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The PREACHERS MAGAZINE

January-February, 1948

TODAY!

By Kathryn Blackburn Peck

Cast off the shackles of yesterday,
New courage rises with morning
This is the challenge—today, today,
This day is thine to labor and pray,
Hasten e'er the shadows of evening fall gray—
Night closes down without warning!

Let not the failures of yesterdays
Cloud the clear skies of thy vision;
This be thy watchword—"Today, today—
Mine to accomplish all that I may;
Let me but toil in the midst of the fray,
Filling my God-given mission!"

Leaving thy fears with the yesterdays,
Shutting out all thy past sorrows,
Set thy face forward; time never stays,
On heaven's portal fasten thy gaze;
Fill thy today with true service and praise—
Trusting with God thy tomorrows!

(From Mrs. Peck's book, "Golden Windows," used by permission)

The Preacher's Magazine

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Number 1
Jan.-Feb., 1948

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

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A New Year!

A NEW YEAR! What goes through your mind when you think of beginning a new year? While thinking along this line the thought came to me: If I knew that 1948 was the last year I was to live and preach, what would I do? I doubt that such knowledge would change my life much; and yet no doubt I would crowd much more into the year of 1948 than I would otherwise. Perhaps I would be more serious about the business of living and the matter of preaching; certainly I would do my best to win souls to Christ, and it may be that I would make a greater endeavor to do so since I would know that my opportunity for soul winning was short; I would endeavor to be sympathetic with people, to make them know that I cared for them in their troubles and sorrows, to do all I could to lift their burdens, and especially to preach a message of inspiration and encouragement. Since I do not know that even this day may not be my last, I will strive to live every day as if it were my last day on earth. For after all, the year is made up of days, and what I do each day in the end determines what I do in the year.

Some of our readers desire us to print outlines for messages suitable for services in which the sacrament of The Lord's Supper is observed. We want to do that, but where shall we get those outlines? Why not send to us one of your best outlines on this subject? Also, tell us something of how you plan your communion services and the order of service you follow.

To all who send us—postmarked not later than January 31, 1948—a sermon outline on *The Lord's Supper* which will be acceptable for printing, we will send free, a copy of the late Dr. J. B. Chapman's new book for preachers, "The Preaching Ministry," or his other book, "The Terminology of Holiness."

D. SHELBY CORLETT, Managing Editor

The Preacher's Magazine

The Measure of the Movement

By the late J. B. Chapman, Editor

THE CALIBER of its leaders is the measure of a movement; for the caliber of men is indicated by the size of the things which challenge them, by the type and size of things which discourage and defeat them, by the caliber of the helpers they choose, by the size and type of things which either irritate or please them, and by the reach of their shadow—their unconscious influence.

Solomon said, "Woe to thee, O land, when thy king is a child." Translated into our field of interest, this means, Woe unto the church (local, district, or general) when its leaders are weak. Napoleon once said that there were only two generals in Europe who were capable of commanding an army of one hundred thousand men; and this, he thought, rather than the resources of a nation in men and munitions, limited the military possibilities. Something like that is applicable to the Church, for the size a church can be and still be efficient depends upon the caliber of its leaders.

But this limitation applies not alone at the top, but all the way down through the ranks; for colonels for regiments, captains for companies, and sergeants and corporals for platoons and squads, and also the measure of the movement.

It is always easier to confess the sins of others than to acknowledge our own faults, and to point out the delinquencies of others than to mend our own nets. And men, like water, you know, are prone to take the easy way from the mountains to the sea. It is always safe to debate politics and berate politicians, to discuss economics and condemn social customs. It is safe, especially if we generalize, for most people have a grudge of some kind, and if we can direct them toward something that in the nature of things is not likely to be mended, we have given them cause for complaint that is permanent, and they can join the dog that bays at the moon and be happy in their cheap miserable way.

If we are just a little braver, we can attack the churches for their coldness and formality, want of vitality and indulgence of pride, and by such means we may turn attention away from our own barrenness. We may even criticize the leaders of our own movement, and thus gain credit for

being especially courageous. But all such criticism is justified only when it is made by one who is really and truly succeeding. Only victors can properly be dictators. And Pastor W. M. Tidwell calls attention to the fact that it is recorded in the Book of Acts that "in those days, when the number of the disciples was multiplied, there arose a murmuring . . ."

Still we are doomed if we accept what is as inevitable, and as the best that can be. We, as a people, are as good as we are today because our fathers, and we in the past, strove to be better than we are now. And, we shall be better tomorrow if we shake off complacency, and press hard after that better standard of excellence in life and service that ever beckons us onward.

It was said of Barnabas that "he was a good man, and full of the Holy Ghost and of faith." Some have intimated that this is not sufficient description of qualities and factors to account for his success as a Christian and a minister but this is a mistake. The description says two things: (1) he was a good man, and (2) that he was a big man. And these two are enough. Goodness brings God into the picture, and bigness recruits helpers from among good men.

But since these lines are being written for ministers—leaders—they cannot be helpful if they end with the mere mention of caliber as though it were altogether a bestowal, as grace is. And neither is it possible to allow the idea that the task must be brought to the standard of the man to pass. The task is there, and it is a big one. We stand here before that task—too little to make a success of it. What shall we do? We cannot reduce the task to our size without destroying the task. The alternate is that we shall grow and become bigger. But growth is not an easy process; it demands attention to food and exercise, even when it is applied to the body. It is even more exacting when applied to the mind and spirit.

Little preachers build little churches, and this is not a reference alone to numbers. Leaders of little spirit beget people of narrow sympathies and restricted service. The Church comes into her day of power when she is led by fire-crowned prophets who encompass empires in their hearts and

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brains, and who spearhead the attack against sin and the world, and bring in willing captives to the courts of God. God give the Church of today leaders like this!

Correspondence:

DEAR EDITOR:

Your recent article in which you speak of "the dead line" for preachers sounded so much like the practice in industry that I was a little shocked. What is to become of these preachers who reach this line? I know that young preachers do not have, all it takes to make a success of the pastorate, but already I feel that I am close to the "dead line."

In another editorial you said that long pastorates are desirable, but that in some cases a preacher should move every year. On what grounds do you base your conclusions? I have wondered about this, for I have not stayed long in any one place, and have usually felt that my work is ended when I leave. Some have told me that some preachers can do more in one year than others can do in three.

Then there is the educational side: I never have attended college, but have studied diligently at home. Will the time come when there will be no place for the preacher who has not attended college?

Then I am bothered about the apparent trend toward worldliness in many places. What is to be the outcome of this?

I have read your message "All Out for Souls," and am praying for a genuine and wide-reaching revival. This, I am sure is our hope.

Whenever you can get to it, I would appreciate something along the line of these inquiries.

DEAR PASTOR:

On that "dead line" proposition, we should all remember that age is a matter of attitude; rather than of chronology, and that men are like trees in that they die at the top first. There are old "young" preachers and young "old" preachers, and in most cases the preacher himself is the determining factor. "Old men dream dreams," you know, and "young men see visions"; and "where there is no vision, the people perish."

It is often a calamity for a preacher to do too well in his first charge, for then he always looks back to that, and early becomes a "has been." But success at any time has its dangers, lest the victor rest on his laurels and quit going out in search

of new worlds to conquer. No man can keep the years from creeping up on him, but he can compel the years to serve him, rather than to allow himself to become the victim of his years. The advantages cannot all be with the young preacher, and there are many churches who do not want a preacher who must be dubbed as "young." Neither do they want an "old" preacher, and in neither case are mere years prominent in the thinking. It is attitude that is under consideration. The young are raw; the old are stale. The successful worker is seasoned, but well preserved. The task is always a present one, and the worker cannot live as a "coming man" or as a "once was." He must be alive and on his toes today! If a preacher gets old before his time it is his own fault, not the fault of the calendar. This is all to be considered within reason, of course, for years will finally get the youngest man there is. But if a man gets old in spirit before he is old in body, it is a disgrace to him.

And on this subject of the length of pastorates, both places and men enter into this matter. There are places where a long pastorate is neither possible nor desirable, and there are men who catch up with their vision in a short time; and no preacher should stay after he runs out of challenge and catches up with his vision. But when the place is suitable, and the man is willing to adapt himself, the long pastorate is desirable. Just how long cannot be estimated definitely, but in practice, there are few pastorates that are outstandingly successful for a period beyond ten years. So I would say that one year is a short pastorate and ten years is a long one; and although a pastorate shorter than one year can scarcely be called a pastorate, there are a good many pastorates that continue to be successful beyond the ten-year mark. And, connecting the age and time elements, a pastor is wise to continue his last pastorate, rather than attempting to make that "one last move," since the people who know him in his strong and useful years are better able to appreciate him in his sunset period.

On the question of education; no one has been able to give a real and adequate definition of education. But we all know that books and laboratories, certificates and diplomas, are not infallible instruments or symbols of education. Speaking just for ourselves, it is better that a preacher should be a learner than that he should be learned, for it is during the process of his learning that he is the most effective.

A church which, like ours, majors on evangelism, will always give welcome to the earnest, unctuous preacher, regardless of his want of scholastic rating. With us it is not, Who is he, but What can he do?

But the most damaging attitude in the world is that of self-pity and easy alibi. And, while the educated may need to be reminded that their advantages are insufficient without the anointing of the Spirit, those denied the advantages of formal education must not forget that their handicap is a challenge, and not an excuse or a cheap defense. Any serious preacher can learn to speak clear, correct English, and he can be as well posted as the university graduate. But it is so much easier to take the attitude that "because I am not a college man, people are against me," that too many take the easy way.

L. L. Pickett did not go to college, yet he became a reasonable authority on New Testament Greek, and was one of the best informed men of his day. He was a clear, concise speaker, a voluminous writer, a composer of many useful and singable songs, and a publisher of no mean capacity. He refused to pity himself, or permit others to pity him. He acknowledged his handicap, and then gave the rest of his effort to overcoming the handicap. If a young person is called to preach, "the call to the work of God is a call to prepare for the work of God." If one is called later in life when formal education is not practical, then he should make up for the dullness of his ax by the frequency and force of his blows. And, remember, that education is and always must be a matter of relativity—no man is really ignorant, and none truly educated; all are just somewhere in between the extremes, and the good they do is accounted for by the use they make of the tools they have.

External trends toward worldliness are, as you know, symptoms of a deep-seated disease, and that cannot be cured by the application of a few poultices and the sprinkling of some pleasant-smelling powder. Much less can they be healed by blistering and branding. The real trouble is deep down in the "vital organs" of the soul. That famous old sermon subject, "The Expulsive power of a New Affection" struck at the root of the matter. "No man also having drunk old wine straightway desireth new; for he saith, The old is better." No man currently in the enjoyment of the fullness of the blessing of the gospel of Christ will go immediately into places and practices that savor of evil. The Church be-

comes worldly only after it ceases to be spiritual, for worldliness is an effect, as well as a cause.

It is said that Henry Ward Beecher was not troubled with people going to sleep in his services, for he left a standing order with the sexton that if he saw anyone asleep in the audience, he was to come right down to the pulpit and wake the preacher up. Likewise, when we observe our young people and others taking up with the forms and practices of the world, we should take ourselves in hand to pray down a vital revival upon ourselves. A system of "don'ts" can be helpful only in connection with a program of holy living that is worthy and fully occupying. If we are to be worthy of a further extension of tenure on the earth, we must prove that honor by the promotion of a revival that really revives.

Perhaps you have noticed that most of the scriptures which deal with dress and adornment and gossip are apparently addressed especially to women but those having to do with drunkenness, lasciviousness, and covetousness drive straight at the men. But since the men do most of the talking and writing, they prove themselves descendants of Adam by blaming the women and ignoring their own share of the responsibility. Men, our men I mean, do show up better than the women if mere styles of dress are the consideration (although we are not faultless in this either), but the indulgence in overeating, in extravagant housing, in better-than-necessary cars, in emphasis on money rating, in selfish hoarding, and in moral laxity of conversation and practice—may God have mercy on the men!

There is no hope for either sex except in the abundant grace of God, and no amount of name calling or "Stop thief" alibis can do very much good. And, least of all, can we save the situation by men like you and me claiming we came in "under the old constitution," and that we are not responsible for the failures of the later arrivals. If our church and the holiness movement fade from their pristine glory and power, the responsibility will lie partly at the door of us who have been given the position of "fill-ins" between the fathers and the grandchildren.

Age is no excuse, place is no sufficient alibi, time is but an incident. God has put us here for this very day. If it is a difficult day, it is to our credit that God entrusted it to us. We have no right to fail. The gospel which we preach is not a fad or fancy or a novelty of untried and unproved

(Continued on page 62)

What We Mean by "Eradication"

By Dr. D. Shelby Corlett

THE TERM *eradication* is the center of attack by those who do not agree with the Wesleyan interpretation of the doctrine of entire sanctification. There seems also to be some confusion in the minds of some ministers within the Wesleyan group as to what is meant when the term *eradication* is used to describe the experience of entire sanctification. This confusion is based partly upon the fact that these brethren have not come to an understanding of the many phases of the doctrine of entire sanctification as taught by the Wesleyan group; partly because they have endeavored without success to harmonize some of the teachings of other schools of thought whose teachings are somewhat near to but not in full accord with the Wesleyan position; and partly because they find difficulty in harmonizing the conduct of some who profess the experience of entire sanctification with the teaching of eradication. With the intention of overcoming any such confusion which may exist, and to confirm others in the faith, this discussion is presented.

There is a twofold sense in which the term *eradication* is used; one is to designate a school of theological thought and the other is in defining a personal Christian experience, namely entire sanctification.

The term as used relative to a school of theological thought designates those teachers who believe in the cleansing of the heart from all sin, entire sanctification as a second crisis experience in Christian life which brings complete deliverance from the nature of sin, those known as the Wesleyan group; from the other group who teach the suppression, counteraction, or two natures theories relative to sin in the nature of the regenerated Christians. When the term is used in this connection there is no question about what is meant; a person belongs to one or to the other of these theological schools. Within the Wesleyan theological group the term "*eradication*" provides the basis of interpretation for the many scriptural terms associated with the work of God in His dealings with the nature of sin in believers; it is the key word by which other terms are defined. With other theological groups "*suppression*" or "*counteraction*" or "*the two natures theory*" are the key words

by which they interpret or define terms used in scripture relative to sin in believers. We cannot abandon the key words without changing the entire theological positions of these groups.

It is apparent then that there is no neutral ground here nor is there any question about the advisability of using the term "*eradication*" in this connection. The schools of theological thought are established and are so recognized by all Christian teachers, there is no basis of agreement between them, and for a so-called believer in the Wesleyan interpretation of entire sanctification to quibble here is to compromise. We either belong to the eradication school or we do not.

The other phase of the use of the word *eradication* is in defining the work of the Holy Spirit in the heart of an entirely consecrated believer 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" (*Manual, Church of the Nazarene*). It is within this phase of the use of the term *eradication* that the present discussion belongs.

In order to gather material for a compilation of thoughts relative to this phase of teaching of eradication, this question, "What do you mean by the term *eradication* when you use it in your preaching on the subject of entire sanctification?" was sent to twenty-six representative ministers of the holiness movement. Replies have been received from nineteen of these ministers.

The ministers sending replies represent a cross section of the holiness movement; Methodists, Free Methodists, Wesleyan Methodists, Church of God (Anderson, Ind.), Independents, and Nazarenes. (Of the nineteen replies received, eleven were from Nazarene ministers and eight from ministers of other denominations, and of the seven who failed to respond, two were not Nazarene ministers, while five were.)

The ministers replying are representative as to the positions they hold in their churches, for they include general superintendents, bishops, presidents or professors in colleges or seminaries, editors, pastors, and evangelists. They were representative also as to age; some are of mature age

having given their life to the ministry of holiness, others are in middle life, while a few are of the younger group, the recent graduates from seminaries or universities.

There is a wide range of scholastic attainments represented in this group; at least seven hold earned doctor's degrees—doctor of philosophy or doctor of theology; five hold master of arts degrees, while the others, with perhaps one exception, hold bachelor degrees.

The statements from these ministers are presented without signature. It is hoped that this method would serve to keep personalities out of the discussion and permit a freer expression of thought.

These nineteen statements are presented herewith as a symposium. It will be noted that some of the brethren are frank in their statements relative to the use of the term "*eradication*" in their preaching. A perusal of these statements will reveal that all of these brethren place themselves within the "*eradication*" school of theological thought, but some state a preference in their preaching for the use of the scriptural terms such as "*destruction*," "*cleansing*," "*purg-ing*," "*crucifixion*," and others for the use of the term "*eradication*." In fact, one of the most ardent defenders of the term *eradication* as a key word for interpretation of other scriptural terms admits that in about ninety-five percent of his sermons on the experience of entire sanctification, he does not use the term *eradication*. So any such statement of preference does not reflect upon the person's integrity or personal experience. All of these brethren use *eradication* as the key word for their interpretation of these actual terms of scripture, and are not hesitant to so declare themselves; so it is not a matter of compromise when such a preference is stated or followed.

At the conclusion of the symposium is presented an article from the pen of the dean of Wesleyan theologians, Dr. H. Orton Wiley. His article epitomizes the thought contained in the nineteen messages printed in the symposium.

A composite statement has been compiled by a group of ministers which we trust will serve as a general definition or interpretation of what we mean by the term *eradication*. This composite statement is printed at the close of the discussion.

We invite our readers to write us their reactions to this study.

Symposium of the Term "ERADICATION"

"*Eradication*" signifies that supernatural operation of the Holy Spirit in a child of God by which, through faith in Christ's atonement for sin, the depravity which controlled him before conversion and which remains after conversion independent of and contrary to his choice, struggling to regain its ascendancy, is completely removed, destroyed, purged, or extirpated. In a word, it signifies moral cleansing, or complete deliverance from spiritual pollution. "*Eradication*" does not imply the destruction of any of man's constitutional instincts, appetites, or susceptibilities, God created these to subserve man according to His divine purpose. "*Eradication*" therefore means that these elements of man's nature which have been polluted by the virus of sin are so fully cleansed of and delivered from that virus that they are "amenable to the Christian conscience and will." Thus eradication, instead of being the destruction of man's true personality, becomes the means of its elevation and enhancement.

I. By negation.

1. Eradication does not denote that there is a physical entity that is removed in the experience of entire sanctification.

2. Eradication does not mean that the humanity of a person is denatured. It is rather renatured. The natural desires and cravings of the body remain. Their perversions are removed. They are now disciplined to subjection to an obedient will. One may still be tempted and may fall as did our first parents.

II. By explication.

1. Simply stated eradication means that the sin that dwelleth in man, as an inherent principle resulting from the fall, is cleansed completely (I John 1:7).

2. The bias of the human will is removed. God's law is written in the heart. There is delight in all His holy will.

3. The defilement of the affectional nature is removed so that one is enabled to live in the spirit and practice of perfect love to God and man.

4. The shadow upon the understanding is taken away. The spiritual man is then able to understand the things that are revealed by the Spirit. He has the mind of Christ (I Cor. 2:14-16).

With all my heart I believe in the "Wesleyan Message." But I also believe that a great deal of misunderstanding of the essential doctrine has been caused by the constant, easy, inconsiderate and ill-advised use of the word *eradication* by modern so-called holiness evangelists—a use unsupported by the preaching and teachings of Mr. Wesley and the early Methodists. This has led to confusion of thought, confusion in experience, uncertainty where there ought to have been assurance, and much general unhappiness. I believe that because of this, many a soul has become the prey of Satan and an easy mark for evangelistic exploiters, who, to their own advantage in prestige (due to numbers of seekers) and associated benefits, consciously or unconsciously, have capitalized upon the situation at the expense of souls, and possibly to their pro-tem, if not eternal, undoing. Only the help of the Holy Spirit enabled some of us to survive. And yet, as we undertake to consider this matter, the Spirit will have to help us very much, or the result may only be "confusion worse confounded."

What happened in the fall? Does Satan possess creative power? Did Satan create iniquitous characteristics and qualities and plant them in man's originally holy nature, until now grace must eradicate those things in making man again holy?

The Word teaches that God alone has creative power. All unaided He created Adam and Eve. He made "the essential roots" of man's personality holy. Satan played upon the proper desire in Adam and Eve to be like the God who had created them, enticing that desire to a forbidden path in an ill-advised endeavor to gain the much desired goal, and when first Eve, then Adam, co-operated with Satan by yielding, man fell. Sin was engendered within the power of volition, exercised at Satan's direction, became wilfulness, and all that God has made holy became polluted, befouled and—let me coin a word—carnalized. The outbursting manifestation of that then-new inward sinful state thus engendered was (and is) logically and inevitably outward transgression of the divine will.

The state into which man plunged, and which became the nature transmitted to his posterity by the laws of spiritual heredity, is depicted, as Jeremiah (17:9), Isaiah (1:5-6; 44:20), John (1 John 1:8), and Paul (Rom. 8:7; Eph. 2:3) unite in describing it, a most pitiful and terrible condition, Paul crying out, "O wretched man that I

am! who shall deliver me from the body of this death?" (Rom. 7:24-25). And the glad tidings of the gospel fling back the words, "Thank God! There is deliverance through Jesus Christ our Lord!" For, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

"Destroy" what? "The works of the devil." Christ did not come to destroy His own original creation in human nature. God never works against himself. The Father never works against the Son, nor the Son against the Father, and the Holy Ghost always works in harmony with both. Grace destroys the devil-injected poison (sin), but never the things which God originally implanted. It destroys, not the roots of our nature, but that which carnalized and still carnalizes those roots.

I have heard some preach as though something were done in entire sanctification which made man just a little less, or just a little more, but some way not quite so human as he was before. But God made us human and holy; sin injected made us unholy yet still human. God does not remove the human; He removes the unholy. He does not un-Dutch us, de-Swede us, nor (thank God) de-Scotch us; He does not de-humanize, He de-carnalizes us. He does not angel-ize us; He sanctifies us. "The cleansing from inbred sin," says Dr. D. F. Brooks, "neither arranges, rearranges, nor deranges any faculty of the mind, or any function of the body. You will be the same person identically after as before the experience. You will have the same intellect, sensibilities, and will, the same passions and natural gifts. You will eat, drink, sleep and rise, just as you used to do. No sin in you or on you! Sanctified spirit, soul, body and passions, all gravitating toward holiness and heaven! Hallelujah! Isn't it splendid!" (From *Bethabara to Pentecost*.) Dr. Asbury Lowrey says, "Sanctification entire does not destroy the passions. Passion is an element of our nature. It is an impulsive force natural to every man. It manifests itself in vehement desire or violent aversion. His religious character neither creates it nor destroys it. Love, fear, anger, ambition are passions and without them we could not be human. We could not be Christian without these passions." (*Possibilities of Grace*.)

Divine grace will touch with refining fire and cry, "There! This hath touched thy lips; thine iniquity is taken away, and thy sin purged." Yet the man will still be very human. God gave man originally a good conscience; he does not eradicate

the conscience; He expurgates the sin which ruins it. Grace does not eradicate the understanding; it removes the darkness. Grace does not remove the heart; it expurgates sin and makes the same heart holy. God does not eradicate the will; grace expurgates the sin which makes it wilful and helps it to voluntary, holy acquiescence with the Divine Will. Grace does not eradicate affection; it expurgates the sin which makes it idolatry. Grace does not eradicate sex-love; it does not emasculate; it expurgates the sin which makes it lust and restores it to purity. The proper desires for food, sex, and recreation—sin-carnalized by the fall into gluttony, lust, and the quest merely for so-called fun and amusement—will not be eradicated, but sanctified and restored to their original, God-ordained place in pure human nature.

In Exodus 3:14 God says, "For the Lord, whose name is Jealous, is a jealous God"; in 20:1, 5, "Thou shalt not bow down thyself to them (strange gods), nor serve them: for I the Lord thy God am a jealous God. . . . Thou shalt have no other gods before me." Pure jealousy is an attribute of Deity and a holy characteristic implanted by Creator God in the human heart, intended to safeguard the family unit. It can say, like God says, "Spouse (English sense here), I am thy wedded love; thou shalt have none other before me." Grace does not eradicate that holy thing, but does expurgate the sin which carnalizes and lowers it to a constant suspicion of another's motives, and restores it as the God-ordained attribute. Grace does not eradicate the desire for happiness; it purifies it and lifts it above mere pleasure seeking to find its purest fulfillment in the will and glory of God. Self-respect, sin-carnalized into pride, conceit, and even arrogance, grace de-carnalizes and restores until the pilgrim feels and declares:

*My Father is a God,
My heritage a throne,
And shall I herd with fashion's brood,
Or put her baubles on?*

Indignation, ordained to rise as did Wilberforce against slavery, Savonarola against the sins of the Florentines, Luther against the selling of indulgences, Wesley against the iniquity of his times, and which one long-ago time doubled small ropes into a scourge and cleansed His Father's temple, is not eradicated either; but the sin, which in carnal man makes him throw fits of wrath and madness against the perpetrator of wrong, is expurgated, yet the holy possibility for righteous anger remains. And again

from Dr. Brooks: "Temper refers to the tone and quality of the spirit. God made it good. Sin makes it bad. Take the sin out and the temper is good and of God. To destroy it would be to destroy an essential quality of the soul. All human temper is quick. Sanctified temper will be quick for God and spiritual things. If you were naturally slow with strong nerves, or nervous and impulsive, you will have the same general movements of spirit, but now sanctified and meet for the Master's use. . . . When poison gets into one's arm, there are two ways of dealing with it. First: You may cut off the arm and thus detach the physical menace from the circulatory system; but this destroys the member. The other: You may extract the poison from the arm and thus save it to the whole system. God destroys the virus of sin by extraction or cleansing, without destroying any faculty of one's being."

It seems to me that unfounded and irrelevant criticism of the term "eradication" has sometimes arisen through the failure to grasp the fact that all spiritual as well as mental experience must be expressed in figurative language. It has been a taunt of skeptics ever since the rise of scientific materialism that spiritual realities and experiences are actually non-existent. This point they have tried to prove by showing that all the language describing spiritual experience is drawn from physical life and is consequently false if not ridiculous. Criticism of such terms as "eradication" and of such illustrations as "dynamiting the root of sin out of the heart"—such criticism is exactly on a level with all criticism of the seeming unreality of the spiritual life, and of the necessity of describing the phenomena of the spiritual life in figures of speech drawn from the physical world.

An effective if not conclusive reply to this kind of argument is that it proves too much: if the spiritual life is unreal because it must be described in terms of physical analogy, then by a parity of reasoning, the entire mental life of man is also unreal, because all of the terms which describe mental activity are upon analysis discovered to be figures of speech drawn from the physical world. Thus we "understand," we "grasp," we "comprehend," we "reach a point" in our thinking, we "waver," we "cast aside" one theory and we "embrace" another, and all of these terms—and doubtless every other term describing mental activity, could be traced to a physical analogue.

If all mental life and all spiritual life must be described by figures of speech drawn from the physical world, how can we hope to do any better in describing the experience of entire sanctification? So far as I am concerned, I would say let us use the old figures and illustrations with full freedom wherever they seem to be effective in expressing the spiritual meaning which we gather from the Word of God.

Notwithstanding all this, I personally do not use the term "eradication" very much for several reasons. First of all, preaching must be to the heart, and if a term arouses antagonism it is likely to block the entrance of the truths which we seek to express. Furthermore, I think it is possible to use imagery and figures of speech which are both more scriptural and more completely harmonious with the thought forms of our own time.

For example, the Scriptures ascribe man's ruin to the loss of the moral image of God. Viewed from a human standpoint I regard the moral image of God as an instinct for holy living with man and with God. This instinct I regard as the co-ordinator, governor, or compelling force which binds all of man's otherwise comparatively independent impulses, both the physical and the moral, into one firm, wholesome, and balanced pattern of good living.

Total depravity I take to mean the loss of that balancing, controlling instinct of holiness. Now, among man's natural impulses there are the desires of sex, the hunger for food, the yearning for achievement, the longing for fellowship and social approval, and so forth. And among these impulses are undoubtedly all the good impulses of charity, kindness, generosity, justice, fairness, and the like. As I see it, what happened when Adam fell was not that these good impulses were utterly rooted out of his heart, but that they, like his physical impulses, were left without the supreme co-ordinating control of the spirit of holiness, the instinct for good living, the image of God.

