Christ and sinful men are man-made and Christ regards none of them. We can still get to Him if we will and we can bring others too. "His love unknown has broken every barrier down."

B. Christ is now everywhere present. These men of Capernaum thought at least that the man in need must be brought where Jesus was. But now He is the omnipresent One. He can be found anywhere. Here at this altar, and it is a good place, in a room elsewhere in this church, in your seat, in your own room at home, Christ is accessible. Let us live in that consciousness.

C. Christ invites all to come to Him. Matt. 11:28, 29; John 6:37; Rev. 22:17.

*Come, O Come to me, said Jesus.
Come and I will give you rest.
I will take away the burden
From the heavy laden breast.
And no matter who the wanderer
Or how far he's gone astray,
Behold, whosoever cometh,
I will comfort him today.*

He reaches out nail-pierced hands eloquent with loving appeal and says entreatingly, "Come unto me."

II. A second deduction to be made from this recorded miracle is that Christians are responsible for bringing others to Christ. We must recognize that there are many people who will die in their sins if they are not helped by those who are followers of Jesus to find Him.

A. To discharge our responsibility we must have faith in Christ. These men certainly believed that their one problem was to get this palsied man to Jesus. They had full confidence that once he was there he would be healed. It was when Jesus saw their faith that He said, "Son, thy sins be forgiven thee." God can only save men in answer to faith but sometimes Christians must furnish the faith or there will be none. In most instances sinners need their faith supplemented and supported by those who know Christ.

B. As Christians we must discharge our responsibility by loving men. We will never do any effective work in bringing souls to Christ unless we are constrained by love. It must be love for men as individuals. We talk about a passion for souls as though we loved men in mass. That is not real love. It must be individualized. We must love the ones we know who are in need. Then they become the representatives of a whole world of lost men. We must know men and their need and love them enough to make friends of them if we are to save them. Impersonal indirect effort is for the most part fruitless.

C. If we are to bring men to Jesus we must have a zeal that carries us beyond casual effort. It must bring about a feeling of desperation on our part that lost men shall be saved. That zeal should teach us to put forth every ordinary effort to save men, such as intercession poured out of a heart burning hot, and such as personal work in which we engage men in personal interviews regarding their souls' need. But our zeal should carry us beyond the ordinary procedure to the extraordinary. This palsied man could not walk to Jesus so these four men carried him. They could not get in at the door, so they took off the roof. And today if we can't get men to Jesus through the door let us get them to Him through the roof. We have professionalized evangelism. Everything must be done according to an established custom. That has killed the ministry of the extraordinary and irregular. We must get men to Jesus by the regular route, and if not that way, by the irregular. Let us go now to find the lost and bring them to Jesus. Let us stop at nothing. If we cannot do it alone let us enlist some help. It took four men to get this man to Jesus. And let us remember that if we get men to Jesus they will be saved and we will be blessed. There is no joy like the joy of winning a soul to Christ and if we do not do it we will miss that glorious experience and our church will lose much of her glory.

III. The third fact that we discover

from this incident is that sinners are savable.

A. The first words Jesus addressed to the paralytic were, "Son, thy sins be forgiven thee." Jesus began with his fundamental need. He was no psychoanalyst, but He knew what was in man and probably it was a burden of guilt upon his conscience that brought about this pitiable condition of mind and body.

Jesus did not probe him. His need was evident. He was gentle with him. He said, "Son, thy sins be forgiven thee." These words were spoken in great kindness but with finality and authority.

B. The question of forgiving sins was one of interest to the scribes who were present. They pounced on that at once, saying, "Why does this man thus speak blasphemies?" "There are always those who are ready to change the best medicines into poison and pervert the holiest truths." But Jesus was not abashed by them. He proceeded to prove the reality of His invisible miracle by performing a visible one. He said—Verse 9-11. If He could make a paralyzed man walk, could He not also forgive sins. Does it not take divine power to do either? We might see more visible miracles today if we were not so prone to look for them rather than the invisible miracle of the re-creation of men in God's image.

C. It was the omnipotent Christ who performed this double miracle of healing and forgiving. But it was not without the voluntary exercise of the paralytic's faith. Jesus commanded him to do what was very clearly impossible. The man that came borne of four who was paralyzed to the point of utter helplessness was commanded to arise, take up his bed, and go to his own house on his own power. A faithless man would have said, "Why, you know I can't do that." That would have been a typical answer. But this man obeyed and in his obedience demonstrated his faith. We must not overlook the fact that obedience is a condition of faith as well as a demonstration of it. To believe God we must obey up to our knowledge of His will. Every seeking soul must act upon the knowledge that God will keep His word to the uttermost fulfillment, and that He never makes an unreasonable demand of any of us. We say we can't believe unless the work is done but we should say the work cannot be done except we believe or obey as a believer should.

CONCLUSION

Now as we anticipate a special evangelistic campaign let us keep these three facts before us. Christ is accessible. Christians are responsible. Sinners are savable. Shall we not put forth a supreme effort to reach all who are in need. If we

can we will bring them in by the door; if not through the roof. If there is a sin-burdened soul here tonight let him tarry no longer but come to the all-sufficient Saviour now.—G. B. WILLIAMSON.

A New Year's Message

As the Old Year draws to a close and the New Year is about to be ushered in, our attention is directed to the fact that time is fleeting. Because of this truth, we ought to heed the admonition as given by Saint Paul, in Ephesians 5:15-16, to "Redeem the time."

It is not generally recognized that the division of time into days and months is a Divine arrangement. The sun and moon are God's time pieces, which mark off the year into definite periods. But the arrival of each new year should remind us that life at its longest is very short.

Thus the close of each year is a divine reminder of the passing of time and that the allotted three-score years and ten are only too quickly disappearing which is an exhortation to "redeem the time."

Let us consider what the Apostle meant by "the time," what it is to "redeem the time," why we should "redeem the time," and how.

If we should ask a scientist what time is, he would reply, "Time is measured duration." Time, so far as we are concerned, is the limit of our existence on earth. It is evident that time for one is not time for another. We have only to think back to a year ago and we can remember those who were present in the home or in the church, but have since passed on. Today we on the earth are still in time; they, in the other world, have entered upon eternity. What is time still to us is eternity now for them.

