



THE PREACHING MINISTRY

By J. B. Chapman, D. D.

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The PREACHERS MAGAZINE

November-December, 1947

Beautiful Night!

Jean Leathers Phillips

Beautiful velvety dark midnight sky;
Beautiful stars in the heavens so high;
Beautiful songs float down from above;
Beautiful angels tell of God's love.

Beautiful kindness of shepherds who keep
Watch over gentle and trusting sheep;
Beautiful shimmering glory that gleams
On hills and rocks and babbling streams;
Beautiful silvery olive trees stand
Catching the brightness in soft leafy hands.

Beautiful Babe in a manger of hay;
Beautiful mother kept watch as He lay;
Beautiful story of God's own dear Son,
Let's tell it and tell it
Till the whole world is won!

The Preacher's Magazine

Volume 22
Number 6
Nov.-Dec., 1947

The Continuity of the Ministry	3
J. B. Chapman	3
The Challenge of Hardship	4
J. B. Chapman	4
Sanctification from Augustine to the Present	5
Ralph Earle	5
Carpenter of Lives	10
Paul S. Rees	10
The Doctrine of the Kenosis, or What It Cost God to Become Man	14
J. A. Huffman	14
The Atonement in Christ	16
Peter Wiseman	16
When They Tried to Make Christ King	20
Neal C. Dirks	20
All Out for Souls	21
W. Roy Stewart	21
The Pastor and His Bible	22
Granville S. Rogers	22
The Pastor and His Devotions	24
C. O. Christiansen	24
A Prayer for Our Ministers	26
A. S. London	26
Lot: A Borderline Christian	27
Edward Paul	27
Departments	
The Theological Question Box	29
H. Orton Wiley	29
Searching Truths for Ministers	32
The Preacher's Scrapbook	33
Quotable Poetry	34
A Preaching Program, John E. Riley	36
Illustrations	60
Missionary Department	62
Book Notes, P. H. Lunn	65

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

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

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Managing Editor's MESSAGE

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I like to think of THE PREACHER'S MAGAZINE as a sort of exchange center for ideas and plans for preachers. The work with THE PREACHER'S MAGAZINE is a part-time job for us all. The Managing Editor gives what time he can take from other duties to look after the planning of the magazine, and his secretary squeezes in between meeting dead-line dates of the Herald of Holiness a few hours now and then to work on material for the magazine. We desire our readers to put in a little of their time in writing and submitting articles, plans, sermon outlines, illustrations, or any other material which they consider may be useful in the magazine. We promise that we will read and consider for publication each contribution submitted. Also, your suggestions for the betterment of the magazine are solicited.

Recently several discerning laymembers requested the M.E. to make a plea to preachers to be more definite in their preaching. Their criticism was that some preachers to whom they listen are not clear and definite in preaching the message of holiness and in making altar calls for people to seek the experience. We all do well to ask if our preaching is as definite and clear as we assume it is. Let's check up on this matter.

D. SHELBY CORLETT,
Managing Editor

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The Continuity of the Ministry

By the late J. B. Chapman, Editor

LAST week there came a letter from a young Christian who thinks he is called to preach. He has never preached as yet, and feels himself educationally unprepared for the task. And yet of a sudden he is made to feel that the call is so urgent and the demands of the work so critical that he is uncertain whether or not he should spend any time in school.

This sense of urgency is good—even essential—but it has its dangers. Many an older preacher has looked back upon his days of beginnings with regret that he was the victim of his own haste or of the shallow advice of well-meaning friends, and that he entered into the active work with insufficient preparation. A call to preach is a call to prepare to preach, and the well-advised prospect takes all he can get from the schools, and even then enters upon his task with trembling. The times demand not only more preachers, but better preachers, and if precedents are asked, let it be remembered that the Master himself spent thirty years preparing to preach three years, that the Twelve spent three years in the finest seminary the world ever saw before they took on major responsibility as preachers, and that John Wesley was a finished scholar before he became the apostle of revival in England. Dr. Bresee once said that if he knew he had but ten years to preach (being a young man ready to begin), he would spend the first five years in preparation, believing that he would accomplish more in this way than he would by entering fully into the work without proper preparation.

But it is well for us all, regardless of age or experience, to bear always in mind that we and the preachers of our day are but links in the chain of the Christian ministry. The chain began with Jesus and the apostles and will end only with the consummation of the gospel age. Our responsibility is to receive the unsullied heritage from the fathers, and pass it on (still unmarred) to the sons who shall succeed us. And it is our commission to take the foundation we find, preserve and build upon it, and then pass the unfinished task on to the builders of the future in such form that they can continue the task without

abatement. John Wesley said, "God buries His workmen, but carries on His work." This means that none of us individually or in generations are complete of ourselves. We are part of the past and of the future, as well as servants of the present.

The well-balanced preacher knows that he is not only a prophet of God, but also a servant of the Church. He is servant not only of the particular congregation which he serves, of the denomination of which he is a part, and of the age to which he belongs, he is servant of the Church of all the Christian ages. And this well-balanced preacher knows that the Church comes first; its welfare comes before his own or that of his family or his loved ones.

No preacher has the right to expect that the church he serves will quit just because he leaves of dies. Moreover, he has no right to expect that a church will begin all over again just because he has come to be its pastor. The preacher who disparages his predecessor or annoys his successor is a menace, no matter what his gifts and talents may be. It is every preacher's right to attempt improvements, but, if he is worthy of the name wisdom, he will prefer reformations to revolutions. And when a preacher's day is finished in a given parish, he should prepare the way for his successor and then get out of the way. It is seldom wise for even the preacher who has come to the age of retirement to settle within the bounds of the last parish he served.

I think it was Carlyle who heard the saying, "The Church is on its last legs," and made this reply: "Indeed it is. It always has been." A recent commentator on these words said that the Church is always so precariously situated that if one single generation refused to support it, it would disappear from the earth. The Church is indeed, from the human standpoint, a "self-perpetuating institution." From the beginning the Church has been dependent upon its own members to sustain it in a given day and to obtain matriculations for its projection into the future. And the ministry is like that. A beloved brother wrote the other day: "My little day is about over." But these need not be the words of a pessimist. If we have

November-December 1947

(343) 3

It is natural that Augustine in his opposition to Pelagius and in his strong emphasis on original sin and free grace should deny the essential position of Pelagian thought on this subject. For Augustine the grace of God was everything; human effort counted for nothing.

The natural implication of Augustine's theory of the sovereign grace of God would be that perfection would be possible to the Christian in this life. If God's grace is irresistible, what is to hinder it from perfecting the work of sanctification in the believer's life? But, "Hesitation in accepting the full implications of his doctrine of grace is a marked feature of his teaching."⁸

Augustine in theory allowed for the possibility of perfect sanctification in this life through the special operation of supernatural irresistible grace; but he somewhat weakened the admission by affirming that, by the judicial act of God, such entire sanctification had never been achieved.⁹

That such was the teaching of Augustine is evident from the following quotation, taken from his treatise "On the Spirit and the Letter," addressed to Marcellinus. It seems that the latter had been surprised at a statement in one of Augustine's writings to the effect that a man might continue without sin in this life. In answer, Augustine wrote:

See how an instance of perfect righteousness is unexampled among men, and yet it is not impossible. For it might be achieved if there were only applied so much of will as suffices for so great a thing . . . and that this is not realized, is not owing to any intrinsic impossibility, but to God's judicial act.⁷

In view of Augustine's great influence on all the succeeding centuries of Christian doctrine it seems tragic that he should have charged God with deliberately refusing to permit man to be sanctified wholly in this life.

2. MEDIEVAL CATHOLIC TEACHING

Thomas Aquinas developed still further the ideas of Augustine on this subject. "Of all the theologians St. Thomas is most dominated by the thought of the ultimate perfection of mankind."⁸

As would be expected, Aquinas stressed the sacraments as the vehicles through which the sanctifying grace of God reaches the faithful believer. This sanctifying grace comes from Christ's merit and is at the dis-

posal of the church. The teachings of Aquinas became the theology of the Roman church very largely and were made law by the Council of Trent. Its canons on this point may be summed up as follows:

According to Roman Catholic teaching, there is no particular sin which may not be wholly overcome by sanctifying grace, and no commandments of God which are impossible to the justified; but the perfect eradication of all sin in this earthly life implies such a special infusion of assisting grace that it cannot be predicated of anyone save of the Blessed Virgin.⁹

3. REFORMATION DOCTRINE

a. Calvin. The position of Calvin is so clearly defined that we notice it first. He was opposed definitely to any idea of perfection in this life. After quoting Paul's prayer for the perfection of believers, in I Thessalonians 3:13, he says:

These words were strongly urged by the Celestines of old in maintaining the perfection of holiness in the present life. To this we deem it sufficient to reply, with Augustine, that the goal to which all the pious ought to aspire is to appear in the presence of God without spot and blemish; but as the course of the present life is at best nothing more than progress, we shall never reach the goal until we have laid aside the body of sin, and been completely united to the Lord. If anyone choose to give the name of perfection to the Saints, I shall not obstinately quarrel with him provided he defines this perfection in the words of Augustine, "When we speak of the perfect virtue of the saints, part of this perfection consists in the recognition of our imperfection both in truth and in humility."¹⁰

Two observations might be made on this statement of Calvin's. The first is his obvious and acknowledged dependence on Augustine, who was practically his last court of appeal as well as main source of doctrine. The second is his use of the expression "body of sin." He makes this refer to the human, physical body. As we shall find later, this sort of exegesis is unsatisfactory.

b. Luther. The teaching of Luther on the subject is rather more difficult to state with definiteness. He was not the systematic thinker and writer that Calvin was. The late Dr. George Crofts Cell, of Boston University, used to say that while Calvin was

a "systematist," Luther was a "fragmentist." He preferred the latter type.

The consequence of this lack of system—Luther never composed any systematic theology like Calvin's *Institutes*—is that there are seeming contradictions in Luther's writings. He spoke and wrote as he thought, and his thoughts were constantly progressing. He seems at times to teach that perfection is a state possible in this life. At other times he denies this.

As an example of the former teaching we might mention one statement made by Luther: "The state of perfection is to have a lively faith, to be a despiser of death, life, glory and all the world, and to live in glowing love as the servant of all men."¹¹

It is interesting to find the phrase "Christian perfection" in the Augsburg Confession. It occurs in a passage which is attributed to Luther himself, by Lindsay, one of the leading authorities on the Lutheran Reformation. The statement runs thus:

Christian perfection is this, to fear God sincerely; and again, to conceive great faith, and to trust assuredly that God is pacified towards us for Christ's sake; to ask, and certainly to look for, help from God in all our affairs according to our calling; and outwardly to do good works diligently, and to attend to our vocation. In these things doth true perfection and the true worship of God consist; it doth not consist in being unmarried, in going about begging, nor in wearing dirty clothes.¹²

But it is an unquestionable fact that in general Luther taught that perfection was unattainable in this life. The main concern of Luther was with justification, not with sanctification. The German church historian, Harnack, charges the Lutheran movement with a deficiency on this point. He says:

Through having the resolute wish to go back to religion and to it alone, (the Lutheran Church) neglected far too much the moral problem, the *Be ye holy, for I am holy*.¹³

So, while on the one hand Luther declared that "the believing soul, by the pledge of its faith in Christ, becomes free from all sin";¹⁴ yet, on the other hand, he taught the doctrine of progress instead of the possibility of present deliverance from sin.¹⁵

4. PIETISTS AND QUAKERS

a. Pietists. In the two centuries immediately following the Reformation there was

some progress in the field of personal sanctification made by the Pietists of Germany and the Quakers of England. Pietism appeared as a reaction against the formality and cold orthodoxy of the Lutheran Church. Perhaps we might say more accurately that it arose in response to a heart hunger for experiential religion which was not met by that church. "Its impulse came from the desire for personal holiness."¹⁰

Spener was the founder of this movement. He had a strong passion for practical holiness and organized the seekers after holiness into *collegia pietatis*. The emphasis among his followers was on devotion rather than on doctrine.

Francke, of Halle, became perhaps the greatest exponent and exemplar of this seventeenth century "holiness movement." In his essay on *The Perfection of a Christian* he taught that there were three stages in the progress toward the goal—childhood, youth, and manhood. He taught that the way to perfection was through prayer. There was a strong mystical element in this movement, but definite theological statement was lacking.

b. Quakers. The Quakers are often thought of mainly as stressing the non-use of ordinances. But the central thing in Quakerism was the emphasis on the immediate guidance and illumination of the Holy Spirit. It approached the nearest to the Wesleyan teaching on entire sanctification of any movement before Wesley's time. That is perfectly obvious to one who has been associated with both Quaker and Wesleyan groups. But the fact is not commonly known to outsiders, and it is interesting to read a statement by Dr. Flew of Cambridge to that effect. He says:

On the other hand, in religious and ethical insight, George Fox went far deeper than the Reformers, and he did so precisely in virtue of his teaching on perfection. The holiness which he taught was not imputed but real. The Quaker doctrine has this distinction among all the types of teaching from the third century to the eighteenth, that it returned wholeheartedly to the attitude of the New Testament.¹⁷

The main attempt—almost the only one—on the part of any Quaker to compose a systematic theology is found in *An Apology for the True Christian Divinity*, by Robert Barclay, a Scotch theologian. The work is prefaced by a letter to King Charles II, dated November 25, 1675. One section of the book deals with the subject of per-

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The Theological Question Box H. Orton Wiley	29
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I think it was Carlyle who heard the saying, "The Church is on its last legs," and made this reply: "Indeed it is. It always has been." A recent commentator on these words said that the Church is always so precariously situated that if one single generation refused to support it, it would disappear from the earth. The Church is indeed, from the human standpoint, a "self-perpetuating institution." From the beginning the Church has been dependent upon its own members to sustain it in a given day and to obtain matriculations for its projection into the future. And the ministry is like that. A beloved brother wrote the other day: "My little day is about over." But these need not be the words of a pessimist. If we have

done our work well, among other things, we have by precept and example, as well as by discipline and doctrine, trained others (as our Master did) to go on with the task we did not have time to finish.

This is just another instance in which the work of the ministry demands that one deny himself. But this denial is not a mere negation, rather it is a vacating in favor of higher values. It is the subjecting of himself to a calling and a service that is worth the surrender.

In the annals of the history of the Church there are no sadder paragraphs than those which record the misdeeds and delinquencies of preachers. These items are all the more depressing if they appear in chapters which otherwise contain the records of duty well done and fidelity well preserved. But it is to the glory of the Church that it can arise above even these melancholy occurrences and move on toward its heavenly destination. And in this true apostolic succession, the preacher of his day is an honored unit. To him comes the call, "Close up the ranks and march ahead." To him is the glory of the noblest tradition the world has ever known. Upon him rests the heaviest responsibility, and to him is proposed the fullest reward.

The Challenge of Hardship

By J. B. CHAPMAN

MY father used to tell us stories about the Civil War. He told us few things that were amusing; usually his stories gathered about battles and danger, sickness and suffering, forced marches and hardships, blood and death. But we all grew up trained to make little of hardship, and to meet and overcome difficulties—he made such living attractive to us.

Even to this day, in the United States Army, the more dangerous the branch of the service, the more volunteers there are for that branch. Men of the world are not deterred from working in forests and mines because such work involves dangers and hardships. There is a challenge in hardship that ease and comfort do not possess.

Paul exhorted Timothy to "do the work of an evangelist, and as a prelude to this exhortation, he called upon his young friend to "endure hardness, as a good soldier of Jesus Christ." The arrangement suggests

that soul winning is a precious calling, and that fruitage in this field is obtained at a price.

No matter in what age or in what land he lives, the soul-winning preacher is, and must be, a pioneer in spirit. He must be a lonely man, for there are never too many of his kind anywhere. He must be one to whom danger appeals. He must be uncompromising, and of such independent spirit that he is ready to take the consequences of his calling in the same spirit that John the Baptist took his rough clothing and homespun table fare. He must set his soul to seek other souls, and must not permit any interference with his purpose.

There are those who can think of hardship only in terms of physical things like food and clothing, shelter, and modes of travel. But these represent but the simplest and least important items in the category of ministerial hardship. In these matters, I speak, not as an observer only, but also as a partaker. I have preached in patched clothing; have fasted three days in the week of necessity rather than of choice; have walked to appointments through the mud, when there were trains but no fare; have slept many nights in the straw or on the boards of a schoolhouse bench; have felt the pinch of cold weather when fuel was scarce. Ah, yes, who that began preaching holliness as a boy of sixteen in a western rural section in A.D. 1900 has not known these things? But I speak from experience, and say again that these things are elementary and in the least important category. I would not send every beginner back to these things as essential to his apprenticeship—not unless I could give him the advantages we had also. We had the advantage of little competition either from worldly follies or church programs. We had the advantage of rural conditions where the traveling preacher was a drawing card and a local wonder. We had, after the first few days, big crowds to hear us preach, and many other things that a preacher accounts assets in the promotion of his work. We seldom paid for a night's lodging, a meal's victuals, a hair-cut or shoe-shine or any rent for the places in which we preached or for any furnishings required. Ah, no, those were good days in spite of the hardships. The hardships were nearly all of the simple sort, and we were happy in spite of them.

But they are wrong who disparage the hardships of the preacher of today. Such people see only the parsonage in which the preacher lives, the comfortable church in

which he preaches, and the money support that is his due. But these things too are of small consequence. What breaks the true preacher's heart are the things the average onlooker does not see at all: the backslidings of recent converts, the coldness of old-time church members, the prayerlessness of some of the most faithful, the human problems which come up in the homes of the best people, the want of fruitage in the revival meetings, the lack of success in the endeavor to bring certain ones to Christ and into the church. The

challenge of hardship is just as real in the average "desirable parish" right today as it was in the most pioneer proposition a generation or two ago. There has been change, but from the standpoint of hardship, no improvement; and, what is more, there likely will not be any improvement. In the very nature of the calling, we must be always on the way, but never there until death shall close our day. If a man does not like sweat and toil and suffering and hardship and blood, he will not like the preacher-calling.

Sanctification from Augustine to the Present

Dr. Ralph Earle

SANCTIFICATION has been a neglected doctrine in Christian history. One can hardly realize how completely this truth has been ignored until an investigation is made of standard histories of doctrine. The term "sanctification" is not even listed in the index of Harnack's seven-volume, Shedd's two-volume, or Fisher's one-volume work. While mentioned by Hagenbach, Dornier and Seeberg (each two volumes), the subject is not discussed. Only Sheldon, the Methodist historian, gives any place to a treatment of the doctrine; and he devotes less than four pages altogether to it in connection with the Protestant reformers, the Quakers, and the Methodists. It can readily be seen that Pope does not exaggerate at all when he says: "It has no place in Histories of Doctrine generally."¹ He himself, in his *Compendium of Christian Theology*, gives one of the best brief historical summaries of Christian perfection. More recently Dr. A. Newton Flew has made a thorough survey of the subject in his book, *The Idea of Perfection in Christian Theology*.²

It seems a pity that so little attention has been given to such a vital matter. The church has been concerned too often with lesser issues, and tragic loss has resulted in the lives of its followers. Not until holliness is given a place of central emphasis in our teaching can we expect to see that type of holy character which the New Testament enjoins.

In this brief introductory chapter it will not be possible to give any extended treatment of the history of this doctrine. Only

the outstanding peaks can be glimpsed as we hurriedly pass by.

1. AUGUSTINE

Augustine was the first to formulate a definite theory on the subject. In order to understand his position we must remember that he was in strong opposition to Pelagianism. Pelagius stressed the natural goodness of man to such an extent that it was not difficult for him to assume the possibility of perfection in this life. He did not believe in original sin; hence there was no sinful propensity in man to hinder him from attaining to the ideal Christian life.

The grace of God was original in human nature and perfection was its instinctive quest and attainable goal; grace merely enabled the recipient to reach it more easily.

Obviously perfection of this type is naturalistic rather than distinctively Christian; it was on this account condemned at the Council of Carthage (A. D. 418).³

With this judgment of Pelagius' teachings, Pope agrees. He says:

Hence Pelagius boldly asserted that through the use of their natural faculties, and the natural means of grace, men might attain unto a state of perfect conformity with the law of God, who prescribes nothing impossible. But his denial of original sin, and of the sanctifying power of the Holy Ghost applying its provision of the Atonement, robbed his theory of entire sanctification of any essentially Christian character.⁴

It is natural that Augustine in his opposition to Pelagius and in his strong emphasis on original sin and free grace should deny the essential position of Pelagian thought on this subject. For Augustine the grace of God was everything; human effort counted for nothing.

The natural implication of Augustine's theory of the sovereign grace of God would be that perfection would be possible to the Christian in this life. If God's grace is irresistible, what is to hinder it from perfecting the work of sanctification in the believer's life? But, "Hesitation in accepting the full implications of his doctrine of grace is a marked feature of his teaching."⁵

Augustine in theory allowed for the possibility of perfect sanctification in this life through the special operation of supernatural irresistible grace; but he somewhat weakened the admission by affirming that, by the judicial act of God, such entire sanctification had never been achieved.⁶

That such was the teaching of Augustine is evident from the following quotation, taken from his treatise "On the Spirit and the Letter," addressed to Marcellinus. It seems that the latter had been surprised at a statement in one of Augustine's writings to the effect that a man might continue without sin in this life. In answer, Augustine wrote:

See how an instance of perfect righteousness is unexampled among men, and yet it is not impossible. For it might be achieved if there were only applied so much of will as suffices for so great a thing . . . and that this is not realized, is not owing to any intrinsic impossibility, but to God's judicial act.⁷

In view of Augustine's great influence on all the succeeding centuries of Christian doctrine it seems tragic that he should have charged God with deliberately refusing to permit man to be sanctified wholly in this life.

2. MEDIEVAL CATHOLIC TEACHING

Thomas Aquinas developed still further the ideas of Augustine on this subject. "Of all the theologians St. Thomas is most dominated by the thought of the ultimate perfection of mankind."⁸

As would be expected, Aquinas stressed the sacraments as the vehicles through which the sanctifying grace of God reaches the faithful believer. This sanctifying grace comes from Christ's merit and is at the dis-

posal of the church. The teachings of Aquinas became the theology of the Roman church very largely and were made law by the Council of Trent. Its canons on this point may be summed up as follows:

According to Roman Catholic teaching, there is no particular sin which may not be wholly overcome by sanctifying grace, and no commandments of God which are impossible to the justified; but the perfect eradication of all sin in this earthly life implies such a special infusion of assisting grace that it cannot be predicated of anyone save of the Blessed Virgin.⁹

3. REFORMATION DOCTRINE

a. Calvin. The position of Calvin is so clearly defined that we notice it first. He was opposed definitely to any idea of perfection in this life. After quoting Paul's prayer for the perfection of believers, in I Thessalonians 3:13, he says:

These words were strongly urged by the Celestines of old in maintaining the perfection of holiness in the present life. To this we deem it sufficient to reply, with Augustine, that the goal to which all the pious ought to aspire is to appear in the presence of God without spot and blemish; but as the course of the present life is at best nothing more than progress, we shall never reach the goal until we have laid aside the body of sin, and been completely united to the Lord. If anyone choose to give the name of perfection to the Saints, I shall not obstinately quarrel with him provided he defines this perfection in the words of Augustine, "When we speak of the perfect virtue of the saints, part of this perfection consists in the recognition of our imperfection both in truth and in humility."¹⁰

Two observations might be made on this statement of Calvin's. The first is his obvious and acknowledged dependence on Augustine, who was practically his last court of appeal as well as main source of doctrine. The second is his use of the expression "body of sin." He makes this refer to the human, physical body. As we shall find later, this sort of exegesis is unsatisfactory.

b. Luther. The teaching of Luther on the subject is rather more difficult to state with definiteness. He was not the systematic thinker and writer that Calvin was. The late Dr. George Crofts Cell, of Boston University, used to say that while Calvin was

a "systematist," Luther was a "fragmentist." He preferred the latter type.

The consequence of this lack of system—Luther never composed any systematic theology like Calvin's *Institutes*—is that there are seeming contradictions in Luther's writings. He spoke and wrote as he thought, and his thoughts were constantly progressing. He seems at times to teach that perfection is a state possible in this life. At other times he denies this.

As an example of the former teaching we might mention one statement made by Luther: "The state of perfection is to have a lively faith, to be a despiser of death, life, glory and all the world, and to live in glowing love as the servant of all men."¹¹

It is interesting to find the phrase "Christian perfection" in the Augsburg Confession. It occurs in a passage which is attributed to Luther himself by Lindsay, one of the leading authorities on the Lutheran Reformation. The statement runs thus:

Christian perfection is this, to fear God sincerely; and again, to conceive great faith, and to trust assuredly that God is pacified towards us for Christ's sake; to ask, and certainly to look for, help from God in all our affairs according to our calling; and outwardly to do good works diligently, and to attend to our vocation. In these things doth true perfection and the true worship of God consist; it doth not consist in being unmarried, in going about begging, nor in wearing dirty clothes.¹²

But it is an unquestionable fact that in general Luther taught that perfection was unattainable in this life. The main concern of Luther was with justification, not with sanctification. The German church historian, Harnack, charges the Lutheran movement with a deficiency on this point. He says:

Through having the resolute wish to go back to religion and to it alone, (the Lutheran Church) neglected far too much the moral problem, the *Be ye holy, for I am holy*.¹³

So, while on the one hand Luther declared that "the believing soul, by the pledge of its faith in Christ, becomes free from all sin";¹⁴ yet, on the other hand, he taught the doctrine of progress instead of the possibility of present deliverance from sin.¹⁵

4. PIETISTS AND QUAKERS

a. Pietists. In the two centuries immediately following the Reformation there was

some progress in the field of personal sanctification made by the Pietists of Germany and the Quakers of England. Pietism appeared as a reaction against the formality and cold orthodoxy of the Lutheran Church. Perhaps we might say more accurately that it arose in response to a heart hunger for experiential religion which was not met by that church. "Its impulse came from the desire for personal holiness."¹⁶

Spencer was the founder of this movement. He had a strong passion for practical holiness and organized the seekers after holiness into *collegia pietatis*. The emphasis among his followers was on devotion rather than on doctrine.

Francke, of Halle, became perhaps the greatest exponent and exemplar of this seventeenth century "holiness movement." In his essay on *The Perfection of a Christian* he taught that there were three stages in the progress toward the goal—childhood, youth, and manhood. He taught that the way to perfection was through prayer. There was a strong mystical element in this movement, but definite theological statement was lacking.

b. Quakers. The Quakers are often thought of mainly as stressing the non-use of ordinances. But the central thing in Quakerism was the emphasis on the immediate guidance and illumination of the Holy Spirit. It approached the nearest to the Wesleyan teaching on entire sanctification of any movement before Wesley's time. That is perfectly obvious to one who has been associated with both Quaker and Wesleyan groups. But the fact is not commonly known to outsiders, and it is interesting to read a statement by Dr. Flew of Cambridge to that effect. He says:

On the other hand, in religious and ethical insight, George Fox went far deeper than the Reformers, and he did so precisely in virtue of his teaching on perfection. The holiness which he taught was not imputed but real. The Quaker doctrine has this distinction among all the types of teaching from the third century to the eighteenth, that it returned wholeheartedly to the attitude of the New Testament.¹⁷

The main attempt—almost the only one—on the part of any Quaker to compose a systematic theology is found in *An Apology for the True Christian Divinity*, by Robert Barclay, a Scotch theologian. The work is prefaced by a letter to King Charles II, dated November 25, 1675. One section of the book deals with the subject of per-

fection. It is a defense of the proposition that sinless perfection is possible in this life. It begins with this statement:

In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth; so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God and in that respect perfect: yet doth this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.¹⁸

Neither Barclay in his *Apology* nor Fox in his *Journal* gives any clear teaching on a second crisis in the Christian experience, as Wesley does.

5. JOHN WESLEY

It has already been suggested that John Wesley is the "father" of the many, modern movements which are generally defined as "holiness." Hence it will be necessary to ascertain rather carefully just what he taught on the subject of sanctification. Fortunately, we are not left in any doubt, for Wesley himself has left us a summary of his teaching on the subject, in his treatise entitled, "A Plain Account of Christian Perfection, as believed and taught by the Reverend Mr. John Wesley, from the year 1725, to the year 1777."

Wesley began quite early in his ministry, to use the term "perfection" and thereby incurred considerable opposition. One of his opponents was Bishop Gibson. Wesley recounts a meeting with him.

I think it was in the latter end of the year 1740, that I had a conversation with Dr. Gibson, then Bishop of London, at Whitehall. He asked me what I meant by perfection. I told him without any disguise or reserve. When I ceased speaking, he said, Mr. Wesley, if this be all you mean, publish it to all the world. If anyone then can confute what you say, he may have free leave." I answered, "My Lord, I will," and accordingly wrote and published the sermon on Christian perfection.¹⁹

The sermon written in fulfilment of this promise is divided into two parts:

1. In what sense Christians are not perfect.
2. In what sense Christians are perfect.

It has been said that Wesley spent more time stating what Christian perfection was not than in explaining what it was. I do not think that this statement is true to the facts, but it is noticeable that he gave much attention to defending the doctrine against erroneous views of it.

Wesley stated that Christians are not perfect in knowledge, nor free from infirmities, nor absolutely perfect. On the positive side his conclusion is: "A Christian is so far perfect, as not to commit sin."²⁰

Later on he stated his position rather more fully. He says that he and his brother had maintained:

1. That Christian perfection is that love of God and our neighbor, which implies deliverance from all sin.
2. That this is received merely by faith.
3. That it is given instantaneously, in one moment.
4. That we are to expect it, not at death, but every moment.²¹

It is readily apparent that two problems project themselves into the thinking of the reader of these lines. The first is the question of "sinless perfection," and the second is that of "instantaneous sanctification." We shall take these up more carefully, to ascertain Wesley's exact position.

With regard to the former, the problem hinges on the definition of sin. Wesley recognized this. So he writes:

1. Not only sin, properly so called, (that is, a voluntary transgression of a known law,) but sin, improperly so called, (that is, an involuntary transgression of a divine law, known or unknown) needs the atoning blood.
2. I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality.
3. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself.
4. I believe a person filled with the love of God is still liable to these involuntary transgressions.
5. Such transgressions you may call sins, if you please: I do not.²²

This is not the place to argue the question as to whether Wesley was correct or not in his definition of sin. But this much

can be said: granting his definition, there does not remain much room for dispute as to the possibility of sinlessness in this life.

In 1764, after mature deliberation, Wesley wrote: "Is it sinless? It is not worth while to contend for a term. It is 'salvation from sin!'"²³

With regard to the question of instantaneousness, Wesley has a statement definitely in answer. He says:

Q. Is this death to sin, and renewal in love, gradual or instantaneous?

A. A man may be dying for some time; yet he does not, properly speaking, die, till the instant the soul is separated from the body . . . In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul, and in that instant he lives the full life of love.²⁴

But Wesley emphasized a gradual work of sanctification, before and after the crisis experience. He wrote in 1767, when sixty-four years of age:

I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant. But I believe a gradual work, both preceding and following that instant.²⁵

It is obvious that Wesley believed in a perfection in holiness in this life. His favorite expression for it was "perfect love." I think it will be apparent that many extreme statements about Wesley's views would be found unjustifiable if his own words were carefully weighed.