When man lost the image of God he lost this co-ordinating pattern which was not a thing but was rather a spiritual quality of his nature, ruling all his powers and bringing them into that balance of his nature, ruling all his powers and bringing them into that balance which is holiness. Therefore, man can be totally depraved by reason of the loss of this divine instinct of spiritual co-ordination and yet by no means be as evil as he might be.

After man lost the image of God, then that

loss brought other evil consequences. When a man lacks lime in his bones they will bend under his weight and his legs will be crooked. In the same way, lacking the image of God, man could not support the burden of the divine commandments. He could not bear the burden of his duty. He sinned. His nature became bent into crooked and depraved forms of thought, life, and conduct.

It might be an argument against my theory that describing carnality or original sin as primarily the loss of something might be incorrect inasmuch as we have always thought of the carnal nature as the addition of something to a man's personality. Here again it seems that the meaning is decided altogether by the direction of approach. Take a blind man for example. I would say that the blind man has lost something, the power of sight. Perhaps the blind man might say, "I have acquired something, the heaviest, bitterest handicap of life. I am burdened with blindness." One brother would say that to cure this man we must eradicate his blindness. Another would say that we must restore what he has lost. Is there really any essential difference? If I were a blind man and a famous physician offered to "eradicate" my blindness I would accept his offer without any debate.

And still, I cannot help but think that my presentation may be more useful for students trained in the physical sciences.

When I use the word eradication in preaching holiness, I mean that when one is sanctified wholly by the baptism with the Holy Ghost and fire, that the moral nature of the believer is cleansed from all the pollution of sin. The whole of man's composite being, body, mind, and spirit was affected by sin, and the effects of sin are not removed from the body and the intellect, and will not be removed until the resurrection. But all the pollution of the moral nature is removed in sanctification, and in saying this, I mean all sin, all sinful tempers, all sinful affections, and everything that is contrary to purity and love.

I am by the term "eradication" like Wesley was by "sinless perfection." I seldom use it. I think it is used more by those who oppose the Wesleyan and biblical teaching of Christian holiness, in their customary method of creating "straw men" and then demolishing them. However, if we are going to have an "eradication school," count me in it. Though the word is not used in the Bible, its plain equivalent ap-

pears in such passages as Genesis 30:6 and I John 1:7. "Cleansing" means the eradication of dirt or stain. The Scriptures freely use natural analogies familiar to us, in order to help our dull spiritual understanding to grasp the truth of a present uttermost salvation from sin through Jesus Christ.

"Eradication" is an operation of the Holy Spirit whereby inherited depravity is removed from the soul.

Three terms used in this definition have a technical and special meaning.

(1) *Depravity* is the loss or privation of the moral image of God.

(2) *Inherited depravity* is that fallen nature which has been passed on through hereditary channels.

(3) *Removal of inherited depravity*—the banishing of the darkness of the soul through the light shining in because of the restored moral image of God.

Of recent years I have refrained from the use of the term, *eradication*, my reason for doing so being that I feel I am in a stronger position when dealing with holiness opponents if I do not employ it. The word itself tends to arouse controversy which argument does not settle, and since I am not seeking merely to beat men in controversy, but rather to get conviction upon their hearts, I feel that God has led me into a better way. The Bible word, *destroyed*, is just as strong as the word, *eradicate*; it means the same thing. Since our Calvinistic friends, who are our chief opponents, insist so emphatically on sticking to Bible language, the word, *destroyed*, enables me to meet these brethren on their own ground. (Rom. 6:6.)

When using the word *destroyed* in relation to indwelling sin, I mean that act of divine grace through the baptism with the Holy Ghost and fire whereby the nature of sin is instantaneously abolished, made to cease, done away, consequently being made of no further effect. This having taken place, our cleansed and Spirit-filled humanity, weak though it may be, yet not wicked, is made free to do the will of God.

When I use the word *eradication* in connection with entire sanctification I am careful to make clear that it implies the uprooting of nothing which is constitutional in human nature—i.e., no quality with which we are created—but that it is rather the elimination of the sin principle perverting and corrupting human nature's constitutional qualities.

In fact I use the term less often than formerly. I once feared that those who objected to the term were trying to avoid the radical nature of the experience, but more recently my somewhat extensive association with Calvinists leads me to see that the term has connotations which are needless barriers which must be overcome in rightly interpreting the Wesleyan position. Why throw up needless barriers by using a word which is so easily misunderstood by our opponents? Such words as "purging" and "cleansing" seem to me much better vehicles of our true meaning.

When I use the term "eradication" in speaking of the experience of entire sanctification I mean to stress very positively the negative phase of that glorious work of grace. Original sin, or carnality, or the bent, twist, or depravity of a sinful condition (and I use these terms as virtually synonymous) remains in the souls of believers until the second work of grace. When scriptural conditions are met the Holy Spirit cleanses or purges or purifies the springs of human nature (the negative phase) and fills or empowers (the positive phase). There are those, of course, who preach the filling, but neglect or deny the cleansing. In order to emphasize the negative phase I sometimes use the term *eradication*.

However, when I use this term I usually feel I must explain what I do not mean by it. The term *eradication* means, at least etymologically, "to root out." It is not accurate psychologically and implies two things which I cannot conscientiously preach: (1) That sin is a material something, like a decayed tooth or a diseased vermiform appendix; (2) that sin is an entity.

I believe that the Scriptures teach that sin is a principle of twist, of destruction, of discord, of disintegration, of death, that exists in the human soul until cleansed or destroyed by the baptism, with the Holy Ghost. I am going to go on using the scriptural terms which apply to the work of grace, interpreting them as best I can. I may occasionally use the term "eradication" as a non-scriptural term which carries to most people the meaning I wish to convey; never, perhaps, without a few words of explanation such as I have given above.

It is rather hard to express in a few words just how I feel about the term "eradication" as used to explain the work of the Holy Spirit within an individual in the experience of entire sanctification. I personally

am entirely in agreement with the great truth implied in that term, and I somewhat hesitate to comment on the appropriateness of the word itself lest it should give the impression of any deviation whatsoever from the Wesleyan teaching of the possibility of a pure heart here in this life.

Nevertheless, to be perfectly honest, I seldom use the term "eradication" without qualifying it immediately. One reason for this is that it has a physical connotation—"to pull out by the roots"—which does not well fit the Wesleyan view of original sin or carnality as being a bent or proclivity of the inner and volitional man rather than something resident in our physical and appetitive self. Again, there is in the term another somewhat Calvinistic implication akin to the doctrine of "the final perseverance of the saints." If the old nature has actually been rooted out, we can have a sigh of relief and know that our lives will thenceforth be free of carnality. Thus the Christian often finds himself relaxing his diligence and daily contact with Christ and when as a result of this carelessness he finds carnality manifesting itself, he concludes that his experience of entire sanctification was mistaken, his confidence in the way of holiness is shaken, and it is now much harder than before for him to find that positive appropriating faith by which the just must live and walk.

Last, I do not prefer the term "eradication" because it is not a scriptural term. Personally I prefer the scriptural terms: "cleansing," "crucifixion of the old man," and the like.

The work of the Holy Spirit of God in the soul of a believer is represented in scripture as an act of circumcision (Deut. 30:6; Col. 2:11); an act of purging (Psalms 51:7; John 15:2); an act of cleansing (I John 1:9); an act of crucifixion for the purpose of death (Rom. 6:6-7), and an act of creation (Psalms 51:10; Eph. 4:24).

But what is this work? Is it suppression? Is it eradication? or is it just habitation? There are those who support the first. There are those who support the second. There are those who support the third. Is it not clear that there is a sense in which all are involved? Suppression in the sense of victory over sin in all its forms and manifestations from the time of regeneration for such a life should be marked by victory over the world (I John 3:4), and over sin (I John 3:9); yes, suppression in the sense that the human body must be kept under (I Cor. 9:27). It is eradication in the sense of

cleansing (Psalms 51:7; Ezek. 36:25; I John 1:9); purging (Psalms 51:7; John 15:2); purifying (Acts 15:8-9); destruction (I John 3:10); death of the body of sin (Rom. 6:6-7). Habitation is rather the result; for God has said, "I will dwell in them and walk in them."

The word "eradication" is frequently made to carry with it the idea that matter and sin is not a materiality. It is rather an anti-God disposition; for "the carnal mind is enmity against God: . . . it is not subject to the law of God, neither indeed can be" (Rom. 8:7); a disposition or attitude is purged, not extricated, like a bad tooth.

The occasion for a reconsideration of the principle of eradication is a problem in semantics rather than theology. The Wesleyan movement has, for the most part, agreed that entire sanctification cleanses the heart from the principle of sin and brings the motive life of the person into total devotion to the will of God. The question, then, is not one of principle, but one of word-meanings and usages; leading some to wonder if the term eradication adequately and accurately represents the doctrinal position of the church.

It seems to the writer that the answer to such a problem lies in the definition of eradication just as it does in the definition of what one means by total depravity, Christian perfection, and entire sanctification. Shall we place the problem in the form of several questions: (1) Does the commonly accepted definition of eradication describe the act as Wesleyanism understands it? (2) If not, then should Wesleyanism hold tenaciously to the term as a traditional shibboleth, defining it in a particular way, or use other terms which will more accurately describe the act of cleansing? (3) Can a real distinction be made as to frames of reference which might clarify the issue?

Definition. Etymologically, the term means a state of being uprooted and is synonymous with extirpation, destruction, and annihilation. Now to those of the Wesleyan tradition, this definition accurately describes the crucifixion of the carnal nature, the destruction of the body of sin—the act of a sanctifying God which makes possible the entire sanctification of the believer. If we are to be objective, however, we must recognize that these terms, to those who are not acquainted with the Wesleyan terminology, may imply that some thing or entity is "taken out" in the act of sanctification. While one must recognize that it is difficult

to speak without implying thinghood, nevertheless we do not believe in and do not mean to include such an implication in a definition of eradication. If eradication means that the essential structure of personality is fundamentally changed, then Wesleyanism courts no acquaintance with the term. However, if eradication is understood in its biblical sense of cleansing or purging there should be no room for prejudice among Wesleyan groups.

It is this very problem of definition that has led the writer to speak in terms of frames of reference. The lack of such a distinction has resulted in confusion and misrepresentation for many honest seekers of the truth. With this in mind, eradication may be defined in two senses: (1) The biblical frame of reference and (2) the psychological frame of reference.

Ministers of the Wesleyan movement must be prepared to preach, teach, and counsel young people in the light of their training in secondary and higher education. This preparation takes into account the parlance of the different schools of contemporary psychology which brooks no embarrassment for the doctrine of holiness, but rather in some forms sustains and supports the essential position of the Scriptures. The ministry of holiness is then threefold for the modern minister. (1) To be thoroughly acquainted with its scriptural exposition, (2) to be adequately trained in educational philosophy and psychology to meet the qualifications of an effective guide in holiness, and (3) to be grounded in experience so that the possible lack of educational discipline will be overbalanced by a "glowing" testimony.

The Biblical Frame of Reference. Paul spoke to a people of a particular historical epoch trained in a particular discipline. He was painfully aware of the Platonic dualism between form and matter which he interpreted to be spiritual and carnal. He was not aware of a theological issue such as suppression or eradication. It was his one thought and passion to find a method in which man could rid himself of this body of sin, this carnal mind, this old man which prohibited him from serving God in the wholeness of perfect love. He was more interested in the crucifixion of the carnal nature through Christ than he was in a theological discussion of its nature. He took its existence for granted. While he did not use the word eradication, he believed firmly in its principle and possibility. With this in mind the principle of eradication in its biblical sense means the cruci-

fixion of the carnal mind, an act of God on the conditions of consecration and faith in preparing the way for the concomitant infilling of the Holy Spirit in entire sanctification.

The Psychological Frame of Reference. Although biblical terminology will be taken for granted in preaching, it is the writer's opinion that the minister should stand ready to interpret the principle of eradication in its psychological setting—especially in personal counseling.

Amoralism in progressive religious education undercuts the very foundations of Wesleyanism. Emerging from a Froebel-Dewey tradition in educational philosophy, it has separated itself from traditional terminology. Thus, if it will not speak to our youth in the language of traditionalism (and it will not), traditionalism of any kind must be ready to meet it on its own ground. That is, the doctrine of holiness must be represented in language forms which are familiar to the high school and college student of this day. There is no reason to believe that our youth is not intelligent enough to understand the distinction between a biblical and psychological frame of reference and relate the one to the other.

The very fact that contemporary schools of psychology are warring against each other is ample proof that no one of them has the complete answer to the problem of human nature. Added to this is the growing awareness in American educational circles that the philosophy of John Dewey has failed in the moral discipline of American youth. On the other hand, there is a growing feeling among prominent psychologists that a re-evaluation of educational psychology is necessary, and while we do not accept the educational principles of anyone of them in toto, surely some of the recent developments in personalistic psychology and psycho-analysis are compatible with Wesleyan teaching. The following is a minimal statement which might aid in clarifying the problem of eradication from the psychological frame of reference.

The constituent nature of man dealt with from a biblical frame of reference can be observed at the level of experience-organization from the psychological frame of reference. It seems to the writer that at least four principles are evident. (1) Man, as a person, is intrinsically worthwhile. (2) Man is a self-conscious, self-determining being. (3) Man is capable of moral action. (4) Man, as an organism, reveals fundamental "needs" through drives seeking expression. It is at this point of purposive

function that sin enters the total perspective. It is with facility that the fundamental urges of the organism seek expression unhindered by prohibitions which society through racial experience has found imperative to self-realization, integration, and social approval. These basic drives, in the absence of an object to which supreme loyalty is given and embedded deeply below the level of consciousness, display a persistent rebellion against restraint and an exaggerated egoism which from the standpoint of religion may be interpreted as a profound disarrangement or perversion of man's nature. Intrinsically, these urges are not sinful, but when they function unhindered by social and religious restraint they become sinful in violating the moral demands of the race. Thus, sin may be defined in this sense as an illegitimate expression of a legitimate urge.

While conversion satisfies the demands of God as to actual transgressions, it does not deal with the moral perversion still extant in the nature of man. (Psychoanalysis has termed this urge the *Id*, observing a fundamental strife between it and a moral integer, the Super-Ego). Consecration and faith, as the vital conditions of entire sanctification, integrate the total person in God, bringing harmony and unity to motivation. In doing so, the experience "exhausts" the moral disarrangement or perversion of man's nature and as Curtis states, "there is no longer any heart-interest in them. They are mere ideas empty of all urgency toward the will. It is not that they are for the time being shut out of consciousness; no, the work is profounder than that, they cease to have any existence as motives. The full use of pure love has exhausted them."

There are two observations made above that are important to the doctrine of holiness. (1) Man's essential nature is not changed in the experience of entire sanctification, and (2) his disposition to sin is changed.

From the psychological frame of reference then, eradication may be defined as that act of God which exhausts a common disarrangement of man's moral motivation, made possible through a consecration of the total person to God on the condition of faith. *Some Personal Observations:*

1. Though I believe in the principle of eradication as we define it, I believe that it is preferable and expedient to use the biblical verbs to *purge, to cleanse, etc.*

2. In preaching, there is no moral obligation to hold tenaciously to reformation and

post-reformation theological terminology which sometimes misrepresents the issue. We do well to hold fairly close to biblical language. I believe that there is a greater distinction at this point than some will admit.

3. The position of the Church of the Nazarene on holiness is far clearer than was John Wesley's, and while we should give him honor and credit for his great contribution to the holiness tradition, we would do well to find our source of evidence in biblical and contemporary experience.

4. If the principle of eradication is to be redefined and clarified, let us not so define it that the insidiousness of the carnal mind and its work in the human heart will be forgotten. This, I believe, makes it important that we speak of these definitions in various frames of reference.

5. The great foe of Wesleyanism is not the liberal tradition, but Calvinism or Protestant Fundamentalism. We are endangered by the former, the latter will, for the most part, view us with an increasing interest.

6. In a discussion of the problem with liberal professors at various times, the general attitude is: Concurrence short of viewing the experience as a "second work." There is a wide field of opportunity in writing at this point—that is in proof and description. The usual criticism of the Wesleyan movement and the position of the Church of the Nazarene is that our terminology does not fairly represent our position.

The real issue, on which the accuracy or inaccuracy of the term "eradication" depends, is very simple: In the work of entire sanctification is something actually removed from the nature, is a condition or perversion truly corrected, or is there merely the infusion of greater grace with which to conquer the perversion? The following example will help to answer this question.

A young minister, very intelligent and sincerely spiritual, a graduate of a prominent seminary, sought the grace of God's cleansing at his own altar. He had not been trained in the doctrine, indeed, was prejudiced against it; but he knew that mingled with his love for God and souls there were in his heart insistent trends toward selfish ambition and pride and ill will which were a constant source of chagrin and condemnation to him, and which he fought against but could not thoroughly overcome.

When talking with a fellow minister about the possibility of a work of grace which would adequately cope with these inner

sins, he was asked bluntly if he would be willing to go to his own altar in the presence of his own congregation. He replied, "That would kill me." But his heart hunger intensified until he became willing to "die." Afterward he testified in my presence that those tendencies with which he struggled for so long were gone. "I am not fighting them any more, they are not there to fight." It was very evident that something was gone from his heart. This "goneness" makes the term "eradication" appropriate. If he had been conscious of the continuing presence of those inner sins and the continuing necessity of struggling against them, and simply had testified to a greater measure of power in overcoming them, then the term "eradication" would not be applicable; instead, we would have to resort to another word such as "suppression" or "counteraction."

Whether "eradication" is the word which best describes this removal of inward sin depends upon how applicable we consider its etymological meaning. To eradicate literally means "to pull out by the roots." Were the young preacher's pride and ill will and carnal ambition pulled out by the roots? If not, then the consciousness of freedom from them today would give way tomorrow or next week to a discovery of a recurring tendency. But if so, on the other hand, then he would not discover tomorrow or next week anything in his heart which would tend toward pride or the other inward sins. This is not to say that the capacity for such inner sins would be removed. Just as a cleansed plot of ground still has capacity to receive a new seed, which, if conditions permit, may germinate and become a root, so the cleansed soul is capable of receiving the seed of evil suggestion which if watered by brooding will germinate and become a new root of sin. But it is to say that as long as the cleansed heart remains watchful and trusting, it is not struggling against constant root-sproutings. I believe that the work of entire sanctification involves just such a thorough uprooting, and therefore, feel justified in selecting "eradication" as the best possible word.

I strive to make it clear, however, that nothing essential to human nature is thus uprooted. Some propensities essential to human nature still need to be disciplined and controlled. The sex instinct, for instance, with its subtle influence on the thought life and its strange impulses, is not eradicated, for it, of itself, is not sinful. But it certainly needs to be controlled. (Even here, however, I would not want

to speak of the need of "suppression" or "counteraction" but of "control, direction, and sublimation.") It is man's inborn root of rebellion and stubborn self-will which is eradicated. And my conviction is that without this eradication the control and disciplining of all natural propensities yet remaining, so essential to strong character, will forever be a weak attempt rather than a triumphant achievement.

To say, however, that inner sin is pulled out by the roots is true only if we do not press the figure of speech too far. In speaking of the carnal nature as a root we must not give the impression that the carnal nature is an entity or a separate nature independent of human nature. I do not consider carnality as an independent nature, but rather a perverted condition of human nature. Therefore, entire sanctification involves the removal of something only in the sense that it corrects and adjusts our inner man. It eliminates the perversion. To avoid allowing the figure of the root to convey the idea of an entity it might be better to change the figure and say that the removal of inbred sin is like the removal of a condition of crookedness in a bent axle, a condition which is the invisible cause of a visible wobble, which wobble will never be remedied by accelerating the speed but only by a mechanical operation. When the condition of crookedness is removed from the axle, we have not taken away any essential part, it weighs no less; neither have we removed its capacity to become crooked again. It may be straight today and crooked tomorrow. So may human nature. But in straightening the axle we may say that we have corrected the wobble by going to the "root" of the trouble, that we have gotten to the bottom of it. So does entire sanctification involve a cleansing which "gets to the bottom" of man's inner sinful tendency.

Many years ago my youthful mind was moved to check on the orthodoxy of a certain speaker to whom I had just listened. So I asked him a blunt question: "Do you believe in eradication?"

I have never forgotten his reply. He said: "God's Word says that the old man is crucified. Surely we don't want the dead carcass left around. Yes, I believe in eradication."

Sounds a bit crude, but there is some point in what the preacher said. I have always preferred myself to use the scriptural terms and to avoid using a non-scriptural term which sometimes provokes needless misunderstanding and controversy. But it

does seem to me that the terms used in the New Testament actually mean eradication and nothing less than that.

Eradication, I take it, means the cleansing of the heart from all sin, the crucifixion of the old man, the destruction of the body of sin. These terms, found in the first chapter of First John and the sixth chapter of Romans, are vividly descriptive of the negative aspect of entire sanctification. It is a cleansing, purging, destroying act of God.

But what is eradicated? That is the essential point. Much of our difficulty lies in a misunderstanding of the nature of sin.

We commonly use the expression "the carnal nature" to describe what is eradicated. Paul declares in the eighth chapter of Romans that the carnal mind is "enmity against God." That strikes right at the heart of the matter. The carnal nature is not anger, envy, or immorality. These are manifestations of it. It is rather a spirit of rebellion against the will of God, wanting our own way rather than God's way. Essentially, it is self-will. The one who is sanctified wholly is fully submitted to the will of God.

Sin is a disease which permeates and poisons our whole being, just as leprosy goes through the blood stream to all parts of the body. Entire sanctification cleanses the disease of sin from our moral being, so that we are sound and whole. Sin is an evil principle or force at work in us. It must be dethroned and destroyed. Nothing less than what is clearly indicated by the term eradication will take care of the sin problem.

First, let me say that I understand that the term "eradication" is not to be found in the Bible, but in spite of that fact I contend that it is a scriptural term and well describes a scriptural experience. It is one of the phases of the blessed second work of grace subsequent to regeneration, known as entire sanctification.

I use it as a synonym for the phrase "the destruction of inbred sin." When I use it thus I understand it as a synonym for such Bible terms as "take away," "purge away," "destroy," "consume by fire," "cleanse from," "mortify," or "kill," and like expressions which are used in the Scriptures for the destruction of the sin principle.

Eradication would cover the Bible teaching that it is possible to be dead to sin having the old man crucified, the body of sin destroyed, and the soul freed from sin. Hence it would cover that negative phase of the Baptism with the Holy Spirit whereby one is cleansed, purged, purified, and the old man is put off with his deeds.

I mean it to carry the same significance as the Hebrew word *kaphar* in Isaiah 6:7 when Isaiah was told that his sin was purged. While also it means what the kindred word *barar* does as used in Daniel 12:10 which prophesies that many shall be purified. Both words carry the idea of cleansing, purging, purifying. Moreover, I understand it to mean what David prayed for when he said, "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psa. 51:2). Here the Hebrew is *nawkaw*, meaning to make clean, to make blameless; to cleanse or extirpate (see Davidson's and Gesenius' Lexicons, and Strong's Exhaustive Concordance). I use the term eradicate to mean what Ezekiel said when, in 36:25, God promises His people that they shall be clean and cleansed from their filthiness and idols. Here the term is *Taher* meaning to make clean, to cleanse, to purge, to purify.

Or to come to the New Testament, I use it to mean what Paul referred to in saying "that our old man is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin." (The Sin, i.e., the principle.) Romans 6:6. Here the word for destroy is *katargetheo* (Greek) which means to cause to cease, to put an end to, to do away with, annul, abolish. Eradication has reference to that circumcision of the heart spoken of by Paul in Romans 2:29, and that spiritual circumcision of which he speaks in Colossians 2:11 which accomplishes a "stripping off of the body of the flesh" an expression used by the apostle as definitive of what he means by this spiritual circumcision. It also has reference to the purging of the conscience spoken of in Hebrews 9:14, and Hebrews 10:2, or to that purging of the fruit-bearing branch in the words of Jesus, John 15:2. The Greek word in each case is one of the forms of that great word *katharizo*, which signifies "a freeing from the defilement of sin and from faults; to purify from wickedness; to make clean, to cleanse." (Cf. Thayer's English-Greek Lexicon.)

Hence, by eradication I mean that divine act whereby the heart of the Christian believer is purged (cleansed) from the inner principle of sin. It is contingent upon the entire consecration of the believer to the whole will of God and the absolute surrender of that believer to the operation of the Holy Spirit; it is accomplished by the Baptism with the Holy Spirit; and is simultaneous with and essential to his entire sanctification.

I think we should guard against any idea of the "lumpishness" of sin as something to

be removed in the manner that things material are. Carnality is a positive rebellion (the spirit of lawlessness) against God and holiness. It cannot be forgiven, it cannot be allowed to abide, much less rule, in the heart of a Christian believer, hence the necessity for its definite eradication by the operation of the divine Spirit of God in a second definite work of grace.

I understand by eradication, as the term is used in theology, the complete removal of inbred sin or the carnal mind. To me the term has no more physical connotation than does the term crucifixion as used in the Scriptures. It does however, connote more of an exertion of spiritual power, than of spiritual ablution, such as would be expressed by the term "cleansing." This is the sense in which I understand it to be used in our Manual Statement of Doctrine.

When I use the term "eradication" I am thinking strictly of theological concepts. The fall of many left the race depraved; there is in the soul a carnal nature which is antagonistic to the will of God. In the experience of sanctification the Holy Spirit destroys this inbred spirit of opposition to God and His holy will. In relation to the concept of original sin, "eradication" is the well-chosen term.

The term "eradication" accurately describes God's action with regard to inbred sin but it does not accurately describe the sanctified Christian's experience of temptation nor his varying success in translating his perfect love into perfect Christian conduct.

In sanctification the fixed desires of the soul—those by which major moral choices are governed—have been changed. The orientation of the soul is away from evil and toward God. Before sanctification this orientation of the soul was in the opposite direction, away from God; and hence we might say that the old orientation has been eradicated. This "set of the soul" however must not be interpreted as a perfection of desires which eradicates the momentary impulses which make temptation a genuine reality. The sanctified man who is tempted to do wrong, for the duration of the temptation has some momentary desire for the tempting object or experience. Eradication is thus not an accurate description of this experience.

He who has been sanctified wholly has a great driving desire to do the whole will of God but ignorance and other human limitations often frustrate the perfect execution of the perfect heart. The thoughtful and

conscientious sanctified Christian must at times acknowledge with a sense of frustration his failure to do all that he could have done yesterday if he had only had the knowledge and the courage which are his today. The sanctified Christian must at times look back and confess, "If God had been doing that He wouldn't have done it that way." To describe the sanctified experience as an "eradication of all that is unlike God" is therefore in this sense not an accurate description.

The word "eradication" is a partial term which accurately describes only one aspect of the experience of entire sanctification. When I use the term I try to keep this meaning clear.

The term "eradication" as applied to Christian experience is a forceful and highly descriptive word by which we seek to define the extent of the operation of God's grace in relation to sin in believers. It well expresses the aspect of thoroughness in the moral cleansing which is effected in the believers inner nature through the baptism of the Holy Spirit in entire sanctification. The term "eradication" makes more pointed the term "entire" which we attach to the word "sanctification" when specifically referring to the second work of grace.

It is well to remember that common words applied to spiritual truths always carry with them more or less of the metaphor of their natural setting. It is possible to draw rich lessons from this metaphorical content of a word. At the same time it is possible to overwork the metaphor in certain areas of its background, connotation and by such overwork to create a distortion of the truth. There has been such a tendency on the part of the unthinking in pressing the literal etymological significance of the term eradication to mean the "rooting out" of a kind of material entity from the heart of the believer in the act of the cleansing from sin. We have been approached by young Nazarene ministers with the serious presentation of the problem of how, when carnality had been completely destroyed, it could ever again be possible for it to re-enter the heart. This tendency to a view of eternal security on the holiness plane is not altogether an isolated instance. The error arises from the naive materialism occasioned by a literalistic overworking of the metaphors implied in the language commonly used in describing the experience of entire sanctification.

