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The PREACHERS MAGAZINE

July-August, 1947

"Train yourself for godliness, because while physical training is to some benefit, godliness is beneficial all around; it holds promise for this present and for the future life—a trustworthy saying deserving the acceptance of all. For this purpose we labor and wrestle, because we have placed our hope in the living God who is the Saviour of all people, particularly of believers.

"Enjoin and teach these suggestions . . . become in speech, in behavior, in love, in faith, in purity, an example for the believers. . . . Do not neglect the gift in you that was prophetically granted you with the laying on of hands of the eldership. . . . Look to yourself and to the teaching; keep right on in them; for, doing so, you will save yourself as well as your hearers" (I Timothy 4:8-16, Berkeley Version).

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J. B. CHAPMAN, D.D., Editor

D. SHELBY CORLETT, D.D., Managing Editor

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Managing Editor's MESSAGE

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My main criticism is directed to the pastoral prayer in this morning service. All too frequently does a pastor call upon some visiting minister or upon some lay member to "lead us in prayer" and by so doing he sacrifices one of his best opportunities to minister to the needs of his people. In the Sunday morning pastoral prayer the pastor serves as the priest when he brings to God the needs of all of his people. This prayer should be so thoroughly thought out that all the needs of the congregation are included—the sick, the bereaved, the discouraged, those passing through tests, those who have suffered losses, those who are wrestling with problems and troubles, as well as those who have been favorably blessed. It is no mark of discourtesy for a pastor not to call on some visiting minister to make this morning prayer; rather it seems to do the congregation an injustice to substitute another minister for the pastor who knows—at least he should know—the needs and problems of his congregation. Let us seek the aid of the Holy Spirit in making our Sunday morning services more fruitful in worship and spiritual edification.

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Between the Philistine and the Pharisee

J. B. Chapman, Editor

NO matter what the place—a rural church, a college campus, or a seminary chapel—no matter what the standard comparison, whether mere ability to read the mother tongue or accomplishment in the classics; there are in every group the untutored Philistines and the polished Pharisees. Sometimes they may be dubbed "the hayseeds and the highbrows"; sometimes they may be dignified as "the uncouth and the literate"; but the distinction is known and noted. Also among religious groups large and small, and without respect to the real spiritual status of any at all, there are the "spiritual and the cultured"—people who are prayerful and zealous and then those who are thoughtful and courteous. And as a rule these classes are taken to be mutually exclusive, and one is expected to make his choice and to take his place in one or the other.

A young woman admitted that she was embarrassed when she became a member of the "volunteers for foreign missionary service" group on a college campus, for honesty compelled her to admit that this group did not include the highest intellectual and social students of the school, and a young preacher confessed that he had been deterred by the observation that the most successful soul winners among the ministers he knew were men of little culture and limited intellectual attainment.

Well, if one must choose between the Philistines and the Pharisees, and if the untutored are the truly spiritual and zealous and the cultured are the bookish and the formal, then there should be no hesitation—the Philistines should be the choice. For spirituality and holy zeal are indispensable factors, and must be chosen with or without the refinements of education and good manners. If one must be either a prayer or a thinker, let him be a prayer every time. If he must choose between spiritual unction and intellectual superiority, let him unhesitatingly choose the former.

But there is only one absolute line of differentiation among men, and that is the line that divides the wicked from the righteous—the unbelievers from the believers in Christ. All other lines are artificial and relative. The Jews called our Lord's apostles "unlearned and ignorant

men" because they were wanting in formal schooling and indifferent toward the niceties of a decadent religion. But in truth these men were students under the greatest Teacher the world ever had, and were refined in the most delicate sensibilities which distinguish the human soul from the animals' beneath. The classification of the Jews was both false and unfair.

But even should we grant that the first apostolic college had fellows in it that were more Philistine than Pharisee, we do not go far down the roster until we come to Paul, the scholar from Tarsus and Jerusalem, learned in the poetry and philosophy of the Greeks and in the ritual and theology of the Jews; and yet, of all things, "The apostle to the Gentiles," and an evangelist of unprecedented zeal. With him, as a companion unabashed, was "Luke, the beloved physician," the first church historian, who wrote faithfully and fully about the ministry and office work of the Holy Ghost—even though his formal training had centered in knowledge of the human body. These men took their position between the Philistines and the Pharisees and drew upon both classes for the best they had to offer. Paul could make sport of learning only because he possessed learning himself. The only man who can afford to make slighting remarks about Ph.D. degrees is a man who has a few graduate degrees, including this one, to his credit.

But follow the line on down and read there such names as Luther, Knox, Huss, Savonarola, Calvin, and Wesley—scholars all, and saints and evangelists, too. And don't omit Finney, trained as a lawyer, and Whyte and Parker and Talmage also, and Beecher and Matthew Simpson and Daniel Steele. Among the soul-winning missionaries, note the names of Thoburn, Judson, Studd, and Taylor. And remember always that they, like the members of Gideon's three hundred were supposed to be, were each the leader and representative of a host.

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Culture, courtesy, and Christianity form a better triad than ignorance, coarseness, and spirituality can possibly do; for the former factors hold a natural and logical affinity, while the others are occasion of surprise when found in intimate contiguity. The fathers used to say, "Learning is the

handmaid of religion," and the pioneers of the Holiness Movement were forward to establish colleges and even to aspire to "universities." Where then did the idea that the ignorant are more religious than the literate come from? Perhaps it arose from the same premise that the idea that "the good die young" was born. That is, it arose from a combination of limited observation coupled with an unconscious self-defense against the sense of blame for not being better and knowing more.

There have indeed been useful men and women who were wanting in all but grace; but the number of these has been so small as to make for emphasis on the basis of their exception to the rule. Let no one be deceived. If some shall say, "God has no use for our learning"; let the answer be, "He has even less use for our ignorance." If the claim be, "You can't make a three-minute horse out of a shelling pony by training." Let the reply be, "The thoroughbred could not make the mile in three minutes either until he was trained." If the defense be, "Open your mouth and God will fill it," let the response be, "He will, indeed, but He will fill your mouth with words expressing ideas already lodged in your mind." If some shall say, "Men are not won by the force of logic." Then in fairness we should agree that "Neither are they driven by arguments that do not prove the point."

This is not a plea for formal schooling, although it does devolve upon everyone to take thankfully all the help the schools can give him. Every preacher should learn to read. He should learn to read swiftly and accurately and understandingly. If he can read like that, then he either is educated or will yet be educated, if he makes use of his accomplishment. If one is young and unencumbered, a call to the work of God is a call to prepare for the work of God, and he should go to school. He should go to high school and college and to seminary. He should, with whatever facilities are afforded him, save his own time and the time of the people to whom he is to minister, by laying a good foundation in basic education and by following conscientiously the best available opportunities for specialized training. But the burden of this present word is wider than that thesis. It is based upon the call to every preacher and to every Christian to take his place as a claimant of the apostolic thesis that "all things are yours." Grace is yours; culture is yours; courtesy is yours; polish is yours; learning is yours; courage is yours; spirituality is yours; all things are yours. All the virtues of the untutored, all the graces of the cultured; all the good, all

the better, all the best are yours in Christ. Do not be content with a partial heritage. Take the learning and polish of the Pharisee and add to it the courage and zeal and directness of the Philistine, and be "a workman that needeth not to be ashamed."

After giving attention to literature, science, and art; after lifting that which is helpful from ritual and organization; after mastering, as best you can, both men and books; after developing your personal powers of body, mind, and heart to their highest state of efficiency; after all these and along with all these, and while pursuing all these, put your whole trust in God as though these other factors did not count, and with an abandon that bespeaks an inward apostolic fervor, thrust in the sickle and gather in the ripened grain from the fields of God as a soul-saving evangelist. Lay tribute to all natural and acquired possessions and powers, and then have all these anointed with the holy anointing oil of the Spirit, and go out to live and to win, to fight and to win, to die and to win, and to win and never die!

Budgeting

The Preacher's Time

By the Editor

A FEW days ago there came a letter from a layman who said he attended a meeting in which was discussed the subject, "How to Make 1947 a Better Year in Our Churches." The subject was discussed by five ministers and five laymen. At one point in the discussion, one of the preachers asked, "How can the pastor be more efficient?" No one answered this question directly, but the layman who wrote me said he was inclined to answer, and if he had done so, his answer would have included a tacit understanding between the pastor and his people to the following effect:

1. That the pastor, as servant of God and pastor of the people is on call at all times in emergencies—twenty-four hours of the day, seven days in the week.

2. But since the pastor is a prophet who is expected to speak for God, as well as for the church, it is well that he be given a chance to prepare for his work. And such preparation certainly would be assisted if a schedule were adopted. And the following is suggested:

a) That Monday be the pastor's day; it being understood that he will be called that day only in emergencies.

b) That the other days of the week be outlined as follows:

(1) 8 a. m. to 12 noon—the pastor in his study engaged in prayer, reading, study, meditation, and preparation of mind and heart for his task. (It is better if the study is not in the parsonage.) In any case, the members must be trained not to call for the pastor during these hours, except in emergencies—neither personal nor phone calls.

(2) In the afternoon the pastor should make his calls and take care of the other essential work of the church.

(3) Evenings are occupied in the regular meetings of the church or are spent with the family.

c) On the Sabbath the pastor will be ready and anxious to "feed the sheep," and a church with a leadership like this will grow.

The layman who sent in this letter has been a faithful man for forty years, and loves the church and ministry without either question or limit. His suggestions are constructive, and require co-operation on the part of both pastor and people to make them effective.

Dr. G. Campbell Morgan prepared himself for that mature world-wide ministry by word and pen by sticking religiously to a program much like the one suggested during the early years of his ministry. And many a preacher has extended his years of usefulness beyond the general average by such means. But it is not only a man's future, but his present effectiveness that is promoted by such a practical budgeting of time and organizing of possibilities. We present and commend the plan in the hope that many will find it useful.

If it be supposed that the people will not co-operate; the answer is, give them a chance. Adopt the schedule and let the information be noised about. In most instances it will be found that the people will be glad, and especially so, as they begin to reap the benefits in a richer fuller ministry on the part of their pastor.

Preachers who are dead in earnest will

welcome any suggestion that looks to a better use of time and a fuller preparation for the work. And as regards others, there is not much hope. Just yesterday a busy pastor told me he went to help the pastor of a small church in a revival meeting. Seeing the crowds were small and the interest slow in awakening, the visiting minister proposed that he would join the pastor in an intensive program of visitation among the members and friends. But the pastor complained he could not afford the gasoline for his car. Then the visiting preacher suggested that they "walk the circuit." But the hard-pressed pastor complained that his feet gave him trouble and that he could not walk very much. The visiting preacher, well supplied with energy and optimism, said, "You have some fine books, and I judge you have a good time reading, studying, and preparing for your preaching work." To this the pastor replied that his eyes were weak, and that he could not endure sustained reading or study. The visiting preacher, having reached his limit as to suggestions, had to let the matter rest there. But I have been wondering if that pastor is not one of those who insists on an increase of salary—surely he should find at least some little point on which he could show interest in change, if not in improvement.

The preacher cannot depend on his work to push him. Rather, he must be so full of plans and so blessed with vision and energy, that regardless of his field, whether small or large, he shall push his work. A businessman said that enough business to meet his overhead just came to him as a natural consequence of his location and the public's demand. But in order to show profit and make increases he had to "go out" after business. And thus, he said, it was always possible for him to tell whether he was alive or not. Some churches will survive by reason of their own inherent advantages. But few churches can increase in either spiritual power or saving efficiency without effective and energetic leadership. And when the preacher grows, the church will grow; for if the church grows and the preacher does not grow, the church will soon cease to grow and the preacher will deteriorate.

When asked if he saw anything more in a sunset than the subsiding of a red disc, the poet, William Blake, said he could only answer that he saw far more: he saw an innumerable company of the heavenly host crying, "Holy, holy, holy, Lord God Almighty!"—ARCHIBALD RUTLEDGE.

The Enchorusing of the Graces

J. A. Huffman, D.D.

PLAYFULLY we sometimes evaluate English words by a sliding scale of dollar values. There is the "fifty-cent" word, the "dollar word," the "three-dollar," the "five-dollar" word. Sometimes the exaggerated value of words places an extraordinarily long, many-syllabled one into the forty-five dollar category.

The same thing might be done with Greek words. If so, the word around which this study primarily gathers is one belonging to the highest bracket value, for it is an unusually long one, having seven syllables, and here it is, spelled out into English, *E-pi-chor-a-ga-sa-te*. The faint-hearted might be frightened away by such a word, but none can afford to leave now, as the colorful picture follows.

Back in the balmy days of ancient Greece, there were many festal occasions observed by the people. Among these were the Olympic games, the birthdays of her heroes and rulers, and the anniversary observances of outstanding events. These events were often celebrated with great pomp and splendor, not the least aspect of which was the musical feature. Some wealthy person would organize, or have organized, sometimes completely at his own expense, a great musical group, who would furnish the music for the particular event. This was considered as a patriotic contribution. No time, energy, or money was spared in the securing of the great chorus of musicians, who would train rigidly and long in advance of the scheduled occasion. Money was lavishly expended for equipment. These musical representations have come down to us in the Attic drama.

This Greek word, *epichoragaste*, which is found in II Peter 1:5, in the Greek New Testament, is the one word which picturesquely describes the ancient Greek musical event, and by the same token, is at the center of this study of the Christian graces.

The word *epichoragaste* is compounded of *epi*, which is a very flexible little word which means, among other things, upon, over, in order to, for the purpose of, etc. The other member of the compound is *chorageo*, which expresses the act of leading a chorus, even to the equipping of the chorus with everything needed. (See Thayer's Greek Lexicon.)

In the light of the above, it would at once appear that the little word "add," used in both the King James and American Standard Versions, is not adequate to translate this tremendous Greek word with all its meaning. Even the words "supply," "furnish" and "supplement," employed in some modern translations, fall greatly of depicting what is meant in this great passage.

To "add," may mean only to increase quantitatively. Two plus two equal four, but they may be blocks with which children play or boards with which carpenters erect houses. But these additions only mean more blocks, or more boards. But this word expresses not only an addition quantitatively, but qualitatively. It means to discover, group, and organize the musical talent into a well-trained, severely-disciplined chorus.

All figures, parables, and metaphors are rendered meaningless, and sometimes even contradictory, when pressed too severely. But here are some lessons which not only Christian leaders, but all Christians, need very badly to learn.

There is a starting point, a definite experience of grace, to which there need to be additions, and these additions are not only to be quantitative but qualitative. There are graces which must be *enchorused*, the failure to do which results in dire consequences, but the success of which results in tremendous advantage, even the abundant entrance into the everlasting kingdom. Let us see by examining II Peter, chapter one, verses one to eleven.

Before listing the specific graces, in the order given, several things should be observed. First, the Epistles is addressed by Peter to persons of "like precious faith," verse 1. Secondly, there is the benediction which speaks of the multiplication of both grace and peace, verse 2. Man may increase his graces measurably and harmonize them, but multiplication belongs to God. Thirdly, the believer has the promise of being partaker of the divine nature, verse 4. The Greek word here is *koinonai*, which means fellowshippers or partakers. Impartation of the divine nature from God to man is clearly predicated. God is represented as having provided the cost; has himself multiplied the graces, and has then

yielded over to the individual the baton of his life, of course under the guidance of the Holy Spirit, to enchorus or symphonize the graces thus divinely bestowed. And now the sevenfold enchorusment, verses 5-7.

1. "With your faith," enchorus *aretē*—virtue, or perhaps, still better, uprightness, or moral power. Faith is seen to be already in possession of him to whom the exhortation comes. He is already of "like precious faith." The little Greek preposition, *en*, meaning with is used each time, implying that the grace preceding that which is to be enchorused, is already the possession of the individual.

2. With uprightness, enchorus *gnōstis*. This is knowledge or understanding, but not of a merely ordinary kind. It is that which implies insight, discretion, or discernment.

3. With knowledge, enchorus *enkrateian*. "Temperance," the King James word, hardly does justice here. The American Standard word, "self-control," is better. But as the Expositor's Greek Testament says, it is not self-control which arises from a slavish fear of authority, but from moral uprightness and clear understanding.

4. With self-control enchorus *hupomonan*. This is "patience" but the patience of steadfastness, and not the opposite of impatience, as this latter word is generally used. It is the steadfastness which will not be turned aside, not even deflected from the path of right by any trial or suffering.

5. With steadfastness enchorus *eusebian*. Here is godliness, perhaps better still, Godlikeness. The same word is used by Peter in the third verse of the chapter, and is represented there as a gift from God. It is to be enchorused here.

6. With Godlikeness enchorus *philadelphian*. Here recurs that beautiful word compounded of the Greek *phileo*, which means to love, and *adelphos*, a brother. It means brotherly kindness. Logically, and naturally in a spiritual sense, and should we not even say that this grace of brotherly kindness would be easily enchorused with Godlikeness? God's example of loving the unsaved and the unlovely should make this blending easy.

7. With brotherly kindness enchorus *agapan*. Last, but not least, the grace of love is to be harmonized with all the other graces. The word for love compounded to form brotherly love, though a beautiful one, is the cheaper word which is generally employed for human love at its best. But here is the word for divine love. It is the love referred to in John 3:16, and in I Corin-

thians 13. It is declared to be the law of the Christian in this world, and that which will govern all eternity of the saved. When all other graces become defunct and unnecessary, this love still abides. "Now abideth faith, hope, love, but the greatest of these is love," Greek *agapan*.

What a chorus! Or, changing again the imagery, what a symphony!

But this is not a holiday, a mere festive occasion, a luxury, but an abiding affair. It is not an elective, but an assignment, with all seriousness, the outcome of which is tremendously determining.

Beginning at verse eight of II Peter 1, through the eleventh verse, the importance and consequences of obeying, or not obeying, the above imperative is strongly set forth. In verse eight, we are told that if these things are adhered to rigidly, and are abounding (the Greek present participles, *huparchonta* and *pleonadzonta*), the believer shall not be idle or unfruitful. Of course, the logic of this is that the neglect of these things results in idleness and unfruitfulness. But it is not merely logic, but scripture, for it follows in verse nine: "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing of his old sins." What an awful thing to have been cleansed from sins, and then to fall!

In verse ten, comes the straightforward challenge, introduced by the word translated correctly into the English, "wherefore"—because of what precedes, and what follows, now make diligence. The Greek word is *spoudasate*, which, Thayer says, means, to make haste, to exert oneself, and Moulton observes that the word is used with an imperative in a sharp and urgent form.

The things to which keen diligence is exhorted are that of the "calling" and "election," that they may be made sure. The Greek word *bebeian* is the one translated "sure." It is the legal guarantee from a seller to a buyer, that the transaction will be carried through. The calling, *klesin*, is the invitation. The election, *eklogan*, belongs only to those who have accepted the invitation, and have become partakers of God's salvation. The rather surprising thing might be to some, that this election was not finally and unalterably determined in the new birth, but is, in some very real sense, still in the balance, and in the hands of the believer. Conditioned upon the believer's complete obedience, it is declared, that he shall "never fall" (King James), "never atumble" (American Standard).

Finally, the glorious outcome, verse

eleven. "Thus," Greek *houtos*, is a strong and philosophic word. All these things obtaining, "there shall be anchored unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." The word with which we began, our big Greek word, *epichoragaste*, recurs here, only in its future tense, declaring that, under the above conditions, there shall be anchored to the believer glorious entrance into the eternal kingdom of Jesus Christ and our God.

It is as though Christ will have reckoned with the millions of the little choruses of

heart allegiances to him, and will, in that day, combine them all into one great and mighty choir, take over to himself the Master's baton, and the redeemed throng will sing in one perfect swelling chorus, making such music as never known before. And when the redeemed of the Lord shall come from the north, east, south, and west, of every kindred, tribe, nation, and tongue, and join in this great chorus, what shall be the theme of their triumphant song? Nothing less than the great *Hallelujah Chorus* will befit the glorious occasion.

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Doom at Noon

Dr. Paul S. Rees

TEXT—The destruction that wasteth at noonday (Psalms 91:6).

WHEN we want to describe, with a touch of imagination, the course of man's life, it is natural to employ the figure of a day. I suppose it is true that in every language and every literature someone has likened man's birth and childhood to a sunrise, while old age and death have gone under the symbol of a sunset. There are, of course, variations of the metaphor, when we speak of the "morning of infancy" or the "evening of old age."

It is in the further development of this figure of speech that we discover the suggestiveness of our text. The "noonday" speaks of the period of middle life. "The destruction that wasteth at noonday!" What- ever may have been the precise meaning of the phrase in the mind of the Psalmist, it obviously comes easy and natural to apply it to the temptations, the dangers, and, alas, the collapses that are peculiar to the middle-aged. At any rate, I shall so apply it in this message.

I can well believe that a sermon directed especially to those in the middle span of life—those, let us say, between thirty and fifty-five may come as something of a surprise to you. It would not astonish me, in fact, if many of you were to say that you have never heard a sermon thus designed and thus directed. You have heard many messages addressed to youth. You have occasionally heard some preacher devote

a sermon to the comfort and encouragement of the aged. But have you not wondered why the minister has overlooked the group which, in any ordinary congregation, makes up the majority of his listeners—the middle-aged? Well, it is to that forgotten company that I speak today.

"The destruction that wasteth at noonday!"

First of all, see the picture. We need to see it as it appears figuratively in the text and then as it appears actually in life. The sun is high overhead. Let us say it has reached its zenith, or is about to do so. In many ways it is a brilliant hour. Yet the scintillating splendor is not without its subtle snares. There's danger in the very dazzle of it.

Is that true to experience or not? You will agree, I think, that it is. Life in the full, bright blossom of its powers! Life in the most vigorous exercise of its faculties! Life in the firmest hold upon its successes! That, broadly speaking, is middle age.

Joshua was forty when his courageous plea to Israel to enter the Promised Land set him apart as a marked man. Martin Luther and John Wesley were both about forty when they began the period of their greatest effectiveness in church reform and revival. Chaucer was in his forties when he began to write the "Canterbury Tales" and Walter Scott was forty-three when he commenced publication of the *Waverley*

Novels. By the time Milton was fifty he had written his masterpiece, "Paradise Lost"; while John Bunyan, at about the same age, produced *The Pilgrim's Progress*. In the field of statesmanship Daniel Webster and Henry Clay were both in their forties when they were making the speeches for which they became famous. As for military leaders, Caesar was forty-two when he crossed the Rubicon and Wellington forty-six when he defeated Napoleon at Waterloo.

In this brilliant procession we behold men who remind us either of the momentary glare or the enduring glory of the vivid, vital middle years.

It would be a mistake, however, to conclude that this splendor gives us the whole picture of life's middle passage. Far from it! There is "the destruction that wasteth at noonday." "I am persuaded," said one of this century's ablest and most thoughtful preachers, "I am persuaded that of all the perils we have to pass through in life, those of our middle-age are the most insidious and deadly."

Perhaps that startles you. You have looked upon the temptations and hazards of youth as being the most difficult to meet. Perhaps on second thought we should be led to say that youth's conflicts and dangers are simply more obvious and dramatic, whereas those of middle years are more hidden and subtle. For example, most of the perils of youth are those of impulse and passion. On the other hand, the worst and most hurtful temptations of middle age lie along the path of greed, insensitiveness, satisfaction with low aims, and a comfortable social conformity. I do not mean to say that these distinctions can be drawn rigidly, for there may be a battle with avarice in youth and there may be a fierce struggle with passion in middle years; but I do mean to say that it is harder to take a man of fifty and wake him up to his deadly love of money than it is to take a youth of twenty and arouse him to the shame of sensuality and lewdness.

It's a fair guess that there were a good many younger folks among those "publicans and harlots" who crowded around Jesus, of whom He said that they would go into the kingdom ahead of scribes and Pharisees. And it's just as fair a guess that practically all of those Pharisees were men of the middle decades of life, of whom Jesus asked, "How can ye escape the damnation of hell?" Theirs were not the sins of passion and vulgarity—oh, no! Theirs were the more respectable—and for that reason all

the more deadly—sins of pride and greed and self-complacency and callousness toward others.

You will remember that the poet Dante, depicting the peculiar threats which life holds for us at different stages, describes first a powerful leopard and then a lean and hungry wolf. One is youth and the other middle age. If we do not succumb to the leopard of passion, suggests Dante, the wolf of avarice and a cool selfishness prowls around our path.

The picture, then, is not that of middle age as a quiet haven, with all dangers past; it is a scene in which new and more deadly dangers infest the territory we are called upon to traverse.

II

Having seen the picture broadly, our second task in this message is to single out the perils which peculiarly beset our journey through the middle passage of life.

Take, for example, the *corrosion of ideals*. Some years ago Channing Pollock wrote a penetrating and powerful article which appeared in the *Reader's Digest*. If I recall correctly, he took his title from a line by the poet Shelley—"The Tragedy of the World's Slow Stain." Now what is "the world's slow stain" and the tragedy thereof? It is, as Pollock went on to show, the gradual deterioration of our finest ideals in life, the progressive fading out of the voice of conscience, the slow and fatal abandonment of our youthful dreams.

Calling: There are voices calling.

Calling: To the vast unknown;

Where the rainbows touch the mountains,

And the hills are treasure sown.

That is youth, with its "first fine careless rapture." More especially and emphatically is it Christian youth. Now what happens—in too many instances, at least? Why, the rainbows lose vivid hues and the mountains seem much too high and far away. That ideal of strict honor and honesty in business: it was all very well to recite a high school poem about it, but a fellow soon learns, when he's in business for himself, that you can't be too conscientious. That ideal of chastity, of respect for oneself and respect for those of the opposite sex: it was all right for mothers, and preachers, and teachers of social hygiene, to talk about it; but, after all, those old-fashioned patterns of behavior were largely inventions of the old folks for the purpose of keeping young folks in line who don't know how to think for themselves.

And on you may go. The "slow stain" of compromised and corrupted ideals is seeping through the very fiber of the character.

By now the man is in his thirties, or the woman, as the case may be. By now he's getting thoroughly cynical. He "knows the price of everything and the value of nothing." Complete moral collapse, if it has not already occurred, lies just around the corner. Once his soul was the home of aspirations and admirations. Now it is the rancid receptacle in which mingle the ashes of a dream with the acid of scorn. If now that man will look up, he will see that life is at the meridian. His is the "destruction that wasteth at noonday."

Or take the shrinking of one's sympathies. This is another peril peculiar to those of middle life. I am not now using the term "sympathy" in its narrower and more sentimental meaning, as illustrated by the condolences we express to someone bereaved. I ask you to think of the word rather as meaning the capacity to put oneself in the person's place, to be understandingly sensitive to the rights and privileges of that person or group.

We commonly find, I think, that the worst cases of insensitiveness and callousness and prejudice are not among young people. They are to be found among those who have hardened, when they should have grown, into manhood and womanhood. Has it ever occurred to you that racial hatred and prejudices are not born in our children? Frankly, they are taught the children by their elders. A junior high school, with a colored minority, elected a Negro boy president of the student body. In the case of a senior high school and in the case of the senior class of one of our large universities a Japanese has been elected class president. In each instance the choice has been upon the basis of personal character and scholarship. These are the acts of youth, before their intelligent sympathies have been squeezed dry by the influence of their elders.

By contrast, consider what middle-aged folks do. In another state, some time ago, a church-sponsored luncheon was to be given in the leading hotel of the community. When the management of the hotel heard that a number of Negroes would be present, they became alarmed and asked that the luncheon be cancelled. The representative of the church group replied that if the cancellation was made, all the churches in the city would be plainly told why. As a counter proposal the manager of the hotel then asked if the colored guests could be told to use the service elevator to the dining room. "No," said the church official, "as a Christian group we could make no such discrimination as that." "Very well," said

the manager, "then you will all have to ride in the service elevator." And ride they did—including the mayor of the city and a number of its prominent civic and social leaders!

I ask you: whose cold and withered sympathies create and continue a situation as un-American and unchristian as that? Is it youth? No! It is we of middle age. It is part of "the destruction that wasteth at noonday."

Again, take the dulling of spirituality. No, by spirituality I do not mean some odd and unctious way of saying "Amen." I do not mean the pious pronouncement of certain shibboleths. I do not mean an eccentric way of cutting your hair or an ascetic way of living apart from the common affairs of life. I mean what the Bible means when it says of Moses that, amid all the burdens and realities of full and responsible living, he "endured as seeing him who is invisible." The spiritually-minded person is the person with his windows open to God—both for the higher seeing and the higher hearing.

