

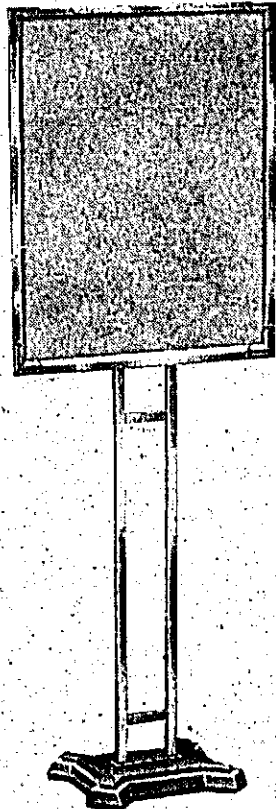
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The "C" Line

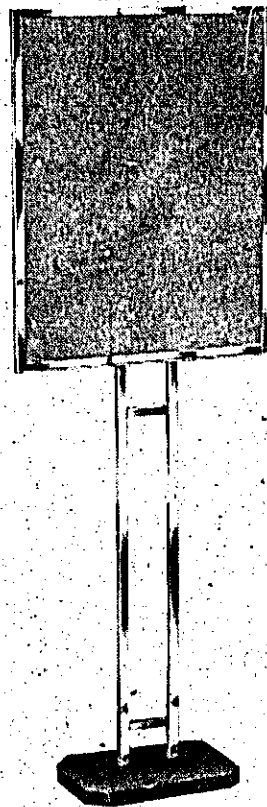
Chromium Finish

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PREACHER'S Magazine

March
April
1950

EASTER ISSUE

NAZARENE PUBLISHING HOUSE
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The Preacher's Magazine

Volume 25

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CONTENTS

Editorial, "Think on These Things"	3
The Counselor's Corner, L. A. Reed	5
John Wesley Speaks on Christian Assurance, Samuel Young	7
Zephaniah, Ralph Earle	10
Have the Gates of Death Been Opened? Paul S. Rees	13
The Pastoral Ministry, Part III, Perils, Roy S. Nicholson	17
Ministerial Responsibility for Christian Ethics, Art. I, Delbert R. Gish	20
Philemon, J. Warren Stote	23
Modern Gospel Song Stories, Haldor Lillenas	25
While I Am on My Knees, Paul Hoornstra	25
The Master and Character, Peter Wiseman	26
Toward a Definition of Christian Education, Westlake T. Purkiser	27
The Big Four in the Church, Joshua Stauffer	31
The Pastor—a Soul Winner, Doil F. Felts	33

THE PASTORAL MINISTRY

Ideas for Wide-awake Pastors, by the <i>Roaming Pastor-Reporter</i>	36
Facsimile of the <i>India Preacher's Magazine</i> with translation, Paula Greer	38
Illustrations, Selected by L. B. Williams	39
Hints to Young Pastors, by <i>One of Them</i>	41
The Sunday Morning Service, Lor Woodrum	41
Pointed Paragraphs for Preachers, F. Lincicome	42
The Preacher's Scrapbook	43
A Sermon File for Easter—Supplied by various pastors of the Church of the Nazarene	45
Musings of a Minister's wife, Mrs. W. M. Franklin	60
"Others Are Watching," M. R. Karody	61
Here Are the Facts About Tobacco, Houston Nazarene	61
Uncle Sam Will Help You, Emma Garber	62
Heard by the Wayside	62
Reasons, Rudiments, and Results of Holiness, C. M. Brown	64
The Remedy for Shallow Evangelism, Ross Price	65
Real Might in Meekness	66

L. A. REED, D.D., Editor

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Editorial

"THINK ON THESE THINGS"

RECENTLY I received a friendly letter from one of our pastors who leads a well-ordered life. However, his last paragraph bothered me to such an extent that it has resulted in this editorial.

He said, "I think the choices of the 'Book of the Month' club are fine. I have them all stacked on my desk from the past year, but have not read one yet. Possibly you might be interested in knowing why. Well, I set aside the summer and early fall to plan a year's preaching program and put in some real, earnest study. But they appointed me on the teaching staff for the N.Y.P.S. Institute, then a counselor in the boys' camp, then to a position in the camp meeting, besides a fall tour on the district, and all of my time was utilized, mostly by district interests, including working at the district center. What is a fellow to do?"

Now we sincerely hope as we endeavor to answer this question, "What is a fellow to do?" that no one will take issue with us in too serious a manner, as we believe that this confession represents more of a universal weakness among our ministers than one would believe. Our pastors are becoming involved in too many labors which demand their time, which are all legitimate but are not absolutely necessary. One need not be involved in too many "extracurricular" activities. In fact, if he is, then there is one very major item which suffers, and that is his preaching ministry. One pastor cannot save the world in his generation. We have discovered that if we make a little dent in our part of the community we are doing a magnificent job. To load one's self up with too many items of district and local interest is to create tensions within one's self which become difficult to endure. They lead to nervous breakdowns, various types of diseases, and possibly spiritual decline. But we do know that too many "irons in the fire" produce poor preachers. It takes time to make sermons, and it takes time to be a good preacher. God called you, first, to preach and, second, to do other things:

Our recipe for a solution of this problem is found in two items:

1. Your mornings are supposed to be yours. Utilize them.

A new broom always sweeps clean. When you first go to your new pastorate, let the people know that you are not to be dis-

turbed during the morning period, especially before 11:30 a.m. Of course, there are exceptions. People will die and your ministrations will be needed, and sometimes there will be funerals; but these are emergencies, and should be treated as such. A friend of mine in the Methodist church kept the bishop sitting in the waiting room to his church office until eleven o'clock, for that was his period for devotion and study and he would not allow anyone to jeopardize it. He is one of the best that Methodism has, but he wouldn't be if he allowed everyone to disturb his morning period. Even our district superintendents should learn that this is the sacred time for the pastor and not disturb him.

This morning period should extend from at least eight o'clock to eleven-thirty o'clock. Of course there will be some home duties which will involve the pastor prior to that hour, but the diligent minister is never a late sleeper. Of course this period will be started with his personal devotions. There are two very definite spots where the pastor will get the subjects for sermons which he uses. First, they will come from the needs of the people and, second, from his devotional reading of the Bible. God speaks to him in both areas. The latter especially will be very prolific in bringing texts to the fore, as it is during this devotional exercise when the mind is most open to the leadings of the Lord.

Then again the pastor will do some of the reading of the books which come his way. The "Book of the Month Club" will be appreciated if a short period each day is devoted to book reading. Then, of course, the rest of the time is devoted to research and sermon construction. If the pastor is faithful in this period of devotion and study, the people of his town will come to hear him preach, and he will become an influence in the community. It has been observed by your editor that, no matter how much of a promoter a man may be, his congregation always expects him to feed them on the Sabbath. Unless he studies and feeds himself, he will have no food to give to his congregation, only dry husks. When the members of the church begin to invite the citizens of the community to hear their pastor preach, and show by their attitude that they are proud of him, that pastor should feel complimented. If all the pastors

March-April, 1950

(71) 3

of the Church of the Nazarene were to keep this morning period sacred to prayer and study, the preaching level of our denomination would be elevated more than one hundred per cent. You may depend upon inspiration, but people will become diabetic if they get nothing but the icing on the cake. God can always bless something better than He can bless nothing.

2. You must limit your extracurricular activities.

If you are doing anything that a layman can do just as well, then let him do it. I am thinking especially about that work you do at the district center. Of course it appears to be a jark, but it is a time-taker. I believe that a pastor could persuade some of his laymen to take his place, and no doubt they would do a better job than he could on the manual-labor side of the ledger. In the early days the apostles discovered that they could not do the work of the Lord and serve tables, so they sought out men to do the serving, and they continued to do the work of the Master. Let it be so today. I know that some of our district centers today are monuments to the labor of our pastors; but we also have some monumental preaching failures and, although I am not prepared to associate them as cause and effect, yet no doubt excess activity might cause the latter. We could do without a district center, but we cannot do without a well-prepared preaching ministry.

Then as regards the various items that require the attention of the pastor during the summer, I believe that I would choose one item wherein I could be the most useful or the greatest blessing and major on that one type of service and call that my contribution. If my preparation had made it possible for me to be a teacher at the N.Y.P.S. Institute, then I would do my best at that time. Or if I "had a way" with boys, I might make a better summer camp counselor. Or possibly my district superintendent would want me to function as an officer of the camp meeting; then that would be desirable. But choose ONE, and let the rest go by. There are enough men on our districts to "man" all our district gatherings, and yet no pastor need serve more than once. A district superintendent who has his force well organized will not use one man too frequently anyway. That is bad psychology as well as bad policy. The more men there are functioning, the more loyalty there will be to the program.

But don't forget, there is the vacation to be considered. Don't be foolish and hold a revival or a convention. Take your wife

and family and go to the woods, or the mountains, or the seashore. If you and your good wife can possibly get away alone and relax, then your ministry will profit by it. If your congregation gives you a vacation with pay, then you owe it to them to store up physical strength so you can be a better minister. When you do not do this, then you dissipate your physical and mental powers, and rob them of that which they need. Do not think that you are a hero if you go for years without physical relaxation. You are not a hero, but something else which is less romantic.