The sinful nature as well as the sinful act inhere in the nature and action of morally

responsible personal beings. Sin is a spiritual malady, not a material of biological entity. Sin is a perversion of the normal functioning of a moral being on the level of moral nature and responsibility. Viewed in the setting of relationships, as well as in its personal bearing, sin is a progressive disintegration of the holy fellowship between God and man and between man and man. Carnality is a spiritual disease tending to disintegration in all holy relationships. It manifests itself toward God in rebellion, disobedience, pride, and egotism. It manifests itself toward man as malice, hatred, selfishness, self-gratification of worldly lusts, and egotism.

The cure for sin demands a counteractant commensurate with the nature of the disease. The disease being on the spiritual plane, the cure must be spiritual. The disease being a disintegration, the cure must be an integration. The divine provision is an exact specific for the need of man for redemption. The experience of grace is a supernatural renovation, reconstruction, and reorganization of the personal moral being. In forgiveness it provides pardon and reconciliation of the broken fellowship. In regeneration it gives life in relation to the spiritual order. In sanctification it reaches into the depths of the motives which create character and drive men to action. There it works a renovation through the infilling of divine love. Touching the bonds which hold the egoistic structure of life together it dissolves the self-centered life and centers it in Christ. Out from the Christ-motivated center radiate love, peace, joy . . . gentleness, goodness, self-control, and every fruit of the Spirit which builds up the life of holy fellowship with God and man.

Viewed from the standpoint of soul health it is difficult to see how any plea for the partial remains of spiritual death in the sanctified can stand. The argument for the continuance of a half-sick-well man in order that grace may abound in the healing process is obviously fatuous. The idea of health relates to "wholeness" and no part can equate with the whole. Thus eradication means the complete deliverance from spiritual disease through the supernatural infusion of spiritual health. As long as this health maintains, the soul is free of the carnal disease. If, by the blocking of channels of spiritual life, the spiritual health declines, soul disease is the inevitable result. There is no problem of the recreation of a previously annihilated substance in the return of the carnal mind to a previously sanctified heart.

Eradication

Dr. H. Orton Wiley

THERE appears to have been much discussion of late concerning the use of the term "eradication" in its application to Christian experience. Why this should be we do not quite understand, but to us it posits three things: First, the most charitable explanation is, that the objection grows out of a false psychology; secondly, it appears to be due to a lack of comprehension as to the proper use of Scripture terms; and thirdly, the most critical explanation is, that it appears to connote more than the heart experience warrants on the part of those who reject the term.

1. We think that any criticism of the term "eradication" grows out of a false psychology—either concerning the conception of sin, or the nature of the human soul. Sin is not a "thing," a material entity, that occupies spatial relations in the soul; it is rather a disease which affects the whole of man's being. "The whole head is sick, and the whole heart faint." This was the conception of Mr. Wesley also, as seen in the lines of the hymn:

*The seed of sin's disease,
Spirit of health remove!
Spirit of finished holiness,
Spirit of perfect love.*

Neither is the soul a material entity in which there are compartments, as some modern writers would have us believe. There is a range of consciousness, and in some mysterious manner, memory stores up the past, which cannot only be called into consciousness by means of the associative mechanism, but which itself forms the background for the interpretation of the present. The older psychologists called this the apperceptive mass. Now the disease of sin is not in the intellectual faculties as such, nor in the affections, nor in the will. The disease lies deeper—in the very self which possesses intellect, feeling, and will. It manifests itself therefore, in a darkened intellect, in alienated affections, and in a perverse will.

Let us look at this matter from the standpoint of disease. When man sinned, he brought himself under the law of sin and death. In death there is the law of decay. As long as life exists in the body, it operates under the law of life; but when life ceases, then the law of decay begins. This is the ground of St. Paul's argument. He declares that we are no longer under the law of sin

and death, but having been redeemed, we are brought under a new law—the law of the spirit of life in Christ Jesus. In the fall man lost original righteousness through the withdrawal of the Spirit. This is what the theologians term deprivation. With the deprivation of the spirit of life, decay sets in and we have depravation or depravity. Depravity is therefore the consequence of deprivation in the spiritual realm, as decay is the consequence of the loss of life in the physical realm. When, therefore, we speak of the eradication of sin, we mean simply, the removal of disease by the Spirit of health, or the Holy Spirit. Holiness is wholeness, in the spiritual sense—freedom from the disease of sin. To limit the term eradication to the removal of a "thing" considered as a material entity, bespeaks a false psychology both as it concerns the conception of sin and the nature of the human soul.

2. An objection to the use of the term "eradication" must be interpreted as a criticism of our Lord's own use of the term. As recorded in Matthew 15:13 He says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The meaning is the same as that expressed by St. John in the words, He came "to destroy the works of the devil" (I John 3:8). The words "rooted up" are nothing but a translation of the Latin word eradicate, as will be seen by a reference to the Novum Testamentum. But when the translators of the Authorized Version put the Greek word into English, they chose to use the simpler form "rooted up" than the more cumbersome Latin word eradicate. The English language is composed chiefly of Anglo-Saxon and Latin root words; and to object to the use of the Latin form of the word which is the Anglo-Saxon equivalent, appears inconsistent to say the least.

St. Paul, however, appears to use even stronger terms than this. The word "eradicate" connotes merely the idea of removal, but St. Paul's term "crucifixion" not only carries with it the idea of removal through death, but also the agony of suffering which attached to this form of death. Another of St. Paul's terms is "mortification." "Mortify therefore, your members which are upon the earth" (Col. 3:5). Here there is not only the thought of destruction, but destruction through the law of decay. St. Paul also uses the terms "put off" and "put on" which may at first appear to be milder terms, but which, as Dr. Steele points out, are strong assertions. He says, "Let us scrutinize Paul's invented compound noun,

made up of two prepositions, apo and ek, and the verb duo, all signifying the putting off and laying aside, as a garment, an allusion to actual circumcision. Meyer's comment shows the strength of this word: 'Whereas the spiritual circumcision divinely performed consisted in a complete parting and doing away with this body of sin (R. V.), in so far as God, by means of this ethical circumcision, has taken off and removed the sinful body from man (the two acts are expressed by the double compound), like a garment drawn off and laid aside.' Why any one should object to the use of the term eradication in reference to the removal of sin in the light of these strong terms is beyond comprehension.

3. The most critical explanation is, that the term eradication connotes more than the heart experience warrants on the part of those who reject the term. The objection therefore, is not so much to the term, but to the experience which the term indicates. Of late, there has been set forth, a number of terms as substitutes for eradication—repression, suppression, counteraction, and others of a like nature. Those who use these terms are usually frank enough to admit that eradication is too strong a term. It is too strong for those who hold to a difference between "standing and state"; or the two-nature theory, in which a man can be sanctified in his spirit and sin in his flesh; or the "sinning saint" theories which hold that a sinner sins, and is condemned, while a saint sins, and it is not imputed to him; or the various repression or suppression theories, which hold that a man may be judicially holy, but actually receives only grace to repress the carnal mind, not to remove it. Such of course, will naturally object to the term eradicate. We must not therefore, compromise with sin in any form either in experience or in doctrine. We believe that the blood of Jesus Christ can cleanse from all sin, and from all unrighteousness, as the Scriptures state, and therefore, do not propose to compromise even in terminology.

Composite Statement

THE PROBLEM:

The problem with which we are dealing in the use of the term eradication is the problem of sin. Sin, not so much as it relates to acts of life, usually described by the verb "to sin"; but that state or pol-

lution of heart usually described by the noun "sin," often called "the sin."

This state of heart is described in such scriptural terms as "the carnal mind," which "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); "sin in the flesh" (Rom. 8:3); "the old man," the "body of sin" (Rom. 6:6); "sin that dwelleth in me" (Rom. 7:20); "the flesh" (Rom. 8:4, 5, 12, 13).

It is described in such theological terms as impurity, original sin, inbred sin, depravity, a bent to sin.

Psychologically it is thought of as the organization of life around self, and as such it is described as the "body of sin." It is not something apart from the self, but is the great "psychic urge" which drives the entire personality toward disobedience and lawlessness. It is so identified with self as to merit such descriptions as "the old man," "the old self," and the "man of sin."

THE PROVISION:

The basis for the teaching of eradication is found in the atoning work of Jesus; in His death He settled the entire sin problem and provides for man not only forgiveness from his acts of sin, delivering him from the habit of sinning; but he also provided cleansing from the impurities of the nature of man and destruction of the condition of sin in the heart.

Such statements of scripture as these indicate the provision made for the eradication of the sinful nature:

"Our old man is (was, R.V.) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

"... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

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

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

Based upon this provision of Jesus, such terms as these are used to describe the work of Christ in the heart of a Christian: Cleanse (I John 1:7); purify (I Peter 1:22; Titus 2:14; Acts 15:9); purge (Heb. 9:14);

make free from (Rom. 8:2); crucified (Gal. 5:24); sanctify (Heb. 13:12); destroy (Rom. 6:6). This word translated "destroy" is used in different places but is translated always with emphasis upon the thought of utter destruction or eradication. It is translated *destroy* in Romans 6:6 and I Cor. 15:26; *abolished* in II Cor. 3:13; Eph. 2:15; II Tim. 1:10; *ceased* in Gal. 5:11; *delivered from*, Rom. 7:6; of *none effect* in Gal. 3:17; 5:4; Rom. 3:3; 4:14; *fall*, I Cor. 13:8; *bring to nought*, I Cor. 1:28; *come to nought*, I Cor. 2:6; *put away*, I Cor. 13:11; *put down*, I Cor. 15:24; *vanish away*, I Cor. 13:8; and *make void* in Rom. 3:31.

ERADICATION IS NOT

Dr. H. Orton Wiley says: "Original sin must be viewed under a twofold aspect. (1) It is the common sin that infects the race regarded in a general manner; and (2) it is a portion of this general heritage individualized in the separate persons composing the race. As to the former, or sin in the generic sense, original sin will not be abolished until the time of the restoration of all things. Until that time, something of the penalty remains untaken away; and likewise something of the liability to temptation, or the susceptibility to sin, essential to a probationary state. But in the second sense, the carnal mind, or the sin that dwelleth in the me of the soul—the principle in man which has actual affinity with transgression, this is abolished by the purifying work of the Spirit of holiness, and the soul kept pure by His indwelling Presence." (*Christian Theology*, Vol. II, page 488).

Eradication must not be thought to take away any of the normal functions or desires of the human personality. There are many of these that are structurally basic to every human being. These can be classified in the physical, the mental, and the spiritual areas of life. A cleansed life is not a de-humanized life.

ERADICATION IS

Eradication means cleansing from sin, purity of heart; this is, that central reservoir of life from which comes all of the drives, urges, thoughts and intentions of life. It is purity where sin was centered, namely in the self—the thinking, feeling, willing self—and it reaches out from there to cleanse the areas of life where sin has had control.

The *Manual of the Church of the Nazarene* gives a clear description of eradica-

tion in its statement on Entire Sanctification:

"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 devotement 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." (*Manual*, X., page 29).

Eradication expresses the negative aspect of an experience of grace, of which perfect love, the devotement of the life to God, and the baptism with the Holy Spirit are the positive aspects.

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The Pastor And Church Unity

Ross E. Price

"If you people ever become divided over your pastor," said a leading minister one day to his congregation, "I shall not regard it as a compliment but as a signal that it is time for me to take my departure from you."

Many of our church leaders have emphasized the spirit of that statement when speaking to pastors, by saying that whenever the church begins to divide over a minister, some in favor of his leadership and others opposed, it is then time for him to plan to move on; especially if the breach cannot be healed quickly while he still remains.

While doing some reading the other day in the works of the Apostolic Church Fathers I came across this paragraph in Clement of Rome's first letter to the Cor-

"When we worship God, the near horizons of our immediate concern are pushed back; our minds reach upward. We become freshly conscious of our relationship to an eternal God, and in this consciousness our lives gain infinitely in meaning. In worship we get a different view of our own lives. We see life in large relationships and get it in a true perspective. The immediacies of life, the ambitions we have so feverishly pursued, the fears that have disturbed us, the disappointments that have embittered us, all dwindle in importance when looked at from the height of our relationship to God and to his purpose."

—*Religious Telescope*.

inthians. He emphasized much the same thought to this oft divided church.

Who then among you is noble, who is compassionate, who is filled with love? Let him cry:—"If sedition and strife and divisions have arisen on my account, I will depart; I will go away whithersoever you will, and I will obey the commands of the people; only let the flock of Christ have peace with the presbyters over it." He who does this will win for Himself great glory in Christ, and every place will receive him, for "the earth is the Lord's, and the fullness of it." This has been in the past, and will be in the future, the conduct of those who live without regrets as citizens in the city of God.

—Chapter LIV

Sadly enough the Corinthians were not the only church to divide over their leaders. But does the pastor today take the same attitude as Paul who warned them that the body of Christ is not divided? Somehow we pastors have a part to fulfill in the answering of the Master's prayer, "That they all may be one." Isn't it more commendable to leave a united church, even though one may feel his work is not yet completed in that place, than by contending bring on strife and divisions among them?

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The Church

Whatever criticisms might be made of the church, it is still the world's one institution that has as its central purpose and only reason for existence, the cultivation of Christian character, the reclamation of men and women of all classes and races for Christ and His cause, and the making of a better world.

The church stands for the spiritual, social, cultural, and economic uplift of all persons, and has within it the teachings whereby, if practiced, all nations, races, and individuals can live in peace and harmony together.—D. CARL YODER.

Gleanings from the Greek New Testament

Dr. Ralph Earle

PREACHING

IN Mark 3:14 we read that Jesus "ordained twelve, that they should be with him, and that he might send them forth to preach." These words contain a significant suggestion for the minister. A call to preach always presupposes a call to prepare. Without good preparation we shall not have good preaching.

1. But what is the nature of the preparation which is here emphasized? Jesus ordained twelve, first "that they should be with him." The most important part of our preparation consists of being with Jesus.

1. *First, in a fellowship of worship.* We read in Luke 11:1 that as Jesus was praying His disciples said, "Lord, teach us to pray." The fellowship of prayer was one of the rich privileges of these disciples of Jesus. They heard Him pray. It awakened in their hearts a desire to pray. They sensed a reality, a contact with God, in His praying. It created in them a hunger for God's presence in their own prayer life.

There is no preparation for the ministry which will take the place of fellowship with Christ. There is no substitute for prayer in the Christian life. We must all enter the school of prayer as eager learners at the feet of our Lord if we are to be good ministers of Jesus Christ.

No amount of formal school training or extensive reading and study can possibly compensate for the lack of prayer in the life of the preacher. There are many lessons which can be learned only in the school of prayer. To fail to matriculate here is to fail tragically before the public. Private prayer must always precede public preaching if it is to be effective and life-giving.

2. But there is also the *fellowship of work.* If we are going to stay with Jesus we shall have to work. There is no place in the Christian ministry for a lazy preacher. We cannot stay even in the secret place of prayer all the time and be true followers of Christ. No, if we are to be His disciples we shall have to follow Him from the secluded place of prayer out into the highways of humanity. We shall have to follow Him down dusty roads where walk

wearily men, heavily laden with the burden of sin. We cannot even be content to "live in a house by the side of the road." We shall have to join the hurrying, harried throngs of human hearts, pushed on relentlessly as they are by the pressures of modern living. We shall have to live close to the eternal heart of God and at the same time draw near to the pulsating, palpitating heart of humanity. It is our task to establish a living and life-giving contact between the omnipotent God and weak mankind, between a holy Deity and a sinful humanity, between the calm confidence of eternal infinity and the distracted, distressed, disintegrated, disillusioned, disappointed masses caught in the whirlpool of contemporary living. This is our task.

Wesley had a genius for hard work. He wrote or edited some two hundred volumes, which he called his Christian library. He required his preachers to read these books. If they couldn't afford to buy them, he would give them to them. If they still wouldn't read them he said emphatically that there was no place for them in the Methodist ministry.

In a day of general enlightenment and much reading how can we take a lower position with a good conscience. About the most inexcusable thing in the ministry is a lazy person. If we are not willing to work, to study, to pray, to preach, to sacrifice, to serve—then we have no right to pose as ministers of Christ.

We all believe that there could be no redemption without sacrifice. But we sometimes forget the costly corollary that there is no such thing as a redemptive ministry without sacrifice. Sacrificial service is absolutely essential to a saving ministry.

II. But, in the second place, Jesus ordained the twelve "that he might send them forth to preach." That was the purpose for which He was preparing them.

What is preaching? There are half a dozen different Greek words in the New Testament which are translated "preach" in the King James Version. Two of them, *evangelidzo* and *kerusso*, occur with almost equal frequency. The former occurs some fifty-five times and the latter fifty-four times.

Evangelidzo, from which we get our English word *evangelize* means "bring good news, announce glad tidings, proclaim glad tidings." Thayer, in his *Lexicon* comments: "In the New Testament used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in and through Christ, and of what relates to this salvation." It means to "instruct (men) concerning the things that pertain to Christian salvation."

Matthew and Mark do not use this word, but it is used three times in Luke's Gospel and ten times in Acts, then frequently in the Epistles.

Kerusso (e pronounced as our long a) has a distinct meaning. It comes from the noun *keruks*, which means "herald." Hence it means "be a herald, officiate as a herald, proclaim after the manner of a herald." It is used in the Septuagint (Greek) translation of the Old Testament "always with a suggestion of formality; gravity, and an authority which must be listened to and obeyed." In the New Testament it is used for the public proclamation of the gospel. It occurs nine times in Matthew, ten in Mark, seven in Luke, eight in Acts, and frequently in the Epistles.

A third Greek word in the New Testament translated "preach" is *katangelo*, which occurs ten times, not at all in the Gospels. It is also translated "shew," "teach," "declare," and "speak." It literally means "tell thoroughly."

A fourth word, *laleo*, is used six times for preach. It is the common verb for "talking." That is all that some preaching is.

The fifth word, *diategomai*, means "say thoroughly." It occurs twice. The sixth word *diangelo* is used only once (Luke 9:60). It means "report."

In closing this article we want to suggest some answers to the question: "What is preaching?"

First, preaching is *proclaiming*. The preacher has a proclamation to make for

the King of kings. He steps out as a herald to make an important announcement. He should gain the people's attention and then make the announcement clearly so that all can hear and understand. He has good news to tell and should feel that he is the bearer of this good news of salvation.

Secondly, preaching is *persuading*. We are not simply to make the announcement of salvation offered through Christ. We are to seek earnestly to persuade men to accept it.

Thirdly, preaching is *pleading*. The lawyer does not stop with seeking to persuade; he pleads the case of his client.

Brethren, if a lawyer will plead his case with fervor and skill in order to win his fee, should we be any less earnest—yea, dead in earnest—in pleading with lost souls to be saved? The issues are so much more vital and the stakes so infinitely higher that we should be ashamed to be less earnest than the lawyer who pleads his case in court. May we not fail immortal souls for whom Christ died.

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Strength

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us, therefore, in pity to our little strength, He sends first one, and then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—H. E. MANNING.

Prayer is described in many ways, and many beautiful things have been said about it. But one thing that must always be true of sincere prayer is that it grows out of the atmosphere of complete surrender of our own wills to the holy and perfect will of God. In all of our prayer life, we must follow the example of Christ, who in the hour of His deepest agony in the Garden of Gethsemane could still say, "Nevertheless, not my will but thine be done." To fall here is to fail to pray as we ought. No matter how important or wise the thing which we desire and for which we pray may seem to us, if it is not in accord with the will of God, it can never be the thing that is right or best for us.—*Christian Observer*.

If I Were a Pastor Again!

Dr. George W. Ridout

I HAVE in my study a book by a noted British preacher, Dinsdale T. Young, entitled *Stars of Retrospect*. He was a great pastor and preacher; began to preach when seventeen years of age and preached as pastor of one of London's largest churches until he was past eighty. I heard him preach twice; the last time when Westminster Wesleyan Temple, London, was filled, galleries and all that night. Dr. Young was a marvelous pastor and an eloquent preacher.

I mention this because there are many young preachers in these days who do all they can to avoid the pastorate. I have frequently had students come to me to discuss the matter of going out into evangelistic work; I generally advise them to go first into the pastorate where they will have time to study and read books, and where they can prepare their sermons, and also where they will get to know the people of the churches and understand something about church life, its program and responsibilities and where, too, they will understand human nature better—the carnal nature also!

Thinking back upon my ministry I am deeply grateful that I spent twenty-one years in the pastorate—in churches in towns and villages and cities. My pastoral relations in the churches extended in the different locations from three to six years—the six-year appointment was in the city.

The pastorate enabled me to know books and people. I enjoyed my study and books; I never neglected pulpit preparation. When Sunday morning came I had my two sermons for the day well in hand. Often I would rise early on Sunday to pray; often we had prayer meeting in the church at six a.m. It was a good preparation for the day.

Speaking of books—in my early student days among the books that were in the course of study was a wonderful volume entitled *Men and Books* by Austin Phelps of Andover. In those days Andover was a stronghold of New England orthodoxy. That book made a lasting impression on my young mind; I still have that book. The writer says, "A thoroughly trained preacher is first a man, at home among men; he is then a scholar, at home in libraries."

While I am putting stress upon books and the study, let me advise my preacher readers to avoid the mistake the Scotch preacher made. The people complained about him on two counts; they said on Sunday in the pulpit, he was incomprehensible, and during the week he was invisible. *Unfortunate for any preacher to hold the view that he has so much study preparation to do that he has no time to visit the people.* Among the Presbyterians, one of their greatest pastor-preachers was Dr. Cuyler of Brooklyn; he stated as a good principle that the preacher ought to study books and the Bible in his mornings, and in the afternoon study the doorknobs and door-knocks of his congregation.

If I were a pastor again I would give more time to visitation—to get to know my people in their homes. I have frequently had people say to me, "Our pastor doesn't visit much, he has not been in our home for two years or more." A dear, saintly woman, now very aged, said to me recently concerning one of her pastors, that during her three years' sickness he visited her only twice. I once asked a postman, who brought me mail twice a day, how many houses he contacted in the course of a day. He said that on some days he would call at more than two hundred houses, but on an average, 150 to 175. I asked a gas man who read our meter how many houses he called at in one day, and he said from 150 to 200.

In a certain town where I was preaching in a revival, I suggested to a young pastor that we spend the afternoon in door-step calling to invite people out to the meetings—we spent two hours and called at fifty-three homes, inviting the folks out to meeting. Now understand, we did not go in, except in some cases of illness where we spent a few minutes, had prayer and went on. That bit of experience was a revelation to my young preacher friend; he said the best he could do was four or five visits in an afternoon. In another meeting, after the morning service, which was early, we went out and made twenty calls; and in the afternoon, over thirty—and strange to say, it was the first time the pastor had ever visited some of those homes. He had plenty of time to ride about in his automobile attending conventions

and other meetings, but he had no time to see his home folks, in their homes.

I have sometimes thought in some places it would be a good thing if the preacher did not own an automobile. I feel sure there is a frightful amount of the preacher's time spent in "gadding about." That reminds me; I created quite a sensation once when at Asbury College. I addressed the chapel one morning from Jeremiah 2:36, "Why gaddest thou about?" I had in mind some students who instead of getting down to real work and study, spent too much time gadding about.

Let me suggest this door-step visitation to new pastors—old ones also—go to it some day with some cards or bulletins about your work and knock and ring at all the houses in the block—people who are not members as well as members. Don't go in, have just a word of greeting, and pass on to the next house; it will not be long before you have contacted a hundred houses.

If I were a pastor again I would spend more time in prayer. When I was a city pastor I would often go to the church (sometimes with my church membership roll), lock the door, go to the altar, and pray things out. Oh, yes, sometimes it would be an hour or more. It is a good thing to have your ministry bathed in prayer; and if you pray much in private, you will pray with more blessing and power in public. I seldom was troubled with church quarrels; I prayed through my problems. I never had to preach to empty benches; my congregations in the morning were always good, and at night they were larger.

In my last city pastorate the work had grown until the Sunday school was so crowded that we sought permission from the school board to take some of the classes to the schoolroom. Oh, yes, I was a preacher of holiness—I was always known in my conference (Methodist) as a holiness preacher, and in every church I had a holiness revival; and in the city church, God gave us a holiness revival that completely transformed the church—official board and all.

If I were a pastor again, I would pay a good deal of attention to the children and the young people. I am always sorry for the preacher who does not get up close to the young; I always enjoy seeing them in my congregation. I would do my utmost to get the children to attend church as well as Sunday school. We have a situation now that is very unfortunate; children come for an hour to Sunday school and that's the end—no more. It is no small wonder that so many of our young people are serious

moral problems—about all they get as children is a bit of Sunday school, then the rest of the day it is the Sunday newspapers, comics, movies, etc. Pardon me for saying this: I deplore Sunday newspapers among church people, and often holiness people. I never read Sunday papers. No wonder that we are losing our Sabbaths! We should all show both by precept and example that we believe in the fourth commandment, "Remember the sabbath day, to keep it holy."

If I were a pastor again, I would do some plain, frank, open and bold preaching of the law as well as the gospel. The world is getting in on us like a flood; our people are in danger of following its customs, fashions, etc.; our people are becoming worldly. Look at the fashions among women, even in our holiness churches (so-called); painted faces, rouged lips, purple finger tips, low dresses and high skirts; women playing the organ and piano, and singing in the choir, with bare arms and not clothes enough on to be fit for the sanctuary; looking just like the world—no difference! What am I advocating? Dowdy, slovenly, careless attire? No, nothing of the kind. Pastors need to warn and rebuke and preach against worldliness. Certainly it will take courage and daring, but we must not let the world catch us; if we do, our power and effectiveness is gone.

If I were a pastor again, I would seek to make the church a place of worship, not a place of social enjoyments and talk and gossip. We need to learn a lesson here from the so-called high church, where reverence prevails. In too many of our churches there is a frightful absence of reverence and the spirit of worship. Let us make God's house a place of prayer, meditation, praise, and spiritual worship. We would have better preaching if we had a more reverent and prayerful spirit in our churches.

Finally, if I were a pastor again, I would pray and study and work and meditate, and think ardently to be saved from mediocre, second- and third-grade preaching. I would aim, God helping me, to be a good preacher. I think our pulpit is not up to the standard as it was forty years ago; too much of the time is spent now in just talks. Preaching is more than talking! Preaching is more than getting something off your chest! Preaching is passion for the truth, preaching means conviction, stirring thought, lips touched with the sacred fire conveying God's message to the people. Whitefield was a preacher; Dr. Breese was a preacher; Dr.

Morrison was a preacher; Carradine was a preacher; Bud Robinson was a preacher; Moody was a preacher; Billy Sunday and

Sam Jones also—their souls were aflame with the truth, and they burned their way into the souls of the multitudes!

The Minister's Income Tax Return

Paul R. Noble

THERE has been considerable confusion regarding the income tax return of the minister of the gospel. Does he have to file a return? If so, what must he count as income? What may he deduct from his income as allowable expenses? When and where should he file his return? Is he required to file a declaration of anticipated income and pay tax in advance? In this article consideration will be given to these questions, based on the Internal Revenue Code and on the Federal Tax Guide as published by a well-known tax guide corporation.

First, every individual who earns over five-hundred dollars, in any form, is required by law to file an income tax return. This would take in the majority of the ministers of our denomination.

Second, it is necessary that the minister count as income all amounts of money and the value of other commodities specifically designed for personal use, including:

- (1) regular salary
- (2) marriage fees
- (3) baptismal fees
- (4) funeral fees
- (5) Free will offerings
- (6) love offerings

or any other income, providing it is received consequent to the discharge of personal services. There are two items of compensation that are by law non-taxable:

- (1) Christmas or other outright gifts to himself or his family.
- (2) The value of a minister's dwelling, with the provision that the local church, district, or general church must pay directly for the dwelling. This does not hold true if the minister receives an allowance for rental purposes. In the case of the latter, he must report the full amount as part of his income, with only the possibility of claiming part of the expense of the parsonage or home under certain conditions, noted below.

However, where a house is furnished to a minister who does not need the house and

who rents it, using the money to pay for the rental of an apartment or home which he occupies, the rent received is exempt from taxation, and need not be reported.

Third, there are a number of items that a minister can deduct from his gross income:

(1) Professional share of automobile expense including depreciation on the car itself, gasoline, oil, etc., insurance on the car, repairs, and replacement of parts. The professional share of automobile expense is determined by totaling all costs of operating the car and deducting the percentage of the expense estimated as being for personal use.

