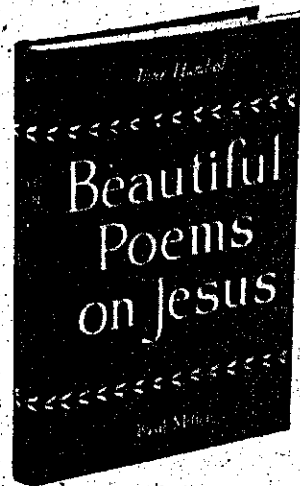


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The PREACHER'S MAGAZINE

SEPTEMBER-OCTOBER, 1948

THE presence of the executive of the Godhead, the Holy Ghost, is essential to the continuance and maintenance of the Christian Church, and to maintain its truth. The great truths of God which are spiritual are revealed to man by the Holy Ghost. He it is who gives them life and power. He it is who opens the eyes of men to see, who takes away the veil which hides their vision. Having received the baptism with the Holy Ghost, you can stand and say, "The very God of peace sanctifies me wholly." God can give you, in safety to yourselves and to His work, the power of His indwelling. The power of a holy man is not himself, but the indwelling Holy Ghost. He has power to witness, to suffer for Him, to be made partaker of His sufferings.—DR. P. F. BRESEE.

The Preacher's Magazine

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Some Tests for Sermons

Dr. D. Shelby Corlett, Editor

IT is a fact that the sermon does not hold the same high place of appreciation in the minds of many church people that it once did. There are, no doubt, many contributing factors to this change of attitude, some of which are beyond the control of the church; but may it not be that the preachers themselves are about as much to blame for this diminishing appreciation as any other group or situation? In too many instances preachers have not given the time, thought, and prayer to the preparation of their sermons to make them worthy of the appreciation of their audiences; and, too, they have frequently turned from the preaching of the gospel with its conviction, helpfulness, and inspiration to speak on themes of current interest, subjects not worthy of a place in a Christian pulpit.

A frequent excuse given by people who do not attend church, particularly those who no longer attend church regularly, is that the sermons are without interest and helpfulness, they are shallow and ineffective, mere essays on religion without robust convictions based upon the gospel. This may not be true to any large degree in the holiness churches. But the criticism is frequently heard, and not without foundation, that the sermons are more denunciatory than helpful, more negative than positive, more apologetic than challenging, made up more of stories than of Biblical content; in other words, they are not the type of sermons which give the hearers a true appreciation of gospel messages or Biblical sermons.

There is only one group of persons who can change this situation and bring about a greater appreciation for the sermon; that group is the preachers themselves. It is high time that preachers put themselves to the test relative to their sermons, that they examine carefully the purpose and content of their messages, that they do their utmost by the help of the Holy Spirit to present such messages as will make the hearers appreciate the sermon and its place in the church service.

Let us consider together some tests which we may put to ourselves and to our sermons: After making full allowance for the leadership and blessing of the Holy Spirit, there is plenty of opportunity to test the

human element in preaching; for the sermon after all is presented through a human instrument, an earthen vessel as Paul called it, and this human instrument colors and influences the message from God. The following tests are but a few of those which every sincere minister may put to his sermons:

What is the purpose of this sermon? If a preacher is to engage the time and thought of a congregation, no matter how small it may be, for a period of thirty or more minutes, he should have some purpose in preparing and preaching his sermon. The purpose and topic of the sermon may not be the same but it is well for the preacher to write down the purpose of the sermon and to keep it in mind through the preparation and delivery of the message.

Is this purpose worthy of the time and effort, prayer and thought I must put into its preparation and delivery? Is it worthy of the time and effort the congregation will put forth to attend the service and listen to the message? We must recognize that, even after the preacher has done his best in having a worthy purpose and in his preparation and delivery, other factors—such as poor ventilation of the auditorium, crying babies, restless children and adults, overcrowded or overheated conditions, or even the preacher's physical condition—may militate against the message's being all that it was desired to be. But if the preacher has done his best in the preparation and delivery of the message, he can take courage because of this faithfulness, and trust God for results which are not now visible.

Are my purpose and message related to the particular needs of the congregation to which the sermon will be preached? One of the chief faults of the modern pulpit is that of presenting a message not related to the congregation. The preacher talks on some pet topic or some thought he has gathered from his recent reading, on some theme which has fascinated him in his study in school or in his office, on some ideas which he has gathered in his travels—none of which has any direct relation to the needs of the congregation to which he must preach. It is well for a preacher to remember that he is not merely preaching a message, he is

preaching to people. His business is to make those people feel that he has a message from God related to them, something that will assist them to meet the issues of life about them with help gathered from the sermon presented by the man of God.

Am I fair and clear in my discussion of the problem or in the presentation of the subject? It is human to be prejudiced in our own favor; but a preacher should do his utmost to be fair in the treatment and discussion of any subject, and above all, he should be clear in his presentation of his message. People who listen to a sermon should not be in doubt as to the preacher's purpose or theme.

Does the message offer a solution of or a remedy for the problem in a definite and convincing manner? In other words, am I merely raising questions without endeavoring to give an answer, or making a diagnosis of some situation without providing a remedy? There is much preaching today which talks of unfavorable conditions but offers no constructive suggestions for changing them, too much diagnosis without providing a remedy, too much criticism without doing anything to relieve the situation. The gospel preacher should be able to give some helpful suggestions for the problems of the people; for the solution is found in Christ.

Is the message designed to be helpful and constructive, calculated to inspire people rather than to discourage them? A preacher once said, "The people to whom I preach are either now in trouble, or they soon will be. I must help and inspire them." How true that is! No preacher knows how many members of his congregation have come to service with the hope of getting something that will help and inspire them, that will comfort and encourage them. Even behind a smiling face may be a heavy heart. The sermon should inspire people to do something. Dr. E. Stanley Jones says, "The people who influence you are not the people who are always trying to correct you by criticism, but the people who believe in you, who love you and inspire you." A Negro minister heard a certain Christian speak and, in telling about it afterward, said: "After hearing him speak, I came away feeling I wanted to throw away something. I reached in my pocket, found some cigars, threw them away, and I've never touched them since."

Does the message magnify God more than self? Is there in my preaching some

effort, even though small, to display my ability as a thinker, speaker, and leader rather than a full purpose of heart to glorify God in all that I do? In this we must follow the example of Paul, who said: "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). The people who sit in the pews before us have a right to ask of us what the Greeks asked of the disciples of Jesus centuries ago, "Sirs, we would see Jesus."

Do I seek the help of the Holy Spirit in the choice of the theme and message, and do I rely upon Him and His aid in the preparation of the message? Is it the purpose of my heart to rely fully upon Him and His power and anointing in the delivery of the message? Have I prayed and waited upon God sufficiently to give me confidence to rely upon His help and blessing as I preach? No preaching can be effective unless it is done "in the demonstration of the Spirit and of power," and no preacher can have such blessing of the Spirit without prayer and waiting upon God.

These are fair tests to put to our sermons. Other tests may be added at the preacher's own discretion; but, if these are considered sincerely, they will bring most of us to our knees.

Personal Evangelism

THERE has been a renewed interest throughout the Christian world in the work of personal evangelism. Many denominations have been promoting one form or another of this phase of work which for many years has been largely neglected. Several of the holiness churches, especially the Church of the Nazarene, is launching upon an intensive program of personal evangelism under the theme "Mid-Century Crusade for Souls." In other words, the four years which mark the middle of the twentieth century, 1948 to 1952, will be devoted to a campaign for souls through stressing personal evangelism along with an equally intensive program of revival or evangelistic meetings.

There is no thought of having personal evangelism take the place of special evangelistic services. Rather, this program of personal evangelism is to augment the evangelistic meetings with the thought of making them more fruitful in the salvation of sin-

ners, the reclamation of backsliders, and the entire sanctification of believers.

The term "Personal Evangelism" has been used for almost any effort that a church has put forth to contact people; soliciting people to attend church services and Sunday school, canvassing a community in the interest of a religious survey, the most superficial type of enlisting people to unite with the church—all have been labeled "personal evangelism." In our use of the term we have no such methods in mind. Our purpose in personal evangelism is to bring people to our Saviour that they might be saved, to bring believers to the place of seeking and obtaining the experience of entire sanctification. The contacting of people for attendance at church services or Sunday school will not be discounted; rather, it will be used to pave the way for the actual work of soul winning.

Every preacher knows that we have fallen upon a day when the people generally are not interested in attending church services. They may be invited and may even promise to attend, but usually they do not keep their promise to attend the service. Yet in so many hearts there is a hunger for God and salvation; and, if the proper approach were made, they could be won to Christ even in their homes. We must then go into the homes and get them saved.

We must face this fact, however, that not one pastor or preacher in ten is trained to do

personal work of this type, and he is not capable of training his lay members to do it. The pastors have been trained to preach from the pulpit, to teach classes in Sunday school or Christian Service Training classes, to take care of the business and administrative affairs of the church; but they have not been trained actually to do personal evangelism—that is, to go to the home of some prospect on the definite errand of winning a person to Christ, just as an insurance salesman would go to the home of a prospect with the purpose of having him sign a contract. But preachers must train themselves to do this work; it is a vital necessity today.

For the ministers of the Church of the Nazarene—and ministers of other denominations may purchase them if they desire—has been prepared a set of manuals calculated to guide them in the preparation for this work. These will aid the minister in training himself to do the work of soul winning by visitation as well as in the church, and also will provide materials for giving instruction to the members so as to equip them to do this work. It is hoped that each minister will take this task seriously and give himself without reservation to the task of evangelism—to the winning of sinners to Christ and bringing Christians into the experience of entire sanctification by every means possible and in every place where hungry hearts are found.

Objections to the Term Eradication

Dr. S. S. White

Article Two

IN the first article of this series, the criticism which is most often brought against the term eradication was discussed. It dealt with the etymological or physical connotation of the word—the fact that it refers to that which is rooted out. But from the standpoint of the dictionary and usage it was proved that the word is almost always used figuratively and not literally. Especially is this true today. The evidence for this was overwhelming.

In this article, some other objections to the use of the term eradication will be considered. However, before proceeding to this particular discussion, there is another point which we shall mention that might have

been dealt with in the first article. This is the fact that many of the terms which are used to express psychical activities have a physical derivation, but they have come to have a figurative meaning. For instance, we lay hold of, grasp, or embrace a theological position, belief, or truth; we reach a point in our thinking; we waver in our belief, or cast aside the idea which has been uppermost in our mind. In fact, it is difficult to find any term which is used today in connection with the study of the mind or spirit which has not arisen from a physical background.

Any study of philology, or the development of language, clearly proves this. Take

the word "spirit," for instance. In all of its forms—Hebrew, Greek, Latin, and English—it literally means breath or wind. Nevertheless, it has moved so far away from its etymological meaning that no one ever thinks of holy wind or breath when we speak of the Holy Spirit. So far removed are we from any such thought that it is almost sacrilegious to mention such a possibility. Some of the terms other than eradication which are used to describe the work of entire sanctification have a definite physical significance. *Purge* literally means to wash or clean, and yet a disposition is not washed or cleaned. The same may be said as to *cleanse*, which has to do with the elimination of dirt or stain.

I

The way is cleared now for the consideration of the other arguments against the word eradication. Some would refuse to use the word because it is not scriptural. This is not a new way of attacking a theological term. Back in the fourth century, after the Nicene Council, the word *usia* was objected to, and one of the grounds of this objection was that it was unbiblical.

Fisher's *History of Christian Doctrine* has this to say about it: "The bishops at the Court were eager to stave off an open rupture in the Eusebian ranks. Their prescription was to abjure the use of the unbiblical word *usia*, the center of the contention. In the second Sirmian creed (357), the members of which were Western bishops, it was declared that no more mention should be made of either 'Homousion' or 'Homoeousion.'" This contention was of no avail then and has been ignored throughout the history of the Christian Church. The fact that a term is not scriptural has never been considered a sufficient reason for its rejection. Systematic theology is full of words and phrases which are not to be found in the Bible. Here are just a few of them—trinity, incarnation, depravity, entire sanctification, trichotomy, dichotomy, creationism, traducianism, kenosis, sublapsarianism, supralapsarianism, infralapsarianism, consubstantiation, transubstantiation, omniscience, omnipotence, omnipresence, and immutability. If anyone doubts this fact, let him turn to the third volume of Wiley's *Christian Theology* and look through the index.

Systematic theology rests on two forms of revelation: natural revelation, which comes through nature, history, and man; and special revelation, which is brought to us through the Bible. Here are two types of

facts, and in order to properly account for them they must be interpreted. Thus their meaning is brought into sharp focus by words which are not in themselves scriptural, and the total teaching on any revealed subject is set forth in a clear-cut or unmistakable manner. On the other hand, a Bible term might be used by two different schools of thought. In that case, each would have its own interpretation, and there would be much confusion.

II

One helpful writer in the field of holiness suggests an interesting plan for eliminating the use of the term eradication. He believes that it is more harmonious with the thought forms of our day and, therefore, more up-to-date and appealing. His plan or scheme is as follows: the moral image of God in man is an instinct for holy living with man and with God. When man fell this instinct was lost. This instinct which was lost in the fall governs and co-ordinates all of man's otherwise independent impulses. Total depravity is the loss of this balancing, controlling instinct of holiness. In the first place, this is too negative a description of the situation. But, forgetting this fact, let us investigate this matter of instincts.

The author of this plan thinks that it is up-to-date, while the fact in the case is that it is not. I have before me now a new text in general psychology. It is by Munn, and was copyrighted in 1946. I happen to know that it is the text which is being used in the University of Chicago this year and in the University of Kansas City. It has the sanction of the best universities and stands at the top in scholarship. After informing us on page 211 that the word instinct was used with so many different meanings in the somewhat recent past that "widespread controversy developed, and hundreds of articles were written on one aspect or another of the 'instinct doctrine,'" it continues as follows: "Several psychologists even claimed that there are no instincts; that all complex behavior is learned."

"However, when a differentiation between inborn drives, reflexes, and instincts was finally made, the viewpoint represented by this chapter, namely, that while instincts clearly exist in animals, they are obscured or perhaps absent in man, became widespread. Even McDougall, perhaps the strongest proponent of instinct, eventually came around to the view that instincts are peculiar to lower animals. He said, 'I recognize that, in the fullest and most universally accepted sense of the word, instinctive action is peculiar to the lower animals, and

the extension of the term to the behavior of higher animals and of man has led to unfortunate confusion and controversy which have obscured, rather than elucidated, the true relations between lower and higher forms of action.'"

In this statement Munn has given a fair appraisal of the position of instinct in the psychological world today. This being the case, it is certainly not up-to-date to use instinct, which is now a term employed only in animal psychology, as descriptive of the image of God in man. I can conceive of the use of hardly any term in connection with entire sanctification which would be more confusing to present-day high school and college students. Now please do not misunderstand me. I differ at many points with the modern psychologist. Nevertheless, I surely would not use a psychological term entirely out of harmony with its present-day usage while attempting to be up-to-date. This same criticism holds for E. Stanley Jones and his use in a somewhat different way of instinct in his explanation of entire sanctification. I am compelled to say this about Jones and those who go along with him at this point, even though he and his books have been a very great blessing to me. He is undoubtedly one of the greatest men living and has made a very unusual contribution to the cause of Christ.

III

Some tell us that the term eradication is acceptable as a designation of a theological school of thought, but is inadequate when used in connection with the experience and practice of entire sanctification. But the fact about this objection is that eradication is an experiential term—it is a doctrine which refers to experience. Any attempt to make such a distinction between theology and experience and practice really declares that eradication is all right from the standpoint of theory but is misleading when it refers to experience and practice. Such a separation between theology and experience cannot be logically made because eradication is a theory or theology of experience and practice.

IV

There are those who object to the use of the term eradication on the ground that it is too radical. They tell us that it shocks people and, therefore, arouses unnecessary antagonism and controversy.

But the same argument has been brought against many words which are in use in Christian theology. Especially is this true with reference to the theology of holi-

ness. On this ground, entire sanctification, Christian perfection, perfect love, and holiness, would be ruled out. In fact, regeneration, justification, adoption, the eternal Son of God, the only uncreated Son of God, and scores of other definite theological words or phrases which fundamentalistic and conservative theologians use today arouse and disturb many people. Any definite Christian term shocks and creates antagonism in the average man today. Further, strange as it may seem, there are those who hold that eradication is too radical and yet they employ terms in this connection which etymologically are just as radical or more so. Again, they do not hesitate to talk about the ineradicable nature of human infirmities while they refuse to refer to the eradicable character of the carnal mind.

V

Another objection to the use of the term eradication is that it overstates what is really done in entire sanctification. No one can make this claim who believes in the destruction of the carnal mind or inbred sin. It is either destroyed or else it is not. If it is destroyed, the use of eradication in connection with what takes place when one is entirely sanctified is not an overstatement. Of course there may be those who define the carnal mind in such a way as to include more than it does. In this case, the thing to do is not to reject the use of the term eradication but rather to more exactly define what is eradicated—that is, the carnal mind or inbred sin. We shall give ourselves to this task in the last article in this series, which will deal with the subject, "What Is Eradicated?"

VI

Someone has said that 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. This may be the case, but I have never discovered it; and I have had numerous contacts with those who are outside of our ranks. I have heard many criticisms of our view, but not once have I heard any of them claim that our terminology is misleading. The only persons whom I have heard object to our terminology—eradication or any other term—have been those who are in the ranks of the holiness movement. Outsiders may say that they do not believe in or accept what our terms connote or indicate, but they do not assert that they misrepresent our doctrine.

The claim that eradication implies eternal security or the impossibility of back-

sliding is based on the notion that eradication refers to the rooting out of a material thing. That eradication does not signify any such thing has already been proved by the first article in this series. The connotation of eradication in this connection is figurative and points only to the complete destruction of whatever is referred to. In this case, it is a moral state or condition—and moral states or conditions can disappear and return just as truly as mental states or conditions can. A habit may be completely broken or destroyed and then later be built up again.

It is very interesting to note that some argue that we should refuse to use the term eradication because Wesley did not use it, while others take just the opposite position. The latter say that we should break away from Wesley and his out-of-date terminology. "Wesley and Eradication" will be the subject of the next article in this series, and this matter will be discussed fully there. However, it may be said here that Wesley never used the term eradication, but he often employed words in this connection that were not Biblical—and some of them were just as definite and radical as the term eradication.

VII

Some would reject the term eradication because they cannot harmonize the experience which it describes with the lives of many of those who profess it.

In the first place, it may be said that such a claim may be made as to any level of Christian experience. There are people who profess to be regenerated who do not manifest it by their lives. Further, there is a very real sense in which the experience of regeneration demands as high a standard of life outwardly as the experience of entire sanctification does—that is, freedom from conscious or deliberate sin. Therefore, whatever rules out entire sanctification or the eradication of sin on this basis would likewise rule out regeneration. Also, if this claim were true, we would not have the

right to lower God's standard in order to make room for man's shortcomings. And finally, it must be insisted that there are those who profess that the old man of sin within has been eradicated and prove the fact by the lives which they live.

VIII

It is asserted that we cannot harmonize our teachings with those who disagree with us—especially the Calvinists—if we continue to use the term eradication. The writer agrees with this contention and adds that he does not believe that agreement can ever come with those who are diametrically opposed to our position, except by surrendering our essential doctrines. This is too big a price to pay. There are many good people, among the Calvinists and others who do not see entire sanctification as we do; but we cannot afford to give up the doctrine that has made the holiness movement, just to win their favor. Eradication—complete deliverance from inbred sin—is our fundamental position, and we cannot let down at this point and keep the favor and blessing of God.

In conclusion, it may be pointed out that eradication is a forceful and highly descriptive word. It expresses in a clear-cut and definite way the thoroughness of the moral cleansing which is wrought in the heart of the Christian by entire sanctification. Again, it has been historically associated with our interpretation of the Bible teaching as to entire sanctification, and we can see no good reason for discarding it.

(To be continued)

Oh, believe me, there is no peace with God excepting through Christ! Peace is His peculiar gift. Peace is that legacy which He alone had power to leave behind Him when He left this world. All other peace beside this is a mockery and a delusion. When hunger can be relieved without food, and thirst quenched without drink, and weariness be removed without rest, then, and not till then, will men find peace without Christ.—Dr. J. C. RYLE.

We have a God who grudges us nothing. He gives liberally—fills the longing soul. When He is going to work a miracle, He says, "Fill the water pots with water." When the widow was going to have her needs supplied, the prophet said, "Borrow as many vessels as you can." When the Israelites hungered, God gave them manna every morning for forty years. When Samson was ready to die of thirst, he prayed to the Lord, and the Lord gave him a whole well. Solomon asked for wisdom, and God gave him a heart so large it was like the sand of the seashore. When the poor and needy seek water, God opens rivers in high places.—ANDREW A. BONAR.

Revivals of the First Century

Dr. Harold W. Reed

O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2). This is the prayer of an Old Testament prophet some six hundred years before Christ. It was a cry for a revival of religion.

Today, it is the prayer of the most godly Christian, "O God, send us a revival. Send us a revival like Thou didst give the New Testament Church."

We want a revival, and we want one like the revivals of the first century. The Book of Acts might well be termed the "Book of Revivals." The Book of Acts records at least eighteen gracious revivals. These revivals all took place within a period of approximately forty years. These revivals established Christianity until it is correct to state that the Christian Church was born in a revival.

Revivals carried the glorious news of full salvation from Jerusalem into the very heart of the Roman Empire, into the Eternal City of Rome. It was a series of revivals that pushed the boundaries of the missionary horizon beyond Jerusalem, Judea, Samaria, Greece, and Italy.

The eighteen revivals recorded within the single volume of the Acts of the Apostles (or the Acts of the Holy Spirit, as it has been aptly called) are as follows:

1. The Jerusalem Revival. The revival of Pentecost recorded in Acts 2 in which three thousand people were converted.

2. The Beautiful Gate Revival. A revival in which five thousand men were converted (Acts 3).

3. The Samaritan Revival. Samaritans, as we well know, were looked down upon by the Jews and referred to as Samaritan dogs; but the gospel met their needs and many were converted under the ministry of Philip, and received the Holy Spirit in sanctifying power under the ministry of Peter and John (Acts 8).

4. The Caesarean Revival. With the conversion of Cornelius, the gospel had saved Jews, Samaritans, and Romans (Acts 10).

5. The Missionary Revival. The church at Antioch became concerned about world needs. It fasted, prayed, and sent out missionaries. Paul and Barnabas were called

to the great task of world evangelism (Acts 13).

6. The Revival at Paphos. The deputy of Cyprus was converted upon this occasion. One conversion. This revival was inconsequential when measured by numbers, but the value of one soul is incalculable (Acts 13).

7. The Revival That Reached the Jews and Gentiles. The revival at Antioch of Pisidia was fruitful in the conversion of both Jews and Gentiles (Acts 13).

8. The Iconium Revival. A revival in which a great multitude of Jews and Greeks believed (Acts 14).

9. The Revival at Lystra. Many were converted. Some wanted to worship Paul and Barnabas as Mercurius and Jupiter because of the healing of a cripple. In the end Paul was stoned and left for dead (Acts 14).

10. The Revival at Derbe. Great crowds thronged them and they taught many; but not much visible results (Acts 14).

11. The Philippian Revival. A revival of religion which brought salvation to Lydia, a seller of purple, to the damsel possessed of a spirit of divination, and to the Philippian jailer and his entire family (Acts 16).

12. The Thessalonian Revival. A three-Sabbath revival. Some of the Jews were converted, and of the devout Greeks a great multitude, and of the chief women not a few (Acts 17).

13. The Bible Revival. At Berea the people received the word with all readiness of mind, and searched the Scriptures daily, to see whether those things were so which were preached by Paul and Silas. As a result many of them believed (Acts 17).

14. The Revival at Athens. A revival in which Paul preached his far-famed sermon from the subject: "To the Unknown God." As a result some mocked, some were indifferent, and some believed (Acts 17).

15. The Teaching Revival. A revival characterized by a continuous teaching ministry for a year and six months at Corinth. Crispus, the chief ruler of the synagogue, and many others believed (Acts 18).

16. The Revival at Ephesus. This revival began by the eloquent Bible preaching of Apollos, who preached repentance and regeneration. This was followed by a revival of holiness as preached by the Apostle Paul.

"And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed" (Acts 19).

17. The Healing Ministry on Malta. Shipwreck and serpent bite did not dampen the enthusiasm and determination of the Apostle Paul to proclaim the gospel of full salvation. A ministry of healing characterized his ministry upon a Mediterranean island (Acts 27).

18. Evangelizing the Capital City—Rome. The struggling church at Rome was encouraged, strengthened, and helped through the tireless ministry of an evangelist in chains. "Some believed the things which were spoken, and some believed not." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28).

The Book of Acts is the only unfinished book in the Bible. But how could it be otherwise when the kingdom of our Lord Jesus Christ is an everlasting kingdom, and of the increase of His kingdom there shall be no end?

So far we have considered what a revival is, and what revivals the Book of Acts records. Now let us note the revival antecedents and the revival messages preached.

The revivals of the first century, like all real revivals, are the result of adequate causes. In the case of the first century revivals, there are at least six causes, namely:

- Bible knowledge on the part of the people
- Holy and devout people
- Special ministry of John the Baptist, disciples, the seventy, and Jesus
- An "all out" prayer meeting
- The outpouring of the Holy Ghost
- An expectant people

In the background of every Jew there was a modicum of Bible knowledge. Jewish boys were taught in the synagogue school the Shema, the Law, the Prophets, and the Psalms. As a result any large Jewish congregation knew enough Hebrew scripture to furnish an adequate background for a scriptural discourse. This Bible knowledge implanted within the hearts of the hearers made it possible for the Word preached to come from the heart of the evangelist and pierce the heart of the hearer.

There were holy and devout people waiting for the fulfillment of God's promise to Israel. As shining examples of devotion none excelled the beautiful devotion of Anna and Simeon in the temple. On the great feast days, Jerusalem was filled with sincere and devout worshipers from all over the habitable world. A cursory reading of the nations present on the day of Pentecost is adequate basis for the above statement.