6. THE MODERN HOLINESS MOVEMENT

About 1875, many of the leaders of the Methodist Church began to discount the Wesleyan teaching of entire sanctification. In 1895, when Dr. P. F. Bresee organized the first Church of the Nazarene in Los Angeles, California, the bishops of the Methodist Church were divided over the issue. By that time, there were a number of groups in about every section of this country that were seeking to revive the Wesleyan emphasis on "Scriptural holiness."

The Church of the Nazarene is by far the largest denomination in the United States today that subscribes to the Wesleyan interpretation of sanctification. So we shall quote from its official statement on the subject of "entire sanctification." The following is taken from the "Articles of Faith" in the 1944 Manual.

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration, and to this work and state of grace the Holy Spirit bears witness.²⁶

There are other organized holiness denominations, such as the Free Methodist, Wesleyan Methodist, Reformed Baptist, and Pilgrim Holiness. All of these have much the same doctrinal statement as that just quoted. But none of these four mentioned are "Pentecostal" (tongues), nor do any of them allow any so-called "holy rollerism." They are all definitely committed to the Wesleyan interpretation of the New Testament doctrine of sanctification.

7. SUMMARY

We have traced the history of this doctrine from the time of Augustine to the present. We have found that Augustine himself saw no inherent impossibility of perfect sanctification in this life. But he felt that no example of such a state of grace had appeared in human history. Therefore, he decided that God had by a "judicial act" ruled out the possibility of such an experience. Pelagius had strong faith in man's natural goodness and so saw no hindrance to attaining the goal of perfection.

Medieval catholic theology, based immediately on Aquinas and ultimately on Augustine, stressed the human factor in sanctification. The grace of God for this was mediated through the sacraments.

Calvin was sure that perfection was impossible in this life. Luther generally taught the same, although two or three statements in his writings certainly sound like an endorsement of the idea of Christian perfection in the present life. But sanctification was a secondary interest in the thinking of the Reformers.

The Pietists and Quakers both gave strong emphasis to practical piety and ethical holiness. The former were more mystical than theological. George Fox did

not define his doctrines with very great clearness, but he gave a large place to the ministry of the Holy Spirit and to His sanctifying grace in the heart.

John Wesley was the first to emphasize definitely and clearly the doctrine of entire sanctification as a crisis experience. With him, for the first time in Christian history, sanctification was a central interest. He believed in deliverance from all sin and taught that sanctification was both instantaneous and gradual.

The modern holiness movement in this country built definitely on the foundation laid by Wesley. But the doctrinal statements have become more fixed and specific. It will be noticed that the conditions of being sanctified—full consecration and faith—are stated definitely today. The past half century bears abundant witness to the effectiveness of this message. Many thousands

of Christians have found a new purity and power in their lives as the result of appropriating this truth.

- 1 Compendium of Christian Theology, III, 61.
- 2 Oxford University Press, 1934.
- 3 Frederic Platt, Article "Perfection (Christian)" in Encyclopedia of Religion and Ethics, IX, 733.
- 4 Pope, CCT, III, 70.
- 5 Platt, in ERE, IX, 733.
- 6 R. H. Coats, Article "Sanctification" in ERE, XI, 182.
- 7 Nicene and Post-Nicene Fathers, First Series, V, 112.
- 8 Flew, op. cit., 225.
- 9 Coats, in ERE, XI, 182.
- 10 Institutes, II, 412.
- 11 Quoted in Flew, op. cit., 245.
- 12 Lindsay, History of the Reformation, I, 367.
- 13 Harnack, History of Dogma, VII, 267.
- 14 Wace and Buchheim, Luther's Primary Works, 265.
- 15 Ibid.
- 16 Flew, op. cit., 276, 277.
- 17 Flew, PCT, 281, 282.
- 18 Barclay, Apology, 229.
- 19 Works, XI, 374.
- 20 Works, XI, 376.
- 21 Works, XI, 396.
- 22 Works, XI, 442.
- 23 Works, I, 402.
- 24 Works, XI, 446.
- 25 Manual of the Church of the Nazarene, 29.

Carpenter of Lives

Dr. Paul S. Rees

TEXT—Is not this the carpenter? (Mark 6:3).

STUDDERT-KENNEDY, the well-known English preacher and famous chaplain of World War I, used to hear certain men criticize Jesus as being an impractical idealist. "Jesus," they would say, "spoke in beautiful generalities about beautiful ideals which, after all, just will not go in a hard world such as ours." Studdert-Kennedy got tired of that sort of talk, for he knew how false it was; and, being a poet as well as a parson, he one day sat down and pounded out his protest in a poem called "The Carpenter":

I wonder what He charged for chairs at Nazareth.

*And did men try to beat Him down
And boast about it in the town—
"I bought it cheap for half-a-crown
From that mad Carpenter?"*

*And did they promise and not pay,
Put it off to another day;
O, did they break His heart that way,
My Lord, the Carpenter?*

*I wonder did He have bad debts,
And did He know my fears and frets?*

*The Gospel writer here forgets
To tell about the Carpenter.*

*But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.*

Let no man ever say that Jesus and His teachings were out of touch with the realities of life. This man of Nazareth did not spend His earthly days in some ivory tower of placid detachment, from whence He handed down to the sweating, toiling sons of men a certain lovely but impossible pattern for living. Not Jesus! He, too, knew the sweat of toil. He knew the exertion of labor. He knew the "headaches" of traffic and trade. He knew the hazards of an economically precarious existence. Has not Sholem Asch, dealing with that period in Jesus' life which we call "The Silent Years," pictured Him as the mainstay and counselor of His mother after the death of Joseph? Asch suggests that Jesus was reluctant to strike out in His public ministry until He was sure that His younger brother could take His place as Mary's chief helper.

So it is Jesus the Toller, the Carpenter of calloused hands, whom we are to think

about today. It is the Jesus who, again and again in His teachings, echoed the experiences which had been His in the trade of a man who swung a hammer and shaped a timber. You hear Him talk about a "yoke" that is easy and a "burden" that is light. You hear Him liken a wise man to one who "built his house upon the rock," and a foolish man to one "who built his house upon the sand." You hear Him say, "Which of you intending to build a tower?" You hear Him say again, "This man began to build, but was not able to finish." It's the Carpenter speaking, you see—the Man of practical skill who, at the same time, wondrously enough, was the Son of God sent down to redeem us.

At the point in Mark's Gospel where we come upon our text we find the Master in the synagogue. Following an amazing succession of miracles, He is now giving the people an equally amazing demonstration of His insight and authority in the realm of truth. "From whence hath this man these things?" is their exclamation. "And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" And then, according to Mark, they added, "Is not this the carpenter, the son of Mary?"

What they said to belittle Him, you and I would say today in praise of Him. We would say, because He is the Carpenter—Carpenter of lives—"such mighty works are wrought by his hands."

I.

Consider, to begin with, that one task of a carpenter is that of restoration. He is an expert in the business of repairing and renewing. A few weeks ago I had dinner with a friend in his delightful lake-shore home in northern New York, a residence to which he had moved since I last saw him. He had bought an old house which had been neglected for years. It was ugly, drab, and deteriorated. When he told me what it was like and then showed me what had been done by the deft hands of the carpenters and painters I was thrilled with astonishment and admiration. The old was no more; the new had been born. And it was a repair job!

But there is a higher carpentry than that, and Christ our Lord is a master at it. If you turn back to the chapter which precedes our text, the fifth of Mark, you will find a veritable pageant of restorations that the Master performed. The first is that of the wild man who dwelt among the tombs, possessed by a legion of devils. He was an im-

possible case, it seemed, a torture to himself and a terror to the countryside. Jesus, by the word of His power, cast out the demonic forces, and the man was left, as Mark puts it, "clothed and in his right mind." It was the restoration of sanity. It was the Master's repair-work of putting things right.

Read on in the chapter and you come to the story of the woman who had been ill for eighteen years. No physician to which she had gone had been able to cure her. But the day dawned when, amid the jostling throng that surrounded Him, she made contact with Jesus, and there came from His lips, as Mark records it, the healing words, "Go in peace, and be whole of thy plague." It was the restoration of health.

Read on still further and you have the account of the twelve-year-old daughter of the ruler of the synagogue, into whose dead body the Master put new life. In the presence of the father and mother, and three of His disciples, He said, "Damsel, I say unto thee, arise." "And," says Mark, "straightway the damsel arose and walked." It was restoration from the dead.

Now go back over those three events and you will readily discover other viewpoints from which to behold and to evaluate the amazing repair work of this Carpenter-Christ. Take the case of the man among the tombs. Mark says that when the Lord Jesus Christ had healed him, He said to him, "Go home!" What power those two words have to kindle one's imagination! What would it mean for the mother and the children to have a sober, decent, self-respecting, God-fearing father? Visualize that scene, and you will see how this Carpenter of lives takes a broken home and mends it.

Or take the woman who had been ill and handicapped for nearly two decades. Living was a burden to her. The future was a dread to her. The past was a nightmare to her. All that was ended when she got in touch with the great Repairer. Visualize that scene, and you will see how this Master-Mender takes a broken life and makes it whole.

Or take the incident of the raising of the ruler's daughter. Look upon the wet cheeks of those bereaved parents. Feel with them the indescribable loss and loneliness which had descended upon their home with the death of their darling. See those tears of grief suddenly transfigured into tears of joy and gratitude as the light returns to the daughter's eyes and the smile to her face. Visualize that scene, and you will see

how this Carpenter of lives takes broken hearts and mends them.

Will Durant, our popular philosopher who specializes in the history of philosophy, has offered a very wise observation on the difference between Caesar and Christ, back in the days when Christianity and emperor-worship were locked in mortal combat. "Caesar," says Durant, "hoped to reform men by changing institutions and laws; Christ wished to remake institutions, and lessen laws, by changing men." It is well said.

But the practical question is: Have we placed our defeated, defiled, disorganized, disenchanting lives in the hands of this great Mender of men for Him to remake us into His own likeness? Have we been humble enough to admit our failure and hopeful enough to believe that He, and He alone, can make us the men and women we ought to be? On my desk this past week has been lying a story of thrilling spiritual power, told by a Baptist minister in the east. An evangelist was conducting a series of meetings. One night there was handed to him a note which read: "Please pray for me, for I am an outcast, a pickpocket, and utterly hopeless." The evangelist located the man, took him to his room, knelt with him in prayer, and led him into a living faith in the Lord Jesus Christ our Redeemer. At the time this event occurred the man's very appearance was repulsive: close-set, shifty eyes, a low, scowling brow, hands that seemed long and greedy. After his conversion there came, within an astonishingly brief time, a marvelous change. His whole countenance opened up. His eyes seemed to widen. His fingers looked different.

It was not long until the man entered a Bible institute. He took every honor in his studies. One day he said to his pastor, "I think I have a call to preach." The pastor said, "If you have, I will do everything to help you that I can." Later the man entered a theological seminary. Five years later the president of the seminary wrote to the pastor: "Of all the men we have here, your man is the leader in spiritual power." That letter was written on the occasion of the man's graduation from the seminary with the highest of honors. Five years from the time he staggered despondently into the evangelistic meeting a thief and a scoundrel—five years to the day—he was seated in a Christian church as an ordained minister, celebrating the Sacrament of the Lord's Supper. He who had been sent to prison fourteen times turned out to be a magnificently fine minister of

the gospel of Christ. He became the handiwork of this Carpenter of lives!

II.

Let's recall, in the second place, that a carpenter, in addition to doing the work of restoration, engages in the work of construction. Repairs and renewals must be made, as every member of the carpenter's guild well knows. But what craftsman would be content to be always at repair jobs? If he is a contractor, he wants to build the new thing. If he is a cabinet-maker, he wants to assemble and fashion something constructive and fine.

It is not otherwise with this Master of life's higher carpentry whom we are studying today. Have you ever looked into the Scriptures to see what excellent things He makes?

For example, He is the maker, the builder, of Christlike character. He can forgive a sinner's guilt and breathe in the life of God in an instant; He can fill with His Holy Spirit the consecrated heart of a Christian in a moment; but it requires time, and then more time, and then still more time, for Him to erect the firm, finished structure of holy character. That takes a lot of planning and sandpapering and polishing—some of it not at all pleasant. It takes the rounding of a sharp corner here, the smoothing off of a splintered edge there, and the rubbing down of a rough surface over there. When a discouraged child of God, in the midst of much suffering and distress, sighed to a friend and said, "I wish I'd never been made," the wise and faithful friend replied, "My dear, you are not made yet, you are just in the making, and you're quarreling with the process." Remember the words of our Lord, spoken, mind you, to save men, "Follow me, and I will make you." And, as a dear old Welsh minister of my acquaintance used to say, "The making is in the following."

And then this Carpenter of lives works at another contrivance that all of us Christians need. It is described in I Corinthians 10:13, where we are told that He "will with the temptation also make a way of escape, that ye may be able to bear it." Perhaps you have misread that passage. It does not promise "escape" from the temptation; it only promises "escape" from the failure and disaster that would ensue if we were overcome by the temptation. If we only realized it, those hands of His are very busy when we, His disciples, are under attack from the devil or are being lured by evil in some bright and fascinating garb which it

wears. Busy, I say, are those dear hands of His, making ways by which we can stand up under the pressure and resist successfully the fascination of gilded sin. "Time and again," confessed saintly old Mark Rutherford, "I have known moments of temptation when I would have gone under, but the pure, calm, heroic image of Christ confronted me, and I succeeded." Ah, my soul, I too, have known those moments of peril and have proved His skill and faithfulness in seeing me through. The ways by which He does it are legion but, whatever the method, the effectiveness of it is what counts.

Yes, an amazing builder, a grand constructionist, is this Carpenter of lives. But of all the pictures of Him which the New Testament holds up to our eager vision, by all odds the greatest is that found in the Book of Revelation where, in chapter 21, verse 5, we read, "Behold, I make all things new." Why not? Have we not heard St. Paul declare, as he peered back into the dimly lit past, "By him were all things created . . . and he is before all things, and by him all things consist" (Colossians 1:16-17)? That creation was holy and harmonious when first it came from His hand. But sin has soaked this earthly sector of it with its stain of blood and brutality, its flood of tragedy and tears. Faced with this miscarriage of His purpose, the Creator-Christ has become the Redeemer-Christ. He is out to recover the souls of men. He is out to rehabilitate the lives of men. More than that, He is out to destroy finally every last ragged remnant of evil and tragedy and death and ugliness from the long-tortured face of this poor earth.

And what is more, He is going to succeed

at the undertaking. He succeeds now wherever men yield to the touch of His redeeming hands. The work of His grace will go on in this fashion, with every opportunity given to men to accept Him as their Saviour and Lord. But one day, when men have fallen long enough at their mad attempts to run the world without Him, He is going to land on these sin-wrecked human shores once more. It will be such a revelation of himself as the world has never seen. By methods of judgment and sifting, by the twin processes of destruction and conservation that were foreshadowed when Jesus declared that the "tares" must be "burned" and the "wheat" gathered into his "barn," he is going to fulfill His promise, "Behold, I make all things new."

The curse of war will be swept away: it will be the new reign of peace. The blight of crime will be swept away: it will be the new reign of law and order. The ugliness of famine and poverty and disease will be swept away: it will be the new reign of perennial health and prosperity. The specter of death will be swept away: it will be the new reign of immortal life.

*What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kull's altar go?
This is our faith tremendous
Our wild hope, who shall scorn,
That in the name of Jesus,
This world shall be reborn.*

Yes, and when that happy, holy consummation shall stand a reality before our grateful eyes, we shall have to bow in wonder and confess, It was a Carpenter's hands that brought it to pass!

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*We search the world for truth; we cull
The good, the pure, the beautiful,
From all old flower fields of the soul,
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.*

—SELECTED

how this Carpenter of lives takes broken hearts and mends them.

Will Durant, our popular philosopher who specializes in the history of philosophy, has offered a very wise observation on the difference between Caesar and Christ, back in the days when Christianity and emperor-worship were locked in mortal combat. "Caesar," says Durant, "hoped to reform men by changing institutions and laws; Christ wished to remake institutions, and lessen laws, by changing men." It is well said.

But the practical question is: Have we placed our defeated, defiled, disorganized, disenchanting lives in the hands of this great Mender of men for Him to remake us into His own likeness? Have we been humble enough to admit our failure and hopeful enough to believe that He, and He alone, can make us the men and women we ought to be? On my desk this past week has been lying a story of thrilling spiritual power, told by a Baptist minister in the east. An evangelist was conducting a series of meetings. One night there was handed to him a note which read: "Please pray for me, for I am an outcast, a pickpocket, and utterly hopeless." The evangelist located the man, took him to his room, knelt with him in prayer, and led him into a living faith in the Lord Jesus Christ our Redeemer. At the time this event occurred the man's very appearance was repulsive: close-set, shifty eyes, a low, scowling brow, hands that seemed long and greedy. After his conversion there came, within an astonishingly brief time, a marvelous change. His whole countenance opened up. His eyes seemed to widen. His fingers looked different.

It was not long until the man entered a Bible institute. He took every honor in his studies. One day he said to his pastor, "I think I have a call to preach." The pastor said, "If you have, I will do everything to help you that I can." Later the man entered a theological seminary. Five years later the president of the seminary wrote to the pastor: "Of all the men we have here, your man is the leader in spiritual power." That letter was written on the occasion of the man's graduation from the seminary with the highest of honors. Five years from the time he staggered despondently into the evangelistic meeting a thief and a scoundrel—five years to the day—he was seated in a Christian church as an ordained minister, celebrating the Sacrament of the Lord's Supper. He who had been sent to prison fourteen times turned out to be a magnificently fine minister of

the gospel of Christ. He became the handiwork of this Carpenter of lives!

II.

Let's recall, in the second place, that a carpenter, in addition to doing the work of restoration, engages in the work of construction. Repairs and renewals must be made, as every member of the carpenter's guild well knows. But what craftsman would be content to be always at repair jobs? If he is a contractor, he wants to build the new thing. If he is a cabinet-maker, he wants to assemble and fashion something constructive and fine.

It is not otherwise with this Master of life's higher carpentry whom we are studying today. Have you ever looked into the Scriptures to see what excellent things He makes?

For example, He is the maker, the builder, of Christlike character. He can forgive a sinner's guilt and breathe in the life of God in an instant; He can fill with His Holy Spirit the consecrated heart of a Christian in a moment; but it requires time, and then more time, and then still more time, for Him to erect the firm, finished structure of holy character. That takes a lot of planning and sandpapering and polishing—some of it not at all pleasant. It takes the rounding of a sharp corner here, the smoothing off of a splintered edge there, and the rubbing down of a rough surface over there. When a discouraged child of God, in the midst of much suffering and distress, sighed to a friend and said, "I wish I'd never been made," the wise and faithful friend replied, "My dear, you are not made yet, you are just in the making, and you're quarreling with the process." Remember the words of our Lord, spoken, mind you, to save men, "Follow me, and I will make you." And, as a dear old Welsh minister of my acquaintance used to say, "The making is in the following."

And then this Carpenter of lives works at another contrivance that all of us Christians need. It is described in I Corinthians 10:13, where we are told that He "will with the temptation also make a way of escape, that ye may be able to bear it." Perhaps you have misread that passage. It does not promise "escape" from the temptation; it only promises "escape" from the failure and disaster that would ensue if we were overcome by the temptation. If we only realized it, those hands of His are very busy when we, His disciples, are under attack from the devil or are being lured by evil in some bright and fascinating garb which it

wears. Busy, I say, are those dear hands of His, making ways by which we can stand up under the pressure and resist successfully the fascination of gilded sin. "Time and again," confessed saintly old Mark Rutherford, "I have known moments of temptation when I would have gone under, but the pure, calm, heroic image of Christ confronted me, and I succeeded." Ah, my soul, I too, have known those moments of peril and have proved His skill and faithfulness in seeing me through. The ways by which He does it are legion but, whatever the method, the effectiveness of it is what counts.

Yes, an amazing builder, a grand constructionist, is this Carpenter of lives. But of all the pictures of Him which the New Testament holds up to our eager vision, by all odds the greatest is that found in the Book of Revelation where, in chapter 21, verse 5, we read, "Behold, I make all things new." Why not? Have we not heard St. Paul declare, as he peered back into the dimly lit past, "By him were all things created . . . and he is before all things, and by him all things consist" (Colossians 1:16-17)? That creation was holy and harmonious when first it came from His hand. But sin has soaked this earthly sector of it with its stain of blood and brutality, its flood of tragedy and tears. Faced with this miscarriage of His purpose, the Creator-Christ has become the Redeemer-Christ. He is out to recover the souls of men. He is out to rehabilitate the lives of men. More than that, He is out to destroy finally every last ragged remnant of evil and tragedy and death and ugliness from the long-tortured face of this poor earth.

And what is more, He is going to succeed

at the undertaking. He succeeds now wherever men yield to the touch of His redeeming hands. The work of His grace will go on in this fashion, with every opportunity given to men to accept Him as their Saviour and Lord. But one day, when men have failed long enough at their mad attempts to run the world without Him, He is going to land on these sin-wrecked human shores once more. It will be such a revelation of himself as the world has never seen. By methods of judgment and sifting, by the twin processes of destruction and conservation that were foreshadowed when Jesus declared that the "tares" must be "burned" and the "wheat" gathered into his "barn" he is going to fulfill His promise, "Behold, I make all things new."

The curse of war will be swept away: it will be the new reign of peace. The blight of crime will be swept away: it will be the new reign of law and order. The ugliness of famine and poverty and disease will be swept away: it will be the new reign of perennial health and prosperity. The specter of death will be swept away: it will be the new reign of immortal life.

*What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous
Our wild hope, who shall scorn,
That in the name of Jesus,
This world shall be reborn.*

Yes, and when that happy, holy consummation shall stand a reality before our grateful eyes, we shall have to bow in wonder, and confess, It was a Carpenter's hands that brought it to pass!

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Is in the Book our mothers read.*

—SELECTED

The Doctrine of the Kenosis, or What It Cost God to Become Man

By J. A. Huffman, D.D.

IN the study of the Incarnation—God in human flesh—we come at once to one of the most difficult subjects, but, at the same time, a subject of greatest interest.

The word *kenosis* is derived from the Greek verb *keno-o*, which means to empty, to divest one's self of his prerogatives, or to abase one's self. The theological doctrine of the Kenosis gets its rather high-sounding characterization from the great classic passage of scripture found in the second chapter of Phillipians, verses five to eleven, inclusive. Concerning Christ, Paul wrote: "He emptied himself, taking the form of a servant, becoming in the likeness of men. And having been found in fashion of as a man he humbled himself," verses 7 and 8.

In this passage the Greek word translated "emptied" is *ekenosen*, which is the third person singular, first aorist tense, active voice, of *keno-o*. It is followed by the Greek *heauton*, which means, "himself," thus making the clause to read: "He emptied himself. The King James Version translates this sentence: "He made himself of no reputation," which is a very inadequate translation. The American Standard Version, the most accurate and trustworthy of all present versions, translates the sentence correctly, as above.

I

THE FACT OF THE KENOSIS

Immediately that the kenosis is declared, "he emptied himself," the explanation follows by the use of three phrases: In "form," Greek *morphan*, of a servant; in "likeness," Greek *homotomati*, of men; in "fashion," Greek *scharmati*, as a man. By these three Greek words, the incarnation is graphically depicted. God has come into the compass of the human, mysterious and inexplicable as that may be.

The kenosis doctrine is not, however, a new one from the pen of the Apostle Paul. It is written in various ways over much of the Old Testament, and over all of the New Testament. Isaiah's prophecy of the virgin born Immanuel (Isa. 7:14), and the Wonderful Child (Isa. 9:6), prepare the

reader of the sacred Scriptures for such an event as the Incarnation.

Implicitly the doctrine of the kenosis is full and complete in John 1:14, where it is declared: "And the Word became filled, and tabernacled among us, and we beheld his glory, glory as the only begotten of the Father, full of grace and truth." It only remained for Paul to state this doctrine explicitly: He emptied himself.

The Kenosis, itself, made Christ unique. He was as no other man: He was truly God, and truly man. He was God in human flesh. To the synoptists, to John who wrote the Fourth Gospel narrative, and to every other New Testament writer, He was never less than the Unique Person, made such by the fact of the Kenosis.

II

THE MYSTERY OF THE KENOSIS

Just as Christ was ever the Unique Person, so was He the mystery person. The people of His day did not understand Him. When He declared that Abraham had rejoiced to see His day (John 8:56), the Jews exclaimed: "Thou hast not yet fifty years, and hast thou seen Abraham?" (John 8:57).

This mystery of the God-man so confused the early church that for three centuries a bitter contention was waged in an attempt to solve it. It was Carlyle who, embittered as he was against the church of his day, accused the church of "having fought for three centuries over a Greek diphthong." Carlyle's accusations were true. The church "fought" over the mystery of the Incarnation, and employed Greek diphthongs as their verbal weapons. Here were the three theological contentions:

1. He was *homoousios*, meaning same in substance from the Father.
2. He was *heteroousios*, meaning different in substance from the Father.
3. He was *homotousios*, meaning like in substance with the Father.

All of this was the result of the differing conclusions of those who sought to solve

the mystery of the God-man, or to solve the doctrine of the Kenosis.

Men did not understand the mystery of the God-man in Christ's day; in the time of the early church, nor can we fully understand it now. But there are certain facts which stand out clearly, and these are the things to which we may profitably give consideration.

III

THE MEANING OF THE KENOSIS

Whatever we may discover the Kenosis to mean, or not to mean, there are several things of which we may be certain.

Were there no such statement in the Bible, such as is found in Phil. 2:7, 8, declaring that Jesus "emptied himself," a bit of philosophizing would lead to the conclusion that, should deity ever come with the compass or limitations of the human, something must of necessity happen, for the human is too limited for deity. That is precisely what is meant by the Kenosis—an accommodation of deity to the human.

On the other hand, care must be observed in our thinking, not to destroy essential deity, while human limitations were imposed. Just as certain as we are, that the self-imposed limitations of Jesus in the human were necessary, just so certain may we be that, while Jesus was in the human He retained His self-identity, His deity identity, despite the Kenosis or human limitations. He was at no moment, in His earthly visit, an iota less than the Son of God, who had an eternity of existence, and who participated in the creation of the universe.

To discover then the real meaning of the Kenosis, we should return to our definition of the Greek verb, *keno-o*, from which the noun form *kenosis* is derived. "To divest one's self of his prerogatives," is the real meaning of the Kenosis. It was not his identity, or his deity identity of which Jesus divested himself, but some of his deity prerogatives.

Jesus himself gives us the key to this whole subject, if we will listen carefully, as He prays for himself. John 17 records three prayers in one. In verses 1-5 Jesus prayed for himself. In verses 6-19 He prayed for His immediate apostles. In verses 20-26 He prayed for all then present and for future disciples. Hear Him as He climaxes His prayer for himself, in verse 5. "And now glorify thou me, Father, alongside of thyself, with the glory which I had with thee before the world was." Please note: Once He had certain glory; does not now possess

it, but asks that it be restored to Him. So certain was Jesus that the Father would return to Him His divested glory, that when He uttered His climactic petition for all then present and future believers, as recorded in John 17:24, he prayed: "Father, I will that those whom thou hast given me, where I am they may be also, that they may behold my glory which thou hast given me for thou didst love me before the foundation of the earth."

Glory is a deity prerogative, too great and grand for the human. Unmistakably, glory was one of the things of which Jesus in the incarnation, emptied himself.

There are certain other deity prerogatives of which Jesus divested himself, as can be clearly seen.

Dignity, in the fuller meaning of the term, belongs to deity. But the human subjected Jesus to such indignities as hunger, thirst, cold, weariness, tears, etc. These are not necessarily indignities to the human, but would certainly be such to deity. Howbeit, these are the little human touches which bring Jesus very close to us in our humanity.

Independence is another deity prerogative. But we hear Jesus saying: "I have not come down from heaven that I may do my own will, but the will of the one having sent me" (John 6:38). In Phil. 2:7, we have Paul saying, that Jesus took the form of a servant, Greek *doulos*, which is a bond slave.

Omniscience is not only a deity prerogative, but a deity attribute. Yet, concerning one thing at least, Jesus professed nescience when he declared that he did not know the time of his return (Mark 13:32). It is impossible to understand this statement of Jesus except in the light of the kenosis.

Deathlessness is a deity prerogative, yet we discover Jesus to have become obedient unto death, even the ignominious death of the Roman crucifixion, hanging between two malefactors, with hands and feet driven through with cruel nails, and side pierced. He was human enough to die, a thing which could never be predicted of unmixed deity.

In His humanity, Jesus had limitations. John tells us of Jesus employing power, but speaks of it by the use, not of *dunamis*, the Greek word for inherent power, but by employing the Greek word *exousian*, meaning delegated power. He then makes a statement which explains any limitation which we may discover Jesus ever to have had, by saying: "Because he is a son of

man" (John 5:27). I have italicized the indefinite article "a" to give it prominence, for the statement is incorrectly translated in the King James Version, using the definite article "the," thus giving a meaning not at all intended. "The Son of Man" was one of the Messianic titles for our Lord, but this passage does not contain the definite article "the," but supplies the answer, to any question which can ever be

asked concerning any limitation which Jesus ever had: "Because he is a son of man." The American Standard Version here, again, with a fine discrimination, gives the accurate translation.

Whatever we have found the Kenosis to be, or not to be, whatever we may yet discover concerning it, whatever its meaning, it was voluntary: "He emptied himself."
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The Atonement in Christ

Dr. Peter Wiseman

THERE is perhaps no theme more important and interesting than the atonement made by Christ for human redemption. Many are the aspects of approaches; neither time nor space will permit even their consideration in this article.

Some aspects of modern thought would lead one to believe that we have a world without a Maker, the origin of man without God, religion without the Holy Ghost, a Bible without a divine superintendency, heaven without hell, Christ without deity, and atonement without blood.

There are said to be three probable ways of salvation; namely, the claims of the law, the virtue of works, and by expiation.

As to the first, the Word says, "By the deeds of the law there shall no flesh be justified." With respect to the second, it says, "Not of works, lest any man should boast." It must, then, be by atonement or expiation.

This expiation must go from God in order to be valid and to avail with Him. It must at the same time belong to humanity. Hence the necessity of the Incarnation, God becoming man, the God-man; "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

May we look at this glorious subject from the following standpoints:

I.

THE ATONEMENT PREEFIGURED AND PREDICTED

The atonement of Christ is both prefigured and predicted in the Old Testament. It is seen in the coats of skin prepared for our first parents (Gen. 3:21), in the offering of Abel (Gen. 4:4), in the Ex-

odus (Exodus 12), in the Levitical sacrificial system, the seed of the woman (Gen. 3:15), the sin offering, the substitutional Saviour (Isa. 53), the cut-off Messiah (Dan. 9:26), the smitten shepherd (Zech. 13:7).

There are about 333 specific Old Testament pictures of the sacrificial death of Jesus Christ.

1. Seen in the Lamb of Passover.

(1) The lamb selected for the Passover had to be without blemish (Ex. 12:3, 5), and Peter speaks of the Christ "as of a lamb without blemish and without spot" (I Peter 1:19).

(2) The little lamb was slain or killed. Christ is the Lamb slain (Rev. 5:12); "Ye . . . killed the Prince of life," the apostle said (Acts 3:15).