(2) Attendance at conventions, preachers' meetings, assemblies, conference, and other ministerial meetings, and any dues or costs in connection with ministerial alliance.

(3) Subscriptions to religious journals, not including devotional material for personal use.

(4) Library expense, including books and materials contributing directly to the work of the ministry. However, no items may be deducted which have direct bearing on textbooks for instruction at any institution of learning.

(5) Office expense, when paid for out of the minister's pocket. Stationery, supplies, telephone, light, heat, water (the last three items to be computed in the same way as automobile expense), hire of assistants, furniture, and other equipment of short life may be included, provided they are not furnished by the church.

(6) Traveling expense while on business for the church, including all costs of meals and lodging for which no remuneration is received. No expense of moving one's family to another locality where a new work has been accepted may be deducted.

(7) Entertainment expenses incurred in the discharge of duties, such as meals, lodging, etc., for others, when such entertainment contributes to the benefit of the church.

(8) Special ministerial clothing, when such clothing is not worn to take the place of other clothing, such as a person's use of a certain brown suit for Sunday night. Where distinctive ministerial clothing is worn for special occasions, the cost of the clothing and justifiable cleaning expense is allowed.

There is one thing that must be noticed in regard to any medical expense incurred because of speaking or singing, and it is that the law definitely states that the expense cannot be deducted as a professional expense. It must be considered as a personal deduction, if at all, and that on the third page of the tax return, under "Medical and Dental Expenses."

The above items are purely professional deductions. There are other items that pertain to the filing of the tax return that should be considered:

(1) Contributions to the church and other charitable causes.

(2) Any interest paid on money borrowed by note or mortgage or otherwise.

(3) Various taxes paid, including sales tax, luxury tax, property tax, gasoline tax (on that part of automobile expense computed as personal), etc.

(4) Losses from fire, theft, or accident not compensated for by insurance.

(5) Medical and dental expenses in excess of five per cent of the professional income less deductions.

The following is a sample of how a statement might be made in determining one's net income.

JOHN A. HOLLY	
Minister	
Church of the Nazarene, Central City, Maine	
Statement of Income, 1947	
Salary received	\$1,300.00
Fees received	47.50
Free-will offerings	137.49
Value of produce received	17.51
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Total income	\$1,502.50
Professional expenses deductible:	
Automobile expenses	\$278.00
Less personal use ..	51.00
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	\$227.00
Church conventions	25.00
Religious periodicals	12.10
Library expense	45.65
Office expense	31.80
Traveling expense	15.35
Entertainment	50.00
Total deductions	406.90
Net income	\$1,095.60

This last figure, together with any other income received, will be the figure to be entered on page one of the tax return, line six. From this the tax can be computed either from the schedule on the back of the return or from the information requested on page three of the return, in which case contributions, interest, taxes, losses, and medical expense would be the basis of computation. By carefully reading the rest of the return one should be able to complete it without much trouble. Should there be any questions with reference to these matters or others of income tax nature, you may send such questions to me, Paul R. Noble, Capadele Apartments, Atlantic, Iowa, enclosing a self-addressed envelope, and they will be answered to the best of my ability without charge.

One more thing should be mentioned. A minister should file a declaration of estimated income and pay in advance the necessary tax due. The law provides that the previous year's tax may be used as a basis for tax to be paid for the current year.

Both the income tax return and declaration of estimated tax should be filed at the nearest Office of the Collector of Internal Revenue. The address can be obtained from the local bank or post office. The latest date for filing is the fifteenth of March.

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One of the sayings of Jesus that many have found "difficult" is that given in Matthew 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Numerous attempts have been made to interpret the words, most of them proving unsatisfactory. There is one meaning, however, of which we can be sure. It is that many of the things that are impossible without faith become possible through faith. Jesus may have meant more than this; but this truth alone is enough to inspire us, through faith in Him, to attempt any task, no matter how difficult, that we believe He would have us to perform. Thus as we see faith accomplishing the seemingly impossible—"removing mountains," as it were—we shall know in our own experience the truth that John proclaimed, "This is the victory that overcome the world, even our faith."—*Christian Observer*.

The Pastor's Tenure of Service

Charles Crauswell

GOD has called the pastor to the perfecting of the saints and the general care of the flock. In accepting the call to a church, we accept its liabilities in addition to its assets. We inherit things both pleasant and unpleasant alike. The pastorate should be accepted with the spirit that there is a task to perform and that one is to remain at the job until we are sure that God is pleased by our moving.

The writer has known of ministers resigning their pastorate to look for "greener fields" through the evangelistic work. However, if we succeed where we are, God will somehow see to it that there will always be a place of opportunity that will meet our capacity to serve and fill our needs. "May God help us to be more than cowards who fled when the wolf approached, and give us the heart of a shepherd to sustain and protect the flock in the midst of danger."

God always finds those who are doing His work just as the major league scout will find the batters hitting .300. Remember a man by the name of Joseph? His brothers thought to get him off the district. His employer's wife thought to smear his reputation, and the man he favored forgot him outside the prison. However, God brought him to the general superintendency. Not in one year! Not in ten years! Did Joseph ask for a promotion? What district superintendent recommended him to the king? His work was all the recommendation he needed. He never whined because his salary was not raised. There may have been times when he wondered; times when he was hungry; times when he could have used a better bed; a better table to eat from; better food to set on it; yet he stayed at his job until the crops came in and the famine was over. He might have been buried in the prison for a season, but God sought him out and placed the wreath of royalty on his brow because he was faithful.

Many of our churches would not change pastors so often were it not for the pastor who let it be known that he was dissatisfied and would move if something "better" opened up. The church can use men who can bear some of the hardships with the laity who are not privileged to move at any particular "whim." Life is too short to be superficial and shallow in a profession

where souls are at stake. How can a community that is ever watchful admire a church which changes pastors every few months? If the church would pray for God's man to pastor them, and God's man would pray for direction to find the best place to serve, there would be less changes in personnel.

If the business institutions of America changed their management as often as some churches change pastors, there would be few organizations which could withstand bankruptcy. On the other hand, they keep their employees, face their problems with aggressive solutions and stay with the job. The employee receives his recognition, takes his salary increases and promotions within the organization. He may make a change, but only after he has succeeded in the place where he is. Success will always cause demand. Jacob spent many an hour in tears and heartache because he pushed God's clock ahead. Lord, "Keep back thy servant also from presumptuous sins."

God did not mention salary to Moses at the burning bush or at Pharaoh's court, but He did promise to be with him. Moses entered Egypt without his family and the companionship they had to offer. Perhaps the analogy is imperfect, but here was a case where God's man followed God's call without too many questions. Even in his weakness, God gave him a helper in his brother Aaron. At the Red Sea Moses served his people. When the Hebrew children were thirsty, he led them to the Rock. Moses served his people rather than the people serving him. He waited before the Lord until he received guidance. After the greatest time of blessing and inspiration, he came from the presence of God to see his work destroyed. It was then that he sought the Lord Jehovah once again and prayed for his own destruction in defending the people from the wrath of God. He remained on the job until God agreed to forgive them. When he came from the presence of the Father, his face was shining like the face of an angel. Forgotten were the problems of the past, he had met God. Moses stayed on the job during a building program. A minister who desires a "big" church has the opportunity to build one. A minister who seeks a lovely parsonage has the challenge to build and finance one.

Moses built with the material God prescribed, and according to His plan, and God honored him.

Moses made some mistakes and saw hardship because of them; but even in the face of his consequence, he was willing to let God take him within view of the Promised Land, for his job was done.

The writer has heard of some ministers who were afraid that they would not be known outside of their district. Moses had too much to do to be worried about the field beyond. However, every country knew of the fearless leader of Israel and respected a man who proved his qualifications.

Some ministers leave their work because of the poor location of the church building, forgetting that they are to serve people of every class and location. Moses was forced to pitch his tent a number of times before the tabernacle was finally built in Jerusalem.

We preach that our people are to manifest the Spirit of Christ. This, too, will tend toward longer tenures of service. The Spirit of Christ will go a long way toward uniting the church under consecrated leadership.

Even Moses' burial was outstanding. We haven't found his grave to make it a shrine as yet, but his shrine lives in our hearts as a godly influence. The last record we have finds Moses enjoying the fellowship of the Lord and the heavenly host.

What are some of the advantages of a long pastorate?

1. It is good for the minister. He will be forced to be a student. He will search the Scriptures for new material and pray for fresh inspiration and leadership. He will become a genuine shepherd watching his flock mature and reciprocally maturing in the process. The "shepherd's heart" is a "must" in a longer tenure of office, for he will love his flock for what they are and can become—not for the "loaves and fishes."

2. It will associate the man with the place. The long pastorate will give the

Note: Charles Crauswell is pastor of a rural church in south Florida. He has served the church seven years and received a unanimous vote to serve on eighth. During that time his Sunday school has tripled, his membership doubled. The church has survived a devastating hurricane, built a new church and reached out in all directions in its influence. The pastor is loved by all who know him as a genuine Christian gentleman. His paper was delivered at the Florida Preacher's Meeting, 1947, at the district superintendent's request.

community opportunity to gain confidence in both church and minister. It will give the pastor a place of leadership in community enterprise and will widen the influence of the church for God and holiness. It will give the people time to learn to depend upon the minister, and to come to him for guidance and instruction. There is no greater thrill than to watch the young grow to maturity, marry and establish Christian homes. This is only possible to the one who is willing to stay and work where he is.

3. It will aid in mutual understanding. The long pastorate helps the minister to understand his people and conversely they will learn to understand him. Lack of understanding is one of the main reasons for a short tenure of office. The Early Church settled its difficult problems through prayer and patience through Christ. If a minister will endure, then God will open up the opportunity through a revival spirit and mutual understanding to settle problems that "leaving" will never resolve.

4. It will aid in giving vision. The long pastorate will help the minister to see his field "white unto harvest." Is a field ever "burnt over"? Have we worked it until there is nothing left? No man can see his field with his eye on another pastorate. "Where there is no vision, the people perish." Over a period of years, a man can get acquainted with his field. Then it is, that it grows to proportions before unknown until he will ask God for help in undertaking the enlarged task.

The writer once heard of a minister who received a telegram calling him to a church much larger than he was serving. It was said that he called for his wife to pack their bags while he ran to the study to pray for guidance. It is not always easy to wait upon the Lord, but it pays. Some will not receive the reward for a long and persistent service on this earth, but remember, Moses waited twelve hundred years before he was viewed in "eternal light" with Jesus on the Mountain of Transfiguration. This may have been his vindication.

O God, give of thy grace to serve a needy people. Open my eyes that I may see the field white unto harvest. Give me staying power when the pressure is high and the temptation comes to move in the midst of crisis. Help me to step aside gracefully when my time comes to depart, and leave my church in the condition where my successor can build on the foundations You have helped us to plant. Amen.

ARE YOU—

By a Traveler

ONE traveler, experienced in visiting many churches, has something vigorous to say about the preaching that is being offered the public by the pulpits these days:

I'M TIRED—

of sermons that start with a text and never refer to it again.

of sermons that are intended, so evidently to entertain and fail so completely in doing so.

of sermons that are made up largely of quotations without any quotation marks.

of sermons that come to a natural and convincing climax and then go on with endless talk.

of sermons that appeal intellectually and stop at that.

of sermons that speak apologetically of missions and missionaries.

of sermons about war and prohibition and unemployment and Red Cross drives, and many other things which the newspapers discuss more intelligently than the preacher.

of sermons that talk about thrift and savings accounts and church deficits, but never mention tithing or point out the need of seeking first the kingdom, even in money matters.

of sermons that discuss community, national and international problems, and never present Jesus Christ as the solution of these problems.

of sermons that offer humanism, modernism and communism—under the camouflage of Christianity.

of sermons that review popular books—the magazines do a better job of it; and discuss popular plays—the theater speaks for itself.

of sermons that “soft pedal” all references to sin and punishment and life hereafter.

of sermons that never mention the name of Jesus Christ.

of sermons that pat young people on the back in an attempt to win their approval; no matter what those young people are doing.

of sermons that give no light on the foundation and purpose of the church, or the way to unity among God's people.

of sermons that refer to Jesus, the carpenter, the teacher, the preacher, but avoid reference to Jesus, the Christ, the Son of God, the Saviour of the world.

of sermons that end without an invitation to accept Jesus Christ as a personal Saviour.

I'M HUNGRY—

for sermons that “open” the Bible and reveal its truths.

for sermons that strengthen my faith in prayer and inspire me to “pray without ceasing.”

for sermons that dare to call sin by its own name and fearlessly make plain what the Bible teaching is about sin and its punishment.

for sermons that convincingly assure that the power of Christ is greater than all the powers of evil.

for sermons that help me to believe that the transforming power of Jesus Christ in the human heart is the same yesterday and today and forever.

for sermons that assure me that Christ does forgive sin and make possible a new start.

for sermons that point out the simple way of salvation and offer no compromise.

for sermons that have the freshness of the preacher's experience in adventures in faith and in knowledge of spiritual laws.

for sermons that appeal to the heart life, since “the kingdom of heaven is within you,” and “out of the heart are the issues of life.”

for sermons that give understanding about the great emotional experiences of life, and reveal how God is at work in them.

for sermons that deepen my conviction that there is a God, a divine plan, a living Saviour.

for sermons that prove that the Church is a divine institution, with a divine plan and unchanging purpose.

for sermons that give missionary vision, increase missionary zeal, and make missionary giving a privilege and joy.

for sermons that present stronger arguments for believing the Bible is the inspired Word of God than the world offers for doubting it.

for sermons that challenge me to make daily adventures in faith, to confirm God's Word and learn from actual experience that God does give daily guidance and strength and care.

for sermons that make me willing—glad—to take up my cross and follow Him, though it lead o'er rough roads and up steep hills, even to “a garden and a crucifixion.”

for sermons that stir my heart and strengthen my will to deeper daily devotions,

more ready sacrifices, more loving, self-forgetful service.

for sermons that show how this life is related to a life hereafter, and give Bible teaching on the immortality of the soul.

for sermons that comfort in times of sorrow, give courage when the way is hard, hope when discouragements press, stability in joy and success, faith when doubts surge—assurance that, in the tangle of daily experiences, there is the warp and woof of a divine plan.

for sermons that never close without inviting sinners to Jesus Christ and wandering ones to a rededication of life to the purposes of God.

for sermons that bring me into the very presence of God, of a crucified Saviour and a living radiant Christ, before whom I would lay my heart's supreme adoration and worship.—Gospel Banner.

He who would live a vital, useful Christian life must seek constantly the sources of such a life. One of these is a thorough knowledge of the Word of God. As someone has written, “No one can keep the spiritual life strong and healthy and vital without receiving constantly from an inexhaustible source fresh supplies of food for the soul.” One of these “inexhaustible sources” is the Bible. In addition to the study of the Word, we must be much in prayer. Prayer, as the poet has written, “is the Christian's vital breath.” Through prayer, and that dependence upon the Holy Spirit to which it leads us, we are enabled to apply the truths of God's Word to our daily walk and conversation. Moreover, as we study and pray we must be ever on the watch for ways in which we can serve in His name. As we follow the example of the Master, and go about doing good, we manifest to the world the fruits of our abiding relationship to God.—Christian Observer.

Mrs. Gates' Poem:

“Your Mission”

During his presidency, Lincoln came to love Mrs. Gates' poem, “Your Mission.” He first heard it as a song. When its fifth stanza was reached, tears started to course down his cheeks. He wrote the request, “At the close of the program may we have ‘Your Mission’ repeated?” Maybe you want that poem for your scrapbook. Here it is:

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along—
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready at command,
If you cannot toward the needy
Reach an ever helping hand;
You can visit the afflicted,
O'er the erring you can weep,

You can be a true disciple
Sitting at the Saviour's feet.
If you cannot in the harvest
Gather up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves,
You can glean among the briars
Growing rank against the wall;
And it may be that the shadows
Hide the heaviest grain of all.

If you cannot in the conflict
Prove yourself a soldier true;
If, where fire and smoke are thickest,
There's no work for you to do,
When the battlefield is silent,
You can go with careful tread—
You can bear away the wounded,
You can cover up the dead.

If you cannot be a prophet,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayer and with your bounty
You can do what Heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

Do not then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you;
Go and toil in any vineyard,
Do not fear to do and dare—
If you want a field of labor
You can find it anywhere.

The Theological Question Box

Conducted by Dr. H. Orton Wiley

1. Premillennialist writers frequently refer to the ancient fathers in support of their opinions. Can you give some of these references?

The fathers most frequently appealed to are Justin and Lactantius, both of whom were strong premillennialists. Reference is sometimes made to Tertullian also.

Justin Martyr (suffered martyrdom about A.D. 165) was a strong Chilist, as the premillennialists were formerly called, and believed in a literal millennium, heralded by a veritable Elijah—a position which he endeavored to prove from Isaiah and the Apocalypse. He says, "I, and others, who are right minded Christians on all points, are assured that there will be a resurrection from the dead and a thousand years in Jerusalem, which will then be rebuilt, adorned, and enlarged." "There was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and in short the eternal resurrection and judgment of all men would likewise take place." (See *Dialogue with Trypho*, LXXX, and LXXXI).

Lactantius (died c. A.D. 325) was also a strong premillennialist, and writes of the Last Times in the *Divine Institutes*, and of the coming of Christ in the *Epitome*. He says:

"These things are said by the prophets, but as seers, to be about to happen. When the last end shall begin to approach the world, wickedness will increase; all kinds of vices and frauds will become frequent; justice will perish; faith, peace, mercy, modesty, truth will have no existence; violence and daring will abound; no one will have anything, unless it is acquired by the hand and defended by the hand. If there shall be any good men, they will be esteemed as a prey and a laughing-stock. No one will exhibit filial affection to parents, no one will pity an infant or an old man; avarice and lust will corrupt all things. There will be slaughter and bloodshed. There will be wars, and those not only between foreign and neighboring states, but also intestine wars. States will carry on wars among themselves, every age and

sex will handle arms. The dignity of government will not be preserved, nor military discipline; but after the manner of robbery, there will be depredation and devastation. Kingly power will be multiplied, and ten men will occupy, portion out, and devour the world. There will arise another by far more powerful and wicked, who having devoured three, will obtain Asia, and having reduced and subdued the others under his power, will harass all the earth. He will appoint new laws and abrogate old ones; he will make the state his own, and will change the name and seat of the government (Cf. *Ante-Nicene Fathers*, Volume VII).

Then the heaven shall be opened in a tempest, and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of angels, and all the multitude of the wicked shall be destroyed, and torrents of blood shall flow, and the leader himself shall escape, and having often renewed his army, shall for the fourth time engage in battle, in which being taken, with all the other tyrants, he shall be delivered up to be burnt. But the prince also of the demons himself, the author and contriver of evils, being bound with fiery chains, shall be imprisoned, that the world may receive peace, and the earth, harassed through so many years, may rest. Therefore peace being made, and every evil suppressed, that the righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and will deliver all the nations into subjection to the righteous who are alive, and will raise the righteous dead to eternal life, and will himself reign with them on earth, and will build the Holy City, and this kingdom of the righteous shall be for a thousand years. Throughout that time the stars shall be more brilliant, and the brightness of the sun shall be increased, and the moon shall not be subject to decrease. Then the rain of blessing shall descend from God at morning and evening, and the earth shall bring forth all her fruit without the labor of men. Honey shall drop from rocks, and fountains of milk and wine shall abound. The beasts shall lay aside their ferocity and become mild, the wolf shall roam among the

flocks without doing harm, the calf shall feed with the lion, the dove shall be united with the hawk, the serpent shall have no poison; no animal shall live by bloodshed. For God shall supply to all abundant and harmless food (*Epitome*).

But when the thousand years shall have been fulfilled, and the prince of demons loosed, the nations will rebel against the righteous, and an innumerable multitude will come to storm the city of the saints. Then the last judgment of God will come to pass against the nations. For he shall shake the earth from its foundations, and the cities shall be overthrown, and He shall rain upon the wicked fire with brimstone and hail, and they shall be on fire and slay each other. But the righteous shall for a little space be concealed under the earth, until the destruction of the nations is accomplished, and after the third day they shall come forth, and see the plains covered with carcasses. Then there shall be an earthquake, and the mountains shall be rent, and the valleys shall sink down to a profound depth, and into this the bodies of the dead shall be heaped together, and its name shall be called *Polyandron* (a name sometimes given to cemeteries because many men are borne thither). After these things, God will renew the world, and transform the righteous into the forms of angels, that they may serve God forever and ever; and this will be the kingdom of God, which shall have no end. Then also the wicked shall rise again, not to life but to punishment; for God shall raise these also, when the second resurrection takes place, that, being condemned to eternal torments and delivered to eternal fires, they may suffer the punishments which they deserve for their crimes (*Epitome*, LXXXII).

2. If sin is such an evil why did God permit it? Why does He not hinder it now? I suppose that this question has been asked in every age, and perhaps by every individual at some time in his life. All have had to admit that there is something mysterious about the whole sin question. One thing is certain, Divine Wisdom had good grounds for placing man on probation. The tree of the knowledge of good and evil was placed in the garden to test man's loyalty to God. God did not intend for man to be an automaton. He wanted man's affections as a result of his free choice. Love does not ask to know all. There must be such confidence in God, that His true peo-

ple will cling to Him, whether they understand His providences or not. Here we see through a glass darkly; in the world to come we shall see Him as He is, and come to understand the things that have appeared dark here.

3. Does the Arminian type of theology make a place for election and predestination? Yes, Arminianism believes in both election and predestination, but it differs from the Calvinistic positions in this—it holds to conditional election instead of unconditional or absolute election; and to class predestination instead of individual predestination. The following are the statements of both types of theology.

The Calvinistic statement in its supralapsarian form as held by Gomarus, the chief opponent of Arminius is this. "That God of His own will, by an eternal and irreversible decree, had ordained some from amongst men who were not yet created, much less considered as fallen, to everlasting life; and others, by far the greater part, to eternal damnation, without any regard to their obedience or disobedience, and that for the purpose of manifesting His justice and mercy; and for the effecting of this purpose, he had so appointed the means, that those whom He had ordained to salvation, should necessarily and unavoidably be saved, and the others necessarily and unavoidably damned." This is the form in which the Remonstrants stated it in order to make their attack upon it, which is done by a statement of their own position.

The Arminian Statement is as follows: "That God, by an eternal, unchangeable purpose in Jesus Christ, His Son, before the foundation of the world, hath determined, out of the fallen sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this His Son Jesus, and shall persevere in this faith, and obedience of faith through this grace, even unto the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John 3:36 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him,' and according to other passages of the Scripture also."

The Calvinists also had the *infralapsarian* statement which put the decrees after the fall instead of before it.

With the Minister

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(1) The danger of professional freedom—no time card to turn in, no report to be checked. A self-imposed discipline that every working hour of the day is wisely used is essential.

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(6) The danger of being in a hurry. "The man who cannot find leisure by the way confesses his inadequacy."

(7) The tendency to be lopsided, of letting one idea paralyze your thinking and bias your judgment on all other subjects. —H. L. HARTSOUGH in *The Gospel Herald*.

British Methodism had a great preacher in Rev. Luke Wiseman. When he was made president of the British Conference he gave a notable address, from which we quote the following:

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Divine Guidance

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear not, for I am with thee." We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our own freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—A. B. SIMPSON.

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Streams Which Shall Flow on Forever

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It is well to remember that a lazy boy did not discover the telephone. A lazy boy

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QUOTABLE POETRY

Step by Step

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

In all thy journeyings, I go before!

—Selected

Trust the Great Artist

Trust the Great Artist. He
Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming,
Still guides your destiny.

His magic hand
That colors dawn with flaming rose,
That, ere the falling night,
For every soul's delight
Pours out the streaming gold—
That hand, too, holds your life.

Amid the strife He'll shape you to His will;
Let Him His wish fulfill.
What though the testings irk?
Fret not, nor mar His work.
Trust the Great Artist, He
Who made the earth and sea!

—THOMAS CURTIS CLARK

There is a bridge, whereof the span
Is rooted in the heart of man,
And reaches without pile or rod,
Unto the Great White Throne of God.

Its traffic is in human sighs
Fervently wafted to the skies;
'Tis the one pathway from Despair;
And it is called the Bridge of Prayer.

—GILBERT THOMAS

It Matters to Him

"Casting all your care upon him for he
careth for you" (1 Peter 5:7).

You need have no trouble or worry
Through the whole of the year that is
new;

In the midst of life's pressure and hurry
It matters to Him about you.

He can help you today and tomorrow
The duties of life to pursue;
Whatever the trouble or sorrow,
It matters to Him about you.

All through life's sunshine and showers
His children are ever in view;
While He cares for the sparrows and flow-
ers,
It matters to Him about you.

You will never be left or forsaken;
God's promise is faithful and true;
From His hand you can never be taken;
It matters to Him about you.

Since His mercy is from everlasting,
And His luster nothing can dim,
All care you may on Him be casting
If it matters to you about Him.

—Selected

Lord, Give Me Faith

Lord, give me faith! to live from day to day,
With tranquil heart to do my simple part,
And with my hand in Thine, just go Thy
way.

Lord, give me faith! to trust, if not to know;
With quiet mind in all things Thee to find,
And, childlike, go where Thou wouldst have
me go.

Lord, give me faith! to leave it all to Thee.
The future is Thy gift; I would not lift
The veil Thy love has hung 'twixt it and me.

—JOHN OXENHAM

The Compassion of Jesus

"He was moved with compassion and healed
their sick"—

He was touched with their grief and pain;
As His great heart yearned, many helpless
and weak
At His word were made whole again.

Are we moved with compassion as Jesus
was—

Are we touched by earth's strife and sin?
Oh, how much are we doing to show the love
God bestowed when He brought us in?

There is nothing but love could have brought
us back—

Wondrous love sent God's only Son.
Is this love and compassion portrayed to
those

Whom we say should be sought and won?

If we love as the Master would have us love,
We'll go from the plains of ease,
And we'll follow His footsteps to Calvary,
Never seeking ourselves to please.

—Exchange

Victory

O Jesus, what art Thou to me?
Thou art the whole of victory.
My burdens? Thou hast borne away
The heavy load of yesterday.
Today the rainbows arch the sky;
Today the sweet birds soar on high;
Still, still that victory remains—
Thy light is flooding all the plains:
Life? Saviour, Thou art all to me,
Thou art the whole of victory!—Selected.

The Lights of Home

JOHN CLINE

How beautiful the dawn of day,
Which greets the traveler's eyes;
How glorious bright sunbeams that play
Where storms have cleared the skies!
But most entrancing of the lights,
On land or billow's foam,
I see when, through the darkest nights,
Shine forth the lights of home!

How oft I've journeyed through the dark
For many a weary mile,
Until the road seemed grim and stark,
And lips forgot to smile!
Then, like good angels beckoning
From Heaven's lofty dome,
The distant hill revealed a ring
Of twinkling lights at home.

Sometimes, when storms have raged around,
And I have lost my way,
My feet have trod uneven ground,
And far off seemed the day,
Among the things which held me true,
And would not let me roam,

Were visions of that faithful few
Around the lights at home.

I've come a long and rugged road;
I cannot see ahead;
I know not how I'll bear life's load
Where others toiled and bled.
But this I know, without a fear—
Not learned in musty tome:
Upon a hill somewhere shine clear
The radiant lights of Home!
(From North Carolina Christian Advocate)

"Peace, Be Still"

Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul! thy best, thy heavenly
Friend,

Through thorny ways leads to a joyful end.

Be still, my soul! thy God doth undertake
To guide the future as He hath the past;
Thy hope, thy confidence, let nothing shake;
All now mysterious shall be bright at
last.

Be still, my soul! the waves and winds shall
know
His voice who ruled them while He dwelt
below.

Be still, my soul! when dearest friends de-
part

And all is darkened in this vale of tears,
Then shalt thou better know His love, His
heart;

Who comes to soothe thy sorrow and thy
fears;

Be still, my soul! thy Jesus can repay
From His own fullness all He takes away.