Time, then, for us is the duration of our life upon the earth. It is this we are to "redeem" and it is because we have no promise of tomorrow that the admonition is so urgent.

Time cannot be purchased and yet we are told to redeem it. To "redeem" is to "buy back" at a price. We have been endowed by God with life, a most precious possession. It is our responsibility how that life is spent. We can well learn "how not to" and "how to" redeem the time from the story of the Prodigal Son, the parables of the Ten Virgins and the Talents.

Why should we redeem the time? The question will be answered when we realize what time is, how it is being used and the results of its misuse.

We should "redeem the time" because of its value which is so apparent when we realize how much depends upon our use

of it—where we shall spend eternity; because it is so short, even the longest life is too brief to prepare for eternity; because so much of it is in the past, and, if we have wasted life by idleness or by active wrongdoing, how necessary that we redeem what remains; because the unknown future which is so uncertain; and, because time provides our only opportunity of salvation, for there is no promise of salvation beyond the grave—*"Now is the accepted time."*

How can we redeem the time? We cannot recall the time that has past. We can, however, redeem the time from now if we will pay the price. A sincere repentance and renunciation of the past, with all its guilt and sin; a complete, unconditional surrender of ourselves to God for all the future places us in the position where we are able to redeem the time with "love out of a pure heart, and of a good conscience, and of faith unfeigned."—RALPH L. SABINE in *The King's Highway*.

"Jesus Never Fails"

TEXT—Mark 6:45-51.

INTRODUCTION

Story of text.

The disciples were in darkness, danger, and Christless.

I. THE OBEDIENT WILL BE TRIED

A. Had much opposition, but did not turn back.

B. That which might have helped was a hindrance—the wind.

C. Most strenuous efforts of little avail.

II. THE OBEDIENT WILL BE HELPED

A. Christ came at an unexpected time.

B. Christ came in an unexpected way.

C. Christ came with an unexpected blessing, "Good cheer."

CONCLUSION

Christ did not at once remove the cause for their fear; but He gave them peace and rest in the storm—this the greatest blessing.—S. ELLSWORTH NOTHSTINE.

The Call for Laborers

TEXT—

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matt. 9:36-38).

INTRODUCTION—

Jesus said these words when He was in His human body, subject to the limitations of time and place. He had reached many

people with His saving message and healing touch, but one person could not reach all who needed help. Therefore He encourages His disciples to pray for laborers that the multitude may be cared for as they had need.

I. THE NEED THEN AND NOW

The need then was local, confined to a single nation and single locality. The need now is as wide as the world, involving every nation on the earth. If that comparatively small group of "sheep" moved the Lord to compassion, how must He feel now as He views the hayoc that has been wrought on the earth and the homeless, naked, and hungry multitudes? If we could hear His voice what would we hear Him say? Ought not we to live so near the Lord that we can hear Him say again, as He said then, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest?"

II. THE FIELD THEN AND NOW

The field then was Palestine. The field now is as stated in Matt. 13:38, "The field is the world." The commission then was to go "to the lost sheep of the house of Israel." The commission now is "Go ye into all the world and preach the gospel to every creature." What wonderful fields there are; how extensive; how needy! The great continents of Asia, Africa, and South America, and now Europe itself is practically a mission field, beside the islands of the sea, to say nothing of the unchurched and unreached of our own land. Even around us lost souls are perishing for the bread and water of life. They are seeking satisfaction in what is not bread, and seeking water in broken cisterns.

III. THE LABORERS THEN AND NOW

Twelve men heard Jesus on this occasion, and seventy on another similar occasion (Luke 10:1-3). The call now is to the Church. If we had ears tuned to hear, the universal church would hear His voice calling to prayer and to service. Twelve and seventy could do much then. But it will take hundreds of thousands now to cover the fields that are white unto harvest. Notice, the ones who were admonished to pray, they were the ones who soon after went to the harvest, as the next chapter in Matthew indicates. They who get under the burden of prayer now for laborers will doubtless soonest hear the call and volunteer as Isaiah, who, when He heard the Lord inquire, "Whom shall I send, and who will go for us?" responded, "Here am I, send me" (Isaiah 6:8).

IV. THE FACILITIES THEN AND NOW

Those first laborers traveled from place to place on their feet. They took a very limited equipment, but they came back

with joy having finished their appointment for the time being. Facilities now are such that it looks as though the Lord had opened all the treasure house of earth to supply the material and equipment for those He calls to go as laborers. They went forth with a staff in their hands. We can go forth with motor boats, automobiles, printing presses, and even airplanes to our task. If they finish their task, much more ought we to do so. Shall we let these grand opportunities pass and never use them? How shall we excuse ourselves if we fail?

V. THE UNCHANGED THINGS

Some things are unchanged. It is the same Lord that is calling. He is instructing to the same method, to pray. It is the same gospel, the same remedy for the same disease of sin. He who then walked the earth in His humility, now declares all power is given to Him in heaven and earth, and predicates His call to service on that fact. If the work is done it will be done by His Spirit empowering us. We may well "tarry until," and then go.—WILLIAM M. SMITH.

Expository Outlines

Lesson Reading: Luke 1:67-80

TEXT—The dayspring from on high hath visited us (Luke 1:78).

INTRODUCTION

The text discloses to us what may be termed the high noon of grace. The dayspring means the Son of God hath come in visitation and with Him the dispensational day hath reached His highest light. In the visitation we have the best things of divine grace. Full salvation is now the message of the gospel. All men can be saved from all sin.

OUTLINE

I. THE LIGHT—"To give light to them that sit in darkness."

1. The Darkness of Sin. The blindness and blackness and bondage of sin. The light reveals sin, reproves sin, and shows redemption from sin.

2. The Despair of Sin. "They sit." This describes the helpless and hopeless plight of the lost. They sit in defeat, dejection, and dread. There is no human way out. Not by human will, nor by human wisdom, neither by human works.

3. The Danger of Sin. "In the shadow of death." This evidently refers to the second death, which is not yet the lot of the

lost; but it endangers them, hanging over them like the shadows of night. The danger of sin, and the destiny of sin, are clearly revealed in the scriptures. Sin has its works, its ways, and its wages. Sin shackles, separates, and slays the soul.