(3) The blood was their protection; "When I see the blood, I will pass over you" (Ex. 12:13); "redeemed . . . with the precious blood of Christ" (I Peter 1:18-19).

(4) The blood had to be sprinkled (Ex. 12:7); so the "sprinkling of the blood of Jesus Christ" (I Peter 1:2).

(5) "A lamb, according to the house . . ." (Ex. 12:3); "This is my body" and "I am the bread . . ." said Jesus.

(6) It was a memorial "for ever" (Ex. 12:14); "This do," said Jesus, "in remembrance of me" (Luke 22:19).

(7) "Ye shall eat unleavened bread" (Ex. 12:18); ". . . the unleavened bread of sincerity and truth" (I Cor. 5:8).

2. Seen in the sacrifice of the Passover.

The slaying of the lamb has its significance, also the body eaten by the family. The words of Jesus Christ on the night of His betrayal are very impressive. He

broke it, and the prophet said of Christ that, "he hath poured out his soul unto death."

The life of Christ was a sacrifice. Thus, the Person, Christ crucified, the Person and the cross, stand out with emphasis in the Passover and the Lord's Supper.

The deliverance is through blood, hence Christ is our Passover, and our Deliverer. The price of our redemption is His precious blood.

II.

THE ATONEMENT IN PERSONAL RELATIONSHIPS MEETS EVERY NEED

1. To the Father.

(1) It is the outcome of His love, at the same time the measure of that love; "God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life."

(2) It is to manifest the righteousness of God; "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

(3) It is the only basis of reconciliation of man to God, ". . . when we were enemies, we were reconciled to God by the death of his Son. . . ."

2. To the law.

(1) Christ was born under the law, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

(2) Christ bore the curse of the law, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

(3) Christ fulfilled the righteousness of the law, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by all the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:18-19).

(4) Christ met all the demands of the law, fulfilled it, that is, filled it up, and abolished it. The law served as a schoolmaster to bring us to Christ. Having found the Christ, we no longer need the schoolmaster.

3. To the Son.

The cause of the atonement is found in our sins; "He died for our sins," but the

atonement of Christ with respect to Christ, is found in the following:

(1) In His death: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

(2) In His cross: "We preach Christ crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

(3) In His blood: "This is my blood . . . which is shed for many for the remission of sins" (Matt. 26:28).

(4) In His very self: "Who his own self bare our sins in his own body on the tree" (I Peter 2:24).

4. To various classes.

The atonement of Christ was for:

(1) The world; "Behold the Lamb of God, which taketh away the sin of the world."

(2) For sinners; "The just for the unjust."

(3) For the individual; "Jesus, . . . should taste death for every man"; "who loved me; and gave himself for me."

(4) For His people; "Thou shalt call his name Jesus; for he shall save his people from their sins."

(5) For the Church; "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "The atonement is sufficient for the whole world, it is efficient to the salvation of those only who repent and believe"—Binney.

5. To obligation.

(1) The death of Christ was a necessity. "Ought not Christ to have suffered these things, and to enter into his glory?" "Himself he could not save." He could not save himself and the world, too, hence the necessity and the nature of the atonement.

(2) The atonement of Christ was voluntary, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

(3) The atonement of Christ was vicarious; nothing in the economy of grace was for himself; it was for the race.

(4) The atonement of Christ was a substitute; "a provisory substitute for penalty, and not an actual punishment for sin."

III.

THE ATONEMENT ACCORDING TO VARIOUS THEORIES

There are many theories of the Atonement. Some theologians have enumerated as many as fifteen. There could not, of course, be fifteen true theories; for, as one has rightly said, "All Christian doctrine to be true must be both accordant and scriptural. If discordant and contradictory, some one or more must be both unscriptural and false." It is not our intention to go into these theories; rather, discuss briefly the Calvinistic views and then the Arminian.

1. The atonement of Christ is specifically limited in its nature, in its design, and in its benefits, to the portion of mankind known as the elect. Christ died for them, and them alone. They only are represented by Christ in the covenant of redemption; "neither are any others redeemed by Christ"; hence, none but the elect have any hope of eternal salvation.

This, it appears, is the strict Calvinistic view, as set forth in the writings of John Calvin; also, the "Westminster Confession of Faith." By virtue of the atonement of Christ, however, all men are favored with temporal mercies, which is termed, a "common call" of the gospel, but it does not issue into eternal salvation.

2. The atonement of Christ is equal to the needs of the whole world, but it is not designed, nor can it possibly be extended in its application, to make salvation possible to any but the elect.

This scheme is similar to the first. It differs from it, however, in that it allows a sufficient provision in the Atonement to avail for the salvation of all, but that sufficient provision must be interpreted in harmony with the purpose of God according to election.

3. The atonement of Christ was designed and is sufficient for the salvation of all mankind; that the gospel should be preached to all; none, however, but the elect can ever possibly be saved by it, because none other will believe and obey the gospel. This is certain, because none can believe unless God by His Spirit, gives them faith. But this He has decreed from eternity to withhold from all but the elect.

According to this view, Christ has purchased a conditional salvation for all men. Faith is the condition; but because of the decreed arrangement of God, this conditional faith cannot be obtained by any but the elect.

4. Another scheme (modern) appears to be that the atonement was made for all, and is efficient for all who believe; but, when once received, its saving benefits cannot be forfeited or the individual be lost.

5. The Arminian position is that the atonement by Christ is sufficient and efficient for the whole race, "Christ died for all"—the whole race of morally free beings—beings who have power to accept or reject the offered provision of the atonement; that all may be saved on the condition of faith, and the danger of final apostasy on the basis of unbelief and disobedience.

IV.

THE ATONEMENT IN PROVISION AND PERSONAL EXPERIENCE

It is comforting to pass from mere theories to the fact of scripture confirmed by Christian experience.

1. It is the blood of propitiation: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

2. It is the blood of redemption: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

3. It is the blood of remission: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

4. It is the blood of reconciliation, as we have already seen: "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13).

5. It is the blood of justification: ". . . justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

6. To justification belongs peace; we have "peace through the blood of his cross" (Col. 1:20).

7. It is the blood of sanctification: "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

8. It is the blood of entrance: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

9. It is the blood of cleansing: "If we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

*The cleansing stream, I see, I see;
I plunge, and oh, it cleanseth me.*

10. It is the blood that covers our infirmities: The Jewish high priest went in "not without blood, which he offered for himself, and for the errors of the people." So Christ, our High Priest, entered for us, and His blood covers our infirmities.

11. It is the blood that makes possible our election: "Elect . . . unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2).

12. It is the blood of protection: "When I see the blood, I will pass over you."

13. It is the blood of victory: "And they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

14. It is the blood that fits us for the city: ". . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14, 17).

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"At This Thanksgiving Time"

MANY years ago I read one of Bill Nye's stories. It concerned a widow and a deacon. The former was poor in this world's goods, the deacon was rich. The deacon owned twenty cows, the widow owned one. A cow in that neighborhood got sick and died and, of course, it was the widow's. The widow had four hungry-looking children. One cold day the deacon met one of them on the road. "James," said the deacon, "I am sorry that you lost your cow. Pray to the Lord, James, and maybe he will give you another cow."

James thrust a hand in a shabby pocket, looked sagely at the deacon and said, "You give us one of your cows, and you pray!"

Not a Time for Selfishness

James gave the deacon good advice. The deacon should have taken his own medicine. One pound of generosity is worth a

ton of words. It wouldn't have hurt the deacon if he had taken one of his own cows, one of his best for that matter and given it to the widow. The latter's children wouldn't have looked so hungry and the deacon's own soul would have fattened and flourished. It is fine to share with others. At this Thanksgiving time "our fire is cold if on our hearthstone only, and our bread bitter that only feeds our selfish blood." I like the words of an unknown poet:

What shall I give to thee, O Lord?

*The kings that came of old
Laid softly on Thy table rude
Their myrrh and gems of gold.*

*The martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.*

*Thou knowest of sweet and precious things,
My store is scant and small;
Yet wert Thou here in want and woe,
Lord, I should give Thee all.*

*There came a voice from heavenly height,
"Open thine eyes and see;
Gifts to the least of those I love,
Thou givest unto Me."*
—condensed from The United Presbyterian

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There is a time when all our service should take hold of the coming of the Lord. It is not a normal time but an emergency time. We are not working according to the normal routine, but we are working under pressure of an approaching crisis, looking unto and hastening forward the coming of our Lord Jesus Christ. Let the watchword, "Unto the coming of the Lord," be as a kind of inscription on everything that comes into daily life, regulating our friendships, affections, enterprises, investments, sacrifices, service, and all our thoughts of the future. Watching, working, praying, living, hastening "unto the coming of the Lord."—A. B. SIMPSON.

Bible Reading at Its Best

The very best way to read the Bible is to read daily with close attention and with prayer to see the light that shines from its pages, to meditate upon it, and to continue to read it until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one's being.—HOWARD A. KELLY.

When They Tried to Make Christ King

Neal C. Dirkse

THE idea that Jesus can come into a life without there being a renovation is as unlikely as the rising sun failing to dispel the darkness. A clamoring crowd of folks had been enamored by the ministry and miracles of Jesus in that distant day. Never had such a prophet and teacher been along their dusty roads with such a life and message. He built within their minds a hope that had mixed up with it a rather earthly basis. If only this One would allow himself to be crowned King, surely things would be different for God's chosen people, so they reasoned.

And then one day it happened. They captured the moment when Jesus allowed himself to be lifted upon the back of a small mule. Led into the narrow streets of the city, they proceeded and followed Him, crying aloud as they went, "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Here was their king; here was their deliverer.

As though going along with their hopes, Jesus seemed to say, "All right, I'll be your king; but first, there will needs be some changes." So, going to the temple, He proceeds to overturn the moneychangers' tables and to set free the sacrificial beasts and birds. He was saying in so many actions, "If I am to be your king, the first thing that must be cleansed is the house of worship. And though corrupted powers that held sway seriously objected, they were quelled by the very force of His authority, and the accusation of their own consciences. And Matthew notes carefully that following this 'house-cleaning'—'the blind and the lame came to him in the temple; and he healed them.'"

Jesus will come into the life of any man, but not without there first being a cleaning out; all that savors of sin and evil must be put aside. A compromise in this connection is fatal. Jesus will not share company with willful evil.

Recently a young man knelt at the altar in our church. He had practically lived his leisure hours in the various bars of the city; bound by many habits, he had become a helpless victim of every evil whim and desire. He professed Christ and His forgiveness before he left. He did stop his

drinking and some of the other habits of evil, but held on to his tobacco; and this compromise in his case brought about his ultimate defeat. Soon he was back in the same haunts of evil as before. But he was dissatisfied and unhappy; he had tasted something better. He came again to the altar, although some three months had separated the first and this coming. As he prayed, he said, "God, take everything away; I don't want any of it anymore." He allowed a thorough house-cleaning; he gave Christ his all, and he received Christ's all. The difference was a difference of victory and defeat; of a satisfied and a dissatisfied heart.

When Christ comes into the human heart, He is intolerant of any competitor to His devotion. There is no room in any heart for both sin and Jesus; and because this is so, altogether too many people find it difficult to become Christians. Their reasoning follows the pattern that a little of Christ is good, but too much is not good; the deliverance from some evil is good, but to be completely delivered is not good. Christ is unable to solve any problem in one's life unless He is allowed to solve all of them.

Previous to the cleansing of the temple, no miracles had been taking place. After its cleansing, the blind had their eyes opened, the lame walked. When a life is yielded to the Holy one, that life becomes a center of blessing. Folks who have been unable to see into the doctrines and teaching of the church, will see displayed and personalized those same teachings, and will be influenced to turn God's direction. It isn't so much that folks don't understand; rather, it is that they have failed to see the demonstration of what they hold in a mental vacuum. A practical re-presentation of Jesus will do more in moving men than the presentation of the tenets alone.

Then, too, there are folks who are unable to walk straight. They desire to go in a straight course, but find themselves unable to maintain it. They wish to do right, but find themselves without an inner dynamic. A cleansed life with Christ declared as Supreme Ruler will reveal in concrete terms every man can understand that it is possible to walk in a straight course; that it is possible to live clean and above-

board and without willful sin to mar and destroy.

Miracles can and will happen in the life of the redeemed if he is walking in fellowship with his Master. Professed Christian lives that are not seeing miracles happen, are lives that are living at far below what is their privilege to enjoy. One might draw the parallel that when the temple was not cleansed, no miracles happened. When Christ revealed what Kingship would involve for the people, miracles happened as a matter of course. Would it be too dogmatic to insist that lives that have been touched by the grace of God must see other lives changed through their influence as a necessary corollary of that grace; and the absence of such miracles is an indication of need?

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All Out for Souls

(A Paraphrase of I Corinthians 13)

Though I speak with the tongues of scholarship and use high sounding phrases and well coined sentences, and though I have a winning personality, and have the art of getting along with people, and fail to win souls to Christ, I am a cloud without rain, and a well without water.

And though I have the best of education and understand all of the mysteries of religious psychology, and though I have all biblical knowledge, and lose not myself in the task of winning souls to Christ I become as high polished brass and a tinkling cymbal.

And though I read the latest books and magazines, and attend church, Bible conferences, and camp meetings, and yet am satisfied with less than winning souls for Christ and building Christian character, I am a wandering star without light or heat.

The soul winner doth not behave himself unseemly; doth not make it hard on others and easy on himself; is not envious of others that seem to be more successful; is not puffed up over his own attainments.

The soul winner never faileth, but if one does not win souls he is a failure. Though I win the highest positions in the church and am recognized and honored by all and fail to win souls for Christ what will it profit me in eternity?

Now abideth positions, popularity, and personal soul winning, but the greatest of these is soul winning.—EVANGELIST W. ROY STEWART

November-December 1947

Give Me the Ability

"For to me to live is Christ" (Paul).

SOME people have ability, but no adaptability. It is hard for them to adjust themselves to others. So I pray:

1. Lord, give me the ability to be agreeable with those who are disagreeable.
2. Give me the ability to concede that there may be truth on the other side.
3. Give me the ability to answer never a word when I am misunderstood.
4. Give me the ability to keep calm and quiet while under fire.
5. Give me the ability to forgive before the other party asks it.
6. Give me the ability to grow eternally tall while sitting in an obscure place.
7. Give me the ability to rejoice when I am set at naught.
8. Give me the ability not to answer an unkind letter inside of thirty days.
9. Give me the ability to show the right spirit when I am voted down.
10. Give me the ability to scorn enthronement at the expense of another's dethronement.

11. Give me the ability to feel little in proportion to my growth.

12. Give me the ability to shun a needless argument which might result in estrangement.

13. Give me the ability to avoid being queer and stingy in old age.

14. Give me the ability to love children though they be rude and noisy.

15. Give me the ability to wait for years if need be, before being appreciated.

16. Give me the ability so to behave toward those of the opposite sex that later it will not bring up unpleasant memories should I meet the same parties.

17. Give me the ability to outwit Satan, so that in the end he will feel chagrined that he ever annoyed me. He meant my downfall, but only built me up; he taught me valuable lessons which I in turn passed on to others and thus fortified them against his assaults.

18. Give me the ability to get sweet out of bitter, light out of darkness, joy out of sorrow, riches out of poverty; to reign over others by letting them ride over me, and thus turn everything to my account and to the glory of God.

19. In short, give me the ability to reproduce the life of Christ, and live as he lived.—REV. E. E. SHELHAMER, in *Free Methodist*.

The Pastor and His Bible*

Granville S. Rogers

OF the dangers facing the ministers, one of the most subtle is the multitude of tasks demanding his attention and time. The average minister has no grip because he is lost in the maze of his too many duties. In reply to the murmur of the Grecians against the Hebrews of the early church, the apostles set themselves to their one outstanding task, "... we will give ourselves continually to prayer, and to the ministry of the word."

Note the Bible's emphasis of the importance of such a ministry. The preaching of the Word is the most effective weapon of righteousness against sin. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). Jesus, when He came to blows with Satan, used the Word as His most effective weapon; three times He drives back the enemy with "It is written." Paul says, "It pleased God by the foolishness of preaching to save them that believe." In giving some last minute advice to a young minister, he says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead . . . Preach the word."

THE PASTOR AND HIS BIBLE IN HIS STUDY
The truths of the Bible are seldom on the surface. They, like diamonds, must be mined. They are not only "spiritually discerned," but also toilsomely earned. One must pore over its pages if he is to pour forth its truths. Scriptural truths are more often seen in the light of the burning of midnight oil. One cannot be a Bible student on the run; he must spend hours studying the Word if he is to bring "forth out of his treasure things new and old." We sometimes mistake for special insight into the Word, the product of consistent, everyday hours of concentrated study. Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(1) *The best time to study the Bible.* While one must be a constant student of

the Word, yet there is a best time to study the Bible. The Bible must be first in our study schedule. While the mind is keenly awake, before it is filled with matters of lesser import, reach for your Bible; spend some time searching it, and let it search you. Arise before anyone else, before there are things to disturb, and dip into its streams of living truth. Make the Bible first in your study.

(2) *The Bible must be first in place of importance.* The Bible must be the major reading matter. In this day when good books are easily gotten, there is danger that the Bible will not hold the place it ought in the reading of the minister. It is doubtful that the average preacher can read more than one book a week and give the time he ought and must to the Bible. In urging our preachers to read, have we made them feel less the importance of Bible reading? We must read current news, keep abreast of world trends, but it must not be done at the expense of our Bible reading.

(3) *In every minister's library there should be copies of several versions of the Bible; there should be the best Bible commentaries.* It is a sad comment to go into the preacher's library and see book after book of sermon outlines, and few or no commentaries on the Bible. It is rather safe to say that his people have heard the rattle of dry bones far too much when he has stood up to preach. His people cry for the solid meat of the Word, and he feeds them the dry bones of sermon skeletons. The comment was made on the American minister just before the second world war that "he had a good car and a very meager library"; and that, "when he had made the last payment on his car, he confined his book buying largely to homiletical commentaries, volumes of sermons in skeleton form and various sorts of inspirational froth."

Every preacher should have in his library books which deal directly with the various phases of Bible study; books which made a thorough study of Bible history, books concerning Bible characters, books giving a thorough study of each of the books of the Bible, books which deal with the fundamental truths of the Bible.

THE PASTOR, HIS DEVOTIONAL LIFE AND THE BIBLE

While the Bible is the greatest, most inexhaustive source book for preaching material, it must not be used solely for that purpose. Preaching material must, in a sense, be a by-product of the preacher's reading his Bible for personal devotion. The more he reads it for personal enrichment, the less he will have to search it for texts. A Bible student studying it for his own benefit will always have more preaching material than he can use. For one to say he has run low or run out of anything to preach, is to admit that he has failed to dig into the exhaustless resources which are in abundance in God's Word. Let him let down his mental net into the Word of God and he will gather such truths in such sufficiency that there will be no dearth of preaching material.

Whether it is the lack of ability to dig into the Word, or sheer laziness on the part of a preacher which puts him constantly on the look for the other preacher's sermon or outline, is left to your judgment.

The Bible must not become secondary to current publications of devotional nature. Devotional publications which substitute for the reading of the Bible are a menace rather than a blessing.

The Bible abounds in needed inspiration for the minister. In these days of strain and stress, we must be refreshed often. Do you find such a need frequently? Does your work tend to grind? Make a hasty retreat to your Bible, search it. Out of His Word He will speak to you; it will bring new life for your near-breaking tasks.

THE PASTOR, HIS BIBLE AND HIS PREACHING

In a broad sense, there are four sources of preaching material: (1) All nature about us, (2) books and magazines, (3) the people whom we serve, and (4) the Bible. All are important. There must be a combination of all four. There can be a majoring in one field only, and that must be the Bible. To major in any other field will cause one to be weak, ineffective, and always to be off on a meaningless tangent. We must major in Bible preaching.

Failure to major in Bible preaching opens the door for many cheap substitutes. The seeming demand of the day for a "different type of a ministry" is but an index finger pointing to the fact that we have left off too much the "ministry of the word" and have gone to "serving tables." We are not only doomed to failure, but also to wreck the church as an evangelizing agency, unless

there is a mighty swing back to Bible preaching. The minister who makes anything other than his preaching outstanding is defeating the very end for which he seeks. In such a programmed church, the sermon is a "tacked on" part of the service, and when it is delivered, it is done with an apologetic attitude. Such a pastor has come to be little more than a promoter. The human efficiency of a pastor as a promoter and an organizer must increase if we lose the art of handling the Word of Life.

In the early days of the church it was said of Apollos that he was "an eloquent man, and mighty in the scriptures," and that "he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18:24, 28). Paul said of himself, "I came to you, . . . not with excellency of speech or of wisdom, . . . For I determined not to know anything among you, save Jesus Christ, and him crucified" (Acts 2:1-2).

(1) *Bible preaching meets the needs of the people.* When a man sticks to the Bible, he will stick to the needs of his people. No book ever was so versatile as the Bible. While it does not deal with the detail, yet it thoroughly covers the field of fundamental human needs, and one need not go afar to find the answer to the cry of the human soul.

(2) *Bible preaching furnishes a well-balanced preaching program.* There will be the blending of both negative and positive if one preaches the Bible. One cannot preach long from the Bible and not cry out against the deep-dyed sins of a modern civilization. There will be thunderous warnings of impending doom for the unrepentant; the blackness of sin will be painted in biblical words; and, with such preaching will come the lifting up of the glories of a full redemption. It will not be hard to preach on holiness if one is a Bible preacher. The marvels of God's keeping grace will stand out in such preaching. In all, nothing provides a more well-balanced preaching diet than does the Word of God.

(3) *Bible preaching is the only sure way of building up a congregation.* If a preacher will delve into the Word Sunday after Sunday he will see his attendance grow; the people want to hear—even in this day of "itching ears"—the Word expounded. Catchy sermon titles and starry flights of oratory may build a mushroom audience, but Bible preaching will build a lasting monument of a large hearing.

(4) *Bible preaching will build the preacher himself.* Bible preaching feeds one's soul;

* Paper presented at the Florida District Preachers' Meeting, by pastor of First Church, Tampa.

keeps alive the intellect, enables one to build such a vast store of rich things in his mental storehouse that his ministry will be increasingly rich as the years pass.

THE PASTOR, HIS CALLING AND HIS BIBLE

The Bible picture of the pastor is that of a shepherd. The equipment of a shepherd is very simple; his staff is both to help and correct, and his cruse of oil is to anoint the heads of the bruised sheep.

The pastor in his calling has a very like ministry. The Bible is both a staff and a cruse of oil. Scriptures committed to memory are very profitable in calling on the sick and shut-ins. In a moment of prayer and personal exhortation, God's Word will wedge itself in to bless when the busy pastor is gone. Many never hear the Scriptures unless read by the pastor in his calling.

One of the great fields of service of the pastor has come to be seen by the professional world, and is being entered into very profitably. That field is what the world calls the field of counseling or psychiatry. It is so popular that it is coming to be looked upon as a profession such as is law or medicine. The field of pastoral counseling offers both a possibility and a danger. There

are rich rewards if we enter it to counsel with our people in the light of God's eternal Word; if we enter it from the standpoint of modern psychology, it is decidedly a dangerous field.

The marvel of the Bible is that though it was written centuries ago, yet no book is so modern in its illumination of social problems of today. It so covers the basic fundamentals of social relationships that the pastor who knows it can deal successfully with the various social problems he faces. The pastor who knows nothing of technical psychology, if he will apply himself to close Bible study, can become sufficiently versed as to be a wise guide to his people in their ever increasing problems.

All in all, the Bible must be to the pastor what the medical books are to the physician, and what the books containing the scientific laws are to the scientists. We must not only know the Book, but also it must become a part of us. Jeremiah said, "Thy words were found, and I did eat them." It must be said of us, in a sense as it was said of Jesus, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The Pastor and His Devotions*

C. O. Christiansen

TO any Christian, the neglect of his personal devotions is spiritual suicide. To a pastor, this neglect is of far greater consequence, for not only will he himself suffer, but his flock will slowly and subtly, though perhaps not consciously, starve spiritually and will therefore be subject to all the aches, pains, distempers and manifold maladies that are ever ready to attack the spiritually undernourished. And further—the "outsiders" that could be touched by a fervent, fervid spirit, will remain unmoved by the lukewarm heart—the lukewarm heart of the pastor who fails to stoke the fires of his altars every morning.

Let us look at this subject from three angles.

I

Personal devotions as they affect the pastor as a private Christian. Whether we be

* Paper read at the Alberta District Preachers' Convention, Red Deer, Alberta.

pastor, priest, or potentate, our first job is being a Christian. And this job of being a Christian necessitates a constant maintenance of the means of grace. None of us is a spiritual storage-battery. We cannot today store up a supply of the spiritual graces that will meet the demands of tomorrow's drain and strain. We must be like the humble light-bulb which glows only because of its unbroken contact with the powerhouse. In our early morning prayer and Bible reading, we must turn on the switch that will guarantee a flow of divine electricity through our being the whole day.

We cannot too frequently call attention to the danger of the preacher's reading the Bible, for instance, with his congregation in mind—that is, reading it for its "pulpit content"—and forgetting that he, the pastor, is the first one who should be fed. Let us remember—the preacher is not

first of all a preacher. He is first of all a Christian, and as such should be as spiritual as he possibly can be. This requires consistent diligence in his personal devotions. Without doubt, the solution to a good many of our difficulties as pastors could be found if we would take one hour every morning, forget the fact that we are preachers, and spend that hour in Bible reading, prayer, heart-searching, as a private Christian who must one day stand before his God as a man. Then could we spend the second hour in a similar way as a pastor, many of our problems would be solved before they ever came, for they would be non-existent.

II

The importance, next, of devotions to the pastor as pastor. Our devotions must so sensitize us that our spiritual discernment is at its keenest, so that (first) we may readily sense the problem of the burdened heart that comes to us. This must exceed mere human sympathy, and must probe down to the moral and spiritual issues involved. And then when we have located the trouble, we must have a solution, or at least some positive, constructive help, for that problem. Unless we are attuned to the heavenly wisdom that is ours only through a close touch with the Source, the advice and "help" we tender will merely be that of a very third-rate psychiatrist.

"It makes but little difference," says Professor A. S. London, "what other qualifications a minister may have, if he has not the heart of the shepherd." There is only one way for you and me to get that shepherd's heart, and that is for us to lean constantly upon the throbbing, tender breast of the Great Shepherd. Only thus do we become proper channels for transmitting the throbs of His loving heart to our flocks. Whoever first said, "All the world is dying for a little bit of love," concisely expressed a fundamental and tragic bit of truth. And often some heartsore member of that world comes to the pastor for a bit of loving sympathy, a slight manifestation of that Christ-spirit we preach about, and fails to get it because we have failed to take sufficient time in our hasty and careless devotions to become tender, loving, Christlike.

III

The importance of the devotional life to the pastor as a preacher: There is only one

God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for, and to make any sacrifice to secure the blessing which our souls desire.—THEODORE L. CUYLER.

legitimate way for a pastor, or any preacher, to preach, and that is—passionately. Unless we are the inflamed "heralds of a passion" we are but sounding brass or a tinkling cymbal, and shall someday be called to give an account for the souls we have failed to move. The pastor's devotions must clarify his vision of the Christ to such an extent that he shall be able to portray Him vividly before his Christ-hungry audience. And here it is well to remember Joseph Parker's warning, "If I have not seen Him, I cannot preach Him." To present the Saviour in the pulpit, we must be on intimate terms with Him in our study. To proclaim Him triumphantly from the platform on the Sabbath day, we must seek Him humbly on bended knee throughout the week.

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Holiness

If God in Christ can paint the blush on the bud that hangs from the limb of the rose, and make the dew drops of morning tremble like molten diamonds on the virgin white lip of the lily;

If he can plant the rivers in lines of rippling silver, and can cover his valley floors with carpets of softest green, tacked down with lovely daises and laughing daffodils;

If He can scoop out the basin of the seven seas and pile up the great granite of the mountains until they pierce the turquoise skies;

If He can send a Niagara thundering on a mighty and majestic minstrelsy from century to century;

If He can fuel and re-fuel the red throated furnace of a million suns to blaze His universe with light;

If on the lovely looms of heaven He can weave the delicate tapestry of a rainbow and at eventide fashion a fleece of crimson to curtain the couch of the dying sun, and across the black bosom of the night that follows, bind a glittering girdle spangled with ten thousand stellar jewels,

Then I do not doubt His power to make us holy, and keep us holy, and ultimately give us an order of life in which righteousness "shall cover the earth as the waters cover the sea."—Links.

A Prayer

For Our Ministers

OUR Heavenly Father, we remember that the Apostle Paul said that he thanked God that He counted him worthy putting him in the ministry. We thank Thee for this sacred, holy calling. As Gladstone once said to his son, "If God has called you to preach, do not stoop to be a king."

We prayed for all those who are called to this sacred task of preaching the gospel of a living Christ. As they stand between the living and the dead, we pray that they shall feel the seriousness of their calling.

We know that it is not an easy task. We pray that Thou wilt help them: Save them from being little and narrow, and doing things that will drive people from the house of God. Help them not to be unkind and unfair. We pray that not one of them will be guilty of taking the pulpit as a place to scold or get revenge upon someone who has crossed his path.

Sustain our ministers in the hour of temptation. May they always have the "strength of ten because their hearts are pure." Raise them above little things into the grand largeness of soul; lift them from the realm of the material into the realm of the spiritual.

We pray that our ministers may be good men, patient men, tender and kind with all with whom they come in contact. Help them to be studious, not slothful, nor religiously lazy. Save them from stooping to petty things, and make them prayerful, hopeful, inspiring, and challenging in their ministry. Rekindle their hearts that they may awaken our consciences, and save us from going to sleep as laymen. May they always realize that there are hearts to be healed, tears to be dried, hurts that demand sympathy, and those who are fallen to be lifted. Help them to encourage the despondent and preach in such a manner as to save the lost, we ask for Christ's sake. Amen.—A. S. LONDON.

"We can educate; we can not regenerate; it is possible to restrain a man from evil; it is impossible to restrain him from sin. We can furnish a man's mind; we can not give him the mind of Christ. We can teach a man good manners; we can not make him a good man. We can rectify mistakes, but we can not produce character. What we can not do, God can do through faith in His Son." —SELECTED

Thoughtlessness

IT IS given to no one to fully foresee the effect of the words which are uttered impulsively and thoughtlessly. They spring from the lips without intent to harm or even to annoy at times. But, because they have been unconsidered, there is often a painful after result to some loved one, or at least to another person to whom they have been addressed. And the worst of the situation is that the sting remains in the wound, and apology or effort at readjustment fails to allay the rankling effects, which may be long continued.

The child of God, therefore, should take heed how he speaks. This is specially true when personal relationships are concerned. We have seen delightful connections, which have continued for years, suddenly broken and estrangement follow with bitter heart-ache which nothing seemed sufficient to relieve. The root cause was unrecognized selfishness, the seeking of one's own interests or desires, without any previous consideration of how they might affect the other party. Because they have seemed natural, and we wanted them for ourselves, the feelings and rights of another have been invaded. When it has been realized that harm has been done, there may come also the realization that further words will only make matters worse.