Be still, my soul! the hour is hastening on
When we shall be forever with the Lord;
When disappointment, grief, and fear are
gone,

Sorrow forgot, love's purest joys restored,
Be still, my soul! when change and tears are
past,

All safe and blessed we shall meet at last.
—KATHERINE VON SCHLEGEL

"The Future Is Yours"

O Youth, at the dawn of a stirring new day,
With faith in your heart, hope's light in your
eye,

In you is the power to build or to slay,
In you is the spirit to do or to die.
Go forth to make manhood; dig deep, labor
hard

The spirit of love and of trust to restore.
The future is yours—to be made, to be
marred—

You must build a new world or wage a new
war.

—JAMES E. CLARK

A PREACHING PROGRAM.

Prepared by Rev. John E. Riley

The Christian Cannot Lose

(New Year's Sermon)

SCRIPTURE—Philippians 1:1-21.

TEXT—For to me to live is Christ, and to die is gain (Philippians 1:21).

Introduction:

1. We stand on the threshold of a new year. The world is pretty troubled and uncertain, but Paul has some help for us, for he speaks of overcoming in any eventuality.

2. Quite often we refer to some person in some situation in life in these words: "He just can't lose."

a) In a game such as checkers, chess, or even cards (perish the thought!)

b) In war

c) In business.

3. Here the Apostle Paul describes a security that is broader and deeper than any clever setup in a game, any strategic position in war, any foolproof business arrangement.

a) He refers here to security of life, of salvation, of eternity. He says, "I cannot lose because for me to live is Christ and to die is gain."

(1) There is no possible situation I might face outside of these two.

(2) There is nothing in either life or death that can swamp me. He says, "I am willing to be extravagant and to take in everything in heaven and in earth. I believe I shall be more than conqueror through Him that loved me. I can do all things through Christ which strengtheneth me."

b) Paul defied everything or anything to separate him from the love of God, and God's grace gloriously vindicated his claim. Romans 8:35-39: "Who shall separate us from the love of Christ?"

I. Understand, there are some things which a Christian can lose.

A. He can even lose the grace of God from his heart by faithlessness. Hebrews 2:1-3: "Therefore we ought to give the more earnest heed . . . lest at any time we should let them slip." It wasn't this, however, of which I was thinking.

B. The Christian can lose his reputation. With his heart as pure as an angel's wing he can be lied about or involved in circumstances that will ruin his reputation. May God help me never to be party to a man's losing his reputation!

C. He can lose his sanity, one of the most priceless of possessions.

D. He can lose his health.

E. He can lose his position and possessions.

F. He can lose his friends and, in fact, about everything he has, and still be a Christian! Because if he still trusts in God he still hasn't lost, though he be stripped of everything. Job was at his best when he said, "Though he slay me yet will I trust him." You remember that Paul said in regard to his conversion, "What things were gain to me I counted loss for Christ." The opposite may also be said by Christians, "What things were lost to me those I counted gain for Christ." Paul says, "I may be stripped of all the trappings and accouterments of life, but I am still ahead because for me to live is Christ and to die is gain."

II. For me to live is Christ.

A. For me to live is a testimony to His creative Power. "Without him was not anything made that was made."

B. For me to live is a testimony to His redemptive power. Paul says, "I was a narrow, dogmatic, hating zealot, but it pleased God to reveal His son in me."

C. For me to live is to present to the world a small and poor but true reproduction of Christ.

D. For me to live thus in Christ means a denial and abdication of self.

1. Renunciation of self-righteousness and acceptance of His righteousness (Galatians 2:16). "Knowing that a man is not justified by the works of the law."

2. Renunciation of self-will and self-reigning, and crucifixion of carnal selfishness. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20).

3. It means a perpetual or continual submerging of self for the glory of God. Forget self-will, self-pride, pleasure, desire, glory, advancement—all for His glory.

Observe the context—Philippians 1:12f.

a) For me to live is Christ even though in prison. Chief of the apostles—yet he rejoiced, though in prison, that his bonds in Christ were known all through the palace.

b) Rejoices even though suffering from the malice of others—because Christ is preached (vv. 14-18). Paul felt as John did, "He must increase, I must decrease."

c) Living means salvation of others (v. 22f). Paul said, "I cannot lose, for I live in Christ and by Him and for Him. Nothing they could do defeated Him. He was born in obscurity, etc., yet He emerged victorious and so shall I." "He conquered even death," said Paul, "and so for me—"

III. To die is gain."

A. Seems strange to say that, for to most people,

1. Death is the absolute defeat—They say, "While there's life there's hope."

2. Death is the most fearful loss, it is the end of all hope.

B. It does not present a cowardly escape philosophy.

1. Paul faced life courageously.

2. So does everyone who trusts in God.

3. The most courageous man to face life is the man who has already faced death and conquered its threat. Face that and other little things don't matter nearly so much. Paul says, "I am not afraid of life. The worst thing that could happen to me is to die. And that's the best thing that could happen to me."

C. But thank God it reveals the opening in death's dark room into the glories of the other better world.

1. We do not serve God simply for heaven.

2. But thank God we have it.

Conclusion:

Thank God we can't lose. We are like the little old lady calm in a storm at sea. She was asked how she could be so calm. She replied, "I have one daughter in Cleveland and one in heaven and it doesn't matter which I see first. When we come up out of the waves I say, 'Thank God, I believe I shall see Mary in Cleveland!' When we plunge down into the waves I say, 'Thank God! I believe I shall see Ruth in heaven!' It doesn't matter which I see first."

On the Paying of Vows

SCRIPTURE—Psalms 66.

TEXT—When thou vowest a vow unto God, defer not to pay it (Ecclesiastes 5:4)

Introduction:

1. One of the most solemn subjects I know of is "Vows," because a vow is usually a solemn pledge to do something noble or honest or righteous.

a) Therefore, the nobler, better things in life are tied up with this subject.

b) Furthermore, the whole structure of life depends upon truthfulness, with fidelity in the keeping of promises.

(1) Of course, this does not invest every casual word one utters with the solemn meaning of a vow. One might speak off-hand, "Next year I am going to plant a garden or buy a few chickens or get married," and then not do it. There is usually difference between our casual plans or day-dreams and our actual doing.

(2) One may make a serious promise and yet find out later that to fulfill it would

be to violate one's convictions. It had better be renounced.

(3) And sometimes one may forget. But vows should be kept even though at some hurt to oneself or else the whole structure of life breaks down.

2. Vow-breaking has its casualties. Someone has said that the first casualty of war is truth.

a) Well, the first casualty of vow-breaking is one's own character. Far more than anyone else you are hurt yourself when a serious promise is broken without conscientious reasons. Others may lose money or time or health or friends or business or pleasure, etc. But you have lost more if you deliberately ignore a vow.

b) Homes are broken. The solemn life-long vows of marriage are kept—both actually, and in spirit—or love goes and homes are wrecked and children land on the street or in jail.

c) Business is ruined—character is the basis of business.

d) Nations and even the world are broken. Treaties are just scraps of paper. When faith in each other is gone what do we have left? Men on frontiers often trust each other with thousands of dollars and just a spoken word for it.

I. The making of vows is a very essential thing in life.

A. It generally has to do with the moral values of life, with ideals, and trying to do better. Sometimes men have vowed vengeance, etc. But usually vows have to do with better things.

B. It involves intelligent consideration of the future—without which there will be little of value in our lives.

C. It involves earnest resolution, which is:

1. Essential to the accomplishment of anything worth while.

2. Essential to the development of character. Life would tempt us to put off, to avoid, and to drift. But character must resist—

"We are not here to play, to dream, to drift; We have hard work to do and loads to lift. Shun not the battle; face it; 'tis God's gift" (Maltbie Babcock).

D. There are so many vows I could urge upon you to make tonight.

II. But the strange thing is that when we begin talking about making vows many of us call to mind that we have already made vows and that the first consideration is to pay them.

A. We have made vows to different people.

1. To mother, parents

2. To Sunday school teacher.

3. To wife or husband

4. To church—how sacredly we ought to remember these vows

5. To God and to ourselves.

B. We have made vows under different circumstances.

1. In "great" high moments.

2. In times of conviction (revival meetings)

3. In times of trouble. See Jonah 2:9 and context.

III. The text urges us—Don't defer to pay that vow!

A. Sense of moral obligation lessens when we procrastinate.

B. Sense of moral privilege lessens when we procrastinate.

C. Moral fiber softens until we find it harder to perform it.

D. While deferring it we may be cut off without a chance of getting it off our conscience and we may be lost.

Conclusion:

The time to pay a vow is now. Psalms 116:14: "I will pay my vows unto the Lord now in the presence of all his people."

The Christian in Times Like These

SCRIPTURE—I Peter 3:12-22.

TEXT—But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I Peter 3:15).

Introduction:

1. We are accustomed to commiserating ourselves on the times we are living in.

2. But we must remember the situation in the New Testament times, comparable to Norway or Poland under Nazi tyranny at times. Jews were slaves; Roman Empire was pagan and frowned upon Christianity; whole world frowned upon Christians and persecuted them. Think about the situation they were in!

3. The antidote that was sufficient for them certainly ought to be for us.

a) Not that every little remedy that someone else has tried will necessarily help us. People are always telling what was wrong with them—fallen arches, bunions, dry scalp, etc.—and how they were cured.

b) But there are proven remedies or antidotes that do cure diseases or prevent them. Antidotes for various poisons.

c) If there was something that kept them strong and pure and Christian then that same grace can help us today. Peter seemed to be more keenly conscious of the times than some of the others were.

4. There are three things I see here in the immediate context.

1. There is here an encouragement (v. 12), "For the eyes of the Lord are over the righteous and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

A. The eyes of the Lord are a symbol of His knowledge. That is another way of saying, "The Lord knows." "The Lord knows everything" about you; and, if you are one of His righteous children, that is a wonderful encouragement.

1. The human eye is a wonderful mechanism or organism, the most wonderful mirror and camera in the world.

2. But, oh, how wonderful are the eyes of the Lord!

a) They see past, present, and future.

b) There is no obstacle that stops them. They see through closed doors. They see even the motives and purposes of the heart. They see our desires, our fears, our unspoken longings, our unexpressed hopes, our burdens, our sorrows, our uncertainty of tomorrow. The eyes of the Lord are also a revelation of himself. The eyes are the best revelation of the soul. The eyes of the Lord are kind and loving and full of a revelation of His infinite beauty.

B. The ears of the Lord are a symbol of His understanding sympathy and His power to help. His ears are open to our cries. We may not be able to see Him or hear Him at the moment, but remember that He can always see us and hear us. Often mothers will tell their children who are a little afraid of the dark, "I will be right in the other room so that I can hear you if you speak." So the Lord may seem to be in another room, but if we speak He can hear us. The slightest whisper, the most silent prayer, He can hear and He will respond. The great mechanical ears used by the army and the wizardry of radar are both wonderful, but God's hearing is better than they.

C. The face of the Lord here is a symbol of judgment. This is a moral universe. Sometimes we are tempted to feel that it doesn't much matter how a man lives. The wicked seem to prosper. But we learn here that wrong does not pay. The face of the Lord is set with resolution and moral resistance against the evil. We may suffer, we may be poor and lonely—but we shall win if we are on God's side. That faith must be burned deeply, deeply into our hearts.

II: There is here an exhortation (v. 15).

A. "Reverence Christ as Lord in your own heart." All the other translations except the King James Version put in the word "Christ," because it is in the original text.

1. I don't see how anyone can profess to be a Christian in the New Testament sense of the word and not believe in the deity of Jesus Christ. If you do not believe in Christ as more than a man then He certainly is not Lord to you. Any other kind of so-called Christian faith is pale and anemic and powerless.

2. But an intellectual belief in Christ is not enough. We must reverence Him (rev-

erence is an emotional word—expresses the attitude of the heart and character) in our hearts (the very citadels of our lives) as Lord (as master, ruler, dictator of our lives). What an immunity to other things when you reverence Christ as the Lord of your life! No one else can disturb you—He is first in your affections; your will, your choice, your desires, your respect, your obedience, etc.

B. Be prepared to give a humble, joyous reasonable testimony to every man that asks you the reason of the hope that lieth in you.

1. Humble—it is all the Lord, not big "I."

2. Reasonable—the Christian life is the most reasonable thing in all the world.

3. Speaks of a glorious hope—the resurrection in particular (I Peter 1:3)—"begotten us to a lively hope."

III. There is here a glorious example (v. 18).

"For Christ also hath once suffered"—and add 4:1—"Forasmuch, then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

A. Reason of our suffering—"well doing!" "All that will live godly in Christ Jesus shall suffer persecution."

B. Spirit of our suffering—"patiently!" I Peter 2:19-25.

C. Value of our suffering—our spiritual enrichment! "Our light affliction, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:18). "If we suffer with him we shall also reign with him." Read chapter 4:12-19.

Conclusion:

This scripture certainly does meet the need of this day, does it not?

Thoughts on Becoming Rich

(Stewardship Sermon)

SCRIPTURE—Matthew 6.

TEXT—Lay up for yourselves treasures in heaven (Matthew 6:20).

Introduction:

1. In order to understand this truth you must refresh your mind on its scriptural setting.

a) This part of the Sermon on the Mount, the greatest sermon in all the world; really the Constitution and By-laws of the Kingdom of God.

b) Since the nation and the individuals to whom Jesus was speaking here in Matthew 5:7 were religious people with great religious pride and dogma, Jesus had to present His truth in comparison with or in contrast to their teachings. You can understand the Sermon on the Mount best only if you remember that.

c) In the former chapter, by implication in the Beatitudes and by definite statement (Ye have heard—but I say unto you) in the latter part of the chapter, Jesus had armed His disciples against the corrupt doc-

trines and opinions of the scribes and Pharisees, especially in their expositions of the law.

d) In this chapter He warns His disciples against their corrupt practices; namely, hypocrisy and worldly mindedness.

(1) You will notice the general trend of this chapter. The disciples cautioned against hypocrisy in giving alms, in praying, in fasting; worldliness in selfish seeking of riches, in distracting concern over the future.

(2) Notice that not only does Jesus say, "Thou shalt not," but that He also gives the positive Christian way, "Thou shalt."

2. It is especially with the latter part of the chapter that deals with worldliness that I am concerned.

I. We are dealing here with two God-given instincts, acquisitiveness and self-preservation, or to use two simpler terms, the desire for wealth and the desire for security.

A. The desire to have, to possess, to own, is a God-given thing.

1. If you do not believe that, then stop to think what the opposite would be. A man's complete indifference to food, to property, to friendship, travel, money, etc. would be nothing but an insult against God Almighty. It would really be saying—

a) I don't believe God made me as a creature of possibility. There is nothing for me to gain by knowledge, experience, or industry.

b) Second, God's world is really valueless. There is nothing of worth for me to desire or want.

2. The Scriptures make it so plain that man is to be a creature of appreciation, of activity, of seeking, of creating—not a clod or an animal content to exist, but a live soul thrilling with the possibilities of life. The Lord put man in the Garden and said, "It's all yours" (made an exception of course). This implies that God had made the possessing of something as an essential to man's happiness. He said, "Till the soil and have charge over the animal life," implies that working for growth and increase and having sovereignty over something were also essential to man's happiness. God wants man to thrill with the possibilities of—becoming, experiencing, securing, having, using.

B. The desire for security is a God-given impulse.

1. It implies something of value to be preserved. To say, "I don't care" and "it doesn't matter" is to insult God by saying His creation is not worth saving.

a) The Word says that God made man in His own image.

b) Says that the great possibilities of holy character are counter-balanced by the grave possibilities of being spoiled by sin.

c) Says plainly that the soul of man is of greater worth than all the world.

b) Reveals that God evaluated men so highly that He gave His Son for them even when they were in a ruined state.

e) It portrays an eternity of heaven as a lure for the soul—eternity is secure as against the changeableness of this life.

2. It implies something to be preserved from.

a) The Word of God portrays an Evil One, the devil.

b) It mercilessly exposes the universality of the ravages of sin and its endless ruin.

c) It portrays the work of the Atonement as a work of salvation, of saving, of protection.

II. While these are God-given instincts, the Bible is very careful to warn us against their perversion.

A. "Lay not up for yourselves treasures on earth."

1. Remember now that securing and guarding treasures is a God-given instinct.

a) Then this prohibition must not be against treasures.

b) But rather against setting one's supreme desire or anxious care on the treasures of this life. The word "first" in verse 33 gives us the explanation.

2. The warning is not against all treasures but against setting one's heart primarily on the treasures of earth.

a) Because the treasures of this earth pass away. Time destroys them. Thieves steal them.

b) Because treasures on this earth lure the soul away from eternal spiritual values.

"Where your treasure is there will your heart be also" (v. 21). The steel in ship or on person will pull the needle of the compass away from the pole. I Timothy 6:9, 10—"They that will be rich fall into temptation, and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, etc." I Timothy 6 gives us a lot of light on this subject. I Timothy 6:8—"having food and raiment let us therewith be content." In other words, it is wrong to want anything more than our creature needs, unless it be with the motive of helping others with that extra.

c) Because present treasures can easily become your god and shut God out, verse 24. "Ye cannot serve God and mammon." It doesn't say, "You cannot serve God and have a little money." It does say "Ye cannot serve God and serve mammon at the same time."

B. "Take no thought for your life," etc. (v. 25)

1. Remember that the desire for security is God-given.

2. This means—Have no distracting worries about your physical life. In other words, let your supreme concern be for character. The Greek word for "thought" here is *μεριμνάτε*, "anxious care," derived from the root word which means to divide or distract.

a) Because worry is not going to help anyway—cannot add a cubit to your height.

b) Because such an attitude implies that life is only the body—it goes a long way toward denying the supreme worth of the soul. "Is not the body more than meat?" Someone says, "A man must live." No! He can die.

c) Because it blinds the soul to a great and loving God, thus darkening our own lives.

III. The solution to the whole matter is to focus our attention on eternal values, to lay up for ourselves treasures in heaven.

A. This is not to deny this life or its needs. It is simply to affirm the supremacy of eternal values.

B. But someone says, "How can I lay up treasures in heaven?"

1. First, your motive must be sincere and unselfish. Otherwise, whatever you do will not count for eternity. Jesus made that plain here. Alms, praying, fasting, with wrong motives already have any reward they have.

2. Every sacrifice you make because you love Christ will enrich heaven.

3. Every soul you can help a little toward heaven will enrich heaven that much.

4. To the degree that you give your love, thought, prayers, money, time, strength, to things of the Kingdom, to that degree will heaven be enriched. And so, too, is the opposite true; to the degree that you withhold to that degree will heaven be impoverished and even endangered for you.

Conclusion:

1. The principle of investment is in our nature by the hand of God.

2. But sin has twisted moral nature and thought and the world in such a way that it may lead us astray.

3. And so God says to us, "Be sure you invest wisely, for eternity and for God."

Give Me Your Hand on That

SCRIPTURE—II Kings 10.

TEXT—*Is thine heart . . . as my heart? . . .*

If it be, give me thine hand (II Kings 10: 15).

Introduction:

1. Historical background of the text.

a) Israel was oppressed under wicked kings. Ahab was the wickedest of the wicked, surpassed in infamy only by Jezebel, his wife. Baal worship had become so common that those that still worshiped Jehovah had to do so in secret. Elijah, that tower of strength, had been translated; but his mantle had fallen on Elisha. Wicked Ahab was dead but Jezebel and many of Ahab's family were still living. It would not have been long till the situation would have reverted to that which it was under Ahab.

b) But the Lord caused Elisha to send one of the prophets to anoint Captain Jehu as king. Jehu knowing the prophecies

against Ahab and Baal, immediately and zealously set out to destroy Ahab's family and all the worshippers of Baal. And it was not long before he had accomplished this.

c) While in the pursuit of this business of cleansing the land, one day he met Jehonadab, the son of Rechab. He saluted him and said, "Is thine heart . . . as my heart? If it be, give me thine hand." Then he took him into his chariot and said, "Come with me, and see my zeal for the Lord."

2. I wish to accommodate the words of Jehu this evening and use them as my text—

If thy heart is as my heart, give me thy hand.

1. If you are a sinner in need of God's mercy, give me thy hand. For I was a sinner, and all men are sinners until they come to God. I can grip your hand in a symbol of brotherhood.

A. All men are born in sin.

1. That does not mean that it is sinful to be born. It is not, for the most significant thing in the world is to be born. The next most significant thing is to be the author of life—a parent.

2. That does not mean that infants are guilty of sin and that God condemns them. Heaven, not hell, will be populated with babes.

3. That does not mean that infants have no capacity for God nor any leaning toward good. They do, for basically they are inclined toward God and good.

4. It does mean that they are born into a sinful world, where almost every influence is toward sin.

5. It does mean that as far as we can observe when children come to the age of responsibility they invariably do wrong (that is, every child—not in every deed). The reason for this is that they are inclined toward sin by heredity and environment.

B. All men commit sin.

1. That is a statement of scripture. "All have sinned and come short of the glory of God." "All we like sheep have gone astray. We have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "There is none that doeth righteousness, no not one."

2. That is a fact of experience.

a) There have been some much better than others.

b) There have been some much worse than others.

c) But none except Christ who could ever say, "Which of you convinceth me of sin?" He is the one sinless character in history.

3. Don't be confused by the popular understanding of sin.

a) People use it jokingly as if it referred to something trifling.

b) They used it awesomely as if it referred only to the outbreaking sins. People are sinners who are not moral and social outcasts.

c) The Bible says, "Sin is the transgression of the law." It includes the worst, most unsocial crimes. It also includes the petty wrongs of the spirit. The envious church member is as truly a sinner as the murderer or adulterer. Pride and envy may be just as damnable in God's sight as anger or murder. I don't know, but they may be.

Sin is sin, to be sure. There are differences in sin, but even the least sin is terrible when you think of the love of God and His efforts to save us.

C. No man can free himself from sin without God's help. He may reform—that is good. But only God can change his heart and inner life. If you are a sinner tonight, give me your hand. I was a sinner, too, but I found a Saviour. Let me lead you to Him!

II. If you have started to serve God, and are having difficulty with a proclivity toward sin then give me your hand. That was my experience.

A. There remains in the heart of the regenerate child of God, a bent toward sin. People say, "Express yourself." Which self? We are self-contradictory, split personalities.

B. That can be removed by the baptism with the Holy Ghost. The soul can be cleansed until it is an integrated harmonious whole.

III. If you love God tonight supremely, then give me your hand.

A. We are saved by the same grace.

B. We are actuated by the same principles.

1. Love toward God.

2. The salvation of lost men.

C. We are bound to the same heaven. Give me your hand. Let's do this job with all our might for the glory of God and the salvation of men.

Conclusion:

If you're not prepared for God's work tonight, then give me your hand. I'll lead you to the Lamb of God that taketh away the sin of the world.

Who Could It Be but Jesus?

SCRIPTURE—Mark 11:1-11.

TEXT—*All the city was moved, saying, Who is this? (Matthew 21:10)*

Introduction:

1. Observe Triumphant Entry with a great multitude in Jerusalem.

a) Many were acclaiming Christ.

b) Others cried, "Who is this?" Some may not have known anything of Jesus, but I think many knew of Him but could not comprehend Him. We speak of one who does things that surprise us, "Who is he anyway?"

2. He still is a puzzle to the world today. The world still says, "Who is this?"

I. He was a pauper.

A. Born of a poor woman in a cattle shed.

B. He was a poor carpenter, the support

of widowed mother and half brothers and sisters.

C. He had no home—a wandering preacher.

D. His whole estate at death was a seamless garment.

E. He was buried in a borrowed tomb. Yet the amount of money spent in His behalf through the centuries makes the rich of the earth seem like beggars. Who could it be but Jesus?

II. He was an outcast.

A. Born of a despised enslaved race.

B. Ignored most of His life.

C. Hated by the ecclesiastical authorities.

D. Betrayed by civil authorities.

E. Crucified in public shame as a criminal, forsaken by most of His followers. Yet He is the greatest character of all history. One hundred years buries the most illustrious in obscurity. But this man, reversing Time's relentless laws, is better known today than ever before. His fame, His renown, His praise have swollen as the ages roll. Who could it be but Jesus?

III. He was an author.

A. Called a "babbling," having never learned.

B. He never wrote anything except a few words in the sand. Yet His words have been published more than the words of any other man in history. Translated into more than 1,000 languages, in more editions than man could number, in circulation for centuries, millions of copies published and sold every year. Few authors reach the half-million mark and many of those who do are soon forgotten. But today—from arctic cold to tropic heat, on land and sea His words are read by millions, quoted by millions, carved on tombstones, yea, even in heaven, for heaven and earth shall pass away but His word will never pass away. Who could it be but Jesus?

IV. He was a builder.

A carpenter by trade, He probably made plows and crude furniture and, possibly, a few simple homes. Yet halls of wood and stone, brick and marble reared in His honor "are countless as the raindrops in an April shower." Churches, cathedrals, mission stations, hospitals—more buildings have been built for Him than for any other one man. Even more truly has this Hebrew carpenter built human temples, character—Mary Magdalene, Jerry MacAuley; yea, even my own soul! Who could it be but Jesus?

V. He was a leader.

"By my electric presence," said Napoleon, "I can inspire my men to die for me." At his death his power ceased and today, the name of Napoleon is spoken of in the same breath with Hitler. Two thousand years after His death, though offering neither fame nor dominion, wealth nor power, this Galilean peasant inspires countless men and women to die for Him. Who could it be but Jesus?

VI. He is a coming King.

A. He died the death of a criminal, at the end of a spear hanging on a cross, and was buried as pale bloodless corpse.

B. But before He died He said, "I go and prepare a place for you . . . I will come again and receive you unto myself."

C. And tonight

In war-torn China, in Europe, on the islands of the sea, and everywhere there are uncounted thousands who pray and long for His return. Who could it be but Jesus?

Conclusion:

You need someone to liberate you from your sins! You need someone to cleanse your heart! You need someone in the pressure of life! You'll need someone when you are dying and when you start like an arrow for the judgment day! Who could it be but Jesus?

Today's Challenge to the Christian

SCRIPTURE—II Peter 3.

TEXT—Thou art come to the kingdom for such a time as this (Esther 4:14).

Introduction:

1. The recent war has shown the failure of defensive fighting—the aggressors have won in modern warfare. Eventually one must turn to aggressive fighting.

2. I believe that the Christian Church should do more than settle down within its walls and let the enemy declare a siege on us. These are dark and trying days. But there is work that can be done, there is a witness to be given.

I. First, there is the challenge to love. Owe no man anything but to love one another. Love is the fulfilling of the law. Thou shalt love the Lord with all thy heart and thy neighbor as thyself. Man had asked Jesus which was the great commandment and the second. Really these are just a summary of all the rest.

When Uncle Bud was first saved he was afraid he could not live up to all the commandments of the Bible. Then he found the Ten Commandments and he was relieved. Then he found that after all there is just one—love. The rules of etiquette are too many to remember sometimes—but if you are truly in your heart courteous, that is really the soul of all etiquette.

A. There is an emergency fever today in which men are grasping for themselves.

1. There is a feverish lust for money. "Get your share while you can." Capital and labor are both guilty.

2. A feverish lust for pleasure.

3. A feverish uncertainty about tomorrow.

B. There is a fever of hate today. We must keep love in our hearts for every soul. It isn't popular. But we are challenged to love today.

II. Then there is the challenge to give—the challenge of tithes and offerings.

A. During depression years the devil would try to get us to believe that we couldn't afford to tithe.

B. Now the high cost of living, the increase in taxes, and the orgy of spending will be the reasons why we fail God in tithes and offerings. If you don't believe that, study the statistics on the national income and you will discover that when the net income increases greatly, contributions to religion and charitable purposes show hardly any increase and sometimes show a decrease. How many times people have said, "Preacher, the main cause of my spiritual trouble has been that I have not been willing to tithe."

C. I believe that God will honor the person that is a faithful steward through depression and prosperity.

A man named Heinz who had a little pickle business in his back yard said to God one day, "Lord, I'll make you my senior partner." See what happened to his business! A man named Kraft said the same thing. A man named Colgate and a man named John Wanamaker said the same thing. A man named Robert G. LeTourneau was about bankrupt—took God in—gave last \$500 to missions, now manufactures one-half the road building machinery of the world and gives God nine-tenths of his income. It's a challenge to us from God! "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

D. And I believe that a person that is not faithful will have to suffer for it.

1. Sometimes materially. Two weeks ago a lady sat in the parsonage and told of holding back when God said, "Give." She said, "God has taken every penny I had for doctors, hospitals, and undertakers."