We must be at our best for God and the church. We must use good judgment in our endeavor to be at our best. All down through the years of my life, I have placed the important things in life in the following order: *First and foremost* is my Christ. He demands my first attention, adoration, worship, and allegiance. *Second* is my wife and family. They are my God-given responsibility. They are not mere appendages to my activity, but they are absolutely essential to my success. Therefore, they have priority. *Third* is my church. I mean my denomination. I also mean that the first item under my church is the local church. That demands my first attention in all denominational activities. It is ahead of my district and general interests. If the local church fails, the entire scaffolding of the denomination collapses. The district is not the most important and, brother pastor, don't let it get ahead of your local obligation as to interest and time. If the local church prospers, then the general interests will increase in importance in the eyes of your local congregation. *Fourth*, my community and my relationship to its citizens and organizations. You are still a citizen of a community. You cannot avoid these contacts and responsibilities. If you walk circumspectly, redeeming the time even though the days be evil, your community will look upon you with respect and confidence.

I have stated all of the above after mature thought and with sincerity. The pastor who can thoroughly orient himself, learning to put first things first and conduct his ministerial life with order and dispatch, is greatly needed in our movement. A pastor is his own boss. His time is his own. It is remarkable how much he can waste through the lack of a program. Even his devotional life suffers when he is unsystematic. He can be so involved with even legitimate things that his time will be utilized on non-essentials, and the big things which he was called to do will suffer irreparable damage.

The Breacher's Magazine

THE COUNSELOR'S CORNER

L. A. Reed

THE two leading religious groups of America are each guilty on one major count. Roman Catholicism is guilty of bigotry, while Protestantism is guilty of insipidity. Both are blocks to the moral well-being of society. For a church to declare that anything outside of itself is heresy and that only in its tenets can salvation be found is too absurd even to disturb. Also for a group such as the Protestant affiliates, claiming a power when only possessing a form, to suggest more of its ritualistic ecclesiasticism plus a vitiated social gospel as a further diet for the populace reminds one of the sentiment expressed by Truett in his *Alternative to Futility*, e.g., "When the patient is getting sicker, it is ridiculous to prescribe more of the same old medicine which he has been taking for years."

Of course, we of the evangelical group believe that there is a cure, not only for the individual but for society as a whole. We believe that the personal, experiential element in religion must be paramount if the heart of society is to be purged. But it seems such a slow process to work with individuals. Sensing this in earlier years, mass evangelism was resorted to, as the panacea. Multiplied thousands have become morally, spiritually, and mentally satisfied through the touch of the Holy Spirit upon their lives. To say that mass evangelism is a failure is to deny history. Nearly all the major Protestant churches had their beginnings in revivals. But we have become so cathedral-conscious and so formally minded that the old methodology has been thrown into the discard and we are endeavoring to "train men into religion."

But there is one benefit which has accrued from an apparent delinquency, and has produced a new emphasis which might still be the means of saving many, and that is the approach to the individual.

Some time ago a very fine man came to me with his problems, and during the social prelude to our discussion I asked him if he had approached his pastor for counseling. Now his pastor was one of the finest men I knew, but a very busy man seemingly. I found out later that too much of his time was being devoted to his own personal affairs rather than the affairs of his congregation and constituency. This man an-

swered my query in the following manner, "He does not understand my case." He had not gone to his pastor. Hence, how did he know that the pastor did not understand him? He must have sensed an attitude which caused him to come to this decision. This pastor was very capable and could have understood his case; but he was not taking the time to consider individuals, and hence did not sense that he had people who possessed terrific tensions pulling at their heartstrings, and troubles which they were suffering and bearing alone. Although a pastor's major emphasis is his pulpit, yet it can become such an extreme major that he will cease to be a pastor. He should not be so dazzled by the mass of faces before him that the individual countenance will be lost in the mass. If he can shake hands with the people as they pass by and fail to read in their faces that major tensions exist, or fail to sense in a handclasp the grasping for a last straw, or fail to hear the softly spoken request, "Pray for me," then he has ceased to be a pastor and is merely a religious automaton. Possibly he is just a marionette on the stage of life, being operated by the strings of ambition and prestige, and I wouldn't dare suggest who is pulling the strings. When we pastors and preachers stand before the Great Judge of the Universe, I am sure He will not ask us if we built and preached great sermons, or if we were loyal to our denomination, or if we erected large churches and parsonages, although in a minor way they have their emphasis; but He will ask us if we loved men.

Men sense when they are loved. They are very sensitive to the interest of others. Most men need to be loved. When they need the counseling of another, it is just as natural for them to seek out a pastor in whom they have confidence as it is for them to breathe. If one is a Catholic, then he will go to confession, as we considered in one of our early editorials; but we discovered that there was little, if any, permanent value in such a practice. But to whom will the Protestant go? Naturally, to his pastor. But if his pastor is not approachable, then he seeks for another who will be understanding and appreciative of his needs. A pastor will always know he is a success when people begin to beat a path

to his door. But this is due to individual interest on the part of the pastor.

Stop a moment, Mr. Pastor, and think of the number of people for whom you are either directly or indirectly responsible. There are those children who are looking upon you as a very superior type of being, and whose confidence must be maintained through a little attention, if they are to be saved to the church. Then there is that crowd of high school boys and girls who are so full of life and awakening impulses that they need direction and guidance or they may find themselves morally isolated and disillusioned, and tragically spoiled for the church. Then there are those young adults, many of them about to be married. What fine material they constitute upon which the Kingdom may be built! Are you acquainted with their moral, spiritual, social, and economic problems? Have you interested yourself in their welfare sufficiently that you have had premarital counseling sessions with those involved, thus assisting them to plan a happy married life? Then there is that group who have preschool children, who have entered that phase of married life where adjustments must be made in the seeming humdrum of existence. It is in this group also where economic problems become somewhat tense. Again there is that group of middle-life people who seem self-sufficient, who might have practiced many renunciations until life seemed to hold nothing but monotony, who need the personality boost as well as the social contact that a wise pastor can give to them. Then there are the older and very mature group, many of them the "salt of the earth"; charter members of the church possibly, who look upon this local institution as their own child; also many of them shut-ins and even bedfast, who need your personal attentions, regularly administered. Then there are the bereaved on all levels; the hospital cases; delinquent youth among the church families. How about it? Are all of these in the personal realm of your life, or are they just your congregation? Can you pick out the needy ones, or do they all look alike to you? In this day and age in which we live, increasing emphasis is being given to the personal contact. We hear much about personal evangelism, but this is one of the outgrowths of this new emphasis. We must be "on our toes" these days if we are going to win people to the cause of Christ. We must develop the attitude and find expression for it, so that when we meet people they will feel that we are giving them our

personal, individual attention and interest. Kindliness, friendliness, and interest in detail will give them this feeling. Let it become such a part of us that it will flow from us, because in our heart is a fountain-head of love. This is not a commercial thing. It is not a trained thing. It is there because the Holy Spirit is functioning through us. Love drove Christ to Calvary; love brought Pentecost; love dispensed divine gifts; love prompts every follower of the Christ to give out to others and then give some more, and then give still more. And as each pastor gives of his love and interest to others, the Holy Spirit pours into his life more love, so that he will always have a sufficient supply for those in need.

Why is it that so many of the best people, and I say this with thought, are outside the church? Yes, both Protestant and Catholic churches. May I say it and not be misunderstood? It is because they are the best people. They have been disillusioned by the insipidity of the former and the bigotry of the latter, and hence have forsaken both. Many have turned to Christian Science or Unity or Theosophy, and have found a psychological peace which they have mistaken for the real thing. Oh, if we could only get to them with that which has been tested through generations! Not get to them with our church, but get to them with our salvation; with that which will bring peace to their troubled hearts! We have always been interested in the down-and-outs but, Mr. Pastor, there may be some up-and-outs right in your neighborhood who are the loneliest people in the world, starving for the very thing which is in your possession to give.

The whole burden of this issue of the "Counselor's Corner" is to get you interested in the individual. If you touch enough individuals, then you begin to touch the mass. If you touch a sufficient number of individuals, then your congregation grows; but if you fail the individual, then you fail the whole.

His Word

*Thy majesty, O Christ, be blest forever;
My soul, be restful in thy glorious Lord.
The floods may sweep the world, but never,
never
Can fail one jot of His eternal word.*

*What if today the smoke of strife confuses
That which we see, and almost that we
know?
Faith laughs at fears, contemns them, and
refuses;
The Lord has spoken, and it shall be so.*
—AMY CARMICHAEL

The Preacher's Magazine

JOHN WESLEY SPEAKS ON CHRISTIAN ASSURANCE

By Samuel Young, General Superintendent

THE DOCTRINE of Christian assurance or the witness of the Spirit was, for John Wesley, (one of the masters in Christian thought), fundamental and vital. Wesley was essentially a practical theologian, and his interest in and emphasis upon this phase of Christian experience had its beginnings in his own inner life.

On the second day after he landed on American soil Wesley met Mr. Spangenberg, a German Moravian pastor, to whom he confided some of the struggles of his own soul. Immediately the Moravian pierced his English brother through with these words, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley records, "I was surprised, and knew not what to answer." Then Spangenberg, seeing his confusion, added, "Do you know Jesus Christ?" Wesley paused and replied, "I know he is the Saviour of the world." "True," countered his mentor, "but do you know he has saved you?" "I hope he has died to save me," was Wesley's rejoinder. Then Spangenberg pursued with, "Do you know yourself?" Wesley replied, "I do"; but in his *Journal* he confesses, "But I fear they were vain words."

Some two years later, after he had returned to England, through the influence of another Moravian, Wesley was "clearly convinced of unbelief; of the want of that faith whereby alone we are saved." Bohler (the Moravian) encouraged him, "Delay not, I beseech you, to believe in your Jesus Christ; but so put him in mind of his promises to poor sinners, that he may not be able to refrain from doing to you, what he hath done for so many others." The release and deliverance came on that memorable Wednesday night, May 24, 1738, which Wesley records in part in his *Journal*: "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."

That this personal assurance or witness of the Spirit is the heritage of every child of God, Wesley does not now hesitate to assert.