II. THE LEADING—"To guide our feet into the way of peace."

1. The Peace of Reconciliation. "He is to guide our feet to the reconciliation of the cross. There He made peace between a man and his Maker. He is to guide our feet into the reconciliation of confession. A broken and contrite heart he will not despise."

2. The Peace of Remission. "The remission of their sin." Through the preaching of John the Baptist, persons received the pardon of sin. Remission was received through repentance, and renunciation of sin and receiving of the Saviour. This is the peace of pardon.

3. The Peace of Realization. "To give knowledge of salvation unto his people." (v. 77.)

This is happy realization and heart rest: within the soul is a work of peace, a witness of peace and a way of peace. Romans 3.

III. THE LIBERTY—"We, being delivered out of the hand of our enemy. That we should be saved from our enemies." (vs. 71, 74.)

1. The Salvation. "We should be saved

This is a purpose, and a power and a provision of God. Delivered from the hand of our enemies and from the hate of our enemies. The power of Satan and sin is disclosed in the word "hand" which is the holding power of evil. The "hate" refers to the purpose of Satan, and to all sinners that hate the holy people of God. We are saved from the past of sin, and from the pleasures of sin, and from the principles of sin.

2. The Service. "That we might serve him without fear, in holiness and righteousness" (vs. 74-75).

We see three facts about service: The person we serve, the pleasure of service, "without fear," the purity of the service, "in holiness and righteousness."

3. The Sufficiency. "Before him, all the days of our life." "Before him" is the assurance of sufficient strength: We find sufficiency for "all the days of our life." The days of trial, the days of toil, and the days of our time. We shall have His mercy, and His might, and His mind to draw upon all the days of our life.—T. M. ANDERSON.

Lesson Reading: Luke 11:5-13

TEXT—How much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13).

INTRODUCTION

It was the custom of Jesus to draw spiritual facts from ordinary things in life; here He has compared the love and forethought of parent for children, with the love and wisdom of the heavenly Father. "How much more"; indeed how much more in degree and devotion are God's loving gifts, than our loving gifts.

I. THE GIFT OF LOVE—"Your heavenly Father give the Holy Spirit."

1. The Parental Love. It is the love of the Father for His family. The world cannot receive the Spirit: the promise of the Father is to be given to His sons. God loves the sinner with pity; but loves the sons with pleasure. The sinner must be born of the Spirit, and the son must be baptized with the Spirit.

2. The Perception of Love. We mean by this that God, knowing the needs of His children, has provided a gift suitable for that need. Like the parent provides for the future of his children, so the Lord has provided for our future in the gift of the Spirit. We need the Spirit for our tasks, and trials, and testimonies. We will be equipped, and enlightened, and enabled.

3. The Possession of Love. The Spirit is to shed abroad the love of God in the heart. He imparts the consciousness of love, and the confidence of love, and the constraint of love.

II. THE GIFT FOR LIFE—"If a son shall ask bread of you that is a Father."

1. The Satisfaction of the Spirit. The hunger of the son for bread is to be satisfied by the Father's gift of bread. Hunger is a normal demand of life; the satisfaction cannot be found in substitutes, but in the Spirit. If there is no hunger, then there is no health; the living son of God hungers for the Living Spirit of God.

2. The Sustaining of the Spirit. God sustains life by feeding it truth by the Spirit. We live by the Word, and by the Will, and by the Wisdom of God revealed to us by the Spirit. He prevents weakness, and weariness, and wavering in faith.

3. The Supply of the Spirit. The Holy Spirit has a definite ministry to the believer; he is to receive the things of Christ and reveal them unto us. He is to supply the power, and the prayers, and the performances of services. He supplies our faith, and our fruitfulness, and our fidelity.

III. THE GIFT FOR LABORS—"For a friend of mine in his journey is come to me, and I have nothing to set before him."

1. The Lost. Jesus related a story of a traveler lost in the night. There are many in the dark, and despair, and danger of sin's midnight. They see our light and come to us seeking the bread of life.

2. The Lack. "Have nothing to set before him." A terrible admission. But all are like that until the gift of the Holy Spirit is received. Our riches are in the fulness of the Spirit. Many can say, "I have no purity, nor patience, nor power to set before the dying world." A lack of kindness, and knowledge, and of things of the kingdom. One may have furniture and not food, form and not faith, and a field without fruit.

3. The Liberality. "He will rise and give him as many as he needeth." He must ask, and seek, and knock, if he obtains the Holy Spirit. This is how to pray for the promise of the Father, and for the promised food for the lost traveler. One must supplicate, and seek, and stand at the door of God and knock to obtain. Come confessing, and contrite of heart. He will not give because one is a "friend," but because we are one of the family.—T. M. ANDERSON.

Lesson Reading: Luke 14:26-34

TEXT—And whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27).

INTRODUCTION

Jesus presents the principles of the Cross; and reveals the conditions of discipleship. These facts have not changed; no one can escape the cross; all must endure it like the Lord. There can be no life until there has been first a death.

OUTLINE

I. THE CROSS—"Whosoever doth not bear his cross."

1. The Separation. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (v. 26).

This is a separation from loved ones, and from life, that the Lord may be first in our hearts. We would make such a separation if we were on our death-bed; this is the consecration to the cross of Christ. We have the lifted cross, the living cross and the light of the cross.

2. The Sacrifice. Jesus sacrificed Himself on the cross; we also sacrifice self

on the cross. The cross is not an emblem, it is an execution, and an emancipation. We end sin, and experience sanctification, and enter service by way of the cross.

3. The Sufficiency. Jesus came into His Sufficiency to save the lost through the cross; we come to know His sufficiency when we accept the cross. One cannot be a disciple without it, but one can be a disciple by the cross. We shall have the power and possessions and promises of the Saviour as our sufficiency.

II. THE CONSTRUCTION—"Which of you, intending to build a tower."

1. The Cost. Jesus reveals the wisdom of computing the cost before we begin to build. We build the tower of truth, and trust, and tasks. A tower is a temple where God dwells; it is our heart; His habitation. He dwells in love, and in light, and as Lord. It will cost prayer, and perseverance, and privations. We will have watchings, and weariness, and wrestlings. It cost all endurance, and all efforts and all endeavors.