2. Always spiritually.

III. Then, there is the challenge to New Testament purity. We are to be in the world, but not of it.

A. The surest way the devil can rob us of our power is to rob us of our purity. I held in my hand one day a small ivory button. On it was carved the face and figure of a man. The intricate perfection of the carving was such that even the expression of the face could be seen, though the piece of ivory was small and the work was minute. I expressed amazement at the wonderful workmanship and my brother, a button expert, explained to me that the Chinese workman had felt that his ancestors were looking down on him as he carved.

B. How we ought to live knowing that God is looking upon us!

IV. Challenge to New Testament joy.

A. The world is watching us to see if we have a joy and confidence that the world does not possess.

B. The world has enough of sorrow and darkness. If men see joy and assurance in Christians, many of them will turn to God. There is madness for amusement and pleasure. But the world is not finding real joy.

V. Then there is the challenge to believing prayer.

A. The world believes in machinery—we believe in miracles.

B. The world believes in science—we believe in salvation.

C. The world believes in gold—we believe in God. If there ever was a day in which the Christian needed to trust in a miracle-working God it is today.

We need:

1. Faith for providences

2. Faith for healing

3. Faith for salvation of sinners and sanctification of believers

4. Faith for revivals.

Conclusion:

1. What constitutes the challenge of today? Is it pride? Is it the saving of face? Is it follow the leader? Is it selfish gain? No!

2. It is: For Jesus' sake! For the salvation of others! For the salvation of our own souls—in doing this we will save ourselves and them that hear us!

Praying That Counts

SCRIPTURE—James 5:13-20.

TEXT—The effectual fervent prayer of a righteous man availeth much (James 5:16).

Revised—. . . in its working.

Weymouth—Powerful is the heartfelt supplication of a righteous man.

Introduction:

1. It is interesting that one of the most oft-quoted passages about prayer is given in connection with divine healing:

a) This should provoke thought on the part of those who consider prayer as a soliloquy, a man musing within himself finding cultural values but no definite answer to his petition. For prayer is answered here by an act of God.

b) In this connection it does not mean that the Lord will heal every righteous man who calls on Him or every one for whom he prays. There are some who are always berating us for lack of faith for healing and either affirming positively or suggesting that the Lord wants to heal everybody. I do not believe He does. There are different kinds or degrees of faith. First, there is naive or intuitive faith that everybody has. That is the reason the heathen makes an idol. We all instinctively believe in God. "Devils believe and tremble." Then, there is saving faith. We believe in God, in His love and grace, in His willingness and power

to save us when we repent. There is general faith in God's power and love. There is also specific faith. I believe that God can heal the body; I have seen Him do so. But God does not always heal His children. I pray for your healing. As I pray affirming my faith in God it may be that my faith for your individual healing will rise. If it does and you meet conditions then the Lord will hear you. But if God is not going to heal you, then He will not inspire faith for that case.

2. Theoretically, from the world's point of view, there is less need of prayer every day.

a) We become more capable of taking care of ourselves. Inventions, etc.

b) God means less to us. We can't see God. All that is real for us is science. Reason, science, and power are on the throne. Faith and love take a secondary place. Sociologists, physicists, politicians, chemists balance their formulae—this, this, and this will produce this. But they rarely take God into their consideration.

c) Prayer becomes less reasonable. (from the worldling's point of view). If there is a good God then He knows what we need and it is foolish to ask Him.

3. Actually prayer is more needed every day. Every day takes the sinner farther away from God. Every day without God sin's havoc becomes worse. We have more talking about prayer than we have prayer. It is amazing how little prayer we have. There are two poor kinds of religion we are suffering with today—no-church religion and all-church religion. The people who have this first brand of religion can stay away from church weeks on end without suffering any. They are religious camels, they can go for weeks on one drink. One services will last them indefinitely. They should, however, be reminded of these scriptures: "They that feared the Lord spake often one to another"; "Forsake not the assembling of yourselves together as the manner of some is." The other kind of religion that we are suffering with, and I think even more than the former, is all-church religion. The people who have this religion keep it exclusively for church. They do all their praying in church, all their Bible reading and testifying in church. They do little or nothing outside. And if you should ask me why it is that so many are up and down and sickly religiously, I think I would say it is because they belong to this crowd. The one thing that makes Christ real to you and supreme in your life, whether in the church or out, is prayer. If you don't pray, then Christ is not real to you as a person—you are simply a friend of the family.

I wish to call to your attention three things.

I. First, the kind of man who prays.

There are three kinds of people who pray.

A. Penitent sinners—pray for mercy and forgiveness.

B. Frightened people in emergencies, and only then.

C. And Christians.

1. The man who prays habitually is a righteous man.

There are those who say their prayers and there are people who do that quite often who are not righteous. People who are not righteous do not like to pray, just as thieves do not like the noonday sun. When we pray, talk to God, and look upon Him, His holiness is so brilliant that it shows up any sin there may be. Hypocrites may pray in public for a show, but only an honest sincere righteous man can stand the brilliant light of prayer alone with God.

2. The man who prays is one who delights himself in the Lord. Psalms 1:2—"But his delight is in the law of the Lord; and in his law doth he meditate day, and night"; "I delight to do thy will, O God"; Isaiah 58:14—"Then shalt thou delight thyself in the Lord"; Psalms 37:4—"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." No man prays very much unless he delights himself in the Lord. If other things are our delight we will give our attention to them and neglect the Lord.

II. The kind of prayer that God answers.

There are many prayers that God does not answer. Jesus tells of two men going into the temple to pray—only one had his prayer answered.

A. God answers only unselfish prayers. James 4:3—"Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts (or pleasures)." If we suppose that because God hears and answers prayer we can be selfish and small in our praying, we are mistaken. The great prayers in the Bible are unselfish prayers. Moses—"If you don't spare this people then blot my name out." Paul—"I could wish myself accursed from God for Israel." Stephen—"Lay not this sin to their charge," etc.

B. God answers importunate prayers.

Luke 18—Jesus tells of the unjust judge and the widow that came to be avenged of her adversary. "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." Israel in Egypt cried unto God. They may have thought God was long in answering, but He was answering nevertheless.

Elijah on Mt. Carmel—He had had many answers. He had just had a great victory. He and his servant stayed on the mountain. He prayed seven times and it wasn't till the seventh time that his servant saw a cloud the size of a man's hand. Prayer was answered.

Jesus stood at Lazarus' grave and prayed just a few words, "Father, I thank thee thou dost hear me." And Lazarus came forth. Yet at other times He spent whole nights in prayer.

It's only the man that stays with it that gets his prayers answered. There are no lazy prayers answered.

C. God answers prayers of faith.

"He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him." "Without faith it is impossible to please him." "The prayer of faith shall save the sick and the Lord shall raise him up." "Abraham believed God and it was counted unto him for right." Not to believe God is an insult against Him. If I were to promise you something and you were to say, "I don't believe you"—that would be an insult. The same is true in relation to God. God delights to honor faith. Jesus went about seeking faith and where He found it He was pleased. The Syrophenician woman had such faith that Jesus marveled and said, "I have not found so great faith, no not in Israel." Another time He said, "Great is thy faith," and again, in disappointment to His disciples, "O ye of little faith!" God answers the prayer of faith.

III. Finally, the kind of answers God gives.

A. Sometimes He answers "No." Balaam prayed. God answered. But Balaam didn't have sense enough to realize that God answered, "No!" The result—he nearly lost his life.

B. Sometimes God answers our desires and not our prayers.

Rev. Howard Sweeten tells of a revival meeting he conducted in Ohio. They had a good break one night. The next morning there was a cold wintry rain. Brother Sweeten prayed that it would clear up, that there would be a good crowd. It was still raining at noon. He prayed and prayed that the rain would stop. When he started for meeting it was still pouring. Had God answered his prayer? Yes! Wasn't it still raining? Oh, yes! But when he opened the church door the place was packed. God had answered his desire, but ignored his petition.

C. Gives multiple answers.

D. Sometimes we may be tempted to disappointment with the answers to our prayers; but generally when God answers He does for us what otherwise would never be done. If we did not pray we would never be saved. If we did not pray the work could never be carried on, the chariot wheels would drag, there would never be a revival. But, positively, "whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them." "If thou canst believe all things are possible to him that believeth." "Believest thou that I am able to do this?" "According to your faith be it unto you."

More things are wrought by prayer than this world dreams of. Stop and think—what are your needs? If you pray—God will supply your needs or show you how to supply them.

Christ, the "Bread of Heaven"

(Communion Service)

SCRIPTURE—John 6.

TEXT—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:51)

Introduction:

Christ is the author and matter of spiritual life. Even in the text we see this—"for" and "eat this bread."

1. This is the sermon that drove people away. We see the vivid insistence of Jesus—"eat flesh and drink blood"—and the misunderstanding of the Jews. Even today there are those who reject.

a) First, who take this literally.

b) Second, who, knowing this is not to be taken literally, nevertheless are blind to its spiritual meaning.

2. But there is great spiritual truth here, i.e., that Christ is the Bread of Heaven has dual meaning—He is the author and He is the matter or substance of spiritual life.

To state it from the human point of view.

a) Initial salvation is by appropriation of the atonement of Christ.

b) Subsistence in spiritual life is by appropriation of Christ himself, i.e., by practicing His presence.

I. Christ is the bread of Heaven, first, in the sense that His being given "for" me provides atonement for my sins and sin. Hebrews 10:5-10—Atonement is made for us by the offering of Jesus Christ.

A. I appropriate salvation through the atonement of Christ.

B. That is one significance of the Communion service for me. This bread represents His body which was broken for me. This wine represents His blood which was shed for me. Christ, the Bread of Heaven, is the gift or sacrifice for me. Christ is the author of spiritual life.

II. Christ is the Bread of Heaven, secondly, in the sense that He is given "to" me. He is the substance or matter of life. "I am the . . . life."

A. I am saved, my sins are forgiven, because I appropriate His gift for me back there. I continue to live as I have Him, His constant presence.

B. In this Communion service the bread and wine are not only the symbols of His sacrifice back there, they are also the symbol of His living presence with me right now.

1. There is this dual meaning in the Old Testament sacrifice offerings, particularly

in the peace-offerings. Leviticus 3 and Leviticus 7. The lamb or bullock was killed.

a) Blood sprinkled around altar and fat burned

b) Then the flesh of the animal was eaten. There was, on the one hand, atonement for sin and, on the other, food or the giving of life.

2. So that Christ the Bread of life means for us—

Redemption from death and the gift of life.

Initial salvation and subsistence

Sins forgiven and life given

Gift for me and gift to me.

Sacrifice offered (forgiveness) and Sacrifice eaten (giving life).

Christ is the Bread of Heaven—He died for me.

Christ is the Bread of Heaven—He lives with and within me.

Conclusion:

1. Just as truly as I must constantly recognize the Atonement as the basis for forgiveness

2. So must I recognize the walking with Him constantly is my spiritual bread and life. I must trust in His atonement—I must practice His presence else there is no life in me.

Best by Every Test

TEXT—I am the way, and the truth, and the life (John 14:6).

Introduction:

1. There are many ways to divide life.

a) According to years of life—infancy to old age.

b) Past and present and future.

c) Inward and external

d) Pleasant and unpleasant

e) Persons and things. Someone has said, Big people talk about ideas, mediocre people talk about things, small people talk about others.

f) Business and pleasure

g) Sacred and secular

h) Life might be divided into the things which men do, working, eating, sleeping, building machines, etc. Physical, mental, and spiritual; time and eternity; God, others, and myself.

2. There is something practical to be said about each one of these distinctions, but perhaps the most fundamental division in human life is a philosophical one, determined by the three fundamental phases of human personality, thought, volition, emotion. The three spheres in which personality moves, the three objects for which personality seeks are truth, goodness, and beauty. Psalms 27:4. Think of all the things and qualities man desires—they can all be comprehended under these three.

3. Very often people will seek one of these values without the other, and when they do they run into trouble.

a) Truth without goodness and beauty. Science used to the end of mass murder.

b) Goodness without truth and beauty. Fanaticism—"Zeal without knowledge." Ugly unattractive kind of goodness—good but not likeable; bad but likeable.

c) Beauty without truth and goodness. Sentimental beauty that later calls forth laughter. Artist paints picture of some member of your family—features not quite true and colors of hair, eyes, etc., wrong. Unmoral bestiality. Like a feverish swamp in the tropics with quicksand, snakes, etc. Flying low has caused the accident in which many have been killed.

4. But we believe that these three must be found together and we have discovered that in the gospel of the Son of God we have something that stands the test of each of these separately and then collectively. The fact is that Jesus Christ is the central reality and value of the universe and truth, goodness, and beauty are simply facets of His glorious character. If you see Him with the eye of the intellect He is Truth; if you behold Him with the eye of the emotions, He is Beauty; if you look on Him with the vision of the will, He is Goodness. He is "the way and the truth and the life."

I. By the test of truth the gospel is best. Ephesians 5:9—"The fruit of the Spirit is in all truth."

A. The gospel is true chronologically or factually.

1. It is as eternal as God—it goes back to the eternal past. It is true historically. All the great facts and events and principles that are essential to it were true—God, creation, fall, redemption, etc.

2. It is true today though people say it is outmoded. But the multiplication table isn't outmoded. Customs change and some superficial standards of morality change.

3. It always will be true. Sometimes we become frightened by the ravings of dictators and the prattling of professors in regard to the wave of the future when everything will be changed. The gospel will always be true. Bring a New Testament Christian into our church today. I am afraid to think of it, and yet he would feel at home after a while. Falsehood will fail, the lie will be lost, the truth will travel on forever.

B. The gospel is true axiologically—i.e., it not only is true to fact, it is true as to value. Some things are true that do not have a great deal of value. There are penguins down toward the Antarctic; true, but it does not mean much to me. But the gospel is not only true in fact, it is true to life; it has value, it is wise.

1. Sin is destructive in every way. Moffatt—Isaiah 30:13—"This guilt of yours shall split you." The old Spanish proverb says the same thing. "He who spits against heaven, spits in his own face." Mentally,

physically, economically, nationally, internationally, sin is ruinous.

2. The gospel is wise. "As gravitation will help a man if he builds a wall plumb and oppose him if he builds it out of plumb, so human beings who order their lives in accordance with these personality-producing activities we conceive of as God, will build upon a rock. Not to live in harmony with them is to build on sand" (DEAN MATTHEW, *Growth of the Idea of God*, p. 232).

II. By the test of goodness the gospel is best.

A. The gospel is good in the sense that it is free from evil. We say of milk or preserves, "It is good," or "It is bad." The gospel is good in this negative sense; there is no ferment or poison in it. When people spoil or fail it is because they have something besides the gospel in them.

B. But the gospel is good because it has all the positive elements of good in it. We might say apples are good, not rotten. But, "My! this is good" means juicy, sweet, etc.

1. Gospel is strong

2. Healing

3. Constructive

4. Loving

5. Satisfying (Psalms 107:9; Jeremiah 31:14)

6. Enduring (Psalms 52:1; Hosea 6:4)

7. Born of the Spirit (Galatians 5:22)

III. By the test of beauty the gospel is best.

A. There is a false beauty that the Bible decries. Proverbs 31:30—beauty in vain; Proverbs 6:25—beauty is dangerous; lust of the eye, lust of the flesh, pride of life.

B. The gospel has real beauty. Compare the beauty of artificial aids and the beauty of radiant health.

1. God's beauty is internal.

2. God's beauty is really health or holiness.

3. It is the gift of God to us. Psalms 149:4—"He will beautify the meek with salvation." Isaiah 61:3—"He will give beauty for ashes." Psalms 90:17—"Let the beauty of the Lord our God be upon us."

The Peril of Over-Caution

SCRIPTURE—Philippians 4:4-13.

TEXT—He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap (Ecclesiastes 11:4).

Introduction:

1. We think of the Bible as a cautious book, a book of warning—and it is. The Bible is not reckless and careless. It deals with eternal verities, with things of great value and urges care in the consideration of these things. "Come now and let us reason together." "We ought to give the more earnest heed to the things which we have heard lest at any time we should let them

slip (Hebrews 2:1). "Work out your salvation with fear and trembling."

2. But one of the dangers against which the Bible warns is the danger of over-caution. And so in this regard it says, "Be careful for nothing. Take no thought for the morrow."

I. Caution is necessary and the more there is involved the greater caution there should be. Surely caution is reasonable.

A. It means

1. That you have something worth keeping

2. And that there are dangers which threaten what you have.

B. The man that is not careful says, "I have nothing that is worth trying to keep. There will be no great loss if I lose it." Such an attitude is foolish and blind. Would you not be cautious if you had \$10,000? Surely. And yet you have things worth far more than that.

1. Man should be careful of possessions, small though they be, to the degree that he pays his bills and provides for his needs.

2. But we have greater treasures—life, talents, loved ones, immortal souls. A man was seen tossing a glittering diamond in the air from the deck of a ship till suddenly the ship lurched and he lost it. How foolish!

C. Caution means that you realize there are dangers which threaten what you have. And there are.

II. But while caution is reasonable and necessary, there is another working principle we must recognize, i.e., a certain measure of courage and fearlessness is necessary to success in anything.

A. Notice the background of the text. (Ecclesiastes 11)

Solomon here is speaking of charity—giving to the poor. He says, "Cast thy bread upon the waters, for thou shalt find it after many days." That seems a rash statement doesn't it? But all charity is like that. If you do not give until you think you will receive back again you will never give. It seems a reckless thing to do, but that is what Christ advises us to do, "Give and it shall be given unto you, good measure, etc."

3. It is the gift of God to us. Psalms 149:4—"He will beautify the meek with salvation." Isaiah 61:3—"He will give beauty for ashes." Psalms 90:17—"Let the beauty of the Lord our God be upon us."

Solomon is speaking here of sowing seed on waters of overflowed Nile from a boat. When waters receded the seeds would spring up in rich soil. Isaiah 32:20 speaks of sowing beside all waters. The man who doesn't want to give will use as an argument the fact that hard times may come. Solomon (v. 2) uses the opposite argument—when hard times come the people to whom you have been good will remember you.

B. In anything and everything courageous investment is necessary to success. Suppose the farmer were to wait for perfect weather. It rarely ever comes. Suppose he were to say, "I am afraid to put

my seed in the ground, I might lose it, it might not grow." That would mean certain failure for him as a farmer.

Choosing a vocation—sooner or later we must decide and prepare for some one thing.

Choosing a wife—we must decide, and then persuade her. Any venture demands exposure to some evil or other.

III. Unwise caution can be the most disastrous thing.

A. There'll never be any reaping without sowing or investment—and any investment demands risk.

If you hold in and hold back you will be left poor and your original possession will decay on your hands. Talents buried become lost.

B. No one can protect himself against all dangers at once. It is an absolute impossibility. Overwork—underwork. Catching cold up north—fever, snakes, etc., down south. There are dangers everywhere—one out of every three children in the U.S.A. is killed or seriously maimed by or in autos. There are so many dangers that we cannot guard against them all perfectly.

C. Since this is so we must find out where the most serious dangers are and give attention to those.

1. The greatest danger any one faces is that of being contaminated by sin, fixed in disobedience against God, trifling with and finally losing one's immortal soul. One should give greatest caution to this matter and after that guard against other dangers of life.

2. I submit to you that for a man or a woman to give supreme attention and care to other things and to neglect one's soul is a most perilous unwise thing. It is a perilous thing to be over-cautious about: health, business, home, pleasure, friends, fortune, reputation, favor of crowd, pride, etc.

Conclusion:

Suppose there were a fire in your home with all the family out except the baby. You'd think of your important papers, pictures, clothing, keepsakes, diplomas, money, etc. Would you rush in and grasp one of these things? No. You'd risk your life for the baby. And yet today, with days and weeks being rapidly consumed by the rush of time, you are careful about this and that and careless about your immortal soul. You won't have to give up absolutely everything to be saved. But you'll have to put your soul first. And even if it meant the loss of everything else it would be worth it. A few years ago I prayed with a poor old man on his death bed. "I don't know. I don't do any praying now. It's too late. God won't forgive me on my death bed, etc." were his excuses. He didn't seem willing to try to save his soul.

Over-caution about other things means under-caution about one's soul.

The Best Wine Last

SCRIPTURE—John 2:1-11.

TEXT—*Thou hast kept the good wine until now* (John 2:10).

Introduction:

1. The incident that forms the background is the first miracle that Jesus performed in Cana of Galilee, the turning of the water into wine.

2. The question of abstinence from alcoholic beverages usually arises when this incident is mentioned.

a) We may well assume that this was probably sweet wine.

b) The whole tenor of scripture is against alcoholic beverages.

3. But let us study the story of Christ's first miracle and especially the words of the text for a spiritual principle.

I. It certainly is reasonable to say that a man should not jump at first impulse, but should consider the outcome of any venture he makes. "There is a way that seemeth right to man but the end thereof is death."

A. Not to do so is animal. The animals spend the summer with little thought of winter. To live like that is to be controlled by the satisfaction of the moment, wandering from one clover patch to another.

B. We generally recognize the need of foresightedness in our lives.

1. Just when children want to play we send them off to school.

2. As soon as young people finish high school or college they cast about for a job, or they should. Because it's a lot of fun? No. But because they recognize that the sacrifice of idle joys now will bring richer, more abiding joys later. Work means toil, dirt, tired muscles, hours of strain—but it means wages, a bank account, a living, and a home. We have learned that we cannot have all the sweetest things in life first—just as we do not live on desserts and sweets.

II. There is a principle here that deserves the consideration of every thinking man and woman. Sin serves the best wine first and then after that that which is worse. Sinner, you have had the best sin can ever offer you.

A. If men and women could really see that, they would turn their backs on sin and turn to God. But sin deceives them. It keeps promising something better but never gives it to them. Sin has the allurements of gambling. The gambler, if he were to balance his accounts, would see how much he had lost and how much his family had suffered. Each time he gambles he is disappointed because he loses, or gains so little. But he says, "Next time I will do better." There is no better ahead. The cards are stacked against you. You have lost before you begin. You have already had the best that sin offers you, and ahead are the bitter dregs.

B. There is no course of sin that offers any better future.

1. The moral life is empty. At the end, with the respect of the town and a nice home to live in you will have an empty heart and say what has it all meant.

2. The worldly life with its gay time is empty. When the physical glow of cocktail parties and dances is gone you will awaken with a soiled conscience and an empty heart.

3. You know only too well the end of a wild life of outbroken sin. The body diseased, the soul depraved, the face painted and gaudy, the soul empty.

In maturity you must more and more leave physical things behind and draw into the world of the spirit. When you do, sinner friend, you will be left barren and desolate.

C. The eternal night that is sin's great climax is the sum total result of a sinful life. If you have a reasonable desire to make the most of life you will hesitate to take a course that has no happy old men. Here's a man in Bowery Mission in New York dirty, depraved. Where was he born? In a preacher's home. What brought him here? A vision of what he thought was a good time—a false front. What brings millions of people weekly to the theaters and movies? It is the gay lights, the gaudy pictures, the atmosphere of "what-do-I-care," the portrayal of Hollywood characters in questionable deeds. Enjoy it? Of course they do. But there isn't a single man with good sense that doesn't know it's all a farce, for he knows he's happier with a little home in an average town living an average life, than the much married libertines of Hollywood.

III. But Jesus Christ serves the best wine last.

A. There never has been a man or woman to say he or she was deceived by the gospel and led into remorse.

B. To be sure the gospel doesn't display itself on billboards and pleasure houses. It doesn't appeal to the pleasure-mad throng. It has no allurements for those who want a good time whatever the cost. It doesn't harmonize with a jazzy orchestra and a dance floor.

C. But when a man is quiet and reasonable and honest, the gospel story strikes home to his heart and awakens a great hunger.

D. And when a man has once given himself to Jesus Christ, he finds that He grows upon him.

*Sweeter as the years go by,
Sweeter as the years go by,
Richer, fuller, deeper, Jesus' love is sweeter,
Sweeter as the years go by.*

The gospel does not remove the zest from life, but rather it purifies and elevates life. Life with growing zest—that is the Christian life!

Conclusion:

My friend, you have before you two courses of action. One is gay and gaudy and promises a good time but the longer you travel it the more unhappy you will become—and the end thereof is destruction. The other is not so attractive at first glance; but the longer you look at it the more it will appeal to you. It is gold, not gilt. And the longer you travel the deeper will be your satisfaction and joy—and the end thereof is life everlasting.

Christ Obscured but Not Destroyed

SCRIPTURE—Hebrews 1.

TEXT—*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail* (Hebrews 1:10-12).

Jesus Christ the same yesterday, and today, and forever (Hebrews 13:8).

Introduction:

1. The Book of Hebrews is centered around the Person and office work of Christ. In fact, all the Bible is.

He is:

Chapter 1—the revelation of God.
Chapter 2—the One who tasted death for every man.

Chapter 3—Apostle and High Priest of our profession.

Chapter 4—Our great High Priest on high.
Chapter 5—A priest after the order of Melchisedec.

Chapter 6—The forerunner within the veil.

Chapter 7—The Son consecrated forevermore.

Chapter 8—The mediator of a better covenant.

Chapter 9—Lamb whose blood purges from sin.

Chapter 10—One who sanctifies by His eternal sacrifice.

Chapter 11—The promised Messiah of faith.

Chapter 12—Author and finisher of our faith.

Chapter 13—That Great Shepherd of the sheep.

In fact when you fall in love with Christ you see Him everywhere.

*In the morning I see His face
In the evening His form I trace
In the darkness His voice I know
I see Jesus everywhere I go.*

Because He really is everywhere. He is in nature as Creator and Conservator. He is in history as controlling destiny. He is in the Bible as the subject of its portrayal. He

is in the hearts of His children. If I take the wings of the morning and fly to the uttermost part of the earth, He is there. If I make my bed in hell, behold His omnipotence is there. He is the incapable Christ, the never-failing help of the saints and the accuser of the sinner.

2. Here in the text the one glorious truth we will emphasize is the non-changing character of Christ. Clouds may arise to obscure His face but nothing can ever destroy the eternal abiding Lord Jesus. His years fall not, thank God!

I. Life about us is all flux and flow. Nothing seems to abide the same.

A. The fickleness of some things is so apparent that no argument need be expected in regard to them.

1. The weather—Mark Twain said, "If you don't like New England weather, just wait a minute."

2. Many people we know.—The politician said, "Now my friends these are my firm convictions! And if they don't suit you they can be changed."

3. Customs and styles change ridiculously. Recently a Yale teacher has had his eyesight restored. He was bewildered by the change in things. "And don't the women dress strangely?" said he.

4. Prices change so rapidly now that the clerks find it impossible to remember prices—it seems they just mark everything up 25 per cent.

B. But the uncertainty of life is shown vividly here by the change in those things which stand as symbols of permanence to us.

1. We say "as eternal as the heavens." But the scripture here says, "They shall perish."

2. We say "as solid as Gibraltar," "as dependable as the earth itself," but the Word says here that one of these days the foundations of the earth shall crumble into dust.

3. We say "as ageless as the stars," "as constant as the rising sun," but the Word here says that all these things in the universe, sun, moon, stars, planets, granite hills and rolling plains and green forests, are simply garments that God wears. And that, just as a robe or a suit of clothes wears out, so the vast physical universe is wearing out and one of these days God is going to cast it to one side, fold it up and lay it away, or reconstruct it and make it over new. What a vivid picture of the eternal dignity and lordship of God. He remains! His years fall not!

II. Jesus Christ remains unchanged. He is the same yesterday, today, and forever.

A. This is not saying He has not changed form and fashion, for He has and will change just once more. His offices, too, have changed.

1. He was once in glory exalted high—King. "Thought it not robbery to be equal with the Father." "Shared the glory of the Father before the world was—John 17:5.

2. But he emptied himself and took upon Him the form of a servant, (Prophet) He made himself of no reputation and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. Ye know the grace of our Lord Jesus Christ how that though he was rich, yet for our sakes he became poor that we through His poverty might be made rich. Oh, wondrous condescension! He even died pouring out His life's blood and was buried!

3. But then, thank God, He arose from the dead and ascended on high where He sitteth on the right hand of God making intercession for them that love Him. Our great High Priest.

4. When salvation is complete, not only in provision as when He sat down, but in fact and application as well then He will forever lay aside His priestly and prophetic robes and be our King of Kings and Lord of Lords!