The special ministry of John the Baptist as the forerunner of Jesus the Christ in his proclamation of the coming Kingdom was meant to prepare the way not only for the Christ but for the revivals of the first century. The picture of the rugged Baptist coming out of the wilderness shouting his stalwart messages of repentance portrays the messenger and the message. The people repented. They brought forth fruits meet for repentance, and the groundwork was laid for later refreshings and revivals from the presence of the Lord. The special ministry of Jesus, the twelve, and the seventy carried the gospel of the Kingdom throughout Judea and Samaria at least. The gospel seeds planted by this special ministry plus a ministry of teaching, preaching, and healing prepared the hearts of the people generally for a great spiritual harvest. The spiritual soil had been plowed, harrowed, and cultivated. The good seed had been sown and a harvest was in prospect.

Another adequate cause of the great revivals of the first century centers in the great ten-day prayer meeting of Acts 1. For Christ's command had been to tarry in Jerusalem until they received the baptism with the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The one hundred and twenty were waiting and tarrying in the Upper Room. "These all continued with one accord in prayer and supplication," until the day of Pentecost—ten days. A ten-day prayer meeting kept by one hundred and twenty earnest, seeking, sincere hearts resulted in a veritable Pentecost. Add together adequate causes, and the result is sweeping success.

The result was Pentecost then, and similar concern today can produce present-day Pentecosts. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing

mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

The last adequate cause which I mention is an expectant people. They were looking for the Messiah. Their minds were open for the coming of a mighty prophet, priest, and king. As a result many recognized in Jesus their Messiah.

In conclusion let us notice the cardinal doctrines preached. These evangelists—John the Baptist, Jesus, Peter, James, John, Paul, Apollos, Timothy, and others—had mighty truths to proclaim. While reading the Book of Acts, I listed some of the cardinal doctrines preached. My impression is that their rugged, uncompromising, Bible-filled messages would break the heart of sinners any time, anywhere. Here are ten cardinal doctrines which they preached:

They preached on Repentance.

They preached on Faith.

They preached on the New Birth.

They preached on the Baptism of the Holy Spirit.

They preached on the Resurrection.

They preached on the Second Coming, and warned against Indifference and Apostasy.

They preached on the Judgment.

They preached on Sin and Its Punishment.

They preached on Righteousness and Its Rewards.

They preached on the Triune Godhead: a Loving Heavenly Father, Christ the Redeemer, and the Holy Spirit the Sanctifier.

Here we have dynamic preaching of full-gospel doctrines, plus great prayer meetings, plus people with a background of Bible knowledge, plus the baptism of the Holy Spirit upon individuals and the collective church. And it all added up to eighteen gracious revivals of the first century.

Adequate causes produced sweeping revivals in the first century. Attention to these same basic causes and application of these spiritual laws equals great revivals in 1948; for Jesus Christ is "the same yesterday, and to day, and for ever."

The Most Successful Sermon I Ever Preached

Rev. Ponder W. Gilliland

IT was not the one that I most enjoyed delivering. Rather, this is the story of a sermon that I enjoyed preaching very little, yet was the most successful. If you are interested in the standard of my judgment—it is the fruit of the message—not the immediate, visible fruit, but the continuing fruit. Strangely enough, the resultant fruit of this message was not in the activity of the congregation, but in an entirely new realm of activity it opened to me—that of Personal Evangelism.

It happened this way. After speaking to my people one Sunday evening on the privileges, opportunities, and responsibilities of Personal Soul Winning, I went to my home and started in, as usual, to rethink the message. I had stated that all of us could do this work, and all of us should do it. I had especially emphasized that Christ expected us to do it if we were to be His disciples (John 15:8).

As I let the import of the message run through my mind, I felt ill at ease and disturbed. Finally, I admitted to myself that I had been most unfair, for I had asked my

people to do something that I had not been doing. I had felt quite content to view the well-filled altars that God had given me through the months, and thought that was my share in soul winning. I had not realized that these people never had the opportunity of public ministry that I had. Yet—I probably had more opportunities at personal evangelism than they, but had done nothing about it, though I expected them to do something.

One thing was sure—I had used enough scripture in the message that it had to stand; for I was convinced that this method, above all others, was Christ's method. So there it stood, condemning me. I call it my most successful message, for it convicted me to the point of action. Now what to do?

I readily recalled all that I had heard ministers say on the subject. I had heard so many times, and repeated it, that there were a lot of people in the world that could be won by laymen, that could never be reached by a minister. I think that is probably still true. But I am afraid it has been largely overdone. To that person who is without

Christ, my very profession as a minister is supposed to build a barrier. Perhaps it does, in a few cases, but too long we have taken refuge behind this argument, and have failed to touch personally those lives that felt no barrier.

That night I promised God that I would never again ask people to do something that I was not willing to do. If I was to continue to preach this scriptural truth, I must lead the way.

The big question was, "How to start?" I counseled with other ministers, only to find their neglect had been as marked as mine in this field.

I read all the books I could find on the subject. There are some very good books on the motives, techniques, and methods of the work. They stirred me, and reassured me, but did not give me courage to do what I was burning inside to do. I still did not know how to start.

I prayed much for the Holy Spirit to lead me and give me courage. I looked for opportunities, and found scores of them. I waited for the doors to open easily for the conversation, but they refused to open. I passed the opportunities by, for I was still looking for the path to be made easy.

Finally, realizing that I would never start if I waited for just the right opening, I determined to go to work. That week I had rather a casual contact with a young man who was not a Christian. I did not know how to start and, really, even now I do not know just how I started that day. I know I talked with him about Christ, and urged Him to give his heart and life to Him. Within a few moments we had found a private place of prayer, and he yielded to Christ. My heart thrilled with great joy. The next church service this young man joined the church, and is today a faithful member.

This encouraged me, but I was just as much afraid after that as before. Strange, isn't it, that a minister should be fearful to do the very work he is called to do? I had preached in various denominations, to crowds both large and small, without a fearful moment. This was different on the open battlefield. It is far easier to face a crowd with bravery than to face the individual.

Shortly following this experience, I felt impressed that I should talk to a close friend about God. He was a splendid fellow, but not a Christian. I have found it is easier to talk with a stranger about Christ than to some close friends and relatives. I did not know how to approach him, for I was afraid that our friendship might be endangered. I

prayed earnestly, then went to him. I did not know how to start. I remembered reading, "Go ye . . . and, lo, I am with you . . ." Really, the promise is only to those who go. I claimed the promise. Without prethought, I placed my arm around his shoulder and said, "Old Boy, I really appreciate you." He said, "I know it," and to my surprise his chin started quivering. I took new courage and told him that I would consider it one of the greatest blessings of my life to be able to lead him to Christ. I had no well-planned argument to present, but was relying for words upon the Holy Spirit. Very shortly we knelt in prayer, and with abundant tears he accepted Christ.

Courage was increasing, but very slightly. At least I had established one thing, "You do not enter this work alone, for God always works with you."

In my city lived a man who for a quarter century had been a civic leader. He was a member of another church, but not a Christian. He did not attend church. I had been associated with him, and a large group of men, in a luncheon once each week for several months. This man became ill of a serious disease. The doctors gave up all hope. Finally they thought they had found a cure, and he was actually improving. I called on him one day, not as a pastor, but as a friend. I was amazed that he had wasted away so much in such a short time. Not being at all sure of his recovery, I felt impelled to talk with him about Christ. I did not know what to do, for I try to follow the ethics of a minister in not getting on another fellow's ground. I knew that, if he was to receive spiritual help, he would have to get it from me, for his pastor did not believe in being converted as a crisis experience. I silently asked for God's help and guidance, then stepped to the bedside, took his hand in mine, and spoke to him about Christ. I found a ready response. After a very brief prayer, he gripped my hand and expressed the belief that Christ had saved him. Before I left he said, "When man has given up all hope, it's tough. Then you need a hope, even if you didn't before. I am glad now for the hope I have." One month later this man took a sudden turn and passed away. He had requested that I have the funeral. In that message, I felt led of God to tell of this experience with the man. Since then, God has opened many doors with other businessmen, through that testimony.

When you have led a soul to Christ, you have no church problems that day. You walk in the clouds, and rejoice with the

greatest of all joys. To the Christian I would say, "You will never know real joy until you lead, personally, a lost soul to Christ."

I purchased a small Bible to be used in personal soul winning. I wanted the entire Bible, for many of the best scriptures for this work are in the Old Testament. I have marked the passages that I need in green. I told one group I chose that color because it was the "Go Signal."

Though in some cases a Bible has not been used, usually it is best and necessary to use God's Word. I have the person with whom I am dealing read the verses as I turn to them. This is much better than quoting them, though I also try to memorize those vital passages. It is far more important to know the location of a verse than to be able to quote it.

This work will develop your Christian life like nothing else will. It will force you to a deeper prayer life, for you realize more than ever your own inadequacy. It will make you search the Scriptures for weapons of warfare.

I was preparing a message one day, to be delivered the following week at a conference on personal evangelism. As I was writing, the Spirit seemed to say, "Wouldn't it be a good idea to put the sermon away now for a while and go practice some more what you are about to preach?" I pulled the manuscript from the typewriter and knelt for prayer. I told God that I would go to any person He wanted me to, if He would only lead. I felt impressed to go see two men, both of them hard cases. It would have been easier to stay at home, but I had promised to go. I drove to the first place, and the man was busy with other men. I drove to the next one, and he wasn't home. I started to return home thinking I had done my best. However, I knew Christ had sent me out, though apparently I had been mistaken in the place. (I was to learn later that those two calls, though I did not find the men, were to prepare the way for a later and successful conference with those men.) I made an altar of the steering wheel of the automobile, and told God that I did not want to waste the afternoon, and asked Him to guide me to another place.

He seemed to lead me to the home of a lady who was a member of my church. She had been a member for many years, but very obviously she was not enjoying a full experience. For a long time I had preached to her, but she did not respond. Casual words of concern brought no response. That afternoon I knew I faced a delicate situation.

After talking with her for a few minutes as I would on any pastoral call, I stated the purpose of that particular call. At first the response was as flippant as usual. However, it is difficult to face a concerned person face to face, far more difficult than lightly to dismiss a sermon. After several minutes of conversation, she admitted her need, and we knelt, in prayer and God graciously met her need. A church problem was solved through personal evangelism, when all the public ministry had failed.

By this time it was getting easier to work, though even now it is still far from easy. Each opportunity is a new battle.

One evening on the steps of the high school I spoke to a man I had never seen before. He knew very little about religion, but was not hardened against it. I read to him from the Bible, "All have sinned . . ."; "If we confess our sins, he is faithful and just to forgive us our sins . . ." He spoke his desire to be a Christian. There on the steps, without kneeling, I prayed. It was a very brief little prayer, very simple, very quiet. After I had prayed, I asked him to pray and ask God to save him. He started but, saying that he did not know how to pray, he faltered. I asked him to follow me. Praying very slowly, very simply; as for a child, I helped him confess sin, ask for pardon, and to express a faith. It was all so new to him that he was receiving Christ as a little child. He said that he believed Christ had saved him and he accepted Him there.

I know there are some who would say that a person could not be saved that way. Some might argue that a man must really "wrestle with God" in order to repent. I know differently; for that man, with his wife, is now a member of my church, a very devoted member, and his growth is a thrill to this pastor's heart.

Not only will this work deepen the life of the minister, but also of the laity if they will do it. It will solve church problems; for, when one is earnestly striving for souls, he finds no time for complaint. People pray more, study more, listen to Christ more. Since a few of my people have followed me in this work, it has radically changed the spiritual tone of our church. Previously I waited for the right atmosphere before daring to call for testimonies in regular Sunday services. Now I know that I can call for testimonies at any point of any service and have a ready response. Personal witnessing outside the church makes for joyous praise services inside the church.

We read in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses" The statement of resultant witnessing is as definite as the promise of power. Why claim one without the other?

We know that Pentecost brought the baptism of the Holy Ghost and that, according to Peter, this included the "purifying their hearts by faith." It also brought power for witnessing. In fact, the bulk of the account has to do with the witnessing and not the power. This does not belittle the power but rather establishes it. There is never any need to tack up a sign concerning power when it is at work. We have been diligent in our duty of preaching the "purity of the Pentecostal experience," but have been derelict in our duty of saying that it results in witnessing. We have argued, correctly, that the Holy Spirit needs no evidence, outwardly, to assure His arrival, but that His presence is His witness. Just so! But He declared that the Presence would manifest itself—not in any useless form, but in witnessing. We have relegated our witnessing to the midweek prayer service, with an occasional opening on Sunday. By no stretch of the imagination can this be made to meet the meaning of Christ when He said, "Ye shall receive power, . . . and ye shall be witnesses"

Real witnessing is done outside the church, and not inside. Imagine the disciples, after His coming, sitting there in the Upper Room, conducting an average praise service! They could have had a glorious time of mutual rejoicing. So what? What difference does that make to those thousands of needy souls outside the door? It was when they, with Pentecostal power, stepped outside the door that they witnessed, and thousands were convicted through their testimony, and saved.

Hearts are hungrier than we think. We have viewed our empty pews and talked of the "indifference of our hardened age." I have discovered that many supposedly hardened hearts are melted in the first contact of a personal testimony.

I was driving home from a revival meeting in Portland, Oregon. Just outside Eugene, I stopped to share a ride with a young man of about thirty. As we crossed the mountains, in the snow and rain, I felt impressed to talk to him about Christ. He had failed in business, and his life was complicated by many problems. I asked him first if he had ever prayed about his problems. Thus I discovered that he was a Catholic.

For many years he had been faithful to Mass but, after a very unhappy experience in the army, he attended Mass no longer. I asked if there had ever been a time, in all his confessions, that he had left without his burden. He thought a long while, then replied: "I suppose that during those years I usually had an easier conscience; but, really, I am sure I never did go away without the burden that I took there." That was my door. I talked with him about Christ. I pointed him to the Epistle to the Hebrews. I urged upon him the fact he need not make his approach through another man, but Christ was the great High Priest, ready to receive, ready to answer. I assured him that if he would take his burden to Christ, he could leave it there. He accepted the challenge, and on the top of the mountains we laid his burden at the feet of Christ and left it there. I rejoiced, until he turned to me and said, "I have been around Protestants all my life. Why haven't they told me about this before?" Then I was ashamed—ashamed of myself, of my church. I wondered how many souls were forever lost because we were not as anxious to testify outside the church as inside.

Others may have had a different experience, but for me the doors never seem to open easily. I have to open them. I have found that a study of methods is basic, but seldom do they prepare you for the actual case. I visited one farmer, and the door didn't open. We looked at the tractor, the farm, the barn, and still the door was closed. Finally I stated that I had not come to talk about farms, but about his soul. Rather blunt, I grant you, but that was the only way I could open the door. And it worked!

A business man and civic leader had attended my morning services for several months. Feeling the urge to win him, and not having him on Sunday nights, I asked for an appointment. Apparently he knew what I wanted, for he said, "Yes, I wish you would come to see us some night, for I think my wife is under conviction." I told him I would not come unless he promised to stay home so I could talk with him. He agreed, and the appointment was made. That night my wife and I went to the home. I played with the two boys until they put them to bed. Then, immediately I went to work. I told them that I had been very interested in them, and was anxious to see them saved. The man said he knew he was a sinner, but that his wife had never done anything wrong. It took very little effort to show that both of them had committed the

greatest sin of all. If the greatest commandment is to love God completely, then the breaking of that commandment is the greatest sin. By simply rejecting Christ they had both sinned. I pressed the case as diligently as possible. I saw that the man was not ready, so focused my attention on the lady. In a little while we knelt for prayer, the man kneeling beside his wife. She accepted Christ, claiming this promise, "If we confess our sins, he is faithful and just to forgive us our sins" Again I pressed the man, but not too much. We left with one victory, and just a few days ago I had the privilege of praying with the husband again, and he accepted Christ.

An easy way to open the door is to ask seemingly irrelevant questions that you know will lead in a certain direction. I was getting my shoes shined and felt I should talk with the fellow about his relationship with Christ. I didn't know how to start, so asked questions to lead toward the goal. I remarked about how hard he worked, and followed that with a question of how many days he worked each week. I knew this would enable me to ask concerning Sunday. He said that he worked seven days a week. I expressed surprise that he would work on Sunday and asked if he ever went to church. Discovering that he didn't, I was then able to point out the value of church, then to ask if he were a Christian. Of course I knew by this time that he wasn't, but the question got him to admit it. Then I was able to proceed with the claims of Christ.

I could continue to recite illustrations, but suffice to say, I presently am surprised at four things:

- (1) The ease with which one may press his case once the first question is asked.
- (2) The high percentage of success in this work. Really, it is very, very successful. No one fails in this work except the one who does not try. We never fail in the doing of it; we only fail to do it.
- (3) How God prepares the way of the prospect so that we are continuously surprised at the ready response when we expect indifference.
- (4) Why I did not start this work sooner.

I am convinced that each church could more than double its acquisition of members by confession of faith if just a few would follow this method. Certainly this is no substitute for revivals, but neither are revivals a substitute for personal evangelism. Both are good; but, if we were forced to do

without one, we would keep the personal method. If our churches would follow a program of personal evangelism through the year, we would find more fertile fields when we have revivals.

Why should we hesitate to start, even though we are afraid? We tell sinners to come to our altars and that, if they are afraid, Christ will give them courage. Isn't He just as anxious to help His children? We have His direct, unfailing promise that He would guarantee us some success if we would try: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

The promised rejoicing is eternal. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever, and ever" (Daniel 12:3).

Poverty

There are very few poor people in this country, but there are many who think they are poor.

In pioneer days, people considered themselves poor if they could not buy coffee; later they thought they were poor if they could not own a parlor organ.

A decade or so ago, every young married couple considered themselves poor if they could not furnish their new home with a davenport and chair to match.

Now we are poor if we cannot drive the latest model car.

Poverty is largely a state of mind. It consists in wanting something we can't get. The poverty which a man resents is his particular degree of poverty; the cause of his resentment is not actual need, but the fact that other people have more.—*Telescope-Messenger*.

In our thoughts about prayer it is important to remember that we need to practice it rather than to seek proofs of its value. Through the centuries millions have prayed and found blessing. Today around the world multitudes are praying, and being blessed, whose minds have never turned to theological problems. Here is all the proof we need. The study of the why and how of prayer has its place; but such study must never be a substitute for prayer itself. It is through the prayer of simple faith that we receive the answer from God.—*Selected*.

The Minister and Personal Evangelism*

Rev. Elmer G. Kolb

PERSONAL evangelism must be given a larger place in the program and practice of the ministry. Jesus ministered to the soul needs of men by bringing light and salvation to individuals. The Early Church had as its pattern of propagating the new faith, "each one telling one." This method cannot be improved; it has divine sanction.

A simple method: "Ye shall be witnesses unto me," is the manner in which Jesus described the pattern and content of personal work. This is to be no "secondhand witness." It has its root in our own experience. "We cannot but speak the things which we have seen and heard." This also gives freshness to our efforts. Reality is readily sensed by the casual observer. Observe how slow of speech some men are in a spiritual atmosphere. These same men can exercise themselves fluently, earnestly, and with feeling in a discussion of material interest. This too tragically exposes the barrenness of spiritual experience and the shallowness of eternal concerns.

Personal evangelism fits into a pattern of life where kindred spirits share in a common need. All men are in need of a common Saviour. We tell others their need when we give witness to our own. God could have made possible some mysterious means of bringing the gospel to men, but He chose to have this great task carried on through human channels.

Personal evangelism is a promise of substantial increase. If each Christian would lead one soul to Christ each year, it would be a matter of only some thirty years before the world would be won for Christ. What a challenge to us and to those among whom we labor to really get down to the task assigned to us by our Lord! The minister would serve as a captain to lead his congregation in an all-out offensive in personal evangelism.

An effective method: One writer says, "Our danger is that we shall be satisfied to preach in the pulpit to the neglect of taking it [the gospel] to the highways and hedges—that we shall rejoice in being evangelical to

the neglect of being evangelistic." Another has written, "Nothing atones for failure in evangelism. Since the major and ultimate object of the church is to reach souls (unsaved people), a failure at this point is a basic, fatal failure. A merchant who does everything well except acquire customers will go broke. The fisherman who succeeds in everything except catching fish has failed at a focal point. The farmer who does everything except gather his crop is a failure. The church which does everything well except that for which it was instituted, to save the lost, is a monumental failure. The pastor who succeeds in his ministry at every point except that of adding people to the church on profession of faith has failed in the primary mission of the ministry."

Evangelism is "a passion and not a method." Every person presents a potential object of our personal concern. There are, of course, times and places that make us peculiarly responsible. This is why we need the active leading of the Holy Spirit.

In order to sense the Lord's leading we need a vision of human need. A vision is the "unseen made real." Too often our efforts center in that which we see, that which is temporal and perishing. We see a body with a soul, rather than a soul with a body. Our concerns are often modified by class, color, social status, etc. It is not until we see every soul as one "for whom Christ died," that we will be pliable and ready to make use of our opportunities.

Proper motivation: It is very important that we be motivated by love. Our ultimate goal is to win people. Before we can create a thirst for God and a desire for better things in others they must discover in us a winsome, radiant, and loving personality. As Jesus spoke to the woman at the well, she sensed His holy love; He broke down the traditional aloofness of the Jews, who would have no dealings with the Samaritans. How often today souls are neglected because of pharisaical attitudes! To be Christlike is to love all classes of people into the Kingdom. Sometimes personal workers are hindered in their efforts because people know their lives too well. Irregularities in personal conduct and weakness of character may cancel the value of a personal contact made with perfectly good

intentions and methods. It takes a life motivated by love to make a witness effective.

The Minister at Home: Jesus commanded us to begin at Jerusalem. For some of us it may mean the winning of members of our own families. Our private life must be above reproach to do effective work there. We need to live so as to be able to press the claims of Christ on our households without apology. It is a sad commentary on any life if the person is not able to speak about spiritual matters to those who know him best. It should not be necessary to import preachers to help our own flesh and blood to Christ. Our Christian joy, our personal concerns, and our spiritual interests ought to be "table talk" in our households. Ministers have an opportunity in their own homes first. We dare not let distance, strangeness, and numbers lend enchantment to our labors.

A beautiful illustration in the Book of Acts of an ideal minister and his home relations is the case of Philip. Not only was he an evangelist of note, but he had four daughters who did prophesy. "The light that shines the farthest shines the brightest at home." Lord, give us a vision of the needs and opportunities of our households, and a consistent life that will not hinder our testimony there.

The Minister in His Community: A minister who knows he dare not neglect prayer, meditation, and study may be tempted to isolate himself from those who need him most. Many opportunities are lost to the minister who does not mingle with his people. He may be willing to do almost anything else but to help the unchurched in his community. A recent release of figures indicates that in the United States there are seventy million unchurched people. Thirty-five million have so little interest in the church that their lives are practically outside its influence. The remaining thirty-five million of church people are doing very little to evangelize the millions at our doors. Some of them are as far from vital religious experience as those living on heathen soil. The Apostle Paul not only taught publicly, but he went from house to house. What would happen if our ministry would give themselves wholeheartedly to personal evangelism?

Too often the minister misses an excellent opportunity to preach evangelistic sermons, and to make contacts in follow-up work. We need to rethink and "overhaul" our church accession practices. Our ordination

vows include doing "the work of an evangelist," and yet some ministers seldom if ever preach an evangelistic message; or, if they do, they fail to give an invitation to lost souls to confess Christ. They may have placed the net out in the deep, but failed to draw in. While we have some seasons of special effort to bring souls to Christ, what provision are we making for those whom God is calling at other times? Are we circumscribing the work of the Spirit to our calendar?

The Minister and His Congregation: The architecture of some church buildings may hinder the minister from meeting his congregation every Sunday; but if he has a vision and is desirous of making full proof of his ministry, he will manage somehow to meet his people. Many times a soul has been preached "under conviction" and then sent away without personal help. May the Lord give us a vision of eternal values in the souls of men and press us against the people of the congregation. Let no one who attends our services be able to say, "No man cared for my soul."

Pastoral visitation offers splendid opportunities for personal work. To do our best with this method of work it is necessary to lay a good foundation. The visit should be of such a nature as to commend itself to the needs of the home. Too often the pastoral visit is a signal that all is not well. More frequent calls make it easier to approach the unsaved or indifferent in the home. This ministry provides opportunity to learn the specific needs of the people and to deal with them directly and privately.

There is a sense also in which individuals who need spiritual help and guidance look to the minister, as a man of God, to interpret the voice of God to their souls. We dare not disappoint them. We need constantly to emphasize the importance of maintaining a life and attitude that inspires full confidence.

The Minister and the Public: The minister's daily life brings to him many opportunities for individual witnessing. In a business contact one man commented on the weather by saying, "Every day is a nice day if you are a Christian." He used the occasion to focus attention upon spiritual interests. A certain man, in using an elevator, remarked to the operator, "I hope the last trip you make is up." Words "fitly spoken" are not easily forgotten. Visitation in hospitals both for the physically ill and mentally ill brings the minister to souls in

* By the pastor of the Pottstown, Pennsylvania, Mennonite Mission; printed in the "Christian Ministry," used by permission.

great need. Under such circumstances a minister has the privilege of bringing to this stricken world a message of hope. At the time of death in families and on funeral occasions there is always the opportunity to reach people not otherwise contacted. Such visitations of God remind us all that this is the end of man, and the living will take it to heart.

A constant factor in personal evangelism is the need to be led of the Spirit. We do not know the specific needs of the human

heart or the time it will be the most receptive. If the Spirit leads we can make no mistake. Jesus on the way through Samaria may have passed by other people, but the woman at the well was the one who needed His gracious words. When Philip went toward the south he did not know why, but God knew a chariot was on the way with an anxious inquirer. We may not know the needy soul we will meet today, but God does, and we should always be able to say, "I am ready."

Lord, Lay Some Soul upon My Heart!

*A Message to Pastors by Rev. Ben Smith**

THE pulse of every pastor must throb, his burden be intensified, as he contemplates the world situation today. The whole world is still anguished with sorrow as it endeavors to emerge from the darkest, most savage hour in all its history. A great statesman recently said, "Democracies, while they may view world violence with horror, have greater moral troubles." This means that, on what we have known as the home front, the pastor faces a tremendous challenge.

The Christian pastor, under God, is the key man to bring about a great moral and spiritual awakening. He cannot be elbowed out of his place; God put him there. He is God's ambassador extraordinary. Most stupendous is the commission; he is charged with a message that must be proclaimed from the housetops with all the urgency of a king's command. What a glorious task—the most worth-while task in all the world!