But, in the case of the Christian, there is the possibility of avoiding such trouble. "Set a watch, O Lord, before my mouth; keep the door of my lips," the inspired penman prayed. And as the whole being is yielded to the control of the indwelling Spirit, and the law of love has free course within, failure in our contacts or in our conversation can be eliminated. When the "fruit of the Spirit . . . self-control," abounds, there will be less impulsiveness and a mind constantly quickened and in everything impressed by the Monitor within. Thus hastiness in speech will cease, and quietness of spirit will govern all utterances.—*The Alliance Weekly*.

LOT: A Borderline Christian

A Sermon by Rev. Edward Paul

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. (Genesis 19:15).

THERE are several different points from which we may look at this Old Testament character. Once, when I had spoken about him and his life, one of the members of the audience suggested that his trouble was due to the fact that he was a "hen-pecked" husband. This does not seem to be far-fetched. It is not impossible to believe that Mrs. Lot was influential in their moving into Sodom, and that she was well satisfied with the social life that resulted. However, while this may throw a little light on the matter, it cannot tell the full story.

It is not unusual to hear Lot preached about as a sinner or, at least, a backslider who had lost out completely. This picture might be justified if we had no more than the Genesis story upon which to base our thinking. But when we turn to the Apostle Peter, we find that he, under the inspiration of the Spirit calls him "just Lot, vexed with the filthy conversation of the wicked"; and that his final deliverance from Sodom was an answer to his prayers. He was like Micawber—he thought that there would be some happy day in which, with little effort on his own part, God would make an easy way for him to escape from Sodom. While Lot was not all that could be desired, it seems to contradict Holy Writ to make him the antitype of one who had completely backslidden.

I once heard a sermon in which all of Lot's shortcomings were explained away and made virtues. His selfish choice, his staying in Sodom and all other undesirable characteristics were discussed in favorable light. This is easily seen to be an error when we note that this kind of thinking puts Lot above David, Moses, and Abraham who were God's servants, but who had obvious errors and even sins.

The best modern type of Lot is the borderline Christian. There are those who do not want the wages of sin, either in this life or in the next, but who do not want to pay the price of genuine spirituality. They live fairly clean themselves, are rather loyal to the church, and many times they profess holiness. It is not our present aim to discuss their spiritual condition and place them as to experience. Let it suffice to say that they exist. They are the spirit-

ual descendants of Lot who was a servant of God, but who had his faults and paid for them. If we judge him in his day, he comes off fairly well; his outstanding fault was materialism. He believed in the spiritual and saw its importance, but he never was able to put it completely ahead of the material.

I.

We have already stated that he was the spiritual father of many children. His errors may be classified as follows:

(1) He put money and business ahead of more important things. He did not deny the importance of spirituality. He only allowed green pastures and luxurious living to become more important.

Are there things more important than money? To read the Bible, we get one answer to this problem; and to read the lives of many professing Christians, we get another. The Word implies very strongly that one soul is worth more than all the money in the world. Whether it is the soul of the individual himself, one of his loved ones, that of his neighbor or fellow workman, or even that heathen who is in the most remote and secluded part of the world, one soul is worth more than all the aggregate of material things in the world.

What is the practice? Many put job ahead of church; many exhaust themselves for the dollar and are easily tired out in the task of intercession and personal evangelism. It is not the bold and blatant atheism of the Communist that presents the church with its greatest peril (to be sure we cannot go to sleep and allow Communism, or its champions to do their work unprotected by us); but the kind of atheism that is most dangerous to the church is practical atheism. I mean the kind that says with the mouth, "I believe in God," but the life says that there is no God; the kind that says, "I believe in heaven and hell," but lives as if there were no heaven to gain and no hell to shun. The kind that says, "I am an immortal soul and cannot be satisfied with bread alone," but lives as if material things were the most important.

If we do not become intellectual agnostics, we may absorb, almost unknown to ourselves, enough of the skepticism of our day so that we lose a fear of hell for ourselves and others.

(2) He called the wicked "brother." I do not blame him too much for taking the plains. After all, Abraham was an old man and rich; he, Lot, had his life ahead of him, and Abraham gave him his choice.

What Lot failed to see was that it took more of God to live the right kind of life in the plains of Sodom than it had taken in the hills with his uncle.

Neither do I blame him completely for moving to Sodom. It makes a good type when we preach, but the facts of the case are, that we who live in 1947 cannot escape the contacts with Sodom. Lot failed to see that it took a closer walk in Sodom than it had taken in the hills.

If it were the demand of God (and it is not), life is so constituted today that we cannot seek spirituality in monasticism. At work, in the business places, and in the community, we must elbow citizens of Sodom. We cannot escape. And the Sodom in which we live is one of the most wicked and most godless that it has been the lot of man to live in. How tragic is the error when we live as if we could keep spiritual with less prayer and devotion than was used by our forefathers. The pitiful plight of the church world is an example of the result of walking far from God and in a wicked environment. If ever men found a time in which careless persons could be spiritual and victorious, it is not now! These days demand more prayer, Bible reading and faithfulness.

(3) *He was vexed inwardly, but took no public stand.* The inward vexation is spoken of plainly. The fact that his friends and neighbors laughed when he spoke of the angels and coming judgment is proof that this was a new role in which they found their fellow citizen.

It is not enough for Christians to be vexed with sin. We are not asking for tactless prigs; we must keep a love in our heart for every sinner. There never should be any doubt in the heart of any sinner who knows us as to our care for his soul; this includes even the saloon-keeper and the harlot. Yet it is the duty of the Christian to stand up and be counted for right and against wrong. Much of the evil of this day is tolerated because the advocates of the wrong are vocal and those who oppose it are silent.

(4) *He realized that he stood in need and never did a thing about it.* It is my impression that there are many who are easily brought under condemnation by the clear preaching of the Word, but who never do a thing about it except to hope that the time will come when it will be easy for them to do what they know they ought to do. They do not reject truth, but they do not accept it. Do not ask me how long they can keep a spark of grace in their hearts and live like this; I do not know—but it is my impression that this is the state in which many are living.

Let us note that God, in His love for Lot, did work it out so that he was impelled to escape; but look at the consequences. Let us

imagine the difference if Lot had put down his foot and moved from Sodom when he first became vexed. God moved him out, but the moving bill was very high. The sad thing is that many of those about whom we are talking will find judgments and reverses forcing them to take steps that they should have taken as the result of their own judgment.

(5) *He let the devil get his children.* It is true that parents are not always responsible for what their children do. Sometimes, so it seems, in spite of all that parents do, children seem determined to take the way that leads to hell. That was not the case here, for here is a man who thought more of making money than the spiritual welfare of the children. Our obligations to our children are not discharged until our personal lives and our influence upon them count as decisively as possible for their spiritual welfare.

II.

Now let us note the awful price that Lot paid for living on the borderline. We will also note that these are the same prices paid by borderline Christians.

(1) *He lost his property.* Judas could not keep his silver; neither could Lot keep the material things for which he had given so much. As he heard the crackle of the flames behind him, he must have thought that all his possessions were being consumed by fire. As the wind blew the smoke by him, it carried to him the sad news that he was losing those things which had meant more to him than spirituality.

Not always does this happen in the middle of life. If it does not happen as it did in the case of Lot, every person who puts too high a value upon material things will see things in their true light some day; if not in life, at death, all will slip through our fingers. All we have then will be spiritual values.

(2) *Another result was powerlessness.* Who was responsible for the destruction of Sodom? Was it because Abraham wearied and stopped too quickly in his request? Or could it have been true that Abraham was certain that there would be ten righteous persons in these cities? After all, Lot, his wife, the three daughters and their husbands, made eight. Was it too much for Abraham to expect that Lot would have saved all these for righteousness, and been instrumental in converting two others? It is not hard to conclude that a powerless Lot was directly responsible for the fire on Sodom.

Who is to blame for the world's condition? Crooked politicians, brewers and saloon-keepers, gamblers, and the immoral? Does not God promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their

sin, and will heal their land." Are not those who trouble the land those who are powerless, Christians because they live on the borderline?

(3) *Lost souls.* Did Lot hear their cries above the noise of the fire? Probably not. At least, there are those who never seem to be disturbed by the fact that folks die without God under the eaves of the church. Those professors who put God's kingdom and His righteousness first are interested in revivals, intercession, and personal evangelism. Those who relegate first things even to a close second, are not soul winners.

Here is an example: How many Christians decide what they shall do about the questionable things purely from a selfish viewpoint? If they can eat meat and not win the disapproval of their own conscience, they eat it if it does offend their brother. The soul winner is the one who counts soul winning his most important occupation, and his influence as the most valuable tool in this work. He does not quibble; if his eating meat will make it easier for the devil to drag one soul to hell, he does not eat meat.

(4) *He died under a cloud.* It is not any wonder that some classify Lot as a back-

slider. If God had not had Peter clear up the matter we would all have wondered about him: In the hearts of the loved ones of those who are left behind by the unspiritual, there will always be a doubt about their eternal welfare. If we live clean and spiritual, we can leave such a straight trail behind us that folks will have no doubt that the end of the trail is on the other side of the jasper walls.

III.

Did it pay? His possessions are gone. His children have perished. His wife is a pillar of salt. Let us ask him a question: "Lot, if you had your life to live over, would you make any changes?" He answers, "Yes, I would. If I had my life to live over, I would put spiritual things first. I would still like to have riches; but I would not seek them first; I would put God and righteousness first. I have been a foolish man, and have paid for my foolishness."

Does it ever pay? Never! Not then, nor now! The individual who puts God and His righteousness first never regrets it. The person who makes it second, even if a very close second, always regrets it. The life of no regrets is a life of abandoned spirituality.

The Theological Question Box

Conducted by Dr. H. Orton Wiley

1. What is meant by dispensationalism?

Dispensationalism in America, dates from the last decade of the nineteenth century, and the Scofield Bible has been largely the instrument of its propagation. We are told by Phillip Mauro, that Dr. Scofield received his inspiration from Malachi Taylor, a saintly Plymouth Brethren, who advocated it in New York, shortly prior to, or immediately following the beginning of the present century. On making his acquaintance with this teaching, he was so charmed by it, that he proposed to issue a Bible with appended notes and cross references in accordance with this scheme. In this stupendous undertaking, he was assisted by such learned men as James M. Gray and A. C. Gaebelen, although in its final form, it is the work of Dr. Scofield himself. His intention was to gather up "the intensity and breadth of interest in Bible Study," and to place this "new and vast exegetical and expository literature" of the last fifty years, which was so inaccessible to the average preacher or layman, in the form of notes and summaries and include them in an edition of the Bible. Thus he says that "the winnowed and attested results of this half century of Bi-

ble study are embodied in the notes, summaries and definitions of this edition." This is briefly the history of dispensationalism.

Dr. Scofield defines a dispensation as "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." In each dispensation therefore, there is a distinct rule of life, a specific program for service, which must be carefully differentiated from the ages gone before, or those which are to follow after. Stroh, in his *Fundamental Truths of the Bible*, says that "each new dispensation begins with an entirely new order of dealings upon the part of God," each new dispensation beginning in righteousness and ending in man's apostasy.

Other pre-millennialists have followed the lead of Dr. Scofield, but have used a different terminology. Thus Haldemann distinguishes the dispensations as follows: (1) Edenic, or Age of Innocency; (2) Antediluvian or Age of Conscience; (3) Patriarchal or Age of Father Rulers; (4) Mosaic or Age of Law; (5) Messianic or Age of God made visible and Incarnate; (6) The Church Age, or the age in which we now live. This began secretly when Christ arose

from the dead, and publicly at Pentecost; and it will end secretly with the rapture, and publicly with the revelation. (7) Millennium or Age of the Kingdom; and (8) the Eternal Ages to come.

Blackstone states them thus: (1) Eden or aion of innocence; (2) Antediluvian or aion of freedom; (3) Post-diluvian or age of government; (4) Patriarchal or pilgrim aion; (5) Mosaic or Israelitish aion; (6) Christian or aion of mystery; and (7) Millennium or aion of manifestation.

2. What are some of the arguments urged against this form of teaching?

While there is some truth in the doctrines of the dispensations, it is too narrow to force all the Scriptures within its confines. The Scriptures represent only two great dispensations, the Old and the New Testaments or Covenants. On the basis of the Trinity, we frequently speak of the Dispensations of the Father, of the Son, and of the Holy Spirit. There is no thought, however, other than setting forth the fact that at different times or under different conditions of thought, the work of the Father is sometimes more prominent, as in creation and providence; the work of the Son in others, such as atonement and intercession; and the work of the Spirit at other times, such as regeneration and sanctification. For instance, the work of Christ did not cease at the coming of the Holy Spirit on Pentecost, His work was merely continued through the Spirit instead of through His bodily presence. Some of the objections which have been urged against dispensationalism are the following:

(1) Dr. Erdmann, one of the consulting editors of the Scofield Reference Bible objected to the narrowness of the dispensationalists, criticizing their attempt to compress all the inspired predictions of future blessedness into the millennium. He asserts that there is a "failure to distinguish the ages and dispensations to which the various prophecies point," a grave charge, for the dispensationalist usually prides himself on his ability to distinguish the dispensations, which he sets forth in charts showing the plan of the ages.

(2) Dr. Rutgers takes the position that "the termini of the different aions are wholly fanciful and arbitrary. One could just as plausibly argue other dispensations. Since we may not confound the dispensations, a sharp line of cleavage must be drawn between them. This means that in the age of law there was no grace; and in the age of grace there is no law, a position which it may be seen, readily leads to antinomianism. He cites the following references from the Scofield Bible. "Our present age, the church age, is a parenthesis, fills a gap, is the mystery in the prophetic program, veiled from the Old Testament prophets. Jesus' mission was 'primarily' to the Jews: there-

fore up to His final rejection, viz., the cross, we find that the Gospels have a strong legal and Jewish coloring." "The Sermon on the Mount is law, not grace," the "doctrines of grace are to be sought in the Epistles, not in the Gospels." Since the greater part of the gospels is Jewish, pertaining to the law dispensation, it does not vitally concern us. It belongs in "strictness of interpretation to the Jew or the kingdom. But in order to ease the mind after such startling declarations, Scofield tells us that such is the 'revelation of the mind of God . . . so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally.' This however, in reality is inconsistent with his own definition of a dispensation and defeats the pre-millennial insistence that there is no 'commingling,' that each aion is 'exclusive,' God testing man in that specific period on a plan wholly different from the following one."

(3) Another objection grows of our general knowledge of the evangelical teaching, that this is the time of salvation through the preaching of the gospel, and that "now is the accepted time; behold now is the day of salvation." Hence it is difficult for us to bring ourselves to accept such statements as these, that it was the express purpose of Jesus to establish the kingdom of God in the rabbinical sense of a kingdom on earth, at the time of His earthly life, but having offered it to the Jews which they rejected, He then established the Church and turned to predictive prophecy. Dr. Scofield further states, that had the Jews accepted the offer of the kingdom made by Christ, that He would then have swayed the scepter from David's throne, and the cross would have been avoided, which when pressed, renders this construction, that Calvary would have been superfluous, and the 'atonement would have been made some other way.' To those of us who believe that the only salvation is through the blood of the cross, such teaching grates on our sensibilities and appears to weaken the foundation of our faith.

(4) Dr. Rutgers also makes the claim that the Scofield Reference Bible fails to measure up to its expressed purpose, of a "new system of connected topical references" by which all "the greater truths of the divine revelation are so traced through the entire Bible from the place of first mention to the last," so that the reader "may for himself follow the gradual unfolding of these, by many inspired writers through the ages." Mauro, investigating these greater truths, viz. the kingdom, finds the references cited by the Scofield Bible are found only in five books of the New Testament, whereas they are actually found in seventeen of the books, and of the 139 times the kingdom is mentioned by name, this Bible cites only twenty-one verses. Why the omission? Dr. Rutgers thinks that "there can be but one

answer, and that is, because these other references distort their theory they are out of harmony with the whole system." "It ought to be a warning," he continues, "to all who apply a man-made scheme to divine revelation. When we have become so enamored of our own little system that we are unable to see other statements which might contradict it, we are most surely running the danger of doing violence to the truth."

3. What is the scriptural and theological basis for the doctrine of infant baptism?

Historically, infant baptism is a continuation in the church of the Jewish practice of circumcising infants, baptism being the Christian ordinance which superseded that of the Jews. Dr. William Wall in his learned *History of Infant Baptism* makes these observations.

"There never was any age (at least since Abraham) in which the children, whether of Jews or proselytes, that were admitted into covenant, had not some badge or sign of such admission. The male children of Abraham's race were entered by circumcision. The whole body of the Jews, men, women and children, were in Moses' time baptized. After which the male children of proselytes, that were entered with their parents, were (as well as their parents) admitted by circumcision, baptism, and a sacrifice; the female children by baptism and a sacrifice. The male children of the natural Jews, and such male children of the proselytes as were born after their parents' baptism, by circumcision and a sacrifice; the female children by a sacrifice offered for them by the head of the family. Now after that circumcision and sacrifice were abolished, there was nothing left but baptism or washing, for a sign of the covenant and of professing religion. This our Saviour took, and as being common to both sexes, making no difference of male or female, and enjoined it to all that should enter the kingdom of God. (John 3:5.) And St. Paul does plainly intimate to the Colossians (2:11-12) that it served them instead of circumcision; calling it the circumcision of Christ; or Christian circumcision."

4. If infants were to be baptized, why did Christ say, "he that believeth and is baptized shall be saved"? Can infants believe?

The simplest answer is, as the context shows, that our Lord was speaking to mature people, and such were to be baptized only after they had become believers. But to contend that because our Lord was at the time giving instruction to mature peo-

ple, He thereby excluded all infants or immature persons, is illogical in the extreme. A lady once said to me, "children cannot believe, and therefore are not the subjects of baptism." I replied, then according to your interpretation infants cannot be saved, for the next verse states that "he that believeth not shall be damned." She objected to this, but was forced to admit that children cannot be saved unless under the New Covenant of grace. But if they are already under the covenant of grace, then why are they not entitled to baptism, as well as an older person, who having sinned out of the kingdom, is brought back through repentance and faith.

According to the Wesleyan or Arminian type of theology to which our church is committed in its Statement of Belief, Christ by a provisional atonement for all men did three things unconditionally; (1) He restored all men to a state of salvability. Without this there would have been no possibility of salvation from sin. (2) He removed by His own shed blood, the guilt which originally attached to inbred sin, so that children born into the world are no longer guilty for the depravity of their natures inherited from the race. Only as they come to the years of accountability, and willfully reject the remedy for inbred sin, do they become responsible for it. For this reason Arminianism has been called "the theory of voluntarily appropriated depravity." (3) As a consequence of this universal atonement, a measure of the Spirit is given unconditionally to all men, that measure of the Spirit which convicts men of sin, of righteousness, and of judgment. For this reason Mr. Wesley held that the state of nature is in some true sense a state of grace.

With this doctrinal foundation, to deny infants baptism, we must (1) deny the universal atonement of Christ which atones for inbred or original sin, by removing the guilt which attached to it, and thus deny prevent grace; or (2) hold that all are lost until they come to the place of moral responsibility where they can believe and be saved; or (3) admit, that infants are saved by irresistible grace according to the Calvinistic scheme as it applies to the elect. Denying these, there is but one other position to be taken, that is, that infants until they come to moral accountability are under the covenant of grace, and only when they sin out of this grace, must they be restored by repentance and faith. If then, baptism is the outward sign of inward grace, why are not infants eligible as well as repentant adults.

In this world is it not what we take up, but what we give up that makes us rich.—H. W. BECKER.

SEARCHING TRUTHS FOR MINISTERS . . .

Christmas emphasizes the existence of another world. The star, the new star, that guided the searchers for him who was born King is suggestive of that. It is one of the chief features in that simple narrative. The picture is not complete without the star blazing in yonder heavens and telling of a world, maybe a universe, beyond. God's Word has much to say about stars. As in the days when "the stars in their courses fought against Sisera," and "the morning stars sang together," they have ever been God's messengers to men. They suggest that this world, great as it may seem, is but a very insignificant part of God's handiwork, and lift our faith and vision and hope up and out into the eternities.—*Religious Telescope.*

A Ripening Process

I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man.—*Trotter.*

Glorifying God

We best glorify God by letting God glorify Himself in our lives by shining through us and being reflected in all we do. The old legend of the architects who were called to build a temple for the sun is in point. The first one built a house of stone, splendidly chiseled and highly honoring the architect's skill, but showing little of the sun. The second one built his house of burnished gold, and it reflected back the sun from its resplendent walls. But the third built a temple of glass, and the sun shone through the entire edifice; the glass was unseen, and the sun alone was manifested. This was accepted as the true temple of the sun.

We glorify God best when we ourselves are out of sight, and men see Him not only reflected from our lives but shining through them as the life of our life and the inspiration of all our being.

This was the supreme object of Jesus Christ. And this should be the one controlling motive of every consecrated life. The main thing is to have it in our hearts and minds as our constant thought and purpose.—*A. B. SIMPSON.*

"Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you had better make some patient effort to get rid of them."—*Selected.*

The Ministerial Deadline

The deadline in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest.—*A. J. F. BEHRENS.*

Spurgeon's Power

Charles H. Spurgeon was the prince of preachers. Years have passed since his silvertongued voice became silent; yet his genius is still a topic of homiletical conversation, and his influence is still a vital factor in the lives of men. Seldom in the history of the Christian Church has God raised up such an effective preacher of the gospel as Charles H. Spurgeon.

Thomas Phillips, in analyzing the secrets of Spurgeon's success, said that they could be comprised under the following heads: 1. He had a God worth serving; 2. A gospel worth preaching; 3. A religion worth enjoying; 4. A church worth sustaining.

We have here the fundamental convictions that a preacher must have if he would serve God acceptably and his church successfully. We would not have one mold for all preachers. There is room for a great variety of men in our ministry. On the other hand, no preacher can permanently succeed without having the consciousness that he has a God worth serving, a gospel worth preaching, a religion worth enjoying, and a church worth sustaining.

—*Watchman-Examiner*

Aim for Souls!

Young man, young woman, make the most of your life. Go after souls. Go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them the best way you know, but go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it.—*The War Cry.*

The Preacher's Magazine

THE PREACHER'S SCRAPBOOK

"Christmas comes but once a year," but the Christmas spirit should be extended throughout all the year.

Observing Christmas means more than exchanging gifts with relatives and friends.

Each duty well done means increased strength for the next duty.

The most appropriate exchange of gifts is the giving of one's self anew for service in the Kingdom and receiving anew God's supreme Christmas gift to his children.—*Selected.*

The First Psalm, Revised

Blessed is the church member who walketh not in the way of the worldling, nor standeth on the baseball ground on Sunday, nor sitteth in the seat of a card player.

But his delight is in the worship of the church and to the services he goeth morning and night.

He shall be like a worker in the vineyard of the Lord; who bringeth his friends unto Christ; his influence also is for good, and whatsoever he doeth is open and above board.

The indifferent church members are not so, but are like the chaff which the wind driveth away.—*Exchange.*

One Church's Experience

A Baptist church in Oklahoma had a membership of one hundred and an indebtedness of about \$11,000. The property was advertised to be sold to satisfy a judgment, and of course the congregation was very much discouraged and unhappy. But a tithe association was formed, which grew to have forty-eight members, nearly half the membership of the church. Money began to come in. There was plenty to pay current expenses, and liberal gifts to missions. In less than four years all of the indebtedness had been paid but \$600, and they had paid out \$5,000 for improvements. So they had raised \$15,000, besides paying all current expenses and making large offerings for missions. They were relieved of the burden of raising money by un-Christian means, and gave their attention to evangelism. In this period they added 287 members to the church.—*Watchman-Examiner.*

Guilt is incurred by every one who hinders the Church from constantly watching for the coming of the Lord.—*JOHN WESLEY.*

November-December 1947

Could You Be Stingy or Greedy with Such a Saviour?

He who is the bread of life began His ministry hungering.

He who is the water of life ended His ministry thirsting.

He who was weary is our true rest. He who paid tribute is the King of Kings. He prayed yet hears our prayers.

He wept but dries our tears.

He was sold for thirty pieces of silver, yet redeemed the world.

He was led as a lamb to the slaughter, but is the Good Shepherd.

He died and gave His life, and by dying destroyed death for all who believe.

—*Author Unknown.*

Jesus Christ

Outside of Christianity, there have been grand spectacles of activity and force, brilliant phenomena of genius and virtue, generous attempts at reform, learned philosophical systems, and beautiful mythological poems, but not real profound or fruitful regeneration of humanity and society. Jesus Christ from His cross accomplished what erewhile in Asia and Europe princes and philosophers, the powerful of the earth, and sages attempted without success. He changes the moral and the social state of the world. He pours into the souls of men new enlightenment and new powers. For all classes, for all human conditions He prepares destinies before His advent unknown. He liberates them at the same time that He lays down rules for their guidance; He quickens them and stills them. He places the divine law and human liberty face to face, and yet still in harmony. He offers an effectual remedy for the evil which weighs upon humanity; to sin He opens the path of salvation, to unhappiness, the door of hope.—*FRANCOIS GUIZOT.*

You Are Rich

You are rich if you have your self-respect, your skill, your experience, and have a friend who believes in you, a work that is worth doing, and a God who is willing to be patient with you. You are rich if you have the power to appreciate beauty, a little time to think about high and noble things, and a loved one to inspire you to attempt something better than you have yet achieved. You are rich if you can remember the past without humiliation, discharge today's duties with faithfulness and strict accuracy, and face the future without fear. "A man's life does not consist in the abundance of things which he possesses."—*R. L. S., in The Christian Advocate.*

QUOTABLE POETRY

Give Thanks

In everything give thanks, the Pauline letter said,
For all that life holds dear, and Jesus the Living Bread.
For the birds' sweet melodies, and nature's beauty rare,
For God's tender love, and His ever watchful care.
For victories won, and goals achieved,
For the peace that came, when we first believed.
For the tests and trials of life through the years,
For sorrows that blind our eyes with tears,
For faith to accept the proof unseen,
For assurance that nothing can come between
To jar or move us from His grace,
Or tempt us to fail in a trying place.

—BEULAH VICTORIA BRANNON

The Joy of Christmas

Christmas! What a joy it brings!
Within our heart sweet music rings.
For the sweet Christ, manger born
Doth with His grace our lives adorn.

Cradled humbly in the hay
Christ exalted lives today;
Lives on high, but even so
Lives within our hearts, we know.

Glory, joy and peace to those
Who the Saviour really knows;
Hope for those who seek Him now,
At His cross do meekly bow,

He is all this sad world needs—
More than guns or wealth or creeds;
So we worship Him today;
Trust Him, though the day be gray.

—AILENE CROUSE

Advent Time

Precious Babe from heaven sent,
Eternal, by the Father lent;
Acclaimed by angels: Saviour, Lord,
Christ, the blessed, e'er adored.
E'er adored, yes, e'er adored!

O hear the advent call again:
None other hope for sinful men!

Esteemed as lowly, once was He;
Arrayed in splendor, soon we'll see!
Rejoice, ye faithful waiting sheep,
The Shepherd great His word will keep;
His word will keep! His word will keep!

—ILSE L. SCHLAITZER

Our Christmas Gifts

We have no gifts, dear Lord, of lavish gold,
Of myrrh, or frankincense like kings of old,
No gorgeous robe of silk or glittering crown
Like Orient kings of wealth and great renown.

Our gifts quite humble are, but still our best,
Of faith and love to Thee which stand the test
Of pain and disappointment, sorely tried,
And by life's furnace fires now purified.

We have no alabaster—perfume sweet—
To pour upon our Holy Saviour's feet;
But worship, faith, obedience to Thy light,
Dear Lord, we pray acceptance in Thy sight.

The wealth and food we have; we gladly share,
Our service, talents, time, and all things fair;

Give us Thy glory in our souls, we pray,
And joy and blessing on this Christmas day.

Let humble prayer be now our incense sweet;

Oh, fill our hearts with grace and joy replete;

Accept our gifts of love, dear Lord, we pray,
And grant us peace, good will, this Christmas Day!

—REV. MINNIE WALLS NOBLITT

Glorious Name of Jesus

"Wonderful Counsellor, Prince of Peace,
Father Eternal, His name shall be;
Government resting upon His grace"
This was the forecast of things to be.

Then the fulfillment in God's good time
As unto Joseph the angels came,
Stating the goal of his life sublime
Saying that Jesus should be His name.

Glorious names are to Him ascribed—
Master and Prophet and Priest and King.
Yet is He, nowhere, so well described
As in the Name we all love to sing.

Jesus—the theme of our sweetest song;
Jesus—the goal of our life's desire;
Hope of salvation from sin and wrong;
Name that can set human hearts on fire.

Little the wonder we love to sing
Songs of salvation along the way;
"Glory to God" let the welkin ring,
Jesus our Saviour is born today.

—C. E. HETZLER

The First Christmas

Flowing through the gates of pearl,
The voices of God's choir
Filled the watching shepherd's hearts
With a celestial fire,
Driving them to Bethlehem
To see this wondrous thing,
The Child born in a manger,
Yet son of heaven's King.

—FRANKLIN COLLINS

He Has Come!

He has come! the Christ of God;
Left for us His glad abode,
Stooping from His throne of bliss,
To this darksome wilderness.

He has come! the Prince of Peace;
Come to bid our sorrows cease;
Come to scatter with His light
All the shadows of our night.

Unto us a Son is given!
He has come from God's own heaven,
Bringing with Him from above,
Holy peace and holy love.

—HORATIUS BONAR

All Through the New Year

"As thou goest, step by step, I will open
up the way before thee" (Prov. 4:12, Heb).

Child of My love, fear not the unknown
tomorrow,
Dread not the new demand life makes of
thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to
Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt
gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told
thee,
For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles sur-
mounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned
thee,
Having My promise, needing nothing more
Than just to know, where'er the future find
thee,
In all thy journeying, I go before.

—FRANK J. EXLEY

They Worshipped Him

"Behold, there came wise men from the
east . . . and worshipped him" (Matt. 2:
1, 11).

"They worshipped him"—in breathless awe
The wise men knelt before Him;
They traveled far with gifts of gold,
Their purpose to adore Him.

They worshipped, for in Him they saw
The hope of all that's human;
The Son of God—the Son of man—
The Scripture's great denouement!

"They worshipped him"—Lord, make us
wise

As once again this story
Is carolled to a needy world,
Lest blinded to His glory

We miss the meaning of His birth;
So occupied with giving,
With tinsel tree and mistletoe,
With merriment and living

We fail to see the Gift of God,
Christ crucified—Christ risen;
And, failing to discern His cross
We miss the way to heaven!

—GENE FARRELL

The Lord of All

Without Him flow'rs would lose their lovely
fragrance;
Without Him birds would cease their songs
to sing;
And sun and moon and stars would lose
their brilliance,
And every joy-bell hush its joyful ring.

Without Him there could be no cheerful
tidings;
Without Him nothing seen could e'er be
framed;
He made the heavens and the earth's foun-
dation—
His is the Name above all others, named.

—FLORENCE MOTT

Discipline

The cup Thou gavest me,
Shall I not drink it, Lord?
Bitter and vile it be,
From Stygian waters poured;
Cruel as Golgotha
With thorns and nails and sword.

And drinking it shall I,
Like Thee be lifted up?
No other deaths to die,
No more the burning cup,
Prepared to live am I—
Lord, I thank Thee for my cup.

—ALMA JEFFRIES STULL

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

God Bless America

(A Thanksgiving Sermon)

SCRIPTURE—Isaiah 58.

