

* Another title in the Abridged Holiness Classics

THE INTERIOR LIFE

By Thomas C. Upham

Abridged by Olive M. Winchester, Th.D.



Excerpts

"The term Interior Life, which is peculiarly the life of all those who, advancing beyond the first elements of Christianity, may properly be said to be sanctified in Christ Jesus, indicates a vitality or living principle, which differs in various particulars from every other form of life."

"—its moving principles, its interior and powerful springs of action, are not known to the world."

Part I

ON THE INWARD LIFE IN ITS CONNECTION WITH FAITH AND LOVE

- I. Some Marks or Traits of the Hidden Life
- II. Of the Life of Special Signs and Manifestations as Compared with a Life of Faith
- III. On the Distinction Between Love and Joy
- IV. On the Distinction Between Natural and Spiritual Joy
- V. On the Nature and Relations of Emotional Experience

Part II

THE LIFE OF FAITH AND LOVE FOLLOWED BY THE CRUCIFIXION OF THE LIFE OF NATURE

- I. Remarks on Unrestrained and Inordinate Desires
- II. On the Proper Regulation of the Appetites
- III. On the Nature and Regulation of the Propensive Principles
- IV. Remarks on Interior Trials and Desolations
- V. On the True Idea of Spiritual Liberty

Part III

ON INWARD DIVINE GUIDANCE

- I. Suggestions to Aid in Securing the Guidance of the Holy Spirit
- II. Distinctions Between Impulses and a Sanctified Judgment
- III. Evidences of Being Guided by the Holy Spirit
- IV. On the State of Inward Recollection
- V. On the Inward Utterance, or the Voice of God in the Soul
- VI. On the Principle of Inward Quietude or Stillness

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The PREACHERS MAGAZINE

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"Therefore, as God's chosen, set apart and enjoying His love, clothe yourselves with tenderness of heart, kindness, humble-mindedness, gentleness, patient endurance. Bear with one another and forgive each other in case one feels a grievance against another. Just as Christ has forgiven you, so do you. But cap it all with love, which is the perfect bond of union. And let the peace of Christ, for which you were called in one body, be umpire in your hearts. Also become thankful."

"Let the enriching message of Christ have ample room in your lives as you instruct and admonish one another in a wealth of wisdom with psalms and hymns and spiritual songs, that are sung with a lovely feeling toward God in your hearts. And whatever you may do by word or deed, do it all in the name of the Lord Jesus, through whom you are offering thanks to God the Father" (Colossians 3:12-17, Berkely Version).

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Managing Editor's

MESSAGE

WE HAVE all heard of the preacher who began to apply the general truths of his message to the particular situations of his congregation and was accused of turning from preaching to meddling. Well, the Managing Editor is turning to meddling this time.

I presume we preachers are all guilty of carelessness along some lines. Fortunate indeed is the preacher who has a wife or some other sympathetic adviser who, in a constructive manner, can call his attention to matters on which he becomes careless. But it is extremely unfortunate when a preacher, particularly a pastor, is careless and sloppy in his reading of the scripture lesson, especially in his Sunday morning service. If there is one feature of that service which should be well done, and clearly and reverently presented, it is the reading of the Word of God to a congregation of His people. Surely a preacher of the Word should prepare for the reading of the Word as carefully and effectively as an actor would for the reading of his lines in a radio skit.

Another careless practice is in the pronunciation of words. No one has reached perfection in this matter, so all of us may improve. Many of us are guilty of confusing the pronunciation of the words "except" and "accept"; we usually urge people to "except Christ" (pronounced "ek-sept"). Too many people are doing that already without the need of our exhorting them to do it; for to "except" means to leave out or omit—and the worldly people in general are leaving out or omitting Christ from their lives. We mean to exhort people to "accept Christ" (pronounced "ak-sept"); this means "to take when offered; agree to; receive with favor or willingness, etc."

All of us would do well to make a more careful study of the dictionary, especially along the line of the pronunciation of words.

D. SHELBY CORLETT,

Managing Editor

The Preacher's Magazine

General Superintendent Williams as a Preacher

J. B. Chapman, Editor

IN his book, *Roy T. Williams, Servant of God*, Dr. G. B. Williamson, the author, very justly emphasizes the fact that Dr. Williams was always, in his own thinking, a preacher before he was an administrator, and that his work as administrator was largely dependent upon his power as a pulpiteer.

Roy T. Williams came to old Texas Holiness University (later Bethany-Peniel College) with the announced purpose of "studying for the ministry." He was never anything else than a student for and of the ministry. No matter what the course of study, his thought always was that it should help him be a preacher—and ever a better preacher.

Dr. A. M. Hills, the president, a graduate of Oberlin College and of Yale Theological Seminary, and a zealous and successful holiness preacher, was the pattern, as well as the adviser and teacher, of all the theologues who enrolled at Peniel in those old days, and no one followed the pattern more carefully and to better purpose than did Roy T. Williams.

At the time of which we speak, Dr. Hills spoke either extemporaneously or from brief or full notes. But he reported that during the first ten years of his ministry he wrote out all his sermons in full and delivered them from manuscript. This early training he accredited with helping him to establish a homiletical style and to develop a certain accuracy that remained with him when he came to the time when he could risk leaving manuscript and even notes. He thought that, especially in his beginning years, a preacher should make careful, detailed preparation for every effort at preaching. He thought this necessary to assure his content at the time when his material is not too bountiful, and also to establish in himself a regard for order and an evaluation of content.

Roy T. Williams took this advice and example to heart, and all his student days he was painstaking in every phase of preparation whenever it was arranged for him to preach. He was never known as a "ready man" in those days. If he were expected to preach, he must be given due notice, and then he would always come up with some-

thing fresh and worth while; and, with evident preparation of spirit, voice, and manner, would preach effectively and with a show of "finish" that was quite noticeable and very gratifying to his sponsors.

Even when as Professor of English and Psychology, Roy T. Williams came back to join the faculty of his Alma Mater, after his term at Bell City College in Louisiana, he was still the careful and painstaking slave to preparation. And, believing that he could serve the cause better by preaching as well as he could rather than by preaching excessively, he still remained adamant in the face of invitations to preach on improvised occasions. He let those responsible for the preaching in the College chapel know that he would do his share, but that they must notify him two weeks in advance of any occasion on which they wished him to preach. He gave way a little on this demand after he became president of the College, but even then, he was not "easy to be entreated" when it came to short notice calls. He liked to know in advance, and he liked to make careful, even laborious, preparation.

It was Dr. Hills' plan that a young preacher should preach, as well as prepare to preach, and Roy T. Williams did preach all along during his student and teaching days. But he preached well rather than excessively, and he preached with evident care rather than with too much show of freedom. And by following the plan suggested, he extended his actual probation much longer than was customary among holiness preachers in those days. He had the bearing somewhat bookish, and his style was didactic, rather than hortatory. He gave the impression of having something important to say rather than of having very much to say, and one felt that what he said was said forcefully rather than freely.

Dr. Williams was twenty-eight years old when he was elected president of the College, and this was about twelve years after the beginning of his formal preparation for the work of preaching. But it was just about this time that he began to "swing out" into the free, unctuous style that became his best known factor as a preacher. His entrance into full-time evangelistic work at the age of thirty brought farther to the

fore the latent capacity to preach anywhere, anytime, and with but a minimum of opportunity for special preparation. But the long apprenticeship of general and particular preparation stood him in hand, and those years of labor were like the barrel of the gun in that they gave direction and accuracy to what might otherwise have been a too scattered shot. That he remained a careful appraiser of content and a preacher of peerless force to the very last day that he placed the silver trumpet to his lips, is due, under the grace and blessings of God, to the long, serious apprenticeship he served at the time of his beginning.

Dr. Bresee once said that if he knew he were going to have ten years in which to preach, he would spend the first five years preparing, and then expect that he would do more good in the five years that remained than he could do if he entered into full-time service without the period of preparation. Covering all the years of his minority, and adding the twelve years of his formal and semi-formal apprenticeship, Roy T. Williams spent just about half his life getting ready for that second thirty years and a little more which were the effective years of his life as a preacher.

A little while ago I was surprised to hear a preacher of national reputation say that he looked with regret upon the years of his beginning when he listened to well-meaning advisers and set out into a heavy preaching schedule without first making the preparation which was possible. I was surprised, for I had supposed that at least here is one preacher who could disregard conventional education and feel happy that he had been allowed to escape its rigors and dodge its demands.

Manifestly, this editorial is written with young (at least younger) preachers in mind. It is not to be taken as a suggestion that older and more experienced preachers can get along without continuous careful preparation. But those in the calling know, and those about to enter it should be told, that once one is immersed in the multitudinous activities of the pastoral office he will find it necessary to fight for time to keep his head as well as his heart alive, that he needs every time-saving gadget the schools have been able to give him, and that he will be forced to lay tribute to every power and capacity he has been able to find or develop during the years of his probation.

Nor would I cease without a general observation to the effect that all preachers, young and old, need the discipline of writing and careful planning to engender and

develop in them a true regard for order and a sincere appreciation of the relative scarcity of real content. Preachers who do not write are likely to imagine that they have a lot more of value to say than they really have, and preachers who do not make a painstaking study of form are likely to overestimate the relative usefulness of their style of delivery. And in all these things it is better to be a learner than to be learned—better to be fresh than full.

And perhaps as we think today of the preacher, the pattern of so many both in the ministry and in the laity, whose name appears at the top of this page, it is a good time for all of us to recall anew that the preachers who are remembered after their earthly day is finished are the preachers who did just a little better than the average of their fellows in the holy calling. And it is a good time for us to observe that these favored ones are not so much those who came to the work with a larger dowry than the most, but rather they are the ones who added the length of their arm to their short swords to make of themselves warriors worthy to win.

Shall We Take the Church to Them?

By the Editor

THE old proverb about Mohammed going to the mountain when the mountain would not come to him has many applications, and certainly the Church is included among the examples. After all is said, it yet remains that there are empty pews in most churches, and room for more pupils in most Sunday schools. There is little to be gained by complaining that people will not come. If they won't come, then we should go; and it may be that they would come if we went.

Recently I received a letter from a layman, which reads as follows: "Have just read Dr. A. S. London's article in the *Herald of Holiness*, and wish to answer—at least in a small way—his question: 'What would happen if Nazarenes would go to visiting?'"

"Mrs. Gardner (I do not know her full name and address) held a meeting in Beaverton, Oregon, in June, 1945. They had tried personal workers' bands there before. But Mrs. Gardner reorganized the program, gave it a plan and a good example (for she

worked hard at the work of visitation herself all during the meeting).

"The bands consisted principally of young people, and not much result was realized during the first six or eight months. After that returns began to come in. During the year the Sunday school has doubled. Last fall they had a real revival. Many 'strangers' are seen in the regular services of the church. Souls are being saved right along.

"Now the problem is to provide room for the Sunday school and the growing congregation. A new addition was built last fall, and now the three classes of the Primary department occupy that, and every place is full. We need a new church. Our need would require \$35,000.00 or \$40,000.00. We have \$3,000.00 in the building fund, and are praying God to help us find the balance.

"But to be successful the personal workers' band must have the right program, a proper leader, and must be composed of spiritual members. Neither the pastor nor his wife should be the leader, although they should both take part as members. The members should preferably be young people. I am willing to do all I can, but I am sixty-eight years old. Another man about my age and myself were the only elderly people among the bands at Beaverton. All the rest were young people.

"Our district superintendent thinks personal workers' bands should be organized in all the churches of the district, and plans to do something about it. I believe such personal workers' bands should be organized in all the churches of the denomination, and that if they were, and were worked successfully, the church would double its membership within five years, and would also increase in spirituality, and in the meantime, develop personal workers who would be truly efficient."

This urgent putting by a layman who has both seen and taken part in an intelligent and orderly plan for personal visitation in the interest of the Sunday school and the church should center attention on this practical method of taking the church to the people. And while it is primarily a layman's idea, it can be put into effect only in places where the pastor heartily approves and himself takes part.

A pastor who was engaged to help a

brother pastor in an evangelistic meeting, reports that the crowds at the meeting were small, so he suggested to the pastor in charge that they "go visiting" among the people. But the pastor demurred because he had no car. The visitor suggested that they "take it on foot." But the pastor complained that his feet had been giving him trouble. Not wishing to be rude, the visiting minister tried to pass the matter by observing that the pastor no doubt had good opportunity for reading and study. But to this the pastor replied that his eyes were weak, and that he was unable to carry through any sustained program of reading or study. So the visiting minister gave up, not being able to think of any other method by which they might attempt to either do good to others or to themselves.

Let us hope that we shall not have many preachers who have so many handicaps as that. But let us also hope that no matter how many methods for promoting the work a preacher or a church may have discovered, they will not fail to make full use of the suggestions made by our correspondent regarding the oldest (Acts 20:20) and most successful method of carrying on the work of the gospel of which we have record.

If this program is to be successful, it must be well organized, well directed, and consistently and perseveringly followed. That is the testimony of those who have tried it. During the war, Dr. T. W. Willingham contracted to find a wash tub for his wife. He called at 48 stores without success. But in the 49th store he found two tubs, and bought them both. When he told his experience in a convention, a Sunday-school enthusiast replied, "You did very well. Now all you would have to do to get two more tubs would be to make 49 more calls. And think what results like that would mean in the building of a Sunday school!"

Perhaps we all have a tendency to "expect results without attention to adequate causes." We want "to make a living without work." But we had as well face it: our success in the work of saving souls, as in other callings of life, is not only based on prayer and faith in God, but is in proportion to the intelligent and earnest work we put into it. Take the church to the people, brother; take it to them, if they won't come! Indeed, take it to them until they do come!

If interruptions annoy me and private cares make me impatient,
if I shadow the souls about me because I myself am shadowed, then
I know nothing about Calvary love.—CARMICHAEL

The Christian's Foe and Panoply

J. A. Huffman, D.D.

IN the following exhortation from the pen of Paul, the inspired penman of the Ephesians, the imagery of the Greek warrior, called the "hoplite," is employed. Any minimizing of the strength and subtlety of the Christian's foe is seen to be folly, and the seriousness of the conflict is depicted. The outcome of the encounter will be determined upon faithfulness to the exhortation.

This writer once heard a testimony in which the individual, with probably good intent, but nevertheless thoughtlessly and almost flippantly, said, "We have a great, big God, and a wee little devil." To such an one Paul would say, "Hold on, brother, not so fast! You are uttering only a half truth. You have a great, big God, but not a wee, little devil."

THE CHRISTIAN'S FOE

"For us there is not a wrestling with blood and flesh, but a fight against principalities, against authorities, against world rulers of this darkness, against spiritual (hosts or armies) in the heavenly (regions)." A literal but interpretative translation of Ephesians 6:12.

In this verse Paul tells us, first, that our wrestling is not against "blood and flesh" meaning mere men, frail and perishing. In fact it is not mere wrestling, at all, but a downright "hand to hand, foot to foot, life and death struggle" (Alford).

Secondly, against authorities. Greek *exousias*, is the word for authorities, such as have delegated power, and refers to demoniacal authorities.

Thirdly, against world rulers of this darkness. The Greek phrase, *kosmokratōras tou skotous toutou*, means exactly what we have translated the sentence to mean, except that in the first long Greek word there is also the suggestion of the super-human, for the latter part of the word is from *kratos*, which means to exercise power, or rule with power, while the first part of the word is from *kosmos*, which means world. Perhaps the best way to translate the word *kosmokratōras* would be "monarch." He is strong, and his scope is worldwide in his rule of darkness. The *Expositors Greek Testament* says that the word,

in the singular, is found in the Orphic Hymns of the Greeks, referring to Satan, and similarly in the Gnostic writings, referring to the devil. The word is found nowhere else in the New Testament.

Fourthly, against spiritual hosts or armies in the heavenly regions. The two Greek words which challenge thought here are spiritual, *pneumatika*, and heavenly, *epouranios*, the heavenlies. These words, also lift this fight to a plane above that of "blood and flesh."

In Ephesians 2:2, the air, Greek *aeros*, is spoken of as the region in which the ruler of evil spirits now holds some manner of sway. "Wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience."

In this passage depicting the Christian's foe, says Boice, "It appears as though the powers of evil are arranged in ranks or classes, rank above rank, somewhat analogous to the conception of ranks of unfallen angels." So much for the Christian's foe.

THE CHRISTIAN'S PANOPLY

Should Paul have revealed to us the foe of the Christian in such almost breath-taking picture? Is fore-warning a measure of fore-arming? If Paul tells us the worst, he also tells us the best, that there is provided for the Christian a panoply, both defensive and offensive, against which even these boasting, evil forces are helpless.

No wonder, in the light of the foregoing, the admonition, verse 11: "Put on the panoply of (or from) God." No urging should be necessary. God's panoply is the only prospect of victory. Also verse 10: "Be strong in the Lord, and in the power of his might." Now the panoply, item by item, Eph. 6:14-20.

1. The Girdle of Truth. The girdle is the item which is worn about the body, holding clothing and other parts of the panoply in proper place. The word is *Alathēia*, of which Jesus said, "I am it (the truth)" (John 14:6). It is that which Jesus said shall make you free, John 8:32. Truth, first, last, and all the time! Literally, "having girded yourself with truth."

2. The Breastplate of Righteousness. The breastplate of the Greek soldier, the *thorax*

was the metal covering for the vital organs—the heart, the lungs, and the liver. It had also a rear part, thus protecting the vital organs from an attack both before and behind. Wounds inflicted upon other parts of the body, though painful, might not be fatal, but not so with the vital organs. This breastplate for the Christian is righteousness, Greek *dikaitōnias*, right relation between ourselves and God, and between ourselves and our fellow men. "Having put on," this also, is equivalent to say, "Be sure to have it on."

3. Gospel Shoes. There are rough, stony, and sometimes thorny, paths to travel, and bare feet might soon be bruised and bleeding. "But having bound on," the shoes or sandals, depicts again the readiness of the Christian soldier. The word here for gospel is *euangēlios*, which means good news. Every Christian, layman and worker, expected to be prepared to run gospel errands, in a smaller or larger way.

4. The Shield of Faith. The *thureos* of the Greek hoplite was a rectangular shield, curved around the body, reaching from head to foot. It was adjustable, and could afford protection to the front, to the right and to the left. Against this shield of metal, arrows, even if dipped in poison, or set on fire, would become relatively harmless. It is called the Shield of Faith, Greek *πίστις*. The admonition is: Be sure to have it at all times, for fiery darts are certain, and may come at any time."

5. The Salvation Helmet. The helmet, Greek *Perikephalion*, meaning something about the head, is exceedingly interesting in itself, but the admonition is, not as in the previous items, "having put on," etc.; but "receive," or "take" as one does something from the hand of another. *Dechomai* is the Greek word, and the form here is the Aorist, second person, plural, imperative, "Receive ye."

It has been said by well-meaning persons, that religion is not a matter of the head, but of the heart. "Give me heart religion, not head religion," has been the slogan. The fact is, however, that it is neither heart religion, nor head religion—not an "either or," but a "both and." Jesus said, summarizing the commandments on the first table of the Decalogue, when asked by the Pharisees, "which is the greatest commandment?": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). To be experientially right presupposes proper doc-

trine. We shall do well to receive from the hand of God, the helmet of salvation.

6. The Sword of the Spirit. The five foregoing items of the Christian's panoply were all defensive. This one is both defensive and offensive, with emphasis upon the latter. The Greek is *machairon*, which is the short sword of the Greek hoplite. By the sword of the Spirit is meant "the sword provided by the Spirit." The genitive case employed in the Greek for the phrase, "of the Spirit," evidences this interpretation. As in the former items, Paul becomes his own commentator or exegete, and there is no room left for speculation. The sword is declared to be the "word of God." The same word for sword, *machairon*, is used in Heb. 4:12, where it is declared to be "sharper than any two-edged sword."

Note also that Jesus unsheathed this sword when undergoing His series of severe temptations at the hand of Satan, after His inauguration at His baptism. Thrice Jesus answered Satan, "It is written"; "It is written"; "It is written." See Matt. 4; Mark 1; Luke 4. Jesus has set an example which we will do well to imitate.

7. A seventh, and last item of the Christian's panoply is prayer. It is not exactly listed as a panoply item, but so closely urged, that we may count it as such. "With all supplication, praying in all seasons, in the Spirit." The Greek word *proseuchas*, means prayer in general, while *desaseos*, also found in verse 18, means a special form of prayer. By praying "in all seasons, Paul evidently means the same thing, as praying "without ceasing," in I Thess. 5:17. He also asks for prayer for himself, at that very moment a prisoner of Nero.

THE OUTCOME

Despite the strength of the Christian's foe, the strategy and wiles of the devil, God is greater than Satan, and His provided panoply is adequate, so that the outcome is certain, provided the admonition is heeded. Paul expresses the result, in verse 13, even in advance of the listing of the items of the panoply.

"Having done all, to stand," briefly but picturesquely describes the heroic struggle, and the glorious outcome. It is the ability to stand when the thickest of the fight is on, and when the conflict is at an end still to hold one's position—neither dislodged nor felled, but standing victoriously at one's post, ready for another encounter if necessary. No wavering, no flinching, even in the fiercest conflict, but calmness, knowing full well the outcome! Only the divine panoply makes this possible.

One more closing observation. Of the seven items of the Christian's panoply, five of which are purely defensive, two of which—the sword of the Spirit and prayer—are both defensive and offensive, only a single item of panoply has been provided for the back, and that only partially, the breast-plate. God has never intended that his spiritual warriors shall ever turn backs on their enemies, but always face them. He who flees before the enemy is exposed to

his severest onslaught, and must suffer the consequences. It is said that one of Napoleon's drummer boys was once asked to play a retreat, to which he replied that he knew none. Napoleon never expected to retreat, consequently never taught his army musicians any retreats to play. God never intended that his soldiers should retreat, therefore provided no retreat panoply.

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Bible Sermons

Dr. Peter Wiseman

GOD has designed through the foolishness of preaching to save those who believe; but that preaching that saves, however foolish it may appear, is not foolish preaching—it is Bible preaching, in harmony with Paul's admonition to Timothy, "Preach the word." We read a good deal in homiletics about the textual, expository, and topical sermons, and under the last mentioned, the ethical, the doctrinal, the historic, the biographical, and the evangelistic; but often we have desired to read something about a Bible sermon independent of any homiletical classification. In this article we express our wish and opinion without attempting to settle the matter or close the subject.

When we pray we talk to God; when we read His Word, He talks to us; but the sermon is God's message from His Word through man to man. In some degree at least, then, every sermon should have a threefold appeal: an appeal to the mind (the intellectual); an appeal to the sensibilities (the emotional), and an appeal to the will (the volitional). This should be the case whatever the homiletical classification or category of the sermon, and it is more important than the classification or category. For instance, if the sermon is an appeal to the mind, without stirring the emotions or sensibilities, and moving the will, it must fail accordingly. It will result in cold, dead intellectualism. If it is an appeal to the emotions merely without informing the mind and moving the will, it will mean the emotions running off with the will without an intellectual reason, and conscious or reasonable declination. If the ethical sermon is an

appeal to the will (call it the rational will, if you desire), without an appeal to the emotional nature and the intellectual, it will not produce much ethical conduct.

In the different sermons there may be an appeal centering in one psychical aspect more than the others, but it is equally true that to succeed, there must be an appeal to all: the mind informed by the great truths received, the emotions stirred by them, and the will moved or persuaded to decide accordingly. This task is not an easy one, for the simple reason there are those who desire information without action, those who desire their emotions stirred (tickle me, please!), and there are many in this category; and those (and few they are!) who desire to have their wills moved to religious decision.

There is the grave danger today of placing emphasis on that which the hearers want rather than on what they need; the danger of *spread* rather than *depth*, the danger of empty shallowness rather than deep spirituality, the danger of show before man rather than depth and spirituality that would please God, a shallow, frothy saying of nothing rather than God's great truth as revealed in His Book. How sad in the light of the scripture, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The great theme of Christianity is "Christ Crucified." There are, however, many subjects, but whatever the subject, the preaching material should come from the Word of God, for we are to preach that Word. In it, of course will be revealed the Incarnate

Word and the many great and glorious redemptive truths designed to save, truths that are doctrinal. This is why Bible preaching is chiefly doctrinal preaching. Phillips Brooks, in his lectures to divinity students at Yale, 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."

In this connection, read Rev. John Wesley's sermons and notice the great Bible truths found in them. Take his definition of regeneration and realize the Bible study involved therein. "It is," said John Wesley, "that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is a change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice into a sincere disinterested love for all mankind."

The preacher who makes the Bible the most important and the most used book in his library, and has a Christian experience which harmonizes with the Bible, will naturally become a Bible preacher. His preaching material is from that source—the Word. That does not mean, however, that the Bible will be the only book, but it will mean, as already expressed, that it will be "the most important and the most used book in his library." In this sense he will become "a man of one Book," and from this glorious source will come his sermon material, illustrated from other sources according to his range of reading.

The order of development and arrangement of the sermon is largely with the man himself. Having settled on the text, he will consult the context, for a text without the context is said to be a pretext; then the original meaning as far as possible; then parallel passages of scripture; and then, the arrangement for delivery. This last demands much thought and study. The preacher's personal approach and personality will enter here, but it will be to please the Lord, and the great objective will not be out of sight—the salvation of souls and the edification of believers. May we venture an illustration:

The preacher may ask himself the question, "How shall I divide the text so that my hearers may follow and receive help and benefit?" That is a natural question. He may follow this order: The text, "For both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11). Follow this order, and develop a Bible message. First, the Sanctifier, "he that sanctifieth." At once he is under obligation to talk about the Sanctifier, Jesus Christ; John 3:16 and Hebrews 13:12 may come under discussion. The ability of the Sanctifier to sanctify may come under discussion and be proved from what He has done. Second, the sanctified, "they who are sanctified." Under this division one may discuss the people in question, designated elsewhere as "the people." John 17 would make a nice parallel scripture as to the qualifications required for sanctification. Third, the sameness, "they . . . are all of one." The development here may well commence with our Lord's own words, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe" (John 17:21); oneness like that which exists between the Father and the Son—well, ponder the statement and see. The field here is challenging; the vine and the branches; the building with Christ the chief cornerstone; the Church the body of Christ, Christ the Head, the Church made up of the various members of the body; the fact of organism. Then there is the truth of participation in His holiness; the fact of Christ, the Bridegroom and the Church the bride.

The above mentioned illustration may be called a textual sermon because in homiletics, "a textual sermon is one in which the text furnishes not only the theme but also the main divisions in the treatment of it"; but in a full development of such a subject as has been suggested it may develop to be an expository sermon rather than a textual. Perhaps it could be called, a textual-expository sermon, if there is such a "creature" in the homiletical zoo. What matters anyway—it is a Bible sermon!

The preacher who would preach the Word must develop Bible readings and expository messages. This will lead surely to Bible preaching, and will lead away from the religious shallowness of the present-day preaching; a shallowness that may and should be viewed as alarming in spiritual movements. A minister who has no Bible readings, no expository messages, to give the people of God is a pathetic spectacle in the Christian ministry. The only

cure is Bible study and more Bible study. Prayer and the Word of God is the way out.

Why not try to purchase a copy of *Bible Books Outlined* by Dr. A. E. Harris; a less expensive little book by the writer, just off the press, may help; *Studies in the Sacred Scriptures. The Analyzed Bible*, three volumes (introductory), by Dr. G. Campbell Morgan, would be most valuable; it might be obtainable through a secondhand book store.

We would recommend to a young preacher that he take his Bible, select a book that has a real challenge to him and read it, then reread it, then read it again, then attempt a division of it, noting the possibilities in it of Bible readings and clusters of passages together that may offer material for an expository message; much earnest prayer and hard work will have its reward.

Holiness in the Old Testament

Dr. Ralph Earle

1. THE HOLINESS OF GOD

THE origin of the Hebrew word *qadosh*, holy, still lies in the mists of obscurity. The term with its derivations is found only in religious literature, so that the meaning of the root is not certain. Its earliest usage would appear to give it the idea of "separation," or "cutting off."

Because of the uncertainty as to the origin of this term there is some difference of opinion as to its meaning when applied to God. But most writers agree on the essential idea of separateness. So Weidner writes:

Where *kadosh* (holiness) is a designation of a divine attribute, there evidently lies in it primarily a negative element, by which it designates a state of *apartness*, God raising Himself up above others. God's holiness is God's self-preservation, by virtue of which He remains like Himself in all relations which either are in Him or on which He enters in any way, and neither gives up any part of His divinity, nor accepts anything ungodly.¹

Skinner, in his article on "Holiness in the Old Testament," starts from the same point but carries the discussion further. He finds three main aspects of God's holiness in the Old Testament, all "derived from the fundamental sense of unapproachableness, which is never absent from the notion of Jehovah's holiness."²

The first of these is the positive conception of *greatness*, or *power* and *majesty*. "Of all uses of the word this is the most widely prevalent."³

Davidson, in his *Theology of the Old Testament*, comes to the same conclusion. He writes:

When applied to Jehovah, it may express any attribute in Him whereby He manifests Himself to be God, or anything about Him which is what we should name Divine; and hence the name "holy," or "holy One," became the loftiest expression from Jehovah as God, or it expressed God especially on the side of His majesty. It was the name for God as transcendental.⁴

The French theologian Piepenbring finds very much the same thing. He says:

Consequently holiness, when predicated of Jehovah, denotes not so much one of his peculiar attributes, as the entirety of his divine character. . . . The English expression that best expresses the idea of holiness in the sense of the Old Testament is divine exaltation or majesty.⁵

The second aspect that Skinner notes is one that appears in the Torah. He says that here the idea of holiness "approximates to that of physical purity." The "ruling principle of the Levitical legislation" is holiness as separation from impurity. This is the meaning of the term in the command, "Be ye holy; for I am holy" (Lev. 11:44).