The other day my attention was called to an unusual article that appeared, surprisingly enough, in the *Journal of the National Teachers' Association*. It told how a public school teacher had introduced a "listening time" just before the noon hour each day. She told her boys and girls that God was always "broadcasting" but that most of us don't take time to be quiet and "tune in." The first day it was all new, so when she asked, at the close of the quiet moments, if any of them had heard from God, there was no response. The next day it was different. One little girl said, "God told me not to be so lazy, so I could do better work." One boy said, "God told me that I should stop cheating on my papers. He told me that yesterday, and this morning I didn't cheat." So it went, as one after the other told about "hearing" from God.

That is the beginning of spirituality. The full Christian meaning of it comes in when Christ is received and one's whole personality is surrendered to His Spirit and to the following of His Word.

Now what happens in middle years is this: we tend to get absorbed in this thing we call "making a living." Beyond the making of a living there's often the strain to make a fortune, to get in the "big money." If not this, then perhaps our engrossing ambition is to make a name, to "go places" in a professional or artistic way. And in the zest for life's primary wealth, namely, our quest for life's secondary values we lose the experience of God.

Oh, middle age, how often you let some earthly prize enchant you, while the "prize of the high calling of God in Christ Jesus" fades out! How often you substitute earthly ambitions for eternal aspirations! How often you let go of life's vertical dimension, leaving you with nothing but the horizontal! How often you become more familiar with the bank book than with God's Book! How often you are keener about wealth than about worship, keener about getting on with men than you are about getting up with God, keener about comfort than you are about compassion! It is this slow dulling and deadening of your spirituality that is fatal. It is "the destruction that wasteth at noonday."

It is King Saul: humble and handsome in youth, but haughty and haunted and forsaken in middle life.

It is David: courageous and upright in youth, but crashing into vice and cruelty in middle life.

It is Judas Iscariot: aspiring and devoted in younger years, but headstrong, greedy, and treacherous in middle life.

It is Demas: enthusiastic and evangelistic in early life, but a world-loving quitter in middle years.

Ah, yes, the perils of life's noontime are real and numerous. "The plague that wasteth at noonday," as the Smith-Good-speed Bible puts it, takes now the form of lowered, deteriorated ideals, and now the shape of shrunken sympathies, and again the color of deadened spirituality.

III

Surely then, in light of all this, a final word should be said about outriding the storms and avoiding the reefs of middle years. Having seen the picture of those middle years with their hazards, having singled out some of the particular perils that menace this stage of life, we seek the prevention of failure and collapse.

Here are three specific suggestions:

1. Brace yourself with that Word of God which tells you that the worst is yet to come. That is what happened to the prophet Jeremiah when, after a few years of ministry, he was tempted to soul weariness and even disgust because his message was not more hospitably received. Read it for yourself in the twelfth chapter of Jeremiah. When the prophet complains that the

wicked prosper and double-crossers seem to "get away with it," God calmly asks him this jolting question: "If thou hast run with footmen, and they wearied thee, then how canst thou contend with horses?" Brace yourself, Jeremiah. This is no time for despondency. You were not meant for ease, but for battle. Measure your present trials and conflicts alongside the larger testings that are to come and see how small they appear.

2. Use the resource of prayer and ask God for spiritual renewal to meet the demands of these treacherous middle years, which Habbakuk prays in the third chapter of his prophecy: "Revive thy work in the midst of the years." Perhaps the prophet meant it with respect to the nation, but you and I can turn it to our purposes as individuals.

The bracing word about the greater conflicts that lie ahead is not enough. That is like a dash of cold water on a fainting man: it serves as a momentary stimulus until something more can be done. Perhaps the man is anemic. The wise doctor will set about to increase the corpuscles in the blood. My fellow middle-agers, we must pray, not less, but more, remembering the word of our Master, "Men ought always to pray and not to faint!"

3. Abide in God! This brings us back to our context. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Dwell in the love and life of God. Think of yourself as wrapped round with His presence and care, His power and peace.

There you are safe. There you can be successful without being vain. There you can use the world without abusing it. There you can compete with selfish men and still retain your ideals of honor and of service. There you can be sympathetic without being blind or sentimental. There you can "say of the Lord, he is my refuge and my fortress: my God; in him will I trust." There "He shall cover thee with his feathers and under his wings shall thou trust: his truth shall be thy shield and buckler."

And there—blessed be God!—"thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

"I MUST VENTURE: To go back is nothing but death; to go forward is fear of death; and life everlasting beyond it."—JOHN BUNYAN.

Gleanings from the Greek New Testament

Dr. Ralph Earle

The Seven Parables of Matthew Thirteen

THE thirteenth chapter of the Gospel according to Matthew is an interesting unit. It contains seven parables of the kingdom—the sower, the tares, the mustard seed, the leaven, the hidden treasure, the pearl of great price, the net. Four of these are found only in Matthew. The parable of the leaven is found also in Luke, while all three of the Synoptic Gospels give the parables of the sower and the mustard seed.

PARABLES

There is an excellent discussion of the various classes of parables in the late Dr. Olive Winchester's book, *Christ's Life and Ministry*. But we wish to give a little attention here to the word itself and its background.

Our word parable comes directly from the Greek *parabole*. This Greek noun comes from the verb *paralambano*, which means "throw beside." Hence a parable is a comparison. One thing is thrown beside another. A. T. Robertson defines a parable as "an objective illustration for spiritual or moral truth" (*Word Pictures*, I, 101).

Vincent, in his *Word Studies*, gives a somewhat extended discussion of the use of the word in the Bible. But the best treatment of the parables of Jesus is that by Archbishop Trench, in his *Notes on the Parables of Our Lord*. That is still the classic in the field, and most modern writers on the subject have drawn heavily from this well. For the preacher who wishes to make a careful study of the parables of Jesus as the basis for a series of sermons on them, this book is still indispensable. Recent ones abound in helpful homiletical hints, but these do not take the place of the more careful exegesis itself.

Not having space here for extended treatment of the subject we shall quote only the concluding paragraph of the first chapter in Trench's work.

To sum up all, then, the parable differs from the fable, moving as it does in a spiritual world and never transgressing the actual order of things natural—from the mythics, there being in the latter an unconscious blending of the deeper meaning with the outward

symbol; while the two remain separate and inseparable in the parable—from the proverb, inasmuch as it is more fully carried out, and not accidentally and occasionally, but necessarily figurative—from the allegory, comparing as it does one thing with another, but, at the same time, preserving them apart as an inner and an outer, and not transferring, as does the allegory, the properties and qualities and relations of one to the other.

THE SOWER

A difference in Greek idiom from English idiom is reflected in the word translated "devoured up." The Greek word *Katephagen* means literally "ate down," while we say "ate up." Obviously, both expressions are true to life.

We are told that some of the seed fell on stony ground. This does not mean ground littered with small stones, but rather a thin covering of earth on top of rock. As Robertson says, "In that limestone country ledges of rock often jut out with thin layers of soil upon the layers of rock." (*WP*, I, 102).

We read of the seed that fell in rocky places that it "sprung up" immediately. The verb here is *exanatello*. The *ex* means "out of," while *ana* means "up." This double compound—a rather common phenomenon in the Greek New Testament—means that the seed grew out of the ground and up into the air.

The seventh verse says: "And some fell among thorns; and the thorns sprung up, and choked them." The Revised Standard Version is more accurate here in two minor points. It says that the seeds fell "upon" thorns and that the thorns "grew up" and choked them.

In the first instance the preposition is *epi* which means "upon," not "among." The thorns were still under the ground, as is suggested by the next statement that they "grew up." So the seed being sown fell upon them, but the thorns got ahead of them.

In the second instance we note that the King James Version has the same rendering "sprung up" in verse seven as in verse five.

But the two verbs in the Greek are entirely different—not to mention the fact that the expression is grammatically incorrect today. This habit of failing to differentiate in English between two different words in Greek is a common fault of the King James Version. The verb in verse seven is the less forceful word *anabaino*, go up or grow up. Anyone familiar with the Greek text cannot help feeling almost constantly the definitely superior accuracy in translation of the Revised Standard Version (1946) as compared with the King James (1611).

When the disciples asked Jesus why He spoke to the people in parables He replied: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (v. 11).

We get our word mystery from the Greek word here, *musterion*. (The *u* in Greek is regularly transliterated by *y* in English. The Greek letter is called "upsilon," and is pronounced more like our long *e* than our short *u*.) The word *musterion* comes from *mustes*, one initiated, and that from *muo*, to close or shut. By using this term Jesus intimated that the disciples had been initiated into the secrets of the kingdom. Vincent comments:

A mystery does not denote an unknowable thing, but one which is withdrawn from knowledge or manifestation, and which cannot be known without special manifestation of it. Hence appropriate to the things of the kingdom of heaven, which could be known only by revelation.

THE TARES

In verse twenty-four we read: "Another parable put he forth unto them." The verb is *paratithemi*, which means "set before," or "offer." It is often used in connection with meals, to "serve up." Jesus was here "serving up" another parable to His disciples.

It is interesting to note that the word "sowed" in verse twenty-four is not the same as in verse twenty-five. In the latter it is the compound form *epispetro*, which means "sow upon." In other words, the wheat had already been sown, and the enemy sowed bad seed on top of it. The force of the word cannot very well be rendered in English. This is only one of many examples in the New Testament where it is impossible to bring over into English the fine points of distinction which are in the Greek.

What is the meaning of "tares"? The Greek word is *zizania*, which means not tares but darnel. A. T. Robertson says of this plant: "This bearded darnel, *lolium temulentum*, is common in Palestine and

resembles wheat except that the grains are black. In its earlier stages it is indistinguishable from the wheat stalks so that it has to remain till near the harvest. Modern farmers are gaining more skill in weeding it out." (*WP*, I, 108).

Weymouth has "darnel" in this passage, while Moffatt and Goodspeed use the simple term "weeds." Probably the Revised Standard Version is wise in following the latter, as that is more meaningful to the modern reader.

THE MUSTARD SEED

In the thirty-first verse we read that "the kingdom of heaven is like to a grain of mustard seed." In the parallel passages in Mark 4:30 and Luke 13:18 we find the expression "kingdom of God" instead of "kingdom of heaven."

Some Bible students have tried to differentiate between kingdom of God and kingdom of heaven as having distinct meanings. All such attempts appear to be out of line. The very fact that the two expressions are used in parallel sayings of Jesus ought to warn one against trying to make such a distinction.

Why then does Matthew use "kingdom of heaven"? The answer seems to be that he was writing to the Jews, and these people had formed the habit of substituting the euphemistic expression "heaven" for the name "God." This feature in Matthew is just one of many that demonstrate the Jewishness of that Gospel. It was written to present to the Jews Jesus as their Messiah and King.

THE LEAVEN

Jesus said that "the kingdom of heaven is like unto leaven" (v. 33). To insist that leaven here means evil influence, as some commentators do, is to deny the clear statement of Jesus as just quoted. Certainly the sensible thing is to take the statement as it stands.

The word for leaven, *zume*, comes from *zeo*, which means "boil" or "seethe." This emphasizes its quality of causing fermentation.

The word for meal here means wheat meal. The poorest people of Palestine had to use barley meal largely, but those who could afford it preferred wheat for making their loaves, or biscuits. The only significance of the three measures, probably, is that it was the usual amount for baking a batch of biscuits.

THE HIDDEN TREASURE

There are two interpretations that have been commonly offered for this parable. Some say that we have here a picture of

Christ giving His all to redeem the Church, His treasure. Others say the parable refers to the individual who declares, "Take the world, but give me Jesus." The treasure is salvation, for which one gladly gives up all else.

Probably the second interpretation is preferable. It seems to suit the context much better.

THE PEARL

This parable appears to be intended to teach the same lesson as the previous one. It is simply saying the same thing in another way.

The word for merchantman here is *emporio*, from which we get "emporium," a place of business. The Revised Standard Version gives the simpler translation "merchant."

The expression "of great price" is more accurately rendered "of great value" in the new version. The Greek word stresses value rather than price. The two are not always the same nowadays!

THE NET

The last of the seven parables of the kingdom describes a net "cast into the sea." It is dragged in, loaded with many fish, both good and bad.

It is obvious that this is not a small net such as would be used with hook and line fishing. The word for net here, *sagene*, occurs only this one time in the New Testament. It means a dragnet, or what we call a "seine." Our word comes from the Greek by way of the Latin form *sagena*.

There seems to be a suggestion here of mass evangelism. Giving the altar call is sometimes spoken of as "drawing in the net." That is the figure here. Not all who are drawn in will prove to be good fish, but the good ones are reached by the mass method. Time will take care of sorting out the bad, but it is our duty to cast the net into the sea of humanity and draw in all we can. May God help us to do it in a larger way.

Three Types of Sermons

F. Lincicome

THERE are many kinds of preachers and they differ in preaching gifts. Bishop Leslie R. Marston has classified them and put them into three groups; namely, the evangelist preacher, the doctrinal preacher, and the ethical preacher. "The evangelistic preacher secures action through emotional influence on the impulsive will. The doctrinal preacher secures action by way of the intellect's influence on the rational will. The ethical preacher secures action through the influence of the sense of duty on the ethical will. The ethical preacher urges to righteousness, the doctrinal preacher appeals to truth, and the evangelistic preacher appeals to produce that basic hedonic principle of all life by which man shuns pain and death and seeks happiness and life."

The doctrinal preacher puts the emphasis on the head; the evangelistic preacher puts the emphasis on the heart; the ethical preacher puts the emphasis on the hand.

All three of these kind of sermons are important and so important that none of them can be safely neglected or sacrificed at the domination of another. It is my opinion that doctrinal preaching is being

sacrificed at the domination of the others. Hence this is why we are saying there needs to be a new emphasis on doctrinal preaching.

Doctrine is of first importance because it is the basic part of our spiritual foundation without which we become spiritual driftwood.

Doctrine has to do with what we believe. Someone says it does not matter what we believe, just so we are sincere in it. Salvation does not depend on sincere thinking; it depends on right thinking.

Yes, belief is important, for belief affects or influences our character. And ideas, as you know, in time walk and talk. What we believe matters a lot, for according to the doctrines of the church, so the ethics because the members will be informed. Thus when the people of old realized "the just shall live by faith," it produced a rightabout-face in their conduct. No longer did they follow the old custom of climbing stairs on their knees. They lived by faith.

Salvation is a trinity consisting of theory, experience, and practice, and the theory or

doctrine, in order of thought, comes first because doctrine is the root of the tree and the character of the root determines the character of the fruit, the life, the ethics.

There is entirely too little definition of real Christianity in the average sermon. What Phillips Brooks said to the divinity students at Yale in his day is appropriate for this hour. He said, "The truth is, no preaching ever had any strong power that was not the preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life, that does not put behind it some truth as deep as eternity, can seize and hold the conscience. Preach it always, not that men may believe it, but that they may be saved by believing it."

We are called to "prove all things, and hold fast that which is good," for the loss of the least truth, as another has said, is of dangerous consequence, for the loss of a doctrinal truth is as the loss of a diamond out of a ring, or a jewel out of the mediator's crown.

The doctrines of the Bible are like a ladder that has so many steps or rounds. Every doctrine is like the round of the ladder and by these rounds we climb up to heaven. If you break off any round, you are in danger of falling; and your climbing up is rendered either difficult or impossible. The three principle rounds on this ladder that lifts us up to heaven are repentance, regeneration, and sanctification—three fundamental doctrines. Repentance is the most important, for it is the initial step to God. Repentance to religion is what the alphabet is to education; it is to religion what addition, subtraction, multiplication, and division are to mathematics, basic and foundational.

People need to be indoctrinated in order that they may be able to give a reason for the hope that is in them. The believer may be questioned concerning his hope and beliefs and he should be ready and able to give a competent reply.

Preachers, like writers, have their special themes to which they give more than average attention. If this theme chances to be a little theme it marks the preacher as a little preacher and there is no way to redeem him from the odium. There is the danger of majoring on incidentals and externals. This marks the preacher as shallow. It is the danger of majoring on prophecy that marks the preacher as a speculator. It is the danger of majoring on anything too much. It marks the preacher as lopsided.

Any preacher can be a great preacher in that he can major on doctrinal themes; great themes like redemption, salvation, faith, love, judgment, and destiny. Preaching on such themes is sure to bring lasting results.

One writer has well said that he prayed that the Lord God of heaven would help us of the Wesleyan faith and message to take our stand against the "shuffling" theology which is overspreading the Fundamentalist world like Egypt's frogs. Certainly there is death in the pot which will kill the soul of all who partake.

Many a preacher has been tempted and yielded to the temptation to pass over the preaching of doctrine in favor of that which gets immediate results but in my opinion not as lasting results. This is because the emotions have been stirred by sound reasoning rather than sentimental story. We must remember that depth is quite as much a consideration as breath. We must know that stalwart workers must have meat and bread as well as light deserts. We must know that a house has to have a foundation as well as decorations on the walls. Just so, people must be indoctrinated and made to think, as well as made to feel and act.

Martin Luther preached the doctrine of atoning blood to slumbering Europe and many in Europe woke from the dead.

Spurgeon thundered the glorious doctrine of Christ crucified into the ears of peer and peasant, with the voice like the sound of many waters, and many were redeemed.

John Bunyan made the Cross the starting point to the celestial city and the great preachers of the gospel, who have had success, have strung their pearls on the red cross of the Atonement. With doctrinal preaching John Wesley started a church which, like a flame, has burned around the world in revival fires.

There should be a revival of doctrinal preaching for many reasons. First, because there is a general ignorance along the line of doctrine inside and outside the church.

"It is indeed because of the place that a clear understanding of doctrine has in the foundation of Christian character," also because of the influence it has on our conduct and because of the large place it has had in the great revivals of the past. It also keeps people from being led astray and becoming spiritual driftwood.

Let us, as preachers of the gospel, heed the admonition of Paul when he said, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this

thou shalt both save thyself, and them that hear thee."

Because of the importance of all this we should at least give doctrine a new emphasis. Note, I did not say an equal emphasis nor an overemphasis. Nowhere does God authorize an overemphasis but rather a balanced emphasis. A balanced emphasis

will not unduly stress a minor truth at the expense of a major truth, for if we unduly stress a minor doctrine at the expense of a major doctrine, we hinder the whole range of divine truth, for truth is a unit. It is symmetrical, and any undue emphasis spoils the symmetry.

The Demands of a Free Church

Donald S. Metz

A FREE, or informal church, makes demands upon its ministers far greater than does the formal, or liturgical church. The more formal a church becomes the more the minister becomes a priest—the spokesman of the church. The less formal a church becomes, the more the minister becomes a prophet—the spokesman of the church. The less formal a church becomes, the more the minister becomes a prophet—the spokesman of God. Of course, if one goes to extremes in either case, he is the spokesman of neither the church nor God. But on the whole it is sound to say that a church with an informal type of service requires more of its ministers than the formal type of service.

In the first place, the minister in a free or informal church is required to be a better preacher of the Word. In the liturgical service the sermon is simply a part of the liturgy and neither more or less important than the other parts of the service. A sermon can be just fair, or even mediocre, but because of the stress on prayers, readings, anthems, responses, chants, etc., the weakness of the sermon is minimized or overlooked. A minister can be a fine liturgist and a poor preacher and satisfactorily meet the demands of his church. Certainly church history attests the fact that a formal church produces few great preachers.

On the other hand, the informal service is climaxed by the preaching of the sermon. The informal church is pulpit-centered, not altar-centered, as is the liturgical church. The sermon is the most important part of the free service; if it fails then the entire service falls and falls flat, with nothing to minimize its apparent and often embarrassing failure. The pastor of an informal church is a prophet whose strength is in his proclamation, "Thus saith the Lord."

His message is not simply a part of the service—it is the reason for the service. Realizing the importance of the sermon, the preacher in the free church strives to become a good preacher of the Word, and usually does.

Then, too, a free church makes higher moral and spiritual demands upon its minister than does a liturgical church. Naturally, there is a minimum standard below which no minister can live and maintain his effectiveness and influence. But by its very nature the free church requires a higher type of ethical and spiritual conduct. The minister is not merely a symbol of the church and one with them in their sins and confessions; rather he is the personification of all that the church professes and the leader in their struggle for ever greater spiritual attainments. The minister of a liturgical church can, with some measure of success, say, "Do as I say, not as I do." But in a free church the minister is the example of the flock, and he forever loses his influence with his people if he is guilty of any of the wrongs which he condemns.

The minister must keep the services spiritual. If I had to choose between attending a dry, informal service or a dry, formal service, I would choose to attend the liturgical service. At least there would be some beauty to the order of the worship there. The genius of the free service has always been its spirituality, its spontaneity, and giving of supreme place to the Spirit of God. If this genius is to be retained, the minister must endeavor to make the services highly spiritual. Because of its informality the free service is usually a reflection of the pastor—his habits, his method of planning, and above all, his spirituality. If the minister is truly spiritual, a spiritual service is naturally the result. He must

create the atmosphere, and condition the hearts and minds of his people for the presence of God.

Finally, the minister of a free church must work harder. He must preach more often—usually twice on Sunday and give a message in the midweek prayer service. Most liturgical churches have just the Sunday morning service. The preacher in the informal church must study to prepare three messages while the minister of a formal church prepares one.

Also, the minister of a free church must put forth more effort to secure new members. Because his standards are higher, his field is automatically narrowed and his prospects fewer. The informal church, being older and usually larger, depends mainly upon recruits from within its family. The minister of a free church is forced to strike out to make entirely new contacts in new territory. The informal church is made up of poor or middle-class people, whereas the

formal church is often composed of wealthier people. The financial burden upon the pastor of the informal church is greater. He must depend upon unpaid and often untrained workers in his church, and be responsible for their work in the church. Yet this type of church raises more money per capita and develops stronger lay leaders than do the ritualistic churches.

All in all, it appears that the informal church makes greater demands upon its preachers. It is true, as Dr. R. T. Williams used to say, "If a man can succeed in our church, he can succeed anywhere." And instead of making the ministry less appealing because of the high requirements, our type of church actually makes the high calling more attractive and challenging. It demands the best of men and the best in men.

I am happy and contented in our church; a free, informal church, and I trust that God will help me to measure up to its requirements.

The Revival We Need!*

H. G. Rodine

(I Samuel 7:1-12)

THIS theme is a confession—an admission which is very solemn and sobering. The confession is that we need revival—a spiritual awakening. In every soul as well as church where there is need of revival, the spiritual condition is not up to par, not what the Lord would have it. Therefore, when we speak of the revival we need, we are admitting that we are not spiritually fit, not our best.

Before I speak on the theme assigned for this evening, I wish to make several propositions relative to revival.

(1) Revival is scriptural. We are on biblical ground when we speak, play, or sing about revival. Seven great revivals are recorded in the Old Testament. In the New Testament, too, we have a goodly number of gracious spiritual awakenings, especially in the Book of Acts.

(2) Revival comes through human instruments. Ezra, Nehemiah, Hezekiah, Jonah, John the Baptist, Paul, and many others were the human tools which God

* Preached October 24, 1946, at Turlock, 40th anniversary (Printed in Truth and Light).

used for revival back in Bible times. Luther, Wesley, Whitefield, Finney, Moody, and many others were also the human channels through which the Holy Spirit wrought for revival. God works through humble, clean, usable instruments and vessels. In commenting on John 1:6, G. Campbell Morgan said this tremendous and challenging statement: "God's method is a man."

(3) Revival is born in the atmosphere of prayer. Nehemiah, Ezra, Hezekiah were men of prayer, Luther, Knox, Finney, and others through whom the Spirit has kindled revival fires, were men of prayer. The great Korean revival was the result of increasing prayer, sustained by prayer, and followed by prayer.

(4) Revival usually begins with the few—not with the masses—and with the choicest of God's saints—not with the down-and-out. Real revival will reach the masses and transform many of those who are "down-and-out," but it begins with the few and with the best. Live close to God and you will be a firebrand for Him.

(5) Revival is not by might nor by power, but by the Holy Spirit. It is not man-made, but heaven-sent. The might of organization and the power of mere oratory can never produce a spiritual awakening. We may have all of these and still have spiritual stagnation and death. The greatest revivals the world has ever known have very little along the line of human machinery and organization and certainly did not depend on oratory, human wit, or shallow humor.

(6) Revival is the life stream of the Christian Church. Wherever it is present there is life, power, joy, and salvation. Where it is absent there is defeat, retrogression, and spiritual weakness.

(7) Revival is costly. Heart preparation for revival costs a lot for flesh and blood, human pride, and self-sufficiency. According to our text which gives us a wonderful lesson and example in revival—there are things that must be "put away." There are no doubt sins that must be confessed, restitution that must be made. Revival costs something, but it is worth much more than it costs. It clears the atmosphere, burns out the dross, restores the joy of salvation.

The Revival We Need

(1) It is a revival that will bring glory to God, exalt the Lord Jesus Christ, and enthroned the Holy Spirit. A true spiritual revival will always do this and more besides.

(2) The revival we need is one that will expose sin and make it exceedingly sinful, bring deep conviction and sincere repentance. Tears do not save, but I have never seen a revival yet where tears have not been plentiful. During a spiritual awakening in China the church floors were wet with tears of repentance.

(3) The revival we need is one that will kindle anew our love to God and to fellow Christians, so that it will again be said about us, "Behold how they love one another." A revival that will make our hearts heavy as we think of the lost, those away from God, those on the way to hell. There is today all too little compassion for the lost.

(4) The revival we need is one that will make us effective and usable in God's hand—fit and ready to run His errands with joy, to witness for Him by word and deed.

(5) The revival we need is one that will clear away the dross and coldness of our lives and tune our hearts to praise Him. Revival always results in praise. When there is indifference, coldness, and sin, there is never power nor joy.

(6) The revival we need is one that will humble us before God. God resists the proud, but gives grace to the humble, and

it is still true that "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14). Our text manifests unusual humility among God's people as a result of the revival they experienced.

(7) The revival we need is one that will rout the foe—strong, and entrenched though he be, and now victorious on many fronts—and will cause God's people to regain territory lost to the enemy. Our text illustrates these truths in a very tangible way. Once strong Philistines were routed and the cities previously lost to them were retaken when God visited His people. That is over the result of revival in both the individual life as well as in the church.

Do we not need such a revival today—in our individual souls as well as in our churches?

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The Preacher's Magazine

What Shall We Preach, and How?

George W. Ridout, D.D.

I WAS speaking before a certain preachers' meeting on the subject of "Pulpit Oratory," and I made what I suppose to, some was a very bold statement. I said: "The Protestant pulpit is not nearly so strong as it was forty years ago; the average preaching was of a higher type than it is today." Turn back the pages of church history half a century, and what do you find? Great preachers and great orators! Think of Spurgeon, Talmage, Beecher, Stowe, Simpson, Munsey, Bascom—a host of them!

On a certain Sunday when I had no preaching duties I went over to a great church—not of my own denomination—a splendid audience, church filled with men and women, fine choir, lots of young people, good music, they sang the great old hymns of the church with spirit. The preacher was a university and seminary man, he wore his doctor's robe. When the time for the sermon came, he announced a good text—but, but—he was no preacher. I heard him with disappointment. His preaching was academic, poor, disconnected; no sermon to it, no body or system about it—just talk. I thought, Did that man ever write out a sermon? Does he ever try to construct a sermon? Everything about the service was of a high type, but the preaching was of a very low, inferior type. And what made the poverty of that sermon stand out was the doctor's degree he carried and the doctor's robes! The man had no preach in him or on him!

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Preaching is serious business. I like William Cowper's picture of the pulpit and preacher in the following lines:

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As angels use, the gospel whispers peace.

He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken
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And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!

Are all such teachers?—Would to Heaven
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I would like to state now that I believe the most effective and powerful preaching is Bible preaching. I think we all need to live more with our Bible, and more often read it through and through from Genesis to Revelation. That is a good story Dr. M. E. Dodds, a prominent Baptist preacher of Shreveport, Louisiana, tells about Bible reading. Let me give the whole story as he published it:

A strange impulse seized me sometime ago. It was to read the Bible from cover to cover, and to allow no other reading whatsoever to interfere. Whether the impulse was of the Holy Spirit, I know not. God knoweth. Anyway, I did it. I averaged four and one-half hours each day in His Holy Word. I began "In the beginning" (Genesis 1:1), and closed with "The grace of our Lord Jesus Christ be with you all" (Rev. 22:21). It was a marvelous enriching and strengthening spiritual experience. My heart can never escape the power and glory of it.