2. The Confidence. "Whether he have sufficient to finish it." We find sufficiency guaranteed in Christ. He is our Source, and Supply, and Strength. We are not deceived, nor dismayed nor defeated. He will not fall, nor forsake, nor forget.

3. The Completion. The Christ is our foundation, and finish. We shall not be mocked, nor moved, nor miserable. We build our hopes for heaven and happiness on His cross; we will complete the course, and the character, and come to the crown at the finish of our fight for the faith.

III. THE CONFLICT—"What king, going to make war against another king."

1. The Consultation. "Sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." This is a counsel with Christ; He hears, and heeds, and helps. He is the Captain of our salvation, He cares for us, and He commands us. We abide with Him, and advise with Him, and act in obedience to Him.

2. The Compromise. "He sendeth an embassy, and desireth conditions of peace." We must consult with Him, or else we will compromise in fear of the odds against us. The enemy has terms of peace to offer; but let us have conflict rather than compromise; and death rather than disgrace. We are on the winning

side, because we are on the Winner's side. Who can defeat God? Who can dismay Him? Who can destroy Him? He gives us the might, and the methods, and the morale to win.

3. The Conquest. Let us not forget that there is a goal to gain. We must ever fight the world, and the wicked one, and the wickedness of men. We must reach the City at all costs; let us have on the whole armor of God, and withstand in the evil day. We have the Sword of the Spirit, and the Seal of the Spirit and the Strength of the Spirit.—T. M. ANDERSON.

Subjects for Sermons

The Man Jesus Took with Him (Luke 23:43).

The Man They Couldn't Keep Down (Luke 24:6).

The Man with a Handicap (II Kings 5:1).

The Man Who Got More than He Expected. (Acts 3:6, 7).

The Man Who Conducted His Own Funeral (Phil. 1:21).

The Man Jesus Refused to Speak to (Luke 23:9).

—Selected—

Sermon Series

Mr. James Bryars, minister of the Englewood Church, Chicago, is preaching a series of sermons on "The Spiritual Man," "The Carnal Man," and "The Natural Man."

Rev. Albert W. Dodds, pastor of the First Church, Buffalo, N. Y., is emphasizing attendance at morning services and is preaching on the following: "The Precious Psalm," "The Precious Soul," "The Precious Feast," "The Precious Book," and "The Precious Life."

Dr. E. Marcellus Nesbitt, Beaver, Pa., is beginning a series of midweek addresses on "The Living Religions of the World."

Rev. Oliver R. Stang of the Freeport, Pa., church has begun a new series of Sabbath morning sermons on "Great Doctrines of the Christian Church." They are as follows:

Most Neglected Doctrine—Angels.

Most Comforting Doctrine—Divine Providence.

Most Shameful Doctrine—Fall of Man.

Most Costly Doctrine—Forgiveness of Sin.

Most Victorious Doctrine—Second Advent.

Most Dreadful Doctrine—Future Punishment.

Most Powerful Doctrine—The Holy Spirit.

Most Valuable Doctrine—The Soul.

Most Progressive Doctrine—The Church.

The Doctrine that Ends All Doctrines—Heaven.—The United Presbyterian.

MISSIONARY DEPARTMENT

The Little Evangelist

AUTHOR UNKNOWN

Kwei Hiang was the little four-year old daughter of one of the high officials of Canton, China. With the teaching she had received at the Christian Kindergarten she had not only given her heart to Jesus, but she had succeeded in leading her father and mother to the loving Father. One would think that was enough evangelizing for one little girl, but Kwei Hiang was not satisfied, and as she grew older she determined to do more.

One day she said to her father, "I want to preach. I want to tell more about the 'Jesus Doctrine'."

Her father patted her head affectionately, and replied, "Well, we shall see."

But the child could not wait. Quietly she slipped out on the busy, crowded streets, and to every one she met she said, "Jesus loves you. Why do you not believe in Him?"

They smiled at her eager question, but passed on their way. Finally, in desperation, she cornered a little chum, whom she drew aside. An older friend happened to overhear the conversation, which was as follows:

"Pu, you just must believe in Jesus." The little heathen chum did not seem to care for the "foreign devils' religion,"—the worship of the idols was good enough for her. The face of the little evangelist grew very sad; then it suddenly brightened as she said:

"Well, I guess I'll have to sing to you, Pu." So she sang three hymns, "Jesus Loves Me," "Precious Jewels," and "Come, Ye Sinners, Poor and Needy." After she had finished singing, she again asked eagerly, "Now do you believe?"

Pu replied, "Yes, I believe. The songs you sang were beautiful. I never heard anything like that in the temples of the gods."

"Well, I'll have to examine you, then," said Kwei Hiang, and she proceeded to put her little friend through a lot of catechism questions, which she answered herself, finally saying with a little sigh:

"You are a stupid inquirer, and you have lots to learn. I shall have to pray for you."

Both children knelt down in the dirty street corner, and the dear little evangelist offered an affecting and sensible prayer.

Soon afterward, she stopped an old heathen woman, and, taking her aside quietly, she taught her a prayer, a copy

of which she had brought out with her on her preaching tour of the great city of Canton.

So on and on Kwei Hiang went that summer afternoon, and when her almost frantic father found her at last, she was tired from her labors, but her little face was radiant, as she said,

"Father, I've tried to tell them all I knew about Jesus, and I do hope they'll all go to heaven when they die. Take me home now, but I'll come out another day and tell others."—Selected.

A Thrilling Experience

Missionaries have many experiences that some of us might not care to pass through.

"A missionary in the wilds of Africa came to an inn, and was told they could give him only a cot out of doors, but there was danger from beasts and robbers. 'He will not . . . sleep.' (Psa. 121:3-4). He said, 'Lord, there is no use in both of us staying awake.' He slept sweetly, and in the morning saw a black man by his side with a revolver in his hand, watching over him."—Call to Prayer.

Little Incidents That Bless My Soul

Margaret L. Thompson

Urundi, Africa

I. REVERENT WORSHIPERS IN AFRICA

Sometimes on a Sunday morning, I slip into our little church here at Kayero before the church crowd gathers. My soul feels a thrill of joy as I watch the African Christians come to worship. Every Christian as he enters the church kneels quietly and reverently in prayer. When I think how recently some of these were in heathen darkness, worshipping evil spirits and living lives of sin, I praise God to see them now devout Christians. I believe the heart of God rejoices, too, over these who come humbly to worship Him.