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). Ours is not to preach so many sermons, marry the living and bury the dead, but pre-eminently to be soul winners.

Wesley said to his pastors, "Let us all be men of one business; we live only for this, to save our own souls and the souls of those who hear us." Brethren, remember, you were not furnished with stock-in-trade to let it lie on your shelves; the success of God's business depends upon your steady

* Free Methodist Church, Victoria, B.C., Canada.

turnover. We must not hibernate, stagnate, stalemate, crystallize, nor fossilize; rather we must mobilize and evangelize. It costs something to be a soul winner. To assure a harvesting of souls worthy of the finest traditions of Methodism, to experience the immeasurable joy of winning souls for Christ, we must be willing to sacrifice. "Self must be crucified between two thieves, Delay and Compromise, the thieves of Time and Victory."

Without sacrifice, we are on the way out as far as winning souls is concerned. In the words of Dr. Jowett, "When we cease to bleed we cease to bless." In a letter to Gypsy Smith, a London Christian worker said, "I want you to come and speak to a meeting. It is a small meeting and will take nothing out of you." "I cannot come," replied the great evangelist; "and it would be of no use if I did. That which takes nothing out of me will do nobody any good."

The great apostle paid the price of spiritual power in sacrifice: "What things were gain to me, those I counted loss for Christ . . . Neither count I my life dear unto myself, so that I might . . . testify the gospel of the grace of God."

David Brainerd said, "I cared not where or how I lived, or what hardships I went through, so that I could gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work."

One has said, "A pessimist is one who sees a difficulty in every opportunity, and an optimist is one who sees an opportunity in every difficulty." We must carry into our

ministry a spirit of invincible optimism; the pulpit is no place for a wailing pessimist. Ours is a heartening, glorious message of freedom, victory, and triumph: "We are more than conquerors!"

If I am to win souls, then I must be a man with a gospel message freighted with life and power. "My preaching was not with enticing words of man's wisdom," said Paul, "but in demonstration of the Spirit and of power."

I fear that too often we devote our energies to minor issues and lose sight of the transcendent glories of the incomparable task of saving souls. Oh, to have it said of us, as a Scottish woman said of Robert McCheyne, "He preached as if he was dyin' a'most to have ye converted." It was said of Whitefield, "From the time he began as a lad to preach, to the very hour of his death, he knew no abatement of passion. To the end of that remarkable career, his soul was a furnace of burning zeal for the salvation of men."

The great need of the hour is for a quickened, burdened, impassioned, blazing, fire-baptized, unctioned, vitalized ministry. O God, shake us loose! We have worked our old treadmill program long enough. O God, implant in our hearts a burning passion for souls, until it sends us forth inviting, pleading, praying, exhorting, witnessing, digging our way through the debris and wreckage

of shattered lives; for underneath we shall find precious souls.

The sermon may win some, but in thousands of cases it is only the *personal touch* that wins. The Master Soul Winner did not save His for crowds only; He preached them to the few, the ones and the twos. Colonel Brengle led a colored porter to Christ one night. Said he afterwards, "A ton of gold would not have made me so joyful." A holy excitement, that falls not short of making one shouting happy, is realized when a soul is won for Christ. Nothing will so replenish the life of our meetings, put fire into our own souls, make prayer meetings veritable upper rooms, and turn testimony meetings into a flaming witnessing, as will a few souls won for Christ.

What the church needs is not more program, organization, entertainers, but the breath and fire of the Holy Ghost. We need the "drenchings of supernatural vitality." Let us live under the anointing of the Holy Spirit and let us not tarry for the aid of a professional evangelist, but, under God, realize the greatness of our high and holy calling, every pastor himself a soul winner.

Ablaze for Christ! a flame of fire for Him;
Ablaze for Christ! for Jesus, souls to win;
A life redeemed, a life of holiness unto Him;
A life on fire for God and souls—

Ablaze for Christ!

—Reprinted from Tidings

New Testament Words for Sin

Dr. J. A. Huffman

THE Bible has a great deal to say about sin. There is only one subject on which the Bible speaks more profusely than on that of sin; which is the subject of redemption. This fact is summarized in the statement of Romans 5:20, as follows: "But where sin abounded, grace did abound more exceedingly" (American Standard Version).

The Biblical words used in relation to the subject of redemption are: grace, atonement, love, mercy, forgiveness, regeneration, justification, sanctification, glorification, etc. These words, carefully examined, furnish a very interesting and profitable study; but it is the words for sin used in the Greek New Testament, with their various shades of meaning, which lure us in this study.

If my count is correct, there are fourteen different words used in the New Testament, all referring to sin, in some form or another, as follows:

GREEK WORDS FOR SIN

1. *Hamartia*—used 170 times. The generic name of, or word for, sin. It refers to sin, both as a principle or state, as well as the act. Instances of the use of this word for sin as a principle or state are found in Romans six and seven, in such statements as: "I am carnal, sold under sin" (Romans 7:14), and "the body is dead because of sin" (Romans 8:10), etc. Uses of this word *hamartia* for sin as an act are found in such passages as: "The Son of man hath authority on earth to

forgive sins" (Matthew 9:6); "He that doeth sin is of the devil" (1 John 3:8).

The thirteen other Greek words following, used in the New Testament for sin in its various aspects, with some little exception, refer to sin in act or conduct. So comprehensive of the subject of sin is this word *hamartia* that the general subject of sin is treated in systematic theology as *Hamartiology*, compounded of the Greek words, *hamartia*, and *logos*, meaning the words about, or doctrine of, sin.

2. *Hamartama*—used 4 times. It refers to sins in general, without reference to the particular. Romans 3:25 contains this word, there translated "sins."

3. *Asebia*—used 6 times. Relates to impiety, particularly when man's nature is contrasted with that of God. It expresses a lack of reverence towards God. Romans 1:18 contains a sample of this word, translated in the American Standard Version "ungodliness."

4. *Adikia*—used 25 times. It is the word employed to express the iniquity of sin. In Luke 13:27 the word is employed: "Depart from me, all ye workers of iniquity."

5. *Anomia*—used 15 times. It is the negative attitude of sin, with special regard to the law. It is lawlessness. The word itself is compounded of the Greek word, *nomos*, which means law, with the prefix of the Greek letter Alpha, English A, called *alpha* privative, which negatives the word before which it is prefixed, making the compounded word *nomia* to mean without or against law. 1 John 3:4 has a fine illustration of this word: "Sin is lawlessness."

6. *Paranomia*—used 1 time only. It is an objective and high-handed violation of God's law. The only use of this word in the Greek New Testament is found in II Peter 3:16, referring to Balaam, and is translated in the American Standard Version "transgression."

Such words as occur only once in the Greek New Testament are called *Hapaxlegomena*, meaning once called or used.

7. *Parabasis*—used 7 times. It means a trespass, objective in character, and conscious on the part of persons committing the sin. It is sinning consciously and with open eyes, as was the case with Eve. Paul uses this word, relating the incident of the fall, in I Timothy 2:14.

8. *Paraptoma*—used 24 times. It is offense, objective and conscious, but not particularly self-willed. It is compounded of the Greek words *para*, a preposition, which means beside, and *pipto*, to fall, hence to fall beside or near something. Galatians 6:1 has a

splendid illustration of this word, translated in the King James Version "fault," and in the American Standard Version, "trespass."

9. *Parakoa*—used 3 times. It is the offense of hearing, but indifferently, listlessly, unwillingly, therefore paying no heed. A fine illustration of the meaning of this word is found in Matthew 18:17, where the hearer is represented as refusing to hear. It is the verb form of the word which is employed here, *parakousa*, "if he should fail to hear."

10. *Panaria*—7 times. Wickedness, evil as an injury, objective, malignity. Jesus perceived their *panaria*, wickedness (Matthew 22:18).

11. *Kakia*—11 times. Badness, depravity. Evil both in disposition and habit. Romans 1:29 is a good illustration of the use of this word, translated in the King James Version "covetousness," but in the American Standard, "maliciousness."

12. *Kokoatheia*—used 1 time only. Badness, subjective, evil in thought, especially in regard to others. Depravity of heart and life. Found only in Romans 1:29, translated in both above mentioned versions as "malignity."

13. *Agnoama*—used 1 time only. It is sin as ignorance, thoughtlessness, or infirmity. It may be physical but, more likely, psychological. Hebrews 9:7 is the verse in which the word is found. Both versions translate the word here as "errors," but the margin of the American Standard Version suggests "ignorance," of the people.

14. *Hattama*—used 2 times. It is the sin of inferiority, or that of getting worsted. It is diminution or decrease, resulting in defeat. Romans 11:12 and I Corinthians 6:7 are the verses in which the word is found. The King James Version translates the word with the English word "fault," while the American Standard uses the phrase "a defect."

Such are the uses of these fourteen words expressing sin, in its various aspects, in the Greek New Testament. The study is not only interesting, but exceedingly enlightening and profitable.

But, since our study of sin is so somber and pessimistic—for sin is always such—we would recur, in closing, to our Pauline declaration that, great as sin is, grace is greater (Romans 5:20), and quote some poetic lines emphasizing this truth.

Raymond Browning, in the following lines, measures the results of grace as compared with sin:

Dark the sin that soiled man's nature,
Long the distance that he fell,

Far removed from hope and heaven,
Near to deep despair and hell.

But there was a fountain opened;
And the blood of God's own Son
Purifies the soul, and reaches
Deeper than the stain had gone.

Isaac Watts wrote the hymn, "Jesus Shall Reign Where'er the Sun," the last verse of which is omitted from some hymnals, but reads as follows:

Where He displays His healing power,
The sting of death is known no more;

In Him the sons of Adam boast
More blessings than their father lost.

Frederick Faber, in the hymn, "There's a Wideness in God's Mercy," also wrote the lines:

'Tis not all we owe to Jesus;
It is something more than all:
Greater good because of evil,
Larger mercy through the fall.

Note the optimism concerning grace and salvation, over and against him. Wherever the trail of the serpent has gone, the blood of Jesus Christ certainly follows.
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Dead End or Through Road?

Dr. Paul S. Rees

We came to Kadesh-barnea (Deuteronomy 1:19).

FROM one point of view this might be regarded as a very prosaic entry in the travel diary of ancient Israel. What we shall see, I trust, is that it contains unsuspected depths of significance. It becomes a symbol of failure and frustration.

In this motorized age in which we live everybody knows the difference between a dead end street and a through highway. In the bigger, broader business of living, however, there are too many people who seem to lack discrimination.

The world is full of blind alleys, and never more so than now. The sense of not getting anywhere is not pleasant, but probably more people are painfully aware of that feeling today than ever in history.

Our so-called civilization seems to pose the question for thoughtful young people: "Is it getting anywhere?" In the middle of the late war a west coast university newspaper wrote editorially: "We have been schooled to distrust force; appeals to emotion and the catchwords of easy patriotism. We have been impregnated with the knowledge that war is the enemy of democracy. With stunning suddenness the signals have been switched. Within a year gunpowder and shells are urged upon us as the panacea for the ills of mankind . . . The result has been confusion." Of course it has. It was true after the first World War. It has been

more pathetically true following the second. Science has been, for many, a blind alley. It promised so much as a solvent of human ills, and has actually delivered so little.

So has a certain kind of philosophy. The materialists and the cynics have of course always been with us. There is nothing new about their propaganda. The late Clarence Darrow, the famous agnostic, was quite consistent with his philosophy when, shortly before his death, in giving an address to a group of college students, he suggested that if he were a young man in this period of the world's life he would "chuck it all and jump into the lake." Jesus said, "Man shall not live by bread alone, the ironic result is that we starve to death. Babylonian cuneiform tablets have preserved the cynical advice which philosophers gave the youth of four thousand years ago:

When the gods created mankind,
Death they prepared for man, . . .
Day and night dance and make music . . .
For this is the mission of man.
That, let it be said, is the sure way to make of life a dead end instead of a through highway. Its modern results may be seen in the statement recently made by one of the world's foremost practicing psychiatrists, who said that one-third of the patients that come to him are suffering from "no clini-

cally definable neurosis, but from the senselessness and emptiness of their lives."

Thus we see that there are roads of life which turn out to be dead ends because their whole direction is wrong. There are, however, other ways of making a blind alley out of our life experiences. Sometimes our trouble is that we are going in the right direction, but we fail to carry on. We fail to follow through. We make the mistake of accepting partial success for final goal. What should be a way station on the through highway becomes for us a terminus. This indeed is what happened, tragically enough, to the people of Israel long ago. This is what makes Kadesh-barnea spiritually significant in the sense in which I want us to think of it in these moments.

I

Kadesh-barnea speaks to us of a *Triumphant Stage Through Which Life Has Passed*.

These Hebrew people, thanks to the mercy of God and the leadership of Moses, had won their freedom from the bondage of Egypt. They had come out from the land of their humiliation and had crossed the Red Sea to celebrate the freedom for which they had so long sighed. They had gone on to Mount Sitai, where they had encamped for many months while the law was given to them. There they became a better organized group for the life that was to be theirs as a free people.

Then came the command which is recorded in this first chapter of Deuteronomy in the sixth verse, "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount." So they struck their tents and faced again toward the Land of Promise. Guided by the pillar of cloud by day and the pillar of fire by night, they shortly came to the boundary of Canaan. This particular area which lay on the desert side of the Promised Land was known as Kadesh-barnea. They had come to the border line and to the date line of their destiny. Egypt and its perils were far behind them, but Canaan and its possibilities lay yet in front of them. Would Kadesh-barnea become a blind alley, a dead end street, or would it become a through road over which they would pass into the possession of all that God had promised and purposed for them?

II

Kadesh-barnea speaks of a *Testing Situation into Which Life Has Suddenly Emerged*.

Let it be clearly understood that God did not force the Children of Israel to march on into the possession of their inheritance in

Canaan. That was not His way then. It is not His way now. He reveals His purpose. He offers His promise. He gives us the leadership that we need. He shows us the beauty and the attractiveness of the land. Then He says to us, in effect, "What will you do? There are alternative possibilities. You can go in and possess the land, or you can refuse to do so and wander around in this wilderness, ultimately to perish."

There was no question as to what were God's plan and pleasure for His people. We read it in the sixth chapter of Deuteronomy in the twenty-third verse, "And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." In view of that announced divine purpose it is probable that the first mistake that Israel made was to send over the spies to investigate the land. If we read carefully the record of this expedition as we have it in Deuteronomy, it appears that God permitted rather than required the sending of the spies. It was on a par with the experience of Israel at a later stage in its history when it determined to have a king. Having a king was not God's primary and ideal purpose. When, however, He saw that Israel was resolved to go ahead with the project, He gave it His permissive approval.

The spies brought back their divided report. They all agreed that it was a wonderful land. Ten of them, however, saw the difficulties and were intimidated by those difficulties. Two of them, brave Caleb and Joshua saw the same difficulties, but above them and beyond them they saw God. When the decision was made, the people agreed to listen to the voice of the timid ten instead of the voice of Caleb and Joshua. The result was that Israel wandered in endless circles in the wide, wide wilderness until that entire generation of adults bleached their bones upon the desert sand.

Now suppose we ask the question, What did the people of Israel miss by turning away from the Promised Land in the hour of their testing? What happened when they made of Kadesh-barnea a dead end instead of a through highway? As we read through the Biblical description of Canaan and what it was to mean to the Hebrew people, there are at least three things that we may say about that land.

First, it was to be the land in which the people were to abide. In the sixth chapter of Deuteronomy, verses 10 and 11, we read: "And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to

Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Think of what, that meant for a people who had been without a place that they could call their own, who had been trekking restlessly through a wilderness of weary marches. It was to be a land of residence and of rest. It was to be a place where they might be established.

There is something that corresponds to this in the life of the Christian. How many there are who have begun with Christ, but who do not know the profound inner peace and the constant steadfastness that should characterize the life of God's children! They are living an uneven life with ups and downs, with victories and defeats, and with little that seems to promise anything better for the future. For them there is a Canaan land of full surrender to "that good, and acceptable, and perfect, will of God" and to the powerful control of the Spirit of God.

Furthermore, Canaan was to be not only the place where Israel would abide, but also the place where they would abound. Their life in Canaan was to be one of fullness, one of abounding wealth and satisfaction. When God appeared to Moses at the burning bush, He said, "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Exodus 3:8). Similarly, God has a life of overflowing abundance for His consecrated, cleansed, and trusting people. When our Lord described for us the life of His Spirit-filled children He said, "He that believeth on me, as the scripture hath said, out of his inmost being shall flow rivers of living water." Who can measure the disappointment in Christ's heart when He sees how barren, how meager, and how fruitless are the lives that so many of us are living!

And then, Canaan was to be not only a land in which Israel should abide and abound; it was to be a land in which they should achieve. Even Canaan is not a type of completed attainment so far as the Christian life and character are concerned. Canaan represents the life of victory; but let it be understood that it is victory, and not monotony. Victory means that there are

foes, there are difficulties. There need not, however, be defeats. God said to Joshua, as recorded in the first chapter of the Book of Joshua: "Every place that the sole of your foot shall tread upon, that have I given unto you"; and He added, "There shall not any man be able to stand before thee all the days of thy life: . . . Be strong and of a good courage" (vv. 3-6). Doesn't that sound like victory?

The place of *abiding*, the place of *abounding*, the place of *achieving*—that is what life means when it is lived in God's Promised Land! Rest, riches, and *regnancy*—such is the triple blessedness of those who have gone all the way in consecration and faith.

To the edge of this inheritance the Hebrew people had come. Here they must choose. They must make the choice which sooner or later comes to every church and every individual believer. It is the choice between going farther or going back. It is the decision between listening to the voice of faith or listening to the voice of fear. It is a solemn option between consulting God and consulting self.

III

Finally, Kadesh-barnea speaks to us of a *Tragic Sequence by Which Life Is Marked*.

To read the scriptural record of what now happened to the Children of Israel is enough to make one's eyes swim with tears. Look at it as it appears in the context, verses 31 and 32: Think, says Moses, of all that God did for you in Egypt, "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God." "Until ye came into this place"! There is the past with its victories. "Yet in this thing ye did not believe"! There is the dark present with its fears, its failures, its frustrations.

And now the record adds, verses 34 and 35: "And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers." We may not like it, but we cannot alter it: *the soul has its high tides of opportunity and, if we refuse to ride in on their glorious crest, we may find that the backwash is fatal to us*.

Now see what Kadesh-barnea became. It became the place of *revised plans*. Up to this time the prospect of life in Canaan had lured them. It had been the dream of their

lives; it had been the song of their hopes. Now they were prepared to adjust themselves to life in the wilderness. Into the wilderness they went, there to trudge in bootless circles until they fell in death upon the desert sand.

To be sure, God has a high calling for His people. It is the calling to holiness, to self-denial, to sacrificial helpfulness. To be sure, also, the calling is too high for us to answer in our own strength; hence, the grace of cleansing and the power of conquest which God offers to us through His Word and by His Holy Spirit. And when we refuse the call and do not accept the provisions He has made for its fulfillment in our lives, then look out: we are going to be found among those who, instead of insisting that our lives shall be brought up to the level of God's purpose and pleasure, will argue for bringing the standard down to the low level of our compromised living. It is an old trick of the carnal mind, and it is as dangerous today as it was in Israel's day.

Furthermore, Kadesh-barnea became the place of ruined possibilities. As for that generation of men who refused to go in to the Promised Land, we read in the Epistle to the Hebrews that "their carcasses fell in the wilderness." No life of greatness for them! No taking of walled cities! No eating of the grapes of Eschol! No feasting on the milk and honey! No share in the driving out of the enemies of God! They missed it all, and they missed it at Kadesh-barnea. Because they rejected God's offer they were rejected by God. Their failure was self-imposed but it was divinely confirmed. Life is like that.

What we can do, and what, please God, we shall do, is to be among those—even though we be in the minority—who, like Caleb and Joshua, give to God the full measure of our obedience and faith. We can say, "We are well able to go up and possess the land." We can make of our Kadesh-barnea not a dead end but a through road!

Some Preachers I Have Known and Read

Dr. George W. Ridout

AS a teacher of homiletics in two of our colleges, I had of necessity to keep up with the literature of the pulpit; indeed, to me it was a pleasure, not a cross, to read sermonic literature. From my early years as a student and on through my ministry for over forty years I have read extensively the writings as well as sermons of the great preachers of the world. In this article I shall record some things of preachers I have known, and those writings which have been an inspiration to me.

When I was in London in the spring of 1931, I met at Westminster Central Hall, where I was speaking at a missionary anniversary, a Baptist preacher by the name of Rev. Cunningham Burley. I was keenly interested when he told me that his wife was the granddaughter of the great Spurgeon—England's greatest gospel preacher.

Mr. Burley told me that a great many of Spurgeon's books and writings were in his possession, and that he had almost all of Spurgeon's original sermon notes. When I intimated that Spurgeon's sermons and books had been a source of infinite blessing

and inspiration to me, Mr. Burley promised to send me an original Spurgeon sermon note. In due time the notes reached me, and I hold them as a great literary treasure. The sermon was upon I Chronicles 29:1-5, and is as follows:

DAVID'S EFFECTIVE SERMON

1. A renewed heart
2. Improvement while at means
3. Meditation frequent
4. Active obedience
5. Great watchfulness
6. Constant use of means
7. Prayer
8. Continued communion

Sir William Robertson Nicoll of the British Weekly was a great admirer of Spurgeon. In one of his addresses he said that, if he had in his keeping the training of young men for the gospel ministry, he would cause them to study carefully Spurgeon's sermons and the poets. Spurgeon, he said, would fire their souls, and the poets would open their eyes and fire up their imagination. Spurgeon was one of the great preachers that I read widely in my younger days. He

was London's greatest gospel preacher.

It was my privilege several winters ago, when doing some missionary work in Florida, to have my residence in the same home with Commissioner Brengle, the great holiness preacher of the Salvation Army. Frequently in the morning before breakfast we would go out for a walk. One morning he began the conversation by quoting the lines of the famous southern poet, Lanier:

Behold, I will build my nest

In the greatness of God.

Mrs. Browning had a similar thought in the lines:

God's greatness flows around our incompleteness,

'Round our restlessness His rest.

Brengle was a university and seminary man who, at his graduation, was offered one of the highest salaried churches. But his consecration and sanctification were such that, like Moses, he esteemed the reproach of Christ (in the Salvation Army) greater riches than the treasures of the big churches; and he gave himself to the Army hardship and poverty. Eventually he became the greatest apostolic preacher of holiness throughout the whole world. Let me commend his books to young preachers.

I met the great Jowett once in New York, and heard him in Princeton. Dr. J. H. Jowett was one of God's pulpit princes. Learning and culture never made him cut the corners or mutilate the gospel. Jowett's Yale Lectures, *The Preacher, His Life and Work*, should be in every minister's study. Rev. Jowett was an eloquent preacher and mighty in the Scriptures. Preaching upon Joshua 8:30-35, "He read all the words of the law, the blessings and cursings," he said:

"We are inclined to read only what pleases us, to hug the blessings and to ignore the warnings. We bask in the light; we close our eyes to the lightning. We recount the promises; we close our ears to the rebukes. We love the passages which tell of our Master's gentleness, we turn away from those which reveal His severity. And all this is unwise, and therefore unhealthy. We become spiritually soft and anemic. We lack moral stamina. We are incapable of noble hatred and holy scorn. We are invertebrate, and on the evil day we are not able to stand. We must read 'all the words of the law, the blessings and cursings.' We must let the Lord brace us with His severities. We must gaze steadily upon the appalling fearfulness of sin, and upon its terrific issues. At all costs we must get rid of the spurious gentleness that holds compromise

with uncleanness, that effeminate affection which is destitute of holy fire. We must seek the love which burns everlastingly against all sin; we must seek the gentleness which can fiercely grip a poisonous growth and tear it out to its last hidden root. We must seek that holy love which is 'a consuming fire.'"

Another preacher of note in the British pulpit is W. E. Sangster, whose church in Westminster, London, gets the largest Protestant congregation in the city. Sangster, speaking on "Are Our Sanctuaries Birth-places of Souls?" speaks both powerfully and eloquently thus:

"Why should not all our sanctuaries be converting centers, all our services be life-saving occasions; all our worshipful assemblies provide an atmosphere favorable to the release of sin-shackled souls, and all preachers so preach that even the most casual hearer would find in the sermon a direct message from God? It is surely God's will that His house, with all its appurtenances, should so function. Each sanctuary should be a Bethel, with its angel-thronged ladder and the voice of God speaking for man's cheer; an Elim offering refreshment and renewal to desert-tired fugitives; a Bethesda, where the most woe-stricken finds healing; a Hermon, where it is good to be, because the glory-lighted face of the Lord is sighted; a Patmos, where earth's exiles may hear harpers harping on their harps in the city celestial, and have visions of the Lamb as though He had been newly-slain—but particularly, it is the benign design of God that it should be a Zion, where souls are born again. 'And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there.'"

Dr. J. W. Alexander, of Princeton, in one of his lectures, speaks of preachers who, perhaps, "for twenty years have not preached on Judgment, hell, the Cross, saving faith, not on any of those great themes, which in all ages have affected the common mind." Many of our intellectuals have become so obscured by their philosophy, not after Christ (Col. 2:8), that the great themes that our fathers preached on with such compelling effect are almost ignored. The other day we heard one of them over the radio; he had a new name for heaven that we never heard before. He called it "The Ultimate Universe." It set me to thinking. What would happen if we cut the word heaven out of our hymnbooks and used "Ultimate

Universe" instead! Suppose in the next revival meeting we should give an invitation thus: "All who want to go to the 'Ultimate Universe,' come and kneel at the altar." Or suppose at the close of the revival we should ask all those who would meet us in the "Ultimate Universe" to come up and shake hands. Suppose at the funeral service of some saint of God, the preacher should say, "Our brother has gone to the 'Ultimate Universe'; may we all strive to meet him there."