In a letter to his brother Samuel, written some five months after his Aldersgate experience (mentioned above), he declares, "I believe every Christian who has not yet received it should pray for the witness of God's Spirit with his spirit that he is a child of God. In being a child of God, the pardon of his sins is included; therefore I believe the Spirit of God will witness to this also." This witness is not for a few religious geniuses or for the lunatic fringe of the Christian Church; neither is it limited to the so-called Methodists. "And this [witness of the Spirit] is no peculiarity of the Methodists. Many I have found in various parts of Great Britain and Ireland (to say nothing of Holland, Germany, and America) who enjoyed that immediate witness before they had any sort of connexion with the Methodists or any knowledge either of their persons or writings."

In his controversial writings we find this doctrine received a prominent place with emphasis. His letters to John Smith are illustrative of this. We have reasons to believe that John Smith was the pen name assumed by Dr. Thomas Secker, then Bishop of London and afterward Archbishop of Canterbury, in his polemics against Wesley and his teaching. Bishop Secker attacked the doctrine of the witness of the Spirit, and Wesley recognized the issue as important. Here are typical extracts from some of Wesley's letters in reply: "I do intend all mankind should understand me to assert (what I therefore express in the clearest language I am master of) every Christian believer hath a perceptible testimony of the Spirit that he is a child of God. I use the phrase 'testimony of the Spirit,' rather than 'inspiration' because it has a more determinate meaning." Again, "Therefore the distinguishing doctrines on which I do insist in all my writings and in all my preaching, will lie in a very narrow compass. You sum them all up in perceptible inspiration. For this I earnestly contend; and so do all who are called Methodist preachers. But be pleased to observe what we mean thereby. We mean that inspiration of God's Holy Spirit, whereby he fills us with righteousness, peace, and joy, with love to him and

to all mankind. And we believe that it cannot be, in the nature of things, that a man should be filled with this peace, and joy, and love, by the inspiration of the Holy Spirit, without perceiving it as clearly as he does the light of the sun. This is (so far as I understand them) the main doctrine of the Methodists. This is the substance of what we all preach." Later he adds, "And this I take to be the very foundation of Christianity."

This doctrine, too, stood the test of time in his own life and represents the epoch of his maturity in religious thought. His two principal sermons and summary of his thought on this vital doctrine are usually listed as Discourses I and II in his "Works" and "Sermons." The first of these was published in 1746 and the second some twenty years later. In the later publication he refers to his earlier writing, thus: "After twenty years' farther consideration, I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered, so as to make them more intelligible." In the same vein he wrote to Samuel Furly, "Seventeen or eighteen years ago, after much searching of the Scriptures and mature deliberation, I wrote my thoughts concerning the witness of God's Spirit and the witness of our own spirit. I have not yet seen any reason to change my judgment on either of these subjects; rather I am confirmed therein more and more both by the living and dying children of God."

To Wesley to deny the witness of the Spirit really meant to deny justification by faith. That was why it was foundational and vital. "Every one therefore who denies the existence of such a testimony, does in effect deny justification by faith." In fact, he believed that all opposition to the truth of a direct witness of God's Holy Spirit to the believer's heart was ultimately born of the idea of justification by works. Hear him: "And I cannot but fear that a supposition of our being justified by works, is at the root of all these objections; for whoever cordially believes, that God imputes to all that are justified righteousness without works, will find no difficulty in allowing the witness of his Spirit preceding the fruit of it."

For Wesley the pardon and the witness in terms of experience become inseparable. "When God pardons a mourning, broken-hearted sinner, his mercy obliges him to another act—to witness to his spirit, that he has pardoned him."

The certainty and necessity for this experience are both evidenced in one of

Wesley's recorded Oxford sermons (post-Aldersgate). Hear him plead and insist: "How can any man know that he is alive to God? Even as you know that your body is now alive. Faith is the life of the soul; and if you have the life abiding in you, ye want no marks to evidence it to yourself but that divine consciousness, that witness of God, which is more and greater than ten thousand human witnesses." He concludes with emphasis and warning: "If he doth not now bear witness with thy spirit, that thou art a child of God, of that he might convince thee, thou poor unawakened sinner, by his demonstration and power, that thou art a child of the devil."

In his historical approach to the question Wesley concludes that "the whole Christian Church in the first centuries enjoyed it." He adds, "None that carefully reads Clemens Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all he mentions as real Christians." Again he observes: "That all the Reformed Churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God.'" It was also Wesley's conviction that the people called Methodists had a service to render in reviving and clarifying this truth for that generation and to all those which were to follow. "It more nearly concerns the Methodists, so called, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony, which God has given them to bear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well nigh lost."

Wesley uses Romans 8:16 and Galatians 4:6 as key texts in the study of the scriptural basis for the experience. He also observes that "all Christians have such a faith as implies a consciousness of God's love." Here he cites as proof texts: Romans 8:15; Ephesians 4:32; II Corinthians 13:5; Hebrews 8:10; I John 4:10; 5:7. In explaining Romans 8:16 he writes to the Bishop of London: "You must allow there is a testimony of the Spirit with our spirit that we are the children of God. 'But,' you say, 'it is not a perceptible one.' How is this? Let us examine it thoroughly. It is allowed (1) The Spirit of God (2) bears witness to my spirit (3) that I am a child of God . . . O sir, if there really be a man in the world who hath this testimony in himself, can it be supposed that he does not know who

it is that testifies? who it is speaks to his heart?"

The basic issue with Wesley concerning the witness of the Spirit (and it is best summarized in his Discourses I and II on "The Witness of the Spirit") is whether or not there is a direct witness by God's Holy Spirit to a man's own inner consciousness that he is pardoned apart from the inferential or indirect witness he may discover from the fruits of the new life in God. Wesley asks "whether there be any direct testimony of the Spirit at all"; and again, "whether there be any other testimony of the Spirit than that which arises from a consciousness of the fruit." To both of these queries he replies, "I believe there is."

The direct witness is always primary and is the more constant and substantial. Even the indirect witness (that of our own spirit) may be clouded by temptation, but the primary witness remains if there is obedience and faith. "And however this fruit may be clouded for a while, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is sifting him as wheat; yet the substantial part of it remains, even under the thickest cloud." Hence for Wesley the direct witness was a practical necessity for the soul of man in the hours of temptation. "But as you or I may be tried in such a manner, and so may any other child of God, that it will be impossible for us to keep our filial confidence in God, without the direct witness of His Spirit."

In analyzing this direct witness Wesley recognized that the experience could not be broken down further than the record of the experience itself. He confesses, "The manner how the divine testimony is manifested to the heart, I do not take upon me to explain . . . But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption; that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams." Elsewhere he declares, "To require a more minute and philosophical account of the manner whereby we distinguish these, and of the criteria, or intrinsic marks, whereby we know the voice of God, is to make a demand which can never be answered."

Wesley does not labor the issue of the witness of our own spirit except to relate it to the witness of His Spirit and to show that it is a confirming and indirect witness. He warns against interpreting Romans 8:16 as referring to "the testimony of our own

spirit only," and consequently swallowing up the testimony of the Spirit of God, in the rational testimony of our own spirit. "The function of the indirect witness is confirming, but it is never primary or separate." "Let every man who believes he hath the witness in himself, try whether it be of God; if the fruit follow, it is; otherwise it is not." Again, "By the fruits which he hath wrought in your own spirit, you shall know the testimony of the Spirit of God. Hereby you shall know, that you are in no delusion; that you have not deceived your own soul." The inner fruits he enumerates as "love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long suffering." He also specifies outward fruits as "doing good to all men; the doing no evil to any; and walking in the light,—a zealous, uniform obedience to all the commandments of God." Ultimately, the witness of the Spirit and the witness of our own spirit become a conjoint testimony. "They testify conjointly." Wesley concludes, "Therefore, 'What God hath joined together, let not man put asunder.'"

The Voyage of Life

Human life is launched
On an ocean deep and wide.
It has many storms, some calms—
A constant flow and ebb of tide.

There are shoals, rocks, and shore lines;
Breakers, waves rise mountain high.
But our Pilot is on board;
He will bring the Kingdom nigh.

We are bound for home and heaven,
Over life's eternal tide;
We will anchor in the harbor,
Safe at home then to abide.
—A. E. DAVIS

Launch Out into the Deep

"Launch out into the deep," said Christ
On that eventful day.
The multitudes upon Him pressed
To hear the living way.

"Launch out into the deep," He said
To that impulsive one,
Who quickly heeded the behest
Of God's own blessed Son.

Launch out into the deep today;
Oh, disengage the shore.
Into His blessed fullness launch—
Launch out forevermore.

O troubled one, incline thine ear;
With Him thy vigil keep.
Then hear the Master's words once more:
"Launch out into the deep."
—EARL F. DENNETT

ZEPHANIAH

By Ralph Earle

SILENCE!—"Hold thy peace at the presence of the Lord God." Listen!—"For the day of the Lord is at hand."

With these words, in the seventh verse of his book, the prophet announces the heart of his message. Zephaniah has one theme—the day of the Lord.

The trumpet tones of his opening utterance are like the blast of a bugle. "I will utterly consume all things from off the land, saith the Lord."

What? Do You really mean this?

Yes, just that! "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord."

Surely You are talking about the heathen and the lands of the Gentiles!

No, I mean the land, the land of My people. "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem."

But why? What's the matter?

Just this, My people have turned heathen. They are worshiping heathen images and the heavenly bodies. They have forsaken Me and embraced idolatry. Just take a look at the record:

I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the house tops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him.

What a picture! God's people! Right in the holy city! Their bodies close to the sacred sanctuary, their hearts full of sordid sin. No wonder that God reacted.