B. But He is unchangeable in His nature. His wonderful personality is ever the same.

1. His counsels are unchangeable. Hebrews 6:17—"Immutability of his counsel," Psalms 33:11, Proverbs 19:21.

a) Our understanding of His will may change. I hardly agree with the statement that "once light is always light," for conscientious light may change.

b) But God's eternal Word does not change. "Soul that sinneth it shall die." "Whosoever will be a friend of the world is an enemy of God." "Come out from among them and be ye separate."

2. His power is unchanging.

a) There is no power we know that does not dissipate. Niagara will wear down and become easy flowing stream. Sun will burn up and energy diminish. Every clock runs down. Propaganda sooner or later fails. Even Hitler's terrible army has long since failed.

b) But Jesus never fails. Time, weather, heat, cold, opposition—nothing causes His power to diminish. Nothing wearies Him. He never slumbers nor sleeps. He is able to convict and save today. He is able to sanctify today. He is able to keep today. He is able to give revivals today.

3. His holiness is unchanging.

a) Everything we know becomes soiled, sooner or later.

b) Men of themselves have a tendency to degrade, not to rise.

c) But Christ's holiness remains dynamic and absolutely spotless.

(1) Cannot degrade as everything else does.

(2) Strange to say, He cannot improve—for He is absolutely perfect. We say, "There is always room for improvement." But there isn't—not in Christ. He cannot even change for the better.

d) And I believe that His holiness in our lives—

(1) Will stop retrogression and keep us pure as the lily in the coal mine.

(2) Will allow for growth only for the better.

4. His love is unchanging.

a) He loved us before the foundation of the world.

b) He loved man in his innocence in the garden.

c) He loved us when we had fallen into sin.

d) He loved us as He lived in this world and rubbed elbows with sinners.

e) He loved even on the cross and prayed, "Father, forgive them for they know not what they do."

f) He loves us even now as He woos us and pleads for us.

g) He will love us, I believe, even when He is forced by our final rejection to turn us into eternal darkness.

Conclusion:

Oh, my friend, let your faith in Christ be strong!

The Twin Peaks of Bible Truth

SCRIPTURE—Hebrews 12:18-29.

TEXT—For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

Introduction:

1. The book written to the Hebrews sets forth the glory of Judaism, of the old covenant, of the system of sacrifices, etc. that it may reveal more beautifully the more excellent glory of the gospel of the Son of God.

In some ways it is the most masterful book in the whole New Testament, because of its knowledge of Judaism, its perspective, and its insight into personal motives and personality values.

2. There are three truths I wish to bring to you in an attempt to open up this text. It is one of those texts that a man feels can never be preached as it should. To present this text is like trying to carry the sunlight to someone. However, if I can just make a pin point through which you can see the dazzling splendor of this verse of Scripture, then I shall be satisfied.

I. First, there is a marvelous continuity in God's revelation of himself. That is, God from the moment of creation is in every way possible trying to reveal himself to man.

A. Not only through preaching, not only on Sunday and on prayer meeting nights, not only to priests and prophets—but everywhere and all the time, ceaselessly, increasingly, to everyone who will listen and just as long as he will listen, in every way God is revealing himself to man.

Man is seeking God to be sure (Acts 17:27), but the greater truth, the more wonderful thing is that God should seek after man. Get the picture—man is blinded and

depraved by sin so that he cannot do as he would; he is hopelessly lost. But he was created by God for himself and can never be satisfied without Him. He has a blind yearning for God and gropingly seeks for Him. At the same time God in infinite love and mercy is seeking for man; not seeking, for He knows just where he is, but trying to bring light to him and to win man to himself.

But man is incapable of beholding God immediately face to face and must come to the knowledge of God through the processes of thought and experience which God has determined. So that we see God the patient teacher correcting, controlling, punishing, blessing, speaking to and directing man. Sometimes God withholds the truth because He knows man cannot receive it. Sometimes He is saddened because man refuses the truth.

We too often think of the Bible as being the only revelation of God, and as being a thing finished and passed over all at once from God to man. It is not the only revelation, it is the highest revelation. It is given by God to different men, in different ways, in different ages.

Let me back up these statements with scripture, for that is the place they originate: Acts 17:27—Man is seeking God. John 16:12—"I have yet many things to say unto you but ye cannot bear them now." Truth is revealed as God sees man can receive it. Acts 17—"The times of their ignorance God winked at—but now commandeth, etc."

Hebrews 1:1f—"God who at sundry times and in divers manners, etc." Progressive revelation leading up to Christ who is the complete and perfect revelation of God.

B. See the different ways in which God speaks to man:

1. Spoke to Adam face to face.

2. Sent angels to Abraham and spoke through smoking lamp.

3. Moses through burning bush.

4. David through nature—"heavens declare the glory of God and the firmament sheweth his handywork."

5. Elijah through still small voice.

6. Through experience.—Psalmist—"Before I was afflicted I went astray." Hosea—took unfaithful wife back again. Thought came, Then surely the Lord will love and take back again backsliding Israel. All this is an inspiration to us to listen to the voice of God and to follow the gleam. God wants a people who will listen to Him, whose ears are open, whose minds are alert to catch the revelations of himself. The trouble with most of us is that we are too busy with and too much interested in other things. We don't take our relationship to God simply enough. That doesn't mean that we should go around seeking visions and trances. God speaks through the normal processes of human life.

Study the Word of God, become absorbed in it. Keep wide awake mentally and

physically. Pray much. Live rightly and you may expect God to talk to you, commune with you. Oh, for a vision clear enough, for a faith simple enough, to find God everywhere.

God is speaking continually. It may be He is saying something you don't want to hear. But it pays to listen to God and do what He says.

II. In all of the revelation of God's truth there are two great mountain peaks. These peaks of truth center around two actual mountains, namely, Mt. Sinai and Mt. Calvary.

Around these gather the two persons, Moses and Christ. The two covenants—old and new. Sinai is the center of the Old Testament—Calvary of the New. Sinai marks the crystallization of the natural Israel—Calvary of the spiritual Israel. These stand out so brilliantly that everything else pales into insignificance.

A. These two are not contradictory, though the latter far surpasses the former. There are likenesses between them. Mt. Sinai is the doorstep to Calvary. It is the predecessor, that which leads up to Calvary. It is necessary to Calvary and is just as necessary as Calvary. The two are complementary and one cannot be preached without the other. What would Calvary be without Sinai.

Sinai is a burst of glory as God reveals himself. God had been talking to men. He called Abraham and led him along, then to Isaac increasing the light, and to Jacob and his sons. He was educating them like school children, taking them from one grade to another. The Israelites multiplied until they were forced to leave Egypt for the land which God had promised them. They were delivered at the Red Sea and brought along in the wilderness.

Then suddenly God came in a blaze of glory and spoke to them as a people. No longer man to man in a certain sense. All that God had been teaching them through the years was crystallized. God said, "These are my commands 1-10, the great moral principles which you must observe." And no moral code has ever been compared with the Ten Commandments.

The Lord gave them some practical rules for government, for travel, and for health. He also spoke to them of atonement.

There are likenesses between Sinai and Calvary

1. The scene is much the same in both cases—mountains, thunder, heaven speaks to earth.

2. There is a great sense of fear at the power of God.

3. There is the pronouncement of law—perhaps even more exacting at Calvary than at Sinai.

4. Neither is an attainment of man. They are pronouncements or revelations of God.

5. Both see a sacrifice.

B. But there are differences even greater. 1. One relates to a material kingdom—the other to a spiritual.

a) Sinai crystallizes tribes into a nation.

(1) There is that division which has to do with practical matters, with temporary conditions. The Israelites were directed as to the order of march, each tribe having its place. There were different trumpet calls, different duties for each individual to perform. Life was well organized else the Israelites would never have been able to travel through the wilderness as they did.

Anyone can see that the commands which were only temporary and concerned only the travel to Canaan will not be binding upon us. No man has a right to demand that I live in a tent and do as they did then. Possibly some of their meat-eating customs were just practical measures. In a hot country with no "Frigidaire," food would spoil quickly and start a plague.

(2) The second phase of Sinai is the presentation of the great eternal unchanging moral laws. "Thou shalt love the Lord thy God. Thou shalt not make unto thee any graven images, etc."

These laws are binding on everyone. This is law. These are The Law, God's Law. Thou shalt and Thou shalt not—"You preachers, you church members, You Italians, you Scandinavians, you old men and young men, you girls and women. You educated and uneducated," etc. Thou shalt—thou shalt not. This is God's law.

(3) The third phase of Sinai is that which concerns the Atonement, that which points with hope to Calvary.

God gives His law, but both He and every honest man recognize that no one can live up to the law. Therefore God immediately makes provisions to atone for the violation of this law. The dove is offered, the bullock or lamb or goat is slain that the Israelite may be forgiven for his misdeed. Notice this phase of Sinai is provisory, not mandatory. God doesn't say, "You must offer a turtle dove," and lay this down as a necessary moral principle. He only gives this Old Testament system of sacrifices and offerings to provide for those who break His law—and of course that includes all.

This third leg of Sinai serves two purposes:

(a) It atones for the sin of the Israelite.

(b) It points to Calvary. Take another look at Sinai. You will hear the practical rules for the wilderness life of the Israelites—that is not so important. But above that you will hear the thunder of God's law. You will see the lightning flash, blackness, darkness, and tempest. You will see the animals or men that touch the mountain slain. You will see the people tremble. You will see Moses with his face brilliantly glowing holding in his hands upon two tables of stone God's great moral

law—the Ten Commandments. That is the chief note of Sinai.

But you will hear also a faint whisper of hope. A people condemned because they have not kept the law and know they cannot keep it—suddenly catch a glimmer of hope when they learn that the blood sprinkled on the mercy seat will atone for their sin.

But this last note is not strong enough, etc. Sinai leaves one trembling and afraid, powerless to do all the law of God. Sinai proclaims a God of law, justice, righteousness—a God that demands the same of His followers. While the law of Sinai is beautiful, it is also terrible, for it leaves everyone condemned—"for all have sinned and come short of the glory of God."

And so a trembling, faltering world stumbling along led by the dim hope of Sinai finds its way to Calvary.

b) Calvary established a brotherhood, a church, the kingdom of God.

2. Sinai sacrifices an animal—Calvary sees God sacrifice himself. Here is a different scene. There is a mountain—there are thunderings, earthquake, darkness, fear and trembling. But there is more hope here because there is a different sacrifice. At Sinai man sacrificed an animal to God for atonement—at Calvary God sacrificed himself for man. At Sinai God said, "Someone must suffer for sin. You must take the best lamb of your flock and kill it because you have broken my law." At Calvary God said, "See, I sacrifice myself for you. I the law-giver suffer for you the law-breaker that you might be forgiven."

3. Sinai leaves a people perpetually offering bullocks because they have no power over sin. The other by one eternal sacrifice "perfects forever them that are sanctified," gives power over sin. Mt. Sinai leaves men condemned with only a faint glimmer of hope. It leaves in its train a nation offering sacrifices, slaying bullocks, burning candles—often with heavy hearts, always under the necessity of performing these rites and ceremonies.

Calvary brings to condemned men the bright dazzling revelation that the God who made law gladly suffers and dies for the men who have broken law. Calvary changes the Judge to a Father; speaks of love rather than law, provides a free forgiveness and a great salvation. Calvary leaves behind it redeemed sinners, transformed murderers, thieves, liars, adulterers, and lawbreakers. Calvary leaves an innumerable company from every nation and tongue that have washed their robes and made them white in the blood of the Lamb. See Hebrews 12:22-24.

It was Moses who brought from the mount the law that was terrifying because no man could keep it. It was Jesus Christ, pure, beautiful Son of God, who in love laid down His life that lost men should live. Calvary

brings Easter, Calvary brings a song. The great hymns, the great songs and poems of the Church cling to Calvary. Marvellous grace of Jesus, wonderful glory—only when eternity dawns shall we be able to tell it. My faith still clings to Calvary, to Calvary, blessed Calvary

Where lifted up for you and me the Son of God I see.

His precious blood my only plea, my only plea, my only plea

He poured it out on Calvary, for me, on Calvary.

Jesus and the Paralytic

SCRIPTURE—Matthew 9.

TEXT—Thy sins be forgiven thee; . . . Arise, and walk (Matthew 9:5).

Introduction:

1. How good is it to have an absolute standard of conduct as we have it in Jesus! In Washington they have the Bureau of Weights and Measures. There is the standard by which everything is checked. In cutting a pattern you must keep comparing with the original pattern. So, in the Christian life, we see so many different standards and practices that we would become confused if we could not turn to Jesus, the original and absolute right. To keep from settling down to the standards we see about us, to keep our hearts alive with the desire to be like God, to keep from despairing in this world of sin and let-down, let us keep our eyes on Jesus!

2. Jesus is so real that to study His life brings courage and love and respect and conviction and joy. The old saying, "Familiarity breeds contempt," is not true when the character of the one observed is spotless like Jesus and when the attitude of the observer is sincere. Jesus is always so kind, so true, so oblivious of the petty distinctions of men. To study Jesus is like being washed in a spring rain, quickened and refreshed. How glorious it is!

3. Let us observe Jesus and the paralytic. Jesus had just made a circuit of Galilee healing the sick and preaching the word. Now He was back in Capernaum, His headquarters, probably in Peter's house or another friend's. It was during the early part of His ministry, but word had gotten around about the healings He had performed. His healings were always incidental to His preaching. The fact was that Jesus was concerned because people were interested more in miracles and healings, etc., than in the gospel of the Kingdom. It was noised that He was in the house and soon the people thronged in and around the house until it was impossible even to get to the door. There Jesus "preached the word" to them. It was in a situation like this that the man sick of the palsy was healed.

I would like to fix the story tonight on three points, the bearers, the barriers, the blessings.

I. Observe the bearers.

A. Very often it was a friend who brought someone to Jesus. Jarius came pleading for his daughter, Centurion for his servant, Syrophenician woman for her daughter. Mothers brought their children to Jesus to be blessed.

1. The fact is, I just don't know anybody that has gotten to Jesus without someone to pray for and help him.

2. This is not only an implication of this story. It is the explicit and repeated command of the Master, "Go ye—" The harvest is white, but the laborers are few.

3. There are multitudes that will live and die in sin unless we bring them to Jesus. Just as this young man would have stayed on his mat through the years helpless.

B. There are some qualities about these bearers that are commendable.

1. They had an unselfish interest in this paralyzed man. May have been a friend. May just have been asked by this young fellow's mother and, instead of caring for some business deal or pleasure, they decided to do it. Really encouraging to see the helpfulness there is in human nature sometimes. But I believe this was more than just a casual interest.

2. They showed humility.

a) It probably was far less outlandish then and there than it would be now for four men to go down the street carrying a sick man and yet it would certainly have attracted attention then. No man proud or ultra-dignified would have done it.

b) In some other cases people asked Jesus to come but evidently these men were so humble that they felt neither they nor the sick man deserved the trip Jesus would have to make—so they brought him. Jesus will go anywhere to help anyone. He came to earth and went even to hell and the grave to save us—but if a man sits back with folded arms and waits for Jesus to come and get him there, is nothing that Jesus can do to help him.

3. They showed co-operation.

Certainly if there is anything that demands co-operation it is for four men to carry a heavy load, like a piano downstairs, or a deer out of the thick woods, or a sick man up a flight of narrow stairs. These men were probably of different height or of different ages. Some could travel fast and some, winded, would want to travel slowly. There has to be give—and—take.

There is only one way to have co-operation and that is for self to be submerged.

4. They had persistence.

5. They had faith. Jesus, "seeing their faith. . . ." Sometimes one can believe for people that have no faith for them-

selves. One thing we know—there were no miracles where there was no faith.

a) Jesus saw the faith in their actions.

b) Jesus saw the faith shining in their eyes. Oh, if I am ever sick or dying or in distress or paralyzed in body or soul give me four like that to carry me to Jesus!

II. Observe the barriers.

A. There was the dreadful paralysis of this young man. Jesus called him Son (in two Gospels) and Man. (In the other). The Greek word is "child" or "little child." This palsy may have been very serious. Could have been just a paralysis of the legs or it could have been a serious infection that would have left him hopelessly an invalid. But in any case, he could do nothing for himself and he was discouraged, for Jesus took one look at him and said, "Son, be of good cheer."

B. There was the crowd that hindered them from getting to Jesus. So often it is that while others may help you to get to Jesus, they may also hinder you from getting to Him. The curious, critical, indifferent. Just as true as it is that everyone who has been brought to this church and to Jesus through Spirit-filled people, so true is it that hundreds have been driven away by the inconsistency and thoughtlessness of those who press in here to hear the gospel. It certainly doesn't often happen that the church is so crowded that men cannot find their way to Jesus, but it does happen that the church is cluttered up with such poor examples that men find it hard to forget them. Must have taken courage to be let down before this curious crowd. But you'll have to forget people if you would find Jesus.

C. There was the roof that must be broken up. It was probably a low flat oriental roof with steps leading up from street. Sometimes the middle court yard was covered with planks and matting. There are usually some theological prejudices or preconceived ideas that we have to thrust to one side to get to Jesus.

D. There were the critical scribes that must be braved.

1. These were the religious leaders who had been the teachers and advisers of the people. Luke 5 tells us they were the "Pharisees and doctors of the law" from "every town of Galilee, and Judea and Jerusalem." It was really quite an imposing and terrifying group. Luke says they were "sitting by" and someone has remarked that they were always sitting by to criticize not sitting at Jesus' feet to learn.

2. They never said a word, but Jesus knew what they were thinking and the people must have felt it. "Thinking evil," said Jesus. A person can as truly think evil as speak it or do it. In all fairness we must admit that their accusation against Jesus was correct, if He was not the Son of God. Oh, may God give us grace to brave every obstacle that stands between us and Jesus!

III. Observe the blessings.

Jesus turned from preaching to the crowd and gave all His attention to one man. He often did that. Jesus always threw the gauntlet down to sin. He was as gentle as a mother with humble seeking hearts, but He was as fearless and challenging as a lion where men were hindering the truth.

A. There were several things which called forth Jesus' abrupt but blessed words of forgiveness—"Thy sins be forgiven thee."

1. The attitude of the doctors of the law. Jesus threw the gauntlet down.

2. Jesus saw the faith of the men who had brought the Paralytic.

3. Jesus saw the need of this helpless victim.

a) It may have been that his sickness was the result of his sin. Evil living might have brought on disease.

b) It may have been that an inner sense of guilt or fear had induced this paralyzed condition. Understanding how closely paralysis is related to the nerves and mind one can see how that might have been. Jesus may have seen that removing that moral and psychological trouble would restore physical health.

c) In any case, I believe it was because Jesus saw that the deepest need of the man was salvation.

4. This was an instantaneous forgiveness. Man temporizes with sin and tapers off, but Jesus cures by cutting off sharp. How true that is to life! But the glorious blessing of forgiveness was not the only blessing he received that day.

B. The blessing of complete healing came, too.

1. I do not believe that to be saved means to be healed automatically or necessarily.

2. But I do believe if we could have a revival of old-fashioned salvation that a stream of healing would flow to the bodies, the minds, the homes, the nations of the world.

Conclusion:

Jesus still speaks—

a) "Thy sins be forgiven thee"

b) "Rise, take up thy bed and walk."

Will you take Jesus as your Saviour? And will you take Him for every phase of your life—health, home, business, pleasure, etc.?

A Song and a Sword

SCRIPTURE—I John 4:18—5:5.

TEXT—Let the high praises of God be in their mouth, and a twoedged sword in their hand (Psalms 149:6).

Introduction:

1. There are many interesting couplets in the Scripture. There is the exhortation—"Watch and pray." The implication is that prayer is not enough. It is coupled with watching, with activity on our part. This

was illustrated by H. Schmelzenbach's experiences when first he entered Swaziland. He learned to pray with his eyes open lest he be hit with stones or mud or spears thrown at him. Then, in Nehemiah 4:17,18, "Every one with one of his hands wrought in the work, and with the other hand held a weapon." And many others.

2. These couplets indicate the marvelous balance of Scripture. There is nothing in the world as well-rounded, as even-balanced, as symmetrical as the word of God.

a) Someone says, "The Bible is too sad." No it isn't. It rings throughout with the melody of song and praise.

b) Some say, "It is too optimistic. The facts don't warrant such optimism." No it isn't! No book can so vividly, so powerfully reveal the existence and consequence of sin.

c) Someone says, "It is narrow-minded." No! It was written over thousands of years by princes and paupers, potentates and ploughmen. It gives the widest picture of mankind ever attempted. And it says, "Let each man be fully persuaded in his own mind." It says, "Come now and let us reason together." It deals with the man under the law, as under the law, with the man not under the law as not under the law.

d) Someone says, "It puts too much emphasis on faith." No. James says, "Faith without works is dead." He condemned the man who said to one in need, "Depart, be ye warmed and filled." Jesus said, "If ye love me keep my commandments. If ye believe in me keep my commandments for the devils also believe and tremble, but they don't do my will."

e) The Bible is supremely symmetrical and it calls upon us to be well-balanced and poised, to be normal and mature. The Bible calls for a harmonious life. If you harp on one string you will never get any melody. Jesus says; "Ye are the light of the world." Any student of physics will know that sunlight is not just a colorless thing. It is a beautiful blend of all the colors in the chromatic scale. Take a glass prism and the sunlight will be broken up into all the colors of the rainbow. The life of the Christian, which to the world sometimes seems to be colorless, when broken up and seen by a sympathetic eye reveals all the virtues of Christ's perfection.

3. The text of this morning is another of the beautiful couplets in God's word.

a) It reveals not only the balance of the Christian's life.

b) It also reveals its aggressive victorious tone.

I. Christianity is the most aggressive, militant force in the world today.

A. The world says that religion is for the weak.

1. That it is the sentimentalists who believe in and seek for a great spirit back of the universe.

2. That the man is a weakling who depends upon God and doesn't fight his own battles.

3. That it is the coward who fears death and cries for God.

4. That people turn to religion for consolation. When someone slights them, when they get the blues, when they lose their money, when they are sick, when they fail and the world laughs at them—men look to religion for consolation just as the child will run to its mother to be kissed when he hits his finger with a hammer.

5. The world says that a real man will fight his life battles alone and face death alone without crying out for help.

B. It is very true that religion, Christianity in particular, is a consolation.

1. Life is too big for man alone. Regardless of what braggarts and fools may say, life terrifies man, breaks his heart, discourages him, overcomes his intellect, leads him to sin and condemnation, and finally makes him cry out for his Maker. And it isn't so much the need of knowledge or safety or anything else that makes him call for God, as it is the desire to be delivered from sin.

2. And God alone can console man. Only His infinite power is such as to defy all threatening forces; only His mind sees and knows all, un baffled by any problem, unshaded by any obscurity; only His moral and spiritual integrity remain eternally unchanged; only His love is infinite and everlasting; only He is perfect; only His grace can lift man from sin to perfection.

3. This deeper insight reveals the fact that it isn't simply a little consolation or soothing that man desires—it is healing, it is salvation. Not simply salvation from hell, though it means that, but salvation from sin, from its corruption, its degradation, its consequences. The deep cry in the human soul, too often unrecognized, is not "Make me feel good." It is "Make me whole."

C. And the man that has awakened within him the desire to be freed from sin is the most desperately courageous man in all the world. Christians are those people who have renounced all to be freed from sin and who will undergo anything to lift others from sin. Christianity, a passive cowardly thing? Why it is the most courageous daring thing in all the world. Men, women, and children greeted (with a smile), wild beasts who were to devour them because they feared sin more than anything else in the world.

If you think that religion is a stick of candy to soothe you, if you are coming to God simply to feel better, if you think you would like to be a Christian because it is easy, because God will pet and soothe and humor you, if you want to be a Christian to console yourself for making a failure in life because of laziness or carelessness—you are tremendously mistaken. But if you

want God because life is too big for you, and because you want Him to deliver you from sin and make you what you ought to be—you will pay any price, but you'll find Him. And every man who knows God is courageous and industrious—a man of faith and activity. He is a man with a song and a sword.

II. "Let the high praises of God be in their mouth." The man of God has a song on his lips.

A. One type of Jewish song was antiphony, the singers being divided into two groups and answering each other in song. Many of the psalms we have, called songs of degrees, were sung by Jewish pilgrims going to and from Jerusalem to the feasts—Psalms 121. One group: "I will lift up mine eyes unto the hills, from whence cometh my help." Answer: "My help cometh from the Lord, which made heaven and earth," etc. These songs sing of God's majesty and power and love. There is dignity and force in them.

B. The song the Christian sings is a new song. Psalms 40:1-3—"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay. And he hath put a new song in my mouth, even praise unto our God."

1. It's a song of the power of God.
2. A song of the righteousness of God.
3. A song of the love of God.
4. A song of salvation.

a) Only those delivered from sin can sing it.

b) It springs from a forgiven heart filled with the love of God.

C. It is a song that cannot be hushed, even by darkness. "He giveth me songs in the night." Paul and Silas incarcerated unjustly in a Philippian jail, with backs bleeding from the cruel Roman flagellum, began to sing at midnight.

1. It isn't one of those light carefree songs that one sings when there is no sorrow.

2. It is one of those songs that cannot be crushed by any sorrow. It is an in-spite-of-sorrow song.

a) A bird that is sick or dying will be quiet and listless—it will not sing.

b) But you can take a Christian sick in body, crushed by sorrow, borne down by an unbearable weight, oppressed by the enemy to any degree that God will allow. Still he will look up and say, "There's a song within my heart, because of Jesus." We are all keenly conscious of our weakness, but, friends, may we never forget that we profess faith in a God whose infinite grace is ours. Let hell rage, let demons and men oppose—Paul said, "I can do all things through Christ which strengtheneth me." Let us never lay stress so much upon our human weakness that we forget God can take a man anywhere through His grace.

The soul that on Jesus hath leaned for repose,

I will not desert to his foes;
That soul though all hell should endeavor to shake,

I'll never, no never, no never forsake.

Let's appreciate this grace!

D. This song cannot come from the same heart as complaints and pouts and carnal criticisms. James says (3:11), "Doth a fountain send forth at the same place sweet water and bitter?" From the heart that gives forth this melody cannot come the discords of wrangling disagreements, unkind criticism, selfish deeds, distrustful thoughts.

"So let the high praises of God be in their mouth."

III. "And a twoedged sword in their hands."

A. The song and the sword go together. Among some birds the male will sit on the nest singing all day, doing nothing, while the less showy mother bird goes off in search of worms.

1. Some think that singing means no work. Some think all they have to do is sing. Others grimly use the sword and never sing.

2. But many of the best workmen sing as they work. Oliver Cromwell's invincible iron men would pray before the fight and then go into battle singing.

B. I want you to see the meaning of this "sword."

1. The following verses of "executing vengeance upon the heathen and punishments upon the people."

a) One must always remember that Old Testament ethics were not as high as New Testament. "The times of their ignorance God winked at." Warfare and slaughter were thought glorious. There was little said about saving the heathen, but much about killing them.

2. So this sword takes another meaning for us.

a) The sword of the Spirit usually means the Word of God.

b) This exhortation to have a sword in their hand means then—a militant spirit of conquest for the kingdom of God.

C. The Christian then has a militant spirit of conquest for the kingdom of God.

1. He has a sword in his hand to defend himself; not only for defense, but for conquest in his own experience. I believe that one way the enemy keeps us hampered and hindered is to get us to using defensive weapons altogether. He will give us a stiff battle in a certain quarter. So we build a trench and say, "Well I'll settle down here and defend myself." When the right thing to do, most of the time, is to tackle the enemy right where he is giving us the greatest conflict. We are not aggressive enough. We take count of stock every once in a while and say, "Thank God I am

all here." When God wants us to look over the field and make a note of the places where we have not been gaining. Then He wants us to gird on the armor a little tighter and with a song on our lips and a sword in our hands to assail the Devil with all our powers and take the territory that belongs to us. I believe that by the grace of God we don't have to let the devil taunt us and browbeat us. "Resist the devil and he will flee from you." "One shall chase a thousand and two shall put ten thousand to flight."

2. This sword in the Christian's hand is never used to hurt his fellows.

a) But it is mighty through God to tearing down of the strongholds of sin.

b) And mighty in piercing the hearts and consciences of men, that the slain of the Lord may be many.