It was said of an old-time preacher that he came to "interrupt the repose of the pulpit and shake one world with the thunders of another." Paderewski, the great musician, in his early career in America, was called to Dallas, Texas, where a great celebration was going on in which the old Confederate sol-

diers were taking part. The convention hall not being completed, many of the old soldiers fell asleep in the aisles. The great musician, as he proceeded with his program, played the great Polonaise of Chopin. During this he was surprised to hear shoutings and cries. He suspected that it was fire, but he played on. The noise that he heard was war cries from the old soldiers. The crashing Chopin chords had awakened them, and they mistook the music for a military band; still half asleep, they jumped to their feet and shouted their battle cries. It is great when a man's music can waken the dead! This is the kind of preaching needed today:

*Speak with the voice that wakes the dead
And bids the sleeper rise;
And bids the guilty conscience dread
The death that never dies!*

The Psychological Versus the Spiritual

Rev. D. L. Niswander

IN this day of stress and strife, when the wheels of industry and war have ground down the human personality to such an extent that we have nothing left but a shattered generation in a state of mental and physical wreckage, it is easy to take up the threads of mankind and try to weave them back into a pattern of social usefulness purely by psychological processes.

There is no question that man in his animalistic, human state has been greatly aided by the developed laws of mental science. There have been many calculations made that have solved human ills by insisting on certain rules of guidance, by which the individual is often brought back to a normal state.

It is, however, interesting to note how totally ignorant many ministers are as to the dividing line between the spiritual and the psychical. Due to such outstanding exponents of modernism as Emerson Fosdick and Dr. Henry Link, who appear in the ministerial ranks, the study often appears quite interesting and helpful.

The study of pastoral psychology is helpful, and there is no limit to this field when a careful analysis can be taken of many problem cases and then even spiritually diagnosed. It is not to be our position to

ignore and unchristianize these laws, but rather to apply them when it can be a credit to the work of Christ. Every pastor can be greatly aided by a study of psychiatry as he then gives instruction to his congregation as to how to live together in a harmonious unity. This matter of unity is not always a spiritual problem, for we note that at Pentecost they were all of "one accord" before Pentecost.

As we consider such recent books as *Human Destiny* by du Naury, and *Rediscovery of Morals* by Link, or *Generation of Vipers* by Philip Wylie, we can find some practical hints and suggestions if we understand the limit of the psychic.

This confused world in which individuals live in close proximity and affinity requires true mental perceptions. We need to know how to live successfully in the social realm. The human race is in need of psychical as well as spiritual adjustments. The authors relate certain pertinent rules which may help man to understand himself.

There are certain doctrines which are impregnable cognizants for human understanding: the one is theological and cosmological; the other is introspective and anthropological. Socrates was not all wrong in his hypothesis of "Know Thyself." The philoso-

phy of today is in reverse. It says, "Know thyself and you will know God," rather than (1) Know God and you will then (2) Know Thyself. If we can delve into the infinite knowledge of these fields of thought with tact and spiritual guidance, we need not go into serious danger.*

The deficiency in all these various mental studies is that they do not go far enough. After a class session in school in which the professor spoke highly of Fosdick's *On Being a Real Person*, he came directly to me, seeing that I protested against some of his ideas, and asked me: "What do you think of Fosdick?"

"An excellent psychologist," I replied. "If he could only keep himself in that field entirely, he would be quite successful. He is certainly not all wrong in his findings, but he is usually wrong in his spiritual speculations."

He made no comment. I could have said more and emphasized wild speculations, but I did not.

Ours is a supernatural religion which has no limits. Take man and give him the best social culture and psychology, and you will still find him a foreigner to all the laws of the Kingdom.

He is still in the daze of a humanistic adventure where he gropes in the dark of his social surroundings. He is still not sufficiently good to enjoy the bliss of heaven. He is lacking in the grace that he needs really to enjoy God.

The other day I was in fellowship with fellow ministers when a serious civic problem was called to our attention. The problem was how to deal with this problem in a "spiritual way." By "spiritual way" they simply meant "without agitation and debate." According to this theory of spirituality which is based on psychological manifestos and not true spirituality, Jesus was certainly not "spiritual" when He spoke to the religious zealots or as He evicted the money changers from the temple.

This confused interweaving of psychology and salvation is most dangerous. We must study them as separate studies and then apply the results discreetly so that we give God all the glory for what is accomplished.

With us the true basis of social uplift should only begin to bring the individual out of the stratum of his animalistic, fallen

* The point of controversy and contention is on the telefinalistic view that man evolves into spiritual progress.

state, up to the realm of the spiritual. Only Christ can do this. After this experience, he should be given an introspection by turning the searchlight of the Word into his soul, where he will ask for immediate cleansing. He is then in a position where divine grace has made it possible for him to adjust himself to the highest realm of social endeavor.

Much can be applied by psychology, especially after this. But let us remind ourselves, fellow ministers, that we are not called to be psychologists primarily; we are called as seekers of the lost and dying, which is more worthy engagement. On the basis of this true concept, we may be able to build wisely to bring spiritual adjustments by mental hygiene.

The true Christian ethics that deal with these problems in a spiritual way is on the plane of the sublimest, and brings the soul to the heights of eternal loftiness. The Word of God has the answer to the basic problems, and it amazes me how it has long time answered those problems the leading psychoanalysts are at last discovering.

Let us not apologize to the old-fashioned prescription—and take only the psychological pills as supplementary medicine of the social maladjustment and mental ailments.

+ Compensation

In nature and in grace, there is a law of compensation at work. The man who loses one arm or eye usually enjoys added strength in the other. The blind man improves in his sense of touch till he can read with his fingers, or acquires some kind of unusual talent. Sometimes, unhappily, there are those with afflictions, hardships, or sorrows for which earth seems to hold no compensation. In such a case there is a remedy only where there is faith. God has made a variety of promises that will cover the case in the sweet by and by, among which are the words of Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Selected.

NOTICE

Any preachers having copy of the book *Life Abundant* or others by George D. Watson, please write me if you are willing to dispose of them at a reasonable price.—HENRY W. MEYER, 1421½ E. Windsor Road, Glendale 5, Calif.

The Incomparable Christ

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became the Son of Man that we might become sons of God. He came from heaven where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor, for there no one is ever sick. No undertakers and no graveyards, for no one ever dies—no one ever is buried.

He was born contrary to the laws of nature, lived in poverty, was reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth or influence and had neither training nor education. His relatives were inconspicuous and uninfluential.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood He ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practiced medicine, and yet He healed more broken hearts than the doctors have healed broken bodies.

He never marshaled an army, drafted a soldier, nor fired a gun; yet no leader ever made more volunteers who have, under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and the Lamb of zoology, the Harmonizer of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him; Satan could not seduce Him; death could not destroy Him; the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men. He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed, but He never. The ever Perfect One—He is the

Chief among ten thousand. He is altogether lovely.—Unknown.

Selected by BRIGADIER J. NEWTON PARKER, A.B., D.D.

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Musings of a Minister's Wife

TODAY as I ironed I thought about the move we are soon to make. I wondered if the people in the next pastorate would like the preacher's wife. I want them to. Yet I have not yet found the way of having everyone like me. If I do not accept all the jobs that are offered to me, some will say that I am lazy, that I won't help, or that I make all the others do the hard jobs. If I do accept every job that is offered to me, some will say that I want to run the church. So all I can do is just to do my best to please the Lord Jesus Christ.

My heart interest is in the work of my husband, to be a true helpmeet for him, to help him to win souls for the Christ I love so much. Because of this heart interest, I am apt to become too aggressive, and that aggressiveness may be the cause for complaints like—"She thinks no one else can do the job well enough."

I pray God to help me to please Him, even though I cannot please all of the people. I pray that He will help me to do nothing that will hurt His work, and to help me to do everything that should be done by the minister's wife, so that my husband's work and the cause of Christ be not hindered.

I have wondered sometimes if Sister So-and-So would have been the perfect preacher's wife if God had called her husband to the ministry. But in my musings, I thank God for the privilege of being a minister's wife. It is true we have to move often, to pack and unpack, to listen to the tales of woe that are brought to our ears; yet we cannot unburden our hearts to any but the Heavenly Father. We are often criticised for our aggressiveness; we are often discussed at other people's dinner tables. But still I'm glad the Lord has given me the privilege of helping my preacher husband to carry the burden for the lost; and, when he receives his bright crown in glory, I hope I'll receive a little gem in my crown.

—MRS. W. M. FRANKLIN

Courtesy will accomplish that which abuse and argument never have been able to do.—Christian Advocate.

The Preacher's Magazine

SEARCHING TRUTHS FOR MINISTERS

A Clear Lens

A voice from the pew cautions any preacher addicted to selling himself to remember that before Apollos learned the way "more perfectly" his congregations said, "What a wonderful preacher!" but afterwards, "What a wonderful Christ!" Another who gave himself sacrificially to his vocation, Michelangelo, wore a lighted candle on his cap that no shadow of himself might fall on his sculpturing. Our business is making Christ known. By work, by word, by our walk He must be magnified. In everything our dedication must approach His who said, "He that hath seen me hath seen the Father."

—JOHN MARVIN RAST

Rested Workers

Christian workers need to watch vigilantly against the great danger of letting their work come between them and the Lord, taking the edge off their tenderness and spirituality. A prominent and widely known Christian writer once said to us that the worst devil she had to fight was her Christian work. It became her master, her tyrant, and her exhausting burden. Whenever any duty wears off the fine velvet of our spiritual unction and communion, it is cutting into our very life and must for a time be laid aside. When the vessel is bumping against the snags it is time, not to work to dig out the snags, but to call a halt, let in the floods, and deepen the river. This is much more profitable than rushing ahead of God, in friction with all the finer chords of our spiritual nature. God wants rested workers; nay, He wants to be more than all our work; for the most active ministry without His fullness is but sounding brass and tinkling cymbal.—A. B. Simpson.

What the grace of God means to men is not only reflected by transformed lives but by the interest manifested in and the effort put forth to build the Kingdom.—Selected.

We have in the experience of Nehemiah (chapter 1:4) an illustration of the fact that deep feeling precedes great achievement. When a man is called to some unusual or difficult task, if he has in him the elements of success he does not hasten nervously to his task without thinking it through and waiting in reverent meditation before the Lord. Weak men rush at things hurriedly with little prospect of success. When Satan has a task that will bring us into trouble, he usually tries to hurry us. When God has a great work for us, He wants us to enter it with deliberation, reverence, and faith.—Selected.

September-October, 1948

To overstate any truth will as effectively defeat it as to understate it.

In preaching full salvation, to do so, so that we dehumanize personality, is as real an error as it is to make room for the continuance of carnality. It is sin that God eradicates in the work of entire sanctification; our human self is purified but not destroyed. Paul speaks of the body of sin being destroyed, but of keeping under his own human body. The one is to be destroyed; the other with its members is to be yielded wholly unto God to be kept by His power, and used to His glory.—C. W. Butler.

The Best Way

There are at least three ways to respond to any church situation that one does not find desirable. The first method is to criticize the situation whenever an opportunity presents itself. This method usually does more harm than good. The second method is to say nothing, and endure patiently. While little good is accomplished, at least the situation is not made worse by a loose tongue.

But there is a more excellent way. It involves two steps. First, "When thou prayest, enter into thy closet, and . . . pray to thy Father which is in secret." Second, Go directly to those who are responsible, and offer constructive suggestions.

Our task of Kingdom building is a co-operative task, and we are most effective when we share together in that task.—PAUL W. FREES.

It is not enough for a preacher to have a good delivery. A good delivery is a potential aid in gaining and holding favorable attention. But it is not enough to have a good delivery. To have something to deliver is far more important than having a good delivery. No end of personal charm, no assortment of pulpit tricks, can conceal a lack of sermonic content or compensate for a lack of "stuff" on the homiletical ball! When do a preacher's assets become liabilities? It is when he has a good delivery but nothing to deliver.—EVANGELIST F. LINCICOME.

Self-forgetting

Seldom can the heart be lonely,
If it seeks a lonelier still,
Self-forgetting, seeking only
Emptier cups to fill.

—FRANCES RIDLEY HAVERGAL

QUOTABLE POETRY

On with the Message!

BY WESLEY DUEWEL

On with the Message! On with the light!
On to the regions still shrouded in night.
On to the nations which never have heard;
On with the life-giving soul-saving Word.

On with the Message! Message of pow'r,
Message to meet ev'ry need of the hour!
On with the Message o'er land and o'er sea;
On with the Truth that can set sinners free.

On with the Message! Carry it on.
Millions in darkness still pray for the dawn.
Millions for whom Christ's own blood did atone.
Die in their darkness, unreached and alone.

On with the Message! Haste thee away;
Soon cometh night, haste thee on while 'tis day.

On with the Message, by love's passion stirred;
On till each creature of Jesus has heard.

On with the Message! Strive more and more;
Soon will the days for proclaiming be o'er.
On to all lengths, to where none have yet gone—

On with the Message! On, ON, AND ON!
—Herald of His Coming

All the Way to Calvary

Crucified with Christ my Saviour
To the world and self and sin,
To the death-born life of Jesus
I am sweetly entering in.
In His fellowship of suffering,
To His death conformed to be,
I am going with my Saviour
All the way to Calvary.

'Tis not hard to die with Jesus
When His risen life we know;
'Tis not hard to share His sufferings
When our hearts with joy o'erflow.
In His resurrection power
He has come to dwell in me,
And my heart is gladly going
All the way to Calvary.

If we die, we'll live with Jesus;
If we suffer, we shall reign.
Only thus the prize of glory
Can the conqueror attain.
Oh, how sweet on that glad morning
Should the Master say to thee,
"Yes, My child, thou didst go with Me
All the way to Calvary."

—A. B. SIMPSON

Lift Up Your Voice!

Isalah 40

Lift up your voice, O His beloved people!
Lift up your voice; be strong and unafraid!
Behold your King, your King again is coming
To fulfill all the promises He made.

Lift up your eyes, O His redeemed people!
Lift up your eyes! In glory clouds He'll ride!
Behold your King, the Bridegroom, soon is coming
To catch away His lovely, waiting bride.

Lift up your hearts, O His of every nation!
Lift up your hearts in thankfulness and praise!
Your sorrows past, the Prince of Peace is coming,
The King of Kings to hallow all your days.

O Jerusalem that bringest tidings good!
Zion, shout the glad news o'er and o'er!
Your night is past; your King in glory cometh,
And He shall live and reign forevermore.

Lift up your voice; rejoice, rejoice, and sing!
Zion, shout the glad tidings o'er and o'er.
Your night is past; redemption soon is coming!
Your King shall reign forevermore!
Hallelujah! Hallelujah! Hallelujah!
Your King shall reign forevermore!

—LILLIAN WARD

His Hands and His Feet

LUKE 24:10

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands,
Thy cross-torn hands,
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet—
Thy bleeding feet,
Thy nail-scarred feet.
My Jesus, show me Thy feet.

O God, dare I show Thee
My hands, and my feet?

—BRENTON THOBURN BADLEY

The Preacher's Magazine

Pray On!

Pray on, O child of God, pray on!
Whatever be thy soul's complaint;
Thy Lord hath said men ought to pray,
"Always to pray, and not to faint."

Pray on! Pray on! nor think to say
Believing prayer in vain can be.
God will avenge His own elect—
"He will avenge them speedily."

Pray on! Pray on! Cease not to pray;
And should the answer tarry, wait.
Thy God will come, will surely come,
And He can never come too late.

Pray on, then, child of God, pray on!
This is thy duty and thy task.
To God the answering belongs;
Thine is the simpler part—to ask.
—T. O. CHISHOLM

Because of You

Some soul is groping in the night
Of darkness drear, by sin ensnared.
But light breaks forth and hope returns;
All doubts are gone—because you cared.

Perchance someone is sorely tried,
And peace and joy seem far removed.
But oft will come a sweet relief,
Some wound be healed—because you loved.

Some trembling soul is struggling hard
Against the hosts of sin arrayed.
But faith in Christ imparts new strength,
And victory comes—because you prayed.
—BESSIE PATTEN GILMORE

Tarry and Triumph

Grow you weary, fellow pilgrim,
As you tread the narrow way?
As you see the evil prosper,
Comes it harder then to pray?
As you notice sin abounding
While the righteous suffer pain,
Do you tend to grow resentful,
Thinking maybe all 's vain?
Then it's certain you are looking
At the temp'ral things about,
When by viewing things eternal
You might scatter every doubt.

Are you giving heed to spirits
Which your peace would fain destroy?
Does the sneering of the scoffers
Tend to rob you of your joy?
Does the "blessed hope" seem distant—
Too remote for comfort here?
Have the temp'ral things obscured it?
Are you giving way to fear?
Then you need to have a meeting
Like old Jacob had that night,

Calling on the God of mercy,
Putting all your fears to flight.

As you tarry, He will bless you,
Like He did the patriarch—
He will deal with you in mercy,
As with Noah in the ark.
Tarry till the burden's lifted,
Till the shadows break and flee,
Till the blessed Holy Spirit
Whispers peace again to thee.
Doubts and fears will then have vanished,
All your night be turned to day.
You'll be shouting, "Hallelujah!"
As the burden rolls away.

—J. R. HAMLIN

Love and Service

Say not, "I love the Lord," unless you find
Within you, welling up by day and night,
A love, strong, full, and deep, for human-kind—

Unless you find it always a delight—
To show the weary one a resting place—
To show the doubting one faith's shining way—

To show the erring one the Door of Grace—
To show the sorrowing ones where they may lay
Their broken hearts—the heaviness, the care,

The grief, the agony, too sharp to bear.
When each man is the neighbor whom we love,
According to the gracious measure of His Word,

Then may we lift our eyes to heaven above,
And say with rapture sweet, "I love the Lord."

—War Cry

The Chosen Way

Stones of sorrow paved His road;
Always the cross loomed higher far
Than banners heaved in praise.
Yet our Lord, in all His ways,
Ne'er fainted 'neath the load.

Bitter dregs imbued His fare;
His sinless heart, long ere Calvary,
Was pierced by erring men.
Yet our Lord forgave, and then
For these His arm made bare.

I, too, must feel the wounding thorn.
Why do I shrink from tasting all
Poured into my cup of life
By Him whose purpose in this strife
We'll know on resurrection morn?

Yes, Lord, I need the love-sent bruise;
Thy woes must, as Thy joys, be shared.
And, as I trust in Thy shed blood,
I have Thy standard 'gainst the flood;
With confidence Thy way I choose!
—ILSE L. SCHLATTER

THE PREACHER'S SCRAPBOOK

The Wisdom of This World

Astronomy has mapped the heavens and numbered the stars, but on its sky chart we find no star of Bethlehem, and in its sky no Sun of Righteousness.

Geology has combed the stratified layers of earth's foundations, but it has found no Rock of Ages.

Physics, with its electric light, has illuminated cities until the night is banished; but it knows not the Light of the world.

Mineralogy has sifted the stones of the earth, and sounded the depths of the seas; but it has found no jewels of the King, no pearls of great price.

Oh, the unwisdom of this age of the wise! Men, now as never before, by wisdom know not God.—*Selected.*

Transforming Lord (Col. 1:20)

In his *Colossian Studies*, H. C. G. Moule reminds us that this complete and majestic picture of Christ's true nature is given only twenty years or so after Christ was crucified. We may add that this view of our Lord is given by the very man who was only a short time before the most dangerous enemy of Christ and the strongest champion of Judaism. That speaks of the strength of God, who can claim any of His children and inspire them to speak the truth; but it also shows the fine simplicity of the Saviour, who can be fully known and loved by a child or an aged person.

Notice that God made Christ pre-eminent in possession of all things, that He might "reconcile all things unto himself, having made peace by the blood of his cross." He is our redemption; in Him is the forgiveness of our sins. He reveals God, "being the brightness of his glory and the express image of his person." He is Creator and Lord of the entire universe. He is head of the Church. In fact, the "fulness" of the Godhead with all the possessions and powers implied is Christ's. And all so that He "might reconcile all things unto himself."—*The United Presbyterian.*

No believer can be absorbed in godliness and at the same time engrossed in worldliness. He will see that some things divide attention; divert affection, and make spiritual duties and delights distasteful; and he will naturally turn from them. Godly people are always conspicuous for faith, for simple faith. They begin by the simple receiving from Him of salvation, then they advance a stage further, and learn the secret of reckoning on Him for all He promises; and then they find it easy to advance to the

point of risking everything for Him, whom they find can be reckoned on to keep His word.—A. T. PIERSON.

Persistence

When you feel that being persistent is a task, think of the bee! A red clover blossom contains less than one-eighth of a grain of sugar; 7,000 grains are required to make a pound of honey; a bee, flitting here and there for sweetness, must visit 56,000 clover heads for a pound of honey; and there are about sixty flower tubes to each clover head. When a bee performs that operation 60 times 56,000, or 3,360,000 times, it secures sweetness enough for only one pound of honey!—*Mutual Moments.*

Where God Is Found

"God is in his holy temple" in a very immediate way. Some people say they find Him outside the temple. That is a possibility. But is it not true that those who find God and hear His voice outside the temple are the people who first find Him in the temple? When they become acquainted with Him there, they find Him everywhere. Seldom is His voice first heard or His presence first realized outside His own house. Notwithstanding all the beautiful theories and poetic imaginings about seeing God in nature and history and art and in the crowded ways of life, our real experiences of the divine quickening are almost invariably associated with the sanctuary of worship. Those who know God best love the sanctuary most. In our soul-winning efforts we should bring the sinner to church. He will never get far in his search for salvation until he finds himself in the courts of the Lord. A conversion that leaves one outside the church is almost sure to prove a disappointment.—*Religious Telescope.*

It is a great protection to the believer and to all wholly sanctified Christians to learn to discern temptations and their sources. Many an honest and truly sanctified person suffers at least temporary defeat, and much of delay and suspended usefulness by mistaking temptation for sin. They thus waste time over their own experience when by the use of the shield of faith they might remain free and active in the service of our Lord. It is not a sin to be tempted. It is not a sin to suffer being tempted. Our Lord was thus tempted while here in the flesh.—C. W. BUTLER.

The Preacher's Magazine

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Text by Which Hudson Taylor Moved England for China

SCRIPTURE—Ezekiel 3:17-21.

TEXT—If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall he not render to every man according to his works? (Proverbs 24: 11, 12).

Introduction:

1. In the midst of sundry advice comes this solemn warning—"If thou forbear . . ."

a) Originally this probably referred to the poor, innocent victim of injustice and wrong. This seems strangely inconsistent because of the fact that Solomon wearied the people with taxes all during his reign—so much so that the people pled for relief when his son Rehoboam came to the throne.

b) It is a happy indication of the inspiration of these words that the words of a rich, selfish king inconsistently given in behalf of the poor oppressed come down to us in such vivid pertinence to arouse our hearts for the missionary cause.

2. How forcibly these words of King Solomon's become a stirring missionary warning and exhortation to us! If we forbear to help those dying in heathen darkness, whatever the excuse we offer, God will hold us responsible. Hudson Taylor used this text to arouse the people of England to missionary endeavors.

1. Behold the plight of the heathen! Notice the two vivid phrases used to describe their predicament—"Drawn unto death"—I do not know the figure that is used here. It may be that of emperor with captives tied behind his chariot. "Ready to be slain"—a better translation is "bowing," probably bowing head for executioner's block. In either picture the victim is facing death—and unwillingly—wanting somebody to deliver and hoping for freedom, but in vain.

A. How are the heathen "drawn unto death"?

1. By the thousands and millions.
2. Ignorance, dirt, disease pulling them down to early graves.
3. Drawn to death by the sufferings of childbirth, by lack of nourishment, by darkness and despair.

4. Born into poor families in crowded homes without care or medicine, they are pushed and pulled and kicked and cursed

and starved "unto death." How cheap and how little valued is life in heathen lands! The dire physical needs of the heathen lands are enough to stir the world to tears and to vast remedial efforts. Is it a slight thing that human beings by the millions live in such horrible conditions? Ah, no! And it calls to everything good in the human soul. It is not possible to love the physical welfare of people without loving their souls and vice versa.

B. But they are also "ready [bowing] to be slain."

The physical death of the heathen millions cannot compare with the spiritual death that is theirs. I think that it can safely be said that no enduring vital missionary work ever has been or ever will be done by anyone who does not believe that the world is hopelessly, eternally lost except for the saving grace of God through Jesus Christ. Behind the heathen is something more terrifying than disease or physical death. It is the grim spectre of sin and eternal separation from God. These are immortal souls headed for either heaven or hell. Unless we take them the gospel they are lost eternally. It is our task to save, not only their lives, but primarily their souls. Only for immortal souls will men consistently sacrifice all that is dear to them, yea, their own lives.

John Williams stepped on the Island of Erromanga down in the South Seas to give the heathen the gospel. Hardly had he landed when the cannibals whom he had come to save killed him and dragged his body into the bushes. The moment news reached England twenty-five stepped forward and said, "We'll go in his place." Why did John Williams give his life? Why did twenty-five gladly step forward to the same fate? To save the cannibals from suffering? Ah, no; they were healthy and strong for the most part! To save their souls from sin and hell. John Williams was glad to be slain if he could deliver those poor, benighted creatures from eternal death.

But you say, "Those people are not like we are. They are ignorant and like animals and are not responsible—they are happy enough in their way." Ah, no! Look at the painted faces, depraved countenances, savage practices, terrible lives, repulsive homes—and it all seems inhuman. But tell the story of Jesus until it gets down into darkened minds. Conviction will come, then repentance, and that darkened creature given to Jesus Christ is wonderfully saved. Every quality of the Christian soul blossoms out in that redeemed heathen. Don't be de-

ceived by the surface—those millions are immortal souls, made by God, hungry for God, but condemned because of sin, and fearful of the future.

II. Observe the plea of the church—"We knew it not."

A. It would hardly seem that anyone could use this excuse—"We knew it not."

1. Those that are lulled to sleep by teachers having itching ears and preachers denying the faith might be able to say that.

2. But anyone who reads the Bible and sincerely prays and listens to gospel preaching could not say, "We knew it not."

- a) We know that all men are lost.
 - b) We know that there is no name under heaven but the name of Jesus.
- B. But there are many other excuses offered.

1. Must save those around us.
 - a) Many of the people who use this argument are those who spend billions on tobacco and drink, etc.
 - b) Those who give most to missions are those who labor most for those at home.
2. Financially limited—must take care of ourselves. But God has said, "Give, and it shall be given unto you."
3. There are too many cares and problems that take up our attention here. This is probably the most real reason suggested, for things around demand our attention. But God's economy of grace is this—"Take My yoke (you'll find it easy), and I will carry your burdens which are so heavy. Take care of My work, and I'll take care of you." Widow of Zarephath shared her last food, and the Lord fed her for a year. The church that remembers missions is always more prosperous for doing so.