Baal—what memories the name conjured! The Israelites had come into contact with Baal worship when they entered Canaan. The wicked Jezebel had introduced the worship of Baal into northern Israel. Her daughter Athaliah had sought to impose it on the southern kingdom of Judah. Elijah had challenged Baal on Mount Carmel, in one of the great scenes of sacred history. Jehu had destroyed Jezebel and the worshipers of Baal. But still the cult persisted in both kingdoms. It was one of the causes of the captivity.

One of the most unfortunate features of Baal worship was its immoral rites. Baal

was considered to be the god of fertility. Connected with its temples and high places were sacred prostitutes, who were used for the religious rites of reproduction. Morally, Baalism was utterly base and degrading. It is no wonder that the prophets of God spoke out against it with such severity. It threatened to destroy the very moral fiber of the nation.

The Chemarim (*im* is the masculine plural ending of Hebrew nouns) were evidently the idolatrous priests of Baal. Moffatt calls them "idol-priestlings."

Some of the inhabitants of Jerusalem were prostrating themselves on their housetops, worshiping the sun, moon, and stars. Though a higher type of religion, in many ways, their Baal worship, yet it was still denying the Creator His due.

Others were swearing by Milcom, or Molech, the god of the Ammonites. The shocking feature in the worship of Molech was the burning of children to him in the fire. The laws of Moses strictly forbade any Israelite to cause his child to "pass through the fire to Molech." Yet here were people in Judah still worshiping this hideous heathen god.

God has an answer to all of this. Through His prophet He announces that "the day of the Lord is at hand." He is going to punish the princes, and those who have led in this rebellion against Him. The mention of the princes is especially significant in view of the fact that Zephaniah was himself the great-great-grandson of Hezekiah, probably the famous king (1:1).

Then comes a graphic description of what will happen in Jerusalem when the divine invasion takes place. Moffatt has produced very well the feel of the original of verses ten and eleven:

*Hark! a scream from the Fishgate,
a wail from the new Town!
Havoc on the Heights,
a wail from the Hollow!*

*For all the traders are undone,
the merchants are wiped out.*

The glimpse we get here of Jerusalem is very vivid. New Town was evidently an extension of the residential area, peopled by the rich, as was also the Heights. Between them was the low Hollow, with its markets and merchantmen. The prophet portrays the sudden howls of anguish from these

various groups when struck by the rod of God's anger.

But the divine visitation is not to be a superficial affair. In one of the striking figures of all prophetic writings Zephaniah pictures God going up and down through the streets of Jerusalem with lamps, searching out sin. One is reminded of Diogenes walking the streets of Athens in the daytime with a lighted lantern in his hand. But the object of the search is different. Diogenes said that he was looking for an honest man. God was searching Jerusalem to discover and punish the wicked.

The use of the word "candles" in the King James Version raises an interesting point. The translators of 1611 (as our great grandmothers) were acquainted with the use of candles for lighting purposes. So they modernized (!) the "lamp" of the Hebrew and Greek, changing it to "candle." The facts of the case are that lamps, and not candles, were used in Bible times. Many of these lamps have been dug up by archaeologists. The golden "candlestick" of the ancient Tabernacle was actually a lampstand, for it is clearly indicated that oil was used for fuel.

The ones in Jerusalem against whom God had a special grievance were those who were "settled on their lees." The figure is that of wine left too long upon its lees, until its quality is spoiled. The people referred to thus were the careless, indifferent ones, those who said: "It doesn't make any difference how we act; God won't do anything about it."

But God wastes no time in telling them that He is going to do something about it, something drastic. Their goods will be seized as the booty of war and their houses plundered. Their homes will be left uninhabited and their vineyards untended.

Then comes Zephaniah's very striking description of the day of the Lord (1:14-18). He first emphasizes its imminence: "The great day of the Lord is near, it is near, and hasteth greatly."

The day of the Lord is always imminent. Whenever man forgets God—which means every generation—judgment can be expected. It doesn't always strike right away, but divine justice is inescapable.

What is the day of the Lord like? We are not left in any doubt. In language freighted with doom and fringed with thunderclouds the prophet proclaims "the day of the Lord."

*That day is a day of wrath,
a day of trouble and distress,
a day of wasteness and desolation,*

*a day of darkness and gloominess,
a day of clouds and thick darkness.*

It is of interest to note that the last two clauses occur in Joel 2:2. Also Joel, as Zephaniah, precedes this with a warning that "the day of the Lord cometh, for it is nigh at hand." Both prophets are inbred deeply with a sense of the imminence of the day of the Lord. Both declare that it is a day of doom and destruction, of death and desolation, of darkness and despair. It is no bright picture that these prophets paint of the day of the Lord.

How is this day to appear? In the case of Judah it would come in the form of an enemy invasion. Moffatt translates the first part of verse sixteen: "a day of trumpet-blast and battle-cry."

So terrible will be the times that men "shall walk like blind men," fumbling and stumbling in the darkness created by their own disobedience. Death will overtake them in the wholesale slaughter, until "their blood shall be poured out as dust."

The wealthy will not be able to buy their way out of their predicament: "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." God doesn't take bribes. His justice is impeccable.

The day of the Lord, as pictured here and throughout the prophets, is the day of divine judgment. It is the day when God takes over, when man's day is set aside, when the eternal invades the temporal, the infinite arrests the finite. It is "the day of the Lord's wrath" against sin.

That day has come many times and yet is still coming. It often seems distant, and yet it is always near at hand. Every generation has seen some "day of the Lord," when God visited in judgment. The destruction of Jerusalem in Jeremiah's day and again in A.D. 70 could be identified with the day of the Lord. So could the overthrow of Sodom and Gomorrah, and the burial of Pompeii. The cause was the same in all cases—man's sin. God is longsuffering, beyond human comprehension. But if He were to ignore sin, the justice of the universe would be shattered. Because God is holy and just and upright, His very nature demands that He deal with sin. Silly, soft, sentimental thinking about sin will leave us bogged down in the mud and mire, the muck and morass of a godless world. We need to recapture the prophet's keen sense of the awfulness of sin. It was their stern denunciation of unrighteousness that paved the way to higher things for the human spirit. Our religion will be no stronger than our attitude against sin.

The second chapter of Zephaniah begins with a plea for repentance. The third verse is one of the most beautiful passages in the book: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

The name Zephaniah means "he whom Jehovah has hidden." It may reflect the fact that his godly parents were threatened with danger during the long reign of wicked Manasseh. It was during this king's reign that Zephaniah was born.

Beginning with verse four, and throughout the rest of the chapter two, the prophet reaches out to address foreign nations. He first pronounces the doom of the great Philistine cities. They are to be left desolate.

This brings up the question as to the time of Zephaniah's prophecy. We are told in the first verse, which forms the heading of the book; that the word of the Lord came to him in the days of Josiah, king of Judah. Josiah reigned 639-609 B.C.

It would appear that the Scythians invaded the coastal regions of Palestine, including Philistia, between 630 and 624. Most scholars place the writing of Zephaniah at about 625 B.C., shortly before the beginning of Josiah's reform in 621 B.C. So it is likely that Zephaniah is predicting the Scythian invasion of the land of the Philistines. If not, his reference is to the soon-coming Babylonian invasion.

The first seven verses of chapter three continue the messages concerning the nations. Verses eight to thirteen, inclusive, promise that a remnant of Israel shall be saved. "They shall feed and lie down, and none shall make them afraid" (v. 13).

But verses fourteen to twenty, inclusive, sing a different tune from the rest of the book. So joyful is the note of hope that subjectively-minded critics insist on denying their genuineness.

Zion is bidden to sing, to be glad and rejoice. God, her true King, is in the midst of her and will protect her.

The most beautiful verse in the entire book is 3:17—"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

This verse portrays what Alexander Maclaren has very aptly called "the gladness of God." Fellowship between God and His children means mutual joy. What a privilege to bring joy to the heart of God! How we ought to seek those times of quiet

aloneness with God when our own spirits will be inspired and uplifted and God himself will find pleasure in fellowship with us!

God resting in His love. It is His presence that brings salvation. "The Lord thy God in the midst of thee . . . he will save." But after we are saved from our worst enemy of sin, then we enjoy sweet fellowship with our Saviour. Our love and joy mingle together in heavenly satisfaction.

The closing three verses speak especially of the restoration of Judah from captivity. Obviously, the first application is to the return from Babylon. But the language looks beyond the post-exilic period: "I will make you a name and a praise among all people of the earth."

Only in Christ does this gracious promise find its fulfillments. That is true of many of the Old Testament prophecies. Partial, imperfect fulfillments may be seen at various points in history. But Christ alone is the fulfillment of human hope and prophetic prediction. What a privilege to have Him in our hearts, fulfilling in us "the exceeding great and precious promises" of God's Word! We can never exaggerate how much Christ means to us.

TODAY I WALK IN STRENGTH

Because I lingered for a time on bended knee

Before the throne, at starting of the day,
And listened to the gracious words of truth
The precious Lord and Master had to say,
I find the problems that confront me now
Seem trivial—I see the way more clear;
And through the weary routine, commonplace,

I sense His presence, comforting and near.
Why should I ever, then, unfortified,
Go blindly, weakly through a day alone;
When strength and light and confidence are mine

If I but wait for Him each morning at the throne?

—KATHRYN BLACKBURN PECK

HE LIVES WHO DREAMS

Weep not for him whose fondest dreams lie shattered,

Whose every hope, it seems, has been in vain.
From out the ashes where his dreams lie scattered

Full many a dream will rise to live again.
But weep, oh, weep for him too dull for dreaming,

Whose earth-bound eyes have never seen the light;
Above his solid head is glory beaming—
While he plods on in darkness through the night.