Conclusion:

1. Has the devil been browbeating you and trying to crush and squeeze the song out of you?

2. Has he been trying to get you to drop your sword and to defend yourself in the same old trench year after year? With the shell holes all round about you and the wreck and ruin of conflict? Then up with a song of joy and courage and with the sword of the Spirit take the territory that has been promised you.

"Let the high praises of God be in their mouth and a twoedged sword in their hand."

Central and Peripheral Factors for Youth

(Youth Week)

Micah 6:8

I. Youth has always had a problem aspect connected with it.

A. Youth has always had a problem with the older generation—never has been able to get them to act intelligently, as they see it.

B. Youth is and always has been a problem to the adult generation.

1. Not many adults understand youth.

2. Too many judge and interpret all acts according to the slower co-ordination of muscular reaction, etc.

C. Youth is a problem to themselves.

1. Rarely one finds one who knows definitely the course of action to be taken.

2. Many extremes of youth are smoke screens to cover up uneasiness and uncertainty.

II. Youth has a tendency to spend their time in the peripheral—that realm on the edge or circumference yet connected to the worth while.

A. Emphasizing physical thrills—exciting action. Old age begins where a man shudders in watching a boy do what he used to do.

B. Daydreaming—wealth, romance, etc.

C. Put pleasure first—let me have my own way.

III. Vital factors for youth.

A. Some good but not decisive.

1. Heritage good but does not settle destiny.

2. Physical health excellent but is not a guarantee of mental and spiritual poise.

3. Wealth may be helpful.

4. Education is beneficial.

5. All these are good but may hinder rather than help according to the motive of the individual.

B. Vital factors—Micah 3:8.

1. To do justly. To react properly. Reaction—implies a contemplation—conclusion. Proper ideals selected. Not self-advancement regardless of others. Respect for self, others, God.

2. To love mercy—appreciate divine. Love loyalty to institutions. We hand folks over to God's mercy and show none ourselves. Desire the welfare of others. Tenderness and love predominates.

3. Walk humbly with thy God—fellowship. Action, purpose, decision, determination, direction, destiny. Self faced in view of God. "One thing I do." "One thing thou lackest." Singleness of eye, one master. These settled the peripheral will be adjusted.

C. All-out for Christ.

1. Young people demand action and if it is not put forth in the good, it will find the lower levels.

2. Plan with and for God.

3. Center personality in God.

D. God's grace is creative power to the one who plans for it.—Lewis T. CORLETT.

The Divine Program for a Revival

SCRIPTURE LESSON—Ezekiel 37.

TEXT—*Son of man, can these bones live? (Ezekiel 37:3).*

Introduction:

Ezekiel is commonly known as the Prophet of Reconstruction. Although he spoke to the leaders of Israel concerning God's judgment upon an idolatrous nation, he saw the divine promise of a reconstructed and rehabilitated people after judgment and punishment had run its course. Hence, his vision in the valley of dry bones speaks to us of the possibilities of grace for a prostrated people. Here, also, we have God's formula for reconstruction and restoration.

In a war-weary world the message of Ezekiel is still pertinent. Consider, therefore, the divine program for a revival as suggested by this vision:

I. The Messenger.

A. His preparation.

1. A divine commission—"The hand of God was upon me" (v. 1).

2. A divine endowment—"Brought me out in the Spirit of Jehovah."

3. A divine revelation of the challenge; "in the midst of the valley of dry bones"; "very many"; "very dry." God's revelation of a situation is not a call to criticism, but

a challenge to intercession. The vision of the need is the challenge to service and reconstruction.

B. His predicament.

1. In the valley of the dead. Compare the predicament of modern man, the predicament of the modern church, the imperative need of a revival.

2. Utterly dependent upon God, "O Lord, thou knowest."

C. His prophecy.

1. A call to give heed to God (v. 4).

2. A call to life (v. 5).

3. A call to God (v. 6).

II. The Message.

A. According to the divine commandment. "As I was commanded" (vv. 7 and 10).

1. Compare the bane of our modern preachments that have substituted the message of man for the truth of God.

2. His preaching was such as to invoke the presence of the Spirit of God; "Breathe on us, Breath of God."

B. Against the current pessimism. "Our bones are dried up, our hope is lost; we are clean cut off" (v. 11). But God is not dead! And since He is not, His people need not be! Compare the current pessimism regarding revivals in our day: "What's the use?" "The Church is dead." "The situation is hopeless." Man is beyond redemption in war, crime, depravity, and sin. Compare the modern stubbornness and deadness to spiritual values, the modern unresponsiveness to truth. Yet ours is the very same God today as wrought for Ezekiel's revival in this valley of dry bones.

C. According to the divine promise.

1. God will raise the dead (v. 12). "Come up out of your graves." In modern parlance this means, "Get up out of the rut!" God is bigger than the circumstances.

2. The promised Holy Spirit is the source of new life for the Church in this age (v. 14a). Only as He comes do we live anew. Only through Him do we come into our inheritance as God's people. "I will place you in your own land."

3. The God who proclaims it will also perform it. "I, Jehovah have spoken it and performed it" (v. 14b). Only God can give revivals. Let us seek His will and His plan. Let us co-operate with God and live! God has not called us to be His people simply to mock us. We, too, may live as a mighty army for righteousness.

III. The Results.

A. A Christian life for the people of God (vv. 7-10).

1. Recreated (v. 8).

2. Re-animated (v. 10a). "Breath came unto them." Compare, "Filled with the Spirit."

3. Re-habilitated (v. 10b). "Stood upon their feet an exceeding great army." As soldiers prepared to do battle for God and right. Note: There was a noise and an

earthquake. Surely the world will hear about it if God's people are revived. And just as surely will the complacent order of death round about the shaken. Compare, "The place was shaken" (Acts 4:31); "No small stir" (Acts 19:23).

B. Christian unity will result (v. 15ff).

1. Divisions will be healed where God's Spirit motivates. One people; under one common Ruler and Shepherd (v. 24).

2. Compare the bane of the factions in modern Christendom.

C. Christian holiness (v. 23b). Divine cleansing (compare Hebrews 2:11).

D. Christian ethics (v. 24b). Holy living; right practice, "Walk in mine ordinances and observe my statutes and do them."

E. Christian security (vv. 25-26). Dwelling safely in the land perpetually (v. 25). Dwelling as children of the everlasting covenant (v. 26).

F. Christian communion in fellowship and worship (v. 27).

G. Christian witnessing (v. 28). The climax of it all is, "The nations shall know that I am Jehovah."

The God that sanctifies His people and abides among them continually.

Note the compound name for God here: Jahweh-MeKawdesh—"The God who sanctifies."

Conclusion:

1. Let us get this vision of the possibilities of divine grace.

2. Let us turn away from our current pessimism unto the God who says, "Behold I make all things new" (Rev. 21:5).

3. A revival of vital Christianity is the supreme need of this era of reconstruction following World War II. This is our only hope for real resurrection from spiritual death. Please God, send it now! And begin it in me!—ROSS E. PRICE.

Faith That Overcomes

SCRIPTURE—Hebrews 11:32-40.

TEXT—*This is the victory that overcometh the world, even our faith (I John 5:4).*

Introduction:

Faith is the Christian's most effective and aggressive weapon. Christ's assurance to His followers ("Be of good cheer: I have overcome the world"—John 16:33). Overcoming faith enables Christian to conquer the world. We conquer the world when we put it beneath our feet, and make it lift us toward God. By faith and simple trust we partake of divine strength. Thus faith gives divine strength to overcome.

I. What it means to overcome the world. "I have overcome the world."

A. Christ our Lord has gloriously overcome the world.

B. He did it by meeting temptation and conquering sin.

C. A conquering faith lifts us above the world and leads us to God.

D. Victory over the world means triumph over all that is worldly and wicked.

II. How Christian faith overcomes the world.

"Whatsoever is born of God overcometh the world."

A. We "overcome" by the power of the new birth.

B. Our triumph is through new hearts, new habits, and new affections.

C. We "overcome" through the power of the Holy Spirit.

D. Victory is by constantly trusting the blood of Christ.

E. We "overcome" by looking to Jesus in the hour of trial; "Looking unto Jesus the author and finisher of our faith."

III. The nature of this overcoming faith. "This is the victory . . . even our faith."

A. Faith is the open door to God's love and protection; "All things are possible to him that believeth."

B. Faith increases and intensifies under trial; ". . . trial of your faith, much more precious. . . ."

C. Faith draws strength and freedom from God.

D. Faith gives satisfaction in the things of God; "Faith is the substance of things hoped for, the evidence of things not seen." (Illustrate).

—H. B. GARVIN

Problems of the Sanctified

SCRIPTURE—II Timothy 2:19-21.

TEXT—*That every one of you should know how to possess his vessel in sanctification and honour" (II Thessalonians 4:4).*

Introduction:

A. All must meet life's situations; human problems.

B. Experience of grace still leaves us human.

C. Holiness enables us to "possess" our vessels.

I. To "know how to possess" becomes our problem. (You should know "how to possess.")

A. Knowledge of right determines extent of guilt.

B. Normally our experience and our ethics present a diminishing margin (the more we know the better we do); "now we know in part."

C. Possible to have sanctified hearts with somewhat imperfect ethics.

II. Important distinctions for sanctified people.

A. Mistakes are not sins; one of the head, the other of the heart.

B. Faith is not feelings; faith is constant, feelings fluctuate.

C. Natural timidity is not carnal fear. (Bible: filial fear; constitutional fear; carnal fear.)

D. Nervousness is not carnal impatience.

E. Thoughts of evil not necessarily evil thoughts. (Failure to make these distinctions often leads to self-condemnation, accusation, giving up.)

III. The challenge of the sanctified. "That every one of you should know how . . ."

A. It pleases God for us to know the right. ("Study to show thyself approved . . .")

B. Sanctified people should "know how to possess . . ." this "treasure in earthen vessels."

C. If sanctified people will possess their souls, they will

1. Keep their hearts pure, "unspotted from the world."
2. They will improve their ethics.
3. They will seek to win the lost to Christ.—H. B. GARVIN.

An Order of Service For Communion Sunday

Organ or Piano Prelude
The Call to Worship: I Corinthians 10:16-21
*Opening Hymn—Jesus Calls Us—Number 210
Psalms 23 by the Congregation in Unison
Invocation and the Lord's Prayer
Hymn—Wonderful Saviour—Number 285
Presentation of the Tithes and Offerings
Choir Anthem—"None of Self and All of Thee" (Ch'fer)
Articles of Faith: Nazarene Manual, II, VI, XIV
Solo—"Jesus, I'll Go Through with Thee"—Number 407
Responsive Reading—I Cor. 11:23-29; 33-34—Selection 725
Pastor's Meditation—"The Last Supper"—Luke 22:15
Communion Hymn—"Here at Thy Table Lord"—Number 526
Manual Ritual Chap. III, followed by Prayer of Consecration for those worshipping
Distribution of the Elements
Hymn—"Blest Feast of Love Divine"—Number 527
Doxology and Benediction
*Hymns and Responsive Reading from *Glorious Gospel Hymns*.—Submitted by Ross E. PRICE

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

Recent Sermon Themes

"The Power of a Great Belief" (Acts 27:27), by Chaplain Roderic Lee Smith.
"Faith or Superstition" (I Sam. 4:3), and "God's Cure for Despair" (Psalms 3:3), by Rev. H. H. Ford.
"Who Advertises the Church?" (II Cor. 3:3), by Dr. James K. Leitch.
"Love in Three Directions" (Matt. 22:37-39), by Dr. E. M. Nesbitt.
"The Yoke of Youth" (Lamentations 3:27), by Dr. W. R. McGeary.
"Religion—Pretense or Reality?" (Rom. 12:9), by Rev. J. Robert Henderson.
"A Reasonable Anxiety" (Acts 10:30) and "A Lost Inheritance" (Numbers 14:25), by Dr. Charles W. Fulton.
"The Uplift of the Downpull" (Luke 21:28), by Rev. Orus Rupe.
"Shall We Receive Good and Not Evil?" (Job 2:10), by Rev. W. Scott McMunn.

New Year Themes

"Ring Out the False, Ring in the True," by Rev. Frank C. Black.
"A Happy New Year" (II Timothy 4:7), and "New Strength for a New Day" (Deut. 33:25), by Dr. Charles W. Fulton.
"Abiding Realities in a Changing World" I Cor. 13:13), by Dr. William T. Lytle.
"This Can Be a Happy New Year" (Luke 3:8), by Dr. James A. Pollock.—The United Presbyterian.

EDITORIAL CORRESPONDENCE

(Continued from page 5)

value. Our gospel is in all essential characteristics, the same as that preached by Phineas Bresee, John Wesley, Paul of Tarsus, Peter of Galilee, and Jesus of Nazareth. It worked with them, it will work with us, if we work it. Cults emphasize partial truths, but the true orthodoxy fails not to declare all the counsel of God. Cults have their day but the true Church is adapted to every class and clan of human society, and to every age of the present era. We are not called to make cranks of impractical ideals, but to make Christians who will possess enough inner strength to bear up against the pressure of their age, and be overcomers for Christ.

Truly, Brother, the fight is on, and we must win. God has given us what it takes to win. Let us lay hold of His proffered panoply and rush forth to the new attack, not to "win or die," but to win, by the grace of God. Away with all pessimism and faultfinding and alibi seeking. To the fight, to the war, and to the victory!

Yours in His service,

J. B. CHAPMAN

The Preacher's Magazine

The Beautiful Burning

When a white man, who had spent some time in tropical Africa for business reasons, returned to Europe, he had his Negro servant go along with him. On a cold morning, the first one of the season, the Caucasian heard the boy upstairs screaming with fright. Rushing to his bed, the master was greeted with the frantic exclamation.

"I'm on fire inside! I'm on fire inside! Don't you see the smoke coming out of my mouth? Oh, I'm burning up inside!"

It was simply his vaporized breath exhaled into the frosty atmosphere.

The Christian is "on fire inside," and, unlike that untutored African, he rejoices. The Psalmist said, "While I was musing the fire burned" (39:3). The Emmaus-bound travelers confessed, "Did not our hearts burn within us, while he talked with us by the way?" (Luke 24:32). Wesley testified that his heart was "strangely warmed" the night salvation came. Longfellow sang of one of his characters, "For his heart was hot within him, like a burning coal his heart was."

Do you belong to God's Ancient and Glorious Order of the Burning Heart? Membership in it is conditioned on your being able to say, "My heart's an altar, and Thy love the flame."—E. WAYNE STAHL.

The Two Knives

On the little table just to the right of the typewriter on which I am tapping out these words are two knives.

One is a pocketknife; it has an attractive bone handle, pleasingly variegated with white, gray, and black streakings. But its two blades, opened at right angles to each other, are not so agreeable to look at; dark discolorations mar the brightness of those blades. Moisture of one kind or another has been allowed to remain on them, or has not been wiped off with sufficient thoroughness after the knife has been used. Those blades are still useful, but ugly.

Beside that pocketknife is a paring knife, which has been in our kitchen for perhaps ten years; a period of time, I would surmise, at least twice as long as the other little tool has been in service. And that culinary utensil has been used much more frequently than its associate here on the typewriter table. Its contact with moisture has been overwhelmingly more often.

Yet the blade of that paring knife is bright as beautiful silver; not a trace of a stain or discoloration. Just now I stepped to a window and held it in the sunlight. In that solar

radiance it gleamed like a living thing. I could even see a portion of my face reflected from the lustrous surface. That knife blade appears a bit of jewelry.

What a contrast between those spotted blades and the immaculate brightness of the other blade! What makes the difference?

On the blade of the gleaming one, I find these words: *Stainless Steel*. In the making of it there was added chromium and nickel; hence it will never rust. Oxidation has no power over it.

It makes me think of Jesus' prayer for us, just before He went into the Garden; He prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). If science, with all its limitations, can make a metal so marvelous that it is immune to destructive forces, much more can God almighty make a believer safe from the contaminations of this present evil age. Thank God, for the chemistry of the Holy Ghost, by which we are kept "unspotted from the world!"—E. WAYNE STAHL.

Kant's Categorical Imperative and Church Membership

Who was Kant? A famous philosopher of Germany during a considerable part of the eighteenth century. While one will not agree with everything he wrote, his "categorical imperative" will be accepted by every right-thinking person.

"Categorical" means having to do with a category. But what is a category?

It has been defined thus: "One of the highest classes to which objects of knowledge or thought can be reduced, and by which they can be arranged in a system." A category might be called the last word and most condensed statement about anything. Since "imperative" signifies what must be done, involving a command, a "categorical imperative" is the ultimate rule for duty. Kant expressed his epitomized ethics thus:

"Act as if the maxim of thy will were to become, by thy adopting it, a universal law of nature."

That is, when deciding upon a course in which some moral principle is involved, let your procedure be such as though the whole result everywhere depended upon what you choose to do. Think how things would turn out if every person did as you did.

For instance, in regard to going to prayer meeting some week night, or to church on Sunday. You may be tempted to be an absentee, saying, "Well, it won't make much

difference, just one person failing to attend." What if all the rest of the folks of the congregation said the same thing?

And so as to all the other responsibilities of church membership, paying tithes and bringing offerings, accepting certain work in the church, attendance at revival meetings.

There have been political elections in which the result has been decided by a majority of one. What if what you do in connection with your church, in particular procedures, would mean success or failure in any one of them? In other words, always act as if yours were to be the deciding vote.

The Christian's "categorical imperative" might be expressed less ponderously with the well-known couplet, "If every member of my church were just like me, What kind of a church would my church be?"—E. WAYNE STAHL.

A cultured man, brought literally to the gutter through drink, was converted at a tramp's mission. The day following he boarded a train. The conductor was mystified, for the passenger's clothes told of beggary, while his face reflected heaven! "Why, mate," he exclaimed, "you look as if some one's died and left you a fortune." "You're right there," came the quick reply. "Jesus Christ has died for me, and has given me his riches in glory." Shall not even strangers be attracted by our joy?—Selected.

Do You Have Doorbell Faith?

You stood on the porch of your friend's home that afternoon, and pressed the button of the bell. You knew your friend was at home, for you had an appointment with him. And you were certain that the bell was working; for if it were not, there would have been a note tacked up, "Bell out of order."

Yet when you put your thumb on that button and pushed it inward, you heard no sound of a bell. Did this discourage you? Did you turn away and leave then?

By no means! You were fully persuaded that your friend had heard the signal of your arrival. In expectant patience you waited a half minute or more. Soon your friend stood in the opened door; and you realized that your ringing had not been in vain.

It is just like that, often, in our supplications.

Christ, in His wonderful discourse on prayer, gave that exceeding great and precious promise, "Knock, and it shall be opened unto you." How gloriously has there been fulfillment of this divine assurance! Prayer is sometimes referred to as "waiting on the Lord."

As you had to wait a short time, after you had touched the doorbell before you had your "answer" in your friend's appearance, so in your calling upon God there is "need of patience" until the visible manifestation of response to the petition. But just as certainly as you felt the bell you pressed had been heard inside the house, so sure are you that your requests have been registered in heaven, and that eventually there will be triumphant realization.

Daniel's prayer was heard from the beginning, but twenty-one days elapsed before the angel came to him (Daniel 10:12-13).

May God give us such faith that we shall dynamically believe, in the realm of intercession, that "His delays are not His denials." May we be able to say with triumph, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15).—E. WAYNE STAHL.

The Soldier's Girdle

A Roman soldier's girdle was a strong belt which he wrapped around his loins, binding the armor tight to his body, to prevent it from interfering with freedom of action. The girdle gave him a sense of firmness and consciousness of compact and concentrated force.

There was the civilian's girdle as well as the soldier's, and this, too, accomplished a similar purpose. Its purpose was to lay hold of the flowing Oriental garments, which would otherwise flap loosely and catch the winds, and thus become a serious impediment to progress; and to bind them about the loins, and to give to the wearer a sense of physical firmness, resource, and control. Such is the apostle's picture.

Now see the application. "Having your loins girt about with truth." Take the truth and wrap it about your life. Wear it like a belt to give you strength. Let it gather up the whole of your life, and bind it into compactness. Do not let your life be loose, indefinite, limp, and inconclusive. Let it be firm, assured, decisive. "Stand, therefore, having your loins girt about with truth."—JOWETT.

Saved a Second Time

About half a century ago, in one of the beautiful rural communities of Scotland, we see an English lad who has come to the lake region for a visit. While indulging in a swim, he is suddenly seized with a severe attack of cramps. He struggles hard to stay afloat. His cries are fortunately heard by another lad, about his own age, who is working in a near-by field. The farm boy rushes to the lake, plunges in,

and with strong and steady strokes swims to the city boy's side, tows him to the shore, administers first aid, thereby saving his life.

A few years go by and the city lad, now entering young manhood, makes a trip to this Scottish countryside once more to search out his rescuer, to inform him that it is his wish and that of his parents that they be allowed to finance any kind of advanced education that this country boy might wish to choose.

A few more years go by, and now this country lad, who has chosen the field of medicine as a career, graduates with high honors to enter into the deep realm of scientific research, and eventually, in 1928, to make a discovery that was to save untold lives. His discovery, in short, was the amazing fact that germs could not exist in certain vegetable molds. He names his discovery—Penicillin.

Yes, the one-time country lad became famous, for his name, Dr. Alexander Fleming, was soon to be known throughout the world not only as a great scientist, but as a benefactor of all mankind.

But this English lad, too, had grown famous. While on an eventful journey to

the Near East to meet with former President Roosevelt, and one, Joseph Stalin, for a series of important conferences, he was stricken with pneumonia. The Londoner's condition became alarming. Word was flashed back to the capital, where the drug, invented by the one-time farm lad, was made ready, flown by special plane and soon was at the bedside of the stricken man.

Within a few hours the miracle-producing penicillin had done its work and added another illustrious name to the long list of those who had been saved through its amazing properties. For the second time, Alexander Fleming had saved the life of Winston Churchill.—REV. NORMAN ROBINSON, in *The Presbyterian*.

The rule that governs my life is this; anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.—J. WILBUR CHAPMAN.

BOOK NOTES

By Rev. P. H. Lunn

Bear Sermons, 1947-1948 Edition

Edited by G. Paul Butler (Harper, \$2.75)

This is the third volume in the "Best Sermons" series. The title is perhaps a bit out of line. If it were called "Representative Sermons" we think it would be more fitting than to give it the superlative coloring. However, this volume, as is the case with the two previous numbers, does give a cross section of current preaching. For each sermon selected 124 were examined or a total of 6,477 sermons were appraised for the three volumes. The sermons are confined to no religion and to no group or school of thought in any one religion. Its scope includes clergymen of Protestant faith, liberal and conservative, also Jewish and Catholic. Among the Protestant ministers whose sermons have been selected are: Dr. Emil Brunner, the Swiss theologian; Dr. Edwin Lewis of Drew Seminary; Dr. Rufus M. Jones, the well-known Friends preacher and author; Dr. George A. Buttrick of Madison Avenue Presbyterian Church, New York City, a well-known writer; Dr. Bernard Iddings Bell, an Episcopalian Canon and author of

several timely books; Dr. Gerald Kennedy whose recent book on preaching has had a wide circulation; Dr. Martin Niemoller, world-famous concentration camp preacher; Dr. Samuel Shoemaker, rector of Calvary Protestant Episcopal Church, New York City, with whose books most of our readers are familiar; Dr. James A. Stewart of Edinburgh, Scotland whose books of sermons and whose recent book on preaching have made his name familiar to every wide-awake minister.

THE QUESTING SPIRIT

Edited by Halford E. Luccock and Frances Brentano (Coward McCann, \$5.00)

The literary minded minister will enjoy this book. It is a carefully selected assortment of 400 short stories, poems and quotations, more than 700 pages of inspiration, reflection, and enjoyment. Naturally there is a wealth of illustrative material here as well as a wide field of personal enjoyment. It strikes your Book Man as an ideal volume for the bedside table. An article or poem may be read as a literary gem to compose the mind and spirit at the close of day.

January-February

MIRACLES

By C. S. Lewis (Macmillan, \$2.50)

This author no doubt has built up a following in every Protestant denomination. We know that scores of our own ministers want to read every book that comes from Dr. Lewis' pen. No one who has read C. S. Lewis would expect a superficial treatment of this important subject. It is everything but that, yet it is not abstrusely philosophical. It is written with sparkle. Dr. Lewis has the knack of executing a glowing page of profound truth illuminated with vivid illustration. His first paragraph gives you an idea of his direct approach. A part of it follows: "I use the word Miracle to mean an interference with Nature by supernatural power. Unless there exists, in addition to Nature something else which we may call the supernatural, there can be no miracles. Some people believe that nothing exists except Nature. Others think that there exists something else. Our first question, therefore, is whether the Naturalists or the Supernaturalists are right. And here comes our first difficulty." We recommend this book with emphasis.

JESUS: WHAT MANNER OF MAN

By Henry J. Cadbury (Macmillan, \$2.25)

Here you will find thoughtful evaluation of many aspects of the teaching, life, and work of Jesus. The volume is based on the 1948 Shaffer Lectures given at Yale. His earlier volume is "The Peril of Modernizing Jesus." Chapter headings are: Is Not This Jesus? Whence This Wisdom? Why Speakest Thou in Parables? What Is This? New Teaching! How Knoweth This Man? By What Authority?

FIFTY-THREE MORE SUNDAY TALKS TO CHILDREN

By Joseph A. Schofield, Jr. (Wilde, \$1.50)

Another book of a full year's material for children's sermons. Incidentally here is a field that is sadly neglected to the hurt of a minister's own soul as well as the growing minds and souls in his congregation. Not only do these sermons furnish actual material for a pastor's use but they are models of their kind.

WITHOUT HALOS

By Bess White Cochran (Westminster, \$2.50)

In this book you meet one of the most delightful families you will ever know. It sets forth the foibles, shortcomings and nobler moments of humanity. The author was one of five active daughters of parsonages in the far and middle west. You can imagine the fun, predicaments, "hot water" and what not to which she was exposed. She tells about it in this delightful chronicle. Those who enjoyed *Papa Was a Preacher* will appreciate this book.

THE PROTESTANT PULPIT

By Arthur W. Blackwood (Abingdon-Cokesbury, \$2.75)

Another anthology of master sermons dating from the Reformation to the present day.

Dr. Blackwood is as good a judge of good preaching as any living individual. His books on preaching are known throughout the English-speaking world. There are thirty-nine sermons by preachers that constitute a galaxy of pulpit masters from Luther to Sockman. Others in the list are Bunyan, Spurgeon, Wesley, Whitefield, Jonathan Edwards, Beecher, Maclaren, Phillips Brooks, Moody, William Sunday, Jowett, Truett, Boreham, Buttrick, Chappell, Fosdick, Macartney, Walter Maier, Niemoller, James Stewart, Weatherhead, and others of like stature.

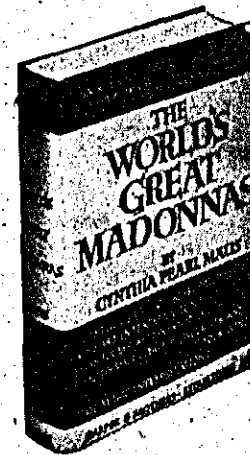
If there is a must book for the preacher in current publications this is one in the upper bracket rating. This book is a selection for our Nazarene Minister's Book Club.

THE HEART OF THE YALE LECTURES

By B. B. Baxter (Macmillan, \$2.50)

This book is just what the title indicates. Dr. Baxter has broken down the sixty odd volumes of Yale Lectures and compiled this volume which under different classifications gives the gist of all this material. A prodigious task indeed and a wealth of material condensed into one volume for ready reference. Another recommendation for that "Must" list.

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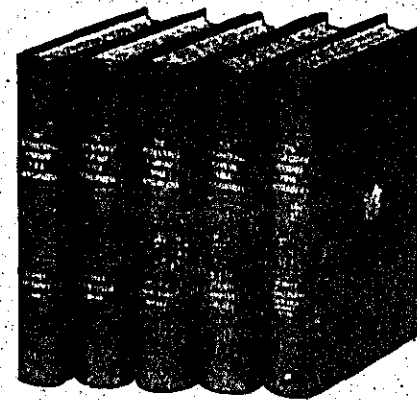
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