III. Observe the promise of God.

A. The promise I wish to note is, "He shall render to every man according to his works." We generally think of a promise having to do with some happy, favorable thing. It might also refer to the opposite. In this case it means joy or sorrow, but it is "according to his works."

1. Not external works, for some might easily be able to do more or give more.
2. But measured in the motives and intentions by a God "who pondereth the heart," and "keepeth thy soul."
 - B. If mine has been a heart careless, selfish, indifferent, lukewarm and unconcerned that men are drawn unto the death—then their blood will be upon my head.
 - C. But if I have carried a heart burden and have prayed and sacrificed, though I may not do much externally and never leave here, I shall have a part in the harvest of souls over there.
1. Every one who has given cup of cold water, etc.
2. They that win many to righteousness shall shine as stars in the firmament.

Conclusion:

1. There are rewards for saving lives.
2. But there will be a reward worth more than all others; that is the reward for saving souls: "Well done—you delivered some of those drawn to the death."

Does God Require Too Much of Us?

SCRIPTURE—Exodus 20:1-17.

TEXTS—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Margin—humble thyself to walk with thy God) (Micah 6:8).

To whom much is given, of him shall be required much (Luke 12:48).

Introduction:

1. This subject is of vital interest to all of us.
 - a) Because we all feel that God has a right to require something of us.
 - (1) For He made us, and we are dependent upon Him.
 - (2) He redeemed us at great cost, and we owe Him a debt of love.
 - (3) We have grievously sinned against Him and are condemned before Him.
 - b) Because we realize that upon our meeting God's requirements depends our eternal welfare.
 2. That's the reason that the question is asked, before the text—"Wherewith shall I come before the Lord, and bow myself before the high God?" This is an infinitely greater problem to us than the problem of meeting school requirements, town and state requirements.
 3. The answer to this question is—"He hath shewed thee, O man, what is good." God has not left us in the dark, nor has He left himself without a witness. Everywhere He speaks and reveals His will.
 - a) There is a vast degree of uncertainty among people as to which the Lord requires. "Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams; or with ten thousands of rivers of oil? shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?"
 - (1) One group says—"Keep the seventh day of the week; that's what God requires."
 - (2) Another—"Join our church and you'll be saved."
 - (3) Another—"Don't go to dances and card parties and you'll get to heaven."
 - (4) Another—"Wear your dresses down to your ankles and up to your chin—and Gabriel will let you in."
 - (5) Another—"Mix with the crowd. Be a good fellow. Do what the world does and you'll be all right."
- Do this—don't do that—such requirements can never save a person. You can be as straight as a gun barrel and just as empty.

ty. On the other hand you can do as the world does, live according to its standards, say, "I don't see harm in this or that"—and miss God's way of salvation.

b) God has spoken plainly—"He hath shewed thee, O man." "If any man will do his will, he shall know of the doctrine." If you really want to start out to do God's will, you may not see everything now, but God will lead you in the right way. One test (it must not be used exclusively) that is usually simple and final is this—Can I maintain a bright, blessed relationship to the Lord while doing this? My experience and that of most people I have known is this—There are many practices that the world considers perfectly all right that I cannot indulge in because they leave me lukewarm and feeble spiritually. If you can, then all right. But if you know you cannot keep blessed and do some things—and yet you do them—you thereby forfeit your relationship to God. Carefully educate your moral judgment by God's Word; then carefully follow your conscience.

4. See the Lord's requirements.

I. To do justly.

A. This is the minimum of God's requirements. It is not enough, but it is absolutely essential. A man can be just and not be a Christian, but he cannot be a Christian and not be just.

B. Yet people will endeavor to substitute something else in the place of justice or right doing. Matthew 7:22—

1. They say—"Lord, Lord, have we not prophesied in thy name?" The answer comes back—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

2. They say—"Have we not cast out devils?"

3. "Have we not done many wonderful works?"

4. They say—"Oh, but we have such tremendous feelings!" Justice or honesty or uprightness or right doing is one of God's unchanging requirements. He doesn't ask for so many head of cattle, or for burnt offerings, etc. chiefly. Don't deceive yourself, don't use camouflage. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:10.) You don't belong to God—He doesn't know you—if you are not doing right. No group of people, no law of man can ever cast aspersions at Christianity—it is unequivocally for justice.

II. To love mercy.

Justice is essential, but justice is not sufficient. Christianity is not the gospel of "an eye for an eye and tooth for tooth." It is the religion of the second mile. Jesus changed things when He came. The world hitherto had been a kind of moral state with laws and commandments and standards of jus-

tice. But Jesus transformed it into a kingdom of love. Henceforth instead of just obeying laws and giving everyone a square deal, men are urged to love God and one another even though it means sacrifice. If a sense of justice will preserve society, a sincere love will to a far greater degree protect, exalt, and bless the individual and the group.

A. God requires of us loving mercy as well as just doing because—

1. We have received more than justice. That alone would send us to eternal ruin. We have received wonderful, compassionate mercy from God.

2. The world craves love. Only love will ever save the world. Not justice—but love.

3. Because we are glorified ourselves by love. God never asks of us anything that will not bring blessing in return a hundred-fold. Mothers are glorified by their love.

B. This love that God requires of us must be given to us—we don't have it by nature. You may say, "How can God demand of us that which we don't have?" He can because He will give it to us. In the story of the man without a wedding garment on, the host would have given it to him. It was provided. Unless you're willing to love mercy, to forgive your enemies, to pardon all the wrongs against you—you can't meet God's requirements.

III. Walk humbly with thy God—or rather, humble thyself to walk with God.

Does that mean that we are to go around humiliating ourselves, by our asceticism endeavoring to humble ourselves? No, though it will mean the crucifixion of carnal pride.

A. It means, first, to confess that we are sinners—and no good of ourselves.

B. It means humbly to repent of our sins.

C. It means to be willing to suffer shame for His name—bear His cross.

D. It means to let God's will be supreme in our lives and carefully and gladly to do His bidding. It's ironic, is it not, to speak of a sinful finite man humbling himself to walk with a holy infinite God. And yet there is a terrible pride in the heart of man that hates to subordinate itself to God!

Conclusion:

To whom much is given, of him shall much be required—Luke 12:48.

1. God asks no more than right from you.
2. You have received so much!
3. How much will be required of you?

The Indelible Ink of Character

SCRIPTURE—John 19:1-22.

TEXT—What I have written I have written (John 19:22).

Introduction:

1. Setting of the text. Over the cross of Jesus has been the sign, "Jesus of Nazareth the King of the Jews." Pharisees came to Pilate urging that he change the sign to read—"He said, I am King of the Jews."

Pilate answered, "What I have written I have written."

2. Reasons for Pilate's refusing their request.

a) He hated these Jews and was too proud to give in to them.

b) Probably thought to atone a little for his cowardice in giving up Jesus to be crucified.

c) Felt the power and divinity of Jesus might even have believed in His royalty and divinity.

3. There is a lesson in this statement for us—the indelible ink of character.

I. Most of life seems to go by never to return.

A. We have thousands of experiences a day, but gradually they are sifted by forgetting until there are comparatively few left in consciousness.

1. We wake in the morning and immediately almost unconsciously our minds run over the day before, the night, and the day ahead. We look out to see what time it is and try to judge what kind of day it's going to be, rub our eyes, stretch, and think of a few hundred things just in the few minutes before we get up. Our minds move like lightning, taking in more things than we can realize. I look out the window at the poplar, sunshine and clouds. Even while I am looking I see out of the corner of my eyes the wallpaper, my books, lamp, pen, Bible, chair, things on the wall, etc. I hear my watch ticking, the puppy outside barking. I feel my pen in my hand and my elbows on my table. I am half conscious of the mosquito bites of a few days ago. There are a myriad of things in my mind throughout the day.

2. But when I go to bed at night, only a few of my experiences are called to mind—the thing which has greatly interested me, a joyful occurrence, or a sad experience.

3. The longer the stream of time flows, the more we forget. Older people spend their time thinking of the past, recalling the experiences of their lives. They give so much attention to the past that they miss a great deal of the present. But they remember only a very, very few of the experiences they had and they are forced to repeat these over and over again. Time is a great healer, largely because in time we forget and memory grows dim.

B. Much of life doesn't seem to be of much significance morally. We move along by force of habit, feeling that the things we do and say do not matter very much. We do things, saying, "This doesn't count." Rip Van Winkle went fishing. Found his way into the mountains and found a group of queer little men playing tenpins. Rip was left to watch the jug out of which they were drinking. Every now and then he would take a drink, saying, "This one doesn't count." He kept doing it till he went to sleep and woke up some years later. We

do the same thing, saying, "This doesn't count"; but we learn that everything counts.

C. We all feel that we can change anything that we have done.

1. We have a very common saying—"Turn over a new leaf." The assumption of this is that whenever we care to do so we can turn over a new leaf, correcting and forgetting the past and starting on a clean sheet.

2. But we cannot change things as easily as we think.

II. For every act and thought leaves its indelible trace upon us.

Pilate answered the Jews, "What I have written I have written." He meant that he wouldn't change it; but in a certain sense he couldn't have changed it if he had wanted to. When you have shot the gun, there is no way you can call the bullet back again. When the arrow has left your bow, there is no one fast enough to catch it. It goes where you directed it. You may go and pull it out, but it may have already meant death—at least it will leave a scar.

A. Everything we do or think influences others.

Drop a pebble into the lake, and there is nothing that will stop its ripples but the other shore.

A man came to the priest confessing he had told an untruth about another. The priest gave him a bag of feathers and told him to drop them in each yard as he walked along the street. The man came back and the priest sent him to pick them up. He said, "Why, that is impossible!" "So you never can call back the words you have spoken," said the priest.

1. We can never completely call back the influence we have had on others.

a) We may do our best. We may live rightly for years. We may make restitution. We may apologize and confess and ask forgiveness and try to persuade.

b) But the wrong things we have done will continue to influence others to do wrong. Parents, that is a serious thought. You may live in sin, in indifference to God and religion for years, thinking that when you become a Christian you can say to your children, "Now you ought to be Christians." You may be a faithful Christian for years, but you can never undo the influence of your years without God. Every time you sin you start something that never can be stopped. They say that light traveling through space goes on forever. They started Century of Progress Exposition with light that started from a star during the last exposition in Chicago.

2. Just as light goes on forever, so the influence of your deeds goes on forever. You lied or stole or committed some injustice or rejected Jesus Christ. That started an influence that you can never stop. You must say with Pilate, "What I have

written I have written," for you never can change that. The seriousness of that thought should cause us to hesitate to continue in sin.

B. Everything we do leaves an indelible imprint upon us.

1. We don't think so. We think we can do just as we please and that we can "turn over a new leaf" at any time. No matter how great the habits that bind us, we still think we are free to do as we please. Samson arose to shake himself, but his strength was gone.

2. We think that forgetting remedies things, but it doesn't. We go to sleep and wake up, feeling pretty well, for we have forgotten the wrong of yesterday. We busy ourselves and forget our sin, but it still remains against us.

3. Every decision we make stands against us eternally. It's not enough to be sorry. We may live a thousand years, but we will never get away from the fact that back there we decided against God. We will have to say with Pilate, "What I have written I have written."

III. There is only one thing that can change the writing on our hearts.

A. Good deeds can never change the past.

B. Forgetting can never change it. For someday when we face the judgment bar, our memory will suddenly call everything up before us.

C. Smiling will never change the past. Some people can do the most terrible things and then smile innocently, but that doesn't change their hearts.

D. Attending church doesn't change the past.

E. Only the blood of Jesus Christ can wash away our sins.

Conclusion:

1. Pilate had done more than write the superscription. He had betrayed Jesus.

2. You may have written some things that only the blood of Jesus can erase.

3. You can decide for God and let your life be written in letters that glow for God.

How Much More?

(Communion Service)

SCRIPTURE—Hebrews 9:1-14.

TEXT—For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:13, 14).

Introduction:

1. Hebrew customs

a) Offering of bulls and goats, with blood sprinkled on the mercy seat in the holy of holies once a year, and with sins confessed over the head of the scapegoats.

b) Water of separation or purification for sin.

2. New covenant in Christ

I. Observe the meaning of these Old Testament sacrifices and rites.

A. We must be careful not to take a superficial, skeptical attitude. Many folks who are irreligious and irreverent and shortsighted and lightweight make fun of "the blood religion." There are profound significance and deep religious values to be found in these Old Testament rites and symbols.

B. But we need to remember one or two things in consideration of these things.

1. One is that all law with the Hebrews was religious. There was no division into civil law, church law, laws of hygiene, and so on. Hence there are some of the laws which seem so peculiar to us, that seem to have no meaning. Take for instance in the nineteenth chapter of Numbers, the law against touching a dead body. It was considered a sin to do so and a process of purification was necessary. Now I do not believe it was because the Hebrews had any pagan suspicions of dead bodies (such as they have in China). It was probably to insure against plagues. Remember that here there were hundreds of thousands of people traveling through a wilderness in a hot country. Very easily plagues could be started which would have almost wiped out the whole nation. There were, then, what we may call external laws, washings, hygienic, practical measures. We need to remember this and to remember that the Hebrews did not expect to get rid of moral uncleanness by washing their bodies.

2. Another thing we need to remember is that the term sin is just as flexible and broad as were the laws. There were ceremonial, ritualistic sins, sins of ignorance, and so on. These were wiped out ceremonially in accord with their nature. There were definitely moral, volitional, inward sins that demanded deeper atonement. And the Hebrews never made the mistake of supposing that a moral wrong could be wiped out by a ceremony. They knew that the more basic the evil, the more profound must be the atonement. It was only the hypocritical Pharisee who tried to deceive himself into thinking that tithes of mint and cummin would justify him in the sight of God.

C. The underlying meaning of the sacrifices of the Old Testament is this—for every sin someone must suffer; and bleed, and die, figuratively if not actually. And the purer, the higher the individual the greater will be his suffering because of the sins of others. The death of the animal sacrifices symbolized and pointed to Christ. And the life and death and sacrifice of Christ give the supreme picture in the world of the nature of sin and of the giving love of God.

The picture is of an infinite, loving God trying to lead men to himself. But the men are blind—both to the awfulness of sin and

to His love for them. Gradually, by the means of sacrifices and offerings, He teaches them that sin is damning and demands its toll. When they have learned the lesson, in His own good will in the fullness of time God sent His Son into the world, not to condemn the world, but that the world through Him might be saved. In Jesus Christ the dual lesson, the dual revelation that God has been trying to bring to man, is finished. That dual lesson is this—"The soul that sinneth it shall die"—"For God so loved the world, that he gave his only begotten Son," etc.

And the message is, "Look and live." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And I, if I be lifted up," etc. "Believe on the Lord Jesus Christ, and thou shalt be saved."

II. The text says, "If the blood of bulls and of goats, and the ashes of an heifer . . . how much more . . . ?"

A. How imperfectly did the sacrifice of an innocent animal without blemish picture the dual truth that God was trying to present to man—the toll of sin and God's love for man! A tabernacle of pillars and curtains with incense and candles burning, a slain beast, blood sprinkled on a gold-covered mercy seat, the remains being burned and carried outside the camp. And yet all this created in the Hebrew mind a higher type of morality and a higher conception of God than are found in any other nation. If this accomplished what it did, how much more must Christ?

B. What a supreme revelation of God is found in His Son Jesus Christ!

All down through the ages God was trying to reveal to the Hebrews the twofold truth—the toll of sin and His love for man. And in Jesus Christ the revelation becomes complete. God speaks to man—"See what a terrible toll sin demands. See that sin brings suffering and heartache and sorrow. See the unspeakable guilt that rests upon man for all his sin. See that the pure have more mental anguish than the evil over the latter's sins. See again the awful toll of sin. Then see that I, God, am willing to assume the anguish and heartache of all the sins of the world—if you will only turn to Me."

And before the spectacle of the dying Son of God, all the world falls down and knows that none but God such love can show. And the Cross becomes the symbol of sin and of God. Paul cries out, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The Roman centurion looks on in wonder and says, "Surely this was the Son of God." Peter falls down and weeps, "Depart from me, Lord, for I am a sinful man." And the whole Christian world sings,

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.*

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7).

III. Present salvation isn't complete until one has been sanctified, until one's conscience has been purged from dead works to serve the living God.

A. Turn to my favorite text (Hebrews 13:12, 13) for the incentive to holiness. "Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

B. As well as being the incentive, that sacrifice is the power that can cleanse. It is through faith in Him that we are saved and cleansed. "Believe on the Lord Jesus Christ, and thou shalt be saved." God, who knows the heart, will put no difference between you and anybody else, purifying your heart by faith.

Conclusion:

1. If Almighty God could use the system of animal sacrifices to bring some moral redemption to the Israelites,

2. How much more shall He use the atoning death of His only begotten Son to deliver men from all sin?

The Unbroken Seal

SCRIPTURE—Ephesians 1:1-14.

TEXT—Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).

Introduction:

1. We must beware of thinking of entire sanctification as a once-and-for-all, irrevocable transaction. It is not that. It is a living relationship, a vital friendship between God and man, in which man walks in the light of divine truth as he receives it, and, as he does that, God by divine grace, by the force of His presence, cleanses his consecrated heart.

2. Have you found the fullness of the blessing? Have you received into your consecrated heart the "abiding forever" Guest? Has your heart been cleansed from every unchristlike uprising? You will keep in that gracious place only by preserving the same

simplicity, purity, faith, humility, obedience, unselfishness, and love in which you found it.

I. Entire sanctification is sometimes likened in Scripture to being sealed.

A. We need to refresh our minds on the different uses of seals.

1. They were of great importance in days when there was no secure speedy mail service, no safe deposit vaults, and no such highly developed and efficient businesses as today.

2. Seals were used for securing letters, important documents, and cabinets or cases in which valuable articles were kept. When property was sold two copies of the transaction were made, one to be given unsealed to the recipient of the deed, the other to be sealed and put in some place for security.

3. The seal was not only for security and secrecy; it was also for identification, for authoritative approval. Rulers, of course, as governments of today, had their seals. Families had peculiar seals of their own, which were worn on rings, on bracelets, or as graven tablets worn upon the breast.

In Revelation John saw a book sealed with seven seals. This was the book of God's decrees and the seals indicated secrecy. The devil was cast into the bottomless pit, and a seal placed upon it; this was the unfailing security of God. When Jesus was laid in the tomb, a stone was rolled in front of the door and the Roman seal placed upon it—man's limited power.

B. There are two important uses of the seal in the Scriptures.

1. Circumcision is called the "seal of the righteousness of the faith which he [Abraham] had yet being uncircumcised."—Romans 4:11 ff. It is God's promise—

a) That He will multiply Abraham's seed as the stars of the heaven and the sand of the sea.

b) That He will also raise up, of the seed of Abraham, Christ, who shall redeem them and in whom they shall receive pardon and cleansing, "who was delivered for our offences, and raised again for our justification."

2. Entire sanctification is likened to being sealed as

a) A security.
b) Identification.
c) A promise of complete redemption to come.

C. The symbolism in entire sanctification as a seal is somewhat as follows:

1. The letter written or the chest filled with treasure is the purified Christian. "We have this treasure in earthen vessels" (II Corinthians 4:7).

2. The wax to be sealed, melted, waiting to receive the impression of the seal, is the consecrated heart.

3. The sealer is the Holy Ghost (Ephesians 1:13; 4:30).

4. The seal itself is the Word of God, the revelation of truth which God gives, or

rather Christ, who is the "express image" of the Father. Created after God in righteousness and true holiness (Ephesians 4:24).

5. The applying it is the work of entire sanctification.

6. The preservation of it is the state of heart holiness in which one lives after the second work of grace.

7. The purpose of this sealing is

a) The preservation and security of the saints.

b) Identification.

c) The promise of completed redemption, "The earnest of our inheritance" (Ephesians 1:14).

II. Dropping the symbolism of the seal for a moment, we may think more accurately of the experience of heart holiness as the abiding of the Holy Spirit in our hearts.

A. The Holy Spirit is not an "it"; He is not a thing; He is a personality, an individual. Don't say, "I have it"; say, "I have Him. He abides, He cleanses, He fills, He empowers. He seals and preserves me." Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). That is what heart holiness is—a receiving of the Holy Spirit into your consecrated heart. While you obey and walk in the light, you have fellowship with Him and He cleanses your heart from all sin. If you grieve Him away, you no longer have fellowship or cleansing. Not only the Comforter comes, but also the whole Godhead, to abide with us. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

B. That thought is vivid and compelling.

The old song goes—

I receive Him, I receive Him, the blessed Holy Ghost.

I receive Him, I receive Him, the blessed Holy Ghost.

It isn't that the Lord has done something for you and now you can run off and play. It is that into your heart God has come with His infinite holiness and power and perfection. While entertaining the holy God, would you think of entertaining an unholy thought, a selfish, impatient, proud feeling? The thought that we have received God into our hearts should fill us with sacred awe and wonder, till we carefully guard our thinking, till we flee from anything that would offend Him.

1. He is infinite in patience and long-suffering.

a) He will bring things to your remembrance.

b) He will check and rebuke you.

c) He will comfort, aid, and strengthen you.

d) He will lead you into all truth and reveal the face of Christ to you.

2. But He cannot dwell in the heart where there is sin. He can give himself to you only

as you give yourself to Him. The Holy Spirit is like Christ, "the reciprocal Jesus."

III. How may we preserve the seal unbroken and keep our Guest from being grieved to departure?

A. In Scripture the Lord is presented as a tender Spirit.

1. He is pictured as a forgiving though betrayed husband (Hosea).

2. He is pictured as a shepherd (Gospels).

3. He is pictured as a lover (Song of Solomon).

4. He is pictured as a father seeking his son (Prodigal Son, John 3:16, etc.).

5. He is pictured as standing, tenderly, patiently knocking at our heart's door.

B. But He is pictured, though He has infinite patience with our weakness, as being easily grieved by any degree of sin and as taking His departure when sin enters.

C. He may be kept from leaving only by maintaining in our hearts the same obedience and purity as in the first place invited Him to come in. Jesus said, "Ye are my disciples, if ye do whatsoever I command you." These five elements are the essentials for the abiding of the Holy Ghost:

(Dependence upon God)

1. Prayer.

2. Bible reading, truth receiving

3. Reliance upon the personal, outflowing energy of God

(Human volitional part)

4. Faith

5. Obedience

Conclusion:

1. It's so easy to lose that free humility, that glad instant obedience, that tender love, that unselfish forgiving spirit, that fear of sin and love of holiness we had when first we received the Holy Spirit! So easy to become harsh, selfish, unforgiving, proud, and casual in our treatment of sin! And when we slip into these, the Holy Spirit will slip, grieved, out of our hearts and we may not wist that He is departed from us.

2. Let's keep that tender, melted, obedient spirit in our hearts. Let's keep the "Amen, Jesus" in our hearts.

It's always, Amen; Jesus.

It's Amen all the time.

It's Amen when in sorrow;

It's Amen rain or shine.

It's Yes to God forever.

I know He cares for me.

So I will always say, Amen, Jesus

Whatever it may be.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Keep the unbroken seal!

Pressing into the Kingdom

SCRIPTURE—Luke 16:13-18.

TEXT—The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it (Luke 16:16).

Introduction:

1. All His life and ministry, Jesus faced the inexorable opposition of the Pharisees.

a) At Jesus's birth they should have been there to acclaim Him. They knew better than anyone the prophecies concerning Him. But it was a few ignorant shepherds, and some strangers from the East, who were there.

b) At twelve years of age, He was in the temple hearing the doctors and lawyers and asking them questions. They probably regarded Him as a prodigy.

c) He went into obscurity; but, when He emerged in His public ministry, He faced the criticism and hatred of these men.

(1) Almost as numerous as His preaching and teaching and healing are the accounts of His opposition by the Pharisees. They were always in the background criticizing and looking for a place to accuse Him.

(2) Practically all of His last days in Jerusalem were spent in combat with these hypocrites who were throttling the spiritual life of the people.

2. In this text Jesus is not drawing a contrast between the gospel and the law, but between the gospel and the law as the Pharisees had used it. The occasion of the text is the derision of the Pharisees when Jesus was preaching the truth. "Ye cannot serve God and mammon." The Pharisees also, who were covetous, heard these things and derided.

I. First, notice the expression "every man."

This is proclaiming the "whosoever will."

A. There is an exclusiveness in the Old Testament that is necessary. God was fanning the flame He found in the Jewish people. It was necessary to deposit the gospel with some people to preserve it. Only for this reason do you find God protecting the Jews. They were God's chosen people. Salvation was of the Jews only that God might through them present the gospel to all men.

B. The scribes and Pharisees however were blind to this and preached that salvation came only to Jews who kept the law of Moses. Hence, if any man wanted to be saved he would have to become a Jewish proselyte, become circumcised and be a Jew.

C. But Jesus says, "Every man presseth into it [the kingdom]," not meaning that every man did, but that every man could.

II. Consider, if you will, Jesus' choice of a verb—"presseth."

A. The first meaning of this, I think, is that no man of himself has a right to walk in.

1. Another thing about the Pharisees was that they expected to pay their way into the Kingdom. By keeping of the law and living up to ritual they hoped to earn the right to walk into God's presence. Consider

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the brazen effrontery of the Pharisee in the temple, "I pay tithes of all I possess and fast twice a week." In other words, "I pay my dues and have a right to heaven."

2. And the Pharisees are still with us, i.e., the people who expect to earn their way into heaven by their good works. By being respectable, paying their bills, supporting the church, working in the Ladies' Aid, some people expect to store up so much merit that when they get to heaven's gate St. Peter will come out to meet them, bow and scrape, and say, "We are so glad that you honored us with your presence." Such brazen effrontery!

3. If we get to heaven it will be as sinners saved by grace.

What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus."

The bleeding Lamb will have to escort us inside the pearly gates.

B. Then again "presseth" denotes concentrated effort. "The kingdom of heaven suffereth violence, and the violent take it by force." It is going to take every effort and sacrifice if we get to heaven.

1. There will be no divided hearts in heaven. Everyone there will love God supremely, will be purified in soul. No carnality, no doublemindedness in heaven. You say, "Do you believe that if a man is justified and not sanctified he will not go to heaven?" No, I do not. Every justified man and woman will go to heaven. The question is, "Can you keep justified and yet refuse to walk in the light of holiness?"