II. THE OFFERING OF A CHILD

Again, as the service progresses, I watch them as they march by with their offerings. One small child toddling by the side of her mother comes bringing her offering. It is only ten or twelve long pods full of beans—but the child joyfully brings it. My soul is blessed as I watch, and I believe God is pleased.

III. A BASKET OF CHARMS

One Sunday after the service was dismissed, and most of the people had left

the church, I saw a heathen woman marching us toward the altar carrying a large basket—about the size of a half-bushel—and handing it to Brother Kirkpatrick. Then she knelt at the altar and began praying earnestly. What was in the basket? I wondered. Had she come too late for the offering and was bringing her offering? No. The basket contained her charms, fetishes, witch-doctor medicine and many articles she had used in devil worship. She was giving them all up and starting to follow Jesus. She soon found peace.—Call to Prayer.

The Uncomfortable Pillow

It was in 1823 that Adoniram Judson completed the translation of the New Testament into the Burmese language. That same year he and his wife went to Ava, capital of the empire to obtain permission to do active missionary work.

However, war broke out between England and Burma and all white men were treated with suspicion. Without warning, on June 8, 1824, Dr. Judson was imprisoned in the death row. In a few days, through a money payment, he and other prisoners were moved from the dark filthy shed to an open shed within the prison walls. There they lay in the tortuous heat with irons on their legs and arms.

At length Mrs. Judson was permitted to come visit her husband and exchange a few words with him. His first questions were about the manuscript, the Burmese Bible. The first thing Mrs. Judson had done after the imprisonment of her husband had been to bury the manuscript in the ground under the house for fear their persecutors would find and destroy it. But the rains had begun and the manuscript would be destroyed if it remained long in the ground.

Mrs. Judson's quick brain soon devised a plan to preserve the priceless work. She sewed it up in some cotton stuff, which she further encased with matting. This made a pillow for her husband so hard and so unsightly that she hoped that no one would care to take it from him.

After about seven months the prisoners were again suddenly thrust into the inner prison and loaded with extra bonds. The few poor mattresses and pillows which the prisoners had were taken from them, and among these the rough bundle that Dr. Judson called his pillow. The prisoners expected speedy execution. All that night Dr. Judson's thoughts traveled back to the translation. He thought of passages in it that he knew should be more

accurate. He wondered what the future of the writing would be. Would his wife ever see it again? Would it some future day be found, and be a source of light and blessing to the darkened hearts in Burma?

The jailer kept the pillow, but it was so uncomfortable that he threw it back into the prison, to the astonishment of all the prisoners and the relief of the owner. Then came the day when the prisoners were stripped of nearly all their clothes, "tied two-and-two," and driven bare-footed over sharp gravel and burning sand to a wretched prison some miles away. When on that occasion, the fierce Burmans were seizing all the spoil, one of them found Dr. Judson's pillow so hard that all that was of value was the mat that was wrapped around the outside. The rest he threw away.

A Christian convert picked it up as a relic in memory of his teacher—whom he feared he would never see again. He never dreamed what the mean-looking roll contained.

Months later when the war was over and the Judsons were free again for their beloved work, the New Testament was found no worse for the dangers through which it had passed. In time it was all printed, and today the men and women of Burma read in it "the wonderful works of God."

—Missionary Digest

The Chinese Children Believed

Out of the mouth of babes and sucklings thou has perfected praise (Matt. 21:16). A Christian Chinese schoolmaster had to get his little pupils, some hundreds of them, away from the advancing Japanese. They went on foot for some hundreds of miles. At one time they were only one and a half miles ahead of the enemy army. Twice they were robbed, always they were short of food. At last his courage failed, and, as he walked ahead of the children, he could not refrain from tears. Just then the children began to sing, "The Lord is my Shepherd; I shall not want." His faith revived. They went on to the end of their journey in safety without the loss of a single child.—Heard in a China Inland Mission prayer meeting.

The perfection of the gospel system is not that it makes allowances for sin, but that it makes atonement for it; not that it tolerates sin, but that it destroys it.—Selected.

ILLUSTRATIONS

When They Gave Their Home

Every one that hath forsaken houses (Matt. 19:29). Dr. George Truett of Texas was invited to a church that was raising \$6,500 to dedicate a church building. After all but \$3,500 had been promised, the offerings ceased. Then a plainly dressed woman arose and spoke to her husband, who was taking the names. "Charley, I wonder if you would be willing to give our little cottage, just out of debt. We were offered \$3,500 for it yesterday. Would you be willing to give our little house for Christ, that His house may be free?" The fine fellow responded in the same high spirit: "Jennie, dear, I was thinking the same thing." Then, looking up at me with his face covered with tears, he said, "We will give the \$3,500." Then there followed a scene begging all description. Men and woman sobbed aloud, and almost in a moment the \$3,500 was provided. Then without invitation there came down the aisle men and women, saying, "Sir, where is the Saviour, and how can we find Him?"—From *Every-Member Evangelism*, by J. E. Conant.

Building for Pauperism

And thou shalt have treasure in heaven (Matt. 19:21). D. L. Moody told of a rich American who lay dying. His little daughter was greatly puzzled over what was happening. Her father loved to have her, and she often sat on his bed wondering why her big, strong father was lying helplessly there. One day the heads of his business came to pay their last call. There the rich man lay looking at his little girl when she said, "Father, are you going away?" "Yes, dear, and I am afraid you won't see me again." Then the little one said, "Have you got a nice house and lots of friends there?" The successful man of the world lay silent for a while, and then said: "What a fool I have been. I have built a great business here, but I shall be a pauper there."—From *Life of Faith*, by Lionel Fletcher.

The story is told in "For Every Land" how Fritz Kreisler, the famous violinist, secured his treasured violin, which he calls "Heart Guarnerius." One day he was in an antique shop, and he heard someone playing a violin in the room behind the shop. Charmed with the pure, liquid, penetrating tone of the violin, he asked if he could buy it. The dealer told him it was not for sale, but that it had

already been sold to an Englishman who had a passion for collecting old violins. Kreisler, after handling the violin, said, "I must have this violin; I will give you all I have for it." Then he asked, "What will this collector do with the violin?" "Oh," said the dealer, "I suppose he will put it in a glass case and keep it for people to look at." "This is not an antique to look at," said Kreisler; "it is an instrument to bless the world with."