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It was a feast of good things to eat. I ate locusts and wild honey with the Baptist in the wilderness, and heaven-sent manna with the wandering Israelites in the desert. I tasted the grapes of Eschol, and sat at the tables of King David and King Solomon. I drank of the brook Cherith and was fed by the ravens. I feasted with the disciples in the upper room, and sat down at the table with Abraham, Isaac, and Jacob. It was a triumphant tour of summer trips. I crossed the desert sands with Abraham from Ur of the Chaldees. I journeyed with Joseph in the land of the Pharaohs and followed Moses for forty years. I went abroad in the ships of Tarshish, and glided in fishing smacks on the placid bosom of Galilee. It was a university course. I studied what I believe to be the most accurate science of all centuries concerning the origin of things. I delved into the world's profoundest philosophy, read classic literature, followed the divine outlines of history, and was thrilled by the tenderest and sweetest poetry of all time.

It was a Bible conference. Doctors Moses, Isaiah, and Paul were the principal speakers. I sat at their feet in rapt attention. There were classes in theology and ecclesiology and eschatology and prophecy. There were many discussions, conferences, and even debates on practical and doctrinal subjects. It was the greatest Bible conference I ever attended. King David with his harp of gold and choir of a thousand voices led the music. Such a blessing as this, reading the Bible through without unnecessary delay! I think I shall reread it at least once a year the rest of my life.

What shall we preach? I am strongly of the opinion that we should preach more from the Old Testament and not confine our preaching too much to the New Testament. I love the Old Testament and preach from it a great deal. It furnishes you much more in the way of pictures, visions, biography, history, human nature, the human heart, than the New. It would be a splendid experience for some settled pastor to preach through his Bible by preaching each Sunday from a different book. Begin with Genesis; get your text from that book. The next Sunday take the text from Exodus, and thus go through the thirty-nine books of the Old Testament. I do not mean preaching and describing the book itself; no, no, take a telling text and go to preaching from successive books. For in-

stance, take Genesis 32:28; Exodus 33:14; Leviticus 6:13; Numbers 10:29; Deuteronomy 29:29.

This kind of preaching covering thirty-nine books, each Sunday preaching from the books in succession, will greatly add to your enthusiasm in preaching, and will encourage your people to read the Bible through.

Good, solid, consistent, interesting, and enthusiastic Bible preaching will surely have its effects ethically and spiritually upon a congregation. Spurgeon, the great London preacher, tells the following story:

Dr. Moffat tells us of a certain Kaffir, who came to him, one day, saying that the New Testament, which the missionary had given him a week before, had spoiled his dog. The man said that his dog had been a very good hunting dog, but that he had torn the Testament to pieces, and eaten it up, and now he was quite spoiled. "Never mind," said Dr. Moffat, "I will give you another Testament." "Oh!" said the man, "it is not that that troubles me. I do not mind the dog spoiling the book, for I could buy another; but the book has spoiled the dog." "How is that?" inquired the missionary; and the Kaffir replied, "The dog will be of no use to me now, because he has eaten the Word of God, and that will make him love his enemies, so that he will be of no good for hunting." The man supposed that not even a dog could receive the New Testament without being sweetened in temper thereby; that is, in truth, what ought to be the case with all who feed upon the gospel of Christ. I should not hesitate to tell that story after Dr. Moffat, and I should, of course, use it to show that, when a man has received the truth as it is in Jesus, there ought to be a great change in him, and he ought never to be of any use to his old master again.

How shall we preach? Not too smoothly! Not for show of scholarship or training. If you are a college man, forget it in the pulpit. That great English preacher, Robert Hall, prayed that he might be saved from "pretty preaching." He said:

Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in sermons prettiness is out of place. To my ear, it should be anything but commendation, should it be said of me, "You have given us a pretty sermon." If I were put upon trial for my life, and my advocate should amuse the jury with

tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribbons, and studding it with roses as she presents it to her hero-lover; but in the day of battle he will tear away the ornaments, and use the naked edge on the enemy.

How shall we preach? Well, I like the way Father Taylor, the Boston sailor preacher, describes the sermon he listened to in Boston. He said:

I hove to and came to anchor. The old man, Dr. Girffin, was just naming his text which was, "But he lied unto him." As he went on and stated item after item

how the devil lied to men and how his imps led them into sin I said a hearty "Amen," for I knew all about it. Pretty soon he unfurled the mainsail, raised the topsail, ran up the pennants to the free breeze; and I tell you the old gospel never sailed more prosperously. The salt-spray flew in every direction; but more especially did it run down my cheeks. I was melted. Every one in the house wept. Satan had to strike sail; his guns were dismantled or spiked; his various light craft by which he led sinners captive were all beached; and the Captain of the Lord's host rode forth conquering and to conquer!

Father Taylor's description of this preaching service suggests the essential things that go into effective preaching, which, as one has put it, is "speech thrilled by the power of a supernatural conviction and persuasion."

Successful Holiness Preaching*

C. K. Helsel

I PRESENT this message on "The True Perspective of Successful Holiness Preaching" in the firm conviction that any usefulness we may have as preachers will result largely from steadfast adherence to the true perspective. And the true perspective I believe to be: Holiness is more than a great doctrine among great doctrines; holiness is the basic tenet of our faith. Let others ground their theology in the justice of God, the love of God, or what they will; but holiness, the essential nature of God, and holiness, His glorious provision and consequent requirement for the heart and life of man, must ever be the burden of our message and the theme of our song.

Now we must allow that in determining a viewpoint or perspective, personal experience is always a major factor. This is true in any field of life's activities. Certainly this fact can be no less true in determining the true perspective of successful holiness preaching, since holiness is not only a doctrine to be taught and a way of life to be lived, but is also an experience of the cleansing stream from Calvary flowing over the soul, and of the fire of Pentecost burning away the last and the least re-

mains of inbred sin, and empowering for service. In the light of this truth the wisdom of our leaders in insisting that our preachers—of whatever status—affirm and reaffirm their faith in the doctrine of holiness, and be able to give testimony to sanctification as a definite second blessing now operative in their hearts becomes apparent. Nothing less than a vital, up-to-now experience will serve as a vantage point from which to gain the perspective of successful holiness preaching.

However, just because other factors are in some sense supplementary to a heart felt experience in determining the true perspective does not mean that they are therefore unimportant. Every holiness preacher will find his perspective clarified by carefully and prayerfully analyzing the doctrine, the experience, and the ethics of holiness. No better means ever has been discovered than the time-tested and God-honored method of searching the Scriptures and meditating deeply upon them. Nothing will stand the holiness preacher in such good stead as a complete set of convictions hammered out with prayer and reverent thought under the guidance of the Holy Spirit on the anvil of God's eternal Word.

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Let us not substitute another man's sweat for our own. Let us not go forth to battle in another man's armor. We possess no knowledge so fully, nor use it so well for God and holiness as that which we have made our own by toil and tears.

I should like to offer a word of testimony to the glory of God at this point. Due to earlier influences, certain phases of holiness were not clear to me. I had the blessing, and accepted these truths, but had no deep conviction of their importance. I studied the Bible and prayed; read holiness literature and prayed. Finally, in desperation, I asked the Lord definitely to give me some key that would unlock many scriptures on holiness, and cause them to yield their treasures to me. Before the day was out He answered that prayer so conclusively that those problems were laid to rest. His word to me was, "Test them all by Pentecost." I tried it, and have found that it works. Searching the Scriptures and meditation brings the guidance of the Spirit; nor can we overemphasize the benefits to be realized through reading and re-reading the holiness classics. We ought to steep our souls in holiness literature. Every holiness preacher who wants to confirm his beliefs, increase his vision, and saturate his preaching with "holiness unto the Lord" should have some good book on holiness continually among those which he is regularly studying. True perspective is not a static thing, but can and should be enlarging day by day.

In considering the true perspective of successful holiness preaching, there must be the ability to synthesize as well as to analyze. Analyzing is especially valuable in preaching so as to bring people into the experience of entire sanctification; but to build our congregations up in the "most holy faith" once delivered to the saints, our vision should enable us to show them how holiness touches their lives at every point. Holiness is the universal solvent of the Kingdom—it combines with everything that makes for God and heaven.

We should not make every text a springboard from which to plunge into a doctrinal sermon on holiness; but neither should a holiness preacher consider a sermon complete without tying his subject up with holiness by showing the logical connection which does exist. Wesley had the perspective when he told his preachers that their mission was spreading doctrinal holiness. Ours is the same—let us not forget it. When we preach on sin, let us show our hearers that holiness is God's answer.

When we tell them of the second coming, let us not conclude without clearly pointing out that a clean heart and a clean life are the only adequate preparations. When warning of eternal punishment, we can present it as the only recourse of a holy God in dealing with finally impenitent sinners. In exhorting to pray, let us not forget to indicate that prayer proceeds best from the undivided heart, whose infirmities the Holy Spirit doth help.

The best and most convincing sermon on worldliness is not necessarily a tirade, but we can say that worldliness is consistent with neither the doctrine nor the profession of holiness, nor is it conducive to holy living. Tithing may be represented as the point at which that entire consecration which brings the second blessing touches earthly goods over which God has made us stewards. Likewise, the Spirit-filled child of God alone is capable of the highest patriotism. A description of heaven's wonders falls short if we fail to indicate that only those who are sanctified and kept by the Spirit will inherit its joys. When the Christian virtues are our theme, we are constrained to say that they flourish best in a garden weeded and watered by the Holy Spirit. If we urge to Christian service, we must also proclaim personal Pentecost the dynamic, and the Holy Spirit the ever-faithful Guide. When we plead for Christian experience, everyone should know that we believe a heart filled with perfect love, plus continued obedience, to be God's ultimate. In proclaiming Christ crucified, we remember that He suffered without the gate to sanctify His people. And so with any theme upon which we may preach, the true perspective will enable us to see and constrain us to show that it is linked in God's Word with holiness.

Be well assured that the Holy Spirit will honor those who honor Him and magnify His work as the present executive of the Godhead. This is another gracious truth which transcends even while it includes our own age. God the Father definitely bound himself by a promise, saying, ". . . Them that honor me I will honor." The veracity of this promise may be checked against His dealings with Abraham, Joseph, Moses, Gideon, Elijah, and every other man or woman signally blessed and used of God in those days. In each case we find that they honored God, and He honored them. During the years of Jesus' earthly ministry the promise was repeated and verified. Jesus' words were

"If any man serve me, him will my Father honor." Again, the recipients of the grace and blessing of Christ proved to be those who honored Him with their faith and obedience.

Coming to the dispensation of the Holy Spirit, we find the promise everywhere confirmed and nowhere abrogated. The early church grew and prospered amazingly on these grounds. Down through these centuries to the present day, whom has the King of all kings delighted to honor if not those who have honored Father, Son, and Holy Ghost? These are they who have been blessed with revivals. These are they upon whom the Shekinah glory has rested, and does rest, and will continue to rest. If we honor the Holy Spirit by spreading the gospel of full salvation from all sin, He will honor us with glory and blessing and ever-increasing usefulness until Jesus comes.

Finally, successful holiness preaching must be joyous, aggressive holiness preaching. We have no need to be apologetic about offering God's best to a needy world. Some may not agree with us it is true; some may even hold us in derision, but that has no vital connection with our stand. We dare not be disobedient unto the heavenly vision. With Nehemiah, let us say, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Let us neither mumble nor stutter nor tell the message of holiness soft and low. Let us lift up our heads and voices that all the people may hear the wonderful works of God. Let us proclaim a highway and a way—a glorious doctrine, a soul-satisfying experience, a victorious life! The banner under which we fight must be clearly inscribed with

Holiness unto the Lord, for holiness unto the Lord is the watchword and song of a successful holiness ministry.

Portal-to-Portal Religion

PORTAL to portal" is a frontpage phrase used in all labor and management conferences these days.

The labor relations boards are quite capable of thrashing out this problem without any help from this corner, but it does afford an excellent springboard for a plea for portal-to-portal religion, the proponent of which is Jesus Christ.

It is not enough. He contended that men should attend worship once a week and perfunctorily sing the hymns and contribute in the offering and shake the minister's hand and say "yes, it's a grand morning" and promptly forget the principles of His Church.

Portal to portal—from church to home—from home to shop—from your house to your neighbor's house—the Christian must at all times live consistently and conscientiously up to the standards suggested by the church.

Portal-to-portal religion is not confined to any one place or predicament. It is not walled in by cathedral brick. It is not isolated by house shingling. It cannot be "fenced in." It is pure religion and undefiled. . . . "going about doing good" . . . at all times, under all circumstances.

Portal-to-portal religion is the everyday practical application of the principles of Jesus Christ. . . . from church doors to home door to shop entrance to office doorway. . . . religion that plainly and simply glorifies God in every walk of life. . . . that is carried through every portal of life. That, brother is "portal-to-portal" religion! —Rtm.

HOW TO GET THINGS DONE

The fussy, hurried, worried man is the chap who tries to do everything at once. He dabbles in this and dabbles in that—finishing nothing. He picks up a letter to answer it and lays it down to pick up another letter.

In our Christian pilgrimage it is well, for the most part, to be looking forward. Forward lies the crown, and onward is the goal. Whether it be for hope, for joy, for consolation, or for the inspiring of our love, the future must, after all, be the grand objective of the eye of faith.—SPURGEON.

The Minister and His Intellectual Development

Granville S. Rogers

THE task of the minister is tremendous because of the heavy demands made upon him. The Church demands of its ministers who would endure that they maintain both a growing Christian and also an intellectual life. If a minister is to continue, he must meet the demands of the people for a burning heart, plus an ever-growing spiritual life.

More ministers have died from mental seclusion from the truth than from exposure to the truth. Dry preaching may be due to two things; the lack of good religion or lack of a fully fed mind. It takes both to make preaching interesting. As ministers, we are tempted to be critical of other ministers because of their stale hearts, while we ourselves, weekly, scrape the bottom of the sermon barrel. Their pews are empty because they have no power to deliver; ours are empty because we have not much to deliver. Their sheep starve because of dry morsels; ours starve because of empty morsels. Their congregations fall to grow because of spiritual deadness; ours because of mental deadness. It matters not why a church is dead—it is dead.

The length of a pastorate is many times dependent on the intellectual development of the pastor. It is true more often than we think that when a church fails to recall a pastor, it did so because he became stale in his preaching. He grew mentally lazy, and it showed up in his preaching—and in his recall. It was not his personal experience, personal appearance or ability, but his staleness that made for his defeat. The abiding minister is the one who diligently searches to build up a treasure house of truth, and "bringeth forth out of his treasure things new and old." There is no use to pray, "God have mercy" on a dead-head preacher, for his people shall pluck him up by the roots.

HOW MAY A MINISTER GROW MENTALLY.

Why do we have ministers who fall? Why do men find themselves shelved when there is so much to do? Why do they find themselves going down the ladder when the top affords so much room and usefulness? They love God, they love

a lost world, they love the church. Why? Note some mental scarecrows—things which keep so many out of the rich fields of mental treasures.

"I can't find time to study." This is given more often than any other. Can it be that a pastor, a preacher, can't find time to study? Can't he find time to do that which God and the church has called him to do? This is expected of him, this is one of his tasks; and there is no task of greater importance. He finds time to do other things—to eat, to sleep, to visit. Are these of such importance that he must neglect his time for personal enrichment? If he is to continue, to endure, he must find time to study. How can one overcome such a handicap?

1. Get up earlier! That may mean to leave off other things the night before in order to get to bed earlier. Note the old saying, "Early to bed, early to rise, makes a man healthier, wealthier and wise." Find out how little sleep you can get along with not to impair your health, and sleep no more than that. The successful men of our day, and of other days, were early risers. One great preacher was unable to sleep longer when he heard the feet of men passing by on the sidewalk, on their way to their shops. The successful preachers of our day and other days, in the midst of a busy life, found time to study. They remained busy because they took time to build great reservoirs of truth which poured forth from their lives to bless the waiting people.

2. Budget your time! It would do every preacher good to read often the life of John Wesley. His methodical living probes me to do more with the time God has given me. The one great temptation, in the life of a minister—and too often yielded to—is haphazardness. One preacher in reporting to his District Assembly, in an effort to excuse himself for doing so little, said that he had had "to do so much circular work." We "mill around" at our tasks until often we do nothing. Have a set time to get up, to go to your study, to leave, to visit—and stick to that schedule as rigidly as possible. There will be

time for study if you budget your time. No pastor can hope to succeed very long who spends less than four hours daily in his study.

3. Keep good books near all the time! If your study is in the church, have a book or two that you can read in the parsonage. In your spare moments read a few pages while waiting for the noon, or the evening meal. Keep a good book in your car; you will find odd moments, while waiting for someone, that can be used in reading. Never be out of reach of a good book.

4. Never sit idle, doing nothing. Be conscientious about your time; it is as God-given as anything else you have. Use your moments, they are as precious as life itself—they are life!

5. Leave other tasks undone! Or have someone else do them. The wise man finds time for the most important things. You never will find a time that there is not one more, or several tasks waiting for you. Sift them, do the most important. You must find time for study; it is all important!

6. Learn to read rapidly. Much that you read will be unimportant; but you will have to read the unimportant to get the important. Scan much that you read. Some books will demand close reading, but many can be read hurriedly. Read only the headlines of the daily paper; forget about the details. Make your reading count for the most.

Another scarecrow: "I can't get books." This is not much of an excuse in this day of books. Someone has said there are three ways to get books to read: Buy them, borrow them, beg them! Buy them as often as you can; after they have been read they can be used as reference books. How can I find money to buy books, often is asked. For many it would be far more profitable to eat less and buy more books. Put less in your stomach, more in your head. The preacher who is not willing to go hungry in order to buy a book is not worthy of a place of service. If your appetite for food is more than your appetite for truth, you are on your way out. God hasten the day! To find money to buy books, plan your calling and do more walking; walk and buy more books. Buy more books and less clothes. Better be dressed in clean patches and have a full mind than to be a well-dressed vacuum.

Older ministers have been prone to excuse themselves on the ground that their minds have passed the plastic stage, that they no longer can dig into the storehouse

of knowledge. We have stressed the "Golden Age" of learning and memorizing and that one rarely ever has a new thought after he passes his thirties, until many have stopped trying to do anything mentally when they get beyond that age. Their bodies are strong, but their minds are slowly dying—sometimes not so slowly. While learning may be, and is, more difficult as the years pass, yet one never reaches that state where he can't learn; that is, if he does not through illusion or laziness let his mind stay idle so long that it is dead. The fact that one's memory is failing may be due to the fact that he allowed himself to practice forgetting when young. If one is unable to grasp heavy thought it may be due to mental neglect, or because of feeding the mind on the "skim-milk" of present-day books and newspapers. If you are going to sleep while your body is strong, "Awake thou sluggard," arise before you die! There are yet many golden apples to be plucked from the tree of knowledge.

There are two big reasons why ministers do not grow mentally; mental laziness and haphazard ways. Many are physically energetic and mentally lazy. People may speak of you as being a hard worker, but you may be a sluggard mentally. Haphazardness often robs one of more time than anything else. Let us arise and shake ourselves of our sluggishness and plan our time, and come forth with diamonds of truth that have been digged from the deep; they shall combine with the fire of the Holy Spirit, and we shall be able to give light to this dark day!

FIELDS OF THOUGHT WHICH ARE MOST PRODUCTIVE TO THE MENTAL GROWTH OF THE MINISTER

The old gold prospector in referring to fertile soil used the term "Pay Dirt." He never stayed very long on a claim if there was but little gold in the siftings; he moved on to richer fields. The minister must do much sifting to garner the nuggets of truth; often a whole book will yield but one thought, but he must sift on. Yet our task, due to the swift passing of time and the multitude of tasks to be done, demands that we find the best "pay dirt" possible. For brevity's sake, let us mention but three major fields:

1. Secular History. Every preacher should have a background of world history. It is impossible, and not profitable, to know the details; but the mountain

peaks, the outstanding events, should be known, and their placing possible. Knowing history not only gives a background of our nation, but also furnishes an almost unlimited supply of illustrative material. Furthermore, it enables one to approach more accurately many of the present-day problems, for no one can give a proper evaluation of today who does not know what was in the yesterdays. Often the reactions of men today can be fairly accurately predicted by what reaction men of history had to certain matters under similar conditions. There is gold in these hills!

2. The field of science. This is a rich field for the minister. True, we do not have time to delve deeply into this field, but to know some of the abiding fundamental laws of science will enable us better to keep abreast of the times, and often aid us beyond price in reaching men.

3. Finally, there is the field of religion. Be careful about spending too much time in the field of the speculative. Paul cautioned Timothy, a young minister, that some had been spoiled through "philosophy and vain deceit." Not that it is a dangerous thing to think about, but it is dangerous to fail to think through; one can dwell in the realm of doubt and speculation until he is not sure of anything. He is like the wave of the sea, driven by every wind of doctrine. One can easily become contaminated by roaming in the halls of false religions and doubts; we must major in the fields of certainties.

Holiness preachers, to remain holiness preachers, must spend much of their time reading books which are definitely holiness books. It is not a matter of being narrow-minded, but it is a matter of being a holiness preacher. One way to lose the art of being a holiness preacher is to spend much time reading after men who are not definite, second-blessing holiness preachers. Be sure that you do not fill your mind with material that has no definite relation to the very heart of your message—second blessing holiness. Our preachers' libraries must be filled with books on holiness—second blessing holiness; books of such men as Wesley, G. A.

McLaughlin, J. A. Wood, Dr. P. F. Bresee, A. M. Hills, and others. These men have written classics on holiness which every preacher should read and own. There are no better books on holiness than the old holiness books. If we are to remain holiness preachers our minds and our hearts must be filled to the saturation point with holiness material.

Finally, there is the sourcebook of holiness, the Bible. We must be students of the Bible. We must read books that stimulate our faith in the Bible, but no book will do that better than the Bible itself. The best commentary on the Bible is the Bible. In the early days of our church our ministers were Bible preachers; many were called walking Bibles. There is, I fear, a sign of diminishing Bible preaching on holiness; that is because there is a lack on the part of our preachers of Bible study. We must not become so covered up even with good books that we neglect our Bibles. It is not too good a sign to see a pastor's study lined from wall to wall with fine books, and see his Bible little used. We must pour over the pages of the old Bible; it must be pencil-marked, thumb-marked and tear-stained. The day is calling for Bible preachers.

No age ever was so needy as ours. No age ever challenged the minister as does this one. No age ever gave the minister such a task as does today. And, God is alive; the gospel ever remains a "two-edged sword." Let us go forth with a burning heart and a mind that has been filled to the fullest point possible, into a ripened harvest field to reap the golden grain of human lives.

Let us keep, constantly before us that God has not said without tongues or ecstasies or visions or mere victorious life no man shall see the Lord; but "the sanctification without which no man shall see the Lord." It is the sin question first, last, and always that is necessary to be settled. There is no substitute for it. Suppression, victorious life, tongues, and kindred weaknesses are not the real issue.

—Christian Witness.

"Intense love for souls, a sense of love to Christ and a personal indebtedness to Him for salvation, and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching."—PHILLIPS BROOKS.

The Minister - - - "a Gentleman"

"... be courteous" (I Peter 3:8).

WHEN is a preacher a good minister? I believe the answer could be given: When he has learned to be a gentleman. There are many ministers pastoring small, inactive congregations or not pastoring at all only because they have never learned that only a gentleman is liked by everyone. It is possible for a man to be a Christian and even called to the ministry and still ignore the many little things that lift him out of the mediocre class into the status of dignity that belongs to one of God's able gentlemen.

What is a gentleman? A gentleman is scrupulously honest in all of his dealings. To be in debt is not a disgrace, for the average, underpaid minister often faces periods when it is necessary for him to do business through the medium of credit. But to forget those debts and leave them unpaid is an unforgivable error that has ruined the efficiency of many good men.

Equally disgraceful is the minister who feels that because of the honor of his calling he is permitted to "sponge" upon others because they have been abundantly blessed with the good things of life. The man who pays his own way as far as he can go and then stays home will have more friends than the man who goes everywhere and never "foots" his own bill.

It is usually easy to borrow small amounts of money, but debts of extended term have broken many precious friendships. Every dollar borrowed should be considered a debt of honor to be paid back upon the date promised, or suitable arrangements should be made that will be satisfactory to both parties concerned. Do not take it for granted that because the person who loaned money to you is a friend he will overlook your failure to repay it. You can perhaps easily overlook the matter, but he will, no doubt, continue to look for his money.

When a person is dishonest, he places a question mark before his Christian experience, and causes local gossip that is detrimental to the cause of the church. The man who is unscrupulous in his business dealings has not learned the first principles of becoming a Christian gentleman.

The honesty of a gentleman extends also into the promises he makes, both publicly and privately. The minister who makes an announcement from the pulpit that certain

things will be done makes a promise that must be kept to the very best of his ability. Such a promise must be kept in detail. The minister who fails to keep such promises causes his people to become suspicious and fail to support other important scheduled programs. In order for the minister to retain the respect of the people, he must discipline himself in his private life to fulfill his own promises or else not make them, for many are the people lost to the church because some minister failed to keep his word concerning a call to be made, some business transaction, or some other detail, perhaps very minor. An appointment for nine o'clock means nine o'clock or five minutes before—not thirty or even ten minutes after nine. It is one of the marks of a gentleman to be punctual and to fulfill promises. Such a man is accepted both in business and in society and is respected by God and the church.

A gentleman pleases in appearance. The oft-repeated statement, "You may be poor without disgrace, but you must be clean," applies to the minister always. To be unclean and unkempt is not a mark of humility or greatness, as some ministers seem to think, but only speaks of an indifferent attitude to a great calling of responsibility. Members of a congregation like to feel at all times that their minister makes the best of appearance in the community, that he is a man of whom they need never be ashamed. After all, he has been called to minister to men the unsearchable riches of the kingdom of God and his very appearance should bespeak the value of his vocation.

A true gentleman has a spirit of humility, even when he makes failures. It can be expected that at times there will be failures, but to fail and then try to make excuses makes us unconscious hypocrites. Blessed is the man who, when he has blundered and made an error, faces the fact without passing the proverbial "buck" and without excuse faces the future, determined to do better.

That your congregation may have faith in you and believe in your program, you must express faith in other people. To search always for the mistakes of others will be to find trouble in abundance. Do not always search, either, for the hidden meaning in every statement a person makes, but accept the fact of the statement,

for no doubt that person is just as honest as you are.

A true gentleman learns to respect the wishes of others and does not try to make them feel inferior. The minister who, because of a feeling of superiority created by virtue of his office, seeks to dominate and browbeat people into obedience to his will and plans, has little recourse when he finds evidences of gossip, backbiting, and malicious talk among his people, for it is a result of the fear he has created within them. The man who manifests a dominating spirit cannot be called a gentleman, let alone a Christian, for he is thinking only of himself and his selfish interests.

The gentleman minister will have the reputation of being a friend of people; they will have faith in his understanding of their problems, confidence that secrets confided to him will always remain secrets. The minister who makes public gossip of the sins and problems of others will soon be without a listening audience.

No gentleman carries a chip on his shoulder, and to argue one's point is to speak of one's own personal fear of defeat. Argument often leads to bitter words, later regretted. It always pays large dividends to think things through before speaking and then to speak always in a friendly manner, for an old friendship retained is often worth more than two new ones you hope to win.

If you are correct in your point, if it be based upon biblical authority, time will be its proof, for time proves all of the things that have to do with eternal problems.

A gentleman is gracious. When you are invited into a home, always remember that it is not your home. The statement, "Make yourself at home," does not excuse rude infringement upon the system operating there. You are only a guest. Soon despised and never invited the second time is the minister who forgets the respect due the home in which he is entertained. To find fault with the food, the service, or anything else provided (even if it is not in all ways desirable) is to prove that you have found the road to being an old "grouch," and before long calls for meetings and calls to desirable pastorates will be fewer in number.

Perhaps one of the gravest errors a minister can commit is to talk about people after they have befriended him. We should always remember that every man's home is his own strength, and for us ever to carry away tales, even as humor, marks us as uncouth.

Older ministers are sometimes free with their criticism of the younger men who are making their mark in the world through methods that differ from theirs. Such criticism is certainly ungentlemanly and it often is an indication of a last bitter fight on the part of the older ministers to regain their lost popularity—popularity which shall slip away even more rapidly as they continue to find fault and criticize. To spread stories about other ministers is to create circumstances that shall be faced at the judgment bar of God, for ministers of Christ must love one another and forget small, personal differences; they must work together for the advancement of the kingdom of God.

Yes, I think that perhaps if many of the great leaders and teachers of the past were to face us as a body of ministers and to speak words of wisdom to us, they might say, "Ministers, seek to become better Christians, and then learn to be gentlemen."
—KENNETH C. TABER, in *Gospel Trumpet*.