The third aspect is the ethical sense, which becomes most apparent in the prophecies. Isaiah's vision of God's holiness, which he received in the temple, carried with it ethical significance. That is indicated by the prophet's immediate reaction to it. He was shocked into a consciousness of his own

uncleanness, as seen against the background of God's holiness.

Kohler summarizes the point thus:

The divine attribute of holiness has accordingly a double meaning. On the one hand, it indicates spiritual loftiness transcending everything sensual, which works as a purging power of indignation at evil, rebuking injustice, impurity and falsehood, and punishing transgression until it is removed from the sight of God. On the other hand, it denotes the condescending mercy of God, which, having purged the soul of wrong, wins it for the right; and which endows man with the power of perfecting himself.⁶

Dr. H. Orton Wiley feels that holiness describes the essential nature of God and should be treated as more than an attribute. He writes:

We may say then, that holiness belongs to the essential nature of God in a deeper and more profound sense than merely as one attribute among others.⁷

He then goes on to define the holiness of God in the two following statements:

That which severs God from the creaturely nature, even apart from sin, that by which the soleness and integrity of His being is maintained is holiness.

Holiness in the ethical aspect of the Divine Being is characterized by the separateness of God in essence from all other beings.⁸

It would appear that in our conception of God we cannot divorce the ideas of majestic power and moral purity. The former concept is dominant in the earlier books of the Old Testament. But, as we have already noted, Isaiah evidences a clear apprehension of the latter. The total picture demands both.

2. HOLINESS OF PLACES, THINGS, AND SEASONS

Of course, *holy* or *holiness* said of things cannot denote a moral attribute. It can only express a relation.⁹

This statement is obviously true. The adjective "holy" is applied very frequently in the Old Testament to Jerusalem and to the tabernacle and temple. These places are holy because they belong to God in a special sense. The inherent meaning of "holy" is "devoted to God." J. Agar Beet makes this the main thesis of his *Holiness, Symbolic and Real*.

It is clear, too, that holiness is related to association with deity. The inner court of the tabernacle was called the Holy Place, while the sanctuary itself, containing the ark and filled with God's Shekinah presence, was called the Holy of Holies, or the Most Holy Place. This indicates that that is holiest which is nearest to God.

Not only was the place of worship holy, but also the instruments of worship are called holy. This is because they are set apart from everything for God's use. They were thus taken out of the realm of common things. The holy is distinguished from the profane. That which belongs to God is holy.

Certain seasons and days, including the Sabbath, are classed in the Old Testament as *holy*. They were set apart to God, to be used by the people for religious purposes. One of the outstanding warnings in the Old Testament is against profaning the Sabbath. This same thing came later to be one of the main emphases of the Pharisees, as is evident in the Gospel accounts.

3. HOLINESS OF MEN

At first, it seems, the idea of holiness as applied to men did not involve any moral quality. For instance, in Exodus 13:2, God says: "Sanctify for me the firstborn; it is mine." He is simply asking that the firstborn shall be acknowledged as belonging to Him in a special way, because they were saved in Egypt. In Numbers 3:12, 13, God says that He has taken the Levites to himself in place of the firstborn. He affirms that He sanctified for himself the firstborn of both man and beast. It is clear that no moral quality is implied here.

The priests and Levites are called holy, as set apart for God's service. Even the whole nation of Israel is called holy, as being set apart from other nations to be God's "peculiar" people; that is, His treasured possession.

It is easy to see how there could be a transition from the idea of a person simply belonging to God and the conception that the person would partake of the character of God. Skinner suggests:

It is probably that the ethical aspect was first introduced into the application of the term to God, and thence transferred to the holiness He requires in His worshippers. . . . From a theological point of view, the chief interest of the Old Testament doctrine of holiness lies in this progressive spiritualizing of the idea under the influence of an expanding revelation of God.¹⁰

It is in the Book of Psalms and in the prophets that the ethical idea of holiness first appears definitely and clearly. It is odd, however, that, as Beet points out, the word "sanctify" never occurs in the Psalms—"a clear proof that it was not equivalent to *purify*, an idea which, not unfrequently occurs there."¹¹

But the ethical idea is clear in the Psalms. Psalms 15 and 24 set forth ethical requirements for entering God's "holy place." The inference is that holiness has definite ethical implications and is not restricted to a ceremonial sense. This is in line with the Psalmist's grasp of the supremacy of spiritual worship, as seen in Psalms 51.

In the prophets the ethical surpasses the ceremonial. In fact, there does seem to be a real distinction between priestly holiness and prophetic holiness. Isaiah's vision had an ethical reaction upon him. The "minor" prophets sounded the note which Jesus emphasized so strongly later, that the spiritual and ethical is far more important than the ceremonial and ritual.

4. SUMMARY

Davidson gives a good summary of the Old Testament conception of holiness.

Thus (1) we see *Holy* as a designation of Jehovah; having reference to His Godhead, or to anything which was a manifestation of His Godhead. (2) We have it as used of men and things. These it describes as belonging to Jehovah, dedicated to Him, devoted or set apart to Him. Primarily, therefore, it expressed merely the relation. (3) But naturally the conception or dedication to Jehovah brought into view Jehovah's character; which reacted on the things or persons devoted to Him. Hence a two-fold filling up of the circumference of the word "holy" took place. (a) As to men devoted to Him, they must share His character, and thus the term "holy" took on a moral complexion. (b) As to things, they must be fit to be Jehovah's. . . . Hence the word took on what may be called a ceremonial or aesthetic complexion; differing little from clean, ceremonially pure.¹²

Before leaving this subject it would be well to note the fact that holiness is by no means a minor emphasis in the Old Testament. The various forms of *qadosh*, holy, occur literally hundreds of times in its pages. It would be rewarding for the reader to turn to a good concordance and look

up such terms as "holy," "holiness" and "sanctify." He will find there a very impressive array of column after column of references. Only the blind can fail to see the dominant place which the holiness of God held in the thought and feeling of ancient Israel. The very atmosphere of the Old Testament breathes the holiness of God.

- 1 Biblical Theology of the Old Testament, 72.
- 2 Hastings's Dictionary of the Bible, II, 397.
- 3 *Ibid.*, II, 397.
- 4 p. 253.
- 5 Theology of the Old Testament, 100.
- 6 Jewish Theology, 203.
- 7 Christian Theology, I, 370.
- 8 *Ibid.*, I, 371.
- 9 Davidson, op. cit., 253.
- 10 Hastings's Dictionary of the Bible, II, 398.
- 11 Holiness, Symbolic and Real, 31.
- 12 op. cit.

Faithfulness

THE other day this remark was heard about a certain child of God, "Her name is a synonym for faithfulness. How she stands out from the common run of Christians." You know why that is so, don't you? Faithfulness goes farther than almost any other virtue.

Eloquence may make itself heard by a larger number; it shouts louder, it makes more noise. Cleverness and brilliance of mind may be more universally recognized. They glitter with a more dazzling brightness.

But when it comes to faithfulness, it speaks with a certain calm persistence that will make itself heard after all other voices are stilled. Its quiet and steady beam will be shining when more brilliant lights have burned themselves out. It is as calming to the nerves as the mellow notes of an organ after the jarring noise of the beating of tin pans; as soothing to the sense as candlelight after the glare of the sun on white marble.

Plain, simple goodness, coupled with an abiding faithfulness, outlasts everything else, for has not God said that He would crown it with life everlasting?

The great things in this life are not always accomplished by great acts, but by the constant, everyday plugging away of faithful souls.

Paul, the great apostle, recognized that fighting the good fight meant keeping faith, and centuries before Paul, an ancient prophet said, "The just shall live by faith."

—The War Cry.

The man behind the man behind the pulpit is a bigger factor in the church than he will ever know.

The Pastor with Few Regrets

W. Everett Henry

NO thoughtful pastor can go through years of active ministry without regrets. However consecrated and successful he may be, there will be some circumstances and developments which will bring him grief. But every pastor can keep these regrets at the minimum if he will heed the following suggestions.

1. *Preach the Bible.* This is far from suggesting a circumscribed ministry. The Bible is as broad as human life, as deep as the mysteries of God, and as high as the privileges of heaven. No man, however able, can ever exhaust its riches in a lifetime of preaching.

Every preacher needs to be on guard against certain easygoing tendencies. It is easy to be content with a shallow understanding of the Bible. The young preacher must begin his ministry with an inadequate understanding of God's Word. There just isn't any help for that. But he should labor diligently through all the years to make his understanding more adequate. It is easy to emphasize certain great biblical truths to the neglect of others of great importance. Shouldn't it be the purpose of every Christian minister in his preaching to give the same emphasis to each Bible truth as is given to it in the Scriptures? It is easy to fall into the habit of sketchy Bible preaching. Even good expository preaching is subject to this fault. The Bible preaching which will leave few regrets must be broad and comprehensive and systematic, setting forth the truth as contained not in just a single verse, or paragraph, or chapter, but in a whole book.

This kind of Bible preaching requires hours and hours of hard work. It will not be done by the pastor who is lazy, or who allows secondary things to absorb his time. It demands a high degree of mental and spiritual discipline and rigid devotion to duty. But it will be most rewarding to both pastor and people.

2. *Render self-forgetful service.* No pastor is expected to be a doormat. In proportion as he is true to his high calling, he is worthy of the respect and confidence of his people and of the community. But the Christian management of himself is difficult for any pastor, and very difficult

for some. Individual temperaments differ, and every pastor needs to examine himself frequently and without leniency.

He must also study people. Their faults will be evident enough. It will not require much searching to discover their weaknesses. The pastor's task is to help them remove their faults and overcome their weaknesses. To do this he needs to know their sources of strength. He needs to bear in mind always that modern studies indicate that the average man has resources he rarely, probably never, calls into use. These hidden resources are of at least four classes—physical strength and endurance, character qualities, specialized abilities, and spiritual capacities.

It isn't enough, however, for the pastor to bear in mind these hidden resources. Every individual is already manifesting some strength along some lines, and the pastor should be quick to note these manifestations. They will furnish clues as to how help can be given. These capacities can be further developed, and related capacities can doubtless be discovered and cultivated.

And beyond all this, the pastor, like his Lord, must be willing, yea, even eager and determined, to devote himself to self-denying service to friend and foe alike. This is the supreme test of the pastor. From this area of his life and work will arise most of his regrets. To avoid mistakes here requires, indeed, a wisdom far beyond the human.

3. *Claim the help of the Holy Spirit.* Who is sufficient for the work of the gospel ministry? No man in himself. A man may be one of the greatest of the race. He may give himself wholly to the preaching of the Bible. He may devote himself wholeheartedly to the service of his fellow men. But without the help of the Holy Spirit his work will bring him an unbearable burden of regrets.

The pastor (and all others) must have the help of the Spirit to understand God's Word. The Bible deals with spiritual things, and spiritual things can be only spiritually discerned. The Holy Spirit has been sent to lead us "into all truth." The pastor need not lack understanding of the deep things of God, if he will study hard and seek earnestly the illumination of the Spirit.

Again, the pastor will be hopelessly unable to serve as he wants to serve without the help of the Spirit. He must have divine direction. He must discover God's time for doing this or that, and God's way. He must realize that in God's work the Holy Spirit is to prepare the way before him, and that he must be able to discover when and where the Spirit is working.

The need of the pastor for the help of God's Spirit cannot be exaggerated. Nor can the willingness of the Father to give the help of the Spirit to His servants be exaggerated. He wants to meet the need of His people "according to his riches in glory by Christ Jesus." No pastor need

lack the help required for his work. There is available to him the endowment of the Spirit and the direction of the Spirit as his day requires.

A young man the night he was ordained wrote in his diary: "I promised God tonight that I would do anything if he would only give me a chance to serve Him." Through the years that young man filled diary after diary with the record of busy, happy days. On the last page of the last diary, in the trembling hand of an old man, he wrote, "Led by his Spirit all the way." For him regret had been reduced to the minimum. As life was for him; it may be for us.

Broadcasting

Arthur W. Gould

WHEN one has been making radio presentations for twenty-five years from various radio stations over the country, he has learned some things through "blessed and sad experiences" which he would not like to have repeated either for himself or for another. It is a pleasure to pass on to all prospective preachers and Christian workers advice and recommendations for better radio approach and microphone technique. Even with these years of actual radio experience we would not suggest that our findings are the last word upon the subject; no week passes without some further light and education in this vast field of opportunity.

While granting the request to make known some of these experiences in the broadcasting field, one cannot resist the temptation to major on positives. However, it is very necessary that the negative side be stressed as well, in order that we make as few mistakes as possible. None of us really likes to speak or even think on the "things not to do" because it seems not to be the best advice to say, "Don't do this or that." So we will spend our time looking at the matter educationally.

Do not expect pay for everything you do. When asked to share in a mutual station sustained program, such as a daily devotional presentation, one should fill his place cheerfully and regularly without any thought of remuneration. Such participation

should not be thought of as an opportunity for exploitation, neither should it be an occasion for increasing one's bank account.

If one is asked by a radio station manager to assist in any way other than the regular expectations of the clergy, he should grant such request, if it will not interfere with his local church responsibilities. Your writer has been asked to take care of complete scheduling of religious presentations from various stations, and in doing so he has made friends not only for himself, but also for the church he served. One should never consent to this extra work with the thought that he is going to get something out of it. Rather, his attitude should be one of reciprocity, doing all he can in return for all the blessings received from heaven.

Never request money from radio audience, without permission from the management. It is best never to resort to public radio solicitation for finances. Station managers have told us it was becoming an established idea in the minds of many program directors that "all religious broadcasting was a racket, and those presenting such were racketeers." We know this is going too far, and yet these fellows cannot be blamed, for to us many times some radio programs and their directors have left this same impression.

There is no harm in requesting from one's unseen audience a card, letter, or some contribution in the way of a useful poem or

short article. If public solicitation for funds must be practiced, it should be done modestly and truthfully. No one man should handle this incoming money.

Do not presume to know how much certain features will consume of radio time. Time is one exacting essential in radio. Experience is a great teacher here, but lack of it may cause many headaches and disappointments. Better to time your numbers to be presented, than to cause the engineer to have to "pad" your remaining minutes, or have gray hairs grow by the second due to your having too much to say. "Commercial spots" mean much to a radio station, for they keep the wolf from the door.

Watch those untrained sopranos. This may not be well accepted by some, but it is essential nevertheless. How embarrassed we have been down through the years because of mistakes made here! Remember always, that there are some voices which blend in with others, but never should be used on the radio separately. Feelings may be hurt, but as director, you are responsible to the radio station management. It may be "your program" that is true, and you might be paying for the time used, and yet all stations reserve the right to cancel your program if it in any way reflects on the management. Even a trained soprano might not know how to sing over a microphone. Low voices are always best when it comes to feminine presentation.

Audition newcomers. Because someone says, "I know a person who will sing or play for you," do not allow yourself to become "taken in" with so liberal a suggestion, and after having given them place on your program, come out of the studio with the "red-face" of embarrassment.

Have one good pianist. One good accomplished pianist means more to the director than any other participant. Shifting from one to another is always unwise, for no one becomes truly acquainted with radio technique. There is a place of course for a good assistant, but the main pianist should be on the job at all times if possible.

We have run into the Musician's Union in several places. Ordinarily, because yours is a religious program with non-commercial aspect, nothing will be said; however, in some places, our pianists have been compelled to belong to the union. Personally, we would rather not broadcast than to have someone playing who knows nothing but jazz.

Watch the time consumed in talking. Announcements should be brief, to the point and interesting. Many radio programs have been killed due to too much talk. Our suggestion is: Have your numbers to be presented ready, with participants before the microphone, and your pianist to go gradually from one to another presentation without interruption. Keep the radio audience in suspense, and you will have them every week. Someone said to us one time, "We listen to your broadcasts, not because we are especially religious, but because we never know what to expect next."

There will be some who will disagree, but we have found from experience, and also after having talked with radio men, that too much time can be taken for sermons and discussion. Radio census reveals that one has to be really good to hold an unseen audience more than ten minutes. Watch the talking!

Never speak to nor address directly any person listening in. There is only one time when we can imagine this rule to be legitimately set aside, that is, in a "Kiddies' Club Program" or the like. Requests must be cared for, but many people send in requests that they might hear their names mentioned. It is proper to mention initials when granting requests, but even this can be overdone.

Personal introductions. Unless necessary, and certainly on most programs, one should refrain from announcing, "Now Evelyn will sing, 'Sweet Hour of Prayer.'" If there is a visiting participant on your presentation, it is proper to give a formal radio introduction, but even here a director should be cautious about building up his guest's ability, for radio amplifies imperfections many times.

Do not try to put on a show. Radio parlance identifies your program as a show, but gives us no right, especially in religious broadcasts, to "Put on a show." Your showmanship will be greatly enhanced and appreciated, even emphasized, if you do not try to do something for which you have not been trained. In trying to be a "one-man-show" you may, and probably will, reveal something you wish had been concealed.

Do not, prior to coming to present your program, eat candy, drink pop, chew gum. Some might wonder why this recommendation. Candy, or anything sweet for that matter, causes cloudy vocalization, and if one has to clear his throat because of having been indifferent to this rule, it is unforgivable to say the least. Drinking pop makes for "belching" which might sound all

right at home, but not before a microphone. Chewing gum may be all right in its place, but its place is not in a radio studio.

Be natural. Never try to be someone else. Never try to talk, speak, or deliver a message like any other radio personality. Your radio audience will detect unnaturalness. Be yourself, have an individual style of your own.

Be punctual. Radio doesn't wait for anyone. When the time arrives for your presentation and you are not there ready to go, no one waits for you. Start to the station ahead of time, and you'll be there on time. When working with a group or radio party, always insist on their being in the studio at least fifteen minutes before going on the air; they need time to relax.

Be prepared. There is no excuse for lack of preparation. No radio program will survive today without adequate preparation. We have spent as much as six hours on a fifteen-minute program. "Too much time," someone says, but that is not so; not if you want perfection. Prepare, prepare!

Be pliable—not contentious. Learn to take suggestions from others no matter how long you have been broadcasting. Take suggestions and recommendations from radio management and friends. Your true friend is not the one who observes your weaknesses and failures and says nothing to you about them; but he is your friend who, for your good, tries to help you by relating your faults. If one is in radio work for fifty years, there are always yet some things to learn.

Always maintain station policies. Never pull unbecoming capers, and above all, never do anything which will embarrass the radio station putting you on the air. They are public servants, and you and I are responsible to them for our conduct.

Present only non-controversial subjects. Radio stations must, at all times, cater to both sides of a present public issue, and at such times one should never "because he has the floor" explode his personal theories on one side or the other.

If possible, be original. Not much originality among us, but we may at least spend time trying to "think out and through" a different procedure.

Always write out your messages. It is true that many can think faster on their feet, but when someone passes the window of your studio, you might be swept off your feet. Never depend upon your "head" to bring to mind vital and important statistics and facts; someone may challenge you.

Present programs with "pep"—to the point. Keep your listening audience alert by being alert yourself. Never allow moments to lapse between numbers, but be ready with a poem or a "filler." Never allow time to lag; this does not have to detract from the spiritual emphasis.

Treat your engineer with respect. He cannot take a poor program and make it good, but he can make a perfectly good program bad. If you two work together, he will give undivided attention to your presentation, and assist you wherever possible from his location. Do not presume that he knows what you are going to do, where you want to "fade," or where you want a build-up. Be fair with that fellow "on the board."

Always put endings on. Watch your "ings" and "sts" especially. When you say morning, do not make it sound like mourning, or mornin'; neither is right. When you say mists, be sure your last "s" is on. Endings are important in radio announcing.

Try to get on a civic station. The station having the most power is not always best for a local church radio program. The civic station, if you get in on the ground floor, and stand by, will appreciate your work and endeavor in the days to come, and will consider you in many ways.

Have at least three types of program to offer. Today if one goes into a new station and asks for time for a church program, he is flatly turned down, and the chances are he never will get on the air. Start carefully, for radio men have become suspicious.

Our plan is to present for consideration a "Sunday School of the Air" broadcast, and make the emphasis interdenominational from the start. This type of program we have conducted for over twenty years. Generally, after having been on for several months, and the radio management gets to know a fellow and his "type," he is given additional privileges, and sometimes radio time gratis. Try and break down all suspicion. Be sincere, and above all, let them know you have "nothing in mind but the spread of Christianity."

Be a real Christian at all times. If presenting an informal program, still have order.

Use mostly the old hymns and gospel songs that people know.

The radio audience will listen in if they can sing, hum or whistle what you are producing. There are none like the old hymns on a religious program. Try it and see. Radio survey has proved this above suggestion to be true.

Pray—work—love your work—represent the Kingdom!

Keeping Soul Victory in the Holiness Ministry*

W. S. Purinton

MANY of you have heard of the native preacher who, in one of our mission fields a few years ago was taking an examination on our Church Manual. He was asked the question, "What is the first duty of the General Superintendent?" He answered something like this, "The first duty of the General Superintendent is to look after the welfare of his own soul." I think he gave a good answer; and I believe that the first duty of every holiness minister is to use care that he shall keep soul victory. How can he be used of God in ministering to others if he himself loses contact with the Lord? It seems to me that the thought of soul victory in this case should include not only being saved and sanctified, but also being so full of faith and of the Holy Ghost that daily we press the battle for souls, confident that Christ, our Captain, is leading us on, and will bring us out more than conquerors. We must ever remain optimistic and enthusiastic instead of becoming depressed and defeated.

During the past twenty-nine years that I have labored in the holiness ministry I have seen many who have started well, risen to some prominence, then I have seen them put on the shelf, and in some cases, fall into worldliness and outbroken sin. My observation is that it was not because they were unable to succeed so far as our church was concerned, but because they lost the victory in their own souls. I believe that any minister who is good and sincere and has soul victory, can continue active in our church, even though he may have scant education, poor delivery and undesirable peculiarities. If he behaves himself and keeps blessed of God, the people will love him and stand by him. This means, then, that if we leave the ministry we must not blame it on mistreatment, a divided church, or because we were not given a chance; but we must blame it on ourselves.

Paul said to Timothy, "Watch thou in all things." Paul knew that while Timothy was engaged in the ministry, there would be tests and temptations peculiar to his

*Paper read at a preachers' convention on Chicago Central District

calling that might cause him to lose the victory, and end his usefulness for God.

We will all agree, I am sure, that the minister must watch first his own private devotional life. He must keep Christ ever before him as the life and center of his thoughts and desires. He must study his Bible regularly and pray faithfully. He must spend time in meditation, in fasting and he must practice the presence of God. He must keep his affections set on things above, and always give prompt obedience to God. He must take time to be holy. With the many demands made upon the minister's time today, that will not be easy; it requires effort, determination and purpose. Most of us have to give out too much for the amount we take in, and tend to become lean and juiceless. We want to fill up in five minutes, like the railway locomotive does at the water tank, and get enough to last us for a week's run. But that will not work with the locomotive, and it will not work in the holiness ministry. Because of failure to watch carefully their private devotional life, many have lost soul victory and fallen by the wayside.

Let me list also some pitfalls which Satan has used, almost unconsciously to the minister, to bring about defeat:

SELVISH AMBITION

This is a term which it is hard to reconcile in any way with the experience of holiness; yet even in the ministry we find those who have a lust for place and position, and who would even stoop so low as to employ politics and wire pulling to accomplish their ends. It is right to desire success and to advance to larger fields of service as God opens the door; but if we seek to push open the door for selfish ends, we will lose soul victory. If we set our heart on advancement and it fails to materialize, then we face another danger; for a disappointed place-seeker usually becomes sour. Jesus forever settled this question for us when He said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Someone said recently, "Better be bigger than your job, than to have a job bigger than you are."

To be victorious, a holiness minister must learn to take disappointments without embitterment. He must consent to see others advanced when they seem to be less qualified; to be ignored or slighted without explanation; to see men put into office in order to give them a place, when others seem to be more deserving. Such things may try his faith in the goodness of men; but there is a recourse. You can still rely on the goodness of God; for God is the one who has called you, and in His own way He will open up the door He wants you to enter. Prayer and fellowship with God will keep your soul victorious.

LOVE OF MONEY

The temptation is to get your eyes on salary instead of service. This is a greater danger today because holiness ministers are better paid now than they ever were before. It will help us, I believe, to humbly ask ourselves this question, "Am I really worth what my church is now paying me?" "Are the motives right in my heart which would prompt me to make a move to a church paying a larger salary?" To keep soul victory our motives must be right.

Paul said, "No man that warreth entangleth himself with the affairs of this life." Except in cases of very small churches, it is seldom that a holiness preacher can take up with a sideline of a commercial nature, and keep the victory and be successful as a minister. The other side of course is this; that we must keep out of debt that will embarrass us. What a millstone debt may become around the neck of a holiness preacher to burden him down, depress his spirit and cripple his ministry. We have a right to trust God to supply our material needs, but we have no right to make contracts beyond our reasonable ability to pay; nor to plunge ourselves in debt that will hinder us in our work for God.

SHALLOWNESS AND PROFESSIONALISM

We, in the holiness ministry, do not intend to be thus guilty; but there is too much of this today, and it seems to be on the increase. To keep soul victory we must battle against it. Dr. J. B. Chapman, in a recent statement, covers it so thoroughly in one short paragraph, that I quote:

The most common thing in the lives of the orthodox is the tendency to let the plow of moral conscience and spiritual unction run out of the ground. Shallow-ness, want of burden, indifference to the

tender reproofs and guiding indication of the Master, callousness toward the world that is lost in sin, willingness to take improved form for old-time power, substituting religious fun for pentecostal joy and glory, allowing license in the place of liberty of the spirit, preaching sermons rather than delivering messages, bringing to the birth the souls of men without having power to bring forth into definite regeneration.

Here is a great danger that we must all watch.

AN UNHAPPY HOME LIFE

Some ministers have lost the victory and left the ministry because of an unhappy situation at home. Perhaps it is a lack of love or co-operation between husband and wife, or it may be the heartache and sorrow over wayward and disobedient children. Of course, I cannot present a cure-all for such situations; but I can say that if we are to keep soul victory in the holiness ministry, we must endeavor in every way to avoid such situations. As ministers, there is a danger of getting so occupied with our church interests that we neglect our own loved ones. There is a danger that under the burden and strain of church work, we may be thoughtless, inconsiderate, and may even speak sharply or unkindly. Thus we may bring on ourselves a home situation that will defeat our work for God.

COMPROMISE OR LOWERING OF STANDARDS

When the morals of our nation have hit the lowest level, and when in many quarters common decency seems to be at a premium, we must watch lest this evil condition which is so prevalent, contaminate us. To keep soul victory, we must prove that we can live in this world and yet not be of the world. Paul says, "Be not ye therefore partakers with them." Avoid the suggestive story, the careless use of God's holy name, the extremes of fashion, light, unwholesome reading or radio programs, careless observance of the Sabbath, and the many things which are on the borderline of the world.

We must keep our lives above reproach in all our dealings with the opposite sex. In the daily pursuit of his calling, the minister constantly deals with and works among the ladies of his congregation. He must guard his acts and guard his conversation so carefully that he will be above suspicion of anything shady or improper. If he is in touch with God, and minds the tender checks of the Holy Spirit,

he will keep the victory. The unsaved in the world expect to see consistent holy living exemplified by the minister, and they have a right to expect it. I like the statement recently given by a godly old saint in my congregation, "I always try to live above my testimony." This is a good standard for holiness preachers.

STUBBORNNESS

We preachers have convictions that we stand for, and we ought to have them. But there is also a danger that we will get so hard-headed and set in our ways that we cannot bend even when we should. I believe some holiness preachers actually have lost soul victory in standing for their convictions. We need backbone so that we shall be firm on the essentials, but we need enough common sense also that we may be flexible on the incidentals. We need the ability to distinguish between our own stubbornness and God-given convictions.

MIDDLE AGE

Many of us have reached the stage in life where we must beware of the middle-age slow-up of body and mind. This is a dangerous age, and many a minister has lost his bearings and ended his usefulness during this period. We cannot remain young in body, but by God's help we can remain young in spirit. We may not be able to live as strenuously as formerly, but we can, through study, remain active mentally and spiritually, and our ministry and influence can be enlarged through continued years of fellowship with God.

SERVING TABLES

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." This seems to be the ideal that we have not been able to reach in the Nazarene ministry. The Nazarene minister must be gifted in many other lines besides preaching and must give time to many phases of the work; but, if he is not watchful, and if he allows these other things to absorb his time to the neglect of prayer and the ministry of the Word, he will not at-

tain true success in God's sight, and will be in danger of losing soul victory. We must not allow ourselves to be sidetracked. We must stick to the main line, which is the preaching of holiness.