—KATHRYN BLACKBURN PECK

Easter Sermon

HAVE THE GATES OF DEATH BEEN OPENED?

By Paul S. Rees

TEXT: *Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? (Job 38:17).*

Two world wars in one generation have given a black underscoring to the fact of death. In the first of these conflicts some vigorous and capable young poets, by skillful use of phrase and rhythm, set the theme of death marching in our minds. They were men like Donald Hankey, Robert Service, Joyce Kilmer, Rupert Brooke, Charles Sorely, and Allen Seeger. Of all the war poetry they produced probably the most powerful and memorable piece was Allen Seeger's "I Have a Rendezvous with Death." The title itself has been described by someone as "a sharp javelin to hurl at the very heart of death."

*I have a rendezvous with Death,
At some disputed barricade,
When Spring comes back with rustling shade,
And apple blossoms fill the air;
I have a rendezvous with Death,
When Spring comes back, blue days and fair.
It may be he shall take my hand,
And lead me into his dark land,
And close my eyes and quench my breath;
It may be I shall pass him still,
I have a rendezvous with Death,
On some scarred slope of battered hill,
When Spring comes round again this year,
And the first meadow-flowers appear.
God knows 'twere better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear;
But, I've a rendezvous with Death,
At midnight in some flaming town,
When Spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.*

Allen Seeger, willing soldier that he was, put down his pen, walked out to battle, and soon thereafter kept his "rendezvous."

Now war or disaster has a way of playing up death in dramatic and sometimes heroic lights and shadows, as for example when a three-year-old girl in California falls into an abandoned well and all of human ingenuity is brought into gallant display in frantic effort to reach her before the breath goes out of the little body so tightly wedged in a rusty steel casing more than ninety feet below the surface. What we tend to overlook is that death, whether announced in the newspaper headlines or in a tiny six-line notice in the obituary column, is busy all the livelong day.

Death is a wide and wasting fact, woven firmly into the very pattern of our human existence. Death is everywhere! Death is potent! Death is mysterious! Because it has such qualities as universality, potency, mystery, and seeming finality, we are bound to ask questions about it. Job found it so, long centuries ago. The query was put to him: "Have the gates of death been opened?" What about death anyhow? Is there light on its mystery? Do these strange portals of mortality open only one way? Do they but admit us into their cold, dark embrace? Or do they swing outward also, so that those who are received are also released? It is no mean or witless question that confronts here: "Have the gates of death been opened?"

I

For one thing, it is obviously an ancient question. Our curiosity about death and the future life is a strange mixture of fear and hope. Our hope springs out of the fact that we are spiritual beings, made with a capacity for God. Our fear grows out of the fact that, apart from Christ the Redeemer, we are sinful beings, and we instinctively feel that there is some close connection between sin and death. The Bible, of course, confirms this feeling when it assures us that death clamped its steely claim upon men as a result of sin. "Wherefore, as by one man sin entered into the world," says St. Paul, "and death by sin;

and so death passed upon all men, for that all have sinned" (Romans 5:12).

Thus, because man is a curious blend of hope and fear, he has always had an inveterate interest in death and all that may stand beyond as the sequel of death. Dr. Herbert Lockyer has written a thoughtful and informing volume entitled *The Immortality of Saints*. As his first sentence in the book, he says: "History, archæology and language affirm that belief in some sort of existence after death is found to be a catholic belief of humanity." And Dr. Samuel Zwemer, in his excellent book, *The Glory of the Empty Tomb*, quotes the German scholar, Spiess, as declaring, "It is an established fact that there is no tribe or people that does not possess the expectation of a future life, and none that places the end and goal of a human life here on earth."

Look at the monuments of the long-dead pagans, like the pyramids of Egypt. Read the inscriptions on the tombs of tribes that have been extinct for centuries. Listen to the rites and incantations which the heathen, from time immemorial, have muttered over the forms of their dying and their dead. Study the learned discourses of the philosophers of yesterday and today. Add to all this the testimony of those whose voices cry out from the pages of the Holy Scriptures, asking, "If a man die, shall he live again?" The evidence is overwhelming. The query of the heart is old and quenchless: "Have the gates of death been opened?" The poet was not wrong when he suggested

*That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.*

II

More than an ancient question, our text is also an anxious question. Man possesses, as we have just seen, an instinctive feeling that death does not end all. Yet his feeling is often accompanied by fears of one sort or another. Apart from the light and assurance that come to us from the resurrection of Jesus Christ, the meaning of death and the character of the future life remain baffling mysteries. Even the disciples, before the Master met death and mastered it, were troubled by His references to His dying and to His departure from them. "Whither goest thou?" was their anxious query.

William Cory, one of England's minor poets, writes: "Perhaps there will be some day people with our sensibility who will be relieved of our aching doubts about reunion with beloved persons." Here was an anxiety that haunted him. Once, when he was a guest in a home where a pet bird was singing with gay abandon, a little girl in the family expressed her delight. Cory remarked, "Yes, he's happy; he does not know that he will die."

You have the same anxious concern torturing the mind of Hamlet in his famous soliloquy:

*To die, to sleep;
To sleep, perchance to dream; aye there's
the rub:
For in that sleep of death what dreams may
come*

*When we have shuffled off this mortal coil,
Must give us pause . . .*

*The dread of something after death,
The undiscovered country, from whose
bourn
No traveller returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of.*

Yes, apart from Christ, there is an anxiety that, tremulous and tormenting, hangs round the question: "Have the gates of death been opened?"

III

Consider, furthermore, that we have here an argued question. Mind you, men do not argue with death; they only argue about death. To argue with death is futile. It is too real and resistless for that.

On the other hand, there are endless speculations as to the meaning and the character of death, as to what lies beyond it, as to whether or not we can give death a place in our thinking where it makes us serious without making us either cynical or afraid. There are controversies, too, as to whether even Christ actually rose again and thereby demonstrated before the eyes of His amazed disciples that life is master of death.

One of our most popular writers on serious themes is the historian and philosopher, Professor Will Durant, of Columbia University. Not long ago, speaking partly for himself and partly for others of skeptical mind, Professor Durant wrote:

*God, who was once the consolation of our
brief life, and our refuge in bereavement
and suffering, has apparently vanished from
the scene; no telescope, no microscope dis-
covers Him. Life has become in that total*

*perspective, which is philosophy, a fitful
pullulation of human insects on the earth, a
planetary eczema that may soon be cured;
nothing is certain in it except defeat and
death—a sleep, it seems, from which there
is no awakening . . . It seems impossible
to believe any longer in the permanent
greatness of man, or to give life a meaning
that cannot be annulled by death."*

A twin to this gloomy statement may be found in the grim dogmatism of Joseph Wood Crutch, who declares that man's existence "has no more meaning than the existence of the humblest insect that crawls from one annihilation to another."

It is perhaps true that our twentieth century produces more arguments like these (which really are not arguments but sentiments) than other periods have done. Yet, even today, these voices of despair, these confessions of gloom, are in the minority. What is more, they are expressions of a doubt much larger than mere denial of immortality and resurrection. They are part and parcel of a poisonous skepticism which questions the very existence of God and of a spiritual order of reality. And that's trying to prove too much! Too much for our intelligence! And much too much for our hearts!

I am reminded of the story of a lawyer who had been brought up in the Christian faith. However, when his wife died while she was still young, he became bitter, abandoned his religious faith, and began to argue in behalf of doubt in the hereafter. He would provoke controversy with guests in his home, and would often say, "When you are dead, you are dead—dead as a doornail." Meanwhile a son was growing up in the motherless home, cared for by a housekeeper. The little fellow would hear his father saying from time to time: "When you're dead, you're dead—dead as a doornail." One day the housekeeper said to the father, "Your boy has learned to swear." "Send him to me," said the lawyer. A few minutes later the boy came in. As he entered the room, the father suddenly realized that the little fellow's face bore a striking resemblance to the deceased mother. Inwardly he thought, How much he looks like Lucy! The warning against swearing was duly given, and the lad ran off to play. Later the housekeeper reported that the boy had not stopped his profanity. So the father had another session with him. "Son," he said, "you know that your mother would not like to hear you talk like that." Instantly the boy spoke up: "But Mother is not alive. She is dead—dead as a doornail!"

The words struck like a dagger into the heart of the startled lawyer and, leaping to his feet, he said: "No, she is not dead, my boy; your mother is alive. I have been a wicked soul and spoken what is not true. Come, now, Son, let's begin again and from now on see more of each other. Let us live in a way that is worthy of her."

"Have the gates of death been opened?" Men may argue about it, but, soon or late, they discover that all the arguments against it strike like a hollow and disastrous note. The arguments against it may be clever (though they seldom are!) but they are not convincing. The arguments for it don't have to be clever: they have only to be sincere and simple.

IV

Ancient, anxious, and often argued, the question of our text must have one more thing said about it: It is an answered question. I like to take the challenge that was put to Job so long ago, "Have the gates of death been opened?" and set down beside it a glowing word which the Apostle John one day caught from the risen Saviour: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1:18). Ah, my soul, then the gates of death have been opened—by the Prince of Life, who went down into the prison-house of death and then came out, with the dark portals flung wide open and the keys of mastery gleaming like jewels at His girdle.