2. There will be no sin in heaven. Everybody will agree with me there. So I will say then, "We must live without sin down here." We must either do that or be delivered from sin after we die. Here is a man who smokes, one who drinks, one who dances, plays cards, swears. Each one has just one sin. God will not keep a man out of heaven for one sin? What would be the result if God allowed them in? They would spread until heaven would be littered with dance halls, etc.

3. The man who gets into the kingdom of heaven must press against all opposition and be willing to face anything. It takes all that a man has.

Conclusion:

Then let us preach the kingdom of God and call all men everywhere to press in!

The Spiritual Values of the Tithe

SCRIPTURE—Deuteronomy 26.

TEXT—When thou hast made an end of tithing . . . then thou shalt say before the Lord thy God . . . Look down from thy holy habitation, from heaven, and bless thy people Israel (Deuteronomy 26:12, 13, 15).

Introduction:

1. Stewardship is our partnership with God, our holding all as belonging to Him.

2. Tithing is one phase of stewardship. Someone has said, "It doesn't make me feel poor to say, 'What I have is God's,' because what God has is mine."

1. As with everything else, motive is involved in paying God one-tenth.

Jesus said to the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law." But He gave them little praise because their motive was wrong. The Pharisee in the temple prayed, "I fast twice in the week; I give tithes of all that I possess." But that did not win him forgiveness.

A. The wrong motives of others is no excuse for our not tithing.

1. The Old Jews were legalistic. They stressed the keeping of the law until they were blinded to great spiritual principles. There are some people who pay their tithe religiously and yet have no religion whatever. But these things are no reasons for our forgetting the Lord's tenth. They are warnings for us to watch the spirit of our giving. Some would say—"We are not under law, but under grace. Therefore we don't have to tithe." But remember—by grace Zachaeus gave half of his goods to the poor. By grace Mary took her most precious possession (alabaster box of ointment) and lavished it upon Christ. By grace the apostles left all and followed Jesus. That is a much higher standard than the law—which leads me to say

B. The tithe is the minimum for New Testament giving.

1. In the Old Testament, they gave two tithes and offerings.

2. Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, etc."

C. Lest we think of the tithe as being a tax or a burden or a disagreeable debt, I want to lay before you the spiritual significance and the spiritual values of the tithe.

II. First, consider the spiritual significance of the tithe—spiritual because of to whom it is given, how, and why (purpose).

A. We should think of the tithe in spiritual terms because it is the Lord's. "The tithe is the Lord's." It belongs to God. It is paid to Him for His work. A man is responsible to God if he doesn't pay it. It is sacred; it is consecrated for divine purposes. It is sacrilege to use it for any other purpose. We reverence the house of God. Loud talking, jesting, irreverence, whispering, inattention, all of these things are out of place in God's house. For it is sacred to God; it is a place of spiritual things. Even so with the tithe—it is the Lord's.

B. The tithe is spiritual because it is a recognition of our stewardship to God.

1. Money is dignified or degraded by the purpose for which it is used. "Blood money,"

term applied to that received by injuring or killing another. "Hush money"—to bribe someone to silence. Taxes pay for town expenses, schools, etc.

2. The tithe is the most sublime of all because it is given to God himself in acknowledgement of His proprietorship and providence.

C. The tithe is spiritual because it involves obedience. No matter how great or small it might be, the fact that the Lord has commanded us to pay our tithe makes it important. You ask your child to do some little thing. It doesn't matter what it is, if he disobeys he has defied your authority and has started to form the habit of disobedience. Obedience to the Lord means happiness, protection, and eternal salvation. Thence what great spiritual significance tithing has!

D. The tithe is spiritual because it should spring from a heart of love. "The gift without the giver is bare." Compare the widow's mites with the rich men's gifts. The paying of the tithe will fall short unless it comes from a heart of love.

E. The tithe is spiritual because it is sanctified by the altar. "The altar . . . sanctifieth the gift" (Matthew 23:19). "Whosoever toucheth the altar shall be holy" (Exodus 29:30).

F. The tithe is spiritual because it forwards the kingdom of God in the hearts of men. Without it God's work fails. If we could only see deeper, behind the bills we give, we would see mission stations, hospitals, churches, schools, shining faces, uplifted hands, redeemed lives. If we listened closely we could hear in the jingle of the coins the pitiful cries for help changed to songs of praise and shouts of joy. Remembering that it is God's, given by you in loving obedience, placed upon the holy altar, for the spreading of the Word of life, we can see the spiritual significance of the tithe.

III. Then, consider the spiritual value or results of the tithe.

A. Of course the tithe has material value.

1. Always for the church. A church that has all its members tithing will have every need met and without too much pulling.

2. Generally for the tither himself. The tithe is not a guarantee of wealth. Nor is a man always better off financially when he tithes. But generally he is, and because he tithes. I don't give my tithe to prosper, but I expect to be better off because I tithe.

3. Others are better off because you tithe. The man who carefully and systematically tithes will be quite likely to be conscientious about the rest of his bills. During hard times in Toronto, Canada, a bank auditor found entries in the books of John MacDonald and Company setting aside one-tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the MacDonald House have all the credit it wanted.

It was the beginning of a new prosperity for that business.

B. But I wish to emphasize not the material but the spiritual values or results of tithing.

1. First you will find the law of recompense working—"Give, and it shall be given unto you; good measure" (Luke 6:38). That is, the Lord will give back to you more than you give to Him. You can never get ahead of the Lord in giving. For as one man said, "If you give to Him with a spoon, He will give back to you with a shovel." That recompense you receive may sometimes be in dollars and cents. But always it will be in terms of spiritual blessing, and the more you give the more you will be blessed in your soul. If you have never tried it, then you ought to sometime.

Over in Africa the native Christians come with their offerings—grain, corn, peanuts, chickens, cloth, all given sacrificially. Then they have a time of rejoicing and praise the Lord because they love the cause so much they would give their very lives for it.

Giving to the Lord will be a spiritual tonic to you. You will love God more, enjoy what you have more, be happier, contented, etc. Read Deuteronomy 28:2-13.

2. Tithing has spiritual value from the standpoint of investment. Jesus says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19, 20). Tithing is looked upon as an heavenly investment, an investment in eternity, in the souls of men in the kingdom of God. "Everyone that hath forsaken . . . shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

3. And finally you will find in tithing the miraculous law of transmutation working. It may seem wonderful to you that Jesus turned water in wine. It may seem wonderful that He could take a few loaves and fishes and feed 5,000 people. But you will find the same law of transmutation and multiplication working in tithing. Transmute means to change over in substance, nature, or form. In alchemy the goal was to change all baser metals into gold. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). Mammon here stands for money. Jesus Christ is here urging us to take money, a material earthly substance, often a curse, and change it over, transmute it into Bibles, churches, books, tracts, mission stations, the kingdom of God, the souls of men.

Conclusion:

If we catch a vision of the spiritual values of tithing and give systematically, carefully,

gladly, sacrificially, who can estimate the result? Malachi describes it by saying there will be a blessing too big to contain. We will be better off materially, every branch of the church will prosper, missions will spread, the Kingdom will grow, the people of God will be blessed, a gracious revival will spread from pole to pole.

When we come to the Lord according to this twenty-sixth chapter of Deuteronomy and say, "Lord, we have given tithes and offerings; now bless us," then the Lord will surely bless. How can I exaggerate? Can I say more than Malachi or Jesus himself said? "The Lord loveth a cheerful giver." "Give, and it shall be given." Bring ye all the tithes into the storehouse."

Under any conditions whatsoever a Christian ought to pay his tithe. You say, "Times are so hard!" True, but it is easier to tithe on small wages than on larger. And if we don't pay our tithe, times will be harder. If we do, God will bless us. I never met the tither yet who was not ready to give a glad testimony as to the way the Lord had blessed him. If you are not a tither, then now is the time to begin.

Greater Glory

SCRIPTURE—John 14:1-14.

TEXT—The glory of this latter house shall be greater than of the former, saith the Lord of hosts (Haggai 2:9).

Introduction:

1. I want this message to harmonize with the music of the mulberry trees; I want it to add to our faith; I want it to help bring the outpouring of God's Spirit that we need.

2. Notice the historical background of the text.

a) Israel had strayed away from God. Nine of the twelve minor prophets had been sent to her to warn her of God's punishment if she did not repent. Then God's judgment came upon her in the conquest by Nebuchadnezzar, the capture and destruction of Jerusalem. The Israelites were taken as captives to Babylon and the temple was destroyed.

b) It was now seventy years later. The Israelites were now back from Babylon again. Were building the city but neglecting the temple. Haggai and Zechariah were urging the people to rebuild the temple.

c) Here in the scripture lesson Haggai is encouraging the people. They were discouraged because this temple was smaller, less beautiful, and less expensive than Solomon's temple. This was to them "as nothing." Haggai encouraged them.

(1) God is with us—verse 4.

(2) In a little while He will shake the earth and fill this house with glory.

(3) The glory of this latter house shall be greater than of the former.

It has been remarked that in the Old Testament the first advent of Christ is quite

often spoken of in connection with His second advent. While this shaking was actually accomplished in the first advent of Christ during Calvary's scene, yet it seems in a way to refer to His second coming.

At any rate, the prophecy of Haggai here foretells that this temple the Jews were building, while it seemed to them "as nothing," would be far greater than Solomon's because of the presence of Jesus Christ. He was to be there in the midst of hatred and open hostility. He was not to have the crowd with Him as they were united under the tabernacle and temple. There was not going to be the display. Rather there was a lone Man, despised, hated, finally crucified. But the glory of this latter house far surpassed that of the former. This comparison of Haggai's forever discounts some of our big ideas about size and success.

Someone says, "How could God's glory surpass itself?" It can, it has, it did—because it has been revealed as man could receive it, and in the revelation of Jesus Christ God brought to a climax that slow progressive revelation of himself through history. Some would prefer fire, or thunder, or lightning; but God best reveals himself in His Son Jesus Christ.

This comparison that Haggai is making is between the old covenant and the new, between the law and the gospel. "For if that which is done away was glorious, much more that which remaineth is glorious" (II Corinthians 3:7-11). Haggai with the eye and voice of prophecy encourages Israel with the promise of a new glory, the coming of the Son of God. They were looking for a physical glory, gold, silver, etc. He tells them of spiritual glory. The Jews in Jesus' day looked back to Solomon's glory, but Jesus said to them, "A greater than Solomon is here."

I. I believe in the progressiveness of God's glory upon His people.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." The disciples were bitterly disappointed in losing Christ, but Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jesus said that when the Comforter came—His disciples would have greater wisdom. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he . . . shall take of mine, and shall shew it unto you" (John 16:12-15). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father" (John 14:12).

A. The lifetime of Christ surpassed that which preceded.

B. The Pentecostal dispensation surpasses the lifetime of Christ—this is evident from the scriptures just quoted.

C. I believe that God wants His glory to grow upon us during this dispensation. Not that we will have another great event nor any one thing just like Pentecost, but that there will be a spreading of the gospel and a growing in wisdom, grace, and godliness.

II. There is nothing in Scriptures that teaches that the Church must degenerate. It may, but it doesn't have to. It is up to us. It should progress.

A. The Bible does teach that social conditions will become less friendly to spiritual life. It does teach that evil men and seducers will wax worse and worse. It teaches that there will be turbulent times with distress of nations. It prophesies that men's hearts will become hard.

B. The Bible does teach that some people and church organizations will apostatize. They always have and they always will.

C. But the Church of Jesus Christ does not have to degenerate. It should not; it will not.

III. The glory of the latter house shall be greater than of the former. Bringing it down to ourselves, of this I am sure—God wants to bless us as a church and to give us greater glory.

A. God wants to give us greater glory.

There is no question about this. He has kept pouring out of himself ever since He created man, and His only sorrow has been that man would not receive His Spirit fast enough. He was disappointed with Adam and Eve . . . with Moses . . . with disciples—"Ye of little faith." . . . with two on road to Emmaus—"Oh, slow of heart to believe all that has been told you." He is disappointed with us because we have been so slow and fearful and unbelieving. He is just waiting to open up heaven upon us. God doesn't have to be begged and teased. He is waiting to let an avalanche of His Spirit upon us.

B. It is possible, it is reasonable, for us to have greater glory.

1. I could be more spiritual; there is vast room for me to grow in grace.

2. If for me, then also for you.

3. If you and I grow in grace, i.e., receive more of God's glory, then the church would have more, for we are the church.

4. People are made hungry by the lives of Christians.

5. If we have more glory, then more people will be more hungry.

6. Then more people will be saved, and we will be in the midst of a revival.

C. It is needed. More grace! More glory! More God!

D. Finally, I want it enough so that I will meet conditions so that God can give me more glory—will you?

Conclusion:

Let us clear up clogged channels. Let us unite in prayer and faith. God wants to pour His Spirit upon us. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts."

A Crusade for Souls

SCRIPTURE—Matthew 28:10-20.

TEXTS—They went up to Jerusalem after the custom (Luke 2:42). Go ye into all the world (Mark 16:15).

Introduction:

1. There are two forces or drives revealed in the texts.

a) One is the drive or force of tradition.

(1) Its direction is Jerusalem.

(2) Its interest is shrines or ceremonies.

(3) Its trend is tradition or centralization.

(4) Its period is pre-Pentecost. There is a sense in which it may represent the whole religious life of the Jewish people.

(5) The fire blazed forth at Pentecost.

b) The second text is the drive of evangelization, or decentralization.

(1) Its direction is to the uttermost parts of the earth.

(2) Its interest is souls.

(3) Its trend is decentralization.

(4) Its period is post-Pentecost.

2. The cold, dying Church reversed the Christian trend and became shrine goers again.

a) Jerusalem pilgrimages became popular in the middle ages.

b) The sufferings of Christians at the hands of the Mohammedans eventuated in the "Crusades"—about A.D. 1000, led or inspired by Peter the Hermit.

c) The Crusades had some beneficial results in a

(1) Partial awakening of the Church

(2) Stimulation of commerce

(3) Spread of travel and communication

d) But the Crusades in general failed. Jerusalem was not freed from the Mohammedans and upwards of 200,000 died in the vain attempt to accomplish that end.

(1) Because their direction was wrong—back to Jerusalem.

(2) Because their aim was wrong—shrines rather than souls.

(3) Because their methods were wrong—armies rather than missionaries.

3. We need today in the Church of the Nazarene a crusade for souls. The swastika, the fasces, and the hammer and sickle must give way to the Cross. If the world is conquered by the sword, both they that use it and the victims shall perish. But if the world is conquered by the Cross, both Christian and heathen shall be saved.

I. A crusade means the subordination of everything else to one purpose.

A. The medieval crusades reveal this to us. Knights, churchmen, farmers, children,

rich men, poor men, teachers, priests, soldiers—left home and family to travel thousands of miles to deliver the Holy Sepulchre from the Turks.

No promise of pay.—No assurance of daily food.—No route planned.—No safe passage guaranteed.—No effective organization.—Just a blind sentimental urge.

B. If for such a poor cause about 200,000 gave their lives, then how gladly ought we Christians today subordinate everything in our great cause!

1. Saving souls is our goal.

2. Christ is our Forerunner and Pattern and Guide.

3. We have spiritual armor and divine protection.

4. We are promised our rations—"My God shall supply all your need."

5. We are assured certain and eternal victory.

6. We have a glorious reward.

7. We are spurred on in our quest by the inward assurance that this is the most important business in the world. How gladly should we thrust everything else into second place and keep this crusade for souls first!

C. One of the chief dangers we face is the temptation to let other things take first place. May the words of the King of Sodom to Abraham be our slogan, "Give me the persons (souls), and take the goods to thyself."

II. A crusade means preaching the cross of Christ—it means to be cross-marked. The medieval crusaders had crosses marked on their sleeves, coats of mail, helmets, shields, and banners. But most of them did not have the Cross in their hearts:

A. The Crusader must be marked within by the Cross.

1. Saved by faith in the Blood.

2. Crucified with Christ to the death of self-centeredness.

3. Marked by the spirit of Christ.

B. The Crusader must preach the Cross.

1. By testimony.

2. By personal soul winning.

3. By evangelistic living.

C. The crusader must use scriptural means.

"The weapons of our warfare are not carnal, but mighty through God to the tearing down of strong holds."

III. A crusade means concerted vigorous action.

A. A crusade is not—1. One zealous man—2. A directionless mob—3. A spiritless group of idlers.

B. A crusade is—1. A group—2. A group united—3. A group united on fire.

Conclusion:

What is the trend of my life? of my church?

1. Is it to Jerusalem—routine religious living, ruled by custom and colored by self-centeredness?

2. Or is it to the uttermost parts of the earth—over the mountains on new adventurous trails fired with a passion for souls? On with the crusade for souls!

Go Forward

SCRIPTURE—Exodus 14.

TEXT—Speak unto the children of Israel that they go forward (Exodus 14:15).

Introduction:

A. Here we are at a milestone in the brief, glorious history of the Church of the Nazarene; in a very real sense we are beginning a new generation.

Read the first two paragraphs in "Historical Statement" in Manual. Near close of nineteenth century there sprang up here and there over the country little groups organized for the preaching of heart holiness, entire sanctification. Some were made uncomfortable in their mother churches because of this doctrine and experience. Some were forced to leave. A few may have been "come-outers" with a desire for a place of prominence, but most were simply looking for freedom to preach and testify to the experience of full salvation. As the numbers grew, these smaller groups were attracted to one another until in 1907 (October) in Chicago the first union assembly of the Pentecostal Churches of America (East) and the Church of the Nazarene (West) was held. A year later on October 8, 1908, these two groups—now called the Pentecostal Church of the Nazarene—met with the Holiness Church of Christ (Texas) and final action came which united all three as a general incorporated body.

B. This is a milestone in the path of our progress.

1. It is significant in that many did not expect this church to reach this stage.

a) In fact our leaders did not start out to form a denomination (like John Wesley in this respect), for they only began to preach full salvation. They only left their mother churches when driven to do so (like John Wesley). It was not until the call came in every direction for holiness churches that more than local organizations began.

b) But when these holiness churches began to take formation as a denomination, there were many who thought it would have but a fleeting existence. Those who did not believe in holiness did not want it to survive, and many holiness people feared it would not. But time has proved their wishes and fears alike groundless. Our church is going more strongly than ever.

2. God has marvelously helped and blessed us thus far. Now the command comes to us, "Go Forward!"

I. From what shall we go forward?

A. Not from our doctrine.

1. Clear simple doctrine is essential.

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c) It does matter what you believe, for what you believe determines to a large degree what you do, and we are judged according to our deeds. If a man believes there is no after life, he is likely to live according to the philosophy, "Eat, drink, and be merry, for tomorrow we die."

2. The basic principles of doctrine remain the same—that man is sinful and he is saved by God's grace, etc. Secondary things change, but primary things remain.

B. Neither do we go forward from experience.

1. The stressing of vital Christian experience has been the keynote of our church for these forty some years. In fact, it has always been the keynote of Christianity: "Ye must be born again." "Have ye received the Holy Ghost?" "Take heed to thy conversation and life," etc.

2. This emphasis on experience is even more necessary now. The world is disillusioned, sad, skeptical, hungry, needy, baffled, and needs something real and vital. The world is calling for religion that can be experienced, that becomes the center of life. It has become tired of religion as a side line, as extra baggage, as something beautiful but not necessary. It wants a religion that gives meaning and courage and purity to life. By experience, I mean that which brings the individual into personal contact with God who is Spirit, and by that contact rectifies, justifies, purifies, heals the individual in his heart, and then sends him out to bring others to the Great Physician who saved him.

C. Not particularly from polity.

1. There is nothing sacrosanct about our polity, our method of church government. As there is no divine right of kings, neither is there divine right of any system.

2. But our polity has functioned well—a harmony of congregational and episcopal forms of government.

3. And our people as a whole are satisfied, though ready to make any minor changes that seem advisable.

D. But we must go forward from that we have already attained.

1. The first four decades have been only the beginning; it has been largely foundation work.

a) Founding of churches where none were.

b) Founding of Sunday schools, etc.

c) Founding of schools and colleges.

d) Establishing of the various organizations of the church—N.Y.P.S., W.F.M.S. Publishing House, Nazarene Theological Seminary, "Showers of Blessing," etc. Now we have just begun.

2. We have learned many things in the past which will save us some failures and lead to some successes in the future. Let us go forward from that which we have attained.

II. To what shall we go forward?

A. We need definite goals of progress. E. Stanley Jones says that the difference between a river and a swamp is that the river has banks. If we do not direct our efforts, we will spread over the countryside.

1. I do not mean that we shall have closed minds. It is a mistake for us to settle too definitely upon what we will be doing, how we will be doing it, and where we will be twenty-five years from now. We cannot tell what may happen and what God may choose for us.

B. Greater evangelism.

1. Let us go forward to see more people saved and sanctified. Let us go forward in presenting the claims of the gospel to men. Let us remember that this is the chief aim we have as Christians—to preach the gospel to every man, the saving gospel. No matter what else we may do, if we fail in this we fail utterly.

2. And so we say to our missionaries—Go forward to greater evangelism. Carry the good news to every kraal and village. Say to the heathen, "Come unto me," "There is no name given under heaven, etc." "Be ye reconciled to God." Save the heathen from sickness, save their bodies, etc., to be sure—but first and primarily save their souls.

3. And we say to our leaders—Lead us on in the business of saving souls.

4. And we say to our ministers—Your business is to evangelize, to spread the gospel, to see souls saved.

5. And we say to our lay members—The great commission is yours as well as the preacher's. Speak to your neighbors—speak—speak. Do your best to win men to Jesus Christ.

Not fewer, but more and greater and better revivals. Not a more pleasant detour from the mourners' bench, but longer mourners' benches and more of them. We are not among those who share the belief that men no longer need to be born again since they can be brought to the first birth through rebirth and raised sinless. We believe in the need of an instantaneous regeneration by repentance and faith. The commitments, the length of time, the expressions may vary as they will—all men must experience a change of heart before they are Christians.

More evangelism doesn't mean that every-thing must be a Billy Sunday; doesn't mean decorum, less intelligence, less education. It means more effort to see more people saved by more people evangelizing more of the time and more as Jesus Christ would have it done.

C. Greater solidification—organization, education, preparation.

Here is a town which we will use as an illustration for a few minutes. A preacher comes to town calling men to Jesus Christ. A group of people are saved from their sins of life and thought, band together and start a tabernacle for the preaching of the gospel. They need to be taught themselves, so they get the preacher to start classes. Then they say, "We don't want our children to grow up as ignorant of salvation as we did. Teach them too." So you have a Sunday school started. But there is a shortage of teachers, so they start a Teachers' Training Course. Then some young men are called to preach the gospel. They must have a place to train them—hence Bible schools, colleges, etc. Then they send missionaries across the seas—they soon see the need of hospitals. Preachers get old in the work of the church—hence something must be done for them.

There must be institutions, organizations, officers, system, and all of that. Some people do not like to think, so they say, "Stick to preaching the gospel." The New Testament Church couldn't—they had to appoint deacons to take care of the needy. To be sure, it all begins with the preaching of the gospel and that is the all-important thing. But when you get people saved, you are unavoidably led to establish a church, a Sunday school, a hospital, a school, etc. Better to build a school at the top of the cliff than a hospital at the bottom.

D. Greater excellency of spirit.

1. There are some things we need to avoid.

a) Superficiality—We have a certain way of doing things, of conducting services, singing and praising the Lord. We are inclined to say to those who are not used to this and who do not like it, "You need more religion." Not necessarily so at all. It isn't a question of what we like. It is a matter of the normal, the beneficial, and that which glorifies God and attracts sinners.

b) Hobbyism—We must stick to essentials.

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(1) We are not in a great deal of danger of becoming fanatical.

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Conclusion:

Here, at a great milestone in our church's history, let us resolve to

1. Go forward in evangelism!
2. Go forward in organization, education, and all permanent building!
3. But above all go forward in excellence of spirit (Daniel 5:12; 6:3).

Adorning the Doctrine

(Titus 1; 2:10, 11-14)

I. A great time to be alive.

A. Period of opportunity as well as distress—wrong motives in people biggest problem.

B. An age when God needs good examples.

1. Just as much as in time of Ezekiel. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land" (Ezekiel 22:30).

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II. Christian life and experience is both fruition and hope.

A. Present realization of benefits from Christ.

B. Hope for a better tomorrow.

1. Increasing riches of grace.

2. Greater and more numerous opportunities for service. I expect to do my best today but will do better tomorrow.

3. Paul deals with both in this chapter—adorn or add to the beauty of doctrine.

III. Contrast of people and possibilities.

A. Cretians were lower class of society—1:2.

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IV. Adorning the doctrine.

A. To beautify or add honor to.

B. Making truth to radiate with vitality.

1. This is what God did in Christ—II Cor. 4:6; Heb. 1:1, 2.

2. Doctrine is rather cold and formal.

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1. No one can force it or produce it and no one knows exactly how well it is done.

2. Lives were changed—3:3, 4—obedient

to God.

3. Motives were purified—fixation of vision and purpose—2:7.

4. Homes were changed—respect for womanhood.

5. Speech was purified—sound speech—2:6, 8.

6. Purity and modesty control thoughts—1:15; 2:5.

7. They were faithful—2:10.

8. They were zealous of good works—2:14.

9. Hopeful future—2:13.

V. Purity of doctrine can only be beautified by purity of heart and purpose.

A. Main obstacle is selfishness.

B. Adorning to be of the inner man—I Pet. 3:2-4.

C. "Worship the Lord in the beauty of holiness."

D. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19).

E. Holy Spirit is the partner at all times—3:5, 6.

F. Virtues and graces are almost as numerous as hues of color, and everyone can adorn the doctrine.

G. Best commendation of Christian.

"When I look at him I have a feeling that I want to be good." "I love to be with her because God seems so real to her. She brings me closer to God." This is truly adorning the doctrine of God.—Lewis T. Conlett.

The Cry of the Convicted Soul

SCRIPTURE—Acts 16:25-34.

TEXT—Sirs, what must I do to be saved? (Acts 16:30).

Introduction:

This is a grave and sincere question; question indicates an awakened and inquiring soul. It implies a determination to do something about it—What must I do? It indicates a purpose to seek salvation.

I. What it means for a soul to be saved.

A. Means more than to join church and partake of its sacraments.

B. Means more than just to "do" Christian work.

C. It involves a sudden and definite change; a "new birth" regeneration of the soul.

D. It means a transformation of character through the power of God. Man may work a reformation—God effects a transformation.