Other dangers might be mentioned, such as laziness, self-confidence like that of Peter, or the danger arising from our opposition or defeats, or possibly from our successes, and too rapid advancement; but let me close by emphasizing the fact that to keep soul victory in the ministry:

WE MUST SHOW THE RIGHT SPIRIT

That is, the Christ Spirit. This is an absolute essential. There are many opportunities for the holiness minister to be caught off guard here. Often this test comes from a source least expected, possibly from some brother or sister in the church. But, you must show the right spirit:

When lied about or misrepresented

When persecuted or opposed

When cheated in a purchase or taken advantage of

When slighted, ignored or not recognized

When credit is given to another that rightly belongs to you

When promises that are made to you are not kept

When churches fail to appreciate your honest efforts

When voted out for reasons for which you are not to blame

When persons jealous of your success speak against you.

In any and all of these cases, the spirit you manifest, more than anything else, is the test of your spiritual victory. There is no way to avoid the hurt and crushed feeling—you must face that—but there is a way to rise above it and keep soul victory. That is by going to prayer, laying your whole case before the Lord, then praying for God's blessings to come upon the very one who has caused the heartache; until God's Holy Spirit so possesses you that you arise victorious and sweet-spirited with no inclination to retaliate or even speak unkindly. That is the soul victory which will make us "more than conquerors" and give our cause success.

Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of Him. Is not this the distinctive quality of man and the noblest faculty which he possesses?—Selected.

The Ethics of Holiness*

L. L. Kollar

ETHICS is that branch of philosophy which is concerned with human character and conduct. It deals with man as a source of action. It has to do with life or personality in its inward dispositions, outward manifestations, and social relations.

Christian ethics is the science of morals conditioned by Christianity, and the problems which it discusses are the nature, laws, and duties of the moral life as dominated by the Supreme Good which Christians believe to have been revealed in and through the life and teaching of Jesus Christ. The revelation of God through Jesus Christ has propounded the greatest factor in life and destiny, which must condition man's entire outlook and give a new value to his aims and duties. Christian ethics assumes a latent spirituality in man awaiting the Spirit of God to call it forth. Newman Smythe says: "Human nature has its existence in an ethical sphere and for moral ends of being. There is a natural capacity for ethical life to which man's whole constitution points. Matter itself may be said to exist ultimately for spirit, and the spirit of man for the Holy Spirit." Man in the beginning was made in God's image, and he bears the Divine impress in all the distinctive features of body and soul. His degradation cannot wholly obliterate his nobility, and his actual corruption bears witness to his possible holiness.

Christian ethics possesses some distinctive features that may be divided under three heads for future consideration: (1) The Christian Ideal, (2) The Dynamic Power, (3) The Virtues, Duties, and Spheres of Christian Activity.

We were enthralled as we made a comprehensive comparison of the ethics of Jesus in relation to those of St. Paul. We all know that for some time scholars have taken the position that a marked contrast is perceptible between the teachings of Jesus and that of St. Paul, and that there is a resultant gulf fixed between the Gospels and the Epistles. They have contended that Jesus is a moralist, Paul a theologian. The Master is concerned with the conditions of life and conduct; the disciple is occu-

pled with the elaboration of dogma. But no one can read the Epistles without perceiving the ethical character of a large portion of their teachings, and noticing how even the great theological principles which Paul enunciates have a profound moral import. So there doesn't seem to exist such a difference in the ethical teachings of Christ and that of Paul.

Both Christ and Paul lay emphasis on character, and the great words of Christ are the great words of Paul. The inmost spring of the new life of love is the same for both. The great object of the Pauline line of logic is to place man emptied of self in a condition of receptiveness before God. This idea was fundamental in the teaching of Jesus; it is the very first law of the kingdom. The Sermon on the Mount begins, "Blessed are the poor in spirit." In perfect agreement with this is the fundamental recognized by both to faith. With both it is something more than mental assent or even implicit confidence in providence. It is the spiritual vision in man of the ideal, the inspiration of life, the principles of conduct. The distinctive note of Christ's ethics is the inwardness of the moral law as distinguished from the externality of the ceremonial law. Paul insists upon the need of inward purity, the purity of the inner man of the heart.

Once more, both lay emphasis upon the fulfillment of our duties to our fellow men, and both are at one in declaring that man owes to others an even greater debt than duty. Christ's principle is, "Thou shalt love thy neighbour as thyself"; Paul's injunction is, "Owe no man any thing, but to love one another." Christ transforms morality from a routine into a life; and with Paul all goodness ceases to be a thing of outward rule and becomes the spontaneous energy of the soul. For both, all virtues are but the various expressions of a single vital principle—"Love is the fulfilling of the law." The dynamic of devotion, according to Christ is "God's love toward us"; and according to Paul, "The love of Christ constrains us." If we turn from the motive and impelling force of service to the purpose of life, again we find perfect agreement between them. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the standard of

Christ; to attain to the perfect life—"the prize of the high calling of God in Christ"—is the aim of Paul. He everywhere acknowledges himself to be a pupil of, the Master and a teacher of His ways (I Cor. 4:17). There can be no doubt that in their hidden depths and in their practical life the precepts of the Apostle are in essential agreement with those of the Sermon on the Mount, and have a common purpose—the presenting of every man perfect before God. The ethical ideal of the New Testament is thus indicated. The chief business of ethics is to answer the question, "What is man's supreme good? For what should a man live? What is the ideal of life?"

A careful study of the New Testament discloses three main statements implied in what Christ designates "The kingdom of God"; Man's highest good consists in doing God's will and more specifically in the attainment of likeness to Christ! a relation to God, to Christ, to man. The first is the pure light of the ideal; the second is the ideal realized in the one perfect life which is viewed as a standard or norm. Dr. H. Orton Wiley says: "The Christian revelation, culminating in the perfect life of our Lord Jesus Christ becomes the foundation of Christian ethics. His words, deeds, and spirit become the norm of all Christian conduct. His words furnish us with the knowledge of the Divine will; His actions are the confirmations of the truth; and His Spirit is the power by which His words are embodied in deed." The third is the progressive realization of the ideal in the life of humanity which is the sphere of the new life.

Holiness as the fulfillment of the divine will is, as we have seen, Christ's own ideal—"Be ye therefore perfect, even as your Father which is in heaven is perfect"; and it is Paul's, "This also we wish, even your perfection" (see II Cor. 13:9, 11). The ideas of righteousness and holiness as the attributes of God are the features of the kingdom of God, the realization of which Jesus continually sets forth as the highest aim and attainment of man. The constant refrain throughout the Epistles is that ye might "walk worthy of God, who hath called you unto his kingdom and glory." To walk worthy of God, to fulfill His will in all sincerity and purity, is for the Christian the end of all morality, Life has a supreme worth and sacredness because God is its end.

If godlikeness or holiness is the end, Christlikeness is the norm or standard in which that end is presented in the gospel.

In Christianity, God is revealed to us through Jesus Christ, and the abstract and impersonal ideas of holiness and righteousness are transmuted into the features of a living Personality whose spirit is to be reproduced in the lives of men. We may say that in two different ways Christ is presented in the New Testament as ideal: He is the Pattern and the Power of the new life. He is the Pattern of goodness which is to be reproduced in human lives. The New Testament writers do not content themselves with imaginative descriptions of goodness, of which they, no doubt, were capable of doing; but they confine themselves to presenting a Living Ideal in the historical person of Jesus Christ. He is also the Power of the new life—not pattern or example only, but power—the inspiration and cause of life to all who believe (see Eph. 1:19-20). Paul does not say, "Be like Christ," but, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

To be a genuine Christian is not the mechanical work of a copyist. Certainly the imitation of Christ as a test of conduct covers a very inadequate conception of the intimate and vital relation Christ bears to humanity. Someone has aptly said, "It is not to copy after Him, but to let His life take form in us, to receive His Spirit and make it effective, which is the moral task of the Christian." Paul says, "Let Christ be born in you." We could not even imitate Christ if He were not already within us. He is our example only because He is something more, the power of a new life; "He is our life—Christ in you (us) the hope of glory."

The preceding emphasis has been laid on the perfection of the individual. But both Christ and His apostles imply that the individual is not to be perfected alone; no man finds himself until he finds his duties. The Church is Christ's body of which individuals are the members, necessary to one another and deriving their life from the head. The gospel is social as well as individual, and the goal is the kingdom of God. Paul proclaims the unity and equality before God of Greeks and Romans, bond and free. In the dynamic power of the new life we reach the central and distinguishing feature of the ethics of holiness. Christian ethics is not a theory; the good has been manifested in a life, "The Word was made flesh, and dwelt (or tabernacled) among us." Here was a new creative force—a spirit given and received, to be worked out and realized in the actual life of com-

* Paper presented at a District Preachers' Meeting in Ohio.

mon men. Pentecost was the completion of the divine circle—Father, Son, and Holy Spirit. Thus the dynamic on its divine side is an exalted, harmonious, and completed existence, and is derived from the Holy Spirit through the working of the crucified and risen Christ. The dynamic of the human side results from the possession of a clean heart due to the incoming presence of the Holy Spirit; His presence endues the Christian with power, with the resultant obligation to use it.

This brings us to the final thought which is of vital importance to the Christian because it has to do with the virtues, duties, and spheres of his activities, in relation to this new life of purity and power. It will manifest itself in character and in practical conduct. Character is expressed in virtue, and duty is conditioned by relationships. Dr. Wiley says: "Grace must first express itself in Christian experience; and from the communication of this new life and love, new standards of daily living will be formed. We are indeed delivered from the law of sin and death, but not from the law of holiness and life. One now does right because he wishes to do so, not because he is compelled to do so."

Virtues have a threefold classification: (1) The cardinal virtues, handed down from antiquity—wisdom, fortitude, temperance, and justice; (2) the amiable virtues that more truly express the spirit of Christ. The one element in character which makes it beautiful and effective and Christlike is love—the element of sacrifice. Love evinces itself in humility, meekness, longsuffering—the attitude of the Christian in the presence of trial and wrong. We might couple to these contentment and patience and forbearance, a gentle and kindly consideration of others. Last, but not least, there is the virtue of forgiveness. It is not enough to be humble and meek; we have a duty towards wrongdoers. We must be ready to forget and forgive; "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). And (3) the theological virtues or Christian graces—faith, hope, and charity. These graces cannot be separated; he who has faith has also love, and he who has faith and love cannot be devoid of hope. Love is indispensable to true Christian character; without it, no profession of faith or practice of good deeds has any value. Love is the fruitful source of all else that is beautiful in conduct. Faith itself works through love and finds in its activity its outlet and exercise. If character is formed by faith, it lives in love.

And the same may be said of hope. Someone has said, "Hope is faith turned to the future—a vision inspired and sustained by love."

The duties of the Christian life find their activity in the threefold relationship of the Christian to God, to self, and to his fellow men. Dr. Wiley says: "Strictly speaking, all obligation must be to God as the Moral Governor, and all duties, therefore, are duties to God. The duties to self come second in order as essential to the formation of Christian character. Lastly, there is the regulation of external conduct toward others as having its source in, and flowing from the character of the individual." We are going to use Dr. Wiley's classification of the duties of a Christian to God, to his self, and to his fellowmen. This is familiar territory to all of us, but repetition will be profitable. Our duty to God requires, first of all, reverence. It is the supreme duty of man, the creature, to God the Creator. Reverence when expressed silently is known as adoration or personal devotion. Praise is the audible expression which extols the divine perfections. Thanksgiving is expressed gratitude for the mercies of God. The duty of the devout spirit is to offer to God the adoration of the creature, the homage of the subject, and the praise of the worshiper. Second is the duty of prayer; devotional, private, family or social, and public prayers. Third is the supreme duty of worship, which blends meditation and contemplation with prayer; and these, through the Spirit, strengthen the soul for its work of faith and labor of love. Worship marks the consummation of all ethical duty to God, so the end of all worship is spiritual union with God.

Duties to oneself involves the application of the moral law to the regulation of man's conduct insofar as it has reference to himself as an individual moral agent. These duties to self are essential in the formation of character, and thus are second in importance only to one's duties to God. Christianity regards the body not as a prison house of the soul, but as a temple of the Holy Spirit. The specific duties pertaining to the body are as follows: (1) The preservation and development of the bodily powers; (2) there must be the care and culture of the body through exercise, rest, sleep, and recreation; (3) the appetites and passions of the body must be subjugated to man's higher intellectual and spiritual interests. Holiness destroys nothing that is essential to man, either physically or spiritually. The appetites and passions remain, but they are freed from

the contamination of sin. The fact is, holiness fits one for the fullest enjoyment of all legitimate pleasures and satisfactions. (4) The care of the body demands proper clothing for protection and comfort, and for propriety and decency; (5) the body must be preserved holy; to render the body impure by devoting it to unholy service is sin. To give the body over loosely to its own appetites, whether natural or abnormal, is also sin.

The culture of the mind refers generally to the inner life, the life of the soul in contrast to the physical life of the body. The love of the heart is purifying, the love of the soul enriching, and the love of the mind interpretative. "Thou shall love the Lord thy God with all thy heart, . . . soul, . . . mind, . . . strength." The development of the intellect is essential to a useful Christian life; the desire to know is human and God-given—ignorance is no part of holiness. The followers of Christ become disciples or learners. The emotional or feeling aspect of man's inner life is intimately related to the intellect and will; the moral nature requires development. Here we refer primarily to the development of the will with its obligation and responsibility. It is only by proper choices that moral character is formed, and conduct is wholly dependent upon moral character. We should cultivate the highest standards of ethical life, and observe every rule of moral obligation. The development of spiritual life is of vital importance; the Scriptures abound with commands, instructions, injunctions, and exhortations concerning the development of spiritual life. Through the indwelling presence of the Holy Spirit and due diligence given to the means of grace, the soul is not only preserved in holiness, but is led into the deeper unfolding of grace and truth.

Concerning the duties we owe to others, "Love thy neighbour as thyself," is a summation of an equally comprehensive duty of love to man. The love that the Christian has for his fellow men is the love that is shed abroad by the Holy Spirit, and is perfected only when the heart is purified from all sin. Paul declares that such passions and emotions as violate the law of love should be put aside, "Let all bitterness, and wrath, and anger, and clamor, and evil

speaking, be put away from you, with all malice" (Eph. 4:31). We might well add, and such like, as censoriousness, unnecessary or unduly harsh criticism, lying and deceptiveness, and an unforgiving spirit, which are serious violations of the law of love. There are duties within the family; duties of the husband to the wife, of the wife to the husband; of parents to children, of children to parents, and man's duty to the state.

The three dominant notes of Christian Ethics are: its absoluteness, its inwardness, and its universality. The gospel is supreme in life and morals. To the Christian no duty is insignificant, because all things belong to God, and all life is dominated by the Spirit of Christ.

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I would sooner walk in the dark and hold hard to a promise of God, than trust in the light of the brightest day that ever dawned.—
SPURGEON.

How We May Improve Our Methods of Evangelism*

H. J. Hart

I AM, as a pastor and evangelist, in clear recognition of the stupendous problem confronting the Church in her divinely appointed business of evangelizing the world. The problem is admittedly an increasing one, but one we must face and solve, so help us Lord! One of our leading educators answered my inquiry as to its solution thus, "We have met and solved other major problems of the church, and so will we that of evangelism." Somewhat evasive I thought, yet let us hope it is true; but several years have passed since that statement, and the solution is not in sight. We must not remain passive, just hoping something will happen to solve this problem. Millions are dying without God, and besides, only an evangelizing church can hope to escape being submerged by the rising tides of world conditions.

Throughout the various branches of the church there is rising an over-powering sense of need for a larger evangelistic action, something that is comprehensive, something that will swing us away from these regions of peril and impotence to a redeeming and saving action. This sense of need is not wholly without our Zion. Some of our pastors and their church boards are questioning the advisability of longer conducting those expensive and largely unfruitful evangelistic meetings which the churches have so often seen. "Alarming," you say. Yes, but it may be considered a weather vane indicating the drift in a church whose phenomenal growth is attributed to evangelism. It is my opinion that if we do not do something to improve our evangelism, we are doomed to collapse as a soul-saving agency, which would be utterly disastrous. I have been given the task of proposing an improvement on our methods. Let me first suggest:

There must be an enlarged desire among us; desire for better, deeper, more abiding and far-reaching evangelism. The need for this enlarged desire is most pressing, my brethren. We are too easily satisfied, which tells me that our desires are too small. Our goals are so easily reached, our passions so quickly subside, if indeed there is any passion. Our evangelistic meetings are so or-

* Paper presented at a District Preachers' Convention

inary and commonplace. Our workers are so weary, and, may I humbly say, so often prayerless and passionless; often they have perfected a system which enables them to go through a series with results that satisfy the superficial observer, but which makes no lasting contribution to the spiritual and material well-being of the church. I am not citing personalities, nor certain incidents, my brethren; I humbly deplore my own shortcomings. But this is alarming. Too many churches and pastors are satisfied that it should be as it is.

The groundwork for our meetings is so poorly done; we have fallen into having two or more meetings a year, fast and furious. Someone else is having a meeting, the psychology of the church is such that the feeling grips us we must have a meeting too; little thought and prayer is given to the matter. Let us long for a spiritual awakening, groan for a spiritual awakening, have a deep heart longing for an awakening in our church and community. Let us desire an awakening that will awaken. We are in the habit of doing quite efficiently what we supremely desire. Do we desire the kind of evangelism that will be devil-defeating, life-changing, soul-saving, habit-breaking? Only a compelling desire ever will accomplish it. If we have only small desire in that direction, we never will have what it needed. I am convinced that we can, with great profit to ourselves, read the history of great evangelists and great evangelistic movements; catch the spirit of them, feel the pulse of the workers God used in promoting them. Men who greatly desired God's power and presence, and had it, were at the head of those movings; they agonized for it!

How can we generate that enlarged desire? We have heard it before, but it is inescapable. It must be repeated over and over until it grips us with its awful realities. We must be swayed by the realization that men out from under the wonderful Christ of the Cross are lost; yes, truly, really, graphically, and literally lost. Honestly, are we really conscious of this? Oh, to have that fact stamped upon our hearts—that the worldly, selfish, proud, indifferent, and apathetic people are lost! That their atrophied, contracted, miserable, sorrow-filled

lives surely are bringing them to a deeper despair. Now brethren, really, do we honestly believe that the sin-bound and habit-bound surely are hell-bound? Unless we are abnormal, grossly dishonest, unreal, yes, and unchristian, we will be moved to enlarged desire to encompass the salvation of the lost. Do we have the spirit of the Master? He gave himself to redeem the lost. Something must happen to the church and the ministry to counterbalance the apathy, inertia, and static that has settled upon us.

With increased knowledge and enlarged desires there will come, and imperatively, the need for enlarged plans. How pitiable are our plans in the presence of such wide eras of world need; yes, profound human need. How amazingly small are our evangelistic programs in the face of the vast proposals of Christ. Evangelism is broader than calling a preacher and proposing a meeting; we must plan a program in our churches that reaches into every department, to instruct the people in the gospel. It must be done to build and conserve their faith. We must plan for a widespread spiritual awakening; to begin now and spread and spread, until the all-consuming desire to save others gets into us all.

Periods of prevailing prayer must come; fasting generally among the people must be present. There must be some who will carry a burden for souls. God has given some a gift to pray and they do not use it; the gift is idle, yet great opportunities await them. When people pray, there will be born in them a compassion and tender solicitude for souls. Friends, there is no need to canvass the city unless there has been this kind of prayer; there will be no unction on the sermons unless there has been prevailing prayer. People will grow more listless and sinful and indifferent to the church unless the church and its ministry prays and carries a burden for others. We need a Spirit inspired evangelism.

There is a vast need for a fresh apostolate of living evangelists of the gospel of Christ; evangelism through personality—I do not mean starrng of the individual. We must sacrifice self and give Christ a chance. People are gorged with the starrng idea; they are fed up. Most stars are on the wane, I think. The glorifying of the individual must be so smothered that it will never arise. Would it not be refreshing to find someone who, truly, was dead unto self and alive unto God? To find an evangelism that is truly Christian? To find people who could hold religious conversation, who could personally witness to the

transforming power of Christ? Such people have won more souls to Christ than the eloquence of the wise or explanations of the prudent. "We cannot but speak the things which we have seen and heard," said the men who were reputed to have turned the world upside down. Voiceless disciples are a hindrance to the church.

The gospel cannot be propagated by a school or enshrined in an institution; it must be talked about from door to door by living witnesses. When the gospel is no longer witnessed to, it will die. We must work as well as pray; I am aware of that. But we have too largely and unconsciously gotten the idea that to work is better than to pray and work. Dumb discipleship and feeble prayers are the last fatality of Christianity. The ageless wonder of salvation is confessed only when one discovers for himself the grace of Christ and goes eagerly forth to tell others. The gospel has not been handed down on tables of stone or proclaimed in thunder from the shaking sky; it was revealed in the life of God's dear Son who commanded His disciples to "go preach" it. There is no doubt but that action will improve our evangelism; every true believer is a crusader, every pure heart is passionate. A living church lives to generate life in a lifeless world around it. There is too much paralyzing quietness about us. "I would to God," said Paul, "that not only thou, but also all that hear me this day, were . . . altogether such as I am." That is not arrogance, but the speech of a man who cannot help telling about a living, transforming experience which he knows personally.

There is no more thing, which I feel is paramount, that needs to get into our present-day evangelism; that is militant audacity, sublime audacity. Said one: "The sort of Christianity which proposed to save a pagan world, godless and cruel, can hardly be content with our petty programs, timid and sporadic endeavors. Pentecostal Christianity sternly condemns our lukewarmness and scorns our lack of love for souls and our self-indulgences. But it joyfully commends and rewards our glowing enthusiasms, daring adventures, and sacrificial ministries. It delights to see us love-obsessed and carried away by its master passion; swept beyond the conventional and the humdrum to the spectacular and unconventional. It glories to see us borne away from ease-loving ways to regions of peril and strain, even to extravagancies which make people question our sanity. The glorious and adorable Saviour delights

to see us turn away from tinkering with souls to the divinely revolutionary business of truly saving them; to fling ourselves into the vortex of the world's misery and count not even life dear unto ourselves."

The Church must register herself in unmistakable triumphs in order to win back her place in the world. Pentecost is central and vital for the church if the church is to be audacious. It is only as hearts are pure that they become bold to do exploits; passion rises from a virile Christianity. The facing of strain and peril will come only as men are indwelt by the Holy Spirit. Arise, my brethren, throw off the inertia of the age, be prayerful, be strong in Him whose banner we bear. Haul down the ragged banners of sin, clear the arena, make way for the coming of the Son of God to our churches and hearts.



The Minister's Place in the Temperance Program

By Dr. C. S. Longacre, Editor and Associate Secretary for the American Temperance Society, Washington, D.C.

We reprint here his own summary of what a minister can do in promoting the temperance program.

1. He is justified in preaching on temperance so effectively that it will cause the rulers of the land to tremble.

2. He should encourage the organization of temperance societies or bands in his church to promote the temperance cause.

3. He should write articles for the newspapers and magazines on temperance and promote the circulation of temperance literature.

4. He should lecture on temperance to the children in the public schools and colleges of his community, on a hygienic health and scientific basis showing the evil effects of alcohol on the human mechanism.

5. He should take a leading part in community educational campaigns to protect the welfare of the people against the evil effects of liquor.

6. He should encourage the people of his community in local option elections to oppose the legalizing of the liquor traffic for beverage purposes, by voice, pen, and vote.

7. He should encourage his congregation to write letters, and to send petitions to the lawmakers to give the people the right to vote on local option, wherever local option privileges are denied.

8. He should speak before municipal bodies when wet and dry issues are pending in favor of the cause of temperance.

9. He should labor with his own church members who sell liquor or use intoxicating beverages and endeavor to persuade them to abandon its sale and its use, as a Christian duty.

10. The minister should set the example of giving financial support to the temperance cause and encourage his congregation to give liberal support.

11. He should also support with his franchise any office holder who is dry in sentiment, irrespective of party affiliations whether the political party he represents is non-committal or not.

12. Above all, the clergyman should be an example to his flock and be a total abstainer from all alcoholic beverages.—*The National Temperance Digest.*



The Lay Witness

HOW to get the gospel message to the rank and file who are outside the church is one of the most difficult questions with which the church has to grapple. These people, with but an occasional exception, do not attend the preaching services or any other services of the church, except possibly some special occasions which do not represent the regular program of worship or service.

Those in attendance at any of the regular church gatherings are almost entirely people whose names are upon the church record, though of course they may need the church's spiritual message as much as the non-churches. But between the church and the vast number of non-church members there is a great gulf, and it seems almost if not quite "fixed," like that which separated the rich man and Lazarus.

What can be done to bridge that gulf, at least in some degree? Certainly a most effective procedure is by means of the lay witness of the congregation. It was the method used in the beginning. Christ and the apostles depended upon it. The "Seventy" sent forth evidently were ordinary laymen who were charged with a message that would prepare the way for the coming of Christ himself.

The lay testimony is almost invariably effective, but the difficulty is that such testimony is so sparingly used. It is admitted that with most laymen it is not easy. Some have a greater talent in that form of work than others, and also a greater urge. But where the "urge" prevails the lack of talent is a secondary matter. Hence the first great requisite in developing lay witnesses is the awakening of the urge on the part of lay members to win men to Christ and the church.

This is the task of the local church. The matter must be laid upon the hearts of men and women through the repeated message from the pulpit, through instruction in the midweek and other services of the church and especially by the creation of a spiritual atmosphere in the congregation.

In most cases the gift for personal witnessing must be nourished, cultivated, encouraged. It is sometimes surprising how an apparently unpromising person becomes a power in personal witnessing and evangelism simply through a period of persistent effort and training.

This is a matter that should be taken seriously by the church, for the reason that the church's future and the continued growth of Christ's kingdom in the world depend upon it. If the world will not come to the church, then the church in its evangelistic endeavors must go out to the world. But the church must begin within itself. Create the "urge," indoctrinate the laity with the philosophy that it is their duty to bear witness to the people who are strangers to Christ and to win them "one by one."

It is gratifying to note that in nearly all Protestant communions this year emphasis is being placed upon lay evangelism. Laymen are being called out, given special instructions, and sent forth upon this holy mission. And we may be confident that where this is done there will be results. May it not be possible that this method of procedure, so long neglected, may yet prove the salvation and ultimate triumph of the church.—*Religious Telescope.*

No Christianity is worthy of the name without the stamp of the Cross upon it. The church that ceases to bleed is a church that ceases to bless. He who refuses the cross of sacrificial redemption rejects the Christ whose willingness to sacrifice made him the Redeemer. Had there been no cross there could have been no Christ.—*Rev. Gaston Foots in Lamps Without Oil.*

A Poll of Methodists

reveals that:

1. 97.6% do not want an apologetic minister.
2. 98.0% do not want a pessimistic minister.
3. 88.1% want an effective soul winner.
4. 87.6% want their minister to train people for church membership.
5. 66.4% expect their minister to conduct evangelistic services.
6. 91.8% expect their minister to take the initiative.
7. 90.2% expect their minister to spend adequate time in the study.
8. 59.1% do not want him to spend his time doing repair work on the church property.
9. 89.2% do not want him engaged in part-time jobs.
10. 71.4% do not want the minister's wife taking paying jobs.
11. 81.2% want their minister to preach from the Bible.
12. 76.3% expect their minister to be in harmony with the general theological view of the Church.
13. 78.7% object to the use of bizarre or sensational subjects.
14. 90.3% object to starting services late.
15. 95.2% expect services to be conducted in a dignified manner.
16. 97.6% object to annoying mannerisms.
17. 87.3% expect their minister to be able to counsel wisely on personal problems.
18. 80.3% expect their minister to call upon the people in their homes.
19. 70.1% object to social dancing in the church buildings.
20. 94.8% expect the minister to be equally effective with men and women.
21. 88.2% want their minister to develop new leadership within the church.
22. 95.4% expect their minister to be tolerant with those who disagree with him.
23. 95.7% want their minister to conduct the church affairs democratically.
24. 83.9% want their minister to help correct unwholesome community conditions.
25. 90.8% object to a minister who speaks indistinctly.—*Selected from MURRAY H. LEIFER, The Layman Looks at the Minister, copyright 1947 by Stone & Pierce, by permission of the publisher, Abingdon-Cokesbury Press.*

Judgment is forced upon us by experience.—*JOHNSON.*

The Theological Question Box

Conducted by Dr. H. Orton Wiley

What is the relation of the Baptism with the Holy Spirit to that of the Anointing in the experience of entire sanctification?

In an excellent little book by Rev. T. K. Doty, one of the prominent leaders in the earlier Holiness Movement, there is a chapter in which he discusses the "Twofold Experiences" of the Holy Spirit. Here he does not speak of what we commonly term "the two works of grace" but the twofold aspect of the work of the Spirit in entire sanctification. He says:

"As has already been discovered, the 'second work of grace,' properly so-called, includes both salvation from all sin, by the Baptism of the Holy Ghost, and the Gift or Anointing of the Holy Ghost. In connection with this fact, we will stand aside a little at the angles of observation, so as, with some particularity, to distinguish those parts which mark the beauty of the building of God.