Making Her Own Weather

An Incident Related

by Dr. F. W. Boreham

Dr. F. W. Boreham has quoted Sir Oliver Lodge as saying: "I do not see why we should put up with bad weather, if we do not want it. It is inevitable that, sooner or later, we must assume control of the weather. We shall soon be doing things that, a little while back, would have been thought extremely presumptuous."

The talented doctor adds this:

"As I walked home the other evening I found The Salvation Army holding an open-air meeting at the corner of High Street. Just as I approached the spot, a round-faced bright-eyed, happy-looking lassie, wearing the familiar uniform, stepped into the ring, and, in a rich soprano voice, commenced a solo. Most of the passersby paused, as I did, to listen. This is what she sang:

*There is sunshine in my soul today
More glorious and bright
Than glows in any earthly sky,
For Jesus is my light.*

*There is Springtime in my soul today,
For, when the Lord is near,
The dove of peace sings in my heart,
The flowers of grace appear.*

"When the last notes of the solo had died away, I resumed my homeward journey, feeling that The Salvation Army lassie had somehow got ahead of the brilliant British scientist."
—*Australian War Cry*.

The Preacher's Magazine

The Two Comings of Christ

A Sermon by Rev. C. E. Shumake

TEXT—*The Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (1 Peter 1:11).*

INTRODUCTION

WHEN we read the Old Testament prophecies concerning the coming of Christ, it may at first appear that there are prophecies that contradict each other in their relation to the coming Messiah. But be assured that, in reality, such is not the case. One body of prophecy may deal with His coming in weakness and humiliation; His coming as the "man of sorrows and acquainted with grief." Here His visage is to be marred, His hands and feet are to be pierced, and He is to be forsaken by God and man; making His grave with the wicked in His death. Another body of prophecy foretells the coming of the Messiah as the splendid and resistless Sovereign. Here He is One who will purge the earth with awful judgments, the regatherer of the line of Israel, the restorer of the throne of David, and one who is to introduce a reign of profound peace and righteousness upon the earth.

What, then, about these two lines of truth? We are sure that the Scriptures, long before Christ's coming "in the likeness of human flesh," foretold that He would thus come. And those prophecies were fulfilled! The Scriptures also contain a very definite body of prophecy which deals specifically with Christ's coming "without sin unto salvation." These, too, shall be fulfilled! Let us review these two comings of Christ.

THE COMINGS OF JESUS

The First Coming: The first coming of Jesus is a story known well by every Sunday-school boy and girl in the world. In due time the Messianic prophecy was fulfilled with the birth of Christ of the Virgin Mary. He came this time to become the propitiation for the sins of the whole world. He came this time to be despised and rejected, to be reviled and forsaken by His own people, and to ultimately die on the cross to satisfy the claims of divine justice. He came, He lived, He died. And the world of His day considered Him as only a misguided and unfortunate religious enthusiast! But how tragically wrong they were.

None of the great personalities of the past or present can ever stand on the same pedestal with Christ. The glory of Jesus Christ can never be paralleled! While others must decrease, Christ must increase. Death to all the giant personalities of the past has meant oblivion and forgotten glory; death

to Christ meant and means eternal triumph. Down from the cross Christ has descended to live within the hearts of multiplied millions across the Christian centuries. From the grave He has arisen victoriously and now lives forevermore at the "right hand of the Majesty in the heavens." All earth and all of heaven shall at last join together and sing,

*Bring forth the royal diadem
And crown Him Lord of all.*

The Second Coming: The seeming defeat at the "place of the skull" did not thwart the plan of God for the ages. It was, in fact, a part of God's own plan. God included in His scheme the cross and all of its shame and humiliation. God has also included in His plan another coming of Jesus, a second coming of Christ to the earth. And this Second Coming of Christ will witness the precise and literal fulfillment of prophecy as was witnessed by an unbelieving world concerning the prophecy of His first coming. There was unbelief in the world before, unbelievers who denied that the Messiah would come according to prophecy. But He came! And there are unbelievers today who deny that Christ will come a second time. But surely He will come, and is even now on His way!

THEORIES IN OPPOSITION

There are a number of ideas which seek to affirm that the Lord's Second Coming is not to be a "literal" coming! Now it is remembered that there is a sense in which the Lord Jesus is with His people always, and will be with them even unto the end of the age. But it is equally true that Christ is now at the right hand of the Father in heaven. We are told in the Scriptures of His going again to heaven. Stephen saw Christ there! For when Stephen was being stoned, he looked up "steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Yes, the Lord, by His divine presence is really with His children now, but some glad day He will also be visibly and personally with them forever!

Look at some of the theories against the personal return of Christ. It is said that Christ came on the Day of Pentecost, and that this is the only return of Christ that there shall ever be. That this is not true is seen from the fact that the Second Coming of Christ is mentioned in the New Testament about one hundred and fifty times after the Day of Pentecost, and always thus mentioned as something future.

And when the Lord comes the second time there is to be a translation of the saints who are then living, and a resurrection of the dead in Christ. Such occurrences did not result from the Spirit's coming on the Day of Pentecost.

The conversion of sinners is not the sense in which Christ is to come the second time. Conversion, in reality, is the coming of the sinner to Christ, receiving the pardon of God, and becoming a new creature in Christ Jesus. And there is a sense in which a sinner is raised from his trespasses and sins at conversion, but there is a very personal coming of Jesus for those who have been redeemed by His blood. The startling cosmic changes that shall accompany Christ's Second Coming do not take place when the sinner is converted.

It has been said that the destruction of Jerusalem by Titus was the second return. But John wrote the Book of Revelation after the destruction of Jerusalem, and in that book John speaks of the coming of Christ as something yet in the future. Even the diffusion of the Christian religion and the spreading of the gospel of Christ is not the real sense in which the Lord returns to the earth. The Second Coming of the Lord Jesus Christ is an event! The diffusion of Christianity may bring salvation to the sinner, but the Second Coming of Christ brings "sudden destruction" upon the ungodly.

WHEN WILL THE LORD COME AGAIN?

There are those who profess to know the specific time of His coming. The only thing about that is that all of them have been wrong so far, and if a person tells me something wrong once, I, myself, make a mental note of it, and everything else that fellow says on the subject is tempered somewhat by the thought that he was wrong once, and I suspect that he is wrong again. The Bible says, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." I can think of quite a few "experts" on prophecy at this moment who, in my estimation, should read this verse over a few times. Surely the better policy is to speak with certainty and definiteness on the sureness of His coming, and leave the matter of time with the Lord himself, to whom it properly belongs.

However, it must be claimed that the Bible does teach that there are certain "signs" of His coming, and these may be and are seen by those who look for "the blessed hope." That the immediate period preceding the Second Coming of Christ will be a time of great turmoil is clear from the teaching of the Scriptures. It will be a dark time of apostasy and unbelief. It will be a time of shattered and

broken homes and families, a time when people are without natural affection. It will be a time of political and physical agitation. "But as the days of Noe were, so shall also the coming of the Son of man be." The world stage will be set for His Second Coming. And the devout Christian may see these physical and spiritual signs, and may feel within his own heart that his "redemption draweth nigh."

But I am afraid of a religious pessimism. It seems to me that many minds are focused upon the dark scenes ahead instead of upon the coming King. I am sure that I do not want to disregard the darkness itself, failing to see its approach and comprehend its meaning, but I am mostly interested in the dawn! Indeed the darkness comes before the dawn; but, thank God, the dawn is coming, too! I believe that the Antichrist will rise in that end-period, but even his coming heralds the coming of the real Christ. And I know that the Great Tribulation shall come upon the earth, but I am looking for and planning for the Rapture, and if I succeed in getting to the Marriage Supper of the Lamb, the Great Tribulation will not touch me!

Certainly the greater emphasis should be placed upon the preparedness for His coming. One might possibly be correct in the matter of timing, but at the same time be utterly unprepared for that meeting face to face when He does come. I have heard persons declare their faith in the fact that the Lord was coming soon, yet their lives at that moment did not bear witness to the grace of God, the only preparedness sufficient to meet Him when He comes. Just contending for the faith alone is not enough; one must be prepared by the grace of God and by faithful living for Christ's glorious coming.

Jesus himself placed great emphasis on this preparedness. He said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Here He did not tell them that the date was most important, but rather He said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Preparedness is the better policy.

A distinguished gentleman was visiting a school one day, and he told the pupils that he would give a prize to the one whose desk was to be found in the best order when he came again. The pupils wanted to know just the time they could expect him back, but he would not tell them, saying, "That I cannot tell, but I will be back again sometime." There was one little girl whose desk was always dirty and strewn with papers and books and pencils. She was known in the school for her disorderly habits and her lack of concern in keeping her desk in order. Nevertheless she announced that she was going to win the prize that had been offered. Her schoolmates peered and said, "Why your

desk is always dirty. You can't possibly win the prize." "But I plan to clean my desk the first day of every week!" she replied. "But suppose that he comes back in the middle of the week or at the end of the week?" they asked. "Then I will clean it good every morning." "But what if he comes at the end of the day?" For a moment the little girl was silent, thinking very deeply. Then she lifted her head and said, "I know what I will do then, I'll just keep it clean."

Keeping our hearts and lives clean by His precious blood all of the time is the best policy. For it may be at midnight, or at cock-crowing, or at noontide that the Lord will come. The injunction is not "get ready" but "be ready." Whenever He comes, today, tomorrow, next year, or whenever, it is most important that we are ready at that very moment. Let us be content to leave the when of His coming with God, and be sure that every moment of every day finds us prepared for the Bridegroom's coming.

CONCLUSION

My friends, how do you regard this coming of Christ? Can you say now, this very moment, "If He comes I am prepared to meet Him"? In your heart of hearts can you pray, "Even so, Lord Jesus, come." King Jesus is coming again! What if He should come now? He may come for His Bride very soon!

It is sad to think that some will be too late in their preparation. Too late! Too late! What more melancholy and disappointing words in human language! One day I stood beside the bed of a dying mother who had sent for her only daughter to come quickly ere Jesus took her home. For some reason the loving daughter was delayed and arrived at the bedside after her darling mother had slipped away. Her words were, "Too late! Oh, if only I had not been too late to see mother before she passed away!" These tragic words have been sadly uttered by the skilled surgeon who had been called too late to give the patient hope for recovery. They have been repeated over and over again in the tragic scenes of life, and they are always heart-breaking to those of us who have to stand helplessly by and listen to them. But, oh, friend, none of these circumstances are half so heart-rendering as those in which the unprepared soul must find himself when the discovery is made that Jesus has come and gone and it is too late for him to prepare to meet his Lord. Will you not listen now, will you not heed the warning, and come now while you have opportunity and prepare for His coming. Do not despise your day of opportunity! He is coming, I do not know when, but I know He is coming.

*It may be in the evening
When the toil of the day is done,
And you've time to sit in the twilight
And watch the setting sun,
While the long bright day
Dies slowly over the sea—
And the hour grows quiet and holy
With thoughts of me;
When you hear the village children
Passing along the street—
Among those thronging footsteps
May come the sound of my feet.
So I say unto you watch;
Let the door be on the latch
In your home,
For it may be through the gloaming,
I will come!*

*So I am watching quietly every day,
Whenever the sun shines brightly I rise
and say,
Surely it is the shining of His face,
And I look up through the high gates
Of His high place beyond the sea,
For I know He's coming shortly to sum-
mon me,
And when the shadow falls across
The window of the room
Where I am working my appointed task,
I lift my eyes to watch the door and ask—
If He is come,
And the Spirit whispers softly in my room,
Only a few more shadows
And He will come!*

Yes, He is coming! Only a few more shadows and He will come! Can you say you are ready? If not, come now, and the fear that you harbor in your heart of meeting Him will be cast out! Then you can meet Him in peace!

How to Pray

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

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

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

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

—GEORGE MUELLER.

The Theological Question Box

Conducted by Dr. H. Orton Wiley

Is the seventh chapter of Romans Paul's personal testimony, or is he describing a Jew under the law?

The apostle does not limit his teaching here merely to a Jew under the Jewish law, but describes a natural or carnal man in his relation to the law of God. In this general sense only is the apostle describing his own experience—the common experience of all men in their natural or carnal state. Dr. Walker frequently replied in answer to this question, that "the seventh chapter of Romans describes the experience of an unsanctified man, whether converted or unconverted."

St. Paul in chapters five to eight of this epistle, discusses the work of grace in the human heart, or in theological terms, the application of the Atonement. Chapter five deals with justification, or what Christ does for us; and chapters six to eight deal with sanctification, or what the Holy Spirit works in us. Referring now only to the work of sanctification, chapter six deals with the subject from the standpoint of vital experience. Hence the apostle uses such strong terms as baptism, crucifixion, death, and resurrection. In chapter seven, he discusses the same subject in its legal aspects, or the relation of grace to law; of sanctification to justification. He begins by referring to the law of marriage, that a wife is bound to her husband as long as he lives, and if she is married to another during his lifetime, she becomes an adulteress. In order to carry his figure through, he then reverses the terms. The husband, or the law, is spiritual, holy, just, and good; but the wife is carnal and rebels against the law of God.

Having laid his premises, he inquires as to how one may be free from the law of sin and death. Now the law cannot die, for it is holy, just, and good; nor can there be any solution of the problem through legal divorce, or the works of the law. There must be a death in the family in order to freedom. Hence the only solution of the problem of law and grace is this, the wife, or mankind in its natural state, must die in Christ and be raised again into a new spiritual state in harmony with the law of God. This is but another aspect of the new covenant, in which the law of God is written upon the hearts and minds of men.

Having been made free from the law of sin and death, through Christ, and raised again to a new state of freedom in holiness and righteousness, we may be married to another, even Christ the righteous, and in fellowship with Him bring forth the fruits of righteousness which were impossible under the law. The relation of law and grace then is this, not that the law is abrogated—the law of God—but that we die to our old carnal nature, and are raised into a new spiritual state in harmony with the law of God. We are not freed from the law by mere exemption, but are given spiritual liberty in that our new spiritual state is in harmony with it, a state in which we do by nature the things contained in the law.

What is the difference between the spirit and the soul?

This seems to be a perennial question. Perhaps the simplest explanation is to say that spirit and soul are identical when regarded as the immaterial portion of man, but in more specific terms, *soul is spirit in relation to body*. The Bible teaches an essential dichotomy and a functional trichotomy. When we speak of man as a dichotomous or twofold being, then the immaterial portion is soul or spirit; and the material, body or flesh. When we speak of man as trichotomous, then divide the immaterial portion of man into two parts, or at least, take a twofold aspect of it. God breathed into man the breath of life and he became a living soul. Under the functional aspect, the spirit being inbreathed of God is regarded as the higher part, or his relation to God; while the soul being more closely related to the body is regarded as the lower part, or man's relation to the world.

From this, St. Paul builds up his functional trichotomy, the spirit representing man in his higher spiritual relations to God, the soul through its more immediate relation to the body, representing the fleshly or carnal aspects of his one immaterial nature. Hence we have the spiritual man and the carnal or fleshly man, as the man himself is viewed in relation to God or to the world. Perhaps this will be sufficient, since the subject has been discussed before. However, the questioner may be interested in

this brief summary of Weldner's teaching on this subject.

Weldner says, "The soul and spirit are not essentially different elements, but two distinct elements in the psychical life. There is no natural soul between the spirit and the body, but only a life of the soul that proceeds from the spirit. The soul is the mediating link of the spirit and the body, the peculiar form of the personality of man. The spirit is the inbreathing of the God-head, and the soul is the outbreathing of the spirit. The spirit is the life-center provided for the body, and the soul is the raying forth of this center of life. The spirit is the inward being of the soul, and the soul is the external nature of the spirit. Man perceives and thinks by virtue of the spirit which animates him, but the perceiving and thinking subject is the soul. The impulse to act proceeds from the spirit (Cf. Exod. 35:21; Prov. 16:32), but the acting subject is not the spirit but the soul; the soul is the subject which acts. In many cases indeed, soul and spirit stand indifferently according as the personality is named after the special character of the undivided life, or after the living power which forms the condition of its special character (Cf. Isa. 28:9). From all this it is clear that the Old Testament does not teach a trichotomy of the human being in the sense of body, soul, and spirit; being originally three coordinate and distinct elements of man; but rather that the whole man is included in the body and the soul, which sprang from the inner spirit with matter or body."

We often hear references to the fact that healing is provided for in the Atonement. Are we to only assume that post-Calvary healings in the name of Jesus were accomplished through the power of His name, exclusive of the Atonement? In other words, is there any fundamental difference between pre- and post-Calvary healings?

I think that we are safe in saying that every good gift and every perfect gift comes down from above, from the Father of lights; and further, that every good gift comes through Christ and by virtue of His atonement. This it seems to me underlies everything, even our existence and our spiritual welfare. The Atonement as sacrificial love drives back into the very heart of God—the Lamb slain before the foundation of the world. The Old Testament anticipated this, and the New Testament looks back to it. In this sense, healing is in the Atonement; but it must ever be considered, that the Atonement deals first and primarily with sin, and secondarily with the

consequences of sin. Sin is removed now by virtue of the blood of the Atonement; the consequences of sin will not be fully removed until the time of the resurrection and glorification.

As to the pre-Calvary and post-Calvary healings, we may say then, that the Atonement underlies them both. We owe our existence and our salvability to the atoning blood and the sacrifice of love. Otherwise the original pair would never have been spared. When Christ was on earth, He healed by His own power. When He sent out His disciples He delegated His power to them: They accomplished their healings in His name. With the death of Christ, His resurrection, ascension, and the gift of the Holy Spirit, the new covenant was brought in, which is primarily spiritual. What was partial and limited under the Old Testament is now become universal. Every man may approach to God directly through Christ his great High Priest. We need no intermediary priesthood of men. The law of God may be written upon the heart of each individual under the New covenant of grace.

However, deliverance of man from sin does not carry with it a deliverance from all the consequences of sin. This is reserved for a later dispensation, that of the resurrection and glorification. Bodily illness is one of these consequences of the fall from which we are not now necessarily delivered. Any deliverance, any healing, is a gracious gift of God, and comes only in answer to the prayer of faith, based upon the will of God in each specific instance. But the time will come when all the consequences of sin will be taken away, and there shall be no more sickness nor death, no more sorrow, or crying, or tears; for the former things are done away. Instead we look for a new heaven and a new earth wherein dwelleth righteousness, or a freedom from both sin and the consequences of sin.

My question deals with the virgin birth of Christ, which I believe but which puzzles me. Christ is from the lineage of David as is shown in the first chapter of Matthew. This is according to prophecy. Now Christ was conceived of the Holy Ghost and born of the virgin Mary, but the genealogy is that of Joseph. Can you clear this up for me?

There are a number of theories advanced in the attempt to harmonize the genealogical tables, and much learned labor has been expended upon them. The difficulties arise from the fact that the immediate generations are not always mentioned, sometimes as many as six being passed over without

any record of them. Here are some of the difficulties in Matthew's account.

1. In verse 8 it is stated that Joram begat Ozias, but the accounts in II Chronicles show that there were three descendants between them—Ahaziah, Joash, and Amaziah. Also in Ezra 7:3, Azariah is mentioned as the son of Merajoth, while in I Chronicles 8:7-9, six descendants are mentioned between them.

2. In verse 11, it is stated that "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon," but I Chronicles 3:14-16 indicates that Josias was not the father but the grandfather of Jechonias. Also, it is not recorded that Jechonias had any brethren; and still further, Josias died twenty years before the captivity.

3. In verse 17, Matthew states that there were fourteen generations from Abraham, while only thirteen are listed in his account.

What, then, is the explanation of these apparent discrepancies? It is well known that the official Jewish records included the more prominent, and sometimes only the more acceptable persons in their genealogical tables. After calling attention to the heterogeneous mass which came back from Babylon to Jerusalem, Lightfoot says that on this account the faithful genealogist would insert in his roll, only such as were indisputable. "It is easy to guess," he continues, "whence Matthew took the last fourteen generations of this genealogy, and Luke the first forty names, of his; namely, from the genealogical rolls, at that time well known and laid up in the public repositories, and in private also. And it was necessary indeed, in so noble and so sublime a subject, and a thing that would be so much inquired into by the Jewish people, as the lineage of the Messiah would be, that the evangelists should deliver a truth, not only that could not be gainsaid, but also, might be proved and established from certain undoubted rolls of ancestors." This would seem to be an adequate explanation of the genealogical accounts found in the New Testament.

The Forty-two Generations

Perhaps a further explanation of the forty-two generations (Matt. 1:17) should be given. In verse 11, as previously mentioned, it is stated that "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon." This makes only thirteen instead of fourteen in the second class of generations. Dr. Adam Clarke points out that this difficulty disappears if we adopt the reading found in many manuscripts, i. e., "Josias begat Jeholakim (or Joakim), and Joakim begat

Jechonias." Calmet says that this verse should be translated as follows: "Josias begat Joakim and his brethren; and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Babylon." Thus an additional name is added, Joakim, making fourteen names in each class of the generations. To make this clear, Dr. Adam Clarke arranges them in tabular form as follows:

1. Abraham	1. Solomon	1. Jechonias
2. Isaac	2. Rehoboam	2. Salathiel
3. Jacob	3. Abia	3. Zorobabel
4. Judah	4. Asa	4. Abiud
5. Phares	5. Josaphat	5. Eliakim
6. Esrom	6. Joram	6. Azor
7. Aram	7. Ozias	7. Sadoc
8. Aminadab	8. Joatham	8. Achim
9. Naasson	9. Achaz	9. Ellud
10. Salmon	10. Ezekias	10. Eleazar
11. Boaz	11. Manasses	11. Matthan
12. Obed	12. Amon	12. Jacob
13. Jesse	13. Josias	13. Joseph
14. David	14. Joakim	14. JESUS

Here it will be seen that with the addition of the name of Joakim in the second class, each class contains the fourteen generations as indicated.

The Genealogical Account of Luke

The genealogical table of Luke is supposed to contain the genealogy of Mary as the mother of Jesus on the human side, as that of Matthew presents the royal line on the official side. But confusion arises from the introductory verse (Luke 3:23) when it speaks of Jesus "being (as was supposed) the son of Joseph, which was the son of Heli." This would lead one to believe that here was another of Joseph's lineage. The explanation of this is, that St. Luke includes the names of two at least, which are sons-in-law instead of natural sons. It appears to have been a custom of the Jews, that when a family ended with a daughter, they inserted her husband's name as the son of him who was in reality, but his father-in-law. Bishop Pearce has fully shown that the original term used here and in a variety of places, carries with it the thought that Jesus was considered according to law, or allowed custom, to be the son of Joseph, as he was the son of Heli.

St. Luke mentions at least two sons-in-law in his genealogical tables—Salathiel and Joseph. Salathiel was the son-in-law of Neri, but his own father was Jechonias, (Cf. Matt. 1:12 and I Chron. 3:17); and Joseph was the son of Jacob according to Matthew, but the son-in-law of Heli according to St. Luke. This accounts for the

impression sometimes received, that St. Luke's genealogical table is but a second account of the lineage of Joseph.

The line of cleavage in the two genealogical tables begins with the sons of Zorobabel, Abiud the elder son, from which Joseph is descended; and Rhesia, the younger son to which Mary traces her descent. This may be made clear by arranging the two lines in parallel, each beginning with Zorobabel.

(Joseph's Line)	(Mary's Line)
Zorobabel	Zorobabel
Abiud (older son)	Rhesia (younger son)
Eliakim	Joanna
Azor	Juda
Sadoc	Joseph
Achim	Semei
Eliud	Mattathias
Eleazar	Maath
Matthan	Nagge
Jacob	Esli
Joseph	Naum
JESUS	Amos
	Mattathias
	Joseph
	Janna
	Melchi
	Levi
	Matthat
	Heli
	Joseph
	JESUS

The fact that Joseph's line is so much shorter than that of Mary, is presumptive evidence that only the more important descendants were included in the official genealogical tables of the Jews.

Fairness

The very best thing in your life is fairness.

You cannot be kind, cannot be big, cannot be hopeful and helpful, unless you have fairness in your heart.

Fairness is the Golden Rule.

The unkind are unfair. The small are cheats. The pessimists are always, always poisonous.

Fairness grows in importance and value in proportion as you give it. The more fairness you give, the more fairness you get.

Humanity is hungry for fairness. Get the reputation or name for fairness and the whole world will come to you.

Just fairness, and your financial condition will improve, your heart be filled with happiness, your life prolonged, and what more do you want than these things: Money—pleasure—life?

It costs nothing to give fairness and it pays in three ways—in the three big things that a man wants: Health, wealth, and happiness.—From DR. BLACKFORD'S "Analyzing Character."

Pray Through

By Romaine D. Wood

Pray through—nor leave thy place before God's throne
Until thy soul doth know He's heard thy plea.
Else how can "faith" claim answer as her own,
And being faithless, can God answer thee?

Pray through—hold fast to Him and waver not;
Thy pathway with His will He would make light.
Ere He impart to thee the truth you sought—
Haste not away—and stumble in the night.

Pray through—until He bless thy soul, let Him not go;
His joy our strength shall be, our shield and sword.
Dare we give battle to our soul's great foe
Unstrengthened by the blessing of the Lord?

Pray through—with tears and fastings tell Him all thy need;
He, with himself, thy soul doth long to fill.
The "Lover of thy soul" thy cry will heed;
Faithful is He, His promise to fulfill.

Pray through—like sheep men stray afar from God;
Lay hold with Him to help them find His way.
Despite thou not "thy Father's" chastening rod,
For afterward—His righteousness shall glorify our clay!

Crippling One's Influence

Some things may not in themselves be sinful, yet may tend to hurt one's standing. Even preachers often wonder why they are not in demand? But if they looked around a little and took advice well, things might be different. Let us mention a few "flies" that may have gotten into the precious "ointment."

1. Egotism.
2. Untidiness.
3. Undue familiarities.
4. Personalities from the pulpit.
5. Neglect in meeting financial obligations.
6. Unholiness and lack of family government.

7. Being hard to please in money matters. Brother, correct these, and as sure as you live, there will be an improvement all around.—Selected.

A Great Preacher

This is a suggestion for preachers to study for themselves and not to be preached. Ezekiel was a great preacher and prophet of vision, hope and inspiration. Note the following:

1. *Ezekiel had the Conscience of a Watchman.* Read Ezekiel 33. How this man did warn, watch, and work—and admonish others to do the same!

2. *He had the Heart of a Shepherd.* Read chapter 34. The good shepherd loves his sheep and lives for them, giving special care to the young, the sick, and the weak.

3. *He had the Message of an Evangelist.* Read chapter 36. The great need today of most people is not a new dress, or new car, or new home, but a new heart. God can give that heart. His message has power.

4. *He had the Power of a Prophet.* Read chapter 37. The record is of Israel, but may be applied to any community now. Try it!

5. *He had the Vision of a Seer.* Read chapter 47. The constant flowing stream of the gospel message should be so pure and sweet and deep that it will have power to purify all life about us.—Reprinted in *Tabernacle News*.

Sinning Against the Lord

God forbids that I should sin against the Lord in ceasing to pray for you (1 Samuel 12:33).

Few of us have placed prayerlessness among our possible sins. And even fewer have placed the omission to pray for others in the blacklist of sins against the holy and loving Lord.

We have called it thoughtlessness, or neglect, or even apathy, but we have not called it sin. But how this word "sin," as used in this unfamiliar relationship, broadens and

deepens the ministry and obligation of prayer.

My needy brother has a good right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battles of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I deprive him of my prayers I defraud him. I wrong him in a far more deadly manner than if I refused to pay a debt due him. I help him into moral bankruptcy by depriving him of his dues. Thus do I wrong my brother, and sin against God.

All this is a noble conception of the obligation of prayer. It is something we owe to others, and if we neglect or refuse to pray, we leave them that much poorer.—Dr. JOWETT.

"What is the utmost privilege offered to faith as to spiritual healing and holy experience?"

"The believer is under obligation to possess all to the last degree, of that which he may possess in Christ.

"Present possibility of holiness determines present duty of holiness.

"Holiness is a form of good which to the utmost extent possible is obligatory. If we may forego others without guilt we may not neglect this without fault.

"Shall the plea of the Church be deep, earnest, Christlike, or superficial, sickly and earthly?"

"Are you a minister? Ponder as in the immediate presence of God this question: Called of God as you are, to the most holy work of preaching holiness to men, are you yourself holy?"

"Sanctified men are God's veterans in his war against sin. . . . When the will of God is accomplished in your sanctification you become an avenue through which the omnipotence of holiness shall reach the world."—BISHOP FOSTER.