Still determined to get the violin, he went to see the Englishman who had bought it, and week after week he called on him, to plead with him to sell it to him. One day the Englishman permitted the violinist to take the instrument out of the case and play it. "I played that violin," said Kreisler, "as one condemned to death would have played to obtain his ransom." When he finished playing, the Englishman was so moved he said, "I have no right to keep it; it belongs to you. Go out into the world and let it be heard." And Kreisler used it as a medium for his wonderful music to bless and inspire the world.

How many Christians there are whose lives are idle so far as giving the truth and love of God to others is concerned, and the world is no better for them. Shall we not yield ourselves to Him as instruments through which He can pour blessing to others?—*Alliance Weekly*.

Neglect

Neglect is a terrible thing. A friend of mine, Evangelist Maurice McGinnis, had a brother who was a "trouble shooter" for a power company in Indiana. One terribly cold and stormy night a high tension line broke with the weight of ice. This man and his crew were called to go out and repair the break. They got the service motor on the track and down the rails they went. At the substation, my friend's brother stopped and went in to give instruction to the operator. He said, "Cut the power on line three—there is a break." "O.K.," was the reply. And as the operator started toward the switchboard, our friend turned and went out into the night, climbed on the motor and sped on down the line.

The operator was about to obey the order and pull main switch number three when someone came in to see him and immediately engaged in conversation. The repair crew found the broken line and stopped. A sheet of ice covered every-

thing. One of the crew, a fine, husky young man with a wife and two children, elected to climb the pole. He fastened on the climbers and safety belt. Up he went, and was in the act of splicing the break when, as he took hold of the broken line, he went rigid—then fell into his belt. His spikes came loose and down the icy pole he slipped—dead—into the arms of his horrified fellow crewmen.

They silently laid him on the motor, covered him with a "tarp," and went back to the substation. Our friend went in again. He called to the operator, "Did you cut the power on line three?" There was a tone in his voice that spelled horror. The operator's face went white as he said, "Oh, I'm sorry, I neglected to do it—I'll do it now—" and started toward the switchboard, but was stopped in his tracks by the words, "never mind—it's too late!" With that he motioned toward the door. The operator followed him out to the ice-covered motor. The men without a word pulled back the canvas from the corpse. How well they all knew him, and loved him! "Honest, fellows," said the operator, "I never meant to—I neglected." But his concern came too late.—A. J. MORRISON in *The Pentecostal Evangel*.

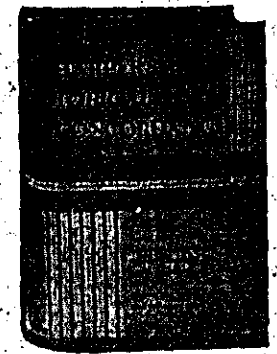
Wages— Earthly and Heavenly

Recently the Standard Oil Company wanted two extra men, as recounted in "China's Millions." A Mr. Li was one of the two chosen. He was housemaster in a boys' boarding school of the China Inland Mission. His wages were to be double what he earned in the school; but when he found he would have to work on Sundays, he gave up the new job. He was then offered three times his former wages and excused from Sunday work. He returned to the job, but soon became very unhappy in it. Finally, after much prayer, he wrote this letter, "I am sorry I cannot work for your company. I have decided to work for God and win the boys to Jesus Christ." The manager said to one of his friends, "I thought I did well to hire a Christian, but I see they put Jesus first and business second." Do we?—*Selected*.

An old Indian chief was told of the Saviour, but he said, "The Jesus road is good, but I've followed the old Indian road all my life, and I will follow it to the end." A year later he was on the border of death; as he sought a pathway through the darkness, he said to the missionary, "Can I turn to Jesus now? My road stops here. It has no path through the valley."—*Selected*

Our First Good Work

What good thing shall I do, that I may have eternal life? (Matt. 19:16). He flipped a page in an old musty volume called "Marshall's Gospel Mystery of Sanctification," and suddenly his eyes were fixed on a passage that stood out like fire from the rest: "The first good work you will ever perform is to believe on the Lord Jesus Christ. Until you do this, all your works, all your prayers, tears, and good resolutions are vain. To believe on the Lord Jesus Christ is to believe that He saves you here and now, for He has said, 'Him that cometh to me I will in no wise cast out.'" That was enough. A heart as hungry as his and a mind as keen needed no more. With rapture he slid to his knees and closed with the promise, and there came to his soul such a sweet restful knowledge of sins forgiven as swept away his fears like a flood. (He was A. B. Simpson.)—From *Wingspread*, by A. W. Tozer.



Harper's Topical Concordance

A new kind of Bible concordance listing the most usable texts alphabetically by topic instead of by keywords 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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BOOK NOTICES

By Rev. P. H. Lunn

(This is not a department of book reviews, rather brief announcements of what is new in the religious book field).

REPEAL HAS SUCCEEDED
By Claude A. Watson, LL.D. (Light and Life Press—\$1.25)

The author was the 1944 candidate for President of the U.S. on the Prohibition Party ticket. The book points out that the repeal of the Eighteenth Amendment has succeeded in increasing juvenile delinquency, crime, accidents, disease, insanity, and broken homes. It provides authentic source material and should be of definite value to any minister.

CHILDREN'S PARABLE STORY-SERMONS
By Hugh T. Kerr, D.D. (Revell—\$1.50)

This is the seventh book of Dr. Kerr's presenting story material for sermons to children. That alone should qualify him as an expert. The contents are well-adapted to children. The messages are full of interest and are right to the point. There are forty sermons in the book. For ministers, teachers, and children's workers they are rich in value.

SIXTY-FIVE WAYS TO GIVE AN EVANGELISTIC INVITATION

By F. D. Whitesell (Zondervan—\$1.25)
The author is Professor of Evangelism, English Old Testament and Pastoral Theology at Northern Baptist Seminary, Chicago. The book emphasizes methods but it also stresses the fact that faith and prayer and dependence upon the Holy Spirit are vital to success in evangelism.