II. Some steps I must take to be saved.

"What must I do to be saved?"

A. I must realize that I am lost—Rev. 3:17-18.

B. I must genuinely repent of my sins—Luke 13:3.

C. It also involves confession—Psalms 32:5.

D. Must believe on Jesus as my Saviour—Acts 16:31 and Heb. 11:6.

E. I must accept and obey the commands of God.

III. How may I know when I am saved?

A. I will know when I have repented and accepted God—Rom. 8:16.

B. I will have the witness of God's Spirit.

C. When I am saved, I will love the children of God—I John 3:14.

D. I will have peace of mind and joy of soul.

E. I will be free from condemnation—Rom. 8:1.—H. B. GARVIN.

Communion Sermon Outlines

Remembering Jesus

SCRIPTURE READING—Luke 22:7-20.

TEXT—This do in remembrance of me (I Cor. 11:24).

Introduction:

The Lord's Supper a carry-over of Old Testament Passover. The Passover an ordinance to recall death angel in Egypt; the communion a time to remember Jesus.

I. His miraculous birth.

A. Prophecy—500 years before

1. Isaiah 7:14

2. Isaiah 9:6-7

B. Announcement

1. Mary (Luke 1:28-37)

2. Joseph (Matt. 1:20-25)

3. Shepherds (Luke 2:9-14)

C. Fulfillment

1. Occasion (Luke 2:1-7)

2. Time—ideal. Roman empire gave good communication—air of expectancy.

3. Place: Not Jerusalem, but Bethlehem; not palace, but manger

4. Visit of Magi (Matthew 2)

II. His life

A. Spotless

1. Pilate (Luke 23:14)

2. Soldier (Luke 23:47)

B. Self-less

1. Man-ward (Acts 10:38; Matt. 20:28)

2. God-ward (John 4:34; Matt. 26:39)

III. His death

A. Voluntary (John 10:17; 10:11)

B. Propitiatory (I Tim. 2:6; Rom. 5:8)

C. Meant Victory—took the fear of death away for believer (Rev. 1:17-18; I Cor. 15:55-56)

IV. His resurrection

A. Factual

1. Angel (Mark 16:6)

2. Mary (John 20:16)

3. Emmaus Two (Luke 24:13-31)

4. Disciples (John 20:19)

5. Paul (I Cor. 15:8, 20)

B. Hopeful

1. "Because I live, ye shall live also"

2. Romans 8:11

V. Ascension and coming again

A. Ascension (Luke 24:51)

B. Coming Again

1. Promised

a) Jesus (John 14:1-3)

b) Angel. (Acts 1:11)

c) Paul. (I Thess. 4:14-18)

d) John (Rev. 22:20)

2. Preparation for (I John 3:3)

Conclusion:

As you partake, remember Jesus: His miraculous birth, His wonderful life, His sacrificial death, His glorious ascension, and coming again.—ERIC E. JORDEN, Cypress, Calif.

Warmhearted Religion

TEXT—And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (Luke 24:32).

Introduction:

This is a hardhearted world. Greed, lust, desire for power have made the world hard at heart. In individual relationships people are "hard-boiled." The prevailing philosophy seems to be, "Me first, myself second, and if there's anything left I'll take that."

I. But in the religion of Christ we find warmth.

A. Could well be called "the religion of the burning heart." The Christian is fired with love for Christ. There cannot be cold-hearted or hard-boiled Christians, for to be Christian is to be Christlike—and we cannot imagine Him cold.

B. There is the warmth of communion with Him that cannot be overrated. Feeling of oneness with our Lord warms our souls with courage to face any foe, with strength to meet any temptation or trial. (Because of his ability to "feel with" his soldiers, Napoleon was said to be worth 10,000 men in the battle.) So our great Captain's presence is worth everything to us.

C. There is the warmth of Christian brotherhood. If anything in this world approaches the heavenly, it is this glorious fellowship between kindred souls. It surpasses the ties made by human blood—this fellowship provided by divine blood.

D. This warmth is wonderfully refreshing to our souls. We all appreciate the physical comfort of coming into a warm room on a cold winter day, and warming ourselves by the fireplace. How much we should appreciate the privilege of warming our hearts by communion with Jesus and with Christian friends, as a relief from the coldness of the world; for the world, even when friendly, is cold compared to the warmth of Christian fellowship.

II. This is a world-wide communion.

A. Christianity knows no racial or social barriers. That is the reason Christianity is

incompatible with war, for every Christian is my brother, whatever his race, social position, etc.

B. Many Christians today are in hard circumstances due to war. Our hearts go out to them in Christian love. We pray that God will keep them true and hold them steady in these critical and trying days. We give in order to lighten their loads and relieve their suffering. As we approach the altar to receive the communion bread and wine, we should keep in mind these others, less fortunate than ourselves, and feel our unity with all servants of Christ everywhere.—VERNON L. WILCOX, Seattle, Wash.

The Lord's Supper

SCRIPTURE LESSON—I Corinthians 11:23-30.

TEXT—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Corinthians 11:26).

Introduction:

The story of its institution: the parallel between the Passover and the Lord's Supper. The Passover bridged the gap from the Exodus from Egypt to the Cross; the Lord's Supper is the bridge from the Cross to the Second Coming.

I. What the Lord's Supper really is; remembrance of the Lord's death.

II. Who may partake of it? (vv. 27-29).

III. Why should we partake of it? It is the Lord's command (Luke 22:19).

IV. Conditions of partaking

A. Repentance

B. The new birth

C. Loving one another

D. A consistent life

V. The blessings of partaking

A. Communion and fellowship

VI. The penalty for unworthy reception; judgment and condemnation.

Conclusion:

"This do in remembrance of me."—NORMAN M. BLOORE, Fort Worth, Texas.

The Desire of Divinity

TEXT—And he said unto them, With desire I have desired to eat this passover with you before I suffer (Luke 22:15).

I. Fulfillment of the Passover

A. The symbolic lamb

B. Commemorative of deliverance

C. Fulfilled the legalistic

II. Time of mutual condolence

A. His hour of passion near

B. Their hour of discouragement near

C. The consolidation of Christian fellowship

III. Institution of the Lord's Supper

A. Mutual and equal partaking

B. Symbolic of His death

C. Symbolic of a glorious hope.—ROSS W. HAYSLIP, Wooster, Ohio.

A Living Memorial

TEXT—This do in remembrance of me (Luke 22:19).

Introduction:

Often when we are brought into remembrance of the awful fatalities of war, the terrible loss because of our neglect, the horrible results of our carelessness and wrecklessness, we are ready to say, "take it away and let me forget." Forgetting puts us back on the same path of our former mistakes. Christ says that to succeed and to be victorious in our life we must go beyond this point of remembrance, which is merely from the human side, and make our lives positive by setting up a divine memorial. Immediately this memorial brings us to the astounding fact that the living God is interested in us. Further it indicates our desperate need of God.

It is obvious that the things we need to remember are definitely brought to our attention in this chapter of the Gospel: His love, His sacrifice, His atonement, His return.

I. His love

His love is evident because He did something about it—John 3:16. Man's plight was so desperate, as we note here in John, that it demanded the supreme sacrifice. In order to make such a sacrifice there must be a compensating love—"God so loved." The greatness of this love can be realized only when we sense how God loved man even when his heart was filled with jealousy, hate, selfishness, suspicion—or sin in all its aspects. Certainly in Calvary we see an expression of this love.

As this memorial brings us to examine our love for Christ and others, are we not embarrassed by certain restrictions we have made on our love? We ought to have the love of Christ in us.

II. His sacrifice

He used two symbols to represent one sacrifice—"bread" and "wine" equal Calvary.

"He took bread . . . and gave unto them, saying, This is my body which is given for you." Think of the process of making bread and you get a better conception of His sacrifice. If you go into a mill, you will find that first the wheat is ground or crushed, and then sifted. Then you will find that it must have other things added to it and mixed so as to fuse all the elements perfectly together, and then you must put it into a hot oven and bake it.

"Likewise . . . This cup is the new testament in my blood; which is shed for you." Wine comes from grapes that have lost their identity by crushing, by straining until all of their life juice is taken out of them. Now this is what happened at Calvary—all Christ had, all that He may have longed for personally, ambitions, were sacrificed to the Father's will and to our need. You cannot

partake of the memorial worthily unless this same kind of sacrifice has been carried out in your life and is continually being practiced. This is the only way that we can be worthy of sanctification and the complete eradication of all carnality.

III. His Atonement

Today many think of this great sacrifice as merely a touching thing to be told during Lent. But in Calvary there is redemption from sin—and man needs to be redeemed. The only way we can be justified before God is to have the cleansing blood of Christ left unrestrained in our life, to carry out its work. There is no other atonement, and no other Saviour. This memorial is different from our human memorials and should give place to rejoicing, because it is not a reminder of our weakness and failures—but is a reminder of what we have been saved "from" and saved "to."

IV. His Return

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:26). Here is a promise that has in it the element of hope, for it is divine. God is not slack concerning his promise. This memorial should serve as an incentive to go with a greater determination, that we might be ready.

Conclusion:

Have we discarded all else from our mind that we might remember His love, His sacrifice, His atonement and His return? The importance of this is realized when He asked us to keep this a "living memorial" by doing—that is, by setting up this rite to be repeated as often as it is necessary to keep us in remembrance of Him. This should grow on us, for it is necessary food for the soul.—C. P. TOZER, Warren, Ohio.

Called to the Lord's Supper

TEXT—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Cor. 11:26).

Introduction:

The outstanding Christian ordinance, its observance is one of the most blessed times. It is not the Jewish Passover carried over into the Christian economy. The Old Testament was superseded by the New Testament or New Covenant in Christ's blood. What is the significance of the Lord's Supper?

I. It means salvation through His blood. "Shed for many for the remission of sins" (Matt. 26:28). But communion altar is not a place to repent of your sins; not a mourners' bench, as some people teach. The penalty is—guilty of body and blood of the Lord, eat and drink condemnation to self. If out of touch with the Lord, if not in communion with Him, you are acting a lie.

II. It means strength through Jesus, the Bread of Life.

See John 6; not only spiritual but also physical strength; discerning the Lord's body; His body broken for my body.

III. It means communion and fellowship with God in Christ.

This is the upward look; Jesus as our Priest (see I Cor. 10:16-21).

IV. It is commemorative.

This is looking back, "in remembrance of me"—not as Teacher, but as Redeemer; remember His cross (Isa. 53:5). Could not forget Him as a person, but the devil wants us to forget Calvary.

V. It is prophetic.

This is looking ahead; we observe it "till he come" (see Luke 22:18)—till His kingdom comes.

VI. It is demonstrative—a silent sermon, a witness; shows the Lord's death.

Conclusion:

It is possible to desecrate the Lord's Supper.

1. By taking part in divisions in church, not in harmony.

2. By making it a time merely to eat and drink, not discerning the Lord's body.

3. By failing to examine self.—RALPH A. MICKEL, Allentown, Pa.

Let a Man Examine Himself

SCRIPTURE—I Cor. 11:23-29.

TEXT—But let a man examine himself, and so let him eat of that bread, and drink of that cup (I Cor. 11:28).

Introduction:

In our busy, workaday world many times we come to the communion service and partake of the emblems of our Lord's suffering without taking time to take our measurements spiritually. Paul admonishes us to examine ourselves for "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself . . ."

I. Do you have the inner peace that you should have?

A. Do you have a genuine sense of forgiveness—nothing between your soul and the Saviour?

B. Have you learned to trust God with everything?

1. Are you free from fear and worry?

2. Have you conquered oversensitiveness?

C. Does your experience of salvation show in your daily life?

1. Does your family have confidence in your religion?

2. Do the people you work with believe you are a Christian?

II. Have you grown spiritually? Have you been faithful in feeding your soul?

A. Do you know, love, and understand the Bible better than you did a year ago?

1. Are you consciously following Bible teachings?

2. Do you have a regular time for Bible study?

B. Have you been faithful in daily prayer?

1. Do you carry a burden in prayer?

2. Do you trust God to answer your prayer as He sees fit—"thy will be done"?

C. Are you clear with your fellow men?

1. Have you forgiven "as God for Christ's sake hath forgiven you"?

2. Have you made all possible restitution?

III. Are you doing some definite work in building the Kingdom?

A. Do you seek first the kingdom of God?

B. Are you a faithful steward?

1. Does Christ have first claim on your time?

2. Do you use your talents to the glory of God?

3. Have you been faithful with your tithes and offerings?

Conclusion:

None should cast away his confidence, but if you cannot pass these tests you are not living the victorious life Christ intends for you to live. Thank God! where there is a need there is a remedy. Christ has paid the price for our full and free salvation.—ROBERT KINNESELEY, Van Hook, North Dakota.

TEXT—Thou shalt remember that thou wast a bondman in Egypt (Deut. 24:18).

Introduction:

The chapter contains exhortations as to certain courses of conduct. Here is an incentive to righteous dealing based on a remembrance of the Israelites' former condition in Egypt.

I. Original condition—"Thou wast a bondman"

A. Degradation—slavery is repulsive. The chosen of God reduced to servility; the prodigal feeding swine.

B. Oppression—Egyptian taskmasters a fitting type of the bondage of sin; guilt, fear, power of evil.

C. Helplessness—without strength. Powerless to free themselves; sin enfeebles both mind and body.

II. Happy deliverance—"The Lord thy God redeemed thee."

A. The Redeemer—"The Lord thy God"—our Kinsman. His eye saw, His arm brought salvation.

B. The deliverance—"redeemed"—meaning to buy back; to pay the purchase price, to make free.

III. Solemn obligation—"Thou shalt remember"

A. Gratitude of heart—the love and mercy of God.

B. Humility of spirit—no cause for boasting.

C. Compassion for the lost—many as once we were.—HAROLD J. SURTON, Meadville, Penna.

ILLUSTRATIONS

Supplied by Rev. Buford Battin

Sabotage

The original act of sabotage is said to have been committed by workmen who slipped the wooden shoe or sabot into a loom in the early days of machinery to hinder production. There are two forms of sabotage. One is that of idleness or exceedingly slow work and the other form is that of violent or destructive behavior. Sabotage has been practiced by labor revolutionists to force employers to meet their demands for readjustment of wage or time scales. During World War I sabotage was extensively resorted to in munition plants and other factories. During World War II a great deal of sabotage was carried on, which resulted in close observance and strict investigation of all persons employed in a war production industry.

Christians have discovered that after being saved from their sins there remained something in their lives that had to be guarded or it would throw a "sabot" into their spiritual progress. Something was present that should not be in a Christian's heart and was an enemy to harmonious Christian living. This presence of evil may exercise its influence through a spirit of indifference, idleness, or by violent outbursts of temper. This is the result of the nature of sin, the carnal nature that is present in the heart after one is converted. A believer does not have to suppress or struggle to overcome carnality through the remainder of his life. Consecration and faith on the part of the Christian will bring cleansing to the heart; "For this is the will of God, even your sanctification."

The Bible Does Not Change

A woman and her sons living in the slums of New York City came to a Salvation Army service one night. The woman had heard very little preaching in her lifetime. At the conclusion of the message an invitation was made for sinners to come to the altar and seek Christ and salvation. This woman from the slum section went forward and knelt at the altar. A Christian worker was trying to help her and give her proper instruction. The personal worker opened a Testament and read to her I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The seeker laid hold upon that promise and was saved. She rejoiced and was so happy as she arose from the altar. The personal worker turned down the page at that chapter and underlined the verse that had been read. He gave

the Testament to the woman and asked her to keep it and read it.

The next day the boy went in and found his mother crying. He said, "Mother, why are you crying?" The woman said, "I have lost the joy I had last night at the meeting. I don't feel happy like I did then. I am afraid I have lost my religion." The boy did not know anything to say to her to comfort her. He was turning through the New Testament and noticed the page turned down and the verse that was marked. He remembered that was the verse they read to his mother the night before. A thought came to him, and it must have been divinely suggested. The boy said, "Why, Mother, this verse reads just like it did last night." He read the verse over to his mother and faith was renewed.

Life may bring us varied experiences but the Bible stands the same. As a lighthouse on an immovable rock of time, the Bible stands along our pathway of life as an inspiration to the souls of men.

Bringing in Nightingales

There was a wealthy gentleman whose travels had brought him to the forests where he was delighted with the song of the nightingale. He was so pleased with the beautiful music of the nightingale that he decided to bring some of these birds to the forests of his own estate; that he might enjoy their music. No nightingale had ever been seen or heard within his woods, but he set himself to woo their presence. He reasoned that, if he should make his grounds perfectly adapted to the comfort and happiness of nightingales, these birds would in some way get the news and they would come. He undertook to make a perfect home for them and trusted nature to do the rest. Accordingly he banished cats and hawks and screech-owls, for the nightingale nests low and sings long and is an easy prey to these enemies. He had many places in the woods scratched up, and planted a kind of earthworm of which nightingales are fond. He searched literature on the subject, and every suggestion for making a paradise for these songbirds was at once put into practice.

He waited a whole year and not a note from a nightingale fell upon his ear. Another year passed by and, though the preparation for their comfort went on unceasingly, the invited guests did not appear. When the third springtime came, one evening as the shadows were darkening,

his ear was delighted and his heart thrilled with the song of the nightingale. A single pair of birds had found their way to that choice retreat. But they were only the pioneers of multitudes that were to follow them. Before many springs had passed, his woods were so vocal with the songs of these famous birds that his estate was known far and wide as the "Garden of the Nightingales."

Shall we not learn the lesson? If nightingales of tenderness, larks of joy, and holy doves of peace are to sing in our hearts and fill our lives with heavenly music, it must be because every vicious lust, preying appetite, and lurking passion has been banished from the soul and the nature cleansed from all sin.

Danger from Within

While Abraham Lincoln was yet a humble lawyer in Illinois, he made a famous speech in Springfield. At this period of the nation's history there was a growing tension among various groups that came as a result of the slavery question. Some factions were favoring a dissolving of the Union, and a spirit of dissension was arising. Lincoln in his speech was sounding an alarm of danger and warned of a coming disaster to the nation. He then said, "At what point shall we expect the approach of danger? Shall we expect some trans-Atlantic giant to step across the ocean and crush us at a blow? Never!" Lincoln said that all the armies of Europe, Asia, and Africa combined with all their treasure in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trail of a thousand years. Lincoln said, "Then at what point is the approach of danger to be expected? If it ever reaches us it must spring up among us. It cannot come from abroad. If destruction be our lot, it will come from within."

The greatest danger that can confront a person is not from without but sin that may be within the heart.

Louis Pasteur

Louis Pasteur was born in France in 1822. At the age of twenty he began the study of chemistry and devoted his life to study and research in chemistry and biology. When the school children of France were asked to select the greatest man their country had produced, they voted for Louis Pasteur. His achievements make him one of the great men of all time. He saved the silk industry of his country by discovering a silkworm disease and a means of combating it. He isolated the germs of tuberculosis, cholera, diphtheria, lockjaw, and other infectious diseases. He discovered the way of

checking hydrophobia by inoculation. He found ways of preventing diseases among cattle, sheep, and fowl. He learned the process of arresting fermentation in milk, known today as pasteurizing. This has been the means of saving the lives of untold numbers of children. He made valuable contributions to antiseptic surgery. Pasteur helped to make the world a better and safer place of habitation for man and animals. How did he achieve such success in science? It was because he was willing to concentrate his energy, time, and study to science research in an effort to find a solution to the problems. Thus he was successful.

Concentration is a necessary element in the building of Christian character. We must specialize our efforts and make it a major issue to succeed in the work of God.

You Ought to Go

Late one Saturday night in 1890 Hoffman, the famous German chemist, arrived in Glasgow, Scotland. The next morning he went to call on Sir William Thompson, later Lord Kelvin. The doorbell was answered by a maid, of whom Hoffman asked if Sir William were at home.

"Sir," she said, "he most certainly is not." "Can you tell me where I may find him?" he then asked.

"You will find him in church, sir," was the reply, "where you ought to be."

—Sunday Chronicle

How Shall We Answer It?

"How long is it," asked an old Moham-medan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old. I have prayed, given alms, gone to the holy shrines, became as dust from fasting, and all this is useless. Where have you been all this time?"

The cry was echoed from the icy shores of the farthest Northwest Territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never heard before that Jesus Christ spoke these precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it?—Missionary Digest.

The Hairbrushes—

You Get What You Pay For!

The most expensive hair brush I ever bought I paid a dime for, at "The Five and Ten." The cheapest ones I ever purchased cost me three dollars. The former I used only a time or two, and then had to discard it as useless; there was no stiffness to the bristles, if you could call them such.

The other brushes (I bought them at a drugstore) became mine twenty-five years ago last summer. They are a pair, without handles, and have been named "military brushes." I hold one in each hand, when combing. Although I have used them repeatedly every day, for more than a quarter of a century, they are apparently as effective as when I first began using them. It would seem they are good for another twenty-five years. They cost far more than the one bought at the "Dime Store"; but how their purchase has paid me in dividends of service and satisfaction!

They have taught me a precious, practical lesson. Is there not sometimes a temptation for many of us in seeking the things of the Spirit, to pay the least possible price, to go to a sort of religious "bargain counter"? What frustration! What disappointment! What defeat!

If, as J. R. Lowell sang in Sir Launfal, "Earth has its price for what earth gives us," then how willing we should be to say, "My utmost for His highest!"

That evangelist found it so. He had such a triumphant, glorious experience of the grace of God that a lady said to him, "I would give the world to know your victory and joy."

He replied, "Sister, that is exactly what I had to give."

Since from His bounty I receive
Such proofs of love divine,
Had I a thousand lives to give,
Lord, they should all be Thine.

E. WAYNE STAHL

EVANGELISM

All for God!

No time for trifling in this life of mine;
Not this the path the blessed Master trod,
But strenuous toil, each hour and power
employed
Always and all for God.

Time swiftly dies, eternity is near,
And soon my dust may lie beneath the
soil.
How dare I waste my life, or cease to be
Always and all for God?

I catch the meaning of this solemn age;
With life's vast issues, all my soul is awed.
Life was not giv'n for trifling; it must be
Always and all for God.

I hear the footfalls of God's mighty host
Whom He is sending all the earth abroad;
Like them, let me be busy for His cause,
Always and all for God!—SELECTED.

The Need of Personal Evangelism

The age in which we live marks one of the greatest eras for the need of personal evangelism. Before proceeding, the term "personal evangelism" should be defined. By personal evangelism is meant the contacting of individuals outside the Christian Church by individuals within the Church for the purpose of directly or indirectly winning them for Jesus Christ and eventually into church membership.

This age presents tremendous need as well as opportunity for this type of Chris-

tian service. Let us look at some of the needs:

First, because of the demands of society, recreation, industry, and the swift momentum of life, people's interests are divergent and varied so that little time is spent in reading God's Word, going to church, or listening to spiritual radio programs. Thus it is only by contacting these persons personally that millions of people here in America today will ever have enough of the gospel to save them. Dr. D. Shelby Corlett in an editorial a few months ago, under the title, "Our Field," said: "Our field today is made up of a secularly-minded generation." This is proved by the closed doors of churches across our land and the appallingly large proportion of our population who darken a church door only at Christmas or Easter, or never do.

Second, we need personal evangelism because revivals have been born only from the efforts of soul-burdened individuals. No sincere person can engage in an endeavor to win someone to Christ, whether by personal dealing or invitation to the house of God, without being benefited spiritually. Any personal effort will fan the spark, and the continual fanning will cause the revival flames to burst forth. We pray, "Lord, send a revival," but it is already here if we will get deeply burdened for someone close by who is unsaved. Show me an individual who is carefully and prayerfully concerned for others, and I will show you a revival Christian, a developing Christian, a growing Christian, and perhaps it should be added, a "glowing" Christian.

Third, we need personal evangelism today because the very life's blood of our church and the kingdom of God depends upon it. Trace the history of great denominations that have come out of a flame of revival; the flame burned in proportion to the individual's concern and passion for specific lost souls. As the people began to take the attitude, "Let the preacher do it; that's what we're paying him for," the spirit died in their own hearts and consequently the church died.

Without minimizing the pastor's and the evangelist's work, they cannot do it all. At best, a pastor can contact the same individual only a few times in a year. He will be able to win some in this manner, no doubt; but the majority of those who kneel at his altar will be the ones with whom the laymen have worked shoulder to shoulder throughout the year, or years, and have built up a lasting confidence, or those in whom special interest has been taken by personal contact. These seekers have not read their Bibles, but they have read the lives of consistent, conscientious lay fellows and have responded to their personal interest. The layman who says in his heart, "Let the preacher do it," is tightening the noose about his own neck and soon will find himself spiritually strangled. When we pay the other person to fill our spiritual responsibilities, it is like paying a construction company to dam up the only source of water supply with which to quench our own thirst.

In conclusion, may it be said that a program of personal evangelism, saturated by prayer, with the Holy Spirit's impartation of love for lost humanity, is our only real hope to reach the average person today, to have revivals in our churches, and to retain the warmth and power of the Holy Ghost that we have enjoyed in the past. This is that upon which the life of our church and the kingdom of God depends.—ALBERT GAMBLE.

What About Your Neighbor?

The story is told of a man who had searched heaven in vain for an earthly neighbor. Upon inquiry concerning him, the archangel said, "George K. is not here. No one ever invited him to come." Could such be said of your neighbor?

Four years after the Titanic went down, a young Scotchman rose in a meeting in Hamilton, Ontario, and said: "I am a survivor of the Titanic. When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but strange to say, they brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot

say that I am.' He said again: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Shortly after, he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—Have you made your first convert?—Today, January, 1947.

How About an Operation In Your Community?

A Scottish minister left his delightful parish in Forfarshire to labor among the slum dwellers of Edinburgh. One day he stood looking down from George IV Bridge on Cowgate, with its squalor and filth and misery. Streets were muddy, the air thick with smoke, chimneys on the houses toppling, roofs battered, windows broken and stuffed with rags or paper. Ragged women with untidy children in their arms stood talking in groups. Everything was foul, loathsome, revolting.

The young minister, Guthrie, felt homesick for his old parish with its singing larks, its daisied pastures, its pious, homey peasants, and the grand blue sea rolling its snowy breakers on the shore.

Suddenly a hand was laid on his shoulders, and turning he looked into the face of Dr. Thomas Chalmers. The old gentleman knew the task the younger man had undertaken and guessed the thoughts that were racing through his mind. Waving his hand before him he said, "An operation. A beautiful field!"