Shall you and I be less faithful than the Roman sentinel, who was found at his post at the gate of the buried city of Pompeii, still grasping the war weapon, exactly as he had been stationed by his captain? The threatening heavens, the shaking earth, the rolling stream of lava, the flight of the fearful, the imminence of death could not frighten him from his post of duty. Can the Captain of our salvation depend upon our enduring hardness as good soldiers? Can He count upon us to be faithful unto death?—Exchange

Thoughts on Prayer

There are moments when, whatever be the attitude of the body, the soul is on its knees.—VICTOR HUGO.

A prayer in its simplest definition is merely a wish turned Godward.—PHILLIPS BROOKS.

Whatever we beg of God, let us work for it.—JEREMY TAYLOR.

I have lived to thank God that all my prayers have not been answered.—JEAN INGELOW.

Practice in life whatever you pray for, and God will give it to you more abundantly.—PUSSEY.

Prayer is the preface to the book of Christian living; the text of the new life sermon, the girding on of the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action or it amounts to nothing.—PHILIPS.

The Acid Test

The acid test of a spirit-filled life will always be:

- Can you labor on cheerfully without earthly reward?
- Can you toil on hopefully without tangible returns?
- Can you travel the road of frequent criticism without bitterness?
- Can you lift and agonize and sacrifice and pray and give, way down out of sight, while others lead the procession and then receive the honors? In other words, are you willing to be soil in which providential events may grow, while others fill the places of leaves and blossoms on the trees of time?—The War Cry.

In Christ We Have—

- Love that can never be fathomed.
 - Life that can never die.
 - Righteousness that can never be tarnished.
 - Peace that cannot be understood.
 - Rest that can never be disturbed.
 - Joy that can never be diminished.
 - Hope that can never be disappointed.
 - Glory that can never be clouded.
 - Light that can never be darkened.
 - Happiness that can never be interrupted.
 - Strength that can never be enfeebled.
 - Purity that can never be defiled.
 - Beauty that can never be marred.
 - Wisdom that can never be baffled.
 - Resources that can never be exhausted.
- The War Cry

Co-operating with Jesus

Perhaps you have heard the story of the man who sat down to read the favorite magazine. He was frequently interrupted by his noisy young son. Finally he tore off the back page of the magazine on which was a map of the world and cut it into bits making a jigsaw puzzle of it. "Here is a jigsaw puzzle for you," he said. "Put the map of the world together." The man returned to his reading, but in a short time he heard the boy say, "Here it is, Dad; I have it finished." "How did you do it so quickly?" asked the father. The boy answered: "On the other side is the picture of a man. I put the man together and then found the world in perfect order." The key to the whole task of peace and happiness for men and nations is to "put the man together." So long as men refuse to have their lives ordered by the Master the world will continue to remain in chaos. When more men have their lives unified around obedience to Christ, we shall begin to have an adequate basis for an enduring fellowship of nations.—Exchange.

Worthy of God

Have you ever heard of the appeal, "Don't do it; it is not worthy of you?" It is a powerful appeal, and, with those who have a decent self-respect, it often is effective. But it is weak indeed compared with the scriptural appeal, which is that we should "walk worthy of God." Ah, that is a truly exalted plea! Many things which might be thought worthy of us as human beings are simply unthinkable for those who would really walk worthy of God. Take that standard for your life today. "Walk worthy of God."—Presbyterian.

It Works

Christianity is not a dream. It is God's revelation of the only way of life that is finally practical, the only way that can satisfy the insistent demands of human nature. Above all else Christ was a realist. His way actually works. It solves and it heals. Such is the testimony of millions who have tried it. The world cannot function effectively until we learn to put Christ at the center of our lives.—F. B. SAYRE, in *Christian Advocate*.

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now, God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our lives have to pass Him before they can get to us.

—F. B. MEYER.

QUOTABLE POETRY

Watching

"Blessed is that servant, whom his lord when he cometh shall find so doing" (Matthew 24:46).

Shall He come—and find me watching,
As the watchers watch for morn,
As the hour of midnight passes,
And the coming day is born?

Shall He come—and find me waiting,
With my loins well girt about,
Staff in hand—the more to welcome—
Waiting without fear or doubt?

Shall He come—and find me standing,
From the worldling's joys apart,
Outside all its mirth and folly,
With a true and loyal heart?

Shall He come—and find me faithful,
To His parting words to me:
If I go, a place preparing,
I will quickly come for thee?

Shall He come—and find me working,
In His vanguard full of love,
Laboring only till the glory
Breaks upon me from above?

Jesus, let me thus be waiting,
Full of hope and love and zeal,
Let Thy coming, to my spirit,
Be a hope divine and real.

—Selected

The Great Message

HORATIUS BONAR

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

Tell how He lived and toiled and wept be-
low;

Tell all His love.
Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote
our foe,

Then rose above.
Tell how in weakness He was crucified,
But rose in power;
Went up on high, accepted, glorified.
News of His victory spread far and wide,
From hour to hour.

Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad
abode;

Tell how He cometh with the iron rod
His foes to smite.
Tell how His kingdom shall through ages
stand,

And never cease,
Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of Peace.

More Than Conquerors

Dear heart, at school amid life's stress and
storming,
Or quivering at the harder waiting place,
Dost thou bewail those very things as hin-
drance
Which God ordains to be thy means of
grace?

To win in spite of these is world-achiev-
ment;
To win by means of these is "grace for
grace."
What if in you God wills to show His glory,
Just in your own peculiar trying place?

This world needs samples of His power of
keeping;
We honor Him by proving day by day
How we can meet life's ordinary trials
In His sweet, extraordinary way.

—Selected

Deep Roots

Have you heard the mournful groaning
Of an oak that's whipped by storm;
Heard the sighing of the branches
As the wind beats at its form?
Have you seen it bow and straighten
Only to be crushed again;
Seen the leaves, like shining banners,
Fagged out, dripping low with rain?
Have you seen its sweeping beauty
Wave defiant in the blast
And stand proudly undefeated
When the whistling wind has passed?

Have you seen a fellow townsman
Struggling low beneath his cares;
Seen him flinch when dire disaster
Pounced upon him unawares?
Have you seen him stand up bravely,
Smile, defiant at his fears;
Lift his face up to the heavens,
Confidently, without tears?
Have you seen his grief and sadness
Change into a victor's smile?
Have you seen him stand triumphant
O'er the hardness of his trial?

Winds cannot uproot the oak trees
Growing deep beneath the sod.
Strife has never conquered mortals
Who are rooted deep in God.

—ROSE R. McCALMERT, in Religious Telescope

The Preacher's Magazine

Use Me, God

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide
sea;
The gatherers are so few; I fear the pre-
cious yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have
will tell;
It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

—CHRISTINA ROSSETTI

A Prayer

Speak, Lord, that lives still spent in ease
and pleasure
May pause to hear a lost world's crying
need;
Till rising up in utter self-surrender
They may go forth some hungry hearts to
feed.

Speak Thou, thyself, for only as Thou
speakest
Shall love be stirred into vehement flame,
Higher than thought and deeper than emo-
tion
Must be the call of those who preach Thy
name.

Speak to us, Lord, until our hearts are
melted
To share in Thy compassion for the lost,
Till our souls throb with burning interces-
sion

That they shall know Thy name whate'er
the cost.
Speak to us, Lord, till shamed by Thy
great giving
Our hands unclasp to set our treasures free;
Our wills, our love, our dear ones, our
possessions—
All yielded, gracious Lord, to Thee.

—I. M. FORDHAM, in Watchman-Examiner

Futility of This Life

Time's a hand's-breath; 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived fading flower;
'Tis a rainbow on a shower;
'Tis a momentary ray
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh—
Be prepared, O man, to die.

—FRANCES QUARLES, (17th Century)

Thou Art the Way

Bishop Doane

Thou art the Way; to thee alone
From sin and death we flee;
And he who would the Father seek
Must seek him, Lord, by Thee.

Thou art the Truth; Thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life; the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

—In Heart and Life

"Be Still and Know That I Am God"

Father, take my life and hush its fretful din,
And fill me with Thy strong serenity.
Let there be such calmness in my life
That fear and hate shall find no place to
bide,

And envy, greed, and anger drop away,
Leaving my spirit cool as the fresh dawn.
Great Source of Life which gave me brain
to think,
And hands to work, and heart to love and
grieve,

Give now the gift that every worker needs
In these mad days when riot rules the
world,
That gift without which
Life is waste and void. Help me be still!

—Author Unknown

God Is Our Refuge

The eternal God is thy refuge (Deut. 33:27).
The wild gulls spread their pinions,
To catch the winds that blow.
They're swept upward and onward.
With the ships they swiftly go.

No weariness stills their passage
As air the waves they sail,
Borne by the winds, they are resting
In peace, in any gale.

May we, too, find a resting place
When storms of trouble rise;
May we lean back in Jesus' arms
And sail to higher skies.

Borne by His grace above the earth,
We reach the heights above.
We dwell in God. What ecstasy!
A channel for His love.

—(Mrs.) LORA L. HOWE

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Wisdom of the Sanctuary

SCRIPTURE—Psalms 73.

TEXT—I went into the sanctuary of God; then understood I (Psalms 73:17).

Introduction:

1. From my early days I have thought the Psalmist was a sentimentalist, high strung and too much wrought up over life's difficulties.

a) But I have discovered that all the psalms were not written by one man—possibly only about half were written by David.

b) That they are a collection of the reactions of men at the high moments or the low moments of life. Therefore it is not to be wondered at that they are packed with feeling.

c) That there really are difficulties everywhere in life.

d) That the deep stream of peace and assurance also runs through these songs and poems.

2. Then let us look at Psalms 73.

I. Life is full of enigmas. "When I thought to know this, it was too painful for me" (v. 16).

A. There will be some right away who will say, "Why with anything you cannot understand? If I cannot solve a problem I just forget it."

B. But man cannot leave these great problems alone.

1. For, in the first place, he has an insatiable curiosity, a desire to know, a desire to be satisfied in his mind. You have seen a monkey (or a cat or dog) playing with a snapping turtle. The turtle snaps but the monkey will not leave it alone. Or a child playing with a fire cracker till it goes off. Or a boy tinkering with a watch until he breaks it.

2. And, in the second place, these great problems of the universe thrust themselves upon man—they don't wait to be solved. Hunger doesn't wait to be sought and solved. It keeps pushing in upon man. Sickness and trouble are not in some distant clime hidden away where only the adventurous explorer finds them. They stalk every road holding up oxcarts and limousines, mules and motorcycles, parades and lonely travelers. They take wings and bring down to earth with a blazing crash those speedy planes above. They sail the seas with every ship. They visit every nation, they knock on every door, they come in unbidden through every window. Death may be sought prematurely but it is so very needless, for it comes nearer and nearer on every man's trail.

3. And, in the third place, these cosmic problems are inextricably bound up with man's deepest happiness. To be happy he must grapple with them as great and insoluble as they may seem.

a) Both to satisfy the hunger of his soul.

b) And to deliver himself from the galling chains of circumstance, he must face them as they loom before him. It is from man's own soul that these great questions arise. To the brute beast they never occur. They come only to man, that creature with a great upreach in his being, an upreach that is well-nigh thwarted by the weights and drags of life as it is.

C. There they stand great and tall, dark and leering, now thundering, now hissing like a serpent, disappearing only to trip us and laugh, or to leap upon our shoulders suddenly and bear us to the ground, tormenting, alluring, taunting, coy, always just beyond our grasp. There are millions of things we cannot understand, but perhaps we could list all the most important under "Why?" and "How?"

1. "Why?"

The Psalmist here was troubled about one great question. He was so troubled that he nearly gave up and went to pieces over it; "My steps had well nigh slipped" (v. 2).

a) It was, "Why are the wicked prosperous?"

(1) They defy God (v. 9). They are proud and self-confident (vv. 8 and 9). They oppress others unjustly (v. 8). They are dishonest and unclean (v. 8).

(2) And yet they are prosperous, healthy, exalted in pride and position, free from the troubles of other men, and they die care-free ("there are no bands in their death").

b) Why should the innocent suffer?

c) Why does wrong seem stronger than right?

d) Why was evil permitted by a good God?

2. But man also asks, "How?"

a) If I knew the right *how* could I find it? If I had solved the "why," *how* could I use that knowledge?

b) How can I be happy?

c) How can I be satisfied?

d) How can I overcome sin? etc.

II. Life's great enigmas are not going to yield simply to the hammer of insistence and the prying chisel of logic. There is a way to solve them; there's a key if it can be found. Assumptions, attitude, and atmosphere must be right if we would find the answers.

A. A great deal depends upon the assumptions you make as to where you will come out in any course of action. If you start out with the wrong premise you are most certain to end up with the wrong conclusion. In mathematics if you start out with the premise that $2 \times 2 = 5$, you are bound to have the wrong answer. If you start out in morals with the idea that wrong is wrong only if you get caught, you are going to be wrong. If you start out in life with the idea that "things" are everything, you are going to find yourself surrounded by things but your heart still empty and dissatisfied. Building a skyscraper? If your foundation or first stories are out of plumb—think what will happen as you go higher.

B. Attitude has much to do with our success in solving life's great enigmas. Dr. Williams used to say, "Never make any serious decision when you are very tired or very hungry." A man comes in to your office to do business. You can tell very soon by his attitude whether you are likely to do business or not.

1. If you would know the big answers that really matter you must come to them humbly. The fellow of whom we say, "He knows all the answers," generally knows the answers only to the things that really do not matter very much. It is the man who is humble and realizes the greatness of life that really has the answers that matter. The door of knowledge opens only to those who bend low. You must come to any subject as a learner. That is what Jesus had in mind when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The best things in life are missed by the noisy, swaggering self-confident braggart. He loves to hear himself talk and so he misses the singing of the birds, the beauty of the harp, the thrill of deep thinking, the sure grip that comes when one sinks beneath the surface and strikes reality, the richness of other personalities, the awakening of the earth at dawn, the infinite depths of the skies, the ever presence of God—and he sometimes spoils it for others. The best things in life are not always won by a frontal attack. "They also serve who only stand and wait"—and they find the answers, they find reality, too.

2. Faith, and trust, and honesty, etc., are also necessary to finding the answers. "If any man will do his will, he shall know," said Jesus (John 7:17).

C. Atmosphere (if you will forgive me for using a vague word) is also necessary to the successful solution of life's big problems.

1. The ancient Greeks realized that, and so they said there were nine Muses, goddesses of the arts and sciences, who were responsible for the inspiration of all creative ideas. Poets, artists, creature inventors, authors, and preachers know that there

are times and conditions that are barren of ideas and inspiration, while there are others in which inspirations come so thick and so fast that one hardly knows what to do with them.

2. We ought to remember this principle in several connections:

a) Children—they can absorb atmosphere long before they can digest theories.

b) Church—we ought to strive for an atmosphere conducive to worship and spiritual nourishment.

c) Out in the world—we ought to carry some spiritual atmosphere with us into the hurly-burly material world, so that we will not die and so that we may bring life to others.

There is a certain water spider that surrounds itself with a bell of air and sinks into the water, living on its own oxygen.

III. Only in the sanctuary will we find true wisdom and true satisfaction. "Until I went into the sanctuary of God; then understood I."

A. In the sanctuary our assumptions, our premises, our preconceived ideas are shaken down and straightened out.

1. Out in the world everyone seems to assume that—

a) It is the material things that matter.
b) The present moment is all there is.

2. In the sanctuary we get on a solid foundation. The Psalmist discovered that it really wasn't true that the wicked were so favored anyway.

a) We are reminded that the things which are seen are temporal. That after all it is not things we want; it is a person. The Psalmist finds out that "God is the strength of my heart and my portion for ever." After all, the final answer to all the "whys" and all the "hows" is "Who?" And when you have found God you have found everything. You find the answers to "Why" in His purpose and the answers to "How" in His grace.

b) And life is eternal.

B. In the sanctuary our attitude is corrected.

1. Outside it is self-centered.
2. Inside it is God-centered. We become humble and recognize our needs. We lose our fretting about pride, reputation, appearances.

C. In the sanctuary is the atmosphere in which the soul thrives.

1. We were not made for the mists and poison gas of worldliness. We were made for the high altitudes and rarified atmosphere of the spiritual world.

*From the vain pursuit of self,
From the attitude of self,
Come up higher! Come up higher!*

2. Your mind will clear, your soul will quiet, your heart will find satisfaction if you will come into the sanctuary. You will see the things that really matter.

Two young fliers were talking one day. Said one, "When the instructor tells me I need altitude it makes me sore." "When the instructor tells me I need altitude it makes me soar, too," replied the other.

What do you do when the preacher says you need altitude?

Conclusion:

Coming into the sanctuary will not unfit you for living. It is the only thing that will fit you for living.

The Court of Missing Heirs

SCRIPTURE—Romans 8:15-39.

TEXT—Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (James 2:15).

Introduction:

1. There are many missing heirs in this country.

a) More than 20,000,000 is now waiting for someone to call for it. Probably there have been hundreds of millions of dollars of unclaimed fortunes in this country through its history. According to laws in various states after a certain period of time if unclaimed that money reverts to the state.

b) A very popular radio program used to be "The Court of Missing Heirs." The background of this program is the story of its founder. In 1928 James Waters graduated from law school and started to practice with a probate lawyer in Chicago. He noticed how many thousands of dollars were left to people who could not be found. In 1932, with his brief case full of the most striking cases, he tried to get a publisher to publish a book. None would. Then he tried to get on the radio but couldn't. With millions to give away, here he was "broke." Finally, in 1937 he started his first broadcast. By the second broadcast (of an eccentric old recluse who died in a shack and left a bank-book showing deposits of \$18,000) he had a response from a listener in Topeka, Kansas, a nephew of the old recluse. The nephew received the \$18,000. Since then this broadcast has placed over \$800,000 in the hands of its 155 rightful heirs. Think of it—millions of dollars waiting for the people to whom it rightfully and legally belongs.

2. But I know of far greater riches waiting for the rightful heirs to call for them.

1. Who is the Benefactor, and what is His bequest?

A. The Great Benefactor of the human race is the Lord Almighty.

1. He is richer than all the rich of all time.

a) Infinite in power, grace, knowledge, love, etc.

b) Creator of all that is and owner of all "the cattle on a thousand hills" and "the taters in the hills" (adds Uncle Bud).

2. As creator He has endowed us with vast riches.

- a) Beautiful world,
- b) Intricate body with all of its faculties,
- c) Personality.

3. As dying and resurrected Saviour He has bequeathed unspeakable riches to us.

a) The figure of speech is stretched here of course. One must die to bequeath riches to another.

b) He did die for us but He rose again so that we are joint heirs.

B. What is the bequest? What are the riches involved?

1. We must remember that all that God the Father had intended for us was forfeited by the fall of man.

2. But through Jesus it is practically all restored again. Galatians 4:7, "heirs of God through Christ."

a) Notice that Jesus is "appointed" heir (Heb. 1:2); we are heirs by faith (Heb. 11:7).

b) We become: "Heirs of the kingdom" (James 2:5), "heirs of the grace of life" (I Pet. 3:7), "heirs of salvation" (Heb. 1:14), "heirs of God" (Rom. 8:17).

(1) We become heirs to these "riches of his grace"—"exceeding riches of His grace" (Eph. 2:7).

(a) "Forgiveness" (Rom. 2:4).

(b) "Cleansing"—"This is the will of God even your sanctification," "promise of my Father," "gift of the Father."

(c) Grace for daily living: "As thy days so shall thy strength be"; "My grace is sufficient for thee."

(2) Heirs to the "riches of his glory" (Eph. 3:16).

(a) Victory here.

(b) Heaven over there.

II. Who are the heirs? And why do they not claim their possessions?

A. "Whosoever will" is an heir.

1. Not a chosen few.

2. Not a few who have merit.

3. But "whosoever"—our choice is the decisive factor, the legal qualification.

B. Why do they not claim their inheritance? It is interesting to notice a parallel with the missing heirs of material wealth.

1. In many cases it is ignorance. Mr. James Waters discovered that most of the people he has located had no idea that someone had left them several thousand dollars.

Here is the case of Allan Leo Williams, for example, last heard of in 1916 when he was cooking for a lumber camp in Troy, Idaho. He is now 57 years old and if he could be found there is \$250,000 left to him by his uncle James Armtstrong who ran away to sea and became a well-to-do Hawaiian plantation owner. \$250,000 but Allan Williams doesn't know anything about it.

a) There are multitudes that have never heard the story of salvation.

(1) They are living in sin and guilt.

(2) How much we are obligated to try to tell them.

b) There are many who have heard but it has never really gripped them because someone has not urged it upon them. Believers that could be sanctified if they only knew.

2. In many cases it is caused by a quarrel. In fact the majority of them originate in a quarrel. For example, Louise Phillips left her husband Harry and went away with her little son Rawlins. The boy grew up a jack of all trades and was working in Chicago as a cement mixer at \$18 a week when he learned he was heir to \$85,000.

a) How many there are today living in sin because they rebelled against God.

b) In rebellious poverty when they could know obedient wealth.

3. In many cases it is a sense of inferiority or unworthiness.

a) Children or orphans will run away because they feel a sense of inferiority at having no parents, and when relatives or foster parents leave them money they are nowhere to be found.

b) There are those who feel they are not good enough to be Christians. Remember "all the fitness He requires is to feel your need of Him."

4. In many cases it is plain unbelief.

a) James Waters discovered that people would hear the news over the air but would believe it too good to be true. Friends would have to insist before they investigated.

b) Many people will be lost just because they do not believe. If only we could insist and urge people on.

5. In some cases it is because the heir must comply with certain conditions to receive the inheritance.

a) Sometimes to live in a certain home, marry a certain person or at a certain age, engage in a certain profession, etc.

b) So it is also that God has laid down certain conditions. One must meet these conditions to qualify for eternal riches.

(1) Repentance

(2) Restitution

(3) Faith

(4) Testimony

(5) Obedience

(6) Entire consecration

(7) Perseverance

Conclusion:

1. Think of it—millions of dollars to be claimed! Think of it—eternal life to be claimed!

a) Victory now and peace forever.

b) By whosoever will!

2. If claim is not made during the period of probation then those riches will be lost. My friend put in your claim today!

A Soul with Its Evil Crushed

SCRIPTURE—Psalms 51.

TEXT—The sacrifices of God are a broken spirit (Psalms 51:17). God's sacrifice is a soul with its evil crushed (Moffatt).

Introduction:

1. It is the church's task to offer a gospel, a teaching, an atmosphere where men can right themselves. Men become confused, discouraged, enamored of useless things, twisted in their understanding of right and wrong, weighed down by sin.

The church must deliver men from confusion, lift men in discouragement, turn men to the things that really matter, keep a clear standard of right and wrong before them, show them the way of deliverance from sin.

2. Sometimes men coming into the church from the hurly-burly wicked world feel, or are tempted to feel, that the church is unreal and artificial and unacquainted with life. And sometimes, perhaps, the church is that. But when a man becomes accustomed to the change he begins to feel the value of the church. If there he opens his heart to God, he finds rest and strength and poise and cleansing; he gets a new start, a new grip on life.

It is like stepping in to a cool shady room from the hot, dusty, noisy street. At first it seems dark and unattractive. But quiet and a cool drink clear the mind, calm the nerves, and send one out again a better man.

Religion isn't removed from life. It is a part of life, the best part, that serves to correct and cleanse the rest of life.

3. Here in this text we find a definite word of help for us that will keep us straight in our thinking, because it shows us how God thinks about things. It rises from the penitence of David over the darkest sins of his life.

I. God's sacrifice—not the sacrifice which God makes but the sacrifice which will be acceptable to God.

A. Sacrifice might be defined as an offering to deity in worship or as in atonement for sin. With this meaning in mind then we may say that

B. The only thing which God will accept in worship is a lowly and contrite heart. No other gift will please Him. Nothing in the world interests Him as much as a humble heart.

1. Isaiah 66:1 and 2 and 57:15. God says, "Where is the house that ye build unto me? Earth, sky, hills, stone, tabernacle, etc? Why my own hand made all of these things and you say you build them for me? The only place you can give me to dwell in is your own heart."

2. God says, "I look over the whole world and the thing which interests me more than anything else is a heart that is open to me."

What a reconstruction in our thinking if we could grasp this. We are so much im-

pressed by so many other things, good, bad, and indifferent.

Nature—God made it of course, but it has value only in relation to man. Wealth, power, mass, machinery, etc.

God looks over the whole business and is more interested in that man kneeling there than in everything else in the world.

God listens and is more interested in the cry of a penitent sinner than in all the music and speeches and noises of the world.

3. Even all the exercises of religion mean nothing except when back of them there is a heart that is open to God.

C. But sacrifice has in it not only the thought of an offering in worship, but also the thought of an offering in atonement for sin, a suing for terms of peace. The only terms upon which God will accept a sinful soul are the humility and contrition of that soul.

1. Understand that this soul attitude is not the atonement for sin. It is rather the only terms on which the soul can receive the benefits of the Atonement which has been made once and for all through Jesus Christ.

2. God is not interested in what man can give Him except the man's own fealty.

- a) Money?
- b) Cathedrals?
- c) Flattery?

d) God has everything in the world anyway at His disposal. He can command as He pleases. The only thing that He has Himself put beyond His command is the love and loyalty of man. Since that is the only thing He cannot command that is the chief thing He desires.

3. Man, on the other hand, has nothing to bring except his confession of need and his love.

a) Money?—not his anyway and all the money in the world could not buy the forgiveness of one sin.

b) Service, good deeds?—but the filthy rags of self-righteous deeds mean nothing as compared with heart motives.

c) Self-punishment?—how can the suffering of the body atone for the sin of the spirit?

d) Only one thing will justify him before God—confession of need and calling upon God in Christ's name.

II. What is it, then, that will catch the attention and interest of God and will reconcile God and man? It is a broken spirit, or as Moffatt puts it, "a soul with its evil crushed."

A. Moffatt's translation guards against the danger of thinking that broken-spirited, listless, passive people are the only people pleasing to God.

1. Some people feel that only the weak and defeated turn to religion.

2. No spirit, no life, no ambition, may sometimes be the connotation of that term "broken spirit." When that term is used

one may think of a dog that has been whipped or a child cringing in fear.

B. But it really means a soul with all its strength unimpaired but with its evil crushed. Then only does a soul find its real strength.

- 1. Its own self-righteousness renounced.
- 2. A deep penitence for all its sins.

C. With its evil tendencies crushed—pride, hate, envy, lust, etc.

Conclusion:

1. God has laid down the conditions and He has also provided the grace to meet those conditions. The man who was invited to the wedding feast was given the wedding garment to put on. Even the wedding garment is the Lord's.

2. But the soul must yield to the crushing of its evil. My unsaved friend, my unsanctified friend—will you yield?

The Keys of the Kingdom

SCRIPTURE—Matthew 16:13-20.

TEXT—And I will give unto thee the keys of the kingdom of heaven. (Matthew 16:19).

Introduction:

1. Observe the scriptural setting—Jesus and the disciples were on their way to Caesarea Philippi, toward the northeast. There were only about eight months left of Jesus' public ministry. It was quite necessary that the disciples begin to understand more thoroughly the nature of Jesus' Messianic ministry. So it was in the quietude away from the throngs that He asked them this question, "Whom do men say that I the Son of man am?" One commentator (Matthew Henry) says it should be, "Whom do men say that I am? The Son of Man?" The general consensus of opinion was, John the Baptist, Elijah, Jeremiah, or one of the prophets. All seemed to acknowledge He was a prophet. Then came Peter's confession for them all, "Thou art the Christ, the Son of the living God."

And Jesus replied, "Blessed art thou Simon Barjona. This is not a revelation of man but of God. Thou art Petros, a small rock or piece of rock. Upon this *Petra*, great rock or ledge, I will build my church."

There are three interpretations of this reply.

a) Some understand by this rock—Peter himself as an apostle, the chief though not the prime of the twelve. Ephesians 2:20 tells us we are built on the foundation of the apostles. By no stretch of the imagination could the scripture be proven to mean that Peter is the foundation of the church and God's vicar on earth.

b) Some understand by "this rock"—Christ. Christ is the only foundation. (I Corinthians 3:11, I Peter 2:6.)

c) Some understand it to be Peter's confession, the truth of the deity of Christ.

(It would seem that if one is going to take the surface meaning here and make Peter the foundation of the church and the arbiter of salvation, one ought also to be consistent and take the literal meaning in verse 23 when Jesus addressed Peter as Satan. Taking them literally it would be pretty hard to reconcile them.)

The gates of hell will never prevail against the church that is founded upon Christ Jesus.