TEXTS—Blessed is the nation whose God is the Lord (Psalms 33:12a).

Righteousness exalteth a nation: but sin is a reproach to any people (Proverbs 14:34).

Introduction:

1. In recent years there has been a growing intensity of national spirit—probably the result of the threat of outside forces.

a) Between the havoc of the two world wars and during the most recent war there has been a genuine struggle for an international spirit. All the idealists minimized national interests that the greater international interests might find a place.

b) But the selfish materialists have betrayed the idealists (of which group I hope I am a member) and have become the highway robbers to beset the international highways and to force us back upon national loyalties.

c) Thus it is that in recent months and years we have been growing increasingly nationalistic.

(1) This may be to some degree the work of the isolationists, or on the other hand the warmongers (who would fan racial misunderstandings and hatreds).

(2) But I think it is largely a common-sense recognition of a unit which is a good and necessary part of human life, at least in this stage of human history—namely, the nation.

2. I think it might be well for us to remind ourselves of the place of nations in the economy of God.

a) The two absolute divisions of human life are:

(1) The individual—every intelligent man is a free moral agent and God deals with him as a soul-determining soul. Individuals must make the great choice by and for themselves.

(2) The kingdom or family of God—all men and nations are alike in the sight of God and in the ultimate those who love God will be one great family. No other loyalties must ever be allowed to excuse the individual or obliterate the oneness of the human race.

b) In between there are some practical divisions of human society that have a practical place, chiefly, I would say:

(1) The family

(2) The nation

c) We can see all of this quite clearly in the Scriptures.

(1) God created the human race in His own image.

(2) The race became crystallized into families just as God had desired. Finally, God chose a family, Abraham, as the repository of spiritual light and truth and said to Abraham, "I will make of thee a great nation."

(3) God thus chose a nation, the Israelites, to conserve and crystalize the gospel.

(4) God also said to Abraham, "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18). We reach again the universality of the purpose of God. The family and national feeling of the Israelites is constantly seen in the Scriptures. "Let my hand forget her cunning, if I forget thee, O Jerusalem."

d) Remembering this scriptural background we can see there is a place for national loyalties as long as it does not violate the universal brotherhood of man.

3. It is encouraging to notice in the present wave of nationalistic spirit a recognition of the debt we owe to God. The popular song—"God Bless America." Slogan everywhere—"God Bless America."

4. The present world situation causes us to stop and look around with real personal and national gratitude.

1. We have many reasons for being grateful as a nation—and we have much of which we may be proud.

You will understand, of course, that in some of that which I say here I am presenting my thoughts rather than a "Thus saith the Lord." I believe that we can say with some justifiable pride that we are the greatest nation in the world.

A. Thank God for our heroic heritage!

Three hundred years ago this was virgin territory unknown to and unexplored by civilized men. In these years noble God-fearing men have faced the dangers of the frontier and have hewed out for themselves a kingdom. Today we are the most advanced nation in the world scientifically.

We have a heritage of heroism received from all the forefathers coming here from many different nations—the devout Pilgrims and Puritans with prayer book and ax and gun settled the New England shores; the rugged Swedes, Germans, Dutch, French and all the rest came to these shores, virile men with adventure in their blood and courage and faith in their hearts. What men and women they were!

B. Thank God for our brief but glorious history!

1. First homes were built.

When a young man wanted to get married, his father gave him an ax and a piece of woodland.

2. Then, villages were built, with white-sleepled churches, with little red school-houses, with a town hall where everyone could speak his mind, and with the village green.

3. Then, cities were built with great buildings, with colleges and universities and factories.

4. Then, states sprang into life and when outside forces threatened these little states united in the common defense and a national consciousness was born. The scattered villages and towns with the rugged men and the sober strong women became a nation independent, free, and invincible.

5. Many times since then dangers have threatened within and without but with the fresh breezes of the frontier blowing in our faces we have aggressively attacked and defeated them all.

6. As the youngest in the family of great republics we feel that our history has been the brightest, the fairest, the squarest, the most Christian of any in the world. Thank God for our history!

C. Thank God for our free democracy.

We have been called the melting pot of nations and we are just that and proud of it. There have been critical hours and there will be more, and sometimes the worst has boiled to the top as scum. But out of it all has been produced a new nation. Coming from most of the nations in the world we have been reborn so that the most of us are no longer English or Scandinavian, etc. We are Americans. Thank God for the free institutions of our democracy!

1. The church

2. The schoolhouse

3. The ballot box

4. Thank God even for the soap box. A man can say what he pleases as long as he doesn't defame anyone's character or disturb the peace.

D. Thank God for the wealth of our great nation.

I have traveled from coast to coast and from Canada to the Gulf of Mexico and I never cease to marvel at its wealth. We have nearly all the gold in the world—the fact is we are poor with gold. We have two-thirds of the world's coal. We have two-thirds of the world's oil. We have two-thirds of the world's waterpower. We have more land and more wealth and a better standard of living than any other nation in the world. We are more nearly self-contained than any other great nation.

E. Thank God for our position in the Western Hemisphere surrounded by two great oceans, in the midst of the family of American nations who believe in right more than might, in freedom and equality and in the brotherhood of man and fa-

therhood of God. I am glad I am an American!

II. But, while there is much for which to be grateful and proud, we still face great perils at home and abroad.

A. The gravest external danger we face, the danger which perhaps has done the most to bolster our national morale, hardly needs to be named. It is the wave of pagan philosophy, glorifying might, ignoring God and right and the peace and freedom of man—a wave which threatens every high and holy principle we believe in and promises to make the world more nearly like a jungle than it ever has been, unless it is stopped.

The most apparent and most generally assumed protection against this outside danger seems to be impregnable defenses. Would God it did not need to be so! And we certainly need to remember that, while we may be able to stop pagan might with our might, we will only be able to stop pagan philosophy by the vitality of Christian faith.

B. There are inward dangers we face which may prove graver than those without.

1. The loss of true democracy—which is based upon the inherent worth of the individual citizen and upon the principle that government is to be tolerated only so far as it is necessary for the good and freedom of the governed. Insofar as we can get along without government, we will get along without it.

2. The breakdown of morality.

a) Our glorification of time and sense and our worship of wealth and pleasure lead to the very philosophy which ruined the Roman Empire centuries ago and is ruining Europe today.

b) The Ten Commandments and any rough approximation of the Sermon on the Mount have been outmoded. What fools we have been! These things are the only things which preserve the values we want and yet we have laughed them off. As examples of this let me mention some of our national sins: Divorce and the general breakdown of social standards; gambling; use of opiates and drugs—marijuana, alcohol, tobacco, etc.; desecration of the Sabbath day; economic and social injustice; pressure groups, each fighting for itself to the hurt of all.

3. The loss of our faith in God Almighty and of vital religious experience. The spider came down from the ceiling. Concluding that the central thread from the rafters spoiled the symmetry of the web, she cut the central thread and the whole web sagged.

If we lose faith in God and lose Him out of our lives as a vital force, we lose:

a) The Christian estimate of the value of the individual soul!

b) We lose the restraint which demands fairness and brotherhood!

c) We lose our own inner integrity!

d) And the world degenerates into worse than a jungle!

III. And so we pray, "God Bless America!"

A. May God protect us by His providence from dangers seen and unseen from which we cannot protect ourselves!

B. May God give us wisdom and overrule if we take a wrong course or do something unwise!

C. May God preserve our peace and freedom!

D. May God keep us from losing our souls.

1. By reviving vital religious faith—with vital conversions, family altars, spiritual churches, and New Testament living.

2. By helping us to repent of our moral looseness and turn back to the Bible, to Mt. Sinai and Mt. Calvary.

Conclusion:

May God begin by blessing me and you!
Do you have a need in your heart?

The Word of Power for a Power Age

(Universal Bible Sunday)

SCRIPTURE—Hebrews 4:12-16.

TEXT—*Not by might, nor by power but by my Spirit, saith the Lord of hosts* (Zechariah 4:6).

Introduction:

1. This is an age of power. Such a statement is almost a truism, yet it needs to be spoken.

a) We have vast varieties of power at our disposal everyday—oil, coal, gasoline, water power, electricity, solar energy, machinery, etc.

b) To these has been added the newborn giant of them all, atomic power.

2. We must control this power for the good of humanity and for the glory of God.

a) There is no use to try to destroy it.
b) We must control it or it will destroy us.

3. William T. Ellis says that there are three kinds of power.

a) Popular purpose—social
b) Atomic power—material
c) Providence—divine or spiritual power.

Social power has long been in the control of men of forceful speech and organizing genius. It has reached unprecedented heights during these days of telephone, radio, and television, these days of one world through travel and communication.

What a portentous fact that, at this very hour when one man can circle the globe in three days, we have unlocked the mighty secret of atomic power. Only Divine Power can save us from our own evil genius in gaining control of these two indescribable powers.

I. Atomic power we cannot control.

A. We may, perhaps we should, develop atomic power for everyday use. In these days of diminishing oil reserves it is stimulating to think of a cupful of Uranium 235 taking the "Queen Mary" across the Atlantic and back.

B. Without doubt, we should and perhaps eventually we shall outlaw the atomic bomb and set up an international committee for atomic energy control. These matters are something for the experts to settle. And yet, since all of us have a stake in the future and since moral principles are involved, we all have a right to speak.

C. But sooner or later some nation is going to loose atomic bombs over the great cities of an unfriendly nation and the indescribable holocaust will be on. It may all be over before it is well begun. The example of the international ban on poison gas carries little weight in proving the possibility of banning the atomic bomb. Had gas been as effective as the atomic bomb, it would have been constantly in use.

II. Popular purpose we cannot control.

A. The mechanics for a world dictatorship are here.

1. Radio and television.

2. Air travel.

B. Humanity is in a gullible state.

Perhaps humanity has always been gullible but it is rather ironic that, in an age when the Bible has been torn to pieces and the old-time religion has been frowned upon and the faith of our fathers has been tagged "superstition," mankind has swallowed whole more theoretical "tomfoolery" than one man could tabulate. It is the "fool" who says "there is no God"; perhaps we might say, One who says, "There is no God" becomes a fool.

C. Humanity is in a confused state. Humanity is saying, "Information? Please! Wisdom? No, thank you!" The eyes, ears, heart and brain of man have been addled by

1. Radio

2. Magazines

3. Newspapers

4. Pressure groups.

D. In this age, when the mechanics for access to all men have been setup and when the mind of man has been battered to a pulp and thus conditioned to receive almost anything, it is terrifying to realize what we should always have known—that there is no man good enough and wise enough to control the rest of humanity!

III. We must submit to divine control as revealed in God's Word. His Word is the Word of Power for this power age.

A. This Word strikes at sin—it is a sharp two-edged sword.

1. It strikes at the divorce evil.

2. It strikes at juvenile delinquency. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

3. It strikes at low living.

4. It strikes at injustice.

5. It strikes at war and hate.

B. It meets the soul's need by bringing God to us. "They are they which speak of me," said Jesus.

Said Samuel T. Coleridge, "In the Bible there is more that finds me than I have experienced in all other books put together."

William Lyon Phelps, the great English professor and lay preacher, said, that given a choice between a college education and a knowledge of the Bible, the path of wisdom lies in the Bible.

C. It stands the test—in two senses.

1. It works—individually and collectively. Said Whittier:

We search the world for truth; we cull
The good, the pure, the beautiful;
And, weary searchers for the best,
We come back, laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

2. It bears investigation.

It is something like the Irishman's wall. Said wall was three feet tall and four feet wide so that "if the wind blows it over," said the Irishman, "it will be taller than it was before."

Dr. Clarence S. Fisher, who has been called the archeologist's archeologist, was asked, "Dr. Fisher, with your comprehensive knowledge of archeology, do you know of any discovery which in any essential particular disproves the historicity of the Bible?" He replied, "Not a single one! Not a single one! On the contrary, there are confirmations without number!"

D. It is the Word of Power because the Spirit of God is in it. The sinner reads and is convicted; the saint reads and is blessed, because God speaks in it.

Conclusion:

I wish to qualify what I have been saying. The Bible is the Word of Power when it is used. The Bible on the shelf is powerless. The Word of Power must be used, just as atoms must be smashed and re-grouped to produce power. The Bible must be preached in 125,000 American pulpits, taught in 150,000 American Sunday schools, read and practiced in millions of American homes.

The Open Sky

(Christmas Sermon)

SCRIPTURE—Luke 2:8-20.

TEXT—*The heavens were opened, and I saw visions of God* (Ezekiel 1:1).

Introduction:

1. There are three different reactions we can have to Christmas.

a) We can capitalize on it.

(1) For money. Stores, businesses, politicians, hotels, night clubs—all commercial enterprises. Jews who care little for Christ-

mas as such are interested in it for gain, just as a Christian (?) merchant in a foreign land might sell masks, etc. on a heathen gala day for gain.

(2) For presents. An incident from Amos and Andy—The Kingfish was talking to Andy at the filling station. He spoke of the surplus tax and the need of getting rid of cash. Then he preached the doctrine of giving. Incidentally, he dropped a slip four or five times on which he had written the list of nice presents he was supposed to buy for Amos and Andy. Working for presents, of course.

(3) For good time. For too many Christmas is just an opportunity for another good time—vacation from school or work, chicken or turkey feast, candy, parties, good time, gay holiday. Cashing in a holy day for a holiday. Selling a spiritual birthright for a mess of pottage.

b) A second reaction—We can catch lessons from Christmas.

(1) Can learn the lesson of love.

(2) Of giving—that's the reason we give, God gave and we should.

(3) Of good will and peace. After looking at Christmas, certainly we should not turn away and start fighting neighbor or relative again. Christmas in trenches during World War I was described by Boston lawyer visiting Eastern Nazarene College years ago—soldiers having comradie, exchanging cigarettes and stories, etc. Christmas was over and then the firing started and those same men took up again the business of killing each other. Someone has said, "We do not start a war because we hate each other; we hate each other because a war starts." Christmas stands as a terrible rebuke, a stern yet beautiful lesson against war, strife, hate, and selfishness.

c) There is a third reaction—We may captivate the power of Christmas, the power which made Christmas (love and grace of God) and the power which results from it (salvation from sin).

(1) God is love—the cause of Christmas—"God so loved that he gave." I see great spiritual dynamics here—a love becoming "so" loving, so full, that it finally cannot contain itself—it bursts out in giving. We can do more than get a lesson out of that love. We can have some of that love itself put within us.

(2) Salvation from sin—the result of Christmas. We can captivate this power, for that is what Christmas is for: A homely illustration may point up my meaning here.

Here's a mother who bakes a loaf of bread for a hungry son. He says, "Mother, I have learned such lessons from seeing you bake that bread. I see the love that prompted you to make it. I see the skill, industry, persistence, etc. I am inspired by looking at your beautiful bread, etc., etc." Getting lessons from it he might

starve. What he ought to do is—eat the bread. Then exemplify the lessons after.

What we need is the power of Christmas, the Christ himself, first and foremost. Then, of course, we should learn from Christmas and capitalize upon it also, in a sense. One of the elements of Christmas, one of its gifts to us is an open sky.

I. First, consider that God always has an open sky and comes to earth, passes to and fro, as He pleases. (This is not to disregard His omnipresence, of course.)

A. He always has when He wished.

1. Heaven is only a swinging door for Him—a curtain that He can brush aside at will. It's a vast dome beyond our reach but just a veil for God.

2. He stepped down at creation into a chaotic universe, put a touch here and there and left it a beautiful world with a blue curtain over it, then stepped back of the curtain again. Somewhat as a woman can step into a home cluttered up by males, clean up, set it in order, adjust a picture, put a couple of roses in a vase and step out again leaving the place transformed.

God came down and walked in Eden; He walked with Enoch, Abraham, etc.; met Moses on the mountain; wrote on the wall at Belshazzar's feast; came on that great occasion we are celebrating now. Heaven opened for a star, an angel choir, and a Saviour. At Pentecost with the sound as of a rushing mighty wind, etc.

B. God always will come when He wishes.

1. No fear that God shall be kept from coming at His dispensational moments—heaven will open to Him. Galatians 4:4—"When the fullness of the time was come, God sent forth his son . . . to redeem them that were under the law, that we might receive the adoption of sons."

Many were discouraged—and but few were looking for Him. So shall it be when He chooses to open heaven again. Ephesians 1:10—tells of the plan of salvation—"that in the dispensation of the fulness of times, he might gather together in one all things in Christ."

2. Nor need we fear that in any time of distress God shall be unable to come and help us. "This poor man cried and the Lord heard and delivered, etc." "Mine arm is not shortened that it cannot save, neither is mine ear heavy that it cannot hear." "Before they call I will answer and while they are yet speaking I will hear." Psalms 121:3—(the whole chapter is thrilling)—"he that keepeth thee will not slumber, Behold, he that keepeth Israel shall neither slumber nor sleep." There are times when the skies would seem brass, when God seems far away—but never fear! God will bend the heavens and come down. II Kings 6—Elisha and young man at Dothan. Moses at Red Sea, etc. God is not a slave in His universe—it serves Him. He plants His feet upon the sea and rides upon the storm.

Ancient mythology pictures a man calling up a spirit that is too big for him, that captivates him. A man visiting a magician's shop starts magic too great to stop. Little boy started a truck, couldn't stop it, rolled down hill and crashed into house. But God is not like that. God is always master. The sun, moon, stars, lightning, thunder, seasons, earth, heaven or hell are at His command—and I am safe in His keeping.

3. The sky is always open to God.

a) Because of His power.

I remember the heavy door on my home town library in Havenhill, Massachusetts. As a little child I would push but in vain. Then a grownup would come along and push it open. No door stands closed before God.

b) Because of His wisdom. His knowledge unlocks every large or secret door. He holds the key.

c) Because of His love. The reason He comes, the reason He cannot be kept away from us is that He loves us. Love, infinite love, knows no barriers. Human love will fight across land and sea. If a mother heard her baby cry, what do you suppose it would take to keep her away? When God hears one of His children cry, do you suppose there is anything that could keep Him away from us? That may be what Paul meant when he said, "What shall separate us from the love of Christ? shall persecution, etc." (Romans 8:35f).

II. But man cannot open the sky when he wishes. Man's open sky is conditional.

Heaven is like a curtained window. Heaven's occupants can see down all right, but there is difficulty in seeing up through. It is like a door with spring lock—it opens from the inside but is closed to those out. It is like a rope ladder. Those above can climb down from the top, but those below can't get up until it is let down.

A. Sin closed man's sky. Adam and Eve walked with God, but sin separated them.

B. Wherever sin is the sky is closed. Saul—"God is departed from me and answereth me no more." Heaven was closed to him. Think of the people to whom heaven is closed—not because they weren't meant for heaven (hell was for the devil and his angels—not men); not because God doesn't want them there; but because an open sky is conditional and they won't meet conditions.

III. God wants us to live under an open sky. That is the lesson Christmas teaches us and that is the power it gives us.

A. The reason He opened heaven to come down was that He might open heaven for us to go up. II Corinthians 8:9—"Ye know the grace of our Lord Jesus Christ, who though he was rich yet for our sakes he became poor that we through his poverty might be made rich." Paraphrase that—Jesus, though He was up there, yet for

our sakes came down that we through His coming down might be taken up.

B. You can see the consistent carrying out of the picture.

1. Heaven will open to me now only in one way—by a repetition of Christmas—by another incarnation. "Impossible!" you say. No, for Christ must be born in me today—else I have no divine life that will lift me to an open heaven.

2. And, of course, heaven will open when Christ comes again—and "we" who are His saints, shall be caught up together with Him in the air.

C. But since most of us know this and have started on the way I am particularly interested in urging upon us all that we should maintain an open sky at all times. In Maine we used to talk about "keeping the roads open" in winter—i.e., free from snow and passable. How much that meant in Northern Maine! I am interested—are you keeping the road to heaven open? It's like the highways during a hard winter—it will become blocked, drifted, and impassable unless you keep it open. No use to say, "God ploughed through and rescued me ten years ago, and saved me," unless you have God with you today, unless you keep the road open. Christmas means nothing to the world if it doesn't mean that God opened the sky and came down to save men. Christmas means nothing to you if Christ hasn't come into your heart to save you. But that isn't strong enough—Christmas means nothing to you if you haven't maintained an open sky and kept in touch with God. Is the sky open? Does God hear your prayers? Does He talk to you, and you to Him? Is your soul blessed? Do you have the bright star of hope? Is God, or heaven and all it means of spiritual value, near to you? There is a song:

*Jesus is my neighbor
He lives next door to me.*

I am not so much concerned about your past; and I know the future will be all right, if you have an open sky.

Here we are stuck on this little globe of ours. We cannot get off it and cannot reach heaven. We can jump just a few feet. We can climb a high building or a mountain but remain there only under difficulty. We can soar in balloon or plane thousands of feet into the air at our own peril and then be forced to come down immediately. But the beautiful thing is that by a right attitude of heart we can bring God and heaven down to us—and eventually be caught up into them. For the Word says, "Draw nigh unto God, and he will draw nigh to you."

Clovis Chappell saw a little girl reaching and reaching in vain for a mail box. Said she had a letter for Santa. He put it in for her. Letter never reached Santa. But we can reach up and touch God and He will bring to our hearts the Christ born in Bethlehem's manger.

If heaven and its music are not near to you there may be a reason. Something must be closing the sky and keeping the angels away.

A rich French nobleman in Paris spending a few days was charmed one night in a park by the music of the nightingales.

Thought of his own vast estate and wondered why he had none. Investigated and found that hawks, hooting owls, and birds of prey infested his great estate. Set hunters after them and then the nightingales came and sang to him. Today his estate is known as the Park of the Nightingales. Maybe the hawks of selfishness and sin have infested your heart, or the hooting owls of doubt and fear and worldly care. Open your heart to Christ, seek His face, banish every interference and heaven with its music will come to you.

I want so to live that I will not be ashamed of my past, so that I will not be afraid of my future—but more than I care for these I care that my sky shall be kept open.

Home Through the Storm

(New Year's Sermon)

SCRIPTURE—John 6:15-21.

TEXT—And immediately the ship was at the land (John 6:21).

Introduction:

1. Observe the scriptural setting.
a) Feeding of 5,000 on eastern shore of Galilee.

b) Acclamation of crowd.
c) Jesus praying alone in the mountain.
d) Disciples tolling in rowing.
e) Jesus walking across the water.

(1) They are afraid.
(2) Being afraid they are also unwilling to take Him in.

f) When they received Him willingly they were at land immediately.

2. I am not concerned as to whether there was a miracle here or not. Whether the boat in a moment traveled two or three miles or the disciples were so relieved at Jesus' coming that they were at the shore before they realized it—it matters not. The important thing is that toil and time and danger were forgotten when Jesus came on board. When Jesus comes to us we immediately reach the haven we desire or receive grace to wait for it. Ahead of us is the Sea of 1948.

I. We may face some storms of our own making during this coming year.

The word of the Lord came to Jonah the son of Amittai saying, "Go to Nineveh." But Jonah booked passage for Tarshish. The Lord "cast forth" a great wind so that the ship was about to be broken. Jonah might have said, "The devil's after me. Pray for me. I'm having a hard time." But he himself, not the devil, was to blame for the storm. We are to blame for many of our

own troubles and sometimes for other folks' troubles, too.

Saul kicked and it hurt. He kicked again and again, harder and harder. Then one day a gentle voice said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads!"

Birds and butterflies beat themselves against the light.

God puts up a sign—Danger, Keep Away! We skate nearer and nearer until we fall in the icy water and drag someone else with us. Or we get closer and closer to the place where explosives are kept and suddenly there's an explosion. With clothes tattered and torn, eyes bloodshot, face burned, we cry and say, "The devil's been making it hot for me. Oh, my!"—when we are to blame ourselves. I play with temptation until I get burned, then I come crying around looking for sympathy. Why didn't I stay away from it? I climb the mountain and start throwing pebbles, then stones. Suddenly I start a landslide that engulfs me and all the village below. I drop a word about someone. Another picks it up and drops it, and soon there's a landslide and many people are hurt. I made that storm myself.

There was an ancient tale of the "cave of the winds." One day a man carelessly loosened these winds and couldn't catch them. They swept over the world bringing destruction.

A. Sometimes we run into trouble because we leave Jesus behind. That's what they did here. That's what Mary and Joseph did in Jerusalem when Jesus was twelve.

B. Sometimes we drive ahead against God's will.

C. Sometimes we try in our own strength. There are enough storms that face us without bringing any more upon our heads. Let's mind the Lord and behave ourselves in 1948.

II. But over the horizon of 1948 I see storms approaching over which you and I have no control, for which we are not to blame.

It says here the sea arose "by reason of a great wind that blew." This wind might here represent the external forces of evil. For the Word says, "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places, against the rulers of the darkness of this world—etc." There's open sea ahead of us. No coastwise sailing allowed. We must break right across the open ocean and face the onslaughts of the Prince of the Power of the Air. It's God's world, but the devil has his hand on the world system. There are four dangers we face.

A. We must be prepared for the sudden squalls and terrific tornadoes of temptation and trial that will swamp us unless we are prepared. We need to keep a lookout at

the mast in the crow's nest. We need to watch the barometer and the stars to see what the weather is going to be. There's something wonderful about it—if a man keeps close to the Lord, he can sense danger when it is near. And he'll reef his sails, batten down the hatches, and get ready for the storm. Wild animal can sense when an enemy is near. So ought we. On Galilee surrounded by mountains storms rise very suddenly.

B. We will also face the steady unceasing winds of opposition. The trade winds of the world, the flesh, and the devil will blow every day. We'll have to face little problems, petty annoying things, physical disabilities and limitations, our own weaknesses and so on. If we do not keep pressing on they will blow us off our course. We will have to tack into the wind—bear over hard on the rudder against the things which face us. Here's a mother distracted by family, etc. She'll have to set her soul against that and determine to find calm and peace in the midst of her many duties.

C. We will encounter the hidden reefs of compromise.

1. The surface is smooth—there seems to be no danger or harm.

a) But experience warns us—negro spiritual

*De old sheep knows de road,
But de young lambs have to learn de way.*

b) And the Chart (the Bible) warns us.

c) And an alert lookout on the mast (moral judgment) will warn us. From a height one can see deep into the ocean; so if we live high we can see hidden dangers.

2. We must guard against compromise.

a) On Sabbath observance

b) Conversation

c) Reading

d) Music, etc.

D. Far from least, perhaps the worst, danger we face is not a storm at all—it is the deadly calm of lethargy or indifference.

Down in the South Atlantic is the Sargasso Sea (means "gulf weed"). Almost an endless mass of seaweed. A ship or small boat caught in that cannot move. Has to lie there under merciless beating sun, while seams crack open, water and food diminish, foul odors and fever arise, and death finally comes. Far more tragic death and far more common than death in the storm or on the reef—at least that is true in the spiritual life.

If ever we feel the deadly sluggishness of indifference creeping over us this year we ought to call a time of fasting and prayer.

No one knows exactly what lies ahead of us in 1948—but we do know we are going to face some trouble.

III. But whether in a Jonah storm of our own making or in one of the devil's storms—if we'll take and keep Christ on board we will safely and speedily land.

A. He is the pilot who will quiet the storm and keep our bark safe.

*He is my pilot on life's stormy sea,
This wondrous man of Galilee.
I'm safe in His keeping,
Though storms about are sweeping,
This pilot of Galilee.*

B. Not only that—He'll bring us to our goal.

1. We struggle with our sins—finally give in to Christ and sins forgiven.

2. We struggle with carnality—finally say "Yes" to Christ and peace fills our hearts.

3. Struggle with problems and ambitions—but when we open our hearts to Christ—"we are suddenly at land."

A little girl had trouble with a jig saw puzzle of U.S.A. till she learned the face of George Washington was on the other side. She put that together and had the map. So we'll find that to reach our goal we'll have to turn to the face of Jesus. At any time, in any circumstances, if we turn to Christ we'll find ourselves at the land, at peace within though problems may be unsettled without.

An Ancient Success Story

SCRIPTURE—Genesis 30—50.

TEXT—*And of Joseph he said, Blessed of the Lord be his land. . .* (Deuteronomy 33:13f).

Introduction:

1. The supreme interest we have in the world is persons.

a) Not things or places, as interesting as they may be, but people. What's the first thing a boy does when he finds a new swimming hole? Run and get the other boys to swim with him. Even if it be something he wants to keep for himself he really has to tell someone about it or boast about it to be happy—such as a deep pool where the trout are big and hungry. Give a man a palace and gold and food, etc., but not a living soul around him, and he'll be most unhappy.

b) Our supreme interest is, or ought to be, God.

c) Then ourselves and other people. Ourselves—did you ever see a high school girl or her brother gazing into the mirror? Others—It is a general rule in newspapers to have few pictures that do not have people in them, for people are the biggest news.

2. That's the reason that biography is so perennially interesting and helpful—it shows us real people in real life.

3. Today I want to dip into the riches of Bible biography for the story of a young man back in ancient days who was a real success. I speak of Joseph.

I. The story of Joseph.

This story is so familiar that it needs not to be repeated in detail. We'll just point out a few things that will give us perspective.

1. Born in a large family.

2. Of devout parents.

3. There were troubles in that home of course (it was bad enough as it was but it would have been far worse if God had not been worshiped there).

a) Polygamy (we do know that they did not have the clear light upon it).

b) Personality faults in the parents: Jacob was a grasping man; Rachel, not much against her; Leah, jealous.

c) Clashes of disposition.

4. Immature pride of Joseph. I have always been a little sad and resentful at this. Have never been inclined to approve it. But I have come to the place where I am glad to find it here. It makes Joseph seem real. Furthermore it encourages me with my own failings. For Joseph was so admirable in every way that if it were not for this we would exalt him out of due measure.

II. The success of Joseph.

A. Joseph overcame the limitations of his surroundings and reached a larger sphere of usefulness.

1. I do not believe that just changing one's surroundings guarantees success. The country boy wants to go to the big city and sometimes the city boy wants to go to the country. Some people seem to think that just getting out of the home town is a mark of success. That is not necessarily so. Some of the greatest men have remained in their original surroundings. Jesus lived and died in Palestine. Shakespeare never got far from London. William Allen White and Emporia Gazette grew to success together.

2. But there are times when success will be worth while only by rising above circumstances. Joseph was in a large and relatively prosperous family. But a great famine was coming and God wanted to provide for His chosen people.

B. Joseph became a great man when he might have remained small and ignorant and selfish.

1. He became a great man intellectually.

a) He knew how to manage, to make money, to organize, to execute.

(1) Successful in home

(2) In jail

(3) In kingdom

b) He knew also how to reason—he was a logician.

c) He was sensitive to the mind of the Spirit. Observe his interpreting dreams, etc.

2. He was clean and strong physically.

3. He was a poised and attractive personality. Impressed everyone from Pharaoh to farmers and common people. They loved and respected him. A real king doesn't need a crown and robe. He is royalty.

4. He was a pure and godly man. Clean, loving, humble, unassuming, courageous.

C. Joseph won his way to the top in a strange country at great odds.

1. Entered as a slave into a country and civilization different from his own, with a different religion, etc.

2. Handicapped by Potiphar's wife's accusation and a jail sentence. A slave and a jailbird.

3. But he became second to the king with power over the lives of all Egypt and its wealth. Yet with power over all around him he commanded the good will and respect of all but a few.