Joshua Liebman wrote his book, *Peace of Mind*, and almost immediately he was taken by death. He lived long enough to see his work become a "best seller" in war-jangled, war-jaded America. In the book he devoted a few pages to the subject of immortality. He believed in it. He urged his readers to believe in it. And yet he wasn't too radiantly sure of it. He says, for example, "It is true that no traveler has ever returned from the bourne of eternity and that the yearning for immortality may be merely a projection of the life instinct and the hunger for survival in the human heart." Mr. Liebman was not a Christian. With his gentle soul and his keen mind, one wishes greatly that he had been. If Mr. Liebman had been a Christian he would not have said, "It is true that no traveler has ever returned from the bourne of eternity." Let's get this straight in our thinking: whatever modern liberals in the "Christian" fold may think about it, the conviction that built the Christian Church

was that Jesus Christ, the Man of Nazareth, crucified under Pontius Pilate, three days dead, actually, visibly, provably, came out from that cold tomb and renewed His fellowship with those bereaved disciples who had given Him up. He is the Traveler Extraordinary who has "returned from the bourne of eternity."

For many years there stood in a Christian pulpit in Bournemouth, England, a noble preacher whom England knew as J. D. Jones. A few years ago, beloved as few British clergymen have ever been, he fell asleep. Before he died he said:

It is the resurrection of Jesus that converts promise into fact, and hope into assurance. Men argued for years about the possibility of there being a new world out yonder towards the West. They set forth various reasons for believing that there was such a world. But what forever settled the matter and made the New World not a guess or a theory or a speculation, was Columbus' experience. Columbus sailed out towards the sunset until he discovered land. Then coming back, he was able to say, "There is a land out yonder; I have been there." Jesus is our Columbus. When it came to the westering sun with them, men wondered what lay beyond the sunset—whether there was anything at all or only the black night. But we wonder now no more. We know. For Jesus has traveled beyond the sunset, and he has come back to say that beyond the grave and the gate of death.

*"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."*

My dear friend, Dr. I. M. Hargett, pastor of Fourth Avenue Methodist Church in Louisville, Kentucky, recently conducted the memorial service over the body of a beloved Louisville minister, Dr. W. W. Shepherd. On what proved to be the last morning of his life, Shepherd's son, a physician, said to him, "Dad, you're going to have to put up a fight to live." Out of the soul of that glorious preacher, came a reply that must have moved his son to the depths. "Son," he said, "I've fought a good fight; I have finished the course; I have kept the faith. Good-by! I am going home to walk the golden streets, where I will suffer no more. The golden gates are opening, and I am going through."

Then he murmured softly a bit of Bilhorn's song:

*Peace, peace, sweet peace,
Wonderful gift from above;
Oh, wonderful, wonderful peace,
Sweet peace, the gift of God's love.*

Death came closer, but Christ came closer still. Shepherd spoke again: "I am not going to die; I am just going to change worlds. Don't worry about me. Oh, it is glorious! Glory to God!" And with that, his conquering spirit swept out beyond the land of the dying into the Land of the Ever Living.

"Have the gates of death been opened?" Ask Shepherd as, in dying, he whispers, "Peace." Ask a million others who, through the journeying years, have left this "bank and shoal of time" to live beyond the seizure of death. They will tell you, with voices like the sound of many waters, "Yes, wide open are the gates of death. They cannot imprison us. We live. Someday even our bodies shall rise again, forever free from the taint of the tomb."

And look! The hands that opened those grim gates are strange hands. There are scars upon them. They bear forever the print of the nails!

Long Sermons.

A zealous brother persisted in his effort to have his neighbor accompany him to church. The neighbor declined, saying, "Your minister preaches too long." The brother assured him that his pastor seldom preached over twenty minutes.

Finally one Sunday morning the neighbor agreed to go to church. It so happened on this morning, the preacher continued his message for an hour and twenty minutes. This bore out the contention of the non-churchgoer, and he did not hesitate to tell his zealous brother that he thought he had been tricked.

"I do not know why this should happen," said the faithful member. "I shall speak to the pastor about it." The pastor frankly admitted that he was at fault, and was very sorry for detaining the congregation for so long a time. "But," said he, "I made a mistake this morning. I usually try to preach about twenty minutes, and in order to time myself I always put a throat lozenge in my mouth. This will dissolve in about twenty minutes, and then I know it is time to quit. But this morning, unfortunately, instead of a lozenge I put a shirt button in my mouth."—Told by Rev. T. M. Anderson.

NOTICE: The editor is desirous of securing the following issues of THE PREACHER'S MAGAZINE—Nov., 1940; also May, June, July, and August of 1939.

The Preacher's Magazine

THE PASTORAL MINISTRY

Part III: Perils

By Roy S. Nicholson

President—Wesleyan Methodist Church

THE PRIVILEGES AND PROBLEMS of the pastorate remind one that this work also has its perils. No one has as many opportunities for doing good to as many individuals and groups as the pastor, if he perceives the almost illimitable possibilities of such a ministry. But obligation and opportunity are balanced with the sobering thought that the obligation may not be fully discharged and the opportunity may not be properly developed. The tragedy is that a pastor who is not fully alert to the potentialities of his ministry and parish may be guilty of criminally neglecting the field; whereas if it were opened to another, it might be developed to the glory of God.

The importance of the man as pastor is vividly emphasized by Dr. James I. Vance in his book, *Being a Preacher*, in which he declares that "there is only one problem in the church, only one problem in the world. It is the problem of finding the right man." As an illustration for this emphasis, he cited the fact that dead churches had sprung into life and divisions in rent churches were healed through the ministry of "the right man."

REVOLTING AGAINST UNDERVALUED WORK

is one of the great perils facing many pastors. They see only the drab and forget the gold. They overlook its possibilities and rewards, and thereby forget its glory. The pastoral ministry is susceptible to all the moods of human life, for that is the material with which it deals. There are periods of clouds and days of sunshine; there are hours of darkness, as well as dawn; there are battles and crosses, as well as victories and crowns. The pastor may find himself in a furnace or a flood, because some of his people are in these situations and he is there to help them.

Let it be remembered that whoever guides children into right decisions and challenges them to make noble choices has rendered a service that the world rulers cannot emulate. Whoever comforts a disappointed and crushed mother and brings hope and courage back to her heart, has rendered a service no surgeon can duplicate. He who revives

the flagging spirits of a weary man, tired with the competition and cares of modern living, and steadies him while traversing the crosscurrents of a confused day and helps him to emerge victoriously, has built an enduring memorial that will bring joy without measure to generations yet unborn. And whoever introduces modern youth to the privileges of their inheritance among those who fear God's name has pointed the way to values that exceed the gold stored in the vaults at Fort Knox.

These are but a few of the commonly overlooked opportunities of the Christian pastor. Time would fail if one tried to enumerate them all, for they are as extensive as human needs, and as diversified in detail as the personalities who need the pastor's ministry. Never undervalue such challenging work.

SUCCUMBING TO SECULARISM

is another very real peril of the modern pastor. The "veneer of worldliness over things spiritual" is more fact than fiction. The complexity of modern life has added to the confusion one faces on every hand, and even the pastor seems to have become infected with the spirit of hurry. The quest for satisfaction has led too many in the path of ceaseless activity, leaving no time for spiritual meditation and reflection. The growth of secularism means the increase of irreligion.

God's gold of simplicity, truthfulness, sincerity, purity, love, and reverence is being traded for the devil's brass of unnaturalness, cleverness, impurity, irreverence, and cynicism. The result is a lowering of moral ideals, the "compromise of divine principles," and a cheap presentation of the character and claims of Christianity.

The pastor's main work is in the realm of the spiritual. He is a spiritual specialist; and if he tries to substitute anything material or worldly, he sins against both God and man. Human attainment or self-salvation, is one of the deceptive substitutes which secularism offers instead of the divine atonement. Another secular substitute is humanism instead of a divine revelation. This is followed, as a natural consequence,

by a religious profession taking the place of a genuine, personal religious experience wherein one's whole being is dedicated to God and His service. As good as social and moral reform may be, they are never to be substituted for personal conversion and consecration. He who is snared into making that substitute has the blood of souls on his hands.

Let the materialists oppose, if they will, but never temper a spiritual ministry to please a secular and godless age. Those pastors whose ministry has been most fruitful were the ones who preached "plainly, particularly, and authoritatively." They did this while manifesting wisdom, meekness, courtesy, and gentleness. Nevertheless, those who hear their message and feel their influence know within themselves that they are the ones in need of help.

The idea of the true pastor in all his ministry is not "Where can I find pleasure and remuneration?" but "Where can I render service?" It is not "Where and how can I find satisfaction?" but "How may I help others find abiding satisfaction?" There are many things which may, in their places, be respectable and legitimate; but theirs is not first place. That is reserved for things spiritual.

The so-called respectable secularism is a greater menace than blatant infidelity. One says that there is no God, and that brands it as foolishness. The other lives as if there were no God, and that pleases carnal man. Secularism glorifies "table serving," whereas the need of the age is "an apostolic ministry of prayer and the utterance of God's own message."

OVERWHELMED BY THE SPIRIT OF THE AGE

The greatest peril of the pastor is not that he shall plunge into some enormous evil without warning, but that he shall be undermined by a number of "little" things, one of which is too much dependence upon ecclesiastical machinery. One danger is that this tends to develop more regard for machinery than fellowship with the saints. Such a pastor loses the blessing of spiritual values and associations.

Another phase of this peril is the tendency to estimate success by numbers. That caused David (and many of his modern descendants!) no end of trouble. While one is not to "burn incense to statistics," he should not disregard the proper significance of numbers which should serve as guides, not goals.

If one develops too great a number-consciousness, it is followed by discouragement and despair due to the number and nature

of his enemies. There are more visible adversaries than there are visible allies; but our assurance lies in the fact that He that is in us is greater than he that is in the world. Our promise is that it is "not by might, nor by power, but by my spirit, saith the Lord."