Then Jesus says:

2. "And I will give unto thee the keys of the kingdom of heaven." Let us consider the meaning of this promise.

1. Neither Peter nor any other man has an arbitrary lordship over the souls of other men.

A. On the surface it would seem that this was the meaning here. Peter, the caretaker with the keys at his belt, opening to save some, turning others aside.

B. But Peter, as well as all others, is saved only by the grace of God and the conditions upon which he enters the kingdom of Heaven are just the same as for anyone else.

- 1. Confession, repentance, and restitution.
- 2. Faith.

3. Christ is the Way and He is open to whosoever will, not whosoever Peter will save, but whosoever himself will be saved. God has already shown His will—that no one should perish but that all men might come to repentance.

II. Yet everyone who is a Christian has the keys to the kingdom of Heaven.

A. First, in the sense that a great visitor is given the keys to the city. A special elaborate key is given to that person in a striking ceremony as a symbol of the fact that the honors and privileges of the city are his. So in the kingdom of God the child of God is given the keys of the kingdom.

- 1. To enjoy its fellowship.
- 2. To explore its resources.
- 3. To accept its honors.

B. Second, in the sense, that we can exert a great influence in getting others into the kingdom of Heaven.

1. Our influence is not absolute, for—

a) If a man chooses he can get into the Kingdom however much we oppose him.

b) If a man chooses he can stay out no matter how hard we may try to get him in. The two ultimate controlling factors are: the will of God—already plain; the will of the individual. In between those two we may wield our power for good or ill.

2. We do have keys which can help to bring men to God and salvation and heaven. The whole emphasis of this must be positive and not negative. The idea is not one of a hateful watch dog or guardian that keeps out everyone he can, but of a kind gate-keeper that gets in everyone he can. In what sense then do we have the keys of the kingdom?

a) We are custodians or stewards of the truth.

When the Jews made a man a Doctor of the Law they put in his hand the key of the closet in the Temple where the sacred books were kept and also tablets to write on—signifying that they gave him authority to teach and also to explain the Scriptures to the people. Faith cometh by hearing, and hearing by the word of God. Ye shall know the truth, and the truth shall make you free. How shall they hear without a preacher, and how shall they preach except they be sent? Here is the saving truth. We have it. We have learned it. It is up to us to spread the truth by printed page, sermon, testimony, S. S., etc.

Suppose there were an epidemic in Alaska. I have the key to a supply of serum. It is my duty and privilege to release that to heal and save the people.

b) We are ambassadors to represent God. "Be ye reconciled to God" (II Corinthians 5:18-20). "We pray you in Christ's stead." We have the authority of God's word behind us, and we can thus speak for God.

c) We are salesmen or fishermen or life savers to win men to Christ.

(1) Christ Jesus came to seek and to save that which was lost. To see if any were worthy to be saved in their own merit? No. He knew none were, but to find them.

(2) So are we to go into all the world and disciple all men. We are to be fishers of men, snatch them as brands from the burning.

d) We are lawyers to pray for men, to plead their case, to intercede for them. "And he saw that there was no man, and wondered that there was no intercessor" (Isaiah 59:16).

e) We are trusting sons to believe for them. "If any of you ask life for a brother" (I John 5:16). "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

III. The way in which we use the keys of the kingdom will determine largely whether or not others come into the kingdom.

A. Men will be lost if we fail to use the keys of

- 1. Preaching
- 2. Witnessing
- 3. Winning
- 4. Interceding
- 5. Believing

B. If we use these keys, thank God, we can grasp men by the hand when they are sinking and lead them through the door into the light.

Conclusion:

1. Remember Cain's question, "Am I my brother's keeper?"

2. The answer is, "Yes! to a great degree." You have the keys. Are you leading men into the kingdom of Heaven?

The Concentration of the Christian

SCRIPTURE—Philippians 3.

TEXTS—*One thing have I desired.* (Psalms 27:4). *One thing I know* (John 9:24). *One thing I do* (Philippians 3:1).

Introduction:

1. One of the saddest things I know is the confused testimony of the Christian Church in general.

a) There are multitudinous denominations and sects, many of them differing only in some minor detail of doctrine or practice. I am not advocating unity or union, for there are violent contradictions between some.

b) People are left confused and without any too much confidence in any Christian church.

2. But much that is called Christian is not really Christian and when you listen to real Christians you will find there is a marvelous unanimity in their fundamental testimonies. There will be minor differences, of course, dictated by customs, tastes, dispositions, etc.

3. Not only is there a unity in the testimonies of real Christians wherever you find them, but there is also a wonderful simplicity, a supreme and consistent concentration in the testimony of the individual Christian.

a) Christians may be vague about many things.

b) But they are clear and straight in their testimonies.

4. See how clearly this is seen in the three texts of this morning.

I. "One thing have I desired"—emotional.

A. Scriptural background—a psalm of David. Circumstances—time of trouble with enemies about and friends forsaking.

B. The one to whom he looked for the answer to his desire—the Lord. This whole psalm is about the Lord.

1. He is my ally against my enemies (v. 3).

2. He is my protection (v. 5).

3. He is my never-falling friend (v. 10).

4. He is my teacher (v. 11).

5. He is my source of strength (v. 14).

6. He is my light and my salvation (v. 1).

C. The exclusiveness of the Psalmist's desire—"One thing."

1. The one thing the soul desires more than anything else is to live in harmony with God. Catholics call it the "summum bonum," the "beatific vision," looking into the face of God. That is part of it, but alone that is too meditative. It is to see God, to feel Him, work with Him, worship Him, serve Him, etc.—a full-orbed relationship.

2. This concentration of desire gives the Christian a wonderful peace of mind.

a) It gives him the only true satisfaction.

(1) For the object of his desire is obtainable. It would be terrible to want only one thing and not be able to get it.

(2) And it is the only thing that can satisfy the human soul. "All my life long I had panted . . ."

b) It delivers him from the affliction of constantly desiring something new.

3. It does not deny all other desire.

a) It does deliver from all desires contrary to the nature of God.

b) And it subordinates all lesser desires to this.

A drummer boy of Napoleon's army was injured in battle and the surgeon was cutting to remove the bullet. The boy said, "Cut a little deeper and you will find Napoleon."

Let there march before you all the Christians of the world and you will see many differences in their wishes and fancies. Some like the country, others the city, some like noise, others quiet, etc., but real Christians want God first and foremost and will let nothing take the place of prayer meeting and devotion to God. But that isn't all! The Christian's testimony is not complete yet!

II. "One thing I know"—intellectual.

A. Scriptural background—testimony of the man born blind when he was being questioned over and over with regard to his being healed by Jesus.

B. The one thing the Christian knows is that he is a Christian, a child of God.

1. The field of knowledge is a vast expanse and there is knowledge which is destructive—knowing how to steal, kill, violate the laws of the land and of God.

2. There is knowledge which is of comparatively little significance—the number of beans in a jar, the number of fleas on a dog, etc. When I mentioned this last in a sermon one man said, "The number of fleas may not be important to you, but it is to the dog."

3. There is a great field where knowledge is uncertain. There are many things which most of us do not know. We must consult the dictionary, or encyclopedia; and some things we cannot find even there.

4. But the one thing of greatest importance the Christian knows—namely, that he is a child of God.

a) This is the greatest thing because

(1) It concerns the well-being of life here (2) and eternity beyond.

b) The Christian knows it—

(1) By reason.

(2) By faith.

(3) By intuition "witness of the Spirit."

(4) By experience.

The Christian is not a braggart, a boaster. He is a humble man, but when it comes to the question of Christ the Saviour and his eternal well-being he says "I know."

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

But that isn't all of the Christian's testi-

mony! He has a desire, an experience, but he, also has a life of service!

III. "One thing I do"—volitional.

A. Scriptural setting—Paul, the great apostle, is writing to the Philippians and he gives them the driving purpose of his life.

B. The one thing the Christian does is to pursue God's will in his life.

1. See how Paul describes it as a race.

a) "Forgetting"—throwing aside cloak and turning one's back to the crowd.

b) "Reaching"—striving for God's will ahead.

c) "I press"—toward the mark for the prize of the high calling of God in Christ Jesus.

2. About all a man can do in a lifetime is one big thing. One can sit and work at something. One can walk and do something else. But when one runs, there is no "and"—running is about all he can do.

a) You can accomplish a lot of little things

b) But usually there is only one big thing that will captivate your life—power, fame, money, or something.

3. There is tremendous power in the Christian's concentration. Paul said, "This one thing I do."

The difference between a swamp and a river is in the banks, the limitation.

a) The power of satisfaction of soul.

b) The power of certainty of mind.

c) The power of concentration of life.

Mrs. Chapman tells of a frail little African lady who took her grandchild on her back and walked 35 miles over the mountain to sell a chicken for 25 cents to pay missionary dues. Oh, the power of concentration!

The Magnetic Christ

SCRIPTURE—John 12:23-50.

TEXT—*And I, if I be lifted up from the earth, will draw all men unto me* (John 12:32).

Introduction:

1. There are various interpretations of this quite familiar verse.

a) "If I be lifted up . . ."

(1) The following verse, verse 33, explains that this refers to the manner of His death, crucifixion.

(2) But it may well apply to any means by which Christ becomes known—our exalting Him by our lives, etc.

b) "Will draw all men unto me."

(1) Notice "men" is in italics—not in original.

Greek word, so that it may mean—all men, all things, all nations, all events, etc.

But in any case, the truth is about the same; i. e., that Christ might be the attraction and center of everything, Ephesians 1:10, "that he might gather together in one all things in Christ."

(2) "Draw"—does not signify irresistible saving grace—for nothing in the scripture teaches that all men will be saved. But they will feel the pull and magnetism of His being. Adam Clarke says there may be an illusion here to Jupiter's gold chain by which he could pull all the world up to him.

2. Whatever the exact interpretation is, does not make a lot of difference, it seems to me. The important thing is the person involved, is Jesus Christ. That He should be lifted up is the significant thing.

I am persuaded that today we do not have enough of the person—Jesus Christ. We need more of Him, preached, sung, testified to, but also actually living in our midst, grasped as a real person.

1. The gospel light is broken up today, like light passing through a prism to become the spectrum.

A. It is well it should be—

1. Because our minds are limited and feeble, and we have to turn things over and over, looking at them from every angle, to grasp them. Just as we chew our food to aid its digestion so we have to chew intellectually to digest. Every time we pick up the Bible we get new truth. We keep learning new truth and God keeps talking to us. Sometimes we are amazed that He has been so patient with us—we seem never to learn. God will bless us to teach us—then punish us—then talk to us, but we are so slow of understanding.

2. God's truth would dazzle us if it broke over us all at once. He hid Moses in the cleft of the rock and showed him just a glimpse of himself. Jesus said, "I have many things to shew unto you, but ye cannot hear them now."

B. Some parts we do not hear emphasized enough—need to reiterate perpetually.

1. Sinfulness of man—needs to be sounded far and near until men will tremble.

2. Holiness of God.

3. Scriptural commandments

a) Thou shalt—this generation doesn't take commands seriously. When my parents said, "Do this," they meant it. Too many children laugh at parents or say, "I won't."

b) Thou shalt not—this generation hates to be crossed or punished. So used to self-expression. A little boy in modern school said one day in complaint, "Do I have to do what I want to do?"

4. Regeneration and entire sanctification.

5. Christian standards—love, purity, honesty, unselfishness, economic justice, world peace (etc.).

Much of the church has gone to seed on the social gospel—but we have been too neglectful of it. We may not be letting our voices and influence be felt as widely as we should—against social evils—drink, gambling, dope, war, injustice, etc. We might say, "Well, there always will be war. There

is nothing we can do about it." We could say the same about drink, dope, murder, or any sin—there always will be these things, but we can do something about them. Let them come only after we have done our best against them, God helping us.

II. But none of these things alone is the gospel and a person might hold to one or several of them and still not have the gospel. We must not be unable to see the woods for the trees. The thing that unifies all the various shades of truth and gives them life is Christ; Jesus Christ, a person; is the gospel.

A. Christ is the gospel—is the Word of God. Have Him and you have all the rest. Start from anyone and it will lead to Him. But He is something more than these truths. You cannot make light by using crayons of cardinal colors. He is a person unique, and greater than all His characteristics. He is Truth—all truths are just partial glimpses at Him.

B. You say, "But the Bible is the Word of God." Yes, Hebrews 4:12, "The word of God is quick, and powerful, and sharper than any twoedged sword." Many places scripture spoken of as the Word of God. But Christ is the Word in a profounder sense. Revelations 19:11-13 reads, "His name shall be called the Word of God."

1. For the purpose of the Bible is to reveal Christ. John 5:39—"Ye search the scriptures . . . and they are they which testify of me." *John's Prologue*—"And the Word (logos) of God was made flesh and dwelt among us."

Ancients believed in an unknowable, unapproachable God—believed another intermediary being had to stand between—called that "logos" or word.

2. And Christ is the consummation of all scriptural revelation. Hebrews 1:1-4 "Who being the brightness of his glory, and the express image of his person." Ancient kings had signet or seal of their own likeness—Jesus is the express image of God. Bible is letters or books telling about a person—but when the person is come that overshadows the letters. Bible is the various syllables—Christ is the whole word. We have all played charades in which we acted out each syllable and then the whole word. He is the grand climax for all the faltering and noble syllables of revelation—the last, the climatic, the Whole Word. Truth has to be personified to find its highest expression—and it is not real in the highest sense outside of personality.

III. We need all the gospel truths today, but more than all we need to recapture Jesus Christ, the person.

A. We need a new grip upon Him in our own experience. Spinoza, the philosopher, was spoken of as "God-intoxicated." All great Christians have been Christ-intoxicated.

Paul—"For me to live is Christ, to die is gain." "God forbid that I should boast

... "I am determined to know nothing among you save Jesus Christ and him crucified."

St. Bernard—

*Jesus the very thought of Thee
With sweetness fills my breast
But sweeter far thy face to see
And in Thy presence rest.*

Find the great song writers, find the great preachers, find the great missionaries—all were enamored of the matchless Son of God.

He is our theology, our courage, our strength, our all and all. I listen to the hymns of the radio and religious services I attend—the songs of power that have gripped and held men, and do today, are songs of the divine Son of God. Modernists preach a human Christ but the best songs they use, the phrases they use, the prayers, all speak of a personal Christ whom men have loved and worshiped as an immediate God. Martyrs at the stake have been joyful in Christ. Stephen saw Him standing at the right hand of the throne of God. All the saints have endured as seeing Him who is invisible. An ideal? Yes, but more—a person close and real has sustained men down through the centuries.

We have church, we have standards, we have religious habits, church friends, and all of this—but we need the Person who founded the Church, who set up the standards, who saved our friends.

B. We need Him in the gospel we preach—as the magnetism in our soul-winning.

1. World needs today a sense of sin.

a) Not a sense of wrong particularly (though it needs that, too). We can preach honesty, morality, and all of this—the world will laugh at most. May admit some—may feel badly about some and reform, etc.

b) But a sense of sin is religious—is consciousness of ungrateful wrongdoing against God, against infinite love—that humbles and makes a person God-centered.

2. Only way to bring this about is to preach Christ—hold Him up. He is the mirror of ourselves—the picture ("express image") of God. (Cf. Hebrews 1:3.)

a) If we preach a thundering morality, the world will say—

(1) We are not guilty of these great evils—murder, adultery.

(2) Oh, yes, there are some petty little things—some that most people are guilty of—nothing to be excited about, though I may be a bit ashamed.

(3) All you want of me is for me to be religious—and that doesn't appeal to me.

What shall we do?

b) If we preach Christ—hold up the Son of God.

(1) It will cure their irreligion, self-centeredness and show them the greatest sin is to neglect God's sacrifice.

(2) They won't want petty things.

(3) Great evils will be cured.

Conclusion:

The churches are filled with ceremony and social goody-goodies. The papers and billboards and magazines are filled with trifles and trash. The movies are flagrant with loose morals. The world is filled with carelessness, worldliness, self-seeking, and sin.

The man of the world or some movie idol is the standard—and though people are inwardly unhappy and disgusted they know not what they want.

Let the Son of Man stand in the midst! Let His voice be heard, His serene countenance be seen, His duty shine forth—and all the shoddiness and sin of life will be exposed, and men will see their need.

Power from on High

Text—*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).*

Introduction:

1. Events leading up to Pentecost.

Resurrection—Sunday, April 9, A. D. 30.

Various appearances for 40 days (April 9—May 18).

Ascension from Bethany—Thursday, May 18.

Pentecost—50 days from Passover or Crucifixion, and 10 days from Ascension—dates would change each year as Easter does.

2. Purity and power—the twin engines of Pentecost.

I. No one will question that it was God's will that the Holy Spirit should be outpoured upon the disciples at this time.

A. Observe the promises and commands which point to Pentecost.

Text—Luke 24:49, John 14:26—"And I will pray the Father and He shall give you another comforter that he may abide with you forever." John 15:26, John 16:7f, then John 17 ("Sanctify them through thy truth"). Acts 1:4—"Wait for the promise of the Father." Mal. 3:2, 3—"sit as a refiner." Cf. with Matt. 3:11, 12—"I indeed baptize you with water but . . ."

These and many more show that what happened at Pentecost in the upper room was not an accident—it was God's will for the disciples.

B. It was "power from on high" to meet their spiritual needs.

1. There is absolutely no physical concomitant essential to the baptism with the Holy Spirit.

a) In Acts 2—sound as a rushing mighty wind, tongues as of fire, speaking with "other" tongues as languages.

b) Acts 8—Samaritan converts receive Holy Spirit with nothing mentioned.

c) Acts 10—Cornelius and friends receive the Holy Spirit—speaks with "tongues" but the scripture does not say "other tongues"

nor does it mention interpretation. In Acts 14:15-18 and 15:6-11, no reference made to tongues when Peter reviews what happened.

d) Acts 19:6—Disciples of Apollos speak with tongues.

e) No one physical sign is seen in every case.

2. It was "cleansing" power the disciples needed. Observe carnality before and freedom from it afterwards. Acts 15:9—Peter, speaking of Cornelius and Samaritans to Jerusalem council said that God came, "purifying their hearts by faith." Matt. 3:11, 12—"Purge his floor . . . burn up the chaff with unquenchable fire." Mal. 3:2, 3—" . . . Sit as refiner and purifier of silver."

3. It was "witnessing" or "living" power they needed. Luke 24:49—"Tarry until ye be endued with power from on high." Acts 1:4-8—"Ye shall receive power and ye shall be witnesses." Observe weakness before and power afterwards. Joel 2:28—"Your sons and daughters shall prophesy."

4. There were other results from Pentecost but they were all through the Person of the Holy Spirit. He came as the abiding guest. He had always been in the world, of course, as the omnipresent God—but not active in His office work as He is in this dispensation.

II. Many would deny that "promise of the Father" is for everyone, is for us.

A. Observe the scriptural commands and promises in relation to us. Joel 2:28—"I will pour out of my Spirit on all flesh." Acts 2:38f.—Peter, preaching to the crowd, cried aloud, "The promise is unto you and to your children and to all afar off, even as many as the Lord our God shall call." Acts 10:45—concerning Cornelius it is said, "on the Gentiles also was poured out the gift of the Holy Ghost." I Cor. 12:13—baptized by the Spirit. Eph. 1:12—sealed with Holy Spirit of promise.

B. We need that same "power from on high" today.

a) I do not believe there will be the same physical signs, for God knows we would get our eyes on the signs.

b) But we do need the cleansing and empowering.

c) Pentecost is God turned loose in man's soul. And that's what we need.

III. After Pentecost we need occasional outpourings of the Spirit of God.

A. You will find repeated places where the disciples were "filled with the Holy Ghost" for a particular need. Acts 4:8—Peter, speaking to the high priest, was "filled with the Holy Ghost." Acts 4:31—"And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

B. We need occasional anointings, for our need today seems as great as the early disciples' need.

Conclusion:

1. Until we have received the "promise of the Father," the "power from on high," nothing else matters. We ought to seek it until we have it.

2. But we need fresh anointings—we may have to tarry for these as we did to be sanctified in the first place.

Do you have the power from on high? Power? How much?

Power enough!

The Man Who Is Willing to Justify Himself

SCRIPTURE—Luke 10:25-37.

TEXTS—But he, willing to justify himself (Luke 10:29). In thy sight shall no living man be justified (Psalms 143:2). In the Lord shall all the seed of Israel be justified (Isaiah 45:25).

Introduction:

1. Justification is a matter of greater interest to us than we realize. It is chiefly used as a theological term, but it has a wider meaning than that.

a) We are continuously striving to be justified in our own eyes and before our fellows. Justification is the negative of favor. Justification is the absence of condemnation; favor is the presence of good will. Far more than we realize we are interested in keeping on good terms with our fellow creatures. Much of what we do we do with the good opinion of our neighbors in mind. We say, "Good morning," not so much because we realize it as because we don't want our neighbors to think us queer. New car (clothes), "Keeping up with Joneses."

Many times we would be far more ugly and disagreeable if we did not care what our neighbors thought. We hate to do anything to displease our fellows, and we do our best to justify ourselves in their eyes.

The only way we can be happy with ourselves is to justify ourselves to ourselves. We will deliberately deceive ourselves to feel better.

b) There is real sorrow caused by lack of justification before one's fellows. I heard that a loyal American of German extraction was boycotted so pointedly by his neighbors that he sickened and died.

2. Justification presupposes apparent and real wrongdoing.

a) Apparent wrongdoing needs just to be explained. I do something you do not understand. I am condemned in your sight, until I explain.

b) Real wrongdoing needs more than explanation. It needs some moral force to change the individual and the moral order in which he lives.

3. Have you asked yourself why it was the lawyer came to Jesus with this question?

a) Luke tells us it was to "tempt" or test Christ, but that is not all of it.

b) For I believe this man was disturbed in his conscience and wanted to find some way to ease his troubled mind, for, notice—he was serious in his answers to Christ (vv. 27 and 37).

(1) This man knew the scripture and he knew what was expected of him. Quoted commandments:

(2) He had been unwilling to do what he knew he ought to do, and so in his own thinking he had been defending himself, even as he did here with Jesus.

(3) For when Jesus said, "Go and do likewise," there was no answer back; he realized that was final.

I. All men need to be justified before God. That means that there has been apparent or real wrongdoing.

A. It is just that apparent wrongdoing that needs only a little explaining to be fixed up? Ah, no! Is it that God misunderstands us and is unjustly condemning us so that if we were to explain to Him everything would be all right? Ah, no!

1. There are continuously cases of misunderstanding among us.

2. At times there are miscarriages of justice. Innocent men are punished. An innocent man was hanged in Maine some years ago. Sometime later the guilty man confessed. So great was public sentiment that capital punishment in Maine was abolished.

3. But never with God. God knows us altogether. His all-seeing eye looks not on the outward appearance, but on the heart. "His eyes behold; his eyelids try the sons of men."

His spirit knows the inmost thoughts and speaks in conscience unceasingly. He is absolute in knowledge and perfect in justice. Rather than judge us unfairly, He even gives us every possible loophole. He is not humanly petty to be offended at trifles.

The man that begins to explain to God entangles himself deeper and deeper and before he is through must humbly confess himself a sinner.

B. It is no easily explained misunderstanding. It is very real wrongdoing. And every man stands before God sinful and in need of justification.

1. Christ had a faculty of giving us an insight into the character of sin.

a) As in the case of the Pharisees and woman taken in adultery. Christ preached such a powerful sermon and showed their sin so vividly that they fled.

b) This man came to Jesus probably saying, "I am a good man. I never harmed anybody." Then, in the story of the Good Samaritan, Christ showed that such an attitude would leave a man dying by the road.

You come to Christ and say you can't forgive your fellow and He tells the story

of the unjust, unforgiving, forgiven servant. Our sin is glaringly revealed in the presence of the sinless Christ.

2. About the only way we can be made to see our sin is to bring it into relation to our own loved ones. A child is kidnapped but it doesn't disturb us much until we think of it being our child.

In a newspaper I read the story of a poverty-stricken man and woman in Bulgaria visited one day by a stranger. The stranger told them about having been in America and he seemed enthusiastic about telling them of his good fortune and showing them the money which filled his wallet. A nod passed between the man and woman; and soon, when the stranger was absorbed in talking to the woman, the man struck him with an axe and killed him. With trembling hands the two started to go through the dead man's pockets, when they discovered to their sorrow that it was their own son who some years before had gone to America and had just returned to share his fortune with them.

And yet the parent who neglects his child's soul and sets a bad example is doing far worse than murdering the child. He is helping send that child to endless separation from God. Christ said, "Inasmuch as ye did it or not ye did it unto me." Every sin is against yourself, your loved ones, and against God.

Consider the sympathy extended to Col. and Mrs. Lindbergh and that's fine. But remember when you harm a single soul you pierce the heart of God.

3. Sometimes we can only be made to see our sin by glimpsing its results.

II. But regardless of the depths of sin God has provided an atonement by the gift and death of His son by which every man can be saved and justified before Him.

You say, "Could those two that killed their son be saved?" Oh, yes, and if they repented and walk in the light you'll see them singing with the bloodwashed in heaven.

Could Richard Hauptman be saved? The kidnapper and murderer of a little baby? Yes, and if he and Col. Lindbergh accept Jesus Christ you'll see them walking down the streets of glory together.

A. All we like sheep have gone astray.
B. We have turned everyone to his own way.

C. And the Lord hath laid on him the iniquity of us all. Will God's grace reach the murderer, the kidnapper, the thief, the profane? Oh, yes! They may all sing:

Piteous grace with thee is found,
Grace to cover all my sin.

Let the healing stream abound
Make and keep me pure within."

III. But there is one man that God cannot help; i. e., the man who justifies himself, who refuses to confess his need.

A. Men try to justify themselves.

1. By explanation.

2. By accusation of others or even of God himself.

3. By self punishment.

4. By good works.

B. But no man can justify himself before God. Psalms 143:2—"In thy sight shall no living man be justified."

Conclusion:

Oh, my friend, the safest wisest thing you can do is to confess your need and call on the Lord for help!

The Logic of Providence

SCRIPTURE—Psalms 94.

TEXT—He that planted the ear, shall he not hear? he that formed the eye, shall he not see? (Psalms 94:9).

Introduction:

1. This question comes from the Psalmist as an impatient answer to the boasting of the Lord's enemies. The psalm begins with a plea for God to show himself in power and judgment. "O God to whom vengeance belongeth, shine forth." It continues with a half-compliment, "Lord how long shall the wicked, how long shall the wicked triumph? They break in pieces thy people, O Lord, and afflict thine heritage. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."

Then he turns from prayer to answer the wicked, "Understand ye brutish people: and ye fools, when will ye be wise? He that planteth the ear, shall he not hear? he that formed the eye, shall he not see?"

Here is an unanswerable argument. Here is a threat, a warning against the wicked. Here is a truth that should make the guilty soul to tremble. Here, addressed to all the unjust and unrighteous of all time is a proclamation, in question form, of the infinite power and presence of God. Here is presented the omnipresence, the omnipotence, the omniscience of God. There is no dead so darkly hidden, but that the divine eye sees. There is no whisper of hatred, there is no faint cry for help, there is no human voice that God does not hear. For God made all this microscopic, telescopic world, unbelievably great, unbelievably small, and He is the perfect Master and ruler of creation.

There is nothing quite so gripping as a question which has only one answer and that self-condemning. Not even a direct pronouncement can be more terrifying. The Lord said, "Adam, where art thou?" And Adam's conscience echoed in terrific tones, "Here I am in sin. Hiding from you because of disobedience. Exposed, guilty, fearful, here I am trying to 'hide from you.'"

This question of the Psalmist is gripping because there is only one answer to it and the unrighteous man must make that answer in the affirmative—"God does see and hear, and He knows my wickedness."

2. But this morning, instead of addressing this question to the brazen wicked as David

did, I want to change the tone of it and address it to God's children. Instead of a judgment warning to sinners, I wish to make it a promise to those who love the Lord.

How much this is like some of the other promises of God's word. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psa. 34:15, 16). "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered" (Matt. 10:29). "He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep" (Psa. 121:3, 4).

3. But there is a distinctive forceful truth here that distinguishes this from others; i. e., every power that the creature possesses can be found in the Creator. That is the most conservative way it can be stated, for the Creator is infinitely above His creation, but while conservative it is unanswerable.

This is a profound verse and one that challenges our thinking—the creator must of necessity be greater than the creature.

a) This can be observed in small degree in the inventive experiences of man. Man has created some wonderful things:

Printing press—to print thousands of words a minute. Wonderful—but it is absolutely under the power of man. If not constantly watched, it will go to wrack and ruin.