"1. On the side of the Baptism of the Holy Ghost, the first naturally presented is that of contact. God the infinite Spiritual Substance, touches man, the finite spiritual substance. And with this thought there comes that of demonstration; for man realizes the touch to be that of God, and nothing less than that of God.

"But on the side of the Anointing, and immediately over against the thought of contact—as above given—lies that of the personality of the Holy Ghost. And with this thought comes that of communion, fellowship; for man realizes the Holy Ghost to be the Paraclete, or Advocate, Comforter. This Divine Person and finite man enjoy each other. There are mutual intelligent manifestations. They find themselves upon the same plane of holiness, interest and feeling; and there spring up on each side various demonstrations of love and joy, which mingle together in a harmony without a flaw.

"2. On the side of the Baptism of the Holy Ghost, the next thought presented is that of subtraction, separation, cleansing. Look a moment by way of review at this interesting point: The convert, though saved from all guilt, nevertheless finds within himself a touch of impurity. This is original sin. But when the Baptism of the Holy Ghost comes upon him, he is made pure in the sight of God. It is this baptism which fully cleanses, and constantly keeps

us clean. Such is its grand office and function. There can be no such cleansing without the Baptism; and there can be no such Baptism without the cleansing.

"But on the side of the Anointing, and immediately over against the thought of the subtraction of inbred sin by the Baptism—as above given—lies the twin thought of addition, increase, union. The Anointing is nothing more nor less than the Holy Ghost come into the heart in such a sense personal, and therefore as such a new and positive element of life, as was never before possessed.

"3. But further: On the side of the Baptism of the Holy Ghost, the mind is carried forcibly along in the channel of the work performed, rather than to its performer. The believer's consciousness is taken up with his own personal experiences. He enjoys a sense of cleanness, purity, holiness; and takes special notice of his pleasurable emotions, uplifts, comforts.

"But on the side of the Anointing, and immediately over against the thought of cleansing with its accompanying sensibilities—as above given—lies another twin thought, by which the mind is carried out of and beyond itself and its purity, to him, the Holy Ghost, who is become the Infinite Companion of our life. On this side, the Holy Ghost is more thought of as the Advocate, Comforter, than as the source of comfort.

"4. We may now note more particularly why it is so generally true, that the sanctified do not at first have a full consciousness of the personality of the Comforter. The change in their state from defilement to purity is so great, that the mind necessarily takes special note of the latter. They revel in a sense of cleanness. But let the time elapse and growth in grace take place, and they sometimes forget entirely their states, and the enjoyments which are immediately derivable from them, and rise into the higher altitude of communion with the blessed Persons of the Trinity.

"5. In this connection we may properly scan the experience of T. W. Green, as it is found in Earl's *Abiding Peace*. 'After I was enabled,' he says, 'to trust Jesus as a complete Saviour, I was strongly tempted that I had nothing more than I had enjoyed before, and that I ought not to speak of it as

anything special. So I prayed to God to give me an experience that I could not doubt, and that the enemy, even, might not gainsay. On the eighth of January, 1886, while conversing with a minister on simple faith, the Holy Ghost came upon me in mighty power. For more than an hour, I was so filled with the sense of the presence of the Holy Ghost that I could hardly bear anything spoken but the name and praises of the Third Person of the Adorable Trinity. Then came the precious Saviour and supped with me. I had never seen him before as he appeared then. His love melted me, till I wept aloud. The Father and Holy Spirit were not thought of. Finally, came a consciousness of the Father's love. So it was: first the Spirit, then the Son, and lastly the Father manifested himself unto me as he does not unto the world. How can I praise him sufficiently?"

Is it proper to speak of the manifestations of the Spirit in the sanctified life as "new baptisms" or "fresh anointings"?

It was quite the custom in the earlier days of the Holiness Movement, especially in some sections of our country, to speak of certain strong manifestations of the Spirit as baptisms, thus we have the expression a "baptism of love" or a "baptism of tears and sufferings." So also, it was common to speak of new enduements of power as "fresh anointings." Strictly speaking, these expressions are not correct. There is but one baptism with the Spirit, and this is the cleansing of the heart from all sin in the work of entire sanctification. To speak of other manifestations of the Spirit as "baptisms" tends therefore, to confuse the mind concerning the true baptism. So also, it has been common to speak of some special blessing in preaching or other service, as a "fresh anointing." Here again, the expression is not correct. When kings or priests were anointed for service, and thereby inducted into their offices, there were no further anointings in this sense of the term. There were indeed, new undergirdings of strength, new insights into truth, and special revelations of God's presence and power, but these were all included in the original anointing. So St. John speaks of the "anointing that abideth" meaning by this expression the abiding presence of the Holy Spirit. He is the one great anointing, and having come into the heart and life of the entirely sanctified, He is present to confer such gifts of grace and power as may be necessary for the preservation of the

soul or the advancement of the work of God. The word *Paraclete* commonly translated as "Comforter" means that the Holy Spirit comes to do anything which needs to be done.

Has the teaching and experience of entire sanctification been more prominent in the Wesleyan type of churches than in other denominations?

We may say, that in general we think the doctrine and experience is more prominent in the Wesleyan type of churches, for according to Mr. Wesley's own words, they were used up to spread holiness over these lands. Mr. Wesley consequently urged all his preachers to preach this doctrine definitely and explicitly and to press the people to accept the doctrine and enter in to this gracious experience. However, when it comes to individual experiences, every denomination has its quota of glorious testimonies to full salvation.

Among the Roman Catholics, such names as Thomas a Kempis, Fenelon, and Madame Guyon may be mentioned; and while the doctrine is expressed in a different terminology from that to which we are accustomed, the experience itself appears to be clear and definite. In the Church of England, there was the "saintly Fletcher"—known generally as the apologist of Methodism, yet still the Vicar of Madeley. Then there was Archbishop Leighton and many others—not to mention the Wesleys themselves—John and Charles who always remained in the established church. Among the Swiss Calvinists, Merle D'Aubigne, the historian was a shining example of this second work of grace. Among the Presbyterians, there were Jonathan Edwards and James Brainerd Taylor; among the Baptists, Dr. Levy of Philadelphia, and Deacon Morse; and among the Congregationalists such outstanding men as Thomas B. Upham, Charles G. Finney, and Asa Mahan.

When George Fox of the Friends was called upon to give an account of his experience before the magistrates, he said, "They asked me whether I was sanctified? I answered, Yes, for I was in the Paradise of God. Then they asked me if I had no sin. I answered, Christ my Saviour, had taken away my sin; and in Him is no sin. They asked me, how we knew that Christ did abide in us. I said, By His Spirit, which He has given us. Then they temptingly asked if any of us were Christ. I answered, Nay; we were nothing! Christ was all."

Preaching

A rather self-satisfied and very inexperienced young preacher one Sunday supplied the pulpit of a country church. After the service, he asked one of the elders what he thought of the sermon.

"I'll tell you," said the old man. I'll put it in a sort of parable. It reminded me of the first time Archie Tucker went deer hunting. He was kind of green. He followed the deer all right, but he followed it all day in the wrong direction."

—Toastmaster.

Spiritual Nourishment

Elsie Robinson saw a man dampening his gardenias. She asked him why he did so when the stems and roots were already buried deep in water. He replied: "Why, Miss Robinson, don't you know? It is not enough just to feed the roots and stems; the heart, too, must be fed."—WILLIAM L. STODGER, *Getting the Most Out of Life*.

A Lost Art

The Scripture speaks of prayer as toll and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There is in His marvelous works the ease of omnipotence, but of his prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared His intercessions have found it a travail of anguish; great saints have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping eyes, until they were assured that they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of passion. The powerlessness of the church needs no other cause. To be prayerless is to be both passionless and powerless.—SAMUEL CHADWICK.

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray.—EDWARD PAYSON.

The God of Elijah is here today, and He is exactly the same as He was in the prophet's time—as ready and as willing to help His children. The living God is with us, whose love never fails, whose arm never grows weary, whose wisdom is infinite, and whose power is unchanging.—GEORGE MUELLER

The Secret of Joy

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will he be.—Selected.

1. A right approach in the ministry is not in vain, but in the Lord (v. 1).
2. Persecutions are no grounds for retrenching in the ministry (v. 2).
3. Boldness should be exercised in God and the gospel (v. 2).
4. The gospel is to be preached to glorify God and to save sinners, not vain show (v. 3).
5. Divine ability comes from God and must supersede human energy (v. 4).
6. Ministers should never preach to please themselves or people, but as God leads (v. 4).
7. Flattering words to please others and a covetous spirit to enrich self are unbecoming to ministers (v. 5).
8. Self-seeking and self-praise also are out of place (v. 6).
9. Encourage others by dealing with them kindly and gently (v. 7).
10. Seeking the highest good of others (v. 8).
11. Implant the gospel in the hearts of others (v. 8).
12. Labor faithfully with a great concern to preach the gospel (v. 9).
13. Be no burden to anyone, but be self-denying (v. 9).
14. Set a right example before all Christian people, so if they would follow, they would not be led astray (v. 10).
15. Weep and pray over the lost (v. 11).
16. Holiness, consistency, and holy conduct are becoming to a minister as an example before sinners and saints (v. 12).—Selected.

Our Presidents and Sunday

George Washington in the Revolutionary War, Lincoln in the Civil, and Wilson in the first World War, all gave orders relieving troops as far as possible from fatigue duty on Sunday, and giving them opportunity to attend public worship.

Hayes and Garfield habitually walked to church that their servants might rest and worship on the Lord's Day.

Grant, when at Paris, refused to attend horse races on the Lord's Day.

McKinley, when at the opening of the State Centennial of Tennessee, refused a trip up Lookout Mountain, saying, "No, I do not go sightseeing on Sunday."

Theodore Roosevelt and Coolidge spoke in appreciation of the Lord's Day; the latter said, "I profoundly believe in the Lord's Day."

Hoover, when invited to join a fishing party on the Lord's Day, replied, "The Hoovers never fish on Sunday."

President Truman, fishing on the Columbia River, refused to cast a line on Sunday.—*Christian Digest*.

Just Suppose

A Los Angeles pastor was being congratulated on the completion of sixteen years of ministry during which time the church membership had increased from 1,000 to 4,000. "Yes, it may be a good job, but—suppose that when the church had a thousand members I had been able to impress upon my people the duty and glorious privilege of winning others to Christ. Supposing that each of the 1,000 members had won another person to Christ during that year. Figure it out. If this were kept up for sixteen years, you will find that the number would have been not simply 4,000, but 65,000,000."—Selected.

The events of life, and life itself, are not meaningless to those who have the sense of God's presence with them and the conviction that He guides and rules, or overrules, all things. Often we do not understand why things happen as they do, but notwithstanding the fact that God's providential dealings are a mystery to us, we do not allow ourselves to come under the sway of fear or worry. Even the apparent triumphs of evil, or sudden disaster, do not destroy our faith. We cannot see the end, but we know that God can. Therefore, we can be sure that God, who is a God of righteousness and justice and love, is working out His purposes, and that those purposes are good. Because in our hearts we

have the confident assurance that "He will keep the feet of his saints," under all the circumstances of life we still can trust His care and love.—*Christian Observer*.

Richer Today

You are richer today than you were yesterday If you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones of stumbling blocks, if you have thought more in terms of "thysself" than "myself," or if you have managed to be cheerful even if you were weary.

You are richer tonight than you were this morning if you have taken time to trace the handwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend and foe.

You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.—*Alabama Baptist*.

Gentleness

The Comforter is gentle, tender, and full of patience and love. How gentle are God's dealings even with sinners! How patient His forbearance! How tender His discipline with His own erring children! How He led Jacob, Joseph, David, Elijah, and all His ancient servants, until they could truly say, "Thy gentleness hath made me great."

The heart in which the Holy Spirit dwells will always be characterized by gentleness, lowliness, quietness, meekness, and forbearance. The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut—all these belong to the flesh, but they have nothing whatever in common with the gentle teaching of the Comforter.

The Holy Dove shrinks from the noisy, tumultuous, excited, and vindictive spirit, and finds His home in the breast of the peaceful soul. "The fruit of the Spirit is gentleness, meekness."—A. B. SIMPSON.

Sermonograms

To know how to be alone and not be lonely is the sum of wisdom and of religion.

Men show their character in nothing more clearly than in what they think laughable.—GOETHE.

You never make a success peddling excuses, for you will find that the people are all well supplied.—*Christian Witness*.

QUOTABLE POETRY

The Lord Is My Shepherd

The Lord hath e'er my Shepherd been,
My Keeper in the night.
'Tis He who leads me step by step,
Who guides me in the light.
When I am lost and darkness falls,
When sleep the rocky way,
'Tis Christ the Shepherd of my soul,
Who seeks me when I stray.
I shall not want, for He is mine;
He satisfies each plea;
And though I through the valley walk,
I know He's there with me.
He leadeth me, oh, blessed thought,
Beside the waters still;
The wondrous peace of knowing Him
My hungry soul doth fill.
I shall not fear, through waters deep,
Through valleys I must roam,
For Christ, my Shepherd e'er shall be
Until He leads me home.

—Selected

Called, Held, Kept!

Called in Christ unto a holy calling,
Called to be renewed in righteousness,
Called to show His praises everlasting,
Called assuredly to pray—and bless.

Held by Christ, in arms of mighty shelter,
Held in Him against the stormy gale,
Held securely in His gracious shielding—
Held above whatever would assail.

Kept in Christ in covenant relation,
Kept in Christ, though arrows fly by day,
Kept in Christ to know His love forever;
Kept in Christ to walk the narrow way.

—FLORENCE MOTT

Launch Out

"Launch out into the deep" (Luke 5:4).
Launch out into the deep with Christ, my
soul,
For He will guide you safely to the shore;
Although the storm may break and high
waves roll,
The calm will soon replace the tempest's
roar.

Launch out, as His command; into the dark;
You will not need a compass or a chart;
He is the helmsman of each fragile bark—
With Him nearby, all anxious fears depart.

Launch out, like Abraham in days of old,
Who knew not whither his new course
would lead.

God's plans are best and will in time un-
fold—
He hastens to supply our every need.

Launch out, have faith, when you shall
Hear His call
For faith alone is all that He demands;
The trusting heart who gives to God his all,
Need never fear his call to unknown
lands.

—CLYDE EDWIN TUCK, in Christian Observer

Make Me Thy Fuel

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified;
Not this way went the Crucified)
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passions that will burn like fire;
Let me not sink to be a clod;
Make me Thy fuel, Flame of God.

—Selected

If You Were Busy

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.
If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.
If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.
If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.
If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—Author Unknown

The Preacher's Magazine

God Is Not Far

God is not far from any one of us;
The wild flower by the wayside speaks His
love;
Each blithesome bird bears tidings from
above;
Sunshine and shower His tender mercies
prove;
And men know not His voice!

God is not far from any one of us;
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare His love when daylight
dies;
And men know not His voice!

God is not far from any one of us;
He watches o'er His children day and night;
On every darkened soul He sheds His light;
Each burdened heart He cheers, and lends
His might
To all who know His voice.

—Selected

Surrender

MARTHA SNELL NICHOLSON

Let me hold lightly
Things of this earth;
Transient treasures—
What are they worth?
Moths can corrupt them,
Rust can decay;
All their bright beauty
Fades in a day.
Let me hold lightly
Temporal things,
I, who am deathless,
I, who wear wings!
Let me hold fast, Lord,
Things of the skies,
Quicken my vision,
Open my eyes!
Show me Thy riches,
Glory and grace
Boundless as time is,
Endless as space!
Let me hold lightly
Things that are mine—
Lord, Thou hast giv'n me
All that is Thine!

—The Christian Digest

My Choice

My family—what would they say
Should I give all to Christ today?
Or would my comrades think me odd,
If I should choose the path He trod?
Shall I give up each cherished whim,
And crucify myself for Him?
I ponder long, Which shall it be—
Christ Jesus or the world for me?
Then, hark: I hear the Crucified,
And risen Lord—so long denied:
"My child," He whispers tenderly,
"I made a choice, I died for thee."

—Pulpit Digest

Burden of Souls

Have you heard the "sobbing millions"
From beyond the foaming sea,
How they call, as they are dying,
To be reached by you and me?

In their darkness, they need pity,
They need prayer and gospel light;
Oh, that God would greatly stir us
To behold this dreadful sight.

Sin has sway in great dominion,
They have never known His grace;
Death appears with full destruction,
Hell will keep them from His face.

Sobbing millions 'round us scattered
Through this world in misery
Constitute a burden heavy
To be shared by you and me.

—FLORENCE MOTT

My Heritage

Child of the Eternal Father,
Bride of the Eternal Son,
Dwelling-place of God the Spirit,
Thus with Christ made ever one;
Dowered with joy beyond the angels
Nearest to His throne,
They, the ministers attending
His beloved one:
Granted all my heart's desire,
All things made my own;
Feared by all the powers of evil,
Fearing God alone;
Walking with the Lord in glory
Through the courts divine,
Queen within the royal palace,
Christ forever mine;

Say, poor worldling, can it be,
That my heart should envy thee?

—TER STEEGEN

The potter worked at his task
With patience, love and skill,
A vessel, marred and broken,
He altered again to his will.
It was blackened, bent and old,
But with traces of beauty left,
So he worked, this mender of pottery,
To restore the charm bereft,
Till at last it stood transformed
And he viewed it with tender eyes,
The work of his hands and love,
This potter, patient and wise.
I know a mender of broken hearts,
And of lives that are all undone,
He takes them all, as they come to Him,
And He loves them, every one.
With patience, love and skill
That surpasses the knowledge of men,
This master Potter gathers the lost
And restores to His image again.

—Selected

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Old Pioneer

SCRIPTURE—Hebrews 11:1-10.

TEXT—Now the Lord had said unto Abram, Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee (Genesis 12:1).

Introduction:

1. Youth is the time for pioneering.
 - a) Youth has little responsibility on the one hand and a well-nigh irresistible urge to adventure on the other. Humanity's native desire to explore is heightened in youth by the zest of life and abounding energies.
 - b) The man in the middle life is usually established with home and business responsibilities. He knows where he wants to live, with whom he wants to live, and what he wants to do. He knows he cannot do everything and therefore he has chosen.
 - c) The old man feels he has done his work and accomplished his travel. He wants to be relieved of responsibility, and, though he wants a little something to do, he also wants time and place to sit in the sun.
2. But there have been some aged pioneers.

An octogenarian preacher, Dr. A. J. Gordon (?), began the study of the Hebrew language after he was 80 years of age.

John Wesley, at 70 years of age, would ride many miles on horseback and preach three or four times in one day.

Caleb, at 85 years of age, asked for Hebron for an inheritance, for said he, "I am as strong this day as I was in the day that Moses sent me . . . now therefore give me this mountain . . . if so be that the Lord will be with me, then I shall be able to drive . . . out the fierce Anakims and possess this place for my own."

In the text we see Abram starting out at 75 years of age into a strange country.

3. The language of the text is a strangely abrupt and modern, particularly when you remember that the Lord is speaking.

a) But sometimes the Lord is abrupt, for He knows that the spirit of pioneering is the breath of the soul.

b) The edict of life is "pioneer or die."

- (1) That is true of civilization—Rome, Spain.

(2) Institutions—Churches, etc.

(3) Individuals—when my body does not replace cells and tissue fast enough, and disintegration gets ahead of integration, I become old and die. When my mind does not keep alive and vigorous, I die "from the neck up." When my soul does not keep on the move, I sicken and die spiritually.

c) It is encouraging to remember that "though the outward man perish," and it must, "yet the inward man is renewed day by day." Intellectually alive to old age (and into eternity, too, I trust), spiritually alive forever!

I. Notice first that the Lord said to Abram, "Get thee out . . . and from."

A. This is applicable to sinners, of course.

1. Before men can find God they must leave all sin unconditionally.

2. And must leave all else, even the good, conditionally.

B. But it might also well apply to the Christian. There are some things we will have to keep free from and some things we will have to learn to hold lightly. Periodically we will have to pray that little morning prayer that goes with the children's evening prayer ("Now I lay me down to sleep"): Now I get up to wake; I pray the Lord my soul to shake.

1. We must periodically loosen from temporal responsibility or (shall we say?) the cares of life and the deceitfulness of riches.

In the parable of the sower Jesus warned against the thorns that choked the wheat. (See Mark 4:19, Luke 8:14, and Luke 21:34.)

People say, "Well, we have to eat, don't we?" No, we do not have to eat. We can die for our principles, if necessary. We ought to eat, ordinarily, but we should not become all stuck up in the dough.

It is a wonderful thing to have homemade bread, but I remember that my mother covered the sticky dough with dry flour so that as she kneaded the dough her fingers would not stick to it. And if her fingers did get stuck in the dough, she took time to cut off the dough and use some more dry flour.

It is fine to make molasses candy—but it is quite necessary to keep your fingers buttered.

In other words, hold the things of the world lightly. Do not let your spirit get caught in the dough and molasses of life.

2. Another thing we must loosen from occasionally is habit.

Habit is a loyal, all-round servant but a cruel master. Habit marks paths to make routine living easier. But paths can easily deepen into ruts and ruts can become graves. Occasionally we need to check up on our habits, strengthen some, loosen others, and cast others off.

a) Devotional habits.

Have we been reading and praying too hurriedly or not at all?

b) Conversational habits.

Have we been talking too long, too loosely, too critically? Someone has said that little men talk about things, mediocre men about others, and big men about ideas.

c) Church habits.

Have I been getting to church late, sitting near the back of the church, dropping into the pew without a word of prayer, chewing gum, etc?

d) Friendship habits.

Have I had the wrong friends?

Have I failed in being positively friendly so that I might win others to Jesus?

3. Another "sticky" thing we need to "get out from" and shake off occasionally is worldliness. If we are really born again and filled with the Spirit, we are done with worldliness, but we will need frequent doses of oxygen in this carbon dioxide world. We are in this world and yet not of it.

4. We will need frequent loosening from "ourselves." We gravitate toward a center and the first thing we know we are wrapped up in ourselves. Our minds and spirits need a point of reference. One famous general used to call in someone to talk to, saying in explanation, "My mind is going in a circle. I need a tangent."

II. Second, observe the objective emphasis of, "Get out . . . unto." Our Christian lives are not a meaningless running away from something; a cowardly desertion; they are going on unto something better.

A. God is calling us to a larger better country for ourselves. He was calling Abram to "a land that I will shew thee," Canaan.

1. If we have not found the Canaan land experience yet, we can and ought.

2. But the Lord has larger country for the saint.

B. God is calling us to bless more people. "I will make of thee a great nation . . . and in thee shall all the nations of the earth be blessed."

1. That call meant wider influence for Abram.

"Abram" means "lofty father," and to be a father is a lofty privilege. But God changed his name to "Abraham" which means "father of many nations."

2. It means greater service and influence for us in the Church of the Nazarene today. What a challenge is ours in this postwar era! "Go out into the highways and hedges and compel them to come in" (Luke 14:23 and Matt. 22:9). "The fields are white already unto harvest" (John 4:35). The landowner hired men to go out into the fields and work (See Matt. 20:1-16).

a) Get out where you can see.

b) Get out where you can talk.

c) Get out where you can help.

III. Third, observe the assurance of companionship in pioneering—"and I will." Here is the personal presence and power of deity without which our efforts will fail.

A. He must call us—

1. Noble ideals are not enough.

2. He must call if we are to be saved.
3. He must call if we are to serve effectively.

B. He must guide us—

1. In life's choices

2. In soul winning

C. He must be with us and in us—

1. To be our power. "It is not by might, nor by power, but by my Spirit, saith the Lord."

2. To be our message. Said John Wesley, "I gave them Christ."

3. To be our gospel—our good news.

Conclusion:

Three men were with Christ one day (that is good company) on a mountaintop (a great place). Heaven opened (wonderful) and Moses and Elijah joined the company (fine addition). God spoke (marvelous hour), Jesus was transfigured with light (oh, that I could have seen Him then). Then the men saw no man save Jesus only, and they said, "Let us remain here." Jesus said, in effect, "Get out of here. Get down off this mountain and take me to those needy people in the valley."

The Adequacy of Christ

SCRIPTURE—II Corinthians 2:14; II Corinthians 3:5.

TEXTS—And who is sufficient for these things? (II Corinthians 2:16).

Our sufficiency is of God (II Corinthians 3:5).

Introduction:

1. The world needs a great many things, material, etc.

2. Even in the realm of religion the world needs many things, such as: Conviction for sin and teaching of Christian ethics.

3. One very important thing that Christians need is to keep their faith in God strong. And so it is that I feel we need to preach and pray to keep truth and an atmosphere that will feed and bless the people. These are very difficult and trying days.

To this end I want you to consider with me the adequacy or the sufficiency of Christ.

There is one man in the New Testament who illustrates the sufficiency of Christ more than any other man—that is Paul. And one of Paul's epistles uses the terms "sufficient" and "sufficiency" more than any other book in the Bible; that is II Corinthians.

I. Paul asks, "Who is sufficient for these things?"

If you would discover what Paul meant by "these things" and if you would get a little idea of the difficulties which he faced, then observe the background in this epistle. And for your own encouragement as you go along ask yourself how your difficulties stack up against his.

A. One of the things which demanded great grace and strength in the life of Paul

were the persecutions which came to him because he was a Christian. Chap. 1:4—"tribulations"; 4:9—"persecuted"; especially in chapter 11:23-27 you may read some of Paul's persecutions. Have you had anything like that yet?

B) Another thing that was too much for Paul and demanded grace was his "thorn in the flesh"—12:7. Some say it was sore eyes. Some say it was an impediment in his speech. Some say it was a nagging wife. At any rate it was so difficult that it left Paul weak and thwarted for a time. He prayed three times earnestly for deliverance, finding not deliverance, but sufficient grace to endure.

C. Another one of the "these things" that Paul was certainly thinking about was "the daily care of all the churches" (chap. 11:28). No one who has never known the responsibility for the spiritual welfare of others can know just what that means; but one can get a little insight by looking at Paul's burden as revealed in this epistle. This care for the churches was multiple.

1. There was the responsibility of preaching God's unsearchable truth. How Paul was burdened to deliver the truth—chap. 1:17-20 and 2:12-17. This may be the primary thing he was referring to in "these things."

2. There was the false heresy of other preachers who had come in to destroy the faith. See 2:17—"corrupt the word," 3:1—"as others"; 11:4, 12, 13, 22, etc.

3. There was the grievous sin that had crept into the church. This had caused Paul pain and sleepless nights.

4. There was the carnality of the church—observe its description in the first epistle—and his desire that they might receive "a second benefit or grace"—II Cor. 1:15. I believe that which "took" the most out of Paul was his care for the churches.

D. Oh, my friends, all of us know that the "these things" in our lives cannot compare with those which faced Paul and yet all of us have things which are too much for us.

1. The afflictions of life.

2. The personal thorns in the flesh—sickness, temptation, etc.

3. The burden which we bear or ought to bear for others.

Paul found a sufficiency and so can we.

II. Paul affirms, "Our sufficiency is of God."

A. For stinging persecution God gives comfort. Chap. 1:4, 5—"For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ." Oh, I am willing to suffer the goad and sting if Jesus will only apply the balm of Gilead after the hurt. We ought, rather than running away from the lash, to submit to it and enjoy the marvelous grace that God gives along with it. Some of the hardest experiences I have known have brought sweetness and strength from the Lord.

The more the devil persecutes us the more the Lord loves us.

B. For our personal "these things," for the thorn in the flesh (it may be physical suffering or some particular great temptation) God will give grace. The Lord came to Paul and said, "No, I am not going to remove that thorn. But my grace is sufficient for thee." And Paul said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor. 12:9—for he believed that there was a casual relation between glorying in his infirmities and the power of Christ resting upon him—"That the power of Christ may rest upon me." He got beyond just enduring and began to glory in infirmities. So the oyster takes the tiny grain of irritating sand and covers it with protective fluid and makes of it a pearl. So Madame Guyon in prison—1648—in the Bastille sang: Read—"A Little Bird I Am" (*World's Great Relig. Poetry*, p. 182).

C. In our labors for Christ there is sufficient grace for us.

1. One of the hardest things in the world is to do God's work in our own strength.

2. One of the most thrilling is to do His work by His strength. Little boy wants to help his daddy who is a carpenter; the saw binds and stops and perhaps pinches boy's finger. But Daddy puts his hand over the little fellow's hand and now how the saw cuts. What a sense of power and accomplishment. No wonder Paul says, "I am become a fool in glorying." The thrill of being connected with a power greater than ourselves is exhilarating. Paul says, "God can make us able ministers of the New Testament" (3:6). Whatever you are doing for the Lord, let Him supply the grace to do it.

III. See the glorious adequacy of Christ in every field of life as described in the Gospels.

A. In the realm of nature. He turned the water into wine. As one man put it, "The conscious water saw its Lord and blushed into wine." He stilled the tempest with a word and a wave of the hand. He said, "Cast your nets on the other side" and, lo, a miraculous draft of fish. He said, "Go catch a fish," and there was the tax money.