Guthrie had not seen it in that light, but now with his eyes open he saw the filthy slum as a field "white to harvest." From that moment the situation was changed and Guthrie began a work that resulted in the social, moral, and spiritual transformation of that whole area.

When we begin to see the world of men and women with the eyes of Christ, any field of labor will be extended. We shall no longer be content to minister to those within the four walls of a church.—Moody Monthly, January, 1948.

Some of us remember the nursery jingle we used to recite as we laced our fingers to form a church and joined our up-pointed fingers to indicate a steeple:

Here's the church,
And here's the steeple.
Open the doors,
And here are the people.
Today that is changed to
Here's the church,
And here's the steeple.
Open the doors,
But where are the people?

People do not go to church today; they are brought. The only churches that have large congregations are the ones that go after them.

—POWELL, *Where Are the People?*

BOOK NOTES

By Rev. P. H. Lunn

CHRIST IS OUR STRENGTH

By Hyman J. Appelman (Revell, \$1.50)

Eight revival addresses, dynamic in their appeal to serious mass revival effort. These messages are penetrating in their analyses of the failure of the modern church in its evangelistic program. They are scathing in their indictment of a church that is complacent while the world scoffs or carelessly ignores the church. Until you reach one point in the book it is a stimulating, disturbing, and thought-provoking series of addresses. Then in Chapter V, in which Dr. Appelman discusses "The Living Lord," he says, "Do not listen to people who say to you that you live above sin when you become a Christian." This is almost heart-breaking in its distortion of plain scripture teaching. Also it is so pathetically incongruous with the fervor and passion that characterizes the rest of the book. The Book Man is not condemning the entire volume because of this bad spot. He is merely pointing it out and bemoaning the fact that such unscriptural advice is given in the midst of much wonderful truth. For a pastor the book is still worth while. As a basis for evangelistic sermonizing it is worth while. The illustrations alone are of great value. One revival message "Three Big Fools" is a masterpiece of logic, human interest, and scriptural appeal. The final message "Back to Christ for Our Message" is a plea that, in the midst of religious organization and activity, we fall back on the basic gospel, the one message of the Bible, the power that is effective when everything else fails. This could have been a powerful book for folks of our persuasion.

PILLARS OF FAITH

By Nels F. S. Ferre (Harper, \$1.50)

This writer's former books, *Faith and Reason*, *Return to Christianity*, *The Christian Faith*, and others, have made for him a considerable following. As in the case of the previously mentioned book we recommend this one with some reservation. It is thought-provoking as is any book basically sound but with applications concerning which we disagree. This volume is a discussion of the five central truths which support our Christian faith: Christ, the Holy Spirit, the Church, the Bible, the Christian Life.

A few of Ferre's startling statements follow: "Can we, as Christians, face intelligent people and show them concretely what Christ does and how? What is it from which we are rescued and for what? We are very largely what we do. What we do depends

mostly on what we are. Serious people want no repeating of formulas. They want no pious mumbling of creeds. They want no claims of 'the peace of Christ' by people who secretly shake in their boots. They want no jabbering about 'the light of Christ' by people who dare not think straight and hard about our actual problems. They cannot bear to hear about 'surrender to Christ' from people who are mostly escaping life within the padded confines of the emotionalism of their own approved order."

THE EVANGELICAL PULPIT

Compiled by R. L. Decker and Carl F. H. Henry (Eerdmans, \$2.00)

Ten sermons by the following outstanding contemporary preachers, R. L. Decker, Harold J. Ockenga, T. Roland Phillips, Bob Jones, Jr., Albert G. Johnson, Harry Hager, Don H. Householder, Paul S. Rees, W. B. Riley, Carl F. H. Henry.

EVANGELISTIC PREACHING AND THE OLD TESTAMENT

By Faris Daniel Whitesell (Moody, \$2.00)

The author points out Old Testament material that can be effectively used in evangelistic preaching. The purpose of the book is to encourage preachers to broaden their use of the Scriptures in this particular field of sermonizing. It is a fact that the Old Testament abounds in texts and incidents that ideally lend themselves to a soul-winning purpose. A valuable feature is a list of recommended books for use in preparing evangelistic sermons from Old Testament texts. This list includes various translations, concordances, Bible dictionaries, geographical aids, books of Old Testament introduction, Bible histories, books on archaeology, commentaries, also a number of books on separate parts of the Old Testament.

The Book Man's appraisal of this book is that it is the result of careful preparation and through study and worthy of a minister's consideration.

AN INTRODUCTION TO CHRISTIAN APOLOGETICS

By Edward J. Carnell (Eerdmans, \$3.50)

This book apparently has considerable merit, for it is the announced winner of the \$5,000 Eerdmans' Evangelical Book Award for 1948. The writer is Professor of Philosophy at Gordon College of Theology and Missions in Boston. The book is tersely described as a philosophic defense of the Trinitarian-Theistic Faith. The answer to philosophic naturalisms and idealism, religious modernism, neo-supernaturalism, ac-

cording to the author is found only in Biblical theism. The case for theism is supported by the conviction that God has spoken clearly and positively. In that conviction there is firm footing.

HAVE THIS MIND

By Gerald Kennedy (Harper, \$2.00)

Many readers will recognize this writer as the author of *His Word Through Preaching*, which enjoyed a wide distribution in our group. Discriminating reviewers of religious books have hailed this volume as an outstanding example of scholarly sermonizing. The sermons constitute a series starting with the doctrine of revelation and the authority of Christ, proceeding through Jesus' teachings of fellowship and the kingdom of God, and reaching a climax in the final triumph of His resurrection. The author's Trinitarianism seems to be somewhat obfuscated. In support of this criticism we quote: "The Holy Spirit is essentially an experience. Judaism spoke of God's Spirit which meant God's action. The early Christians spoke of Jesus Christ and the Spirit without any clear line of separation. Today we are aware that 'warm, sweet, tender, even yet a present help is He.' But like all greater experiences, this demands definition and that is when we get the doctrine. We go wrong when we make too rigid what men have said about the experience. Almost inevitably when we try to tell others what God's Spirit does in human life, we either personify it or semipersonify it. We will do well to remember that we are talking about God and not someone outside of Him." From the standpoint of orthodoxy that last sentence sounds much like specious argument.

THE CHRISTIAN VIEW OF GOD AND THE WORLD

By James Orr (Eerdmans, \$3.50)

The author was at one time professor of Church History in the United Presbyterian College of Edinburgh; later he served as editor in chief of the *International Standard Bible Encyclopedia*. On both sides of the Atlantic Dr. Orr has made a place for himself as a Biblical scholar of the highest rank. As would be expected, the emphasis in this volume is Calvinistic rather than Arminian.

COMMENTARY ON THE HARMONY OF THE GOSPELS

By Charles P. Roney (Eerdmans, \$7.50)

As the title directly states this volume is more than a unified story of the Gospels or the four gospels correlated as one. It does combine the Gospels into one narrative and in addition has full explanatory and expository notes or comments. In other words, this is an authentic commentary of the Gospels treated as a unit. It is a book of 567 pages. Its evangelical acceptance is vouched for by Dr. Wilbur M. Smith, editor of *Peloubet's Notes on the Sunday School Lessons*.

THE ESSENTIALS OF PREACHING

By John H. C. Fritz (Concordia, \$1.50)

The author is a Lutheran pastor and homiletics instructor. The book is designed as a brief refresher course in homiletics for pastors. Compared with the many excellent and stimulating volumes in this same field that have recently been published, this one seems to be of decidedly indifferent value.

GENESIS

ST. PAUL'S EPISTLE TO THE ROMANS

THE APOSTLE JOHN

THE APOSTLE PETER

By W. H. Griffith Thomas (Eerdmans)

The publishers have rendered a real service in the reprinting of these four valuable volumes by the sainted Griffith Thomas. Our day of critical scholarship needs the balance furnished by such fine devotional commentaries.

Griffith Thomas was a moderate Calvinist of the Keswickian type. In his treatment of sanctification in Romans he definitely presents the "counteraction" view. But the discriminating reader can screen out the objectionable elements and find much food for mind and heart.

For the preacher here is a gold mine of sermon suggestions, outlines, and topics. One will find in these four volumes abundant material for many months of expository preaching. In these days when there is all too little Biblical preaching, most pastors would find great help in working through those commentaries by Griffith Thomas. It would be a rich experience for both pastor and people.—DR. RALPH EARLE.

GOSPEL RECORDS OF THE MESSAGE AND MISSION OF JESUS CHRIST

By Albert C. Wieand (Brethren Publishing House, \$3.00)

Many Gospel harmonies have been constructed and many lives of Christ have been written. But this book combines the benefits of both in unusual measure. It gives a running account of the life and ministry of Jesus by means of continuous paragraph titles in the margin. At the same time, similar material in different Gospels is placed in parallel columns. Maps, diagrams, outlines, and charts add materially to the value of the book.

Pastors and Sunday-school teachers would be greatly helped in a mastery of the life of Jesus by the use of this volume. Since the Sunday-school lessons will soon again be covering the life of Christ, it would be an appropriate time to see that this harmony is made available to teachers.

The text is that of the Revised Standard Version of the New Testament, which is helpful for study purposes. One could not work his way carefully through this book without gaining a much better understanding of the Life of Jesus.—DR. RALPH EARLE.

A Study of Holiness from the Early Church Fathers

By Professor J. B. Galloway, B.S., Ph.B., B.D.

Chapter Seven

Origen, the Father of Bible Interpretation

THE greatest Bible scholar of the early church was Origen, surnamed Adamantius, born at Alexandria, about the year A.D. 185. He was one of the greatest of all Christian thinkers. The Church is forever indebted to him for his encyclopedic labors on the Scriptures in producing the *Hexapla*. He was born in a Christian home. His father was a teacher of rhetoric and grammar and a man of decided piety. Under his superintendence, the youthful Origen was educated in all the Grecian knowledge and also required to daily memorize a portion of scripture. The spirit of inquiry into the meaning of the Scriptures showed itself early. He was never satisfied with the plain meaning of them, but sought to penetrate into the deeper meaning of them. His father Leonidas rebuked him for his curiosity, but rejoiced to himself at the signs of genius that he saw in his son, and thanked God for being permitted to be the father of such a child. He would imprint kisses on the breast of the child while he was sleeping and say, "The temple of the Holy Ghost."

When Origen was seventeen years old, his father was martyred in the persecution of Septimus Severus. He wrote to his father while he was in prison, exhorting him to constancy under trials. He wished to share the same fate as his father, but was prevented from leaving home by his mother's hiding his clothes. At the death of his father their property was confiscated, and he was left with his mother and six younger brothers to support. A wealthy lady opened her home to him a short time; but finding his position here uncomfortable, he resolved to enter the career of a teacher to support himself.

His careful instruction by his father in the Grecian literature, and his own diligence and ability, speedily attracted attention and brought him many pupils; some of these sought to be instructed in the principles of the Christian religion. Bishop Demetrius appointed him as a master in the Catechetical School. A youth not yet past eighteen years took the place of Clement, who had retired because of persecution. He refused remuneration, and lived upon a scanty pittance, laboring

in the school by day and studying the Scriptures the greater part of the night.

On a visit to Caesarea he was allowed by the bishop to expound the Scriptures in church, while yet a layman. This aroused the jealousy of the Bishop of Alexandria, who ordered him to return. A short time afterward he was forbidden to teach at Alexandria and excommunicated. He went to Caesarea and was honorably received, admitted to the priesthood, and allowed to work for more than twenty years.

Ambrose, a man of large means, had a great admiration for Origen and was delighted to bear the expense of having his works transcribed and published. He furnished him with "more than seven amanuenses and an equal number of transcribers." The literary labors of these years were prodigious. In the persecution under Decius he was put in prison and tortured. He was released at the death of Decius but, broken in health by his suffering, he died in A.D. 253.

He was a very voluminous author. Jerome says that he wrote more than any man could read. It is related that he wrote six thousand volumes. In exegetical works, he wrote on practically the whole Bible. His main title for fame rests upon the *First Principles*, a work on systematic theology; this was written while he was young. He is said to have worked twenty-eight years upon the *Hexapla* or six-columned Bible. Six different versions of the Bible were written in parallel columns and made nearly fifty volumes. His *Against Celsus* is a noble defense of Christianity written in answer to one of the greatest skeptical philosophers of his time. He also wrote many practical works on many subjects.

ORIGEN ON HOLINESS

In about A.D. 210 he refers to the custom then practiced of praying for the newly baptized to be filled with the Holy Spirit.

Unction of Christ

In the *Seventy Homily of Ezekiel* he says:

The unction of Christ, of holy doctrine, is the oil by which the holy man is anointed, having been instructed in the Scriptures, and taught how to be baptized; then changing a few things he [the minister] says to him, You are no longer a catechumen, now you are regenerated; such a man receives the unction of God.

Live Above Sin

He believes that we can live above sin. From *First Principles*, Book III, Chapter 1, we read:

Since in the preaching of the church there is included the doctrine respecting a just judgment of God, which, when believed to be true, incites those who hear it to

live virtuously, and to shun sin by all means, inasmuch as they manifestly acknowledge that things of praise and blame are within our power.

Two Works

In Book IV, chapter 1, we read: "As now by participating in the Son of God one is adopted as a son, and by participating in that wisdom which is in God is rendered wise, so also by participation in the Holy Spirit is a man rendered holy and spiritual." Here two distinct and separate acts are mentioned, adoption as sons and rendered holy by the Holy Spirit—what Wesley called a "second blessing, properly so-called."

Sin No More

He mentioned the twofold mission of Jesus to save the sinner and to keep the saint above sin in his *Against Celsus*, Book III, Chapter 62:

God the Word was sent, indeed, as a physician to sinners, but as a teacher of divine mysteries to those who are already pure and who sin no more. But Celsus, unable to see this distinction—for he had not desire to be animated with a love of truth—remarks, "Why was he not sent to those who were without sin? What evil is not to have committed sin?" To which we reply, that if by those "who were without sin" he means those who sin no more, then our Saviour was sent to such, but not as a physician. While if by those "who were without sin" he means such as have never at any time sinned—for he made no distinction in his statement—we reply that it is impossible for a man thus to be without sin; for all have sinned at some time.

Pure in Heart See God

Again in answering Celsus he says (Book VII, Chapter 45):

But let us see further what the things are which he proposes to teach us, if we can comprehend them, since he [Celsus] speaks of us as being utterly wedded to the flesh; although if we live well, and in accordance with the teaching of Jesus, we hear this said of us: "Ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you." He says also that we look upon nothing that is pure, although our endeavor is to keep even our thoughts free from all defilement of sin, and although in prayer we say, "Create in me a clean heart, O God, and renew a right spirit within me," so that we may hold him with that pure heart to which alone is granted to see Him.

Only the pure in heart can see God. As a modern writer says, "Holiness or hell."

THE COMMENTARIES OF ORIGEN

Although Origen is the first interpreter of the Scriptures, he speaks of those who had preceded him. Many of his com-

ments are just and shrewd; but the tenets of the Alexandria school, where he was, led him to many extravagances. Only fragments of most of his commentaries remain. He held that divine things were wrapped up in mysteries, and that everything in Scripture has mystical meaning in addition to that which is obvious. He was the first great teacher who deliberately set himself to the task of explaining the Scriptures, and for fifty years he continued this work and treated almost the whole Bible. His commentaries on John are the first work of Christian exegesis which has come down to us. As it has reached us, there are thirty-two volumes, and the first five of these were written before A.D. 231.

HOLINESS IN ORIGEN'S COMMENTARY ON JOHN

Canaan Land

In Books 25 and 26 he shows that the crossing of the Jordan by Joshua and the Children of Israel is symbolical of the baptism of the Holy Ghost. Drawing from the meaning of the word Jordan, meaning going down, consecration is pictured and the entering of Canaan points to the land of rest that awaits all who make their consecration complete.

From Book 25:

Let us look at the words of the Gospel now before us. "Jordan" means "their going down". . . . What river will "their going down" be, to which one must come to be purified, a river going down, not with its own descent, but "theirs," namely, of men, who but our Saviour who separates those who received their lots from Moses from those who obtain their portion through Jesus (Joshua)? His current, flowing in the descending stream, making glad, as we find in the Psalms, the city of God, not the visible Jerusalem—for it has no rivers beside it—but the blameless Church of God, built on the foundation of the Apostles and Prophets, Jesus Christ our Lord being the chief corner-stone. Under the Jordan, accordingly, we have to understand the Word of God who became flesh and tabernacled among us, Jesus who gives us as our inheritance the humanity which He assumed, for that is the head corner-stone, which being taken up into the deity of the Son of God, is washed by being so assumed, and then receives into itself the pure and guileless dove of the Spirit, bound to it and no longer able to fly away from it. For "Upon whomsoever," we read, "thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit." Hence, he who receives the Spirit abiding on Jesus himself is able to baptize those who come to him in that abiding Spirit.

Chapter Eight

Cyprian, the Bishop of Carthage

CYPRIAN AND HIS WORKS

THASIVS CYPRIAN was born about A.D. 200. We know very little of his early life. He was wealthy and highly educated; by profession he was an orator and teacher of rhetoric. He was converted in middle life in A.D. 246. He was the owner of some of the finest pleasure-grounds in Carthage, which he sold after his conversion for the benefit of the poor. His friends rebought it and gave it to him. His ordination and elevation to the office of a bishop rapidly followed his conversion. Because of his position and outstanding character he was made a bishop in A.D. 248, and one of the greatest of his time. He was a pupil of Tertullian and followed many of his ideas, but differed on the position that the Church held and on a few other questions.

His time as a bishop was marked by many struggles: first against the persecutions of Decius, during which he went into retirement for fourteen months, then against the disorders of the Church, principally about discipline. Many had lapsed back into idolatry during persecution, and when peace was restored they asked to be restored to communion again. Some in the Church contended that the lapsed should be restored on the easiest terms; others were more strict and would not allow them to return at all. In some cases, after they had proved themselves for many years or were about to be martyred, they were allowed to come into the church again. At the council of the African bishops under the presidency of Cyprian a middle and more reasonable course was taken.

The fact that he had risen to the bishopric within two years after his conversion caused a spirit of jealousy on the part of some. During the year he wrote many letters from his place of concealment to the clergy at Carthage, controlling, warning, directing, and exhorting, and in every way he maintained his episcopal superintendence in his absence, in all matters relative to the welfare of the church at Carthage. The first thirty-nine of his epistles, except the one to Donatus, were written during his retirement. Felicissimus opposed his method. Both the bishops at Carthage and Rome began to oppose him. Novatius went to Rome and schisms arose which caused Cyprian much trouble.

After some time persecutions began again against the

Christians from the state, and Cyprian did not escape. He was banished by Valerian and beheaded in A.D. 258.

Cyprian's theory of the Church was that it is one visible body, presided over by bishops, each of which is free and independent in his own sphere, and yet acts in council with the others for the good of the whole. His ideals for the Church had to be destroyed by decreedalism before the papacy could exist.

The Christian Lapsi

This term was used for those apostates from Christianity who lapsed back into idolatry. Decius published an edict against the Christians in A.D. 250. The procedure was as follows: The magistrates were bidden to assemble the Christians together and command them to sacrifice. Those who consented were subjected to no further annoyance and were given certificates indicating the same. The certificates were called libelli. Recent excavation has brought to light several of these. One from Egypt reads: "To the superintendents of offerings and sacrifices at the city. From Aurelius. It has been my custom to make sacrifices and pour libations to the gods and now I have in your presence in accordance with your commands poured libations and sacrifice and tasted the offerings together with my son Aurelius Dioscuros and my daughter Aurelia Lais. I therefore request you to certify my statement. The first year of the Emperor Caesar Gaius, Messius Quintus Trajanus Decius."

If this was from a Christian who had lapsed back into idolatry, how little did he think that his record would be read almost two thousand years later! How careful we should be about our record!

Cyprian on Holiness

From the writings of Cyprian and others it seems that it was the common practice to pray for the new converts that they might be filled with the Spirit. They were following up the example of Peter and John, who went down to Samaria and found disciples there who had been baptized yet had not the Holy Ghost. They prayed for and laid their hands upon them, that the newly converted ones might receive the holy Ghost (see Acts 8:15-17).

Heavenly Contest

Cyprian recognized that some of the martyrs were filled with the Holy Spirit. We read from his Epistle 7, *To the Martyrs*, of their devotion:

The multitude of those present saw with admiration the heavenly contest—the spiritual contest, the battle of Christ—saw that His servants stood with free voice, unyielding mind—bare indeed of weapons of the world, but believing and armed with the weapons of faith. The tortured stood more brave than the torturers; the limbs were beaten and torn, overcame the hooks that bent and tore them. The scourge repeated with all rage could not conquer their invincible faith.

A few sentences later we read: "A voice filled with the Holy Spirit broke from the martyr's mouth which the most blessed Mappalicus said to the proconsul in the midst of his torments, 'Ye shall see a contest tomorrow.'"

Laying on Hands

Cyprian recognized that it took more than the mere praying for and anointing with oil and laying hands upon to get the Holy Ghost. And some might pretend to help others get the Holy Ghost who did not have it themselves. In Epistle 69, *To Januarius and other Numidian Bishops*, he says:

But how can he clean and sanctify the water who is himself unclean and in whom the Holy Spirit is not? . . . It is necessary that he should be anointed who is baptized; so that having received the chrism, that is the anointing, he may be anointed of God, and have in him the grace of Christ. Further, it is the Eucharist whence the baptized are anointed with the oil sanctified on the altar. But he cannot sanctify the creature of oil, who has neither an altar or a church; whence also there can be no spiritual anointing among heretics since it is manifest that the oil cannot be sanctified . . . Therefore he must be baptized and renewed who comes untrained to the church, that he may be sanctified within by those who are holy, since it is written, "Be ye holy, for I am holy, saith the Lord."

Commenting still further on baptism in Epistle 70, he says: "And he who of his own authority grants this advantage to them, yields and consents to them, that the enemy and adversary of Christ should seem to have the power of washing, and purifying, and sanctifying a man."

Fully Sanctified

In Epistle 71, speaking of those who have been baptized outside of the church and have been stained among heretics, he says: "When they come to us and to the church which is one, ought to be baptized for the reason that it is a small matter to lay hands on them that they may receive the Holy Ghost unless they receive also the baptism of the church. For then finally they can be fully sanctified."

Lord's Seal

In Epistle 72, *To Jubaianus*, concerning the baptism of heretics, these words occur: "But if, according to a perverted faith, one can be baptized without, and obtain remission of sins, according to the same faith he could also attain the Holy Ghost; there is no need that hands should be laid upon him when he comes, that he might obtain the Holy Ghost, and be sealed."

He speaks of the church in his day following the example of Peter and John at Samaria in these words: "Only that which was needful was performed by Peter and John; viz., that prayer should be made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them, which now too is done among us, so that they who are baptized in the church are brought to the prelates of the church, and by our prayers and by the imposing of hands obtain the Holy Spirit, and are perfected with the Lord's seal."

Spirit for the Saved

He shows that it is the saved man who is fitted to receive the Holy Spirit. In Epistle 73: "For if anyone out of the church can become God's temple, why cannot also the Holy Spirit be poured out upon the temple? For he who has been sanctified, and his sins put away in baptism, has been spiritually reformed into a new man, has become fitted to receive the Holy Spirit."

In the same epistle we read: "For water alone is not able to cleanse away sins, and to sanctify a man, unless he have also the Holy Spirit. Wherefore it is necessary that they grant the Holy Spirit to be there, where they say baptism is; or else there is baptism where the Holy Spirit is not."

Spouse of Christ

And again, "For the church alone which, conjoined and united with Christ, spiritually bears sons; for the same apostle again says, 'Christ loved the church, and gave himself for it,' that he might sanctify it, cleansing it with the washing of water.' If, then, she is the beloved and spouse who alone is sanctified by Christ, and alone is cleansed by His washing, it is manifest that heresy, which is not the spouse of Christ, nor can be cleansed nor sanctified by His washing, cannot bear sons to God."

"But further one is not born by the imposition of hands when he received the Holy Ghost, but is baptized, that so, being already born, he may receive Holy Spirit."

"But as the birth of Christians is in baptism, while the generation of sanctification of baptism are with the spouse of Christ alone, who is able spiritually to conceive and bear sons to God."

From Epistle 75, we read: "And therefore, in order that, according to the divine arrangement and the evangelical truth, they may be able to obtain remission of sins, and be sanctified, and become the temples of God, they must absolutely be baptized with the baptism of the church."

Spiritual Vigor

From the *Treatise of Cyprian*, Number 10, Chapter 14, we see that he taught that we are to mortify the deeds of the flesh and live holy:

Vices and carnal sins must be trampled down, beloved brethren, and the corrupting plague of the earthly body must be trodden under foot with spiritual vigor, lest, while we are turned back again to the conversation of the old man, we be entangled in deadly snares, even as the apostle, with foresight and wholesomeness, forewarned us of this very thing, and said; "therefore, brethren, let us not live after the flesh; for if ye live after the flesh, ye shall begin to die; but if ye, through the Spirit, mortify the deeds of the flesh, we shall live. For as many as are led by the Spirit of God they are the sons of God." If we are the sons of God, if we are already beginning to be His temples, if, having received the Holy Spirit, we are living holily and spiritually, if we have raised our eyes from earth to heaven, if we have lifted our hearts, filled with God and Christ to things above and divine, let us do nothing but what is worthy of God.

(To be continued)



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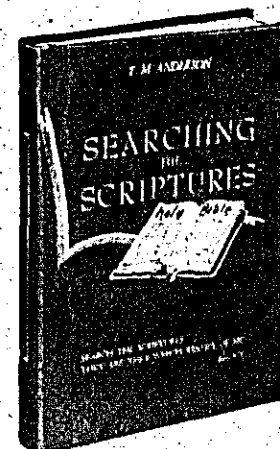
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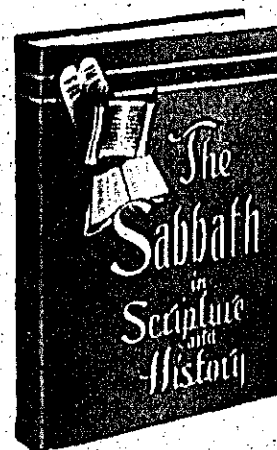


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