Steam engine—great locomotive—thousands of times more power than man. Yet without man's direction it would never start or else run into the ditch.

Airplane—can fly with heavy loads. Man cannot fly. But plane is useless without a master hand.

b) Every characteristic of a creation must find its source and likeness in the creator.

Then see here a glimpse at the splendor and majesty of God. In this world of ours where everything bends to the will of man, there is a force and will, sometimes unnoticed but nevertheless real, that is infinitely above the feeble efforts of man. God, infinite, perfect, eternal is everywhere. In this day of false human pride and vain boasting; in this time of wickedness and mockery that surpasses that of David's contemporaries; in this hour when the saints are driven and oppressed, God reigns, God is sovereign. Let His children rejoice, let them exult in their royalty, let them magnify the Lord.

I. Notice first the sovereignty of God in nature.

"He that planted the ear shall he not hear?" That is, shall not the one who made

this wonderful physical world be greater than His creation?

We need not be afraid in a huge and hostile world, for God is absolute master. At any time He can send legions of angels to us. His word is power. Let the night be dark, let the storm rage, let the body be racked with pain, let the earth quake and the stars fall, let the universe be hurled to destruction, our faces may blanch with fear and our knees tremble, but faith holds on to a God that is Master of all. Let the grave rob us of the face and form of our dearest, faith looks to the Creator whose power can resurrect what death has destroyed. "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

Many of our fears and struggles are in relation to the world in which we live. Why should we care when our Father is Sovereign of it all? "He plants His footsteps on the sea and rides upon the storm." Whittier wrote:

*I know not where His desert isles
Lift fringed palms in air.
I only know I cannot drift beyond His love
and care.*

God is sovereign in nature.

A. There are many who think that God is held captive by the world.

1. They doubt that God could create the world and that He can control it and do with it as He pleases.

2. Many who believe in God have a feeling that the world He has created is too big for Him, that it is running away with Him. Not so. Man's machines may occasionally run away with him, but God's never. Everything is absolutely under His control, and nothing can go beyond His wishes. He has set a bound for the ocean, saying, "Thus far shalt thou come, no farther."

B. But God is infinitely greater than His world.

1. Some men make gods of wood and stone, which cannot hear or see or smell, which must be carried, which have no consciousness.

2. But our God is infinitely higher than we are, so that if we keep on learning forever, we will never come to His knowledge and power.

We thought we knew all about hearing when we discovered that vibrations could be sent thousands of miles over a wire—telegraph, then voices—telephone, then sounds without a wire—wireless, then radio, then television.

The man of medieval times in his full senses stood—and felt that everything that was going on around him he could see or smell or hear—but he did not realize that if he had had a telescope and microscope he could have found worlds never seen—if he had had a radio he could have heard new worlds.

3. We are ever learning more and more about his wonderful, wonderful world—and let us remember that infinitely above it is the Creator.

a) This Creator who made it can and does move in it majestically. He sends the sunshine and the rain, He gives the increase, He hovers over the world. He is everywhere at once. He passes through closed doors. When there are millions of planets to be guided through space and millions of His creatures crying out for food—He sees every sparrow that falls to the ground, and He hears the faintest whisper of His children. His eye is upon the righteous and His ear is open to their cry.

II. I wish to go a step further with you and ask He that made the mind, shall He not think?

An assuring thing, to remember when things become confused and everything is topsy turvy is—God made these minds of ours just as He made this world. If He made these minds, then He must think somewhat as we do. In any case, He thinks, He is at least as rational as we are, and when things seem to be all wrong we can know that nevertheless a reasonable God is back of it all.

A. In this regard let me first bring before you the evident contrast between man's thinking and God's thinking. "My ways are not your ways, neither are my thoughts your thoughts, for as the heavens are above the earth so are my thoughts above yours." "The wisdom of men is foolishness with God."

1. There are some who would take this apparent incompatibility as a reason for espousing the cause of ignorance and unreason. They say, "If our wisdom is foolishness with God, then what is foolish to us must be wisdom in God's sight." And so they cast reason overboard and give full sail to whim and emotion. An apparent example of this is the modern tongues movement. Certainly anyone can see it is utter folly for a group of English speaking people to use a series of unintelligible sounds to bring the gospel to other English speaking people present. But these people say, "What is wise to men is foolish to God, and so our apparent foolishness is wisdom with God."

B. But notice this—there is no fundamental conflict between God's thinking and my thinking. The only conflict is that which arises from the twist of sin. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1:18). Notice: the difference between foolishness and wisdom is being saved. "Spiritual things are spiritually discerned." The gospel is foolishness to the world, not in the sense that it is irrational, unintelligible, or offensive to reason, but simply in the sense that it isn't in harmony with the swing of worldly rush and pleasure.

We can be assured of this when the Lord does something that doesn't seem to be reasonable to us it can be explained by one of two things:

a) It may be contrary to some pet opinion of mine,

b) or it may be so far above my head that I cannot grasp it. But God never offends sober spiritual human thinking.

God is reasonable. Yet think of some of the things that God is accused of. A few years ago a man with an open Bible in his hand waded into San Francisco Bay singing and shouting. The deeper he got the louder he sang until he went under and drowned. God never told him to do that.

Several months ago a religious man out West killed his four sons and came to tell the officers, "God told me to do it." No He didn't. Someone may cite Abraham. The Lord did not want Abraham to kill his son. He tried him and that is all. And even if Abraham had killed Isaac—that doesn't mean that God ever wants anybody else to do it. He wants us to save life, not destroy it.

Down in the Kentucky mountains a man killed his aged mother. He said that God told him to do so. Never. "It was a deceived or impotent mind that led him to do that."

Over in Boston a woman came up to a young evangelist after service and said "Brother—, the Lord has revealed unto me that you and my daughter should be married very soon." "Well, Sister, I'll have to write home and ask my wife about that," replied the preacher.

We may trust the Lord's good judgment. He that made these creaky, rusty brains of ours will certainly have as much sense as we do. I refuse to accuse the Lord of imbecility.

Not only is the Lord as reasonable as we are, He is so high above us in wisdom that we cannot begin to grasp Him. He is infinite, we are finite. We simply know the present, He knows the future. We look on the outside, He X-rays every heart. We can only see one thing at a time, He sees everything.

Not only am I sure that I can trust God not to do anything ridiculous, I am also sure that His wisdom will carry us through despite our blunders and mistakes. There is no need for us to become concerned and put out our hands to steady the ark. He knows. God thinks as His children think but much higher and farther. But there is no inconsistency.

Take a little telescope and you will see the moon. Take a much more powerful one and you see the same only you see more.

III. And finally, He that made the heart, shall He not love?

A. He made us to be pained at sin—shall not He suffer when men sin? Oh, ye! See

the broken heart of the Saviour on Calvary. Parents sorrow over their children's wrong. How much God must suffer over us.

B. He made us to love holiness—shall not He be holy? Oh, yes! Moses had just a glimpse of Him and his face shone as the noontide sun. Isaiah saw Him and fell before Him in confession. John saw Him and fell at His feet as dead. The Jews believed that everyone who saw God would die.

C. He made us to love others, shall He not love? Oh, yes—He loved backslidden Israel, wept over Jerusalem, He loves us and loves every sinner. Take the greatest human power, take the loftiest human wisdom, take the noblest human love, God is infinitely above it all.

"Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways, past finding out." Then trust God!

Jesus, after the fig tree withered, said, "Have faith in God." That is my conclusion.

The Word of God

SCRIPTURE—John 1:1-18.

TEXT—*And he was clothed with a vesture dipped in blood: and his name is called The Word of God (Revelation 19:13).*

Introduction:

1. What are words? A word is "a vocal sound, or combination of such sounds, used as a symbol of an idea or conception" or "the letters that stand for a significant vocal expression."

a) Words are one of the most significant things in one's personality.

(1) Serve to reveal the person. Various forms of expression—gestures, deeds, facial expression, etc. Words (written or spoken) perhaps most complete revelation of the personality. Not just a few for people can lie and talk hypocritically. But sooner or later one's words give a true revelation of oneself.

(2) Serve to communicate ideas, or feelings, or should. Not the only way, of course, but perhaps most common and best. Did you ever try to communicate an idea to a foreigner or a deaf man? You must wave hands, point, go through contortions, and still feel thwarted.

2. Then we know that whatever the "Word of God" is it serves two purposes. It is not the words of God, but the "Word of God"—that is the most important of God's words.

a) It reveals God.
b) It communicates God's ideas and feelings. The phrase "Word of God" is found just a few times in the O.T. (5), but quite a number of times in the New Testament (41). Or, perhaps, we might turn that around and say that whatever reveals God and communicates His thoughts and feelings is the Word of God.

I. There is a sense then in which nature is the Word of God. "The heavens declare

the glory of God and the firmament sheweth his handywork."

A. The physical world about us.

B. The laws and instincts of life. Animals are preserved by instinct. God has left His trademark upon us, too, so that our hungers and instincts lead us to Him.

II. But in an infinitely deeper sense the Bible is the Word of God.

A. The Bible is a necessity.

1. If God could be known sufficiently through other sources there would be no need of the Bible.

2. But He could not—hence He revealed himself in the Holy Scriptures.

a) You can see the power and wisdom of God in nature.

b) You can catch intimations of God in the soul—its longings, hopes, fears, etc.

c) But only in the Scriptures do you find the clear picture of God as Saviour and Lord. All other gleams of God are to the Bible like the intermittent and sufficient light of the stars and moon to the incomparable glory of the sun.

B. The Bible is a unique revelation of God.

1. It is inspired in a peculiar sense.

a) Not to be compared with great literature like Shakespeare, Tennyson, and Browning. This is a special and unique revelation of God that contains in itself all truth necessary to life and salvation.

b) Not to be compared with other religious writings. There are some good and much error. This is all good and no error.

c) Not to be compared even with inspired Christian writings, hymns, sermons, books, poems. God did not finish speaking when He gave the Holy Scriptures. He still talks to men and women and reveals himself. But from that time on, all His revelation is simply illumination; within the bounds of Bible truth and explaining or illuminating Bible truth.

2. As the Word of God.

a) It is authoritative—it has the integrity and power of God behind it. There are common sayings among us which illustrate that integrity: "His word is as good as His bond"; "A man is no better than his word"; "When he promises anything it is as good as done."

b) It is piercing in its truth.

(1) Discerns even the thoughts and intents of the heart.

(2) Shows the holiness of God and the sinfulness of man in a terrible way.

c) It is fruitful and beneficial beyond all else in the world.

(1) Will heal all the soul's diseases.

(2) Will not return to Him void. Oh, if we would only obey the Word and trust its promises! And know that it will deal with sinners and un sanctified. The reason it is so gloriously healing and saving is that it is the picture of God. An intoxicated man

hanging to strap of a car suddenly looked into the eyes of a man, a picture there in the car. He stared and thought of his wife and family in another city. He got off the car. He went to a mission and was saved and then returned to his family. What was it? It was a picture of Christ, Saliman's "Head of Christ."

III. In the supreme sense Christ is the Word of God. The Bible is the written word of God. He is the spoken or living Word of God.

A. The climax of the Bible is its portrayal of Christ. "God; who at sundry times . . . hath in these last days spoken by Christ" (Heb. 1:1f).

B. The purpose of the Bible is to reveal Christ. It is a person not a book which is supreme. Jesus said, "Ye search the scripture because in them ye think ye have eternal life, and they are they which testify of me, and yet ye will not come to me that ye may have life." The Bible is the door which leads to a person, to Christ, who is God.

C. Christ is the Logos, the express image of God's person in God himself.

1. In Him we see justice and holiness.
2. In him we see redeeming love dying for our sins.
3. In Him we find life, life full and perfect and eternal.

All my life long I had panted for a draught from some cool spring, That I hoped would quench the burning of the thirst I felt within. Hallelujah, I have found Him.

IV. There is a limited and yet a very serious sense in which we as Christians should become the Word of God. Jesus said, "I am the light of the world"—"Ye are the light of the world." (Ours is only reflected light.) "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Ye are our epistles known and read of all men." "Put ye on the Lord Jesus Christ"—so that men may see Him. There is a "gospel according to you."

The Call of the Far Horizons

SCRIPTURE—Hebrews 11.

TEXT—*They that say such things declare plainly that they seek a country (Hebrews 11:14).*

Introduction:

1. Someone has called Hebrews 11 the Westminster Abbey of the Bible. Truly it is like a great special Temple of Religion set among the sacred pages of the Word of God.

a) We see the condition of those outside the sanctuary of faith—"draw back unto perdition."

b) Then we see the approach—"the just shall live by faith."

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c) Then we step over the threshold—"Now faith is the substance of things hoped for, the evidence of things not seen." In the anteroom we see the God of creation; then we see the God of redemption.

Thus through the door of faith we enter, and immediately we feel the awe that comes as one stands in the presence of the centuries. The great high dome suggests the sublimity of faith, the towering colorful windows let in the light of God, the fragrance of sacred memories, the thrill of the heroic past stir the visitor to the depths of his being. As he walks along he sees the glowing memorials to the saints of days gone by.

d) This Westminster Abbey of Faith can never be destroyed by bursting bombs. It is enshrined in the pages of God's indestructible Word. It is preserved in the hearts of God's believing children, so that as long as one breathes who knows the saving Christ it is safe from any destruction.

Here we see about us such memorial tablets as, "By faith Abel . . ." "By faith Enoch . . ." etc.

2. This Temple of Faith is still in the building.

Perfect enough so that it can be finished at any moment and yet growing with the days and years and centuries. You can wander through its arches and corridors away back through the centuries or you can visit the memorials of recent saints.

3. It is in the cool shadowy corridors of earth's earliest history that we find carved in a great tablet of bronze the immortal words of our text, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."

I. Observe that these men and women lived with a very meager portion of their promised inheritance. Here was a small family of humble lineage. God had called Abram and had made some tremendous promises to him. As yet, however, they had seen very little actually accomplished.

A. God had promised they should be a great nation—still but a small family.

B. God had promised Canaan, but as yet it had not been made fully theirs.

C. God had promised a Saviour, but He had not yet come.

D. God had promised an eternal city—but as yet they were still living in tents with very little shelter from the hot sands and burning sun and penetrating dust.

E. All they had was faith in God—but that was enough.

II. Observe the victories of their faith with promises yet unfulfilled.

A. They observed the promises afar off. What a keen eye and long vision has faith! Faith does not look down. Faith looks up, pierces the clouds, listens to the call of the far horizons. Faith looks long enough and

steadily enough until focused upon the shimmering waves of the future it sees the realities of eternity.

1. There is a pulling of the eyes from the things of earth, of material value, of the here and now.

2. There is a giving attention to the intimations of the soul—"there's something beyond."

3. There is a steady long gaze that finally sees. For Abraham it was a family, a home, a nation, a Saviour, an eternal spiritual kingdom.

B. They were persuaded of them. A look is not enough. A guess, a hope so, a maybe is not enough. The pioneer hears rumors of a better country beyond. But finally he becomes more than interested; he becomes persuaded of them.

1. Persuaded of their reality.
2. Persuaded of their value.
3. Persuaded of their attainability.

C. They embraced them.

1. Someone says, "But promises aren't very solid satisfactory things to embrace. Promises are likely to be disappointing—like a man on the desert sees a mirage, wonders, then decides it is real, pushes forward to grasp, to drink, to rest in the shade—but is disappointed; heat of the sun still beats down, lips still cracked, throat dry, body suffering from thirst and heart heavy." Yes! some promises are like that, but not God's promises.

2. God's promises are absolutely sure. God's child would rather have one of His promises than all the gold and grain in the world.

The greatest ship may sink, the greatest granite mountain may crack, gold may lose its value, grain may spoil, and everything else flee away—but God's promises abide forever. You can feed upon them, you can build upon them, you can rest upon them, live with them, and die with them.

They embraced the promises of God, grasped them, made them part of themselves, etc. How wonderful!

How twisted our sense of values! The things we count dependable are not, and vice versa. Without faith a man is blind and foolish.

Suppose Henry Ford had said to me one day, "I'll give you one dollar cash now or a note that one year from now I'll give you ten million dollars." So many people greedily seize the pennies of the present, thus disappointing God and robbing themselves when He wants them to embrace the inestimable fortune of the future.

D. They confessed that they were strangers and pilgrims on earth. Notice that these people who had caught the vision of something beyond renounced their allegiance to the interests about them.

1. They did not renounce the real values about them.

a) They enjoyed the richness of true living. Lives were full of work and love, etc.

b) They were good neighbors and friends.

2. But their citizenship was in another country and they were but pilgrims and strangers. Perhaps we should say their higher citizenship, their greater allegiance were in another country. Only that which made (1) more sure their getting to that country beyond and (2) more rich their life there would be accepted in their lives. Everything else was renounced.

3. We must always keep in our minds that we are pilgrims and strangers here. I hope that we do not go to an extreme in this emphasis but I am afraid that often we do not go far enough. We are to be different from the world. Strangers—persons who are out of their own country, in a foreign land. Pilgrims—sojourners or travelers not intending to take up their citizenship. We are not perfectly at home here!

E. They declare plainly that they seek a country.

1. This is a glad open testimony.

2. They proved their sincerity.

a) Did not hanker for the old country (v. 15).

b) Did not return though they could have. Abram made Eleazer promise not to take a wife for Isaac from the old country.

3. Evidenced a real desire for that heavenly country.

a) It is a place of permanence—hath foundations.

b) It is the eternal city of God.

(1) God is the architect, the designer, the builder; He planned it and built it.

(2) God is the governor of it, the maker of laws of citizenship, etc; framed the constitution, etc.

(3) He is the Light of that city, its greatest attraction.

F. Finally they died triumphant in the faith.

III. Observe the reward of their faith.

A. Wherefore God is not ashamed to be called their God.

B. Faith is exchanged for sight and all the promises of God are fulfilled in their lives:

1. They are now a great multitude which no man can number.

2. They have met the Saviour.

3. The Saviour is now King.

4. They possess that eternal city, that spiritual kingdom.

The Way of Holiness

SCRIPTURE—Isaiah 35.

TEXT—An highway shall be there, and a way, and it shall be called the way of holiness (Isaiah 35:8).

Introduction:

1. One of the most fascinating things in all the world is a road. A road has a past, a present, and a future. It is not a single isolated thing. It is a series of events, of experiences, of places, scenes, people, towns, hills, valleys, etc. There are the little woods roads, two tracks grown high with grass

as mute testimony that somebody once cut wood or now lives back here in the forest. There are the dusty, sometimes muddy, country roads, washboard and stiff or soft and wavy, narrow or wide. There are the second and third class roads surfaced with oil or macadam, and there are the great first class highways. Sometimes narrow and curving like a great black serpent through the hills and mountains. Sometimes straight and wide and white across the level country. Sometimes stretching out across the prairies with nothing that a New Englander would call a curve. Sometimes stopping and turning sharply right or left or turning back in the opposite direction as if it had changed its mind. Sometimes in the valley beside a river, sometimes on the dry dusty plain, sometimes clinging to the side of a great mountain climbing rapidly upward or dropping in a steep slope. How fascinating are roads! How I love to watch ahead to see what lies around the bend. The love of the road is what makes hobos (gentlemen of the road), travelers, adventurers, explorers, and the average American citizen.

2. There are some special roads or highways in this great nation of ours. We are the greatest nation of road builders in the world. As an average, road-loving American I have traveled many such as the Merritt Parkway in Connecticut, the Skyline Highway overlooking Shenendoah Valley, the Lincoln Highway, other cross-country highways, and the Queen Elizabeth

The Word of God (Revelation 19:13): Way in Ontario, and have wished to travel some others such as the Pan American Highway.

3. But in all ages in all the world there never has been a road like the Way of Holiness.

It is a glorious road because of its origin. It began in the heart of God, ran through the paradise of the Garden of Eden, followed across the rich plains of the Euphrates valley, to the rocky steeps of Judea and Galilee, to a rugged hill called Calvary, down through the ages since to our day and on to the heart of God and the home of the soul. It runs deep and wide through every man's conscience and moral judgment, and is found unforgettably in the longing of every man's soul. In any age or any clime, in any nation or any time any man may place his feet on this road and travel undeterred and undiscouraged through any storm or temptation straight home to the heart of God and the eternal abode of the blessed.

It is a glorious way, a high way with eternal foundations, with a surface unmarred by the storms of time, a way that ends in the clouds, lofty and beautiful. This like all other roads has a past, a present, and a future. Its past is veiled in thunder and lightnings but shining with the light of a love never seen on land or sea and made beautiful with holy deeds and great men

and women. Its present goes on not unaware of but undisturbed by the feet of marching millions, the thunder of bombs and shell, the earth-shaking rumble of great tanks and machinery, instruments of destruction. He may walk this road who travels in paths of peace and quiet. He may walk this road whose home has been blown to pieces, whose streets are drenched with blood. This has rightly been called a high way because it is above the ways of men—and yet it is within the reach of every man. Its future is brighter than any fair day that man has ever seen or poet dreamed of.

I. The entrance to this Way of Holiness is at Calvary—only the "redeemed," the "ransomed" may walk there.

A. True, I have already said it began in the heart of God, but it swept along too high for the feet of men to reach its height until

1. God came down to the paradise of innocence and man walked with God in the cool of the day until in his blind folly he chose something else and fell from that glorious way.

2. Again, on Calvary God came down in the person of His Son and invited men to walk with Him again.

B. But it cost God something to offer us the exalted privilege of walking with Him.

1. Sin must be atoned for, for

2. Without the shedding of blood there is no remission of sin.

3. And so God the Son lived and loved and bled and died and poured out His life. Sin costs! Someone must pay.

There is a stretch of cement road by Wayside Inn, Sudbury, Mass. Henry Ford paid a million dollars to divert the road from this historic place he bought.

There was a great twist in the road of life and men traveled it to their destruction and fell in the slough of sin and eternal night. But the Son of God built a great straight highway to salvation and heaven—it cost Him His life. Who shall walk there?—the redeemed, the ransomed! The self-made, the self-righteous will not be there!

C. And it will cost us something to get on this road.

1. We will have to go right back to Calvary, pleading the blood and trusting in the merits of the man of Galilee.

a) Confessing our sins.

b) Rectifying wrong.

c) Beginning anew.

d) Yielding self and all to God in unreserved surrender.

2. This is a toll road. Not that deeds will pay our way; much less is that true than that my ten cents alone will pay the millions expended in the building of the Merritt Parkway. The toll is our all. That's what Calvary means.

a) Many talk about an ideal life: Charity, good deeds, fair philosophy of life, etc.

b) But one gets on this high Way of Holiness only at Calvary with its blood and tears.

II. This Way of Holiness is a way of

A. Purity—"the unclean shall not pass over it."

1. Nothing dishonest shall be permitted on this glorious high way. God is going to judge nations and individuals.

2. Nothing unclean or unholy shall pass over it.

a) This is a day when morality is smiled at, when moral looseness is almost social grace.

b) But careless practices, suggestive stories, loose actions, and vile thoughts are going to be barred, are barred from that way.

3. Nothing worldly (irreligious, unspiritual, etc.) will be permitted. Isaiah 52:1—"uncircumcised." Uncircumcision is a type of worldliness. Many things the world smiles at—God censures. Many things the world permits—God prohibits. Many things the world revels in—God rejects.

B. Plainness—"the wayfaring men, though fools, shall not err therein."

1. Not a way made to confuse.

a) Not a way for brilliant and wise.

b) Not a way exclusive for the few.

2. A way of salvation for the many, for whosoever! therefore it must be plain.

3. If ever a man with all his heart wants to find this way it will not be kept from him.

4. If ever a man falls from this way it is not solely because he did not know or understand. As long as a man with all his soul wants to keep in this way he will not fall from it. "Shall not" is the term used, and yet "need not" explains it pretty well.

C. Protection—"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there."

In Bunyan's *Pilgrim's Progress* we see Christian coming to Palace Beautiful. In front of the Porter's lodge he sees two lions, one on either side of the path, and he bears them growling. He is frightened, but soon he learns that the lions are chained so that they cannot reach him. The lions may be near the way but they are never in The Way.

D. Promise—"and the ransomed of the Lord shall return and come to join with songs and everlasting joy upon their heads." The Negro spiritual sings of the "Glory Road"—that's what it is.

1. This may be the prophecy of return from Assyrian captivity and the prosperity of Hezekiah's reign, and

2. Yet it certainly is prophetic of Christ's kingdom.

a) When the world lies in wickedness and the Jewish church in ruins.

b) Then shall be raised up the Gospel Church.

(1) The Gentiles shall be brought into it.

(2) Miracles shall be accomplished.

(3) Way of Holiness opened to men.

(4) End of it shall be everlasting life.

The picture that comes to me from this last verse is

(i) The saints on their way to heaven with songs and everlasting joy upon their heads—but sorrow and sighing dogging their footsteps.

(ii) When they get to the Heavenly Zion they shall obtain joy and gladness, and suddenly the sorrow and sighing which have dogged them their life long shall flee away never to return.

III. This Way of Holiness is the only road to heaven.

A. It is said: there is no royal road to learning.

B. But this is the only royal road to heaven.

1. Way of blood and tears,

2. And yet glorious beyond description.

"Follow peace with all men, and holiness, without which no man shall see the Lord!"

"In"

The conviction has been growing in my heart until it has become a possession that the most powerful word in the New Testament is the tiny, two-letter word "in." Insofar as one's relation with and to Christ is concerned, this wee preposition "in" is packed with dynamite.

New Testament scriptures, dealing with Christian experience, nearly always use this very dogmatic word "in." For example, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And again, "Every branch in me that beareth not fruit he taketh away; . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:2-7).

Then, also, Romans 5:2, "By whom also we have access by faith into this grace wherein we stand. . . ." And, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Also, "If any man be in Christ, he is a new creature"; and many other verses on the same thought, dealing with Christian experience, wherein the most powerful word is "in."

"In" finds its great power, its dogmatism, in its technical use. It is known technically as "The preposition locative of sphere." That is to say, that it locates very dogmatically, positively, and conclusively within a definite sphere of influence.

As it appertains to Christian experience, it locates definitely in Christ that one who repents and believes in Him as Lord and Saviour. It goes without debate, that one is either in or out of Christ; Christian or

un-Christian; Christ-like or un-Christlike; saint or sinner. "In" Christ allows absolutely no grounds, or excuse, for compromise with the world, the flesh, or with the devil and his way of life. The individual finds himself, by way of the born again experience, definitely transplanted out of the old economy of a sinful life into a new economy of holy living, in which he is located in Christ. And so he becomes a new creation in Christ Jesus. This divine transplantation from one way of life into another is not by church membership, rite, form, creed, or good works, but by way of the route of faith, repentance, restitution and belief in the Lord Jesus Christ.

If the believer, then, is definitely located in Christ, that one is a Christian, or Christ-like. Let us then make this observation: There is no sin in Christ; He knew no sin; He will not tolerate sin. Christ and sin are at the opposite poles of living, and are at enmity the one with the other. I repeat, there is no sin "in" Christ. Therefore, if one is definitely located within the sphere of Christ—in Christ—that one does not sin. That one who is located in Christ is walking in a contrary direction to sin. One cannot go in two directions at the same time, nor can one be two things at the same time. That one who sins in word, thought, or deed, is not a Christian—regardless of his profession. To be in Christ is to be in holiness of heart; holiness beginning when one is located in Christ.

The question, then, is simply this: Are you in Christ? If not, then why not now let Him locate you.—L. D. SMITH.

The Christian Walk

TEXT—As ye have therefore received Christ Jesus the Lord, so walk ye in him (Col. 2:6).

Introduction:

The admonition is addressed to people who had been converted. The sinner cannot walk in the Lord Jesus for the reason that he is not in Christ—has never received Him. It is not sufficient to have an initial experience of salvation; there must be attention to behavior afterwards. Many of the exhortations of Paul in his epistles are concerning the conduct of people after they are converted.

I. Receiving the Lord Jesus.

Before one can walk like a Christian he must become a Christian. In order to become a Christian a person must be convinced that he is a sinner, then conviction will follow, and then there must be an act of the will known as repentance as a result of which the sinner ceases from his known sin and seeks forgiveness for past sins. When he has done this he must believe that God forgives him for Jesus' sake. If every step is taken thus far there will be manifest to the forgiven one that he is forgiven—the witness of the Spirit that he is right with God.

II. Walking in the Lord Jesus.

After regeneration comes the Christian walk. The new convert cannot drift along with the current. He must put his will into the matter of behaving himself like a Christian should. Let us consider some of the elements of the Christian walk.