B. In the realm of physical need. He healed the leprosy, the blind, the deaf, the palsied. He even raised the dead.

C. In the realm of the mind. The demoniac of the Gadarenes after a word from the Master was left "sitting and clothed and in his right mind."

D. In the realm of the soul. He spoke new pure life into the bespotted life and character of Mary Magdalene and she became as white as an angel's wing. He spoke to my poor heart and I was made every whit whole.

Conclusion:

One day the tremendous all-sufficiency of Christ swept over Paul until he cried out in that glorious passage—Romans 8:35-39—"Who shall separate us from the love of Christ?"

Nothing!

God's Program

SCRIPTURE—Ephesians 1:1-10
TEXTS—And God said, Let us make man in our image, after our likeness (Genesis 1:26). According to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost (Titus 3:5). And he . . . began to send them forth by two and two (Mark 6:7).

Introduction:

1. Our most effective work is done when we have a program.

2. Our most effective work for the Lord is done when we have a grasp of His program.

I. God's creative purpose—Gen. 1:26—"And God said, Let us make man in our image, after our likeness." A companion text which reveals the same truth is Eph. 1:10—"That in the dispensation of the fullness of times he might gather together in one all things in Christ."

A. God's purpose in creation was to make creatures with elements of personality like himself—will, emotion, and reason.

1. These creatures were not to be exactly like himself, but fundamentally like Him.

2. These creatures (mankind of course) were in godlikeness by unbroken eternal fellowship with God.

B. The creation of man satisfies God's creativity, His benevolence, and His desire for companionship. People are always asking Why? Why is the world as it is? Why did God create man?

1. We cannot say that God would have been unhappy or incomplete had He never created man. For God is infinite and perfect in himself and we would not be able to suppose Jehovah limited by unhappiness.

But the opposite extreme would be to say that since God is perfect and almighty we can say nothing about Him. That would lead to Spencer's Unknowable.

2. Bearing this in mind we can safely say that creating man satisfies

a) God's creativity. Personality must have personality to work with. God could never have been satisfied making worlds and planets. The infinite variety of plant life, of scenery, and design in the world could not have pleased the heart of God. In five days (assuming these were literal days) God finished the world and all its inhabitants and then made man. And ever since God has made man His chief interest. Like demands like. Seeing this in ourselves and in the world about us is that which makes us to believe that God loves and cares for us. To be sure our globe is but a dull speck in the unbelievable spaces of the universe. To be sure man is insignificant

in the extreme compared with the sun, moon, and stars and the crushing forces of nature. But the Maker of all things that be must be at least as high as His creation, for the effect can be no greater than the cause. And then certainly the Personal Creator of this world of things and persons must be far more interested in persons than in things.

(1) One of the fundamental urges of personality is creativity. The desire to make is seen in the child with his blocks, the boy with his jack-knife and hammer, the girl with her dolls' dresses.

(2) And the greatest joy that one knows is the joy of having created something. That is the reason that the inventor is exuberant when he has constructed something new. I do not doubt that one of the purest, most unselfish joys Henry Ford has had came when he drove his first automobile down the streets of that middle western city.

(3) The joy of creation is greater the higher the type of creation. The boy with his blocks grows into the man that builds bridges and hospitals. The man may use lumber or cement in his building, but he learns a greater joy when he builds with human values. How can the joy of building a bridge, creating something out of steel and cement, compare with being a parent, creating a personality? Just as we find our highest creative satisfaction in creating personality, so with God. The scientist may scoff at a personalistic view of the cosmos but we know that God could not be satisfied with mountains and lakes and stars. He said, "Let us make man in our image."

b) Creating man satisfies God's benevolence. Three of the most beautiful words in all the pages of literature are "God is love." He is not just good natured. He is not just loving. It is more than just that He loves when loved. God is love, the essence of love, the perfection of love, the source of love. Love is expressed in doing something for others. Love does more than write poetry, more than compose music, it does more than sing. Love gives, and love can never be satisfied until it has given. The infinite God who is love could never have been satisfied without giving. It was Love that created man so that that Love could lavish its gifts upon him. We sing about the love that redeemed us. Let us not forget the love that created us. I wonder if we have a love that craves to give to others.

c) Creating man satisfies God's desire for companionship. Again like desires like. An animal placed out in nature alone would probably die of loneliness. It matters not how much food there were—the animal would be lost without other animals. A normal man placed even in a paradise of nature would pine away if he never saw another human face. At least he would miss the greatest joy in life. Man only finds expression among men. We may go a little farther to say that man only finds expression

when he is among men like himself. Marriage among those who are not equals illustrates that. A woman who is a college graduate marries a man who has never had much of any schooling, or vice versa. They are bound to feel the limitations of their companionship. Or let two college graduates marry. They may have the same interests and training, but, if one keeps studying and thinking while the other drifts, sooner or later there is a gap between them.

God's desire for companionship led Him to make men in His own image. To be sure there is an association within the Trinity, but nevertheless it was a desire for companionship that led Him to make man. When the devil tempted Adam and Eve in the garden, and when Adam and Eve sinned, they did more than stop an idle game that God was playing. They thwarted God's creativity, they thwarted His love, and His desire for companionship. And every time we sin we spoil God's handiwork, we spurn His love, and we reject His friendship. Reiteration: God created man in His own image that by association with the Creator man might eternally grow more and more like Him. But man sinned and in doing so broke relationship with God, so that before God's wish can be fulfilled man must be delivered from sin and brought back to God again. That brings us to

II. God's redemptive scheme—Titus 3:5.

A. His creative purpose is the same—to have men to love and serve Him.

B. But first, His redemptive scheme must lift men from sin. Redemption must show men their sin and then show them God's love.

There are three phases or periods to this redemption. (1) The initial or universal phase, (2) The individual phase, (3) The final or second universal phase.

1. The initial stage has to do with the provision of a universal salvation. This begins with the first Adam and finishes with the second Adam or with Pentecost. During this period God is, through different individuals and by His providence, drawing toward an end when in the fullness of time God sent forth His Son to be the propitiation for our sins. It reaches a double climax when Jesus says upon the Cross, "It is finished," and when the Holy Ghost came at Pentecost. Salvation is provided, redemption is finished, universal atonement has been made so that whosoever believeth on Christ might not perish but have everlasting life. A fountain is opened in the house of David for sin and uncleanness. And we who were outcasts, aliens from God, strangers by birth, and enemies by choice, have been brought nigh by the blood of Christ.

2. The second phase or stage of God's redemptive scheme is the individual. This begins at Pentecost and ends when the angel puts one foot on the land and the other

on the sea and says that time shall be no more. During this stage of God's redemptive scheme it is the task of those who have been redeemed to spread the news that all men can be saved. Redemption is finished—we must speed hither and yon that every one may hear and be given the opportunity of being saved. During this period God works with individuals. Sin in the heart of man must be removed by individual treatment. No matter how righteous my parents are I am a sinner until I am saved myself.

3. The third phase of God's redemptive scheme is final and universal in a sense. This begins with the end of time and ends with eternity. This concludes God's redemption of mankind. He takes the individuals who have been saved by grace, lifts them from a world of wickedness and sin, and brings them all together in the eternal kingdom of God where He shall reign as King of Kings and Lord of Lords. It may be now that true Christians are few and far between. It may be now that we do not have much to say, that our power is limited, that we are a peculiar people, pilgrims in this weary land. But there is coming a day and we are approaching a land where there will be no sin and no sorrow and we shall reign with Him. God is finishing His redemptive scheme by bringing all who love Him together in a new heaven and a new earth.

III. The Church's place in God's program—Mark 6:7.

A. Remember that we are in the second phase of God's redemptive scheme. In a certain sense universal salvation is complete. God has given us His Word, His Son has lived and died for us, and the blood is efficacious to save all men from sin.

B. Then our task is to inform the world that salvation is free and to lead individuals to appropriate this experience for themselves. I wish to present as our task the motto of Douglas Camp—"To bring heaven to earth, and eventually, the people of earth to heaven."

1. Our job is to bring heaven to earth. That is in accord with the Lord's prayer—"thy will be done on earth as it is in heaven." We are to make society down here as happy and as heavenly as we can.

a) We should eliminate unhappiness and injustice as much as we can. We are interested in schools and hospitals, in playgrounds and decent houses, in clean politics, in fair business. For us to turn our minds from these things and say, "I am interested in heaven," is inconsistent. Jesus said, "If thine enemy hunger, feed him; if he thirst give him drink." Certainly He would expect us to do as much for poor unfortunate children. James condemns the man who seeing his brother in need says, "Be ye warmed and filled," but does not give him something himself.

b) But the best way to bring heaven to earth is to lead men to accept Christ and let Him change their hearts.

2. Then, too, that is the only way to get men ready for the heaven up there. The "how" was to do this, that God expects of the Church.

Conclusion:

1. Though it pleases God by the foolishness of preaching that men should be saved, it is nevertheless a fact that most people are won by some personal contact as well.

2. The church is today neglecting its task and leaving to the pastor and the Sunday-school teacher the whole task of winning men to God. Too many people today feel that if they attend church regularly and pay their tithe that they are doing their best to save a lost world. Why, men, women—there are thousands around us dying without God and we are doing nothing to save them. Everyone meets many people that never will be won unless he wins them. God Almighty will hold us responsible for those we might have reached. "Out of forty characters mentioned in the New Testament, thirty-four of them were brought to Christ through the personal touch."—Prof. A. S. London (*Herald of Holiness*, Sept. 13, 1933). There are hungry hearts all around about us. If we have a concern for them we will do something to bring them to Jesus. I want to impress upon you the fact that God expects you to do it, that you can do it, and that there are joys and rewards here that nothing else can bring. Do it in your own way as God directs you but, oh, let us be doing something to win people to God! "Jesus Christ the Son of God would busy himself with the affairs of one poor human being." Surely we can afford to do it!

The Heavenly Guest

SCRIPTURE—John 14.

TEXT—The Father . . . shall give you another comforter that he may abide with you for ever (John 14:16).

Introduction:

1. The message deals with one of the more profound problems of Christian experience.

a) We are not ignoring or forgetting the first principles.

b) But we must go beyond them.

2. Today we want to consider more carefully what it is meant by "perfection" in Hebrews 6:1.

a) While it probably includes in its scope the reach of perfection attained in long life and experience.

b) It quite probably refers primarily to a heart perfection wrought by the power of God. A perfection of soul that gives clear vision and establishes against back-

sliding. I Thess. 5:23—"Now the very God of peace sanctify you wholly."

1. There are several different terms, phrases, and results used to describe entire sanctification, and yet they are all of one and the same experience.

A. Definition of terms.

Sanctification—act or process of cleansing begun at conversion so that believers are often called saints in the New Testament. Reaches then as far as the forgiveness of sins and renewing of the heart.

Entire Sanctification—the act of God in cleansing the soul from the depravity of evil.

Holiness—is the state or condition existing in the soul after entire sanctification. Human nature, weakness, and temptations remain but sinful propensities or proclivities are gone so that the one loves God with an unadulterated love. Perfect love, the second rest, perfection, and other terms are synonymous with the experience of holiness.

B. There are different phases of this experience.

1. Regeneration or initial sanctification.

2. Cleansing or entire sanctification.

3. Progressive holiness or progress in holiness.

C. Different results.

1. Cleansing—most important for it is the impurity of the human soul which limits power and obedience and service. Matt. 3:11, 12—"he will thoroughly purge."

2. Power. Acts 1:8—"Ye shall receive power." Luke 24:49—"Tarry until ye be endued with power from on high—"

a) To be victor over sin.

b) To witness.

In measuring the genuineness of one's experience of entire sanctification it is safer to judge by cleansing than by power, for the former is less variable than the latter. If there is any carnality present we know that we have less than the minimum of "the blessing." On the other hand, power may vary from seeming weakness to tremendous tides of power. Of this we may say that the minimum of power is power to live above sin. The maximum of power only Christ could know, for God gave Him the "Spirit without measure."

D. And yet all of these terms and many others refer to one and the same experience of grace.

I think an open-minded study would make it plain that:

1. "The baptism with the Holy Ghost and fire and purging his floor" (Matt. 3:11, 12; John 1:33; Acts 11:16).

2. "The endowment with power" (Luke 24:29).

3. "Another Comforter" (John 14, 15, 16, 17).

4. "The promise of the Father—baptism with the Holy Ghost—ye shall receive the power of the Holy Ghost" (Acts 1).

5. Pentecost—"Then were all filled with the Holy Ghost" (Acts 2:4).

6. "The gift of the Holy Ghost" (Acts 2:38).

7. Acts 10:45; Acts 11:17—"The gift of the Holy Ghost"—Cornelius.

8. "Giving them the Holy Ghost . . . purifying their hearts by faith" (Acts 15:8, 9).

9. "Christ loved church . . . sanctify and cleanse it . . . holy . . . without blemish" (Eph. 5:25f.).

10. "As many as be perfect" (Phil. 3:15).

11. "This is the will of God even your sanctification—for God hath called us to holiness" (I Thess. 4:3).

12. "And the very God of peace sanctify you wholly" (I Thess. 5:23).

13. "Stablish your hearts unblameable in holiness" (I Thess. 3:13).

14. "Serve him . . . in holiness and righteousness before him all the days of our life" (Luke 1:75).

15. "Sanctification of the Spirit" (II Thess. 3:13).

16. "There remaineth therefore a rest to the people of God" (Heb. 4:9).

17. "Let us go on unto perfection" (Heb. 6:1).

18. "Follow peace . . . and holiness without which no man shall see the Lord" (Heb. 12:14).

19. "Wherefore Jesus . . . to sanctify . . ." (Heb. 13:12, 13).

20. "Purify your hearts, ye double-minded" (James 4:8).

21. "Be ye holy; for I am holy" (I Peter 1:16).

22. "If we walk . . . the blood . . . cleanses from all sin" (I John 1:7, 9).

23. "Purifieth himself even as he is pure" (I John 3:3).

24. All these scriptures and perhaps many more refer to the same experience of divine grace. They are not many works of grace; they are just one—by which the believer is cleansed and filled with the Holy Spirit.

II. But I think that the experience of entire sanctification is best, most safely and most adequately described in personal terms, that is—as the indwelling presence of the Holy Spirit (fellowship with no moral deterrent).

A. Of course, we cannot make a hard and fast distinction between the persons of the Trinity, for the three are One and they are each omnipresent. John 14:23—"We will come unto him, and make our abode with him." Father, Son, and Holy Spirit are all in the heart of the saint.

B. It is also true that the Holy Spirit resides in the heart of the believer. "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9).

Men must have the Spirit to be Christians. The Holy Spirit is the agent of salvation. Spirit convicts of sin; regenerates—"born of the Spirit" (John 3:5); witnesses—"He hath sent forth the Spirit of his son into our hearts whereby we cry, 'Abba Father.'" (Rom. 8:15f.).

C. But there is a distinct and unique sense in which the Holy Spirit comes into the heart of the believer in a second work of grace. Promises already quoted—promise of the Father, etc. Especially in John 14:17—"The Father will give you another Comforter that He may abide with you forever." John 14:17—"Dwelleth with you and shall be in you."

III. So that this experience is not so much an experience as the arrival and abiding of a Heavenly Guest.

A. This avoids the danger of partiality or one-sidedness.

1. One might emphasize faith—power—cleansing—or tongues.

2. But speaking of the Person solves them all.

B. The holy energy of His presence meets our every need. He cleanses; empowers; teaches—reveals Christ; unifies the saints; establishes; keeps in perfect peace and poise—"preserved," "sealed."

Conclusion:
Do you have this Heavenly Guest in your heart?

Honey Bearers

SCRIPTURE—Genesis 43:1-14.

TEXT—Carry . . . a little honey (Genesis 43:11).

Introduction:

1. Scriptural setting: Joseph is in Egypt as a ruler after a varied career. Famine forces Jacob to send ten of his remaining sons (leaving Benjamin behind) to Egypt for food. They are treated roughly by Joseph, and Simeon is retained and money is put back in sacks. They are forced to go a second time to Egypt. Jacob sends presents, including, among other things, honey.

2. It's customary in the Orient to send presents to rulers.

a) Very often they are merely bribes.

b) Sometimes they are genuine tokens of fear and respect. A popular radio artist asked what had become of old-fashioned homemade jelly. He received hundreds of jars.

3. Out of the list of presents I want to select honey for our special attention this morning.

I. Every man needs honey with him for himself.

A. There are different kinds of honey found in Palestine. The honey of bees, and then a sweet preparation made of dates, olives, or some other things. Whatever it was, it was a sweet appetizing food. And so it symbolizes to us sweetness of spirit, kindness, sympathy.

B. Every man needs honey with him to give him strength. Samson went down to Timnath (Judges). On the first trip he killed a lion and later he found honey and a honeycomb in the carcass of the lion. He

had been hungry and found strength in eating the honey.

1. There is sweetness in strength. "Out of the eater came forth meat and out of the strong came forth sweetness" (Judges 14).

2. There is strength in sweetness.

a) Scientists tell us that sugar is readily transferable into energy. So they advise sweets for quick energy. Endurance runners, travelers, those who must travel light and still have sustenance take chocolate bars, raisins, etc.

b) The Scriptures say, "The joy of the Lord is my strength." Just as sweetness is quickly transferred to energy, so joy and sweetness of spirit are quickly transformed into courage and strength. Who is the strongest man in the world? Not the wrestler, not the man with bulging muscles, but the happy man, the man that smiles. I have seen great men (physically) who would get blue and discouraged and quit, while some little man or frail woman kept on smiling and working. Mary Slessor of Calabar is a case in point. Scientists also tell us that tiredness or fatigue is caused by the presence of a certain kind of acid in the system, i.e. you run a hundred yards and so much acid is generated. You rest and it is neutralized. The thing that makes people tired morally and spiritually is not that they have done so much but that they have too much of the carnal acid of sin on board. If you keep the acid of sin and bitterness from you, you never become weak and tired spiritually.

C. Every man needs honey with him for sweetness.

1. There are experiences in life which will embitter one if the wrong attitude is taken toward them.

a) Failure to succeed when one has done one's best. There is a tendency to rebel against God.

b) Seeing sinners prosper when the righteous remain poor.

c) Having misfortune of any kind come. The treatment of other people.

2. The honey of a sweet spirit is the only thing that will help you through life.

a) Fighting back will only create bitterness. It is like the ox kicking against the goad, bringing soreness, poison, and death.

b) Bitterness will not decrease, rather it will multiply the troubles.

c) But honey will sweeten them all. Carry a little honey for yourself!

II. Every man also needs honey for others.

A. It's wonderful that God has made it so that we can help others. "Every man for himself"—is a common saying and, possibly, a more common practice. But God has made it possible and advisable to help our fellow men. We can carry along some honey for others.

Evangelist George B. Kulp used to tell of one of his experiences in the Civil War. They were having a long dusty tramp one day and at night when they lay down to sleep they had only the water or coffee they

had in their canteens. A friend of his, even younger than he was, had no drink and asked him for some. Then the young friend in his thirst drank more than his share. But the next day when Kulp saw his young friend dead on the battle field he rejoiced that he had shared with him. You may think you only have enough honey for yourself. Nevertheless, share with others. Every man, woman, and child you know is nearer eternally every day and they need help.

B. You will soften your enemies by giving them some honey. "If your enemy thirst give him drink, for so doing you will heap coals of fire on his head."

C. You will win sinners by carrying honey with you. Here was Jacob endeavoring to win the heart of the ruler in Egypt. "Take the best fruits of the land," he says to his sons, "and carry a little honey along, too, to give to the man."

D. You will be a blessing to your fellow man if you are a honey bearer. Someone has said that 999 out of 1,000 people need encouragement all the time, and the other person needs its 23 hours and 59 minutes of the day.

1. People need encouragement—so much discouragement.

2. People need sympathy—so much indifference.

3. People need friendship—so much hate.

4. People need joy—there is so much sorrow.

III. The honey experience (perfect love) is received from God. It is not merely the outgrowth of an idle sentiment, nor the result of a grim determination to be kind. Man can have spiritual honey only when he is right with God.

A. "He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee" (Psalms 81:16). This honey is honey out of the rock, "The Rock," i.e., Christ.

1. This is the only kind of honey that keeps sweet under all circumstances. People are always saying to me, "It is more than I can endure. I can stand this and this. I can stand so much." And the implied conclusion is, "Then I turn sour." But honey out of the Rock never turns sour. It keeps sweet regardless of the test.

2. This is the only kind of honey that satisfies.

3. This is the only kind of honey that will recommend itself to others.

B. In the justified state this honey is sometimes mixed with gall, but in the sanctified life the gall is removed.

C. The ingredients of this God-given honey are: Galatians 5:22.

1. Love

2. Joy

3. Peace, etc.

Conclusion:

What do you have with you this morning—honey or gall? Are you strong? Are you

sweet? Are you carrying it to others? Do people screw up their faces as at something bitter or do they get hungry from your life?

Carry a little honey with you!

Progress or Perish

SCRIPTURE—Philippians 3:1-16.

TEXTS—Arise, walk through the Land (Genesis 13:17).

As ye have therefore received Christ Jesus the Lord, so walk ye in him (Colossians 2:6).

Introduction:

1. It is quite evident in all of life that when progress ceases, disintegration and death set in. In our bodies, tissue is breaking down, and we must provide food and drink and air and rest to build up new tissue. Life is not a static thing. It is dynamic—it is living, breathing, drinking, eating, sleeping, heart-beating, blood-moving—and when "action" ceases, death begins. The same thing is true in business. A store may run along the same way for a long time while others are progressing and making improvements. Suddenly the crisis comes—move ahead or fail. A doctor must keep abreast of the times or fail. Scientists, preachers, and professional men, and all skilled men are the same. In some places it shows up more quickly than elsewhere. In public popularity—president, actor, hero. Paul and Silas were stoned at Derbe soon after being acclaimed gods. But everywhere it is the same.

2. It is true also in the spiritual life. We must go ahead or we slip back. Unless we are ahead of a year ago we are farther back. It is something like the "line" in the auto industry. I get caught behind in my work. I stop. The work keeps piling up and I get farther and farther behind. So it is with spiritual light—it keeps coming in sermons, in testimonies, everyday experiences, Bible, etc. and if I do not walk in it, it piles up on me. That is what I John 1:7 means—"If we walk in the light, etc." We have to walk to keep up to it. John 12:35—"Walk while ye have light, lest darkness come upon you."

They say that in the Carlsbad Caverns in the Southwest the guides turn on lights. The people travel on—the guides turn those off and turn others on. If anyone stands still he is soon left in darkness. How true that is of so many people spiritually. Many people, who once had the light, sat and didn't move and now they are in gloomy darkness. Good moral people receive the light of new birth. They must walk in it or have added condemnation. Believers must walk in light of holiness. Saints must keep walking in the light or soon fall into condemnation.

1. Progress must have a program.

A. Movement is not always progress—it may be retrogression or just moving in a circle.

Some years ago I saw a feeble-minded man on a farm in Alton, N.H. He was carrying shingles and firewood. I thought at a distance he was going to build a fire. He dropped the sticks and picked them up. I thought, he is persistent. Then he came near and I saw that he was half-witted. He went on around the house and then came back again, just traveling around with no purpose.

There was a discussion in sociology class about the definition of "civilization." The teacher said, "increased complexity." But there were some who insisted there must be standards by which to judge civilization outside of complexity—such as moral, physical, mechanical, or cultural value, etc. Complexity may be anything but advancement. I have gotten my line all tangled up just when the fish were biting, and that was neither pleasant nor progressive.

B. In this Christian life we have a very definite program. There is no reason we should wander in the dark or travel in circles.

1. We have the pattern. I John 2:6—"He that saith he abideth in him ought himself also so to walk, even as he walked." I Peter 2:21—"Christ suffered for us, leaving us an example that ye should follow in his steps."

2. There are two general aspects. Practically speaking, there are two phases to the Christian program—the individual and the social, my own experience and my obligation to others, the salvation of my own soul and the salvation of others, my own growing in Christlikeness and my bringing others to Christlikeness. These two are essentially related and cannot in any real sense be separated. If I am Christlike I will help others; if I help, in a sense I will be Christlike. This morning I want to look at this program from a subjective or personal point of view.

3. The personal program. There are several scriptures which give us a description of growth in grace or spiritual progress. Read Col. 1:9-12; I Thess. 4:1, 10-12; II Peter 1:5-8 "add to your faith virtue, etc."; Col. 2:6, 7; Eph. 4:11-15. Asked what our standard is we might reply, "The Bible—The Ten Commandments—The Sermon on the Mount—or holiness." I think the best reply would be, "Christlikeness."

There are two very definite epochs of divine grace that lift us to Christlikeness—regeneration and entire sanctification. Without these there can be no more real spiritual progress than in a man's trying to lift himself from the quicksand by his own bootstraps.

Once on solid ground, having received His Spirit and nature we can begin to grow in accordance with scriptural standards. To get a fresh viewpoint, I am regrouping the fruits of the Spirit.

Progress will bring:

a) Increased strength

b) Increased knowledge and wisdom

c) Increased sweetness

d) Increased humility

e) Increased purity

f) Increased fruitfulness.

II. Progress demands practice.

A. One human frailty is "daydreaming," making big plans and never working them out.

B. We must not only have a vision and program that reaches far into the future; we must also take that next little step in the direction of the fulfillment of our ideals. We all know what we ought to do and the way we ought to live, but we don't do the next thing in line. We'll not reach our goal overnight. Rome wasn't built in a day.

1. Do we pray, "Lord, make me strong"? Then let us bend our backs to the work of today, lift today's loads, lift in this service, fight the good fight of faith today.

2. Do we pray, "Make me wise"? Then let us study the "Word of wisdom" and use our own best judgment.

3. Do we pray, "Make me sweet"? Then let us meet the conditions for "being preserved."

4. Do we pray, "Make me humble"? Then let us practice humility of attitude and practice.

5. Do we pray, "Make me pure"? Then let us avoid temptation. Some people pray like St. Augustine, "Make me pure, but not now."

6. Do we pray, "Make me fruitful"? Then let us labor for souls.

III. Progress furnishes its own power.

A. Progress is not an endless uphill, climbed by sustained effort that soon wears down the Christian. That's what self-righteousness is—trying, trying, trying in one's own strength until one gets tired and quits. Here's a man who goes to church many years because he ought. He gets tired and quits. That's the reason for so many moral breakdowns in middle life—people lose the zest of life and love and idealism, and soon go to pieces. They do not have the inner spiritual dynamic. Just as the human body needs rest and re-invigoration, so the soul needs them.

B. Progress furnishes its own power. Psalms 84:7—"They go from strength to strength." That gives me the picture of the child of God going from one coaling station to another, from one oasis to another; one victory to another—and each adds strength and power. The Christian life is not a starting out with strength and then weakening as it continues. It starts out strong and keeps getting stronger, just as a locomotive gathering steam. Psalms 138:3—"The Lord strengthens us with strength in our souls." Deut. 33:25—"As thy days so shall thy strength be." The pessimist is like the bucket on the well chain, "I came up full to go down empty." The man that goes in his own strength says, "I'm going from

one battle to another." The man who has God says, "I'm going from one victory to another."

Progress is its own reward. Attain a certain position in grace and it will be so blessed that you will feel it was worth while reaching it and furthermore it will provide you strength to reach a higher height. Prov. 4:18—"Path of just is as the shining light—." II Cor. 4:16—"Though our outward man perish, yet the inward man is renewed day by day." We need to realize that the spiritual life, the eternal life, is without the limitations of space and time. We labor physically and become weary and aged. But spiritually the longer we live and work, the stronger and younger we become. Praise God! That is true simply because spiritual progress is not only our making more and more effort. It is laying ourselves open more and more to God's power and His power laying hold more and more upon us. Arise, walk through the land!

A Mortgage on Heaven

SCRIPTURE—Ephesians 1.

TEXT—The Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Ephesians 1:13, 14). —the promised Holy Spirit; that Spirit being a pledge and foretaste of our inheritance, in anticipation of its full redemption (Weymouth).

the long-promised Holy Spirit, which is the pledge and installment of our common heritage, that we may obtain our divine possession (Moffatt).

Introduction:

1. Here we have in this chapter the supreme will.

a) Men all have their plans and purposes and resolutions.

(1) Some are drifters and seem to have little power of self-determination.

(2) Some are strong, determined, dictatorial and seem to impose their wills on others.

b) But man's purpose sooner or later breaks down.

(1) Because he changes his mind

(2) Because others resist

(3) Because of sickness or death.

c) There is only one supreme will, God's.

(1) It was formed back in eternity.

(2) It is unopposed except for its self-imposed limitations in nature and the will of created beings.

(3) It is beyond the influence of change, or time, or death.

(4) It is absolutely certain to be fulfilled.

"Worketh all things after the counsel of his will" (v. 11); "will of God" (v. 1); "chosen us before the formation of the world" (v. 4); "according to the good pleasure of his will" (v. 5); "mystery of his will . . . good pleasure which he hath

purposed in himself" (v.9); "purpose of him," etc. (v. 11).