D. He saved the lives of all his family and became one of God's key links in His dealings with the chosen people. He found such a place in history that hundreds of years later when his people left Egypt they took his bones with them—Exodus 13:19. That is quite a measure of success to have your own people remember you like that. (Of course, our mothers are proud if we get a college degree or put on a uniform or get our names in the paper even if it is only in connection with an automobile accident.)

E. Even down to this day Joseph is an honored name and his memory is revered.

F. He won God's blessing (the text).

III. The secret of Joseph.

A. One of the contributing factors to Joseph's success was the blood that flowed in his veins.

1. One's family has quite a bit to do with one's future; not everything, of course, but much. Joseph's mother and father were good solid people with faults but with some strong virtues.

2. Joseph was a Jew. The Jews always have had and always will have that driving persistence that makes for success. Many the Jewish cobbler who has become a banker, etc.

B. Another factor was his dream (dreams, if you insist).

1. We speak with scorn of "dreamers," and so did Joseph's brothers.

2. But every man who has done something big has first dreamed it. Alexander, Napoleon, and Hitler dreamed of world empires. They did not get them, but see what they did! Lincoln dreamed of liberty and justice and brotherhood.

C. Another factor (somewhat related) was his idealism. Ideals are stars by which to steer. No sailor can get along without the stars. No man building a life can get along without ideals. In Joseph's hour of temptation his ideals shone still like stars—he thought of God; he thought of his master, and he said, "How can I do this great wickedness, and sin against God?" Convictions and ideals must be burned into our consciousness. We must live with them day after day if we expect them to stay with us in the test. In your thinking let down and question ideals, and when the test comes you will fall. Joseph's ideals or convictions were related to: Purity, honesty, industry, loyalty to father and brothers, love

to God, kindness. He clung to them so that he almost knew no fear.

D. The greatest secret was that he kept in touch with God.

1. So that his greatest loyalty was to God.

2. God gave him strength in temptation.

3. God gave him wisdom in test—dreams for jailer, dreams for Pharaoh, handling his brothers.

4. God gave him eternal salvation.

5. God has made him a blessing to men ever since then.

The Task of Missions

SCRIPTURE—Matthew 28:16-20.

TEXT—*Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame (I Corinthians 15:34).*

Introduction:

1. The chapter from which the text is taken is the great classic chapter on the Resurrection.

a) But right in the middle of it is cast this abrupt warning against sin.

b) Perhaps that might indicate that unbelief and unrighteousness often go hand in hand.

2. I wish to lift up this text and hold it against the light so that we may see its missionary meaning; perhaps somewhat as one sees the watermark on paper when it is held against the light.

An artist was asked to paint a picture of a dead church. He painted a beautiful stone edifice with magnificent entrance, impressive interior, stained-glass windows, beautiful pews; pipe organ, indirect lighting, etc. Back by the door in the corner he painted a box with an opening in the top, and the words, "For Missions" on it. Over the box was a cobweb.

A church that is not missionary is not alive. And so, since this is a vital matter, I bring to your attention—"The Task of Missions."

I. First, the task is extensive.

A. Missions is as broad as the human race.

Oh, spread the tidings round

Wherever man is found,

Wherever human hearts and human woes abound,

The Comforter has come.

There is absolutely no possibility of limiting our task—it is to evangelize all nations, the whole race.

1. Because the command of Christ is that we should go into "all the world." He came to save the whole world. He gave His life that "whosoever will" might be saved. And having suffered as He did He certainly would not limit the field into which He sent His disciples. He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost

part of the earth." Matthew 24:14—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Whatever excuse you may make for not laying to and lifting the load of missions is swept aside by the specific command of Christ. From now till eternity dawns, from the rivers to the ends of the earth we are to spread the gospel.

2. Missions is as broad to the human race because the hunger for Christ is that extensive.

I have yet to meet the man or woman that I did not feel needed Jesus Christ. I have met few men that in the right circumstances did not confess a desire for Jesus Christ. And those few had the desire that they did not confess. It gives the Christian a decided assurance to know that no matter how widely separated men may be by customs, conduct, and dress that the human heart and the human need are the same. Whether the skin is white or black it does not matter. You may don a high silk hat, pick up a gold-headed cane, step into a beautiful limousine, and sit in a hired pew in the cathedral, but you are still a sinner and, if you would be honest, your heart is hungry for Jesus Christ. You may rise high or sink low—your need is the same. You may be ignorant or learned, gullible or skeptical—your need is Jesus Christ. Sometimes we forget this and try to apply some other remedy to the human need only to find that it fails. Only the grace of our Lord Jesus Christ can meet the human soul. You can go to the squalor of the big city slums or to the filth of heathen kraals. You will say, "These people need hygiene, food, education, etc." You can go to the mansion on the drive and you will say, "These people need nothing." But I say unto you, "Both classes need Jesus Christ, the latter at least as much as the former." Missions is as broad as the human race because every human soul is hungry for God.

3. Because there is no other way of salvation. "There is no other name under heaven given among men whereby we must be saved, but the name of Jesus."

B. There are so many objections brought against Christian missions.

1. Some say, "There are so many heathen here at home." I never yet have met the person that raised this objection who was doing as much as he should have done here. If you will sacrifice and pray and get people saved here and put so much in here at home that there is not the least possibility of your doing anything for foreign lands then you are all right. But generally those who do the most at home are the most missionary minded.

2. Some say, "We don't have any money to support missions." Shame! Shame! Bil-

lions spent on every imaginable luxury and vice—and mere pittance given for world-wide missions. Shame on Christian America! Do you know there are places where the people are so poor and hungry that you can hardly find a bug or a creeping thing or any bark on the trees? Do you know that there are some people who never have tasted meat, who never get a square meal? And yet we talk about not being able to support missions! As long as the Bible is true and Jesus Christ is real then the task of missions is as broad as humanity.

II. But the task of missions is also intensive. Either it is done thoroughly or it is not done at all. It demands all the Christian's devotion. There is no missionary work without praying, groaning, sacrifice, and effort. Missions takes a paramount place or none at all. It demands concentration and intensive work.

The story is told of an ancient king in China who asked to have a bell made for him. The man whose task it was finished the bell, but it was imperfect and sounded cracked and dull. He made a second one. It was the same. The king said if the third did not satisfy that the man would be killed. Trembling for his life he went to the wise man who told him there must be a sacrifice. This man's daughter heard what the wise men said and while her father was melting the iron she cast herself into the molten heat. Then the bell rang sweetly. And the gospel bell never rings sweetly unless there is sacrifice.

Over in Korea a missionary stood up to preach in a crowded tent. He opened his Bible and began to read in the Gospels. Every time he read the words "Jesus" or "Christ" there was a woman in the audience who gave a terrible scream. He began to preach, but every time he mentioned the Saviour the woman would scream. Finally, he knew it was little use to go on, so he dismissed the service and sent four Bible women back after the poor degraded demented woman. Her hair was matted and she was filthy. It took four Bible women to hold her as they prayed. She screamed and frothed at the mouth. They prayed for her for hours and were so exhausted that they could do no more. Then they started to sing some songs. The woman's face relaxed, she quieted, she shouted, "He's gone." Her eyes opened and she looked up and said, "He's gone." She was wonderfully saved. No halfhearted effort, no smooth running organization, no afternoon tea would ever have saved that woman. When we challenge sin and the devil anywhere we are going to have a fight on our hands. Missions is intensive.

A. Because of the degradation of the people.

B. Because of the physical handicaps of climate, etc.

C. Because of the lack of funds.

One Korean mission church was crowded so that they needed more room. The people sacrificed and saved. They sold clothing and furniture, hairpins, etc. They lived, some of them, on one meal a day. Still they couldn't get money enough. They proclaimed a day of prayer and fasting. They prayed through. One man thought of all the stone in the mountain. Everybody worked and built the new church. Now they have outgrown that. They have established one outstation and are looking for another. God is able, but His people must come to grips with the situation.

III. The task is unfinished.

For every Christian there are thousands of heathen. For every village where the gospel is preached there are many that do not hear of Jesus Christ.

A. There never was a time when the foreign fields were as ripe as they are now. In India there is a receptiveness never before shown and in our own Nazarene work there has been a gracious revival. In Japan and China and Africa and around the world people are being saved. In this "atomic" "one world" age world-wide missions is the only answer.

B. But the task is not completed yet.

There are more heathen today than when Jesus died upon the cross. The percentage of nominal Christians is greater, but there are more heathen. Every day thousands die and yet we drift along unconcerned and taken up with petty childish things.

IV. And finally the task is ours.

A. It is not simply the missionary's. The missionary is doing his part and more. We cannot say, "You take care of those thousands there. All alone in an unfriendly climate, weakened by fever, struggling with disease and superstition, with just a few paltry dollars. You take care of that. And we hundreds of folks here will take care of our little local churches. We will live in nice homes, give a little bit when we feel like it and try to get along." We cannot say that.

B. It is not only the task of the young people, though generally speaking it is young people who must actually go to the foreign fields as missionaries.

C. It is the chief task for all of us! There are no exceptions! The task is ours!

*Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, oh, salvation,
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.*

Conclusion:

"For some have not the knowledge of God: I speak this to your shame."

The Bitterness in Success

Scripture—The Book of Esther.

Text—*Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate (Esther 5:13).*

Introduction:

1. The story of Esther.
 - a) Vashti's deposition.
 - b) Esther's exaltation.
2. The story of Haman.
 - a) His exaltation.
 - b) Mordecai's refusal to bow to him.
 - c) The servants' "tattling."
 - d) Haman's anger.
 - (1) Casting of lots.
 - (2) Resultant decree that all Jews are to be destroyed eleven months later.
 - e) Esther's first banquet with King Ahasuerus and Haman.
 - f) Haman's joy of success galled by Mordecai's scorn—his determination to have Mordecai hanged; the erection of fifty-foot gallows.

One of the most vivid Old Testament stories begins with the description of a royal banquet. King Ahasuerus, one of the greatest monarchs of ancient times, ruling from India to Egypt, was giving a feast to his princes. Being proud of his beautiful queen, Vashti, he sent for her that her beauty might be seen by his guests. For some reason or other the queen refused to come, thus arousing the anger of the king and his nobles, though the latter very discreetly kept theirs covered. But when the king asked what should be done, his attendants, "wise men," replied that he should send forth a decree that all wives should obey their husbands and that he should enforce it by making an example of Vashti by deposing her and finding another queen in her place. Being a man accustomed to accept the advice given him ("for so was the king's manner toward all that knew law and judgment"), the king did so now.

Among the beautiful maidens brought before the king was Esther, a Jewess, the niece of Mordecai, a powerful Jew of Shushan, the palace city. The king favored her and gladly made her his queen.

Even while Esther was being exalted to be the queen, there was a man in the court that was rapidly rising in the king's favor. Haman was set above all the princes and was made second only to the king and before him all the servants and lesser men bowed. But there was a proud capable Jew that refused to bow and his head remained erect when all others were lowered.

Haman did not notice this till some of the other servants envious of Mordecai's strength and despising his Jewish blood told Haman about this incivility. Then a storm of wrath broke in his vain ambitious heart. Scorning to lay hands on Mordecai alone he decided to have all the Jews in the kingdom killed. But being superstitious he cast lots every day for nearly a year until he

decided that fortune was with him. Then approaching the king suavely he proposed the destruction of a people that were harmful to the kingdom, offering himself to pay for the services of the wholesale murderers 10,000 talents of silver. It reflects upon the ruler and the times that he should take the official ring and grant the request without much thought. The day of doom was set for some months later. Then the king and his favorite sat down to drink, "but the city Shushan was perplexed."

When the decree became known the Jews wept in sackcloth and ashes. Mordecai sent to Esther for some action to save her people, but she replied that to go into the throne room uninvited was to meet death. Mordecai sent back a second message, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" She replied, "Fast and pray for three days and then I will go to the king, and if I perish, I perish."

Received with favor she invited the king and Haman to come to a banquet she would prepare for them. As ever delighted with the queen, Ahasuerus asked what her request was. She said, "That you come to another banquet tomorrow." And so the group parted in the best of spirits, the king more than ever in love with the queen, the queen hopeful of saving her people, and Haman, riding on the crest of the wave which was to make him a great man.

Passing the unbending Mordecai, Haman hurried home. He called his wife and his friends around him and had them sit down to listen. Then he settled back and "told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above all the princes and servants of the king." Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king." His cup was filled to the full, his joy was supreme. Every ambition he had was attained. He had been lifted to the peak of power and was reveling in the favor of the greatest of kings. So wonderful had been his fortune that he could hardly believe it, so wonderful that he must tell of it, he must speak of his glory and his felicity to his wife and his friends. And so he sat there and gave an oration on himself much the same as the rooster stretches its gaudy head to the sky and crows, or as much as the jungle animal roars the note of victory upon its vanquished foe. And how much like men of all times! How much like the twentieth century man!

Because of their vanity, their superficial ambition, their satisfaction with material things, their hatred for those that oppose them how many Hamans there are around us.

I. But Haman's fortune was embittered by the presence of Mordecai.

Every time Haman came and went from the palace all the servants bowed and scraped. All the common people and the less favored princes were obsequious to him—all, but one. Mordecai looked at him with scorn, or what is worse, paid no attention to him at all. And Haman in bitterness said, "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The more reverence others gave him, the more irritating became this Jew's scorn. It angered him so that at time he forgot his joy of power in the hatred of his enemy. So is it true of every man whose heart is not right with God—there will be bitterness that will spoil the sweetness of success.

A. How true it is—"There's always something to take the joy out of life." It matters not how good your fortune may be, how great your possessions, how happy your love for your friends. If your soul has not been cleansed from sin there is always something bitter being cast up on the shore of your thinking. The sinful are like a troubled sea. There will be just enough hatred to spoil your love, there will be jealousy, envy, worry, troubled conscience. All of us know that there are times in our souls if we are not saved, when there is raging of these elements until we are shaken throughout. Much of our activity is just to get away from ourselves. It would not be half as bad to be shut up with an insane person as it is sometimes to be shut up with our own bitter thoughts, envy, jealousy, hatred, resentment, worry, and troubled conscience. As long as we restrain ourselves and our lives compare favorably with the average citizen we are fairly well satisfied. But if we would lay bare our hearts to ourselves and compare ourselves with Jesus Christ we would prostrate ourselves in the dust in shame.

B. These bitter things in the soul grow until they grip every thought. Like cancer, they will spread and stretch out their fingers until the whole heart is filled with them.

King Saul was exalted above all his fellow men; then one day a little shepherd boy happened to visit his brothers in camp. That day there was sown in the heart of the big strong king a seed of poisonous jealousy that finally consumed him and hurled him into a suicide's grave.

Worry will creep in on you. It will begin to trouble your sleep, upset your nerves, put lines in your face. It will reach you just as quickly in a mansion as in a cot-

One Korean mission church was crowded so that they needed more room. The people sacrificed and saved. They sold clothing and furniture, hairpins, etc. They lived, some of them, on one meal a day. Still they couldn't get money enough. They proclaimed a day of prayer and fasting. They prayed through. One man thought of all the stone in the mountain. Everybody worked and built the new church. Now they have outgrown that. They have established one outstation and are looking for another. God is able, but His people must come to grips with the situation.

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The Bitterness in Success

SCRIPTURE—The Book of Esther.

TEXT—Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate (Esther 5:13).

Introduction:

1. The story of Esther.
 - a) Vashti's deposition.
 - b) Esther's exaltation.
2. The story of Haman.
 - a) His exaltation.
 - b) Mordecai's refusal to bow to him.
 - c) The servants' "tattling."
 - d) Haman's anger.
 - (1) Casting of lots.
 - (2) Resultant decree that all Jews are to be destroyed eleven months later.
 - e) Esther's first banquet with King Ahasuerus and Haman.
 - f) Haman's joy of success galled by Mordecai's scorn—his determination to have Mordecai hanged; the erection of fifty-foot gallows.

One of the most vivid Old Testament stories begins with the description of a royal banquet. King Ahasuerus, one of the greatest monarchs of ancient times, ruling from India to Egypt, was giving a feast to his princes. Being proud of his beautiful queen, Vashti, he sent for her that her beauty might be seen by his guests. For some reason or other the queen refused to come, thus arousing the anger of the king and his nobles, though the latter very discreetly kept theirs covered. But when the king asked what should be done, his attendants, "wise men," replied that he should send forth a decree that all wives should obey their husbands and that he should enforce it by making an example of Vashti by deposing her and finding another queen in her place. Being a man accustomed to accept the advice given him ("for so was the king's manner toward all that knew law and judgment"), the king did so now.

Among the beautiful maidens brought before the king was Esther, a Jewess, the niece of Mordecai, a powerful Jew of Shushan, the palace city. The king favored her and gladly made her his queen.

Even while Esther was being exalted to be the queen, there was a man in the court that was rapidly rising in the king's favor. Haman was set above all the princes and was made second only to the king and before him all the servants and lesser men bowed. But there was a proud capable Jew that refused to bow and his head remained erect when all others were lowered.

Haman did not notice this till some of the other servants envious of Mordecai's strength and despising his Jewish blood told Haman about this incivility. Then a storm of wrath broke in his vain ambitious heart. Scorning to lay hands on Mordecai alone he decided to have all the Jews in the kingdom killed. But being superstitious he cast lots every day for nearly a year until he

decided that fortune was with him. Then approaching the king suavely he proposed the destruction of a people that were harmful to the kingdom, offering himself to pay for the services of the wholesale murderers 10,000 talents of silver. It reflects upon the ruler and the times that he should take the official ring and grant the request without much thought. The day of doom was set for some months later. Then the king and his favorite sat down to drink, "but the city Shushan was perplexed."

When the decree became known the Jews wept in sackcloth and ashes. Mordecai sent to Esther for some action to save her people, but she replied that to go into the throne room uninvited was to meet death. Mordecai sent back a second message, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" She replied, "Fast and pray for three days and then I will go to the king, and if I perish, I perish."

Received with favor she invited the king and Haman to come to a banquet she would prepare for them. As ever delighted with the queen, Ahasuerus asked what her request was. She said, "That you come to another banquet tomorrow." And so the group parted in the best of spirits, the king more than ever in love with the queen, the queen hopeful of saving her people, and Haman riding on the crest of the wave which was to make him a great man.

Passing the unbending Mordecai, Haman hurried home. He called his wife and his friends around him and had them sit down to listen. Then he settled back and "told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above all the princes and servants of the king." Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king." His cup was filled to the full, his joy was supreme. Every ambition he had was attained. He had been lifted to the peak of power and was reveling in the favor of the greatest of kings. So wonderful had been his fortune that he could hardly believe it, so wonderful that he must tell of it, he must speak of his glory and his felicity to his wife and his friends. And so he sat there and gave an oration on himself much the same as the rooster stretches its gaudy head to the sky and crows, or as much as the jungle animal roars the note of victory upon its vanquished foe. And how much like men of all times! How much like the twentieth century man!

Because of their vanity, their superficial ambition, their satisfaction with material things, their hatred for those that oppose them how many Hamans there are around us.

I. But Haman's fortune was embittered by the presence of Mordecai.

Every time Haman came and went from the palace all the servants bowed and scraped. All the common people and the less favored princes were obsequious to him—all, but one. Mordecai looked at him with scorn, or what is worse, paid no attention to him at all. And Haman in bitterness said, "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The more reverence others gave him, the more irritating became this Jew's scorn. It angered him so that at time he forgot his joy of power in the hatred of his enemy. So is it true of every man whose heart is not right with God—there will be bitterness that will spoil the sweetness of success.

A. How true it is—"There's always something to take the joy out of life." It matters not how good your fortune may be, how great your possessions, how happy your love for your friends. If your soul has not been cleansed from sin there is always something bitter being cast up on the shore of your thinking. The sinful are like a troubled sea. There will be just enough hatred to spoil your love, there will be jealousy, envy, worry, troubled conscience. All of us know that there are times in our souls, if we are not saved, when there is raging of these elements until we are shaken throughout. Much of our activity is just to get away from ourselves. It would not be half as bad to be shut up with an insane person as it is sometimes to be shut up with our own bitter thoughts, envy, jealousy, hatred, resentment, worry, and troubled conscience. As long as we restrain ourselves and our lives compare favorably with the average citizen we are fairly well satisfied. But if we would lay bare our hearts to ourselves and compare ourselves with Jesus Christ we would prostrate ourselves in the dust in shame.

B. These bitter things in the soul grow until they grip every thought. Like cancer, they will spread and stretch out their fingers until the whole heart is filled with them.

King Saul was exalted above all his fellow men; then one day a little shepherd boy happened to visit his brothers in camp. That day there was sown in the heart of the big strong king a seed of poisonous jealousy that finally consumed him and hurled him into a suicide's grave.

Worry will creep in on you. It will begin to trouble your sleep, upset your nerves, put lines in your face. It will reach you just as quickly in a mansion as in a cot-

tage; it reaches the man with a bankbook just as quickly as the poor man. Enjoy all the sweetness you can. Without Christ there'll be bitterness that will spoil it. It will be just a ripple at first, but sooner or later it will beat with troublous waves on your soul. A little leaven will leaven the whole lump. I have seen things grow on people like that—a little worry, or resentment, or misunderstanding, something said or done. They started to think about it and resentment grew until it colored their whole lives.

A fly got into the oil of a giant locomotive and stopped its slow drip, drip. Friction developed and the giant locomotive was stopped—by a fly.

Until your heart is cleansed you are not proof against things spoiling your life. But when the Holy Spirit fills you, then, you are preserved, kept sweet, "kept by the power of God through faith unto salvation ready to be revealed."

II. Haman illustrates the fact, as have men ever since, that God is the one indispensable of happiness. With all that a man may achieve, or gain or possess, without God he will have an empty heart. And he will say with Haman, "Yet all this availeth me nothing, so long as God is not in my life."

A. If it were possible for a person to have everything which could be desired for human happiness—wealth, friends, health, some kind of happy work, a good disposition, and pleasant relationships—still that person would have an unsatisfied heart and he would not be as happy as a saint of God who was poor and sick and alone. For the heart is made for God and until the soul dies that hunger for Him remains.

King Midas loved his gold. He gloated over the glittering coins, running them through his fingers like sunbeams, kissing them, exulting in his riches, delfying and worshipping his gold. He thought of and prayed for more gold and fancied one day that the height of bliss would be to have the power of turning everything he touched into gold. So much did he think of it that one day the gods bestowed on him the golden touch. That morning when he rose he thrilled at the magic transformation that took place in the objects he touched. In ecstasy he picked up the spoon and saw it transmuted into solid gold, but when his food touched his lips it became gold also—he had gold, but he had no food to appease his appetite. His little girl came bounding in and he threw his arms around her and picked her up to kiss her—but he kissed gold. The warm blood of his own offspring was turned into that which he had thought to be all-important. King Midas found that even more than he needed gold to gloat over he needed food for his body, and even more than that he needed love for his heart.

Money is necessary as a medium of exchange but it can never satisfy. It is en-

couraging to feel some change is in your pocket, but the human soul is too big to be put in a pocketbook. There are always some that are deceived into thinking that wealth and ease are more necessary than love, and these people marry for money or position. But the world knows that two lovers with spirits that are akin and with upright lives are infinitely richer in a cottage than the loveless rich in their mansions. But the human soul is too great to be satisfied even with human love. The soul is made for God; gold or silver, houses or lands, friends or fame, possessions or power, home or family, work or play can never satisfy the human soul. King Midas, you may have the power to turn things to gold by your touch, but we prefer to have some simple food for our bodies and the love of our families and friends. Sinner friend, you may have the best this world has to offer of possessions and companions and culture. Your soul will still be empty for these things will still leave the vast longings of your spirit unsatisfied.

There was a man who was king of a small powerful nation. He was the popular idol of the people, a poet and a warrior. He had wealth and a beautiful palace, unnumbered friends and a large family. One day he saw one thing that he desired, and, accustomed as he was to having his wants satisfied, he reached out and took it. He should have been satisfied then—but listen to David's prayer: "Create in me a clean heart, O God and renew a right spirit within me. . . . Restore unto me the joy of thy salvation. . . . As the hart panteth after the waterbrook, so panteth my soul after thee, O God."

B. Look over your life and possessions now. View every phase of your life, take into consideration every good thing, your family, health, fortune, heritage, etc. Don't miss a single thing. Ask your soul to listen to you and then tell your soul all the glories and joys that you have. When you are through your soul will whisper back to you in a faint sad whisper, "Yet all this availeth me nothing—so long as I have not God."

III. And the last thing I want you to notice about Haman is this—his hatred led him to erect the very gallows on which he himself was hung.

His friends and his wife said, "There's no reason that you should endure the pain of seeing this insolent Jew every time you go in and out of the palace. You are in such favor with the king that he will do whatever you ask him. We suggest that you erect a fifty-foot gallows and have Mordecai hanged on them." He responded, "That's just what I will do." And Mordecai would have been hanged the next day before Queen Esther knew anything about it. But the king could not sleep that night. He rolled and tossed; and, finally, to pass the

time away, he commanded that the book of records be brought and read to him. As the important and trivial events of the palace city were being read it was found written that a certain Mordecai had disclosed to the king a plot on his life by Bigthana and Teresh, two of the royal chamberlains. The king said, "Wait a minute! Has anything been done for this man that saved my life?" They answered, "No." Early that morning the king heard somebody in the court outside and learning that it was Haman he sent for him. His first word was, "What shall be done unto the man whom the king delighteth to honor?" Haman, thinking it was himself who was meant, advised the highest honors that could be given to any man. The king said, "Go and do so to Mordecai," and chagrined beyond words, he went to do the king's bidding, then slunk home to bow his head in anger, grief, and shame.

His friends sadly pronounced, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." Even then Haman was called to the queen's banquet, and, when the queen revealed his plot against the Jews and herself, the king was so angry he was speechless. When he spoke it was to have Haman hanged on his own gallows.

A. Friend, if you are not a child of God, the sin in your heart will as certainly be the means of your destruction as Haman's was. That is a principle as universal and unfailling as the simplest mathematical axiom. If your temperament is such and the circumstances arise you will be led by your sinful heart to commit a crime that will land you behind prison bars. But whether or not you ever land there and most of us probably will not, there are hatred and jealousy, selfishness, anger, envy, and passion enough in your heart just now to embitter your soul and lead you to say and do things that will be followed by lifelong regrets. There are some of you that would cut off your right hand if you could undo some things you have already done. You may be one of the even-tempered, quiet individuals who never get into much trouble, but though you be as pleasant and as well-spoken of as an angel, unless your sins have been forgiven and your heart cleansed, you will as surely meet a day of reckoning as the criminal. For sin is its own worst punishment and sin grows. Haman looked at his glory and riches but said, "All this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." He might have gone on to say, "Moreover, all these things shall pass away. Moreover, I shall meet the reckoning for my hatred of Mordecai and the Jews."

B. The only remedy for the bitterness and destructiveness of sin is the grace of God.

Conclusion:

Friend, look at all the good in your life! Be honest enough to know you're not satisfied! Be wise enough to know you're sin will find you out! Then be humble enough to turn to God for mercy and cleansing!

The Boundaries of the Kingdom

SCRIPTURE—Hebrews 11.

TEXTS—Jesus said unto him, if thou canst believe, all things are possible to him that believeth (Mark 9:23).

He shall have dominion also from sea to sea, and from the river unto the ends of the earth (Psalms 72:8).

Introduction:

Let me speak to you of faith.

1. Faith is not erratic and irrational. It is not blind and unreasoning. It is a reasonable thing to look ourselves over once in a while and find out just where we stand. Jesus said, "Which of you men intending to build a house does not first sit down and count the cost? Or if you go to attack the enemy do not first determine the strength of your army." It is reasonable and honest to sit down occasionally, or better regularly, and balance assets and liabilities. I can count on so much, and this is what I owe. It is not displeasing to God to do this. In fact it is quite in accord with His wishes.

2. But the place we fail and displease God is in claiming too little for our assets and for the Kingdom.

a) The world is covetous, grasping avaricious and acquisitive. It seizes what does not belong to it. But we sin in the opposite direction when for the kingdom of God we take so little and let the devil run away with the rest. When we figure up our assets we simply count that which we possess and not what God has promised, that which is human and not the divine, that which we can see and not what we can believe for. We say, We have so many members. We have so many men, women, and children. We have so many musicians, so many exhorters, so many teachers. We can count on so many in prayer meeting, Sunday school, young people's meeting, etc. We have such and such a building, etc. If we keep on the way we are going for ten years we will be such and such. This way of figuring things out reminds one of grade school arithmetic. If two men could do so much work in five days, how much could ten men do? It is something like the old Quaker who counted the church members to see how big to make the cemetery.

b) This is all very good. But remember, when you start listing your assets, what John Wesley said, "Best of all God is with us." God is our greatest asset. We need to get ourselves down to systematic hard work but, bless you, we must have more than that. We have left out the divine equation, the divine multiplication of strength. We

have not figured faith in our assets. The Word says, "Without me ye can do nothing" (no matter how many of you there may be)—but "I can do all things through Christ which strengtheneth me" and "One shall chase a thousand and two shall put ten thousand to flight." I have hands that can do so much work. I have feet that can run errands for the church. I have a tongue to tell the story and call men to the Kingdom. I have a mind to reason with them and a heart to love them into the Kingdom. But best of all I have faith in God that will put springs in my heels in all my work for the Master and will bring God down to supplement my labors.

3. This is another way we compromise our faith. We say, "I believe that God someday will rule and have complete sway. Oh, yes, I believe that. But just now the devil is running things and there is not much we can do now." Faith does not destroy God's plan nor belittle His wonderful future reign, but it does bring God down to our help today.

Jesus said to Martha, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life." In other words I am here now, present, able to resurrect. Martha's faith looked toward the future last day, but Jesus said bring your faith down to the present.

Man's way of thinking—with so many members and so much money we can do about so much. God's way—if you have faith in God you can do anything. That doesn't mean that God would rather have one man than ten. He would rather have one man of faith than ten fearful and unbelieving. But even better He would like to have ten men of faith.

Someone says, "How about Gideon and the three hundred (Judges 7)? The Lord wanted few so the people wouldn't take the credit." Yes! But it would not have been simply the small number that would have made them refuse to take the credit for the victory over the Midianites; it would have been also their attitude of heart. One thousand believers would have given glory to God while ten unbelievers would have vaunted themselves and failed to give God the glory.

Conclusion: Then the boundaries of the Kingdom should not be set by lame, near-sighted Old Man Reason, but by winged, farsighted Faith.

An old story says that a man was told by a certain king that he could have as much land as he could run around from sunrise till dark. The man took a lunch. He ran till noontime, ate lunch, ran till the middle of the afternoon. He saw the sun starting down and so he headed back for goal. Winded, he could not get back to the place

he started from by sunset and so received not a-foot of land.

But, oh, it is just the opposite with us in our work and vision for the Kingdom. We are afraid we won't get back by dark and we are sure we should conserve our strength: So, we walk around a couple of city blocks, get back by eight o'clock and sit down the rest of the day wondering how we ever made it. God give us faith!

There is a scriptural basis for the above story—Joshua 1:3—"every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses."

I. Faith is a necessity—"without faith it is impossible to please God."

A. In its lowest form faith is mere belief, or perhaps, acknowledgement of fact. I believe in Niagara Falls in the sense of acknowledging their existence. I believe there are icebergs up north, and so on—mere acknowledgement of facts may not mean very much.