A. In relationship to Jesus.

The Christian must walk as in the sight of the Lord. In the words of the song, "Let me walk from day to day with the shadow of the cross over me." Thanksgiving and praise are due the Lord for having saved one from sin.

B. In relation to the church.

The Christian has duties pertaining to other Christians, whether he belongs to a denominational church or not. He has entered a sacred brotherhood with all other people who have had the new birth. There is a unity that must be maintained for the good of the cause. Christians need to edify one another.

C. In relation to the world.

The Christian has come out of the world. Though in the world he is not of the world. The world is for the present his field of service, but he is to live apart from its purposes and its plans. Even its good plans are not edifying to the Christian. He is to come out from among them and be separate and not touch the unclean things of the world. This will mean to break off the associations he had as a sinner. He can still be kind to those he once fellowshiped in sin; he can be courteous to all men; when necessary to do business with them, as will sometimes be the case, he will behave himself in strict honesty and conduct his business in a worthy manner that will cause his light to shine before those who observe him.

D. In relation to possessions.

It is well to remember that when a person becomes a Christian he belongs to God, and so do all his possessions. He has an obligation, therefore, to aid in the propagation of the gospel. He should give of his time to the Lord to the extent of one seventh, and of his money one tenth at least, and all if the Lord requires it. In fact, he is to no longer call what he uses as his own, but all is to be held as a steward's property put in his hands.

The text can be enlarged on by noting the word "walk" as it occurs in the Epistle to the Ephesians, as follows:

Walk worthy of the vocation (Eph. 4:1).

Walk not as other Gentiles (Eph. 4:17).

Walk in love (Eph. 5:2).

Walk as children of light (Eph. 5:8).

Walk circumspectly (Eph. 5:15).

This can be still further enlarged on by considering the men who have walked with God—Enoch and others.

Again consider the text, "Can two walk together, except they be agreed?" (Amos 3:3).—WM. M. SMITH in *The Gospel Minister*.

ILLUSTRATIONS

Glories Above

A story is told of a small lad who lived in the heart of one of the great European cities. He was truly an urchin of the streets—the only playground he had ever known was the hard pavement of this great city.

Shortly after the beginning of World War II, the city established its blackout policy, and on the first blackened night the boy slipped out into the streets as usual. But all was still and very black; he could see nothing in front or beside him, so he raised his eyes, and high above him he saw millions of lights. For the first time in his life he had seen the stars.

The story reminds us that many of the beautiful things in life become visible only in contrast with the dark and undesirable. In the midst of the blackness of trouble, sorrow, and despair, let us remember to look up, and shining as beacon lights far beyond the darkness, we may see the stars of eternal truth and beauty, and the everlasting glory of God's unchanging love.—*The War Cry.*

A doctor was once asked by a patient who had met with a serious accident.

"Doctor, how long shall I have to lie here?"

"Only a day at a time," was his answer. This taught the patient a valuable lesson. It was the same lesson God had recorded for His people for all ages. If we are faithful a day at a time, the long years will take care of themselves.—*ANDREW MURRAY.*

Salt

"Ye are the salt of the earth" was the golden text, and the class of little girls was being questioned by the teacher. "What are the uses of salt?" she was asking. One said it kept things from spoiling, another that it made things taste better. Then one tiny mite spoke, "Please, miss, it makes people thirsty." And that is an important use for every Christian. Our lives ought to make people thirst for the water of life. Do others see Christ in your daily life?—*Selected.*

Five Invested Lives

A businessman in Wales spoke to his office boy about his soul, and from that word a work began which won his entire office force to Christ.

A merchant in England determined that no day should pass without his speaking to someone about Christ; in one year he had led scores to the Master.

An invalid Christian woman in Australia, for thirty years unable to put her foot to

the floor by means of her pen and prayer led forty people to Christ in a single year.

A Christian gentleman spoke to his servant while they were walking together; the boy became a Christian and later a minister of the gospel.

A Sunday-school teacher took one of her class of boys for a walk on Sunday afternoon when the session of the school was over; she told him of her concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.—*Selected.*

Could Be!

A rich man said to his minister, "Why is it everybody is always criticizing me for being miserly, when every one knows I have made provision to leave everything I possess to charity when I die!"

"Well," said the minister, "Let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and your kind eyes,' said the pig. 'True, you give milk and cream, but I give even more. I give bacon and ham—I give bristles and they even pickle my feet! Still nobody likes me. I am just a pig. Why is this?'"

"The cow thought a minute, and then said, 'Well, maybe it's because I give while I am still living.'—*Selected.*

A Fatal Reservation

One wild, stormy night, as the dwellers in a little cliff town on the New England coast watched the tall lighthouse through the thick gloom, a strange thing happened. The warning bells rang out in wild clangor, and the light was seen to suddenly surge forward, hang for an instant suspended over the sea, and then disappear in its swift arc-flight into the seething, hissing waters below, carrying to swift death the lonely occupants.

The morning light revealed the striking secret of the midnight catastrophe. The dwellers in the lighthouse had sometime before fastened a stout cable from the top of the beacon to the rocks below, for the hoisting of provisions and supplies. When the tide and storm arose that night, the giant billows beat with weighty blows upon the great hawser until, by degrees, the tall iron supports were strained, and the over-balanced lighthouse crashed to swift ruin.

A single line had done the deadly work! A single reservation or default in our surrender to God may work like havoc. If we are saved, it cannot wreck our soul. But

it may so bar out God's purpose of fullness in and through us that our ship of life, though unwrecked, may yet sail into the harbor of eternity an empty, pauper craft instead of a richly freighted galleon, loaded to the water's edge with all the fullness of God.—*JAMES H. MCCONKEY.*

"Bend Down Low, Buddy . . ."

I recall an experience I had over there with our Staten Island friends, when I went over to the Marine hospital on a Sunday assignment, to sing and to give out tracts, and possibly write letters for some of the patients. One day I was given a signal and I noticed the screen around the bed, so I surmised that there was a serious case there. Therefore no singing was to be undertaken that afternoon. I hesitated a minute and then I saw a friend in clerical garb rushing out, presumably, with a communion set. I heard the interne say, "Well, it serves him right. He ain't fit to live or to die."

I said to him, "Is the patient able to be talked to?"

"Well," he said, "you won't want to talk much with him. He was brought in here last night, cooked alive from a tug steam pipe which burst, and I shot enough dope in him to kill a dozen men, and still he groans and screams. He sure is a tough one. We have put him in all kinds of dressings, and nothing we can do will ease the pain. I don't know why he is living. We looked up the record, and found out what Church he was a member of, what his faith was claimed to be, and we sent for a minister of that faith." The interne told me that instead of permitting them to give the last rites, he would only curse and drive them off.

"I said, 'Can I go and speak to him?'" He said, "Well, do you want the same thing to happen?"

I said, "My Lord tells us to do that." Then he said, "Well, O.K., you are a privileged character."

I went over to the bed, and saw this man all wrapped in bandages, with only two fingers free, and a little bit of the corner of his mouth left open. I bent down low, and I said, "My friend, I am sorry to see you suffering. I wonder if you would like me to pray for you. My Lord has said, 'Pray for the sick.' Once I was sick and He came unto me. You are sick. Can I come to you and ask if you want to pray?"

Out of the corner of his mouth he whispered, "Bend down low, buddy, and let me smell your breath." Well, that was an unusual request, but I complied.

I bent down low and he said, "O.K., make it snappy, fellow. I drove the priest away because his breath was like the oler who was supposed to watch the gauge, but he didn't, and so I am cooked alive and suffering in torment and hell. He can't help me.

But, do something for me will you?" I bent down low and I said, "You must not strain yourself. I am going to pray, and if this is your prayer, you pinch my hand, and that will be known as 'Amen!'"

I made this prayer for him: "God be merciful to me, a sinner, and save me for Jesus' sake." I felt the tightening of his hand; then he tried to speak, but just then there was a gargle and he went back, and was gone.

My hand was still grasped by his two fingers, and the interne said, "Get loose from that grasp."

I said, "He is gone."

He said, "Look at that face. Why, he is still smiling like a baby."—*C. E. GRAMMELS in Contact.*

You know the tragedy of Thomas Carlyle. When after long years of most painstaking labor he had finished the manuscript of the French Revolution and had it lying on his desk waiting to be sent to the printer's, a careless servant threw it into the grate thinking it was waste paper. When he came in and saw the toil and pains of years gone to ashes on the hearth, he wrote in his diary, "I brought my work to the Master and He took it in His hand and said, 'Not good enough, my son, go back and try again.'" And back he went to his task without a word of complaint.—*Selected.*

The Sun of My Soul

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said to him:

"Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?"

Tennyson stopped and, pointing down to a beautiful yellow flower, said,

"What the sun is to the flower, Jesus Christ is to my soul."—*Selected.*

Faith

"John G. Paton, missionary to the New Hebrides, was baffled for a long time because the natives of the South Sea Islands had no word in their language for 'faith.' How could he make them understand what it meant? One day while busy translating the Bible a tired native came into his study, sat down in one chair and put his feet on another chair and said, 'How good it is to lean your whole weight on these chairs.' Paton got the suggestion—found the word for 'faith' or 'believe.' He then used it in his translation as follows: 'God so loved the world that he gave his only begotten Son that whosoever leans his whole weight on him should not perish but have everlasting

life. "Trusting Jesus, that is all." One must trust his soul's salvation entirely into the hands of Jesus Christ—lean whole weight upon Him. There is no other way. Our poor self-begotten, self-nurtured, self-centered mortality cannot save us. We might as well try to mount a roof on a spider's web, or cross the ocean in a market basket, or climb the sky on an organ as to try to reach heaven by our own goodness or good works. Mortality sounds sweet but it can't fly. It is fatally defective because it ignores Him who gave us our very life, and sets at naught the perfect plan of an all-knowing and all-loving Father.—*Pentecostal Herald.*

Worthless Religion

"... and followed other gods, of the gods of the people that were round about" (Judges 2:12).

A gentleman was traveling from Cambridge to York. Ere he started he furnished himself with a pocketful of tracts, and later began to hand them around. One of the passengers refused, and taking a race card out of his pocket, held it up, saying, "You see this; that's my religion." "It is, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes, I have them pinned all over my mantlepiece." "Well, go on then and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth." They sat quiet, the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said, "I say, you can give me one of those papers if you

will." The tract was immediately given; but the result is known only to Him who will not let His Word return void.—From the *British Evangelist*:

In God's Care

An English exchange tells of an old custom still in use at a certain east coast town of England. When a ship is about to sail, the captain asks his men, "Are we all here?" They reply, "Yes, sir, and in God's care." Then the captain asks, "Is there anything then to fear?" "No, sir, nothing," they answer. Then they set sail, unafraid of the many dangers which, even in peacetime, are the lot of those who go down to the sea in ships.—Selected.

Come

I have heard that in the desert, when caravans are in want of water, it is customary to send on a camel, with its rider, some distance in advance. Then, after a little space, follows another; and then, at short intervals still another, and so on. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing the voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!"

So, in that verse in Revelation 22:17, "the Spirit and the bride say, Come." Then, "let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—*The Alliance Weekly.*

Too Late

One evening when Mr. Alexander and I were in Brighton, England, one of the workers went out from the afternoon meeting to a restaurant for his evening meal. His attention was drawn toward the man who waited upon him, and there came to his heart a strong impression that he should speak to that waiter about his soul; but that seemed to him such an unusual thing to do that he kept putting it off. When the meal was ended and the bill paid, he stepped out of the restaurant, but had such a feeling that he should speak to that waiter, that he decided to wait outside until the waiter came out. In a little while the proprietor came out and asked him why he was waiting. He replied that he was waiting to speak with the man who had waited upon him at the table. The proprietor replied, "You will never speak to that man again. After waiting upon you he went to his room and shot himself." Oh, men and women, there are opportunities open to every one of us tonight that will be gone, and gone forever, before another day dawns. The time is short!—Dr. R. A. Torrey.

WORST OF ALL IDOLATRY



MISSIONARY DEPARTMENT

Experiences of a Sudan Missionary

I woke up two mornings ago feeling on top of the world. As I was dressing, putting on my left shoe, in fact, something happened which changed several plans for that day. During the night a scorpion had moved into my shoe and protested his rights of previous tenure. I felt his point keenly and quickly withdrew my foot. For hours my big toe ached clear above my knee. Now I know what the writer of Revelation meant when he spoke of "the torment of a scorpion when he striketh a man."

SCHOOL PROVES POPULAR

Since writing my last letter I have been compelled to close one of the bush schools and open another. The teacher at one school was unfaithful to his duties, feeling doubtless that the 18 miles separating him from me would screen him. I had to dismiss him. On the other hand at another village six miles further on we opened a bush school and it has gone ahead wonderfully. The Arab merchant there was interested enough in having a school to get names of fathers who would be willing to send their sons if we would start it. When the school opened the big chief thought enough of it to send two boys from his village 20 miles away. Another boy comes from a village 12 miles away, another six; and every morning three boys walk about two miles and then paddle across the Sobat river in a dugout canoe to get to school. I feel that God has been very good in making this school so popular.

EQUIPMENT IS MEAGER

Last week I visited this school. I am glad that I went; glad because of the encouragement and fellowship it brought to the teacher, Yethaya, the only Christian in this whole new district; glad because of the way in which I saw his work succeeding. Most of the boys who came to school wore sunshine and bright smiles, nothing else. The schoolroom was the shade of a tree. Under the tree beside the blackboard stood the teacher. Two months before none of these boys knew anything about school. I saw them read page after page of the Dinka primer, saw them pick up new words as Yethaya wrote them on the blackboard; saw them quickly do simple sums in arithmetic. When the writing period came, each boy cleared off a piece of ground in front of him, and with his fingers wrote on the sand. I was glad to see how many Bible stories they knew, and to hear them as they sang hymn after hymn in their own language. All about them stood an admiring group of adults, proud as they could be that their children at last were getting some education.

TEACHER A REMARKABLE CHRISTIAN

Yethaya (Isalah), the teacher, is remarkable in one sense. He is shorter than most Dinkas and his face is rather inexpressive until he smiles. Intellectually he does not stand very high, but he is an utterly devoted Christian. The African has much to teach the rest of us about personal loyalty. Jesus has Yethaya's whole devotion. When he talks about Him his face lights up. He wants to stay on in the village where he is teaching, after school closes for vacation, so that he can visit in surrounding villages and teach people about his Saviour. When I asked him if he would like to return to his own village and visit his family he replied, "These people do not know Jesus"—that is motive enough for him.

SNAKE MEANS BLACK MAGIC

I journeyed to Ajuba by a government launch but I walked the 24 miles back. Once I had to wade 400 yards through a swamp waist deep; the rest of the way the path was dry and very hot. I thought the heat would burn the soles off my shoes. Once as we rested in the shade of a native hut; just as I had pulled off my shoes to cool my feet, someone yelled "snake." A beautiful big cobra shot along beside the cornstalk fence and hid in some vines near the hut. The Dinkas all danced about, afraid to do anything. A snake means black magic. Careful to put on my shoes, I grabbed a spear and a stick. Very cautiously I pushed the spear around under the vines and when the cobra rushed out I bashed him with the stick. Dinkas scattered in every direction, hoping that the spirit of the snake would not connect them with the murder and later take revenge.

CHIEF'S SON ASKS BAPTISM

All the boys, save one, in the intermediate school at Abwong are products of mission schools. Wiejal's father was a big chief among the western Nuers until he made so much trouble for the government that they packed him and a half dozen of his wives off to another part of the country. An English government official liked the looks of this chief's son, and took him on his steamer on tours of inspection. Sporadically he arranged for teachers for him; finally asked the school here to take him. Wiejal came here definitely behind the other boys in everything, but he has grit and brains and is fast catching up to the leaders. From the first the Bible lessons gripped him. This was something of which he had never heard; of such a man as Jesus he had never dreamed.

Some weeks ago he came to me asking for baptism. I have rarely found a boy so eager to learn and who understands the

inner significance of the Christian message. He says he knows he will be laughed at and persecuted but he does not care. The government is hoping he will be a chief in place of his father. Wiewal says now that he wants to be a minister of the gospel and a missionary to his own people. He has intelligence and personality far beyond the average of his people. Whether as the first Christian chief of his people or as a minister of God's Word to them he can be a great power for good. Please pray for him and pray for me that I may be able to lead him into a deep devotion to the Master:—Rev. J. L. ANDERSON, in *The United Presbyterian*.

Strange Gods

It is strange how "strange gods" can hinder heart devotion. In Shantung, China, some years ago, a native boldly confessed Christ and ordered all the idols in his home destroyed. His family were henceforth to serve the true and living God. Apparently this was done, and the family went on as professedly Christian although the wife was not considered as being wholehearted. Years passed. When the wife was nearly seventy years of age, she went to a Bible conference for women. She listened with new interest to the gospel. She heard the glories of heaven commented on, and her heart was really touched. She found Christ a living reality, and her face was evidence enough of the depth of the work done in her heart. She fairly beamed, and then confidentially whispered: "You know, I

have been posing as a Christian, and I did follow my husband to some degree when he was alive; but do you know what I did? When all the idols were supposed to be destroyed, I spared the ones I treasured most and hid them. And today they are still hidden away between the paper ceiling and the rafters. But now they are coming down! Why was she so eager to destroy them now? Because she was so thoroughly satisfied with the Lord Jesus! Many times she expressed regret that she had let the former years pass without heart-appreciation of the Lord. She did destroy those idols, and went to the home of a young nephew who could read, and said she would not leave until she had memorized some lines of God's Word—Selected.

"Vision without work is visionary; work without vision is drudgery; but together they make a missionary."

Prayerlessness

A young man who had taken service with a well-to-do farmer, after a few weeks gave up his position. A friend asked him why he had left such a good place. Was the work too hard, or the hours too long? "No." "Were the wages too low?" "No." "Why then did you leave?" "I left," said the man, "because the house had no roof." That was the Scottish expression for a house and home without prayer.—CLARENCE E. MACARTNEY.

BOOK NOTICES

By Rev. P. H. Lunn

Book Briefs

CHRISTIAN FAITH AND MY JOB
Alexander Miller (Association Press, \$1.00)
Can you hold a job, much less get ahead in it, if you really put your Christianity into practice? This is just one of the questions in the minds of young people today as they face a world of keen competition but void of scruples. This is a direct, hard-hitting, practical application of the Christian understanding of life to personal conduct seven days a week. Ministers will find this particularly valuable in increasing their understanding and qualifications for personal and vocational counseling.

THE BELIEVER PRIEST IN THE TABERNACLE FURNITURE
Harold B. Street (Moody Press, \$1.50)
In this readable and interesting study of typology, the author compares the furnishings of the Tabernacle—from brazen altar

to mercy seat—to a progression of Christian experiences. From a rich background of experience as a missionary in Ethiopia, Mr. Street draws on his own rich experiences to give real meaning to the consideration of such things as the laver, the golden candlestick, the shewbread, the ark, etc.

SERMON OUTLINES EXEGETICAL AND EXPOSITORY
W. H. Griffith Thomas (Eerdmans, \$1.50)

Dr. Griffith, one of the great English divines of the last fifty years, has left behind a vast amount of manuscript material from which these outlines have been gathered. The outlines are simple and complete and display an understanding possessed only by one who walks and talks with God. These thirty-seven outlines are more than skeleton-numerical breakdown. They contain enough development to direct and inspire the thoughts of the reader.

CHRIST IS THE ANSWER
W. Dale Oldham (Warner Press, \$1.50)

This book contains eighteen of the most popular sermons of this outstanding evangelist and conference speaker. Among the sermon topics are: "Christ Is the Answer," "What Is God Like," "Vicarious Suffering," "That Second Mile," "The Burning Fire Within," and "If a Man Die." All the sermons are based on Bible texts that are of particular interest to the revival-minded minister.

MY SERMON NOTES ON JOHN'S GOSPEL
W. P. Van Wyk (Baker Book House, \$1.50)

Here is John's Gospel in twenty-four complete sermon outlines, all of them based upon the Word of God and presenting an excellent example of sound scriptural exegetical expository preaching. Rev. Van Wyk's homiletical style has marked him as a master in the art of outlining scripture passages. Those interested in improving their sermon construction will do well to study these outlines for effective scripture analysis.

TOWARD CERTAINTY
Robert H. Gearhart, Jr. (Association Press, \$1.50)

With this intriguing title, Dr. Gearhart delves into the realm of faith that is of particular interest to young people. He leads one step by step up the stairway from questioning belief to Christian conviction. He helps those who have trouble defining and explaining their convictions to develop an understanding that makes clear and logical explanation possible. Dr. Gearhart's breadth of experience in working with young people especially qualifies him for this presentation. He has served as campus pastor and as chaplain during the World War I.

LOT'S WIFE AND THE SCIENCE OF PHYSICS
Harry Rimmer (Eerdmans, \$2.50)

Here again Dr. Rimmer uses his extensive knowledge of the various sciences as well as the Scriptures to prove the harmony rather than the conflict between the two. The title of the book is just the title of the last chapter. Other chapters deal with "The Problems of Origin," "Human Research and Divine Revelation," "Biology and the Bible," "Genesis and Geology," and "Miracles and the Modern Mind."

Although it is against the law to teach or defend the Bible in many of the states of this Union, it is not illegal to deride the Book or condemn it in those same states and in their classrooms. Young people attending state schools are in danger of a shaken faith unless they can be fortified with knowledge and understanding such as Dr. Rimmer sets forth in this book. Every minister and teacher should peruse the

contents of this latest of Dr. Rimmer's contributions to this field and have it available to pass on to their young friends.

THE DEVIL AND GOD
William Robinson (Abingdon-Cokesbury, \$1.00)

This book proves to be just as challenging as the title indicates. Is belief in the devil mere primitive superstition? The answer is, "No." However, evil is rampant today because of the failure of people to realize the domineering presence of a personal devil in the life of a sinner.

"Religion and the Reality of Evil," "I Believe in One God," "The Bible and the Devil," and "The Vanquishing of Evil" are the chapter titles through which this subject is approached. Dr. Robinson also discusses the question, "Has the World Gone to the Devil" and "God's Freedom and God's Omnipotence" in Appendixes A and B of the book. Every minister will be interested in this discussion of the satanic forces in the lives of people today.

AMERICA PRAYS
Norman E. Nygaard (Wilde Company, \$2.25)

This book of daily devotions for the entire year is a compilation of the writings of ministers from nearly all the Protestant churches. Every page presents the contribution of a different minister. This makes it extremely interesting and helpful. Though we may differ in our theology and doctrinal emphasis, the heart that yearns for more of God seeks a position at the foot of the Cross for a daily revelation from above. A convenient Index to Contributors as well as the Index to Titles makes it possible for you to locate your favorite writers and subjects with ease.

Book Reviews

THE THEOLOGY OF JOHN WESLEY
By William R. Cannon (Abingdon-Cokesbury, \$2.50)

The title page of this book carries the modifying note under the title: "With special reference to the doctrine of justification." If that statement were lacking one would need to criticize the title of the book as being a bit misleading.

Especially would that be true for us who follow Wesley in his strong emphasis on Christian perfection. One would expect to find a considerable portion of the book devoted to a discussion of the doctrine of entire sanctification.

Exactly the opposite is true. In a text covering about two hundred fifty pages sanctification is ignored almost completely until the last four pages of the last chapter. How one can claim to write a comprehensive treatment of Wesley's theology on such a basis is a little difficult to understand.

It hardly seems probable that many of our readers would agree with the statement with which the author begins his "Conclusion." He says: "It has been the thesis of this book that Wesley's doctrine of justification was the source and determinant of all the rest of his theology." A similar position was taken by Dr. George Croft Cell in his book *The Rediscovery of John Wesley* (1935). It is definitely a one-sided point of view.

While not agreeing with some of the author's conclusions, one cannot but respect his scholarship. The footnotes alone give evidence of very wide and careful reading in the writings of Wesley and also the literature of that period. One of the values of the book lies in its extensive bibliography running to seventeen pages. A very thorough index is also appended.

Dr. Cannon is a teacher of church history at the Candler School of Theology, Emory University, Georgia. The book evidences a great deal of exhaustive research and one could not read it carefully without gaining a better knowledge of the backgrounds of Wesley's theological thinking.

One thing this reviewer appreciated was Dr. Cannon's respectful treatment of Wesley. He pays high tribute to John Wesley as a theologian of significance. Here is a good, solid book to read and one that will send you back to Wesley's own writings to dig more gold from a mine still stocked with great wealth.—RALPH EARLE, JR.

HUMAN DESTINY

By Lecomte du Nouy (Longmans, Green, \$3.50)

This 1947 book has evoked enthusiastic praise from many quarters. It was the subject of an article in the March issue of the *Reader's Digest*, entitled "God's Newest Witness." It has been called "one of the few significant books of the 20th Century," "one of the most amazing books of a decade," and "one of those rare and exceptional books that may well mark a new epoch in the study of the development of man."

The book was written to explain and defend the author's "telefinalist theory of evolution." By this he means an evolutionary process which is working steadily toward an ultimate goal, a process which is marked by purpose.

There are three main divisions of the book: "The Methods," "The Evolution of Life," and "The Evolution of Man." The first part gives the scientific basis for the author's discussion in the remainder of the book. To the reader without much scientific training this is the most difficult and least interesting section of the volume. Once past this interest picks up rather rapidly.

In the second division the author places the age of the earth at about two thousand million years (p. 55). This is calculated through the study of radioactivity.

The author points out that many of the older concepts of the evolutionary hypothesis have been abandoned. "Nobody believes any longer that 'man descends from the ape'" (p. 66). It is admitted that the connecting links in the chain of evolution cannot be discovered. "In brief, each group, order, or family seems to be born suddenly and we hardly ever find the forms which link them to the preceding strain. . . . Not only do we find practically no transitional forms, but in general it is impossible to authentically connect a new group with an ancient one" (p. 79).

It seems to me that this confession reveals one of the essential weaknesses of the whole evolutionary scheme. The missing links—not just one link—are still missing. The author makes this significant statement: "But each one of these intermediaries seems to have appeared 'suddenly,' and it has not yet been possible, because of lack of fossils, to reconstitute the passage between these intermediaries" (p. 95). This is serious evidence against the validity of the whole theory.

The third division, on "The Evolution of Man" is the most interesting and valuable. Here one finds many quotable sentences. Religion is given high recognition.

The author shows the unreasonableness of those who deny the existence of God. "There is not a single fact or a single hypothesis, today, which gives an explanation of the birth of life or of natural evolution We are, therefore, obliged either to admit the idea of a transcendent intervention which the scientists may as well call God as anti-chance, or to simply recognize that we know nothing of these questions outside of a small number of mechanisms" (p. 134).

It is difficult to select only a few of the many good statements in the last chapters. The author writes: "The principal occupation of man until now has been the domination of his universe. In the future he will have to learn to dominate himself" (p. 137). "Let us not forget that the perfect man is not a myth; he has existed, in the person of Jesus" (p. 177).

The author makes a good statement for some of us to ponder. "Any man who believes in God must realize that no scientific fact, as long as it is true, can contradict God. Otherwise, it would not be true. Therefore, any man who is afraid of science does not possess a strong faith" (p. 243).

We close with one of the emphases of the last chapter. "The only salvation for mankind will be found in religion. However, it must be a sound Christian religion, vitalized by its own primitive ideals. . . . Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligation as the comforter and guide of humanity" (p. 284).

—RALPH EARLE, JR.

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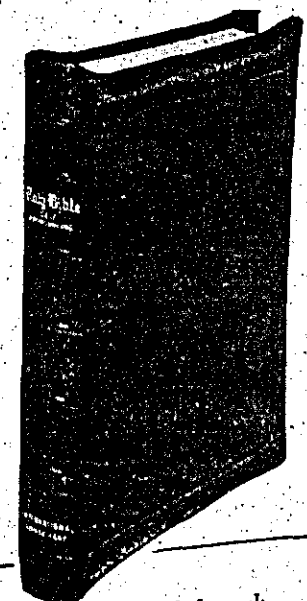
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PSALMS, 69.	3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.	2 rejoice with gladness. Or, through the	the blood of thine enemies, and the tongue of thy dogs in the same.
	unto God, sing praises to his name: O Lord, God, King, in the sanctuary.		24 They have seen thy goings, O God: even the goings of my God, my King, in the sanctuary.
			25 The singers went before, the instruments followed after;

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AND when they came nigh to it, he found nothing but leaves; *Jé-ru'sá-lém, unto Bèth'-pha-zé and Bèth'a-ný, at the* 14 And Jé'sus answered and *for the time of figs was not yet.*

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