2. Observe the content of that will.

a) It is that Christ the Son shall be the agent or administrator of all His blessings "in Christ Jesus," "in Christ," "of our Lord Jesus Christ," "by Jesus Christ," "in Christ," "through his blood," etc.

b) It is that our sins should be forgiven—verse 7.

c) It is that we should be adopted into His family—verse 5. Who? Those who trust in Him—verses 12 and 13.

d) It is that we should be holy and without blame before him in love—verse 4. Sealed thus to be kept—verse 13.

e) That we should live to His glory—verse 6; wise and prudent—verse 8; effective witnesses—verse 1.

f) It is that all the redeemed should ultimately "in the dispensation of the fulness of times," be brought together in a holy society with Christ as the center and head of all. That is the ultimate goal of the will of God, heaven, with all that means, a holy society of men and women about himself.

3. Observe that all but the last of that will is offered to us here now.

a) He chose us and planned all this before the foundation of the world.

b) The blood of Christ has been shed.

c) We have forgiveness of sins now.

d) We are His children.

e) After our adoption (conversion) we have the "long-promised" Holy Spirit.

(1) The Holy Spirit seals us unto that day.

(2) He is also the earnest of the rest of our inheritance which we hold. He is like a mortgage on heaven. In ancient days a buyer of land would be given a sample of the land as a pledge or promise of the transaction later to be finished.

4. Against this background of God's will for us let us observe, briefly, the meaning the Holy Spirit as "the earnest of our inheritance."

I. The Holy Spirit, "long-promised" to believers, is an "installment of our common heritage" (Moffatt) or "foretaste of our inheritance" (Weymouth).

A. The very essence of heaven is personality, God and holy created beings.

1. It is not primarily the absence of sin or suffering.

2. It is not primarily the riches, such as gold and precious stones.

3. It is holy persons.

B. When we have received the gift of the Holy Ghost we have a little sample of, a foretaste of, what heaven really is.

1. God himself comes to us unhindered by that inward enemy, carnality.

2. The believer has the Holy Spirit, but not in His fullness, not unopposed because there is a "third party" (not a person, of course) in the soul.

3. When one is sanctified that carnality is gone. There is a perfect relationship ex-

cept for sin about and the infirmities of body and mind.

4. Heaven will be something like the sanctified life without sin about and infirmities of body and mind.

II. The Holy Spirit is the "pledge" of our complete inheritance. God has mortgaged heaven to us or for us. He has loved us himself. He gave His Son to atone for our sins. He promised us access to all His resources. He has sent the Holy Spirit to us as a pledge, an assurance to us that we will get the rest of the inheritance that He promised us as His adopted children.

A. He is the executive of the Godhead in applying the will of God in our lives today.

1. He convicts.

2. He converts.

3. He cleanses.

4. He keeps by His indwelling presence and power.

B. He is also the pledge or guarantee of all future grace.

1. Victory in every experience that shall ever come.

2. The final and complete fulfillment in glorification.

a) We have not only the written promises of the Word.

b) We have the living, personal promise of the Holy Spirit himself within.

Conclusion:

1. If it is true that His presence within is the pledge of heaven, then the opposite must be true—His absence means no assurance of heaven.

2. Oh, my friend, to be assured of your heavenly home, seek Him, seek Him in His fullness!

"God's Everlasting Priority"

SCRIPTURE—Matthew 6:19-34; I Timothy 4:8; Luke 12:31.

TEXT—*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Matthew 6:33).

Introduction:

1. One of the lessons life teaches us as we go along is that we cannot have everything. Therefore, we must make our choice.

a) Because there is so much in life.

(1) The world is so big—we can't be in every place at once. We must choose north or south, etc. If you would travel everywhere you must forfeit the joy of home, etc.

(2) We can only eat so much.

(3) We can only wear so much—choose between suits, dresses, etc. There is an advantage in not having too much.

(4) We can only possess so much—cannot take care of any more. Then there are others, too, who have needs and wants.

(5) Time is short and we can only do one thing at a time.

b) Because some things are mutually exclusive in their very nature.

(1) If you're rich, you can't be poor at the same time.

(2) If you're stout, you can't be thin at the same time.

(3) If you are good, you can't be bad at the same time.

2. There is another lesson that life teaches us, and that is that there are some things more important than others.

You can live without chocolate cake but not without bread. In the scale of values there are

a) Destructive evils of different degrees.

b) Neutrals.

c) Goods—good, better, best.

3. One of the lessons of World War II is priorities.

In peace time, we can buy what we choose if we have the money. In war time, with danger threatening, we cannot have as many cars as usual and tanks too—as many pots and pans and planes, too. So we have our priority boards and defense comes first. If any is left over all well and good. If not, too bad.

4. God has set up a priority which takes precedence over all other priorities.

I. "Seek."

A. Mere human resolution is a pretty vain thing without it is supported to the grace of God. We all know what happens to most New Year's resolutions.

Frank Smith met an old friend on the street one day and the subject of drink came up. Said Frank, "God delivered me." Said his old friend, "I did it by my will power." But a couple of months later the man who gave up drink by his own will power without God was arrested for drunkenness.

B. But little will ever be done for our own character or the salvation of others without resolution.

1. Some things are found by accident. A man walking along a well-traveled trail over the Rockies accidentally kicked a rock, discovered that it was a large gold nugget. He staked a claim and became rich.

2. But usually things are discovered only by seeking them actively. Columbus discovered the West Indies by accident. Yes! or No! If he had sat at home he wouldn't have discovered them. Cities, nations, churches, colleges are not built by accident.

C. And no one is going to find salvation by accident. A man said to me recently, "When God wants to, He can come and convert me." All wrong! We'll have to stir ourselves to seek for that which we want. We will have to move if we want salvation. Seek! Seek! Seek!

II. "The kingdom of God, and his righteousness first"

A. The key word is "first." The whole thing hinges upon the thought of order. The Christian places heaven first and world second. The worldling puts world first and heaven a dim far-off second.

1. First in time.

a) First in youth. That is the time for salvation. What proportion of us were saved under twenty?

b) First during the day—or we'll start off wrong:

2. First in importance.

a) Life is full of choices, large and small, and our spiritual progress will depend upon how consistently we keep God first. We don't want to throw God away. We just want Him to take a back seat for awhile.

b) Everyone at some time or other has prayed and talked to God. But God must be first. Many other things will push in when we wish to get saved—business, popularity, or pleasure, and other things will interfere. When we wish to get sanctified—the opinion of others, procrastination, or self-will will interfere. When we want to pray—business, phone, baking, children, etc. will demand attention. Whenever we want to be saved or helped or blessed we must come to the Lord with a "Thee first, Lord" in our hearts. We'll never receive help unless we do. If you take the attitude, other things first and then God, you may find God is too busy (?) to bother with you.

Quote poem of Paul Lawrence Dunbar.
B. What first? The kingdom of God and His righteousness. There are three spheres or providences of God's righteous kingdom. And here, too, order must be heeded.

1. First there is the kingdom in your own heart. You must be saved before you can do anything for God.

2. Then the province of the church militant, a Holy Church in a wicked world. We don't want the world to be wicked, but we do want to face facts and we want the Church to be holy.

3. The other is His eternal kingdom where He shall reign without a rival.

III. "All these things shall be added unto you."

"These things shall all be given you in addition" (Weymouth). "Seek God's realm and goodness, and all that will be yours over and above" (Moffatt).

A. The advice is not that we shall be as idle as the birds, but that we should trust our Heavenly Father as simply as they do. Anxiety never added a foot to a man's height or changed a leopard's spots or an Ethiopian's skin.

B. Some things we will have to leave pretty much to God.

1. Our beauty, we can't do much about it. Lilies more beautiful than Solomon.

2. Our bread—must work of course, but what use for the oppressed millions of Europe to work when it is stolen from them?

C. I believe that someday there will come a time for me to die, whether by flood, bomb, starvation, lightning, etc., if Jesus does not come.

D. But, I believe, that if I serve God and keep Him first I will be blessed in ways

without number as He sees best. Health—generally it will be better than I would have had if I were not a Christian. Wealth—generally I will have more than I would have had if I were not a Christian. There may be miraculous providences, such as healing, emergency deliverance, etc. I will have a happier home and relationships in every way.

E. If I do not have any of these things
1. It will be because God sees: it is not for my good to have them.

2. I will have an abiding joy that has a deeper source than any of these things. The glory of my life is "where Jesus is 'tis heaven there."

3. I will have an eternity that is infinitely greater than anything of time. What a glorious thing it is to live by the day!

Uncle Bud used to say, "I don't mind living from hand to mouth as long as it is God's hand and my mouth."

Conclusion:
1. Keep (as well as seek) God's kingdom first!
2. And all that you receive will be extra benefits.

"For Jesus' Sake"

SCRIPTURE—II Corinthians 4.

TEXT—For Jesus' sake (II Corinthians 4: 5, 11).

Introduction:

1. I find inspiration and challenge in studying some of the common expressions we use. One night in prayer meeting as we were praying I got to thinking about motives.

a) Your motives are the most important part of your life. Your deed may be good but if the motive is wrong or inferior then it counts for little. Your accomplishment may be poor and unworthy but if your motive is worthy then it counts for much.

b) Then I thought—What should be the motive for Christian service? I decided—I believe it is summed up in the words, "for Jesus' sake."

2. This little phrase so common to us is found only twice in the Scripture, both times in the chapter we are observing this morning, II Corinthians 4.

a) There are numerous phrases like it in the New Testament. "For Christ's sake" (II Corinthians 12:10, Ephesians 4:32), "in Christ's stead" (II Corinthians 5:20), "In the name of Jesus" (Acts 5:40, 9:27, Philip-pians 2:10).

b) They have become so much a part of our thinking that we rarely pray without closing with one of these expressions—"This we ask in Jesus' name. Amen."

(1) This practice is quite in harmony with Scripture.

(2) And even with the specific command of Jesus. John 14:13, 14; 15:16; 16:23, 24, 26. "Whatsoever ye shall ask the Father in my

name; he will give it you: Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full" (John 16:23, 24).

3. This blessed name is the key which opens all doors.

a) There is no difficulty the name of Jesus cannot dispel.

b) Especially it is the channel by which

(1) The grace of God flows to us and

(2) Our love and service flow back to Him.

I. It is "for Jesus' sake" that God pours out His grace upon us. What a profound and glorious thought!

A. Let us always keep it clear in our minds, when we speak of the Atonement and the mediation of Jesus, that we do not make Jesus full of love to placate the Father full of wrath, because God is just as loving as Jesus, and is as truly the author of salvation as Jesus.

With the same love and grace in their hearts, they assume one the office of Ruler of the moral universe and the other the Mediator.

B. But we must also bear in mind that while the same love and grace are in the hearts of Father, Son, and Holy Spirit, yet they assume different offices. The Father is the Ruler of the moral sphere; the Son is the Saviour of, the Mediator for lost men; and the Holy Spirit is the agent to accomplish the purposes of both the others. So that while the love of God is the reason we are saved, yet that love could not have saved us and reached us had not Jesus atoned for us. The atonement of Jesus is not the cause of God loving us. Rather the opposite. But the Atonement is the avenue by which the love of God reaches us.

C. The whole redemptive scheme and every benefit it brings are based upon the person and work of Jesus—they are all "for Jesus' sake."

1. The revelation of God is through Jesus Christ. II Corinthians 4:6—"God hath . . . shined . . . to give the light of the knowledge of the glory of God in the face of Jesus Christ."

a) The world is so dark without Jesus. It was then. It still is now without Jesus. There are good, even religious, people who know nothing of salvation—how blind they are! Sin—salvation, new birth, atonement, etc. are not known to them.

b) For Jesus is "the light of the world" and they that follow Him shall not walk in darkness but shall have the light of life.

2. The forgiveness of God is through Jesus Christ. Here again in the context II Corinthians 5:15—"he died for all." "God was in Christ reconciling the world unto himself" (v. 19). Acts 16:31—"Believe in the Lord Jesus Christ and thou shalt be saved." Ephesians 4:32—"Even as God for Christ's sake hath forgiven you."

Are your sins forgiven? Are they buried? Do you rejoice they are gone? Remember that it is

only for Jesus' sake and stay close to the One whose favor brought you forgiveness.

3. The riches of our divine sonship are through Jesus Christ. Romans 8:17—"heirs of God and joint heirs with Jesus Christ." Galatians 4:4f—"God sent forth his son to redeem us who are under the law . . . that we might receive the adoption of sons." "If a son then an heir of God through Christ" (v. 7). How ought we exult in our inheritance as sons! And we ought to remember that we enjoy it all through Jesus Christ, who was willing to share it all with us!

4. The Gift of the Holy Ghost is through Jesus Christ; God gives Him to us "for Jesus' sake." "It is expedient for you that I go away but if I depart, I will send him unto you" (John 14).

a) Jesus told of the Spirit.

b) He promised to send Him.

c) He prayed they might receive Him.

d) He commanded them to wait for Him.

e) He died that they might receive Him.

5. God's unfailing mercy is through Jesus our mediator.

"We have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). "One God and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Hebrews 7:25—"uttermost" in time—here we see the eternal priesthood of Christ and His constant intercession. We know that not only does the blood of Jesus stand between us and our past sins but also pleads for the patience of God with our frailties and for our forgiveness if we should fall into sin.

6. Our final resurrected glory will also be "for Jesus' sake." "Knowing that he which raised up the Lord Jesus shall raise up with you" (v. 14). So that redeemed by His grace, forgiven and cleansed by His blood, kept by His Spirit, resurrected by His power, we will walk in through the pearly gates washed in His blood and pleading acceptance there in the city "for Jesus' sake." But these wonderful words, "for Jesus' sake," are not only the pivot on which God's grace swings,

II. They are also the pivot on which all our lives swing; so that just as truly as God does what He does for Jesus' sake, so will we do what we do for Jesus' sake.

A. There may be, there will be, lesser motives in our lives.

1. Even the motive of saving souls is subordinate to our love for Jesus.

2. And with this there may be many lesser worthy motives that may be in harmony with the supreme motive.

a) To have an easy conscience.

b) To be saved from hell and reach heaven.

c) To build the church.

d) To keep busy.

e) To enjoy friends and activities.

f) To have the approval of other good people.

g) To provide for our creature needs.
B. But the supreme motive of all true Christians will be "for Jesus' sake." The full results of a message like this will be secured only by serious heart-searching by the individual, but in this connection there are two or three questions which might well deserve our attention for a few minutes.

1. In my life's activities is the supreme motive "for Jesus' sake"?

a) Immediately everything sinful or unclean is eliminated by a question like that.

b) Now for the good and legitimate things such as: Reading my Bible, praying, church attendance, testimony, giving, my business, my pleasure, my time. Would that all of us might search our hearts here!

2. If "for Jesus' sake" were the supreme motive of my heart,

a) Is there anything I would quit? Selfish; meaningless or foolish; questionable?

b) Is there anything I would do? Speak for Jesus; obey Him in witnessing in service and out; family altar; tithing and offerings; house of God first—church and prayer meeting, etc.

III. When our lives are motivated by "For Jesus' sake" then, and only then, we receive the fullest outpouring of God's grace "for Jesus' sake."

A. Do you know how to be rich and happy and abounding in soul?

B. Just remember that Jesus is the pride and joy of the Father's heart. Love Jesus supremely and there is almost nothing that the Father will consider too good for you!

The Romance and Realism of Missions

(Missionary Sermon)

SCRIPTURE—Deuteronomy 3:18-29.

TEXT—Thou shalt not go: . . . But charge Joshua, and encourage him, and strengthen him: for he shall go (Deuteronomy 3:27, 28).

Introduction:

1. The missionary call appeals to three fundamental human instincts.

a) The instinct of sympathy or love. The knowledge that there are 1,000 million heathen in varying degrees of ignorance and suffering makes a strong bid for our sympathy if we are human.

It is true that distance cools this ardor to help those in need. We are heartbroken at losing one of our loved ones, but just faintly stirred as we read the deaths in the paper. We could read of a catastrophe in a distant state and be sorry for the victims. But if we should see that a friend has suffered; we would think more and feel sadder over that one friend than we would over all the other hundreds not known to us. We read of 100 Americans being drowned in a coast-wise ship and, as we read the names, it seems to us like a terrible catastrophe. It glares in the headlines. We read in a little corner someplace

about 600 Chinese, drowned and hardly notice it—while we spend several minutes reading about an unimportant election in our home town. Why is it? Because we are interested in the things near to us.

And to a certain degree that is reasonable. If everyone were thinking of some place 1,000 miles away, he would be neglecting the work near at hand. And the best way for me to improve the homes in China and Japan is to maintain a beautiful godly Christian home here (the best way unless the Lord definitely calls me to go to China or Japan). You can scatter your seed so far apart that you will never harvest any crop.

But even though we are pretty well limited to one place, and even though we are expected to work well here where the Lord has placed us, should our little work so absorb us that we do not hear the throbbing cry of a thousand million souls in need? Should distance from them and ignorance of them paralyze our loving sympathy for them? Never! For even while giving the most of our thought and attention here, our hearts should always be stirred in sympathy for them.

b) Missions also appeals to the instinct of acquisitiveness or desire for gain. Psalms 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Not only are there needs that overwhelm the human soul. There are also riches that dazzle the eye and make the brain to swirl. Men will go to Africa to struggle and fight, labor, and die to mine those wonderful Kimberley diamonds. They will spend thousands of dollars in expeditions to hunt, to explore, to take pictures, to capture animals, to make scientific research. They spend millions to bring to light the riches of the great dark prolific continent.

But they rarely give a thought to the riches of the human soul and pass by, often leaving the worse for their passing, the greatest treasure of the universe. Every human soul is worth infinitely more than this vast universe of matter and energy. And in these darkened lands there are a 1,000 million of them and that many more each generation.

What a treasure and it is ours to possess! Let's not invest too much in potatoes, bread, and butter, houses and lands. Let's spare as much as we can for investments eternally secure and valuable beyond human comprehension.

c) A third appeal that missions has for us is to our sense of duty. Jesus Christ the Son of God said, "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If there were no heart-breaking need, if there were no inexhaustible riches, if we could not understand why—yet if Jesus

Christ said, "Go," how quickly we ought to respond to His command.

2. And no one can escape this threefold grip of missions. The dismal need cries, "Come." The treasure of souls, "Come." The voice of the crucified risen Lord speaks, "Go." The soul that is not stirred by this call is thrice dead and plucked up by the roots.

I. But my text puts upon us a limitation—"Thou shalt not go." It isn't a contradiction of Christ's "Go ye!" It is a limitation. There is a limitation in "Thou" and in "Go." "Thou" is addressed here to one man and as I would use the text I address it to most of us. "Go" here means actually to travel to. It might also mean "go" in prayer or interest, etc. Reinterpreting the verse or elucidating it—"You can all pray for and give to missions, but most of you shall not actually go as missionaries." Why this limitation?

A. First, there are self-imposed limitations.

1. Some of us have wasted our lives in sin until it is too late for us to go as missionaries. Selfishly, wickedly, blindly serving the god of this world, our youth slipped by. We married, established a home and family, became entangled in the things of this world, and much of our life was gone when we finally gave our hearts to God. You might have been a veteran missionary of the Cross now with many heathen stars in your crown and many loving, dusky faces gathered around you. But you are not; much of your life has flown, your time and talents squandered. God has saved your soul, but your life—what might it have been?

2. Some of us might have "gone" long ago if we had obeyed God when He called us. But we said, "No! I don't want to go to the foreign missionary fields. I want a career here. I want to stay with my friends. I want to live and die in my home town. I want to settle down to have a home and family." God said, "Go, but we said, 'No.'" Don't be too quick to say, "None of those things would stop me." For it might reflect on your present happiness. If you have few friends because of your disagreeableness, if you have made a failure in life, if your home is unhappy, if you don't have a good digestion—you will find it easy to spurn these things. Friends, career, health, home and family mean much to a normal person. It is not too easy to give them up. But possibly some of us have thought so much of these things that we refused the will of God, refused a noble calling. Until now God says to us, "Thou shalt not go."

3. Some of us may have disqualified ourselves by something we have done. We may have ruined our health, or forfeited our education, or tied ourselves down with responsibilities that automatically prohibit our going. How sad to have God say to us, "You might have gone. You might have

been an honored missionary. You should have gone. I called you to go. But you said no. You disqualified yourself. Therefore thou shalt not go."

B. Then, of course, there is a natural necessary limitation. Everyone cannot go. The majority must stay at home, keep the home fires burning, spread salvation here, work and toil to gather funds to send the selected few that do go.

We cannot all be the lips that speak and the tongue that tells the story; each must have his place.

C. Then, finally, there is the limitation of service. Moses had already done his share. An old man of 120 he had led the Israelites through forty years of crisis, change, and wilderness. Under him they had fled from Egypt, crossed the Red Sea, traveled through the desert, codified their law and ritual and history, conquered Og and Sihon and many other kings and tribes. He had done a great work and, even if his impatient striking of the rock had not kept him out of Canaan, Joshua would undoubtedly have been the young strong warrior to lead Israel from then on. He had already been selected as Moses' successor.

Some of us the Lord is not sending because already we have done our share of conquest. We have slain the giants, received water from the Rock, feasted on the manna and the quail, heard God speak at Sinai. And now the Lord is saying, "Thou shalt not go to Africa or China. Thou shalt not go much more any place. For very soon I am going to say, 'Child, come home!'"

Thus for many reasons, I trust not because of our self-disqualification, the Lord is saying to many of us, "Thou shalt not go to the mission fields."

But does that absolve us of all responsibility? Never!

II. For the Lord is saying unto us, "Get thee up into the top of Pisgah." Get up on the Hill of Vision, "and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes."

A. There is nothing which can excuse us for not climbing up the Hill of Vision. We may be so lame that we can't walk, we may be too weary to climb, we may have a weak heart that cannot stand high altitudes, we may be nearsighted or totally blind, we may be busy, we may be ignorant or learned, we may have great opposition—but there is nothing that can keep us from gazing with vision and faith upon the great rolling hills of Canaan and the fields of the world white with harvest. We may never leave our home town, we may be invalided in bed, but, like Dr. H. F. Reynolds, we can pray around the world every day; we can visit every mission station; we can conquer foes and reap a harvest of souls. By our vision and faith and prayers we can do a vallant work for God:

B. Not only does God tell us to get up into Mt. Pisgah. He also tells us to stay

there, to die there, to go home with a prayer on our lips for missions.

Moses never came down from Pisgah's height. The Lord doesn't want us to, either. If we do we are likely to get in the Slough of Despond or the Valley of Unbelief. We will get small and fearful and selfish and ease-loving. We will talk about hard times and say how little money we have, etc.

But if we stay up there, keep the vision, keep under the burden of prayer, keep believing, read all we can on missions, drink in all the information we can get, and give every dollar we can, we will be able to survey all of God's kingdom with faith and when the time comes to die Michael the archangel will come down to be our special escort into heaven.

But is that all we have to do? Climb up into Pisgah and look around north, south, east and west? No.

III. Even more important than that—send Joshua! Your sons and daughters, your flesh and blood, your own offspring, your friends, those nearest and dearest to you, the best members of the N.Y.P.S., the most promising material you have, You can't go yourself—but send Joshua.

A. Charge him!

1. Tell him of the Pisgah vision. Don't let him think that the valley where he is is all the world. Tell him of the endless reaches toward the north and south, toward the rising and the setting sun. Tell him of the smoke of a thousand, a hundred thousand, a thousand thousand villages without Christ. Tell him of the jewels you have seen sparkling in the sun. Tell him of the faces wet with tears that you have seen. Tell him of outreached hands, of pleading lips, of hopeless graves, of the endless procession from despair to despair. Tell him of the gleam of the Cross down through the years, of what it has done for you, of the way it has transformed darkness into light.

2. Let him feel the burden of your soul until he won't rest easy. By word and deed lay the charge upon him. Pass the torch to him undimmed and say, "Now it's up to you. I have kept the faith. I have passed the torch still brightly burning. Now I charge you—Keep the faith, follow the gleam, preach the word, spread the gospel, go! go!—into all the world."

How often we have charged young people with the cares of this life rather than the gospel commission.

B. Encourage him!

1. Not with the ease of the job, not with the promise of quick money, or popular approval, or worldly success.

2. But with the worth-whileness of the task. Tell him:

It pays to serve Jesus;

It pays every day,

It pays every step of the way;

Though the pathway to glory

May sometimes be drear,

You'll be happy each step of the way.

Tell him of the deceitfulness of riches, of the fleetness of time, of the uncertainty of life, of the corruptibility of worldly possessions. Then tell him that souls are infinitely precious and that they endure eternally. Tell him of the joy of soul winning, of the smile of the Saviour at the end of life's way, of the ocean-deep satisfaction of the man in the will of God. Tell him that when days are weary and nights are long, when opposition is strong and not much seems to be done, tell him then to hold on. Encourage him with the worth-whileness of the task—"It pays to serve Jesus!"

3. Encourage him with God's grace! Tell Joshua of the Red Sea, of your many wonderful deliverances, of the promises that never fail. Make him to know that God's grace is sufficient when all else fails. Say to him, "God is able to make all grace abound toward you that ye always having all sufficiency in all things might abound unto every good work."

C. Strengthen him! Don't just give him words, abstract ideals, and sentimental encouragement. Give him real practical help.

1. Give him your sword. Your ability at conquest, your courage, your aggressiveness, your ability to use the sword of the Spirit. Give him your sword. David said of Goliath's sword, "There is none like it. Give it to me."

2. Give him your Elijah's mantle. Let your spirit, a double portion of your spirit, rest upon him. That does not mean to encourage him to pattern after you and act like you act. Don't let him get his eyes on you, but let the fire of your spirit kindle in his soul until he shall go out to do a greater work than you.

3. Give him your wisdom. Let your humble advice, your admonitions, your reproofs, your prayers, your deeds, your influence, your knowledge of spiritual things be his. There is no royal road to learning. He cannot take wholesale all of your knowledge; he must think for himself and sometimes he may disagree with you. But let your wisdom be at his disposal as he shall desire it that he may avoid some of the mistakes that you made and go farther and do more than you.

4. Give him your pocketbook. The father said to the elder brother, "Son, all that I have is thine." Not to squander, not to spend on sinful pleasure, but as you need it in the work of God, as you spread the gospel, as you go to the uttermost parts of the earth to do the will of God, all that I have is thine.

How can we do less? We cannot go ourselves. But God has said, "Get thee up into the top of Pisgah, and lift up thine eyes." And God has said, "Charge Joshua, and encourage him, and strengthen him."

If we withhold from God, how great shall be our condemnation, how likely that God will withhold from us eternal life! If we

obey how gracious shall be the results! For—Conclusion:

"He shall go before this people, and he shall cause them to inherit the land which thou shalt see."

The work has just been begun. Opportunity's door, rather than being closed, is flung wider than ever before. This is the day of His power. This is the day of His power! This is the day of which Joel the prophet said, "Your sons and daughters shall prophesy, and your young men shall see visions, your old men shall dream dreams, and upon my servants and upon my handmaidens I will pour out in those days of my spirit" (Acts 2:17). There are more difficulties than ever before but a greater work remains to be done than ever before. If Jesus tarries and we obey God the younger generation will see more of God's power than the older folks have ever seen.

If you are looking back to the good old past and bewailing the fact that you are not back there, if you do not have a throbbing vision and faith for the future, then you are not living on Mt. Pisgah.

God is saying to us "Thou shalt not go. But get up into the Hill of Vision and stay there. Charge Joshua, encourage him, and strengthen him, for he shall go over and possess the land that you have only seen."

The future for missions is as bright as the promises of God—and our obedience.

The Foe, the Fight, the Flight

SCRIPTURE—I Peter 5.

TEXT—Resist the devil, and he will flee from you. (James 4:7).

Introduction:

1. Here is pictured a hand-to-hand conflict with the devil. Many of our battles will be just that—lone personal struggles, fought by ourselves, sometimes unbeknown to others. To be sure there must be co-operation against common evil, but no man can fight in God's army unless he has overcome evil personally. As Christ was alone in the wilderness of temptation so every one of us must stand alone in the conflict against sin. We are not alone all the time or totally without the inspiration or help of others or of God; but alone in the sense that we must decide for ourselves and will to fight against sin.

2. Here is a word of encouragement for you in your struggle with evil—"Resist the devil, and he will flee from you."

I. Consider the foe—"the devil"—he has numerous aliases.

A. The devil alias Satan, etc. is not the sole source of sin or evil.

1. Could there be sin without the devil? Yes!

a) The possibility of evil is in me. God placed it there when He made me a free moral agent. Adam and Eve could have

sinned if there had been no devil; it is not so likely, but possible. (If it were all the devil's fault why did God punish man, too?)

b) The probability of evil is in me. Adam and my forebears are responsible for that—inbred sin, a bent toward sin. I not only can sin as a human being—I am quite likely to, I am certain to.

c) There are not only the possibility and probability of sin in me, but also outside of me there are forces or persons that induce me to sin.

(1) Of these the chief is the devil.

(2) Second are sinful men. I am a source of evil as truly as the devil is, though not on such a large scale.

Jesus spoke of Judas to the disciples, "One of you is a devil" (John 6:70).