B. But faith is more than that. There is in it the element of trust or reliance. I not only "believe that God is," I believe also "that he is a rewarder of them that diligently seek him." There is no faith without trust and reliance.

A man and woman in the United States Mint in Washington were watching the workmen melt silver. An attendant said, "If you dip your hand in water, you can pour molten silver on it and it won't burn you. Would you like to try it?" The man replied, "I'll take your word for it." His wife said, "I'll try it," and so she did and found it to be true. The attendant said, "You accepted my word, but your wife relied upon it."

John G. Paton was translating the Bible. He couldn't find the heathen word that would adequately translate "believe" or "trust." Finally, one day a native came in, tired from working and flung himself on the floor to rest. In a moment of inspiration the missionary asked him the word that meant "lie down." Then he translated "believe" as "to lie full length upon." Thus we ought to rest on the promises of God. God cannot be pleased with us unless we trust.

II. But faith is more than that. It is aggressive, achieving, commanding.

A. It is the means by which we receive things from God.

1. We are saved by faith.
2. "Sanctified by faith that is in me."
3. We are enriched by faith, "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." Isaiah 45:11—"Thus saith the Lord, the Holy One of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the works of my hands command ye me." God has deposited grace which we may receive on the order of faith.

B. We have thought too much of faith as a defensive weapon, as the shield of faith. It is also an aggressive weapon. We ought to do more than defend ourselves. We ought to do exploits for God. We ought to be mighty through God to the tearing down of strongholds (II Corinthians 10:4). Read in Hebrews 11:33 of the worthies who through faith "subdued kingdoms, wrought righteousness" etc.—all positive work. These are not defensive verbs. Faith is triumphant, jubilant. 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." Proverbs 13:22—"The wealth of the sinner is laid up for the just." "The cattle on a thousand hills are mine." Whatever place the soles of our feet shall tread is ours.

III. God has set the bounds of His kingdom not by reason nor by strength, but by faith.

A. He has not said, "Wherever you send battleships and armies and subdue the people that belong to you. Wherever you Americanize the people they are yours."

B. But He has said, "Ask of me, believe me, and I will give thee the heathen, etc." Faith always makes us work.

C. Faith is the most far-reaching human faculty. It is the scout, the advance agent. It leaps the chasm while reason stops to build a bridge. God has said, "According to your faith be it unto you." Faith determines how much we shall have. Let's ask for and receive much from God.

Personality—The Supreme Value or The Value of a Soul

SCRIPTURE—Matthew 6:19-34.

TEXT—What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? (Matt. 16:26).

Introduction:

1. The word "soul" in scripture is used in several different senses.

a) It sometimes means the reasonable, spiritual, and immortal part of man's nature.

b) Sometimes it refers to the whole person, both soul and body. (Gen. 14:21; Gen. 12:5.)

c) Sometimes it refers simply to our life here.

d) Sometimes it means the feelings or desires.

e) Certainly we must take cognizance of the similar term, "spirit." Some would say that "soul" refers to human reason and life, while spirit refers to the divine spark of life given us by God.

2. According to our best understanding of this term, soul, we would say that it refers to the whole personality of man. That is, we would say, Man is a soul, rather than man has a soul.

Man, the human personality, is an indivisible unit, a center of energy, intelligence, and feeling. He lives in a physical body with a marvelous, mysterious relationship between himself and the body. But he, man, is a spiritual being, a soul. The potato and toothpick conception of man is outmoded. Man is a spirit in relation to different forms of reality or expressing himself in different ways. In a practical sense we often speak of the soul of man as the higher forms of his life and activity. For example we say, "He is neglecting his soul," meaning that he is giving too much time and thought to physical, material, selfish things and neglecting the higher moral and spiritual values. But we want to remember man is a soul, a moral and spiritual intelligence.

3. The object of our search is the souls of men, the reclamation of spiritual beings.

a) There are many things which men pursue.

- (1) Things of ruinous and evil effect.
- (2) Things small and petty.
- (3) Things fascinating and good.

b) But we are after souls.

(1) To remind men who and what they are.

(2) To save them from the disintegration of sin.

(3) To help them by the grace of God to become their best.

I. The value of the soul is seen in its eternity.

A. The span of a human life on this earth is so short that by comparison many other things seem enduring. The average length of life even in America is something less than forty years. We are so frail at birth. Our maturity is so short-lived, and our decease comes so quickly as compared with the seeming permanence of the things about us.

1. Man and man-made things seem to be the most fleeting of all things. The steel and stone of man's construction crumbles and falls. Man craves immortality, craves to be remembered, but it all seems to be in vain. Man will expend millions on buildings and monuments, to remind the future generations of himself. But if rust and rain and revolution do not destroy his monument, future generations will be so absorbed in their own business, and love affairs, their families, their problems and activities that they will give little thought to this man that wanted to be remembered.

A time capsule was buried at New York World's Fair in a deep well surrounded by an enduring composition so that hundreds or thousands of years from now men will know what kind of people we were and what kind of razors and toothbrushes we used.

2. The sun and stars and the swirl of the planets seem to be ageless. The Bible does not tell us how old the universe is

and science says that it is many millions of years old, insofar as science knows.

B. But the soul of man is more enduring than all else.

1. To be sure greater endurance is not the only factor to be considered in values. A rich full life of twenty-five years is certainly more to be desired than a small unhappy life of twenty-six years.

2. But when the difference is one not of a few years, but a difference between time and eternity then that is a factor that cannot be ignored. What is five years or a thousand or a million years of sinful pleasures compared to the endless eternity of the soul? Lazarus was poor and sick and hungry, an outcast. But that brief moment of suffering was nothing as compared to the eternity of the Paradise he won by faith.

3. Life is so fleeting and changing that the wise man is always looking for endurance. He looks for clothing that will wear well, for machinery that will stand up, for a home that will last. If his wife could really find "wear-ever" aluminum she would be exceedingly happy. The child and the ignorant eat up all their food today and never think of tomorrow. The wise man and woman know the value of preserve shelves, of bank accounts, of real estate, of solid investments. Who said these had no value? A man is a child who says that. A wise grown man knows they have value.

4. But the most enduring of life's values are fleeting so compared with the soul. When banks have failed and empires have fallen; when the stars are dark and the suns have burned to a crisp; when all that we think of as permanent, suns and stars and the swirl of planets, has passed away, the soul of man will still be in its infancy. It will go on forever and forever and forever. Space and time are too big for us to understand. Eternity is infinite.

If a great bird swift of wing had started to fly at the speed of light, 186,000 miles per second, back at the creation of the world thousands or millions of years ago, that bird would be no nearer the edge of space or the end of eternity than it was when it began.

Like the beat of the drums of God, may He press in upon us the endlessness of the soul's existence, until all our conceptions of values change and souls become the only things of consequence.

II. The value of the soul is seen in its capacities.

A. For good or evil.

1. No other creature may sink so low as man.

a) True, nature is red in tooth and claw. But the cruelty and killing of the animal are usually because of a kind of necessity and it is all without moral quality because the brute beast does not understand.

b) But man with a kinship to the upper world, knowing and feeling that he is made for something better stoops to lust, and selfishness, and murder on a grade far lower and a scale vastly greater than the animals. What animal could be thought of as blowing into tiny bits the homes and bodies of mothers and babies he had never seen before? The dirty cruel beast with dripping red claws is a poor innocent animal far higher in our admiration than the vile sinners who have blotted our human history.

2. No other creature may rise as high as man.

a) Man is an animal in the sense that he shares physical life with the other animals.

b) But when man rises in the moral realm he is a different being. Courage, purity, love, noble thoughts, worship—all these and more give wings to man and lift him into a different state. By God's grace man can soar until he becomes like God—"Behold what manner of love. . . . Think of Florence Nightingale, St. Francis of Assisi, John the Beloved, St. Paul, and all the rest.

B. For suffering and bliss.

1. The animal may be crazed with physical pain but only man can carry something in his soul, unseen by the naked eye or the x-ray or microscope, that brings excruciating suffering and drives him to madness. And in its eternal existence the finally impenitent soul will suffer remorse and the sting of memory forever and ever. Physically, man suffers only until unconsciousness or death comes. But in his heart and mind man has capacities for suffering that we cannot even dream of.

2. The animal gulps a meal and sleeps lazily in the sun. But the man gazes in rapture at the beautiful sunset, or pours over books in his zest for learning, or gives gladly for charity, or kneels in adoration before the God of the universe and the Christ of Calvary. It is only man that does not live by bread alone. The soul's capacities? It is made for heaven or hell.

III. The value of the soul is seen in the struggle for its possession.

A. Consider the personal powers interested in man. That which petty men struggle over is petty. The greater the individuals involved the greater the values must be.

B. Consider the struggle for the soul of man.

1. The wiles of Satan.
2. The love of God
 - a) Creation
 - b) Providence
 - c) Redemption
 - d) Glorification

Conclusion:

These are the stakes we are after—souls! How much concerned are we?

The Universality and Individuality of Sin

SCRIPTURE—Isaiah 53.

TEXT—All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all (Isaiah 53:6).

Introduction:

1. Two great phases of the work of Christ are revealed to us prophetically in the Old Testament, namely,

a) The sufferings of Christ—Isaiah 50:6; Jesus behind closed doors—Luke 24:46, "Thus it is written and thus it behoved Christ to suffer."

b) And the glory which should follow—I Peter 1:11—"and the glory that should follow."

2. But nowhere in all the Old Testament are these two spoken of so plainly as in this wonderful chapter. In a world of hate and selfishness this chapter along with I Corinthians 13, ought to be read over and over again. We ought to read this until its phrases are so familiar that they ring in our ears. This is so clear in its portrayal of Christ that it might almost be called the Gospel according to Isaiah rather than the prophecy of Isaiah. (I have no sympathy with the suggestion that this picture of the suffering servant is of Israel alone, and not of Christ.)

3. There is so much in this chapter that one hardly knows where to begin, but I would like to take verse six as the key verse and let it bring to us the theme around which to gather everything else. "All we like sheep have gone astray . . . etc. . . ." I see here the universality of sin, the individuality of sin, and the provision for sin.

I. The universality of sin—"all we like sheep have gone astray."

A. Lest you think this is an isolated truth unsupported by the rest of God's word let me call to your attention: Romans 3:22, 23—" . . . For there is no difference: For all have sinned and come short of the glory of God"; Romans 3:10f.—"There is none righteous, no, not one."

B. I believe the old theologians were correct when they delineated between state and standing. We cannot fully understand the nature of sin until we see the difference.

1. Fallen man's standing before God—guilt. Romans 3:19, 20—"Therefore by the deeds of the law there shall no flesh be justified in his sight . . . that every mouth may be stopped and all the world may be guilty before God."

2. Fallen man's state or condition—spiritually dead and morally polluted. Ephesians 2:1—"dead in trespasses and sins"; Romans 8:2—"law of sin and death"; Ephesians 4:18—"understanding darkened"; Psalms 51:5—"Behold I was shapen in in-

iquity; and in sin did my mother conceive me."

3. This fits in with the truth of a certain emphasis on the new birth. A man is guilty before God when he is justified. He is dead and polluted when he is regenerated, he is given new life. (Not enough for a man's sins to be forgiven—unless the man is changed he will keep on sinning. Furthermore, that brings up the thought that while we must distinguish between state and standing we must not separate them.) Some of our Calvinist brethren will say that when a man is justified in God's sight it does not matter what he actually is or what he does. They say that God looks at his sins through the blood of Christ. That is a dangerous half-truth. God does save us and forgive our sins for Jesus' sake—but forgiving us He imparts a new nature to us, His nature, so that we are actually changed in state as well as standing. (Of course, our regenerate state is a divided state and needs the baptism with the Holy Ghost.)

C. The wording of the text (this first part) suggests weakness rather than wickedness.

1. By weakness I mean moral and spiritual inability to do the will of God, i.e., to live up to the law of God. This is suggested by the very wording of this part of the text: "like sheep"—helpless, ignorant, silly, dumb.

I heard an English preacher, Dr. F. John Scroggie, tell of being in Scotland, sitting on a barred gate. A shepherd came along, let down bars but held up his staff so that the first few sheep had to jump up over it. Then he took the staff down and all the other sheep kept jumping high in the air as if over the staff. Silly! Just like men! "Have gone astray"—seems to suggest wandering in inattention or ignorance rather than wickedness. Romans 7:18—"but how to perform that which is good I find not." Romans 3:20—"by the deeds of the law shall no flesh be justified." All men are not wicked to the same degree, but all men are lost in the sense that the very word "lost" implies—they cannot save themselves. They cannot justify the past. They cannot live up to the law without sin. They cannot cleanse their hearts from sin.

II. The individuality of sin—"we have turned every one to his own way."

A. While the thought of the weakness or moral helplessness of sin is fresh in our minds, let us notice that this phase of the text speaks of wickedness, rather than weakness. The very phrasing suggests willfulness—we have turned (not wandered or drifted), every one to his own way (selfish, stubborn, rebellious, determined). The phrasing suggests to me a balky horse.

I used to sit on the hayrack behind Old Charlie on the farm at West Bath, Maine. That stubborn horse would let you pull his head but wouldn't turn himself. One day,

when his head was pulled around so that he could not see where he was going, he fell down over the bank with the hayrake into the salt water of the New Meadow's river.

B. Each one of us makes his own pattern of sin and rebellion. Like children writing on the steam on the window or tracking muddy feet on the clean kitchen floor—so we make our own pattern of sin.

1. Until God's grace lays hold of us we all think the other fellow is worse than we are. How often people have said to me, "Well, I am pretty bad, but I would never stoop to things that Tom so and so and Jim and Mary do." The moral man scorns the drunkard. The drunkard with his free hand and irresponsibility scorns the moral man with his selfish pride and contemptible tight smugness. Denominations, races, ages, classes, different grades of culture, different types of sinners, all look down on each other. But, if they are sinners, they are sinners and God doesn't make the distinctions that we do. He has said that whosoever keep the whole law and offend in one point is guilty of all—James 2:10.

2. When God convicts us of sin then, like Paul, we think we are the chief of sinners.

C. The great sin of which all men are guilty and which will be the real reason for their being eternally lost is the refusal to believe on the Lord Jesus Christ. John 18:9—"of sin because they believe not on me." John 20:31—"these are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name." Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." Believe on Him with saving faith. Believe on Him as the one described in the third and last portion of the text.

III. The provision for sin—"and the Lord hath laid on him the iniquity of us all."

A. Notice that three times there is emphasis on the universal—all are lost; every one wicked; Jesus bore the iniquity of us all.

B. Here is the wonderful provision for sin.

1. Jesus offered the sacrifice of a sinless life to fulfill all righteousness. In order to be Saviour Christ had first to be an obedient Son. Adam sinned. The second Adam had to prove His obedience and then stoop to save others.

a) Fulfilled the ceremonial law—said to John the Baptist, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness" (Matt. 3:15).

b) He fulfilled the moral law—Isaiah 53:9b—"because . . ." I Peter 2:22—"who did no sin, neither was guilt found in his mouth." Romans 10:4—"Christ is the end of the law for righteousness to everyone that believeth."

c) So that He became the second Adam obeying God where the first had disobeyed.

d) And also offered to us the pattern of a perfect life. I John 2:6—"we ought also to walk as he walked." I Peter 2:21—"Christ also suffered for us, leaving us an example, that ye should follow in his steps, etc." (In this very passage we see the truth we are trying to bring out here: His life before us—His death for us.)

2. He offered the sacrifice of His death for all iniquity. Rev. 1:5—"washed us from our sins in his own blood." Luke 24:47—"that repentance and remission of sins should be preached in his name among all nations." Hebrews 9:22—"without the shedding of blood there is no remission." Observe how the context describes what He did for us.

*He took my place, His life He freely gave;
He took my place, my soul from sin to save;
He took my place upon the cruel tree;
He took the guilty sinner's place and I am free.*

a) He took my place of shame and was scorned for me. "Hath no form or comeliness—and when we shall see him there is no beauty that we should desire him" (v. 2); grave with wicked—crucified with thieves.

b) He took my place of guilt and was punished for me. Verse 4—"smitten of God." Verse 5—tormented for our transgressions, etc. Verse 8—"hath made the iniquity of us all to meet on him."

(1). Physical punishments, wounds, bruises, stripes, imprisonment, death. Isaiah 52:14—"Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Moffatt—"disfigured till he seemed a man no more, deformed out of the semblance of a man." What our Lord suffered for us because of sin!

(2). Mental and spiritual anguish—when He died it was not of physical wounds, but of a broken heart.

*He thought of you, He thought of me
While hanging there in agony;
O, wondrous grace for you and me;
It broke His heart on Calvary.*

C. Because He "finished" the work the Father gave Him to do God hath highly exalted Him and given Him a name that is above every name that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father—Philippians 2:10, 11.

1. He shall be restored to the unspeakable glory He had with the Father before the foundation of the world—"a portion with the great."

2. To that shall be added the glory of His mediatorial office.

a) His atonement shall justify many and "bring many sons to glory."

b) He shall be satisfied when He sees the travail of His soul. Hebrews 12:2—"I have often thought of that scripture—"who for the joy that was set before him"—I be-

lieve part of it is the joy of seeing men saved.

Hallelujah, what a Saviour! Is He yours? His blood can go deeper than the stain of sin has gone!

The Trumpet Call

SCRIPTURE—I Corinthians 14:1-8.

TEXT—For if the trumpet give an uncertain sound, who shall prepare himself to the battle (I Corinthians 14:8).

Introduction:

1. Every group or movement has a rallying call. This rallying call has a varied purpose.

a) It is to remind the members and those outside the group that this group has common interests and beliefs.

b) It is to reveal these common principles.

c) It is to awaken enthusiasm and to call from other interests or occupations.

2. There are numberless illustrations of such calls.

a) There is the one mentioned in the text—the trumpet call. Who has not known the thrill of hearing a clear ringing bugle-call? It makes one's blood tingle to think of it. In the days when there were no big guns and air raids and gas attacks, the trumpet or bugle has always called men to battle.

b) Indian beacon fires, lighted on high hills. Warrior who saw one gleaming, lighted his and soon from one high hill to another went the message of the beacon fire.

c) Hollow log drums.

d) Paul Revere's Ride—lanterns in the belfry—"One if by land, two if by sea."

3. There have always been war cries, party slogans, and mottoes. "Remember the Maine"—in the Spanish-American War. "Full dinner pail"—Republican slogan. "America for Americans"—Monroe Doctrine zealots. "New Deal"—of more recent days.

1. There are certain qualities essential to a rallying call. It must be

A. Clear and intelligent.

1. Observe the background of this verse. The tongue discussion. Talk is to convey meaning. Even instruments have to make a distinction in sounds or how shall it be known what is played.

2. A muddy, unintelligent, untrue call may appeal to a few non-thinking people, but it will appeal only to them and that only for a short time.

3. A call must be based upon facts and must be able to survive cold, keen analysis.

B. Forceful, persuasive, moving.

1. You cannot imagine a military band playing in slow tempo, "Tenting on the Old Camp Ground," when it wished to arouse in the soldiers alert minds and bodies. As the band swings along the street erect, snappy, and in step, it strikes up some stirring

military piece and every soldier is keyed up to rapid orderly motion while the on-lookers thrill with the sight and the music.

Every youth thrills to the magnetism of a big school game with cheer-leaders and band.

2. But these things arouse only a passing enthusiasm. If a call is to arouse a permanent, deep, devoted action it must appeal to the deepest springs of human thought and feeling.

a) It must be right. Wrong may make a crowd sway and stamp for a while, but to awaken heroism and lasting action right is demanded.

b) It must be compelling, must have urgency behind it, must have supreme claims.

c) It must have as its object the good of others. Such a call as this was: That given by Jesus—"Go ye into all the world, etc."; the cry of John Knox—"Give me Scotland or I die"; that of Martin Luther—"Here I stand. So help me God. I can do no other"; that of St. Paul—"I am not ashamed of the gospel of Christ"; that of noble men and women for a slaveless and saloonless world.

II. The kingdom of God call is the greatest that ever fell on the ears of men.

A. Because it comes from God and is echoed by the noblest men of all time. It is not born of the selfish senseless cry of a revolting few, nor of the impractical theorizing of removed-from-life thinkers, nor of the insane lust of a pleasure-mad throng. It was born in the heart of the eternal God and made vocal in the life of the spotless Son of God. And in the din and confusion of myriad cries it rises eternal, clear, and strong.

B. It encompasses all people and all circumstances.

1. Men often err by failing to recognize the local color in Christianity; but it is sure that Christianity is universal in its scope and appeal. It is for all the sons of Adam's race and if translated into any language or life will become the gospel of salvation.

2. Other cries have been for only one group of people and for a locality.

a) Civil War—North for itself and South for itself.

b) World War—blind selfishness more than altruism.

c) Party platforms and programs, etc.—mostly for a limited group.

C. It is eternal in significance.

1. All other cries are passing in significance. The thrill of the army call soon vanishes in the monotony of drill and the suffering of battle. The world is suffering in awful reaction to two world wars. How awful that reaction is no one can know completely. The alluring call of sin brings a sad heart, an aching head, and an empty life.

2. This call to things that are unseen is eternal in its appeal, in its dividends and in its principles.

D. It has a tremendous urgency in it. It points to the eternal value of the human soul, to its possibilities of right and wrong, of joy and suffering. It cries with the stringency of it all, "Oh! It would be better for a man to lose an eye or an arm or all he had than to be cast into hell. Why shall it profit a man if he should gain the whole world and lose his own soul?" It is incomparably the most urgent call in the world speaking of and warning against the most serious dangers in all time and eternity. It is a call vocal, not in a sound or a truth, but in a person, in the Truth, in Jesus Christ.

1. Sounds, after all, are physical and have meaning only as they express truths.

2. Even truths are partial and may be dangerous. Morality may become self-righteousness. Self-respect may become pride. Etc.

3. But persons are eternal and this person is the "express image" of the Father, the exact revelation of God. He will always have claim upon us.

III. The call coming down from the church of the past and from present living truth must be re-echoed by us.

A. If we would re-echo the call intelligently and persuasively, purity is demanded of us.

1. You say, "I don't see that purity is essential to re-echoing the trumpet call of the Kingdom. If I know the theory of Christianity and can talk persuasively, then whether or not I am pure I can re-echo well the Christian call." You may seem to but in reality you are not. You have been to parties where the game was played in which, unbeknown to you, somebody smeared charcoal on your face. You thought your face was clean and what you could see of your face was clean, but everybody laughed at you and when you looked in the mirror you learned the truth. The same is true of Christianity—you may talk of clean faces and you may make some forget your own dirty face—but only for a while.

2. No one can represent Jesus (and that is what re-echoing the call means) unless he is pure. One may wear the same clothes and grow a beard to look like the artists' conception of Jesus, but unless one is pure and loving men will say the same as the poor, demented man in Ephesus said of the sons of Sceva—"Jesus I know and Paul I know, but who are ye?" (Acts 19:15).

B. There is also demanded of us a pilgrim self-denial, a rugged soldierly subordination of everything else.

Conclusion:

Luke 22:36—"He that hath no sword, let him sell his garment and buy one." "For if the trumpet give an uncertain sound, who shall prepare himself for battle?"

The Missing Link in Missions

SCRIPTURE—Mark 10:46-52.

TEXT—And Jesus stood still, and commanded him to be called (Mark 10:49a).

Introduction:

1. It seems to me that there are three different attitudes toward foreign missions.

a) The derogatory attitude—which cannot see the value of and sometimes ridicules missions.

(1) Worldly-wise traveler or trader.

(2) Non-Christian or unbeliever.

b) The semi-indifferent attitude—those who believe in foreign missions and may pray and give a little.

c) The zealous attitude. None of us could be put in the first class, I hope. Some of us are probably found in the second class. Some of us may waver between class 2 and class 3, but I hope there are some of us who live in class 3. I never drop so that I lose my zeal for missions, but I confess I do get tremendously stirred up sometimes about this vital field of world evangelism. I pray that we all might be stirred this morning.

2. I wish to call your attention to this old story of Bartimaeus. And I would have you to think of this incident as a description of the foreign mission work.

Blind Bartimaeus represents the heathen world. Jesus—the Holy Spirit in His endeavor to save men. Disciples—the Christian Church.

I. First, I would ask that you see Blind Bartimaeus as representative of the heathen world.

A. "The son of Timaeus sat by the high-wayside begging."

What a picture of heathendom. In the Orient by the thousands the ragged boys and girls, men and women throng the streets and roadsides begging. With gaunt faces and sore eyes and unkempt clothing, having slept wherever it was convenient, they plead with every traveler for a penny. In every condition they sit by the road, or run along by the carriages or dog the footsteps of travelers calling for a penny, for a bite of food. Millions do nothing but beg. In India there are unnumbered holy men with matted hair and filthy bodies sitting on spikes or broken glass or standing on their heads begging.

In China millions that are driven periodically to the southern cities by the famine or flood in the northern fields beg, beg. They throw some ragged blankets over a few sticks and make a covering for the family near the city wall—but on the outside. At dawn or before, when it is not so cold that they have to stay in bed, the family creeps into the city and the children and mother beg a bit of bread or fish or a coin and steal what they cannot beg until late at night they gather over a poor rest. The father has spent the day trying to earn a little. Possibly, he has been conscripted by the soldiers. Possibly, in des-

peration he comes home to take his little eight-year-old girl and sell her.

There is a great heathen world begging, begging for bread, for food, for drink, for nourishment.

B. He "began to cry out . . . Lord, that I might receive my sight." The heathen world is blind, but calling for sight.

1. Blind physically.

The diseases of the eye in the Orient are appalling. It is one of the commonest afflictions to be blind or to have some painful repulsive eye trouble. Trachoma is a common terrible disease of the eye and it is spread every place. Thousands of little children running the streets, old men and women, and young, blind or suffering with their eyes. So much so that it seems a miracle that many of them have escaped this. They are calling for the kind ministrations of doctors and nurses.

2. Blind intellectually.

They are bound by superstition, fear, and dread. They do not know the simplest things. Minds untrained, unable to read or write, they are calling for the light.

3. Blind morally and spiritually.

There is little need to lay upon you further knowledge of the terrible darkness that rests upon this heathen "Bartimaeus" sitting by the roadside. The whole heathen world, from the lordly Japanese and the noble Brahman to the lowest outcaste, lives in perpetual fear and superstition and fantastic spiritualism.

Stop and look and listen, all you in a Christian land today with privileges that never man had before, and from shadowy lands across the sea you will hear a pitiful groan and cry. But above the begging for bread or fish or pennies, you will hear the brokenhearted plea for light, for mental and spiritual healing, for hope, for the gospel.

I believe the thing which pulls most missionaries back to the field so soon is the memory of that sad pleading mass of black or yellow faces urging them not to fail them, but come back soon with the gospel. Oh that we might see it clearly enough so that it never would leave us!

C. But "many charged him that he should hold his peace." I would have you see in this the tragic opposition that has arisen against the heathen world finding the light.

1. Those who would exploit them. It is terrifying to think of the depths of wickedness to which men will go to enrich themselves at the expense of the ignorant and unsuspecting.

2. Fanatical Russian atheistic Communism is opposing the heathen "Bartimaeus" as he calls for light. Russia, out of centuries of suffering and poverty under a rich nobility and an apostate church, has flung from herself every vestige of religion and reverence. She is trying to make the sleeping giant of China an atheist, too.

3. Unbelieving, but so-called Christian nations are opposing the heathen. In endeavoring to bring up-to-date truth they are snatching from those blind millions the only hope they have. Denying the Bible, ridiculing the blood religion of Jesus Christ, making a mere man of the incarnate Son of God they are taking the life out of the gospel, the saving merits out of Christianity, and blasting the hopes of lost men.

General Feng, the once Christian general of China, sent three bright young men over here to be educated. They lost their faith, became atheists; made Feng the same, and now he has thrown his armies open to Communistic atheism.

The Laymen's Appraisal Committee, called by many the "Betrayal Committee," decided that the gospel is falling. We need education and a synthesis of Christian teaching with heathendom's belief, so it said.

What a sad picture—a great proportion of the world's population is blind, suffering physically and spiritually, beginning to awaken and call for help, but being hindered by those who have greater light.

II. But along the road from Jericho comes Jesus, the world's Healer and Saviour—and He brings hope.

A. See the scriptural setting. Jesus was nearing the end of His earthly ministry. He had spent over three years in public activities, healing the sick, raising the dead, feeding the hungry, teaching the people of God, and bringing salvation. Never had a needy honest individual been turned aside. Now He has turned His face to Jerusalem to be crucified and by His death to open men's eyes to the way of salvation, to give himself a ransom for many. Leaving Jericho He hears the cry and heals Bartimaeus.

B. Jesus is the world's only Saviour by God's plan. He is not simply a genius or another good man, but the scripture tells us, "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). He and He alone can bring men to God. No one can forgive sins or quicken and cleanse the human heart but Jesus.

As Jesus walks along the dusty road the heathen world cannot consider Him as one of their chances of sight. He is their only hope.

C. I would ask you to see what Jesus Christ has done for these sitting in darkness.

1. Wherever He has been received into men's hearts begging has virtually ceased. Converts have found work, their needs have been provided for.

2. The heathen blindness has been largely dispelled.

a) Hospitals, doctors, and nurses relieve the physical blindness.

b) Schools and books and Bibles lift the cloud of ignorance and illiteracy.

c) The Word of God and the lives of the missionaries bring moral health and spiritual light. Hope and peace displace despair and fear.

I want to tell you that the grace of God can transform men from the depths of sin to the heights of glory. For this sin-cursed heathen world there is hope, for Jesus of Nazareth is passing by.

III. But I would ask you again to look at the narrative. "And Jesus stood still."

A. The road was narrow, perhaps ten or twelve feet wide. Jesus could have spoken to him or touched him, but He stood still. Why?

He had something for the disciples to do. He told them to call him. If they refused to do so then blind Bartimaeus might have remained sightless and begging beside the road.

B. And the missing link of missions comes when Christians refuse to go and refuse to give that the heathen may have the gospel. You say, "There is no missing link in missions, for we are sending the gospel." Some individuals may be but the church as a whole is not. Let me give you a few things to think about.

1. Do you know that there are more heathen in the world today than there ever were?

2. Do you know that the American people have money for everything else, but practically nothing for the salvation of the heathen? We spend billions of dollars for tobacco and beer every year, and very little for foreign missions. Does that sound like we are carrying the message to Bartimaeus? No, we are the missing link and we are responsible for those millions of benighted souls.

There are some folks who are doing their best but we might as well face the facts that the so-called Christian Church as a whole is falling. God. We are the missing link of missions.

Conclusion:

Let us not fall God. We are the go-between for Jesus Christ to a blind, begging heathen world.

1. He needs our money.

Do you know that \$5.00 a month will put a native preacher through school and probably be the means of saving hundreds of souls?

Do you know that \$100,000 put the printed gospels in every one of the over 10,000,000 homes in Japan? And yet some congregations will spend more than that building a church that probably never will see a convert.

2. He needs our hands and feet and tongues.

These tongues can tell the story to thousands who will rise up in the judgment and call us blessed. These feet of ours can carry the message. These hands of ours

can minister kindness, bind up wounds, and pour in oil. They can teach men how to work and women how to keep house. They can break the bread of life. Are we responsible for holding back these tongues and feet and hands from doing His will? Instead of laboring selfishly we can labor for Him.