THE SUPREME POSSESSION
By G. Ray Jordan. (Abingdon-Cokesbury \$1.50).

Fifteen sermons each one carrying out the connotation of the title, namely, possession of and being possessed by Christ. Dr. Jordan is pastor of First Methodist Church, Charlotte, N. C., and is the author of a dozen or more previously published books.

THE EASE ERA
By Paul Mallon (Eerdmans—\$1.50)

The author is a Washington correspondent whose writing is widely syndicated.

He has been and is a crusader for a reform in education for children. The book is of interest to the church and church leaders for his indictment of the present system is largely because of its not being based on Christian principles.

GOD IS NOT DEAD
By Bernard Iddings Bell. (Harper—\$1.50)

An unusual book based on the replies of fifty representative people to questions about religion, put to them by the author. Dr. Bell is the author of "The Church in Disrepute" and several other volumes. The general idea should make the book of value to every open-minded minister. The reader may not always agree with the author; nevertheless, his comments will stimulate serious thinking.

WHEN CHRIST TAKES OVER
By Simon Blocker, D. D. (Eerdmans—\$1.25)

These seven messages are not sermons based on scripture texts, but they could easily qualify as such. They are, however, discussions of what Christ has to offer to those who come to Him with a bad conscience, a darkened mind, a lonely heart, a wayward will and when facing death. The author is Professor of Practical Theology at Western Theological Seminary, Holland, Michigan.

SILA, SON OF CONGO
By Goldie Ruth Wells. (Bethany—\$1.50)

The interesting story of the mission work of Disciples of Christ in the Belgian Congo where the church has had a phenomenal growth. The membership has increased from 8,248 to 54,369.

A WORKABLE PLAN OF EVANGELISM
By Dawson C. Bryan. (Abingdon-Cokesbury \$1.50)

Another book of methods in evangelism. The author is pastor of St. Paul's Methodist Church, Houston, Texas, and has written "The Art of Illustrating Sermons" which has had a well-deserved wide distribution. The main emphasis of the book is on visitation evangelism. Some of the suggestions may not appear feasible to every reader. However, it is a book that merits a considered reading.

OF THE IMITATION OF CHRIST TODAY
By Winifred Kirkland. (Macmillan—\$1.00)

The author is well-known for her writings on mysticism. If you shy away from that expression use instead the phrase, "intimate relationship with God." She writes about a knowable God. Her approach may be a bit different from yours but all through there is a reverence which is inseparable from true devotion.

A Look at the Sunday-school Lesson Commentaries for 1946.

HIGLEY'S S. S. LESSON COMMENTARY.
(Higley—\$1.25).

This popular lesson commentary is edited by H. E. Wiswell, John Paul, and J. A. Huffman. The exposition and comments are orthodox and dependable. The treatment is of necessity brief, yet it is to the point. A valuable feature is a list of keyed review questions, also questions for research and discussion.

THE SNOWDEN-DOUGLASS S. S. LESSONS
By Earl L. Douglass (Macmillan—\$1.50).

This volume is different in its presentation. Each lesson is started with an introduction, then follows the actual lesson comment divided into logical sections; this is followed by "Hints to Teachers" and suggested questions for discussion. It is an excellent commentary for teachers of young people's or adult classes.

POINTS FOR EMPHASIS
By Hight C. Moore. (Broadman—40).

The twenty-ninth annual volume of this excellent book of outlines on the S.S. lessons. It gives the lesson text, expository notes and practical applications of the lesson theme. It is especially good for pastors who want a condensed treatment.

PELOUBET'S SELECT NOTES
By Wilbur M. Smith. (Wilde—\$2.00)

One of the better-known, larger lesson commentaries. It has a number of special features, all of them helpful for the alert teacher who is seeking material with which to supplement the regular lesson journal. This book is liberally illustrated, contains several maps and colored full-page pictures.

We can supply Tarbell's *Teacher's Guide* at \$2.25. We do not advertise this commentary inasmuch as it sometimes has a critical interpretation of scripture passages.

A few of our people use the vest-pocket commentary *Gist of the Lesson* formerly edited by Dr. R. A. Torrey. It is priced at 40.

ARNOLD'S PRACTICAL COMMENTARY
Edited by Dr. B. L. Olmstead. (Light and Life—\$1.25).

Another sound, reliable commentary published by the Free Methodist house and edited by their Sunday-school editor. There is none better in the smaller commentaries. It has "Teaching Outlines," "Blackboard Exercises," "Mission Talks," "Questions," and several other valuable features. It has our full endorsement and enthusiastic recommendation.

BROADMAN COMMENTS
By W. R. White (Broadman Press—\$1.50).

Virtually a newcomer in the field of lesson commentaries. This is the second annual volume. Its arrangement is different from other volumes in the same classification. This book gives the lesson text, then the following features: (1) Digest (or exposition) of Scripture, (2) Special Notes, (3) Lesson Interpretation (4) Practical Application. We have not read the book through but presume it is colored somewhat by the Baptist point of view in its theological interpretation.

A Review of a Recent Book

A WORKABLE PLAN OF EVANGELISM
By Dawson C. Bryan. (Abingdon-Cokesbury, \$1.50)

Mass evangelism is important but should be complemented or supplemented by person-to-person evangelism. The fact is that people today are so busy and preoccupied with innumerable appeals for their attention that the only way that mass evangelism can be effective is to infuse church members with a spirit of personal evangelism.

Dr. Bryan in his book, *A Workable Plan of Evangelism*, offers many invaluable suggestions that have proved effective in winning people to the Church and to a decision for Christ. Part I deals with the "Plan of Visitation Evangelism" under the following chapters:

- I. Organizing the Church for Evangelism
- II. Finding the Prospects. How to find and prepare lists of prospective members.
- III. Securing the Visitors. How to choose and select suitable and effective personal workers.