2. Who is the devil then? Who made him?

a) God made him, Col. 1:16. God made all creatures and things. But God made him an angel not a devil. He made him a free moral agent, a pure beautiful being, Lucifer the son of the morning—Isaiah 14:12.

b) Lucifer, the day star, made himself the devil or Satan—Isaiah 14:12; Ezekiel 28; Revelation 12:7-9. You say, "God is responsible then." No, Satan is responsible, he made himself what he is. You say, "Why then did God make him a free moral agent so that he could sin and bring all this wrong and sin?" Why is it that we want children? Why is it we are not satisfied with sheep and cattle? We raise cattle to make a living, we raise families to live with and to love. Only free moral beings have real value.

See that wrecked auto on the road. Look at it and see the name "Ford." You would not say that Ford made that wreck. To be sure it was not a perfect car, but such as it was he sold it to a man who after that was master. The driver, not Ford, is responsible for the wreck. See that man lying intoxicated—God did it? No, God made a man—the man made a drunkard. Lucifer was a free moral agent. He sinned through pride. I am a free moral agent. If there were no Satan I could sin. I am as truly a source of sin as Satan is. He was the first sinner, the original source of sin; I am a contributory source.

B. The devil or Satan is not equal, nor is he nearly equal with God. We sometimes think of God and Satan fighting together and we think of it as nearly a toss-up (said reverently). It is a mistake even to think in this direction.

1. God is the perfect absolute Being. He is ultimate reality. He is infinite, the Creator, the source of all existence. Every other creature is created by Him and is infinitely below Him. The comparisons between finite beings as compared to Him are trifling. For a poor example—if I were two inches taller than you, would it mean much to say, "I am nearer the sun than you are?"

There is wide difference between created beings, true. But we never speak of God in the same breath with even the supremest of His creatures. We speak of a choice between God and Satan—but remember they are not equal powers.

2. There is absolutely nothing in the universe that can stand before the unleashed power of God.

3. The power and freedom that Satan has, though far above ours, is nevertheless just "allowed" him by God the same as our freedom is allowed us. The devil or Satan is a created being and is subject to the power of God.

He has not a single potentiality that God did not give Him. And God can and does say to Satan now as in Job's time, "Thus far shalt thou go and no farther." I say these things to the glory of God and the encouragement of His harassed children.

C. But when these things have been said, it still remains that Satan is to be feared above all dangers. For Jesus said (Luke 12:5), "Fear not him who destroys the body . . . but him that hath power to cast both soul and body into hell." (Not that Satan has dictatorial powers, but that if we yield to his influence we will be lost.)

1. He uses every evil instrumentality in the world. He works through every sinful person. He is the great plotter and schemer of evil and is behind every wrong that is done.

2. He is terrible—I Peter 5:9—a roaring devouring lion. Fearful enough to strike terror to the human soul. More fearsome than any other danger.

3. He is wondrously wise. He can win every argument. He knows what we plan to do. He can upset our plans, catch us off guard on our weak points, etc.

4. He is graciously deceiving—comes about as an angel of light. He has a thousand aliases—roaring lion, angel of light, adversary, prince of world, serpent, Satan, tormenter, accuser of brethren. He even assumes the voice of the Holy Spirit to deceive us.

5. He is powerful. Once men are in his clutches they are well nigh helpless. He charms, threatens, terrifies men.

6. He is merciless. He shouts in hellish glee at the damnation of souls. It hardly seems he could be worse than the men and women who trade in the souls and bodies of other human beings; yet he is. He is worse than the wickedest of men. Jesus said of him, "Fear him. He is a terrible foe." He influenced one-third of the angels of heaven and has helped damn millions of men. Fear him!

II. The Fight—"Resist."

A. After what has been said about Satan's power there is little need to say that man without God's grace could never overcome sin. We realize the necessity of God's help.

B. The emphasis of this verse is that man (even with God's grace) must willfully, desperately fight if he is going to win. Fight, fight, resist, resist, with all there is in you, all the time, with every weapon God has provided for you. It's only the people who fight who succeed at anything. School or college, vocation, etc.

1. Duration of the fight—from now till you step inside the pearly gates.

2. Intensity of fight—desperate. The only thing that can match the diabolical hatred and fury of Satan is a desperate, whole-souled resistance.

3. Weapons of our warfare—not carnal, but mighty through God to the tearing down of strongholds" (II Cor. 10:4)—prayer, the blood of Lamb, the Word of God, and word of our testimony.

III. The Flight—"he will flee from you."

A. We are to flee from temptation and Satan—to keep as far from them as possible. But coming face to face with him we can cause him to flee if:

1. We appropriate God's grace by faith, and

2. Actively resist him.

B. It is God's power that makes the en-

emy flee. Your volition is only the key that unlocks God's power.

A little girl was asked what she would do if the devil came up and pounded on her door. She answered, "Let Jesus answer the door."

C. Flight means victory, joy, respite (sweet though brief), freedom from sin, increased courage and strength, and finally, "Well done, thou good and faithful servant."

Conclusion:

1. Submit—You become a slave!

2. Resist—You remain a victor!

Labor Sabbath Themes

"What Shall It Profit?" by Dr. H. Ray Shear.

"All Ye That Labor" (Matt. 11:28), by Rev. Allen B. Layman.

"The Importance of Work" (John 17:4), by Dr. E. Marcellus Nesbitt.

"The Hands of Jesus," by Rev. C. R. Thayer.

"It Is Time to Seek Jehovah," by Dr. A. K. Stewart.

"The Value of Adversity" (Psalms 119:71), and "What Will He Do?"—Exchange.

Notable Prayer Meetings of the New Testament

Prepared by Rev. E. Wayne Stahl

Introductory

Six Laws of Prayer

I have completely forgotten the details of the tract I read many years ago that dealt with the subject of Prayer. But I recall its divisions, acrostically presented thus:

P—lead the promises
R—realize your need
A—ask in faith
Y—our heart must pray
E—expect an answer
R—remember your prayers.

There are laws in the spiritual realm just as surely as in the material. When these laws are obeyed, desired results must follow.

The city of Buffalo, New York, once at tremendous expense installed a power system connected with Niagara Falls, to light by electricity the municipality. After much labor and a considerable lapse of time, the plant was, supposedly, ready for operation. But no illumination came.

In their desperation authorities cabled to Great Britain, summoning Lord Kelvin, per-

haps the greatest physicist of the day. Arriving at Niagara Falls and Buffalo, he examined the installation for just a short time, and then said to those in charge, "If you will fix up this part, your system will work." Obedience to the suggestion meant that Buffalo was flooded with light at night.

So, if we are not getting desired results from our praying, we should let the Holy Spirit show us where we have failed to meet the conditions of successful supplication.

Praying ones of the Book of Acts put themselves in harmony with these great operating principles. The consequences were glorious. God is no respecter of persons; what He did for these, He will do for us, in our petitioning, as we "follow in their train."

I. The Greatest Prayer Meeting of Two Thousand Years

(Luke 24:49; Acts 1:4, 5, 8, 12-14 Acts 2:1-4)

It was superlative in its immediate results: one hundred and twenty believers baptized with the Holy Spirit, and three thousand sinners saved. Superlative in its influence on all succeeding centuries. That

occasion has been called the "birthday of the Church."

Consider three things in connection with this prayer meeting: (1) The Promise, (2) The Persistence, and (3) The Power.

I. The Promise.

Christ refers to it as "the promise of the Father." The Bible is rich with promises, thousands of them. But the assurance of the baptism with the Holy Spirit is the promise, taking precedence of all the others. Or, rather, we might say, that in which all the others are included.

Jesus called it "the promise of the Father" in harmony with His promises in John 14:16, 20; 15:26. Note the use of the word "Father" in these verses.

During that ten days of waiting the hundred and twenty doubtless would "plead the promises" that Christ had given them. God loves to "be inquired of to do it for them." This reminding Him is a great strengthening of faith. "Faith cometh by hearing, and hearing by the word of God."

"The promise of the Father" meant something definite. It gave the disciples a goal. There is often too much aimlessness of supplications in a prayer meeting; "aiming at nothing and hitting it." That little book with a mighty message, by Bounds, Purpose in Prayer, helps to counteract such a tendency.

II. The Persistence.

Christ's word, "until" (Luke 24:49), has for us inspiration and reproof. It assures us that the waiting will not be for ever. And it rebukes our failure, sometimes, in praying, until we have reached our desired haven. "I will not let thee go, except thou bless me" (Gen. 32:26). As a congregation are we "untilers"?

What if the Hebrews had marched around Jericho but twelve times? There would have been no falling of its walls. What if Naaman had bathed but six times in Jordan? There would have been no healing.

Perhaps Peter, on the ninth day of tarrying, began to get restless, as possibly others did. But they were encouraged in their persistence by remembering Christ's word, "until." "God's delays are not His denials."

During World War I the British warships attempted to take Saloniki, by a tremendous bombardment. But the effort failed with awful losses for the attackers. After the war it was revealed that the Turks and Germans had only two rounds of ammunition remaining. Had the British continued just a little longer the place would have been taken, with a great shortening of the war.

In Luke 11:5-8; 18:1-7, Christ teaches persistence in prayer. Daniel is an illustration of it. (See Daniel 10:1-14.)

Persistence is part of the price that must be paid for obtaining the baptism of the Holy Spirit. There is a cost in Pentecost. A merchant seeking the blessing put this sign

in his store window, "This place is closed until I get sanctified." There is reason to believe he got the experience. (See Jer. 29:13.)

A congregation that believingly, perseveringly specializes in petitioning for the coming of the Holy Ghost upon it will see glorious things coming to pass (see Luke 11:9-13).

III. The Power.

The apostles had already possessed a certain degree of power, performing miracles of healing and expelling demons (Matt. 10:1). But they were to do "greater works than these." Christ gives the reason, "Because I go to my Father" (John 14:12). This came from experiencing the fulfillment of "the promise of the Father." It was the power of the Holy Spirit coming upon them (Acts 1:8). "Not by might [army, margin] nor by power, but by my Spirit, saith the Lord" (Zech. 4:6). God is the source of power (Deut. 8:18; Psalms 62:11; John 19:10, 11).

Two of the most powerful forces in nature, wind and fire, were manifested at Pentecost. "A sound from heaven as of a rushing, mighty wind." "Cloven tongues like as of fire" (Acts 2:3). The same word in the Greek is used for wind and spirit, *Pneuma*. Ezekiel in the valley of dry bones saw the power of the Spirit working (Ezek. 37:1-14). The Spirit is vitalizing.

The Spirit, symbolized by fire, consumes. Charles Wesley sang:

*Oh, that it now from heaven might fall,
And all my sins consume;
Come Holy Ghost, on Thee we call;
Spirit of burning, come.*

Divine fire is the response to entire consecration. Note Elijah on Mount Carmel, I Kings 18:31-39. A church without the celestial burning would be like the world, if man would lose the power to obtain fire. Prometheus, in the Greek myth, brought fire down from heaven to men, as their benefactor.

Fire cleanses. Lightning, by consuming corruption, is a great factor in making health for the world. No power without purity. Hills' mighty book, *Purity and Power*. Tennyson wrote: "My strength is as the strength of ten, because my heart is pure."

How was the power that came upon the Pentecostal people to be demonstrated? By witnessing (Acts 1:8). And it was a testimony to one thing: Christ had arisen. "And with great power gave the apostles witness of the resurrection" (Acts 4:33). Continually they were doing this. This was the heart of Peter's sermon (Acts 2:32). Repeatedly we find the early believers thus speaking (Acts 3:15; 3:26; 4:2; 4:10; 5:30, 32; 7:56).

It was an experiential fact to which they witnessed. "Christ liveth in me" (Gal. 2:20). They knew (note the word "know" in

Eph. 1:18) "what is the exceeding greatness of his power to us-ward, who believe which he wrought in Christ, when he raised him from the dead" (Eph. 1:10, 20).

The Resurrection is in the present tense for those who meet the conditions.

II. The Prayer Meeting In an Emergency

(Acts 4:1-31)

Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or, how the hosts of hell defeat,
Had suffering saints no mercy seat?

What a difference Pentecost had made in Cephas! Before that epochal event he had, as a coward, denied his discipleship with Jesus; he had been "Peter Rabbit." But now he is Peter the Lion, standing before the powerful ecclesiastics of Jerusalem, and calling them murderers (4:10). Now instead of denying, there is defying (19:20). Truly he had "the perfect love that casts out all fear" (1 John 4:18).

After the Resurrection, Jerusalem was a city of danger for the disciples. The servants were not above their Lord. His foes, having killed Him and finding He had risen, would not, in their frustration and fury, scruple to put them out of the way. (Note in John 20:19, when they had come together on that first Easter evening, "the doors were shut . . . for fear of the Jews.")

Yet Christ, just before His ascension, had told them to "tarry in the city of Jerusalem" (Luke 24:49); that metropolis of murder. He had said they would be witnesses unto Him in that place swarming with enemies (Acts 1:8). Were they "trembling saints" then? But courage was coming.

Consider (1) The Threat, (2) The Prayer, and (3) The Divine Response.

I. The Threat.

The healing of the cripple, and Peter's words following it, brought ecclesiastical hostility to a climax. Preaching holiness, which experience is essentially the Risen Christ supremely regnant in the purified soul, will arouse opposition in certain religious circles, members of which "crucify to themselves the Son of God afresh."

Those crucifiers of Christ, the priests and elders, were feeling the lashings of remorse over their deed: "Ye . . . intend to bring this man's blood upon us" (Acts 5:28). As Shakespeare's Lady Macbeth could not get the blood of murdered Duncan off her conscience; as her assassin husband was haunted by the ghost of Banquo whom he had slain (*Macbeth* Act 5, Scene 1, Lines 39-45; Act III, Scene IV, Lines 75-83), so did not members of the Sanhedrin suffer torment in the consciousness of their guilt?

In their desperation they order Peter and John to stop preaching, and they have power to make disobedience to this mandate full of dreadful consequences. It is a criti-

cal situation for the young church in Jerusalem, one big with menace. There is safety in silence. "But he that loseth his life shall save it."

II. The Prayer.

"Though the outlook may not be good, the uplook always is." "Circumstances may wall you in, but they cannot roof you over." In this time of trouble and danger, perhaps the two apostles remembered the Psalmist's confident determination, "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies" (Psalm 18:3).

The persecuted pair tell the situation to their fellow believers. Then the whole company, as did Hezekiah long before, when hostility and peril loomed large and appalling, "spread it before the Lord" (II Kings 19:14). God was indeed their "refuge and strength, a very present help in trouble" (Psalm 46:1).

This Psalm was most precious and strengthening to Luther. In the dark days of the Reformation he would say to his bosom friend, Melancthon, "Come, Phillip, let us sing the 46th Psalm." Then together they would raise their voices in the song Luther had composed, based on this Scripture, and beginning thus in an English translation, "A mighty fortress is our God, a bulwark never failing."

In this prayer of Peter and John and their "companions in tribulation" we find they begin with *adoration* and *ascription*. Prayer is not simply asking for things. Of the seven verses with which it is recorded, a very condensed summary, of course, only two are devoted to request. Five dwell on the attributes of God, His creatorship, His power and sovereignty.

And a striking thing about this petition is that the *endangered ones do not pray for their safety*, but that God's name shall be honored and His cause promoted. What glorious self-forgetfulness!

III. The Divine Response.

This supplication was certain to be answered. For they had "lifted up their voice to God with one accord." "Oh, the omnipotence of united prayer! Those harrassed and helpless Christians had a Heavenly Champion; the ears of their faith could hear Him say, "Fear thou not, for I am with thee; be not dismayed, for I am thy God" (Isa. 41:10).

Their one petition was for "boldness" that they might speak the word of God (v. 29). The Sanhedrin had been impressed with "the boldness of Peter and John" (v. 13). God heard the prayer at once. "They spake the word of God with boldness" (v. 31). This was because "they were all filled with the Holy Ghost." How frequently in the Scriptures do we find the Holy Spirit and human speaking related. One who had sat under the incomparable eloquence of a remotely former Methodist bishop, Matthew Simpson, could not account for it from a human view-

point, but said, "That man has the Holy Ghost!"

Not only was the answer to the prayer manifested in the ones who had prayed, but also in their surroundings. "The place was shaken." Let scoffers sneer and Modernists mock, but prayer does "change things," in the material world. Hallelujah!

God's true Church today is in awful danger because of atheistic Russia's plans for world conquest. But the God who worked wonders in the days of Peter and John is "just the same today," just as willing to answer prayer, just as able.

III. The Prayer Meeting That Became a Surprise Party

(Acts 12:1-17)

How unfathomable are some of the providences of God. James was killed by a royal murderer (Isa. 57:1, latter clause); Peter is delivered from the bloody monarch. But the Almighty Father through it all was "standing in the shadow keeping watch above His own." The Psalmist said, "Thy footsteps are not known" (Psalm 79:1).

Observe in this account: (1) the Slaughtering King, (2) The Sleeping Apostle, (3) The Delivering Angel, and (4) The Praying Church.

I. The Slaughtering King.

He was Herod Agrippa I, grandson of Herod the Great (great in wickedness) who practiced wholesale infanticide at Bethlehem. Herod Agrippa I was nephew of Herod Antipas, the killer of John the Baptist. What a homicidal Herodian line!

This chapter begins with Herod killing James. At its close we see the king killed by the judgment of God. "The triumphing of the wicked is short" (Job 20:5). Thank God! Evil's sway is not forever (Psalm 37:1, 2, 10, 35, 38); Hitler's and Mussolini's dooms show God has the last word.

This assassin of James was very religious, being "a strict observer of the law" (*Smith's Bible Dictionary*). Very religious also were Philip II of Spain, who deluged Holland with Protestant blood, and Louis XIV of France whose unspeakable slaughters of humble believers in Christ make his name an infamy forever. Isaiah wrote of certain extremely religious folks, who were at the same time children of hell (Isa. 1:11-15. Note, remembering Herod, "Your hands are full of blood," v. 15).

Herod was the devil's demagogue. He "pleased the people" (Acts 12:3). Human popularity ends in becoming an object of the wrath of God (v. 23).

II. The Sleeping Apostle.

He surely felt "the rest of faith" in his soul, knowing that death was very near, and yet being able to sleep. His terror when walking on the water, his agony of fright during the storm on the lake, had been

succeeded by that "perfect love which casts out all fear"—"the expulsive power of a new affection."

Macaulay, in his great *History of England*, tells of the noble-hearted, Duke of Argyle, condemned to die, with just a few hours between him and eternity, sleeping peacefully in his cell. A wicked man, instrumental in his condemnation, seeing that serene slumber, withdrew in torments of remorse. Was Herod, with his consciousness of guilt, able to sleep as calmly that night as did Peter?

Some of the Lord's prisoners: Joseph and Jeremiah, Peter and Paul. How precious they must have found the Lord's presence during those incarcerations! "Prisons would palace prove, if Jesus would dwell with me there." Scotland's Samuel Rutherford, imprisoned for Christ's sake, would write letters during his captivity with these words at the beginning of them, "God's Palace, Aberdeen." In one of these epistles he testified, "Jesus came into my cell tonight, and every stone shone like a ruby." (Note Acts 12:7, "A light shined in the prison.") How many prisoners of pain, sorrow, or trouble have found a glory in the midst of their tribulations! "The brightness of His coming."

III. The Delivering Angel.

A quartet of quartets ("four quarterions of soldiers," (v. 4) to keep one apostle from escaping! The priests and elders, encouragers of Herod in his murderous plans, sought to make sure with soldiers the imprisonment, as with soldiers also they sought to frustrate the resurrection of Christ (Matthew 28:62-66). But in both cases the would-be frustrators were themselves frustrated.

With the Lord, to use the lines in a somewhat different sense from what they were written first, "Stone walls do not a prison make, nor iron bars a cage." Napoleon led when he said, "God is on the side of the heaviest battalions." For "God hath chosen the weak things of the world to confound the things that are mighty" (I Cor. 1:27). Nothing could seem more improbable than the escape of Peter, chained to two soldiers, one on his right and the other on his left, and with soldiers at the door of the cell (v. 6). But "Is anything too hard for the Lord?" (Gen. 18:14). "My God hath sent his angel" (Dan. 6:22). Peter could also have used these words. How often in the Bible do we read of rescuing angels! Should we not give more consideration to the "ministry of angels"? (Pastors might well give a series of prayer meeting talks on this important theme. Recall how frequently angels figured in the earthly life of Christ.)

It was "a double miracle" in the cell that night. Why did not the soldiers chained to Peter, and those at the doors, perceive what was taking place? God must have sent a deep sleep upon them. (Note the anaesthesia of Adam, Gen. 2:21).

"God is never in a hurry"; and He would not have His servants be: Peter was ordered to take time for dressing (Acts 12: 8). (See also Isa. 28:16; 52:12.)

IV. The Praying Church.

Here is where the "surprise party" is seen. When the answer to their prayers came loudly, repeatedly, knocking at the door, they were incredulous, they could say, "When the Lord turned again the captivity of [Peter], we were like them that dream" (Psa. 126:1). It seemed "too good to be true." They were hesitant to believe, as were those who learned of the Resurrection through their report of others. Like Thomas, only when they had seen, did they believe. "But Peter continued knocking, and when they had opened the door, and saw him they were astonished."

How shall we account for such slowness of heart? They probably expected the answer to their prayers to come in a certain way, different from the way it did. But God had said, "Your ways are not my ways" (Isa. 55:8). They may have considered the time element, looking for the answer some later season. But God says, "While they are yet speaking, I will hear" (Isa. 65:24).

Would I be astonished to have my prayers answered this very day? Would the congregation to which I belong experience an attack of amazement if petitions on which we have been united began to have immediate fulfillment?

IV. A Women's Prayer Meeting With Important Consequences

(Acts 16:13-15)

In one of his poems Kipling confessed that he was the employer of "six honest serving men," and that they taught him everything he ever knew. Their names, he stated, were, What, Where, When, Why, How, and Who. In considering any scripture portion, either for devotional or homiletical purposes, it will be found illuminating to summon these half-dozen helpers. Let us ask them to aid us as we are studying the present passage.

I. What?

A prayer service (v. 13). The word translated "prayer," of this verse is in the Greek *proseuche*. It may also be rendered "a place of prayer." Significant it is that in our English speech the word "oratory" means not only public speaking but also "a place of prayer." As a "pulpit orator" the preacher will find the "hiding of his power" in "the secret place of the Most High," the secret place of prayer. "If you would preach like Peter, you must be able to pray like Daniel" (Daniel 6:10).

This prayer meeting in Philippi was not just one of the "usual services." This is an expression which a pastor must not be content with, in making announcements of

coming gatherings in his church. What each congregation needs is unusual services, so that folks will begin to say, "What meaneth this?" (Acts 2:12). A bishop wrote to one of his pastors suggesting for his congregation a devotional service, or a series of them, which the episcopal gentlemen referred to as "a quiet time" of waiting on the Lord. The pastor replied, "What this church needs is not 'a quiet time,' but an earthquake."

This Philippian prayer meeting became a soul-winning occasion (vv. 14, 15). Pastor, do souls find salvation at your prayer meetings?

Prayer should be the pre-eminent characteristic of the church. See Isaiah 56:7, last clause.

II. Where? "Out of the city by a river side" (v. 13).

D. L. Moody, being asked, "What is the best way to reach the masses," replied, "Go after them!" Paul practiced this principle. Christ was chiefly an open-air preacher. He once spoke to people by the seaside (Luke 5:3), the apostle, on this occasion, by a river.

John Wesley for a time was shocked at the thought of preaching anywhere but in a church. He forced himself to open-air speaking, and "triumphed gloriously." How much the Holiness Movement owes to early gatherings in "brush-arbors," and in other unconventional places. We need today a revival of street preaching. (Note "streets and lanes" of Luke 14:21). Revising the proverb about Mohammed and the mountain, let us say, "If the people will not come to church, the church will go to the people."

III. When? "On the sabbath."

Wesley urged his preachers to make use of the times of religious "festivals" to do gospelizing. The word "opportunity" means, literally, "at or before the port." To get into the harbor a ship must enter when the tide is high; it is not always high tide. "As we have therefore opportunity, let us do good to all men" (Gal. 6:10). See John 9:4.

"The sabbath" in Philippi was Paul's opportunity to speak to a crowd. (Recall the beautiful lines on the Sabbath, "Thou art a port protected from storms that round us rise.") "Wise" (Prov. 11:30; Dan. 12:3) was soul-winning Moody in holding great revival services in Chicago in 1893 during the World's Fair, or "Columbian Exposition." Multitudes were turned to righteousness. Whitefield would mount his portable pulpit at a horse race or other worldly gathering, and preach the message of life with amazing power and victory. Tract distribution can be done by laymen on similar occasions.

IV. Why?

The women assembled at that *proseuche*, "place of prayer," because the human heart

hungers for "the Unseen and Eternal." Augustine wrote, addressing God, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." A famous poet sang, "The thirst that from the soul doth rise must ask a drink divine." The Psalmist confessed, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1). Those folks did not gather on the Philippian river bank that Sabbath wanting to hear about "The social gospel," or "the brotherhood of man," or "better racial relations." No! No! Thank God, it could not be said of Paul then, as Milton deplored of unfaithful pastors, "The hungry sheep look up and are not fed." Paul led them into the "green pastures" of the gospel. The pastor and the pasture! He brought those hungry spirits into God's "banqueting house" and over them unfurled the "banner" of the love portrayed in John 3:16.

V. How?

In all likelihood there was no synagogue in Philippi; but the open-air service was probably according to the usual Jewish procedure. On such occasions it was customary for the speaker to sit (Luke 4:20, 21). Paul did likewise. "We sat down and spake" (Acts 16:13). But in Athens he "stood in the midst of Mars' hill, and said . . ." (Acts 17:22). When no principle was at stake the Apostle adapted himself to the situation, ("All things to all men.") A master of tact ("Be ye wise as serpents"), he doubtless based his Philippian sermon on the Hebrew scriptures, showing their fulfillment in Christ, as in Athens he referred to the "Unknown God" and quoted their poets.

VI. Who? "The women which resorted thither."

Times do not change so much after all. Today in a religious service, particularly in a prayer meeting, women are greatly in the majority. It was a man of Macedonia (16:9) Paul saw in his vision appealing for aid. But when he reached that land his first audience was feminine. At other places in that part of the world women responded to his message (Acts 17:4, 12, 34). They doubtless relayed the precious truths to others. "The Lord giveth the word; the women that publish the tidings are a great host" (Psalms 68:11, A.R.V.).

What would our spiritual churches do today without the faithful women? Lydia was Paul's most prominent convert in Philippi. She was a business woman, doubtless wealthy and with social prestige. But she was willing to bear "the reproach of Christ."

"Whose heart the Lord opened." It was not just "decision day" for Lydia. There operated a divine dynamic, energizing and transforming her soul, a supernatural chance, not just a psychological one, not "the integration of personality," as the Modernists would ponderously call it.

Her heart opened, she opened her home. So "aggressive" was her "hospitality" in "inviting the preacher home for dinner" that the word "constrained" is used (v. 15). When the jailer, in this same chapter, found salvation, he also practiced the Christian grace of hospitality (Acts 16:34). (See Rom. 12:13; 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9.) Its greatest triumph is receiving the Saviour (Rev. 3:20).

V. When Jail Birds Became Singing Birds

(Acts 16:16-34)

Paul's letter to the Philippians is the epistle of joy. In its four chapters there are seventeen references to gladness! We find the word "rejoice" ten times (1:18; 2:16; 2:25; 3:1; 3:3; 4:4; 4:10). In 1:26 is "rejoicing." "Joy" is used in 1:4; 1:25; 2:2; 2:17; 2:18; 4:1. In certain single verses the words are repeated.

And this letter was from a prisoner! In jail in Rome the apostle wrote to his dear believers in Philippi, where he had also been in captivity. Gloriously he demonstrated the words, "Stone walls do not a prison make, nor iron bars a cage." Paul was the freest man in Rome, and the freest in Philippi, during those imprisonments, free with the liberty wherewith Christ makes us free.

Amid the dungeon darkness of the Macedonian metropolis Paul and Silas knew a light that never was on sea or land, the splendor of The Presence. Paul practiced what he preached to the Philippians when he wrote, "Rejoice in the Lord always" (4:4).

Dr. J. B. Chapman has the expression, "Singing in the shadows." This reminds me of the words, "The beatitude of shadow." "And at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25). Richly they realized the words in Job, that it is God "who giveth songs in the night."

They were the Lord's nightingales, birds that sing only at night.

And many a rapturous singer among the sons of light
Will say of his sweetest music, "I learned it in the night."

In considering our scripture let us note: (1) The Scourging and the Stocks, (2) The Supplication and the Singing, and (3) The Splendid Secret.

I. The Scourging and the Stocks.

Paul had been the means of delivering from demonized captivity the slave girl, and for that service became a captive in a Roman jail. Her greedy masters thereupon were greatly concerned about the public welfare. Just as the unselfish (?) liquor dealers were much exercised over the damage to society when the Eighteenth Amendment was enacted.

"Never look for justice, but never fail to give it." With hideous injustice Paul and

his colleague were scourged and imprisoned. When God's servants today encounter persecution because of fidelity in his work, they are, in a certain sense, in the "apostolic succession."

Words are inadequate to describe the horrors of that scourging. Receivers of it often died under the torture. As if this were not enough, Paul and Silas were put in the stocks. "These were frequently placed so that the unhappy prisoner's shoulders lay on the wet stone floor, and his feet, drawn as far apart as possible, were fastened above him on the wall."