3. He needs our lives.

I wonder this morning if there isn't someone who feels God's call upon you just now. You have been saved and sanctified, but you can hear Jesus saying, "You go. You tell him to come to Me. I need your tongue and feet and hands to labor for Me."

It is tragic to think of the situation today—over there and everywhere millions perishing without God. And all around us millions of young people educated, prepared, knowing the gospel, but not feeling any urge to go to these lost millions. And some that do have the desire to go cannot because the rest will not give to send them. Oh, that God would lay His hand upon many young people to go and upon the rest to send them.

I believe every one of us should have a call to something, a real divine passion, a tremendous sense of urgency to do some kind of work for God.

Christ the Open Door

SCRIPTURE—John 10:1-6.

TEXT—I am the door: by me if any man enter in, he shall be saved (John 10:9).

Introduction:

Jesus is the soul's open door to God.

Only those who enter through Jesus will reach God.

When Jesus opens the door no man can shut it.

All are invited to God through Jesus the open door.

I. What Jesus is to the seeking soul.

A. He is the open door to the kingdom of grace.

B. He is the Living Water to the thirsty soul.

C. He is the Bread of Life to sick and hungry men.

D. He is the True Vine in the garden of God.

E. He is the "Way, the Truth, and the Life" to wandering men.

II. Jesus Christ our open door.

A. He is the only door to eternal life (John 3:16); also "None other name given . . . whereby we must be saved" (Acts 4:12).

B. He is the door of rest to the soul, "Come unto me, all ye that labour and . . . I will give you rest."

C. He is the door of peace to the heart, "Let not your heart be troubled: . . . My peace I give unto you . . ."

D. He is the door of protection to His

sheep, for the "Good Shepherd giveth his life for the sheep."

III. Salvation through Jesus the "Open Door"—"shall be saved."

A. To be saved, men must hear and follow the voice of Jesus; "My sheep hear my voice . . . they follow me."

B. Must forsake sin and enter the sheepfold; "By me if any man enter in . . ."

C. All who "enter in" through Jesus will be saved; "By me if any man enter in, he shall be saved."

D. Jesus will give both life and "abundant life"; "I am come that they might have life, and that they might have it more abundantly."

E. "Life" is regenerating grace.

F. "Abundant life" is sanctifying grace. (Illustrate.)

—H. B. GARVIN

The Privileges and Responsibilities of Holiness

TEXT—That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:74, 75).

Introduction:

Zacharias, the father of John the Baptist, had been silent for some time, but when he named his son John his mouth was opened and he spoke words of praise, among which were the words of the text. Since these words are recorded by inspiration in the Scriptures we may assume that they have an application to ourselves. Let us study them with that end in view.

I. The Deliverance—"out of the hand of our enemies."

Deliverance from sin is of God. We are not able to deliver ourselves from so powerful an enemy. But God, through the atonement made by Jesus on the cross, can justly deliver us and set us free. Not only is there deliverance from the power of sin in the present life, but there is release from the penalty of sin in the next world. Surely this was great cause for rejoicing on the part of Zacharias, and is for us also.

II. The Obligation—"serve him."

Salvation brings with it responsibilities. The weary and the heavy-laden are released from their burden, but then they are expected to take on the easy yoke of Jesus. These duties are twofold.

A. Inward condition—"holiness." It is the privilege of the Christian to obtain by the baptism with the Holy Ghost a pure heart. When it is known that this is one's privilege it then becomes a duty to seek that experience. And who can reasonably object to seeking and receiving so great a blessing?

B. Outward conduct—"righteousness." Any professed inward holiness that does not produce in the outward life a correspond-

ing right conduct may be denominated as spurious. Holiness may be explained as one's attitude toward God; righteousness, as conduct toward fellow men.

III. The Audience—"before God."

God is correct in His estimate of human condition and conduct. The true Christian is both holy and righteous in God's sight up to the light he has. While man may have his opinion that pureness of heart and rightness of conduct are not possible for a human being, God, who knows what pureness and righteousness are, evidently sees some people of that kind on earth, or he would not have recorded in the Bible these words of Zacharias. Even, if it can be proven that there are no such people, God has made it possible for a man to be both righteous and holy in His sight.

IV. The Continuity—"all the days of our life."

There are people who think such grace as we have mentioned only comes shortly before death to prepare the departing soul for heaven. If there are cases when that is true, it evidently is not the normal experience. God intends His children to have, God desires holiness and righteousness in His people as an exhibition here on earth. All will be holiness in heaven, but God desires it on exhibition on earth so that it may cast a light before men and cause them to glorify our Father which is in heaven.

Then it is not intended to be fluctuating, on exhibition one day and absent the next, but it is to be manifest "all the days of our life." God, who knows just how wicked this world is, and how numerous are the temptations of the Christian, has nevertheless provided power for His people to so live that they may exhibit and represent Him correctly on earth. It is too bad that many professing the name of Jesus do not so represent Him.

Jesus said, while on earth, speaking of His relation to the Father, "I do always those things that please him." Christians should endeavor to do the same. With only one life to live, let us live it in holiness and righteousness before Him all the days of our life. Then, when through here, enter joyfully into His heavenly courts—Wm. M. SMITH in *The Gospel Minister*.

The Reigning Life

1. The promise (Rom. 5:17).
2. The way (Rom. 6:5, 6, 10, 11).
3. The reigning over sin (Rom. 6:12).
4. The manifestation (Rom. 8:36, 37).
5. The false reigning (I Cor. 4:8-13).
6. The future reigning (II Tim. 2:12)—*The Overcomer*.

ILLUSTRATIONS

Helpful Discipline

A loose wire gives out no musical note, but fasten the ends, and the piano, the harp, or the violin is born.

Free steam drives no machine, but hamper and confine it with piston and turbine, and you have the great world of machinery made possible. The unhampered river drives no dynamos, but dam it up and you get power sufficient to light a great city.

So our lives must be disciplined, and our thoughts be kept under control if we are to be of any real service in the world.—*War Cry*.

What Is Your Delight?

You can tell a man by his pleasures. In what does he take keenest delight? Where does he go, what does he do in his leisure time? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.—*Presbyterian*.

God's Paternal Pity

If I ever saw tenderness in action, it was that Sunday afternoon in the children's ward of a great hospital. Although the incident took place sometime ago, it is today a memory as beautiful as it is vivid.

I had occasion to be in that ward on some pastoral service. Seated near the bed of one of the little boys, I noticed a father, a close friend of mine. The small patient had had an operation a short time before. Oh, the affection, the pity, the solicitude, in that parent's tones as he said, "Well, Son, how are you today?"

Such a sweet compassion vibrated in that father's voice, such a yearning eagerness for the boy's welfare, that it seemed as if one were listening to heavenly music. What must not those tones have meant, in the way of comfort, to the small prisoner of pain!

And the bodily attitude of that father toward his suffering son! As he leaned over toward him, sitting on the chair at the edge of the bed, as he looked at him with eyes full of inexpressible benignity, something shining seemed to dominate the scene. What a rich and lovely sympathy glorified that father. What peace was upon the boy's face as he drank in the benediction of his

father's presence. I believe it was meaning as much to the lad in bringing about recovery as did all the healing medicines of the surgeon.

That little, holy drama in the hospital ward is one of my "treasures of memory." After seeing it, I know better what God is like, when He says, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalms 103:13).

And, another declaration glows with a richer beauty for me since that Sunday afternoon; it is, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isa. 63:9).

—E. WAYNE STAHL

Are We Too Busy?

Dr. Campbell Morgan told the story of a little girl whose mother had died in giving her birth; and she and her father were inseparable. The father seemed to center all his love upon his little girl. After a time he realized there was a strange indefinable separation coming in between them. He wondered whether as the child was growing older, she would require some other little companion; and whether he could still fill a mother's place as he had tried to do in the old days. And that consciousness increased and it gave him a tremendous heartache.

On his birthday his daughter came bounding into his room before he was dressed. "O daddy," she said, "I wish you many happy returns of the day," and she smothered him with kisses. "And, Daddy, I have brought you a lovely present," and she laid on his bed a very clumsily-packed parcel with the string tied up in all directions. Wise man as he was, he took a long time to open that parcel, often saying as he did so, "I wonder whatever it can be!" At last he opened it, and found it contained a pair of slippers. "It is just what I wanted. But you should not have spent your money buying these." "I did not buy them; I made them," she said. "I shall appreciate them ever so much more now," her father said, "but you know I would much rather have had you than your slippers. All the time you have been working these slippers Daddy has been desolate. You have done this because you wanted to show your love for me, and all the time you have been withdrawing yourself from my presence."

I wonder if God has to say to some of us busy men and women, "I know you are working those slippers to show your gratitude to Me for the wonders of My grace; but I would rather have you than your slippers." Have we been so busy that we have

not kept tryst with Christ? He wants us. That is, the mystery. No man or woman can be what God wants them to be unless they are continually in His presence. If we have been guilty of embezzlement towards God, let us face up to it. The world outside wants true-living men and women of God. God knows the powers of evil against us, and we want to be right with Him.

—Selected.

Stop Fussing

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much and enjoy it all so greatly. But it took her so long to get her basket and parcels adjusted, her seat comfortably arranged, the shades right, that she was only just settling down to enjoy her trip when the conductor called out the name of her station, and she had to get up and hustle out. "Oh, my!" she said, "if I'd only known that we would have been here so soon, I wouldn't have wasted my time fussing."

Dear friend, the wheels of time are flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life. Live as you would wish to have lived when the porter calls out the last station, and don't waste any more time "fussing."—A. B. STIMPSON.

"Wherever You Go, Tell It"

One morning about 9:00 o'clock I received a call to come to a certain home in the city where I was pastor. I found the mother sick in bed. She was upwards of fifty years of age and above the average in appearance and intelligence.

She told me that she attended a funeral that I had conducted, and that she had confidence in my religion, and that was why she sent for me at this time. The doctor told her that she had not long to live.

She had been a member of a prominent church in the city, but through the influence of a close friend she had joined the Christian Science church. When the reader heard that she was sick he came a number of times and read passages from "Science and Health" and tried to answer questions that came out of her restless soul. "The other day when he was leaving he told me that I had better get someone else."

"That is why I called you. Will you come occasionally and pray? Will you read from the Bible and help me find the light?" I said, "I surely will and let us begin right now."

About two weeks later she died in the peace that passeth understanding. Her last

request was "Wherever you go tell the people that Christian Science may be good enough to live by, but it will not do to die by."—J. W. STIVERSON.

The Preaching Postal Cards

A day or two ago I received a communication from the secretary of an organization to which I belong. He wanted some information from me as to my attendance at a certain gathering to be held next week. An early reply was desired. "To make assurance doubly sure" that this would be the case, that communication came in the form of a reply postal card, or as they call it at the post office, where I frequently buy them, "a double card."

On one of those rectangles of stiff, cream-colored, government paper I read the message from that secretary. The other card was detachable from the first; and this second one was addressed to the sender. All I had to do was to fill in a blank, or write a brief message, sign my name, and mail the card. This I have done.

It seemed something like a parable of prayer, that reply card. The man who sent it wanted to make sure that I would respond, and so invested an additional cent for the reply.

I wonder if, when we pray, do we always make certain of a reply from heaven?

Faith insures the reply. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"Lord, teach us to pray" (Luke 11:1).
"Lord, increase our faith" (Luke 17:5).

E. WAYNE STAHL

Jesus Desires

All Men for His Brethren

Brotherly kindness is limitless in its expression. We cannot stop at Jerusalem or Samaria. We must go into all the world to fulfill the requirements of the Great Commission. Thus we have gone and must continue to go into the needy places of this country, into India, Egypt, the Sudan, Ethiopia, into any door that our elder brother, Jesus Christ, opens for us.

A father and son went to a small western town to find an uncle they had never seen. Standing in the square the father pointed across the street and exclaimed, "There goes my uncle." The puzzled son wondered how the father could tell. The reply was, "Son, I know him because he walks exactly like my father." As brothers in Christ, we, too, can walk like the heavenly Father, exhibiting His mercy and kindness to all of humanity in distress.—*Selected*.

MISSIONARY DEPARTMENT

How I Became a Christian:

(Testimonies from six delegates to International Missionary Council held in Whitby, Ontario, Canada, July 5 to 18, 1947—Released by Publicity Committee of the Conference)

CHEN, BISHOP WEN YUEN, Ph.D., Dean of the School of Religion of Yenching University

I was brought up in a Confucian family. My father was a Confucian scholar. We were a large family of more than thirty members. All of us, parents, children, uncles, aunts and cousins, lived under one roof. My grandmother was the head of our family. At thirteen I entered a Methodist Mission School, the Anglo-Chinese College of Foochow. This provided my first contact with a foreigner, with the Bible, and with the Church. All of these were often hostile to my thinking, and I became the leader of an opposition student group. It was before the establishment of the Republic of China, and all students in the school wore the then common Chinese queue, or long hair-braid—all except one who wore his hair short. This man was the president of the student Y.M.C.A. and leader of the Student Volunteer group. I was greatly attracted to him and we became roommates with the understanding that he would not talk to me about the Christian faith. This agreement he faithfully kept. About six months later, however, I decided to go with him and his group to conduct a street meeting. A Chinese man present at the meeting began to berate my friend for not wearing his hair long. He said the fact that he did not do so indicated that the Christian faith which he proclaimed was a foreign religion.

At that point I stepped forward and defended my friend, arguing that the custom of wearing the queue was itself foreign and had been imposed on the Chinese by the Manchus about three hundred years ago. Then I went on, almost without being aware of it, to defend Christianity. A missionary teacher, who was present, asked afterwards whether I meant what I said. That night I did not sleep and was quite miserable. I was brought to a consciousness of my own sin. In our room was a picture of Christ praying in Gethsemane—my roommate's picture. When the first rays of the morning sun entered the room, they touched that picture and illuminated it for me. I went over and knelt by my friend's bed before that picture, and something there and then happened to me. I told my friend that I had become a Christian. When I went outside, the whole universe seemed wonderfully different, more beautiful. It was a new world, and I was a new creature in it.

As time went on, I had my ups and downs. But God's Word became a living, dynamic word to me. It was unlike the word of Confucius or Mencius. I became restless to declare it to my own family and went first to my grandmother and persuaded her to attend a Christian church. She became a Christian at 64. Then she, the oldest member of our family and I, the youngest, began to win the others. She worked from the top and I from the bottom. And now, not all, but the great majority of my family are Christians.

ILANO, MISS JOSEFA M., M.D., Manila, Philippine Islands

I grew up in a devout Roman Catholic family, but was sent as a student to Silliman University. While there a series of evangelistic meetings were held. I went for six nights, but was not specially interested. On the seventh night, I heard the words: "I am the resurrection and the life." "I am the light of the world." Then a hand outstretched and there was a voice saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Suddenly I felt myself very tired and weary, searching and groping in the darkness for the light. The grandmother with whom I had grown up was a devout Catholic; but my father and other relatives were among those who had rebelled against the church. My life had been sheltered, and I had been provided with every material thing I needed. Yet something was lacking; life was empty because I did not have a personal Saviour. This I knew on that seventh night of the meetings, and so I accepted Christ as my Saviour.

After I left Silliman, to take my medical course, I was persecuted, and difficulties and obstacles were put in my way because I had accepted the evangelical faith. Then I began to write to my minister, and he answered me in Bible verses which led me to search and read and study the Bible. In this way I felt something growing within me, and with each passing year of my life, I knew that I was experiencing a slow, yet steadfast and ever increasing spiritual growth because of Him who was my Lord and Master, my guide and friend and personal Saviour.

RAMESHAN, REV. PAUL, Principal, South India Training Institution, Guindy, Madras

I grew up in a Brahmin family which was so close to the kingdom of God that it was difficult for any member to enter into it. My group were and are the bitterest opponents of the Christian faith and the Christian church. In that group I was nurtured, educated, and inspired. Then something happened to me that changed my whole life. It was not a reasoned argument; it was a deep experience.

A preacher came to our village regularly, and just as regularly over a period of six months, a gang of boys made it their sport to stone him and his party. I was the leader of that gang. One night after we had thrown our stones, I failed to run soon enough or fast enough and was caught by one of the preaching party. This man, instead of cuffing me, treated me kindly and spoke to me lovingly. In response I promised to read whatever he would give me, and received a copy of one of the Gospels. This I read, always with this man's kindly face before me. I could not understand all I read, but I found someone to help me. This one became my father-in-Christ. In his fellowship I found the meaning of love—of that love which I had seen in the face of that first Christian who spoke to me. Since then, life has not been easy; I gave up all notions of a legal career and I have made other sacrifices; but in return I have found Christ as Lord.

REZAVI, REV. MAHMOOD, Pastor, St. Luke's Church, Isfahan, Iran

My home was one with an erroneous conception of God. My whole heart and mind became permeated with the Moslem faith. With this faith I was complacently satisfied. I regarded Christians as infidels. When my father died, I was sent to a school in . . . and was enrolled in a class in ethics. In reality it was a Bible class. I was not interested; nothing gripped my heart or mind. However, I did see that the man teaching the class was different from other men. I could see that he loved me; I knew it every time he smiled.

Then a man who had formerly been a Moslem but who had become a Christian took charge of the class. I asked him why he had changed his faith. His answer helped, but I was still puzzled and I lacked courage to face the truth. Then I began to go out for long walks to read both the Bible and the Koran. I went also to Moslem teachers with my questions in order to answer my own teacher, the Moslem who had become a Christian. In him I saw the same love that I had seen in the missionary teacher. The Allah of Islam was transcended by the God of the Christian faith, and this God became real and near to me. He, I came to believe, had in Christ visited and redeemed His people. Previously, worship

meant to me the appeasing of a divine dictator. Now it was different. I was gripped by the love of Jesus, and the cloud which had hidden the real God was swept away. I was a sinner then and I am a sinner now; but then my whole nature was unregenerate; now I have Christ when I fall and He lifts me up. How He saves me is still a mystery, but He does.

GARCIA, REV. FRANCISCO, Member Cuba Council of Churches

I was born into a Roman Catholic family and was baptized into the Roman church, which I attended until I was twelve years old. From 12 to 20 years of age, I had no active Christian life except that I counted myself a Catholic and said my prayers. I knew nothing of the Bible; I had only a faint idea that there were certain Christian documents, documents of the church.

One day a friend asked me to come to his home for a meeting of Christians. I did not go at first but the invitation was repeated over a period of between two and three weeks. One night I went. A Cuban minister preached, and I was interested enough to return to several meetings. Then a New Testament was given to me. Later I responded to the invitation to accept Christ. I did this because I had come to know that I was a sinner and needed a Saviour. For three months I was a member of a training class for church membership and after this I was admitted into the church.

VAN GOETHEM, COLONEL ROBERT ERNEST, Chief Protestant Chaplain, Belgian and Colonial Forces

It is said that a fortune is made and lost in many families every four generations. One generation is very poor and works hard. The next becomes very wealthy, and the third becomes very lazy and careless and loses the family fortune. The fourth generation then starts over again. My great grandfather was converted by a colporteur of the British Bible Society, and was an active Christian; my grandfather was a nominal church member; my parents were free-thinkers; I am a Christian minister.

In my home no discussion of religion ever occurred. I was educated in a liberal school. All of my friends were liberals, and all were anti-Catholics. In 1916 I was taken prisoner by the Germans and was not liberated until in 1918. At that time my one consuming desire was to be free, and I was fast becoming wild and reckless in my living. For this reason, my father thought it would be well to send me to Canada to live the life of a farmer. He bought for me a large farm in Alberta. It was 160 acres of bush and called only for hard work. I spent most of my time in the town and in

a little while lost all I had, including the farm. Then I went to Alaska hoping that in a new environment I would be able to make a new beginning, but I was still restless and went down the coast as far as Los Angeles. All the time I was vainly searching for something that would satisfy me. It never occurred to me, however, to search for it in the church.

One evening, on the streets of Los Angeles, I ran into a group of young people who were conducting a Christian meeting. One invited me to come with them into the church. I went and listened, but all that they said was as if they were speaking in a language which I did not understand. All the terms they used were strange to me. Even so, the Spirit of God convicted me of sin. When the good man in charge of the meeting asked if anyone present wanted to believe in "Jesus as Saviour," I said "Yes," for those words were a light to my soul. In an after-meeting he asked me if I wanted to pray. I replied that I did not know how. Then he taught me the prayer of the publican, "Lord, be merciful to me a sinner." This became my prayer, and I went home knowing that something had changed me. I continued to go to the meetings, and I read the New Testament.

Later, I returned to my home in Belgium. No longer was I seeking a change of environment, for I had experienced a change of heart. God's Word continued to be life to me. During the war I was put in prison for preaching. A fellow prisoner said, "It is hell to be alone with oneself." I replied, "It is wonderful to be alone with God." Our communication had to be in secret through prison walls. I managed to lend him my Bible. This he read and when he was put to death, he said, "It is wonderful to be alone with God."

In this and in many ways I have learned: (1) that we must not rely on the experience of past generations; (2) that the Spirit of God applies the Word of God to the human heart and makes it the word of life; (3) that the Word of God is not bound.

How Much Shall I Give This Year for Missions

(A Little Argument with Myself)

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are

under marching orders always. They are commanded to "Go!"

4. If I advanced my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Selected.

A Burning Appeal

"Not called!" did you say? "Not heard the call," I think you should say. He has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreat and beseeching you to be His ambassador. Put your ear down to the Bible, and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go and stand by the gates of hell, and hear the damned entreat you to go to their fathers' house and bid their brothers and sisters and servants and masters not to come there. And then look the Christ in the face, whose mercy you have professed to have received, and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to the world.—WILLIAM BOOTH.

Challenge

BARBARA E. CORNET

If I can live without my Lord
Or feed my soul without His Word;
If I can walk from day to day
Without His presence on my way;
If I can face the vast unknown
And have no fear to walk alone,
Without a Lord who loves and cares,
Who honors faith and answers prayers;
If I can face the hour of death
And draw in peace my parting breath,
My substitute for heavenly dress
A ragged robe of righteousness,
Then I can ask the heathen drear
To live and die—and never hear.

But how shall they across the sea
Believe He died upon the tree
In love to rescue them from hell
Unless someone shall go and tell
The wondrous news of life and love?

My Lord has laid His wounded hand
Upon my life. At His command
The charms of earth have fled away.
"Whom shall I send?" I hear Him say.
What other answer can there be?
Here am I, Lord, send me!

—Heart and Life.

The Preacher's Magazine

BOOK NOTES

By Rev. P. H. Lunn

THE CHRISTIAN WORKER'S MANUAL
(Christian Publications, \$1.50)
By H. S. Miller

This is a reprint of a reference book that has been out of print for some years. Under six divisions the book presents the teachings of the Bible from the Christian worker's point of view. Part 1: The Bible and Christian Work; Part 2: Sin; Part 3: Salvation; Part 4: The Christian Life; Part 5: Excuses; Part 6: Attributes of the Trinity.

Were it not for the fact that the compiler's idea of sin and holiness is Calvinistic rather than Arminian this would be a must volume for every minister and Christian worker. As it is, the book is invaluable to a minister for sermon preparation for prayer meeting and Bible study outlines. It would not do to recommend to the laity. We hope that someday we can have a book of this type written from the Wesleyan angle.

EMBLEMS IN THE GOSPELS
(Kaufmann, \$2.00)
By L. B. Buchheimer

The purpose of this rather unusual book is to illustrate a few of the many striking emblems contained in the Gospels. These Bible metaphors are rich in meaning and in teaching value. There are twenty of them as follows: The Light of the World, The Dayspring, Living Water, True Manna, The Good Shepherd, The Vine and Branches, The Salt of the Earth, Mustard Seed, Two Sons, The Mote and Beam, The Sparrow, A Child in the Midst, Pearls Before Swine, The Gnat and Camel, The Leaven, The Draw Net, Building a Tower. The author is a Lutheran minister. From the standpoint of orthodoxy it is one hundred per cent sound.

THE COMING OF THE PERFECT
(Bethany Press, \$2.00)
By Edgar DeWitt Jones

This volume of sermons is a 1946 production. Inasmuch as it has not been listed with our new books we include it here. Dr. Jones is not a newcomer in the field of authors. This happens to be his ninth volume of sermons. He is pastor of Central Woodward Christian Church of Detroit. He is a brilliant, scholarly, eloquent speaker. There seems to be a lack of evangelistic emphasis in these messages. Someone has said that every sermon should have something of comfort for God's people and something of warning to the unsaved. Who am I to suggest a criticism of this acknowledged pulpiteer but these seventeen sermons seem to be rather lacking in both.

THE CHURCH FUNCTIONING EFFECTIVELY
(Bethany Press, \$1.50)
By O. L. Shelton

A handbook of church administration covering every phase of this subject. There are chapters on organizing a church, duties of officers, membership, worship, educational responsibilities, finance and stewardship, evangelism, world relationships (foreign missions, we would call it), the church board.

CHRISTIAN MINISTER'S MANUAL
(Standard, \$1.50)
By James DeForest Murch

A quite complete manual of forms for the minister. It starts with suggestions for daily devotions, pulpit decorum, pastoral duties and other matters of personal advice. There is a section on ministry to the sick, the bereaved, the troubled. Following this a department on worship with suggested programs, prayers, benedictions, and reception of members. A helpful division is on communion services. Baptism, marriage, funeral helps are given. An unusual department is one of consecrations including installation of a minister, church school workers, missionaries, breaking ground for a new church, laying a corner stone, dedication of a pulpit, a baptistry, an organ. The final section is one of administration with advice on incorporation, conducting business meetings, church finances, etc.

THE PREACHING MINISTRY
By J. B. Chapman, D.D.

This is a significant book for more than one reason. It is the first volume in a projected series of books on preaching to be sponsored by the Nazarene Theological Seminary. From time to time outstanding preachers will be invited to deliver a series of lectures on preaching to the seminary students. The lectures will be published in book form by the Publishing House and in that way be made available to ministers of our own and other denominations.

This volume contains the first series to be published. Another series by Dr. Paul Rees has been delivered and is scheduled for publication in the near future.

It is extremely fitting that Dr. Chapman's lectures should initiate the series. The Seminary itself is the result of his vision and it was his suggestion that first brought the need of a graduate theological school to the attention of the church.

Dr. Chapman has always practiced a high type of preaching; never careless or unprepared or superficial. To him preaching was a serious matter. He always insisted

November-December 1947

that we needed better, stronger preachers. The lack of them bothered him.

The first chapter is a demand for substantial preaching. Our author asserts that the church itself, the community outside the church, and the preacher's own soul demand substantial preaching.

In chapter two the substance of preaching is appraised. We are told that the preacher is the measure of the sermon. Also that the most common weakness in preaching is its want of "soul." The substance of preaching is comprised in the Bible and in Christian doctrine. Christian living coming more accurately within the scope of application than of substance.

Chapter three estimates the force of Christian preaching. Jesus is cited preaching "as one with authority." Also His direct methods prefacing his statements with "But I say unto you." An apropos warning is given in the statement that the positive preacher must confine his dogmatism to his own field—religion, and in a more restricted sense to revealed religion. The pitfall is in endeavoring to set himself up as an authority on matters concerning which he is not thoroughly versed.

Under "The Force of Preaching" Dr. Chapman considers four essentials (1) The clarity and timeliness of the message, (2) the adequacy and timeliness of the language employed, (3) the ability and adaptability of the preacher as an instrument and (4) the presence of spiritual unction.

Chapter four defines effective preaching. What a task the author imposes upon himself. He starts by presenting the threefold task of the New Testament preacher (1) to lead the lost to Christ for salvation; (2) to inform and indoctrinate those who have become children of God, and (3) to inspire and direct the church in faith, unity, and good works. This calls for the three orders of the ministry: evangelists, teachers, and pastors.

In the final lecture, number five, the practices of preaching is illustrated. First, by Jesus the Master Preacher. Then follows chronologically: The Preacher's Beginnings, The Preacher's Opportunities, The Preacher's Care, The Preacher's Efforts.

No preacher with the least spark of desire for a better ministry can read this book without much benefit to himself and to his congregation. (Price \$1.25)

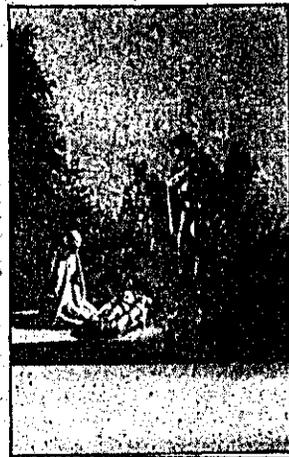
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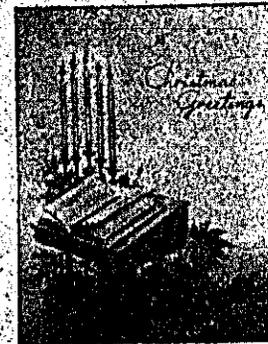
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The Preacher's Magazine

PASTOR'S CHRISTMAS FOLDERS



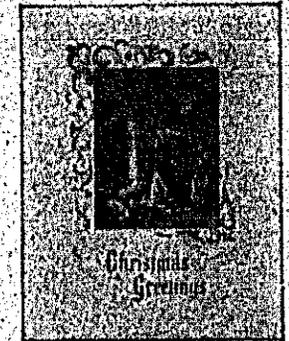
No. 2416



No. 2778



No. 2779

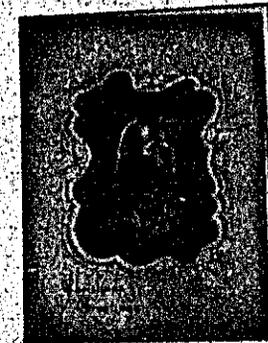


No. 2417

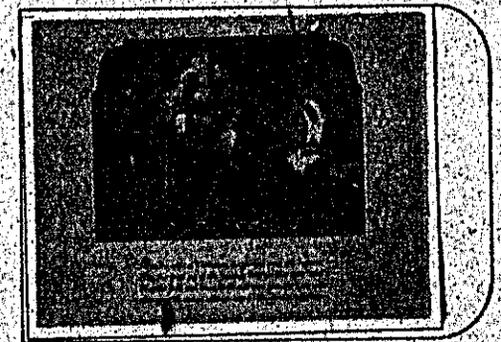
A selected group of beautifully illustrated Christmas greeting folders ideal for pastors. Appropriate texts combined with excellent illustrations make them outstanding values. Lithographed in full color on heavy stock.

No. 2416 & 2417—Size 4 1/4 x 5 1/2 inches
No. 2778 & 2779—Size 4 1/4 x 4 1/2 inches

Price 5c each; 50c dozen; \$3.50 hundred



4701



700

No. 4701—Size 4 1/2 x 6 inches. De luxe folder with scripture text, Luke 2:11, and featuring Hallman's "Head of Christ." The six-color print shows through a die-cut window with gold foil border.
Price 10c each; \$1.00 dozen; \$7.00 hundred

No. 700—This Christmas message can be mailed without an envelope to any address, third class. It is ideal for ministers' use.
Price 35c dozen; \$2.75 hundred

IMPRINTING

Your name may be imprinted at the following prices: Minimum charge for imprinting (100 or less) 50c. Each additional hundred, 25c.

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