IV. Using Trained Visitors. Various methods and occasions for using trained workers in personal visitation.

V. Training the Visitors. How to train visitors to do effective personal work.

VI. Assimilating New Members. How to integrate new members into church life.

Part II concentrates on the "Instruction of the Visitors" in the following chapters:

I. Securing the Decision

II. Efficient Visiting

III. Difficult Cases

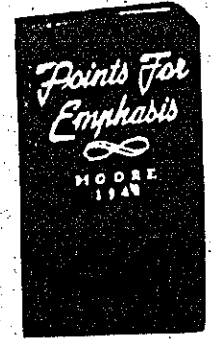
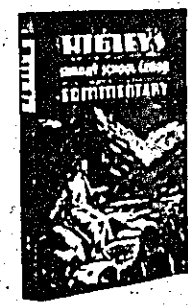
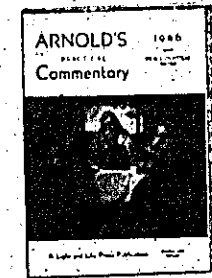
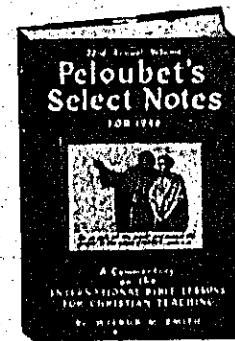
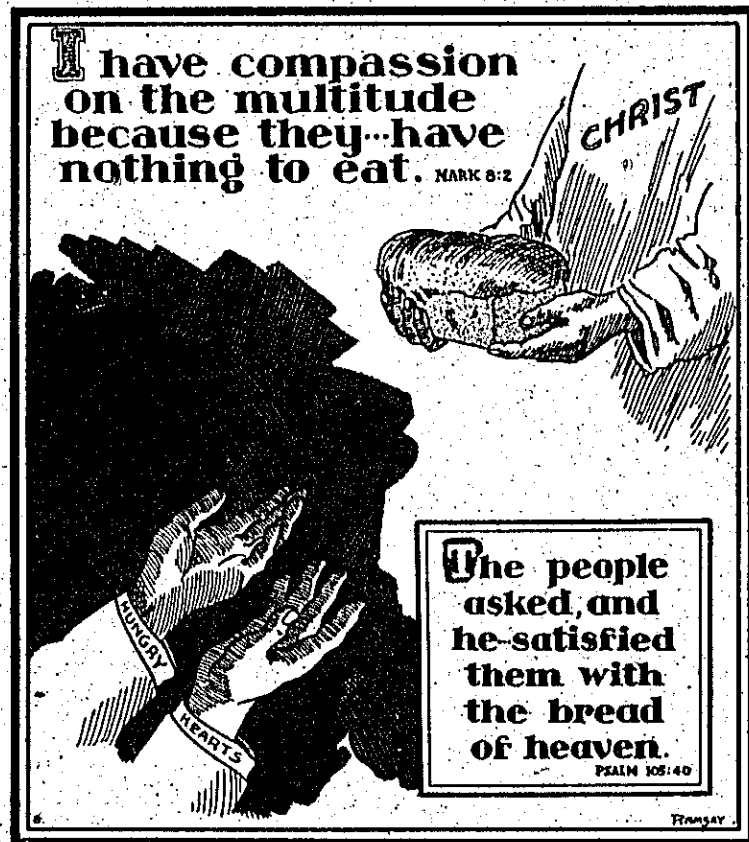
IV. Family Visiting and the Continuation Program.

Throughout the book the author presents eight printed forms most of which will be helpful and can be used efficiently. They are: Family Survey Card, Roll Call Card, Prospect and Assignment Card, Visitor's Agreement Card, New Member and Sponsor Record, Record of Decision Card, Nine Points of Efficient Visiting, and Summary of Reports of Visitation.

The weakness of the book is its complete omission of any reference to mass evangelistic services to which the person-to-person organization might lead. The author appears to make his program of visitation sufficient. This is a mistake for Jesus and the early Church leaders used both methods effectively. We should employ both.

The weakness of most evangelistic churches is that we rely almost exclusively on mass evangelism for definite conversions. Possibly Dr. Bryan has given some food for serious thought, namely, that a person-to-person campaign could be inaugurated not to "build the Sunday school" or "increase church attendance" but to secure conversions in homes. Let "two by two" be sent to enter homes, testify to saving grace and if possible pray with lost souls and lead them to Christ. This will accomplish the ultimate end of evangelism as well as assure the lesser objectives. Such a program will also strengthen the faith of the visitors. Let us use all and every legitimate method to lead people to Christ.—R. V. DeLONG.

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• Arnold's Practical Commentary

A practical and comprehensive commentary on the International Sunday-school Lesson for 1946. Contains Lesson Introductions, Teaching Outlines, Practical Applications, Sidelights from Science, Blackboard Exercises, Questions and Maps, One-Minute Mission Talks; also special suggestions for different age-groups of the Sunday school. 1.25

• Higley's S. S. Lesson Commentary

It presents the lesson in plain, concise, easily understood language that is both interesting and instructive and goes direct to the point without the use of unnecessary words. 1.25

• Peloubet's Select Notes

A well-known commentary on the International Sunday-school Lessons. Its suggestions to teachers, its maps and pictures, are comprehensive and thorough.

It is helpfully illustrated by pictures, several maps and colored full page illustrations. 2.00

• Snowden's Sunday-school Lessons

An excellent lesson commentary for Adult and Young People's classes. It does not have helps for other departments. Each lesson is presented just as it might be taught before a class—introduction, development and summary. 1.50

• Points for Emphasis

A popular vest-pocket commentary on the International Sunday-school Lessons. The material in this commentary is prepared especially for Sunday-school teachers. We recommend it unreservedly. Some Special Features: Lesson Setting and Survey, Lesson Text and Outline, Notes, Analytical and Expository, The Lesson of the Lesson, Gold in the Golden Text, Bible Lights on the Lesson, Titles and Topics, Calendar and Maps, Lesson Outlines for 1946. Price .40

We can also supply other Commentaries as follows: Tarbell's Teacher's Guide at 2.25; The Gist of the Lesson, .40.

In advertising these Commentaries we do not unqualifiedly recommend them or endorse everything that may be found in them. We have selected these five volumes because we believe that they represent the best material available outside of our own lesson helps. For emphasis of the doctrine of holiness and for authority on any disputed point of Bible or doctrinal exegesis we expect our people to use our "Bible School Journal" or "The Children's Worker." The Commentaries listed here are merely recommended for use as collateral or additional material.

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