II. The Supplication and the Singing.

It is difficult to imagine the darkness and filth of that vermin-populated "inner prison." With backs full of wounds from the awful scourging, with stomachs, in all likelihood (see Acts 18:34b), empty of food, in that torturing posture from being in the stocks, the victims became the victors.

If the devil came at this moment (he often takes advantage of our depleted physical condition) and whispered to them that the vision of the man of Macedonia was just a delusion, or they would not be treated thus, the infernal adversary was not heeded. His grin became chagrin. The prisoners for the Lord's sake acted on the principle laid down by James in his letter, "Is any among you afflicted; let him pray" (5:13). And the Prayer meeting was turned into a praising time.

What did they sing? Very probably one of the Psalms. Perhaps the one hundredth and twenty-sixth, beginning, "When the Lord turned again our captivity." Years ago there was a precious holiness song-book entitled *Tears and Triumphs*. Paul and Silas were "sowing in tears" (Psalms 126:5), as it were, but soon they "reaped in joy" triumphant over the conversion of the jailer. Paul's joyous letter to the Philippians was another "joy in harvest" (Isa. 9:3).

Loud must have been the praying and singing, sounding through the thick stone walls of the "inner prison," so that "the prisoners heard them." In the Greek the words for "praised" and "heard" are in the imperfect tense, denoting continuous or repeated action. Paul and Silas engaged in their holy revelry, perhaps, for hours. Those prayers and praisings did indeed "change things"; the earthquake came. This was symbolical of a spiritual earthquake for the jailer. He was one of the early "Quakers"; note "trembling" of verse 29. In the terror of his "conviction" he uttered the most tremendous question that can be asked by an unsaved man (v. 30): *God give us more such panic-stricken conviction for sin today!* It is one of the best preventatives of backsliding.

II. The Splendid Secret.

Josiah Royce, eminent professor at Harvard in a former day, stated, "Faith is the

soul's insight into or discovery of some reality that enables a man to stand anything that can happen to him in the universe." Philippi's singing prisoners had such faith. Their "reality" was God. Their faith was the "evidence of things not seen." They "endured as seeing him who is invisible." They "knew the love of Christ that passeth knowledge." Blessed paradoxes! The Christian "knows" what "passeth knowledge"; he "sees" what is "invisible."

Paul and Silas had that "faith which worketh by love"; the faith which is the victory overcoming the world; the love of Christ by which they became "more than conquerors." It was the "perfect love" whose manifestations are detailed in I Corinthians 13:4-7. One of these is the ability, God-imparted, to "endure all things" (verse 7); thus demonstrating that contact with supreme reality makes a man able to "stand anything."

A lady (who had experienced holiness) said to me, "The test of the genuineness of our religion is, How does it make you behave in seasons of trouble." The baptism of the Holy Ghost will enable a man to sing in his "midnight" of seeming disaster, to rejoice in his "inner prison" of difficult circumstances. For "joy" is made only second to "love" in the list of the fruits of the Spirit (Gal. 5:22).

Such a man's life will become a "living epistle" of gladness, as the lovely letter to the Philippians was a written one.

At Philippi was fought a "decisive battle" between Brutus and Octavius Caesar. Paul and Silas had a spiritual one with the devil there in its jail, when it was "the victory of the vanquished."

VI. The Final Prayer Meeting

(Revelation 6:13-17)

Songs appropriate as special numbers: "Too Late to Cry for Mercy When the Stars Begin to Fall"; "I Dreamed That the Great Judgment Morning Had Dawned," with its awful chorus, "And then what a weeping and wailing, when the dead were told of their fate! They prayed to the rocks and the mountains; they prayed but their prayer was too late." Related scriptures: Proverbs 1:24-31; Isaiah 2:17-22; Luke 23:30; II Thessalonians 1:7-9; Heb. 10:28-31.

This final prayer meeting will be different from any that preceded it in respect to:

I. Its Size.

Prayer meetings now are not largely attended, compared with the entire population of a community. ("Attendance at the Sunday morning service indicates how popular the church is; attendance at the evening service shows how popular the minister is; attendance at prayer meeting proves how popular God is.")

But this last prayer meeting will have an inconceivably enormous attendance. Note the seven classes of verse 15, seven indicating completeness or entirety. All the unsaved from the primal generations to the last spurner of divine mercy will be there.

II. Forced Attendance.

Today it is optional with any one as to going to prayer meeting. But at this gathering we are considering there is no choice whatever. There will be no absentees. Past is the season when, like those invited to the "great supper," the ones summoned can "with one consent begin to make excuse," *paraltestesthai*, "to ask off from" (Luke 14:18). The attendance will be unanimous. The state of one's health will not be accepted as a reason for staying away.

III. Disturbances in the Physical World.

At the present time very bad weather will sometimes keep even faithful prayer meeting attendants from being present. But "at that day" there will be dreadful convulsions in nature with which the wildest, most terrifying weather we can conceive is not worthy to be compared: a tremendous earthquake, a blood-like moon, a darkened sun, a hail of stars, the firmament—firm no more—vanishes, the mountains and the islands uprooted! But this accumulation of superlative horrors will not keep a single impenitent soul from being at this last prayer meeting. Compare the "whosoever's" of John 3:16 and Revelation 20:15).

IV. Those Who Are Present.

Prayer meetings today are chiefly attended by those belonging to the middle and laboring classes." Not many mighty, and not many noble" (I Corinthians 1:26) are to be seen at these week-night gatherings. But at this ultimate assembling extremes of society will meet, "the scums and the slums," the aristocrat and the slaves. Monarchs, military commanders, multimillionaires, Nebuchadnezzar, Alexander the Great, Croesus, will mingle with the filthiest gutter drunkard and most degraded and repulsive "dope" fiend, in one shrieking democracy of terror.

V. The Service.

"Unlike prayer meetings we know, there will be no singing at this final one, no praise, no joy, no triumphant testimonies, but terrified howlings, unutterable despair, overwhelming remorse, "a certain fearful looking for of judgment and fiery indignation." Many who object to noise in a prayer meeting now, preferring a gathering that is "icily regular, splendidly null," will find themselves in a vociferousness at which they had never been present, indescribably exceeding anything they had ever heard at a sports event, a horse race, or a political convention.

Also unlike present prayer meetings, there will be no leader. Unless Agonized Dismay could be said to have charge. Nor will there be heard any scripture reading. But, virtually, two words from the Bible will sound

horribly in the consciousness of each one, "Son, remember!" Recollections of a spurned Calvary, of neglected opportunities for preparing for the hereafter, will eat the soul as does gangrene eat the flesh.

VI. The Prayer.

Not always in the prayer meetings to which we are accustomed does every one offer prayer. But petitioning will be universal at this last meeting; on every lip will be frantic supplication.

People in prayer services with which we are familiar do not pray the same prayers, word for word. But at the last prayer meeting the wording of each entreaty will be the very same. And multitudes will pray who never prayed before in all their lives. If "there are no atheists in fox holes," as was said of some who cried panic prayers during the last war, much more will this be the case on the occasion we are considering.

Note three things exceedingly strange about the prayer:

A. *The strangeness of the object of the petitioning.* It is not to the Creator, but to certain parts of His creation, to inanimate parts. The praying ones realize the uselessness of appealing to One whom they had disregarded, opposed, insulted. If they had failed to heed Him when He called to them to amend their ways, what hope of His heeding them when they call upon Him?

B. *The strangeness of the request.* They had "hid themselves in the dens and in the rocks," yet they pray to the rocks and mountains, "Fall on us, and hide us." They feel that even granite "foxholes" are insufficient to conceal from the gaze of offended Omniscience. "The face of him that sitteth on the throne" was once the face of mercy. Now it is the face of justice. Once it was the face whose lips said, "Come," but which now thunder, "Depart." They had refused to "hide them in the blood of Jesus" that flowed on Mount Calvary. Now they seek to be hidden by the mountains. They rejected the shelter of the Rock of Ages; now they agonize to the rocks to crush them (see Matthew 21:44).

C. *The strange paradox.* "Hide us from the wrath of the Lamb." A famous poet sang, "Hell hath no fury like a woman scorned." If this be true of a mere mortal, what will not be the doom of those who have scorned the Lover of their souls, the Divine One. It is difficult for us to picture a wrathful lamb. Christ the Lamb of God, who went as a lamb to the slaughter for the sins of the world, was meek and lowly in heart, as loving as lowly.

The greatest sin is failure to accept this Atoning Saviour. If a man will not allow God to gift him with the Second Birth, there remains nothing for him but the second death. If he will not walk in the light that streams from Calvary, he faces the "blackness of darkness forever."

MISSIONARY DEPARTMENT

"I've Found the Sun"

A Chinese businessman of Fenghwa, Chekiang, when examined for baptism, said, "I've studied all China's religions and found they did not satisfy. Then I heard the gospel, and read the Bible. These 'religions' were as small lamps that flicker and go out—but now I've found the Sun."

Mariyama, a Christian Worker

Mrs. Clifford C. Ryan tells the story of a second generation Christian woman.

"One of the greatest problems in attempting to evangelize a new section of Africa is found in the womanhood of that land. A heathen woman will sell her soul for a trinket which takes her fancy and she has very little sense of honor along any line. This mental and moral condition is no doubt due to generations of slavery, burden-bearing and harsh treatment. Later, even when she becomes a Christian, she is quite often quarrelsome and childish concerning petty grievances in the home. What encouragement is found in a strong, consistent Christian African woman! Mariyama belongs to this second class.

"When a missionary couple opened the first station among the Toma tribe, one of the first natives to become interested in the message was a woman named Diaka. Her heart may have been unusually tender, or she may have been concerned about the life hereafter due to the fact that all but one of her children had died. She had named this remaining girl child Sekou, a boy's name. This was a heathen precaution to deceive the evil spirits which she supposed had taken the lives of the other children. In spite of this safeguard the child became seriously ill and Diaka, whose heart was just beginning to respond to the working of the Spirit, hurried with the little one to the mission. Here she was given aid and instruction as to the proper nursing.

"Some years later, Sekou, with her mother who is now a widow, learned to read in a central Bible school. Today she is a baptized believer bearing the Christian name of Mariyama. She is the wife of Daniel, the native worker on this station. She is not only a splendid young Christian, but her very appearance bears witness to her changed heart. In addition to being an industrious and helpful wife, she finds time for the work of the Lord. When her husband makes tours to distant villages with the missionaries, Mariyama acts as interpreter for their wives who have charge of the services. During the week she teaches, under supervision, a class composed of stu-

dents' wives and others who wish to learn to read in their own language. Evenings she attends a night class that she may become better equipped to minister to other women. Such is a second generation Christian woman in Africa."—In *The Alliance Weekly*.

A Hindu Learns to Tithe

A missionary relates how the Spirit of God has dealt with an Indian family concerning tithing:

"Ganpat is not a new Christian, but one who has steadily gone on with God. At times, though, it has taken him a long time to see God's way. It was so with his attitude toward tithing. Time and again he would say, 'I give each Sunday, and that is all I can do.' He was always in debt and always had some difficulty. One day he came to us for a loan to send his daughter to Bible School. His wife also urged us to loan the money to him. Again they were dealt with regarding tithing, and after a struggle they determined to obey the Lord. This year of faithful, systematic giving has proven to them in many ways the worth of eternal values.

"When we went out into their wheat field to pray for their crop, Ganpat invited the non-Christian owner of the field to come with us. As we prayed that God would give a good crop and keep the rats away, this man was very much impressed. When harvesttime came it was found that this field had yielded more grain per seed than any other field in the neighborhood. God has so blessed the nine-tenths that they are enabled to live on its income. They have no debts, and both Ganpat and his wife take more interest in serving the Lord in their own and surrounding villages than they previously did."—*Exchange*.

The Old Fisherman's Idea

Doctor Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard this old man of faith brought forth twelve dirty, well-worn five-dollar bills, as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Doctor Grenfell remonstrated, "You are getting old, and you shouldn't cut the last plank away yet." Then the hardy fisherman of many perils answered, "He'll take care, Doctor. I guess I can trust Him. It wouldn't do not to have used the sixty dollars, and have sent folks

away hungry, would it, Doctor?—It would look as I didn't have much trust in Him."—From *Down North on the Labrador*, by Dr. WILFRED T. GRENFELL.

The True Motive

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give you five pounds, seeing it's you." To him replied the preacher, "No, I can't take anything for this cause, seeing it's I," and handed back the money. The man realized the reproof, but quickly said, "Andrew, you're right. Here are ten pounds, seeing it's for the Lord Jesus Christ."—*Biblical Illustrator*.

A Christian, in the U.S.A., in giving her testimony, said: "I thought the Lord was calling me to India. I was perfectly willing to go, and even began telling friends that I was going. But instead of the way opening up, it was very definitely closed. The health certificate did not come through, the passport was refused, and I was helpless.

"My ignorance and confusion under these circumstances drove me to the Lord in very fervent prayer for enlightenment as to His will for me. Singularly enough, it seemed as though the Lord spoke directly to me in the words of this scripture, 'Go home to thy friends, and tell them how great things the Lord hath done for thee.'

"It required a greater act of surrender to go home than to go to India! I concluded the Lord had been testing me and wanted me willing for service at home or abroad."

There is a volume of truth in the missionary motto, "The light that shines the farthest, shines the brightest nearest home."—*Exchange*.

A Prince and a Saviour

A Hindu woman discovered that she was a great sinner and that God is holy and cannot pass by sin. She often said, "I need some very great prince to stand between my soul and God."

After a little while she heard that the Bible contained the account of a Saviour who died for sinners. So she asked a pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be to have such a long line of ancestors." And when the pundit read, "Thou shalt call his name Jesus: for he shall save his people from their sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want!"—*Gospel Stories for the Young*.

Rev. W. H. OLDFIELD writes from China: "During the war years we lost personal contact with the little group of Christians in a small town hidden in the mountains to the north, and for a long time we had no way of finding out just what they were passing through. However, a few months ago when a fellow missionary visited the town, he found that God had been wondrously working. When the set day for a baptismal service arrived, people gathered from all sections of the surrounding hills and in large and small groups tripped merrily along the narrow winding pathways leading to the town where the chapel was located. After the morning meeting there was a baptismal service, and the workers stood in the cool mountain stream for three long hours while almost a steady stream of converts walked slowly through the waters to where the missionary stood. Some of the converts were still in their teens, others were in middle life, while a few had reached their three score and ten before they even heard the gospel. What a time of rejoicing for both missionary and converts alike! What a sight for the angels to gaze upon as groups of happy Christians gathered under the spreading branches of the leafy trees on the banks of the stream and sang the gospel songs."—In *The Alliance Weekly*.

Being a Missionary

Out where the loneliness presses around me,
Looking on sights that are sordid and drear;

Strangely abiding—yet surely God called me.
Why do I wonder, if Jesus is near?

Strangeness of living—strangeness of people,
Have I not come with a gospel of cheer?
Why is my heart then depressed with its burdens?

Isn't my Comrade—my Jesus—out here?

God teach me quickly to do without friendship,
How to let go of those things that are dear—

How to be rid of this self that is blinding me—

Surely my Master—my Jesus is here.

He, who was God, took the form of a servant,
Humbled himself unto death without fear;
Lonely, forsaken, despised and rejected,
My blessed Saviour—my Jesus—came here.

Father, forgive me my failure in serving—
Heartache, depression, regrets disappear!
Born of the cross, a new courage infills me—
Jesus—my Victory—my life is HERE.

—Author Unknown

ILLUSTRATIONS

Appreciated

The mother of four girls was delighted on her birthday to receive love tokens from them. The eldest had bought her a handsome bag; the next a silk scarf; the third a dainty book of poems. Then she looked at a small package from little Nellie, her five-year-old girl. When she unwrapped it, beside the other gifts it made rather a poor show, for it was a handkerchief hemmed with "cobwebbing" stitches, and in one corner was a blood spot where the little one had pricked her finger. Running up to her mother the little girl cried, "Do you like it, Mummy? I did it all myself."

"I love it," Mother replied, and taking up the package she kissed it. "Fancy my little one working so hard for me!" Then she took Nellie into her arms in a loving embrace.

Often we feel that our work and our service is poor and weak and faulty, but the eyes of our Master behold whether we have done it with a sincere heart, and for His honor and glory. Truly, our labor is not in vain in the Lord.—*Milk of the Word.*

Shine

I would not give much for your religion unless it can be seen. Lamps do not talk; but they do shine. A lighthouse sounds no drum, it beats no gong and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious.—*The Bible Friend.*

What God Can Do

God can take the most soiled soul and give to it radiant beauty.

Queen Victoria stopped one day at a paper mill near Windsor Castle, and was shown through it by the foreman. The Queen was intensely interested in every process in the art of paper making. She was conducted at last to a place where a number of rag pickers were emptying out dirty rags which they had gathered from the gutters and alleys of the city. In one corner was a large pile of filthy, blackened rags that looked as if they could never be made clean.

The Queen asked the foreman what he could do with them.

To her amazement, he said that he could make them into the finest, whitest paper that could be manufactured.

Some days after, there was received at the palace a package of the purest, most

delicate paper having the Queen's likeness stamped upon it, with a note from the foreman of the mill stating that the paper had been made from the very rags she had seen on the occasion of her visit.

So it is that the Holy Spirit takes human lives, ruined and blackened by sin, makes them whiter than snow, and stamps upon them the seal of God, the Divine Likeness.

No life is hopeless in its ruin that will submit itself to the transforming grace of Christ.—*The Center Bulletin.*

The Secret of Deliverance

A traveler in Scotland once found in a fisherman's hut a striking picture of the Saviour.

"How did you obtain possession of this picture?" he asked the owner.

"I was way down with the drink," he said, "when one night I went into a 'public' and there hung this picture. I was sober, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had and took it home. Then as I looked at it, the words of my mother came to me. I dropped on my knees and cried, 'O Lord Jesus, pick me up again out of my sin.'"

The prayer was answered and that fisherman became the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. A look of exultation came over his face as he answered, "When the heart is opened to the Saviour, He takes the love of drink out of it."—A. B. SIMPSON.

Force of Rhythm

When bands and marching men come to a suspension bridge the band crosses without playing and the men are told to break step. This is because the music and marching in rhythm sets the bridge swinging and puts very great strain on the whole structure. A dog trotting in rhythm will put more strain on a suspension bridge than a heavily loaded truck. Such a bridge near Seattle fell during a wind not by the force of the storm but by the rhythmic swinging that the wind caused. There is great force for good or bad in what is regular and rhythmic.

—*The Pilot.*

An Enthusiast

Once, at Watton, Lowland Hill was carried away by the impetuous rush of his feelings, and exclaimed: "Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. I once saw a gravel pit fall in and bury three human beings alive. I shouted so

loudly for help that I was heard at the distance of a mile; help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrevocably in an eternal mass of woe, and call aloud to them to escape, shall I be called an enthusiast now?"—*Exchange.*

Death

Two children were overheard talking about the death of their grandmother. The five-year-old girl was asking her seven-year-old brother how "grandmother went to God." "Well," said the boy, "it happened this way. First grandmother reached up and up and up as far as she could. Then God reached down and down and down. When their hands touched He took her."—*GENE E. BARTLETT, Will Modern Conversion Convert?*

He Did What He Could!

A young man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate.

He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the kingdom of God over the world.

His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions. His name was "Welch" and his family still manufactures "grape juice." He has given literally hundreds of thousands of dollars to the work of missions.

Every job is missionary work when we interpret it by stewardship.—*The Presbyterian Advance.*

Soul-Winning

Perhaps the strongest love of a Christian friend is that which impels him to speak to another of his Saviour.

Gipsy Smith says that when he was converted he immediately became anxious for the conversion of his uncle. Among gypsies it was not considered proper for children to address their elders on the subject of duty, and so the boy just prayed, and waited for God to open the way.

One day his uncle noticed a hole in his trousers and said, "Rodney, how is it that you have worn the knees of your pants so much faster than the rest of them?"

"Uncle, I have worn them out praying for you, that God would make you a Christian," and then the tears came, of course. Nothing more was said, but the uncle put his arm around the boy, and drew him

close to his breast, and in a little while was bending his knees to the same Saviour.

When we wear our clothes thin in praying for others we shall not find it hard to speak to them if the opportunity occurs.

—*News Illustrator.*

"Mother Lived Like She Prayed"

A little four-year-old daughter, suffering from a severe scolding from her mother, was heard to sob pitifully to herself, "I wish mother loved me as much as she does God. She talks so kind to Him."

And immediately one's thoughts flash back to a great man who said, "I owe a great debt to the life of my mother in my early childhood days. She always lived like she prayed."

Can we hope to instill the love of God into the lives of our little ones if we do not practice patience, self-control, and poise? In order to live like we pray, we must cultivate that habit of praying as we live.—*The Lighted Pathway.*

Kept by Prayer

A sergeant-major, converted sometime ago in a Salvation Army hut while on duty in the Middle East, had charge of the locomotive which ran between Cairo and Haifa. After his conversion, before starting on each journey, he made it a practice to pray for the safety of the train and of his passengers. On one journey the engine suddenly stopped for no apparent reason. A civil engineer on the train, as well as the engine staff, tried in vain to discover the cause of the breakdown, which took place at three a.m. on a wet morning. As dawn approached, two workmen came running from farther down the line, with the news that a rainstorm had made a hole in the permanent way big enough to engulf the



whole train had it proceeded. "What luck!" the passengers said. But the driver quietly gave his witness and spoke of the prayer he offered for their safety every time he took his place on the footplate. Strangely enough, as it seemed to the passengers, the engine started without a hitch when the track had been repaired after a fourteen-hour hold-up.—*Life of Faith.*

How He Learned to Sing The Heavenly Doxology

The wife of a man who was "sick unto death" became anxious about his spiritual condition, and asked a Christian gentleman to call on him. The visitor found him calm in the prospect of the end; he felt he would reach heaven because of his moral life. But this question was put to him:

"What do you think they do up there?"

"I think they sing a great deal," was the answer.

The caller agreed, and turned to Rev. 1:5, saying, "Here is one of the songs," and read

to him: "Unto him that loved us, and washed us from our sins in his own blood."

The visitor called the dying man's attention to the fact that there is no reference, by those who sing that song, to their own good works or correct life, but only to the work of the blood of the Cross.

In his spiritual ignorance the one who would soon be in eternity acknowledged this fact, and said with awakening concern, "I never thought of that before."

Then, earnestly and tenderly, the visitor pointed the sick man to "the Lamb of God, which taketh away the sin of the world."

By this time the sick man saw his need of an atoning Saviour, but for some reason did not enter into realization of the peace of pardon.

The following morning the Christian worker entered the sick room again, and was greeted with the joyful exclamation:

"Oh, I'll have a song now, and it will be 'unto him that loved us, and washed us from our sins in his own blood!'"—E. WAYNE STAHL.

SKETCHES OF NEW BOOKS

By Rev. P. H. Lunn

COMFORT TO SPARE

J. K. VanBalen (Eerdman, \$1.00)

A book of value to ministers in their counseling and counseling those who have been bereaved of loved ones. Reverend VanBalen, who lost his own boy during one of the campaigns of the recent war, has in this book tried to mark the way for those who will follow through "the valley of the shadow of death." He stresses the value and use of the Word of God in turning grief into comfort.

BY UNKNOWN WAYS

W. G. Branch (Westminster, \$1.50)

With the hope of helping those whose lives are fettered by suffering of any kind, Dr. Branch presents the records of people who have soared above the barriers of painful handicaps. Charles Lamb, Helen Keller, the Apostle Paul, Tennyson, Augustine, and Martin Luther are among the many people of whom Dr. Branch writes. Because their "valley of weeping" has become "a place of springs," others equally burdened can also ascend from despair to hope, and from hope to achievement.

501 SERMON ILLUSTRATIONS

W. G. Heslop (Baker Book House, \$1.50)

This book contains illustrations, analogies, anecdotes, emblems, legends, fables, metaphors, parables, quotations, similes, types

and figures as well as other helpful and suitable material for the building of sermons. It is arranged alphabetically by subject which makes it easy to locate just the right illustration to drive home the point that is being made.

NEW SERMONS FOR SPECIAL DAYS AND OCCASIONS

G. B. F. Hallock (Revell, \$1.95)

Here will be found illuminating and thought-provoking messages fitting into the special days of the church year—New Year's Day, Easter, Children's Day, Labor Day, Thanksgiving, Christmas, and all the rest of them. There are not only sermons, but choice illustrations suitable for all these occasions and suggestive texts and themes for ministers to work out themselves. It is cross-indexed with three indexes—special days of church year, subject and scripture. Every minister finds himself in need of this type of book many times a year.

LIFE'S SUPREME DECISION

C. E. Matthews (Zondervan, \$1.00)

The fifteen sermons comprising this volume contain an evangelistic fervor that, by the grace of God, has made Rev. Matthews and the great Travis Avenue Baptist Church, of which he has been the pastor for the last eighteen years, what they are today. From 1922 to 1940 this church has grown from

209 to 4,610 members and twenty-five young men have surrendered their lives to the gospel ministry. There is a distinct spiritual glow to each of these sermons that distinguishes this book from the category of "just another book of sermons."

JESUS ONLY

Vance Havner (Revell, \$1.25)

Inspiring meditations on the teachings of our Lord written in the tranquil, meditative style which has brought the author a host of devoted readers. These fourteen sermons include such titles as Jesus Only, What Christ Means to Me, Gathering with Christ, Down from Above, Doing Something About It, and Sunrise Tomorrow.

THROUGH GOD'S EYES

Harold E. Dye (Broadman, \$1.50)

The author and Pablo, his traveling companion, journey through the desert of Arizona at night, and converse sympathetically on such subjects as death, pain, poverty and evil. Often Pablo feels prompted to remark, "If I were God"—then stating how he would never allow such causes of suffering to come to man. The author brilliantly shows how each of these experiences is really for man's good. This is a unique style, yet packed full of spiritual soul-food.

66 MORE MODERN PARABLES FOR YOUNG FOLKS

John H. Sargent (Wilde, \$1.50)

The 66 three-minute sermon talks of this book fall under such classifications as Character Building, Co-operation, Friendliness, Trustworthiness, etc. These talks are designed to show that the truth of God's Word may be revealed in the ordinary things about us. They are excellent for illustrative material for all age groups even though especially designed for Junior and Intermediate ages. Each talk is also accompanied with a prayer and a few verses of scripture that harmonize with the theme. This makes it particularly valuable for worship programs for young people.

Book Reviews

THE NEW TESTAMENT: ITS MAKING AND MEANING

By Albert E. Barnett (Abingdon-Cokesbury Press, \$2.50)

Two introductions to the New Testament were published in this country in 1946, both of them reflecting the Chicago school of thought. The other was *New Testament Life and Literature* by Riddle and Hutson, University of Chicago Press. Both are very liberal. Of the two, the one by Barnett is far more valuable, giving more factual data in relation to each book of the New Testament.

Dr. Barnett is professor of New Testament Interpretation in Garrett Biblical In-

stitute. He studied under Dr. Andrew Sledd of Emory University and Dr. Edgar Goodspeed of Chicago. The introduction which he has written is built around Goodspeed's theory that Ephesians was composed about A.D. 90 as a preface to the Pauline epistles and that the key to the study of the New Testament is to be found in the influence of the publication of its various books.

The book closes with a rather comprehensive bibliography and two indexes. As a representation of the modern liberal point of view the book has value for the student of New Testament criticism. It would not be followed as a guide.—RALPH EARLE.

THE RE-DISCOVERY OF THE OLD TESTAMENT

By H. H. Rawley (Westminster Press, \$3.00)

One of the heartening developments of very recent years is the increased interest in Old Testament study. Several English publications reflective of this new trend have been reprinted in this country by the Westminster Press. The present volume is one of them, as the title indicates.

Dr. Rawley is Professor of Semitic Languages and Literatures in the Victoria University of Manchester. For eight years he was in China as a missionary in the field of education. He is well equipped in the field of Old Testament scholarship.

After an interesting introductory chapter on the abiding value of the Old Testament, the author has two chapters on "Archaeology and the Old Testament." These will introduce the reader to some of the pertinent problems in this field at the present time. Of special interest to the reviewer was the author's discussion of the date of the Exodus.

One result of the influence of the continental crisis theology is the typically Barthian emphasis on history as a revelation of the divine sovereignty. This point of view is reflected in Rawley's chapter on "The Meaning of History." He wisely calls attention to the fact that the historical books of the Old Testament were in the Hebrew canon classed as "prophets." To the Jewish mind history is the working out of the plan of God for His people. It is a lofty conception.

It must be admitted that the author's point of view—especially as expressed in the chapter on "The Growth of Monotheism"—is not strictly orthodox. Dr. Rawley is well versed in modern Old Testament criticism. Yet he gives clear evidence of Barthian influence.

It is the reviewer's opinion that any preacher would find his time well spent in a careful reading of this book. It has many quotable passages, especially in the first chapter. We close with just one instance: "Religion is more than the study of religion, and unless the study of the Bible is a religious exercise, it misses its deepest purpose."—RALPH EARLE.

ALL OUT FOR SOULS

(Addresses delivered at the Conference on Evangelism)

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