DEPRESSED BY EVIL OUTBREAKS

The tension of modern life with its consequent disorders gives the true pastor so many burdens that his heart is heavy. His spirit becomes fatigued, and he sees so much that is disappointing because it is patently far below what the individuals could attain that the pastor must guard lest he begin to scold and complain. As a "son of consolation" he must share his people's sorrows; and he often hears sordid stories of the outbursts of evil among those of whom he had reason to expect better things.

Then there is the annoyance due to the amazing pettiness that sometimes appears in the lives of those who profess the most grace. Thus, the pastor is made to realize the enormity and perversity of sin; and seeing how easily his flock is led astray, he is tempted to discouragement by the easy advantages Satan is allowed to gain over weak humanity. "Unless the Holy Spirit fills, the human spirit fails" in such a crisis; for one tends to get his eyes on the woes of man rather than the glorious gospel which is the power of God unto salvation. Take heart, weary but faithful pastor, for many a long night of pastoral labor that seemed fruitless was followed by a record catch "in the morning."

As the pastor goes in and out among his people and witnesses the tragic breakup of home and family life, he must be ever on the alert lest he relax his moral vigilance, and in an hour of depression and discouragement leave the door open for Satan to enter and secure his overthrow in an unguarded moment.

ISOLATION FROM THE COMMUNITY

The final peril to be mentioned is one that should be given serious consideration by the pastor of a church with the full-gospel message: the isolation of his church from the community.

To be sure, there are many arguments about the church's relation to the community, but for every church that has catered to the community's whims to the hurt of the church's mission and message, there are a dozen that are dying because the community came to feel that the church had no meaning for them.

There are very many things of vital interest to the community in which the church also has a vital interest. And any church that is carrying out the commission of our Lord is obligated to be community conscious. The craze for organization which has swept the land produced a large number and variety of groups with which the church needs to be acquainted. With some of them, doubtless, friendly relations would be definitely to the church's advantage because the church and its minister are looked upon as representing Christ's interests.

There are two extremes to be avoided here, as everywhere. One extreme is that narrow sectarianism which has no fellowship with any except those of their own particular "faith and order," making very few outside contacts except upon those

Religion and Business

When religion and business interests come into conflict, it is normally too bad for religion. It is amazing how many men will choose hogs instead of redeemed, transformed manhood. Roger Babson tells of being entertained in the home of a cattle fancier who was inordinately proud of his blooded stock. He showed Mr. Babson through his splendid barns and displayed a surprising knowledge of the pedigrees of his prize cattle. After returning to the house, a young man called for the daughter of the home and they went out together. When Mr. Babson asked the father who the young man was, he received a nonchalant reply. "Oh, I don't know. Some friend of my daughter, I guess." And Mr. Babson observes that here was a man who thought more of the pedigree of his choice stock than he did of the pedigree of the young man who was seeking the hand of his daughter.

Need of the Church

A newspaper editor in the Southwest, writes:

"Life as it flows across my desk is not always pretty. Violence, injustice, hypocrisy, hatred—these make the headlines. But there is more to life than that—peace, justice, sincerity, generosity, love. I need the church. It helps to give me a sane perspective. It renews my faith in humanity and its destiny. It keeps alive those spiritual perceptions which all too often are almost smothered under the week's load of grizzly events."

He Tasted Death for Every Man (Heb. 2:9)

In ancient time criminals were put to death by being compelled to drink a deadly poison. Sometimes several were to be put to death at the same time. They were formed in a line. The one at the head of the line took the cup, drank from it, and

rare occasions when they go afield to "pick up a stray sheep." The other extreme is that of being so busy making contacts here, there, and everywhere, spending so much time trying to fill the demands made upon one by the insignificant "extras," that there is little time left for one's main work: the shepherding of the flock committed to one's care.

Whatever outside contacts are made, they should be kept in subordination to the church's main mission, the winning of the lost to Christ, the building up of converts in Christ, and the sending forth of laborers to work for Christ. When Spirit-filled men and women undertake this work, under the guidance of a Spirit-filled pastor, heaven will be enriched, earth will be improved, and hell will be impoverished.

handed to the next, and so on until the last one in the line had taken the poisonous draught. However, if the one in front drank all the poison, the others, according to law, went free. Jesus stood at the head of the line; He tasted death for every man; now we may go free.

Co-operation Needed

A colored man had an unusually beautiful flower garden. A neighbor remarked to him: "Uncle Mose, the Lord has given you a very fine flower garden."

"Yessah, yessah," replied the colored man, "but you ought to have seen it when the Lord did all the work himself."

Effectual Prayer

*Do you know what happened on that day
When, burdened for souls, you tried to pray?
Do you think you failed to touch the throne
When your lips were dumb, your prayer a groan?*

*Over the sea, in a hot, dry land,
A sower sowed with a faltering hand—
But, lo, in that hour refreshing came;
God's servant spoke with a tongue of flame;
And souls, long steeped in a land of night,
Passed from gloom to marvelous light.
Away from idols they turned to God,
Finding their peace in Jesus' blood.*

*For your faith had moved God's mighty hand,
And rain came down in a desert land.*

—EVANGELICAL CHRISTIAN

If you have love in your heart, you'll meet it down every highway and byway, smiling for you.—Wesleyan Christian Advocate.

Ministerial Responsibility for Christian Ethics

By Delbert R. Gish

Article I

BECAUSE nothing less than sterling character will pass the scrutiny of God, it is essential that God's ministers should give much attention to the realm of Christian ethics. Outward conduct is not an infallible sign of the state of a Christian's character; but except for the wisdom of God and the self-knowledge of the individual person, it is the only basis for judgment. It is reasonably accurate. "I will shew thee my faith by my works" (James 2:18).

All ministers know that the chief danger with regard to right conduct is less the lack of information than laxity in performance. Most people in Christian countries (even those who are not Christians) know basically how a Christian ought to act, but go away sorrowful when the demands of the gospel are made personal. The human inclination is to play the role of spectator and judge rather than that of doer of ethical principles.

In matters of conduct one of the subtle dangers for Christians is that we shall keep most of the law, like the rich young ruler, yet fail in one point and thus be guilty of all. It is but a human tendency to focus attention upon the matters which clamor for consideration at the moment and inadvertently neglect what may be the "weightier matters of the law." Very often, under pressure, we become like watchers of the levee in flood time looking for leaks and breaks, finding it necessary to concentrate upon the larger leaks first. Worldliness is so subtle that it may creep in at a spot that is unnoticed while we are busy reinforcing a weak place that has been observed.

This tendency toward complete concentration on single phases of Christian ethics is noticeable in the history of the Christian Church. During the first three centuries after Christ, the emphasis of the Church was upon charity, or Christian love. The early Christians manifested devotedness to God and to one another in a way that attracted the attention of their pagan neighbors. The inspiration for all this was found, of course, in the teachings of Jesus and the apostles. Genuine Christianity has always been characterized by Christian love, yet there have been few periods in

history when the manifestation of love was so complete and wholehearted as in the Early Church.

While love has never been superseded or surpassed as a basic Christian ethical principle, there have been periods when human interpretations of it in daily living somewhat obscured the real meaning of the principle itself. Beginning in the fourth century, religious writers said more and more about chastity, and spoke of it as the dominant virtue. The ideal follower of Christ must withdraw from the world to the place of refuge, the monastery. If he would be perfect, he must remain unmarried, and renounce pleasure and worldly goods. Love came to be interpreted as self-denial. Fellowship with one's neighbor, and especially with members of the opposite sex, was now regarded as a snare by those who sought to love God with a whole heart.

A third fashion in Christian ethics which came into prominence in the medieval Church was that of performing penances. One common way of trying to make expiation for sin was that of going on armed pilgrimages for the Church, the most famous being those to the Holy Land in the eleventh and twelfth centuries. Here again the human concern for a single formula of conduct appeared. Men have always longed for some one principle of action of which it could be said, "This do, and thou shalt be saved."

Modern fashions in ethics have included the social gospel with its reforms in human relationships; they also include prohibition crusades, foreign missionary enthusiasm, and church federation. Some groups have highlighted their opposition to war. Others have spoken out on the evils of tobacco, the dance, and movies. The fact that these points are emphasized by various groups does not necessarily mean that other phases of Christian ethics are neglected, but the risk is always present. This much may be said: There are recurrent manifestations of sin which must be met by energetic and timely Christian crusades. It is the minister's responsibility to detect these fashions, to organize his forces, and to launch the attack. Satan's agents will not be idle and neither must the man of God.

As shepherds of the flock of God, ministers serve not only to protect their charges from outside marauders, but to see that they do not harm themselves by ill-advised and unwise conduct. The truth is that the minister's example will carry more weight than his defensive action. No one is more closely watched than the minister; hence it follows that no one needs to be more careful in his walk. Blessed is that minister who is so upright in conduct that he can sincerely say with Paul: "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Philippians 4:9).

There are, of course, some religious groups which hold that the moral life of the minister has little to do with his administration of spiritual matters. We should accept this proposition only to a limited degree. A man and woman who are married by a backslidden preacher are just as truly joined together in holy wedlock as though the minister were in truth God's man, provided that they were ignorant of his status and made their vows to God. A convert who yielded himself to God under the preaching of a sinning evangelist may find just as vital a faith as those who found God under Paul's ministry. But such possibilities do not alter the Biblical principle that the man of God must be an example of godliness to the flock.

While there is no dispute that the ministry is a high and holy calling, there is danger that the minister may overstress the difference between his profession and the calling of the average layman. The minister is but human (Acts 10:26), and the possibilities of grace for him are the same as for any earnest layman. Both must have a pure and holy character in order to satisfy God.

Concerning this point, it is interesting to notice that one of the early manuals of instruction for Christians, called the *Didache*, taught that there were levels of perfection. If one could do all that the Lord commands, then he would be perfect; but if not, he should do all that he is able. Eventually this thought came to mean that if one could get into some kind of Christian service, some special calling like the priesthood or life in the monastery, he could do God's will perfectly. But if he were compelled to remain in an ordinary occupation, he was still, under even that handicap, to serve the Lord as well as possible. Thus came about the distinction between better and worse Christians. Until the Protestant Reformation, piety was generally considered to be linked up with the immediate work of the Church,

and the common life was regarded as a sort of second best. Such a position is certainly not Biblical. It would be tragic if we should allow it to come into existence in holiness circles. The standard of perfection has comparatively little connection with a person's occupation or condition in life.

Thus the example of the minister should be primarily that of a child of God rather than of a professional man or woman. His salvation comes on the same terms as that of the layman. Whatever works of supererogation he does for the sake of his ministerial standing are between him and God. He may choose to wear a special ministerial garb—let him not forget that that is a private preference. He must maintain an attitude of dignity in his profession, but he should not expect all about him to do likewise. As a Christian, however, in matters of right and wrong, he should demand and expect others to follow him. His parishioners ought to live according to the Christian principles they know, and if they lack knowledge, it is his business to enlighten them.

The influence of the minister cannot be separated from that of his family. In general the public will consider that he endorses everything that his family does. Hence the importance of the injunction that a bishop must be "one that ruleth well his own house." The time for beginning on this important item is before marriage. A minister's training cannot begin too young. Certainly preparation for the kind of example he ought to set begins long before he ever sees his first parishioners.

The minister's responsibility for the morality of his people goes much farther than the obligation to set an example. We have said that he must enlighten them. It is his business to preach the fundamental doctrines of Scripture upon which Christian ethics is based. He must have the skill and insight to analyze and make plain the quirks of human nature, its tendencies to self-deception. Giving guidance concerning new and untried paths (e.g., television) will be his duty. At times he may be forced to speak so vigorously on some issue that he will seem to have become all one-sided. Nevertheless he must faithfully hold forth Bible standards, particularly emphasizing those that are needed at a given time.

Ministers are familiar with the common tricks of self-deceit because of plentiful opportunities to observe them, but we do not often pause to put into words the things we see. We know that when anyone is involved in questionable conduct he usually finds some way of justifying himself. Each

wrongdoer feels himself to be an exception to the rule and has an argument to prove it. The faithful man of God must point out that there are no exceptions. "If we say we have no sin, we deceive ourselves, and the truth is not in us." If an act is known to be contrary to the command of God, then no excuse that is offered can transform its ugly face. Just as a means of being more practical at this point, let us notice some of the ways by which we human beings try to justify our less savory deeds. Note the following:

1. Even if I don't come up to the standard of perfection, my conduct is still better than that of the world.
2. I didn't intend to do wrong and, anyway, a right motive is all that God requires.
3. I am wholly given over to God, so that whatever I do is really His action and His responsibility.
4. I didn't rebuke them (tellers of lewd stories) because love is supposed to be kind rather than harsh.
5. Just one time surely won't hurt anything.
6. I couldn't help it. There wasn't anything else to do. I couldn't offend those people.
7. It isn't right, but even a Christian has to live.
8. Other Christians do this or other things just as bad.
9. Sometime I'll do it, but not now (ask forgiveness).
10. I am a person of influence in this church and I should certainly have some privileges (to do wrong is a privilege).
11. I don't have much influence; so what I do or don't do won't matter.
12. I'm sorry X had that accident, but it looks like the hand of Providence. Who am I to meddle in God's affairs?*

The deceptive feature about several of the above statements is that they might conceivably be acceptable reasons for certain actions, and their respectability as excuses in some situations is borrowed for unworthy purposes. It is the minister's task to determine whether those in his care are facing facts or deceiving themselves. When he sees that the excuse is offered to cover up guilt feeling, he must be prepared to point out as confidently and boldly as Nathan did to David, "Thou art the man."

The antidote for all self-deceit and mistaken self-justification is the constant effort to develop character and foster Christian virtues. Various lists of these occur in the

* For certain ideas with reference to self-deception, I am indebted to Richard C. Cabot, *THE MEANING OF RIGHT AND WRONG*. New York: The Macmillan Company, 1933.

Scriptures. II Peter 1:5-7; Galatians 5:22-23; and Philippians 4:8 are some of these. Love is the most exalted of these virtues, although purity, humility, patience, and hope stand out as highly important.

There are, however, two virtues which are modes of expressing love, and which seem to deserve special emphasis among us because of the character and composition of holiness churches. We holiness people prize spiritual freedom. Wherever there is life, physical or spiritual, freedom will be in evidence. Yet life needs to be subject to controls. Physical life gone berserk may be tumor or cancer, and spiritual life uncontrolled may result in the antinomian heresy or some other kind of fanaticism. Both Paul and Peter (II Peter 1:6; Galatians 5:23; Moffatt translation) called upon Christians to practice self-control. It is among the virtues which Peter said would keep us from being unfruitful, whose absence would amount to blindness. Every reference to free will and every exhortation in the Scriptures to deeds of righteousness implies self-control. In the lives of sanctified Christians, self-control should be the consistent, continuous will to live under the guidance of the Holy Spirit. If there is any value in works as an adjunct to salvation, then our determined effort to live disciplined lives and be instruments in His hands must please Him. (Cp. Matt. 19:21; 23:23; 25:40.)

It is precisely because human nature is weak and must depend upon God for strength that self-control is needed. Our natural human inclination is to be independent when the going is easy, but a proper self-control will resist this inclination and take precautions against the coming storm. The minister's advice and example will be most effective at this point. Knowing the weak points of his flock, he can help them overcome temptation.

Two practical matters come to mind. Tolstoy thought that gluttony was a root vice, and that fasting was the touchstone of self-control. Every man, with the help of his conscience, must be his own judge at this point. But if a man can resist habitual self-indulgence in food and drink and pleasures in general, it may be that there will be a carry-over of self-control in other aspects of living. And that, says Peter, leads to fruitfulness.

The second practical item concerns talkativeness. Perhaps as much felt among holiness groups as anywhere else in the world is the need to bridle the tongue. Freedom of speech is a snare. Like all easy freedoms it may be quickly misused. Only constant vigilance and control will

suffice to curb it, for often the man or woman who feels most free of condemnation for evil speaking becomes the greatest offender. Above all, because he is a central figure and a natural clearing-house for much intimate personal information, the minister must be both an example and an admonisher of his flock.

None bears more responsibility than the preacher for demonstrating and teaching the virtue of self-control. For he must preach Jesus' doctrine: "If any man will come after me . . . let him deny himself." He will feel the constraint to follow the examples of men like Paul ("I keep my body under") and John Wesley, whose strict regimen and exacting demands upon himself enabled him to live an extraordinarily fruitful life.

We call attention to one other somewhat comprehensive virtue or quality of spirit of which the preacher should be a fervent example and teacher. Although the King James Bible does not use the word "magnanimity," it is implied over and over in passages as Romans 12:9-21 and I Corinthians 13. Even the best sanctified man in the world can thirst after it, for no one can ever be more magnanimous than he should be. There are yet unreached heights in brotherly love, generous attitudes, nobility of soul, patience, and kindly consideration of those strange people who vociferously differ with us.

The man of God can afford to be great-

souled, for he does not depend primarily upon men for his rewards. He cannot afford ever to be so little in spirit that his actions arouse contempt. In order to teach his parishioners not to be unfair and hasty in their judgments of others, not to be eager to believe the worst in every situation, not to be obsequious toward those of high station and hateful toward those of humble place, he must preach and live the truths of the gospel. It is possible on every issue to take the small or the great view. In time a flock will reflect and imitate the spirit of their leader; therefore he cannot afford to manifest any other spirit than that of Christ. Magnanimity is the spirit of mercy, of the extra mile, of forgiveness, and of charity. It is like a magnet to attract strangers to our churches.

Seldom does the spiritual life or quality of conduct of a church group rise higher than that of its leader. Our ministers have powerful influence upon us. Even though there are some independent souls in every congregation, the rank and file depend upon the guidance of those who are ordained to minister to them. As he lives up to his trust and speaks forth the Word of God, the leader of the flock will "be a good minister of Jesus Christ." "In doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

For most of the historical data used the source is A. C. Knudson, *PRINCIPLES OF CHRISTIAN ETHICS*, New York: Abingdon-Cokesbury Press, 1943.

PHILEMON

By the late J. Warren Sloc

THE EPISTLE OF PHILEMON is a beautiful piece of literature as well as a most important document from the standpoint of Christian doctrine and ethics. It is one of the letters Paul wrote during his imprisonment at Rome. Paul, in the salutation, describes himself as a prisoner of Jesus Christ. He includes Timothy as at least confirming his message, if not its coauthor. It is just possible that Paul is expressing the sentiments of Timothy as well as his own in including his name in the salutation of this short note.

The letter is addressed to Philemon, one of the members of the church at Colossae. Paul refers to Philemon as a dearly beloved one who is a fellow laborer. This evidently means that Philemon was a prominent layman in the church of which he was a member. Paul addresses Apphia also, evidently the wife of Philemon, who was his co-

worker, and Archippus, whom Paul recognizes as a fellow soldier, evidently the son of Philemon and Apphia. We are not certain regarding the identity of Archippus, but he must have rendered some service which Paul considered worthy of recognition, and the most logical conclusion is that he was a member of the household of Philemon, the son of Philemon and Apphia. This identification and interpretation seems confirmed by the fact that Paul calls attention to the place at which the local congregation had its meeting place by referring to this congregation as the church in thy house. It is likely that Philemon and Apphia and Archippus not only permitted the congregation to make their home its meeting place, but did all to further the interests of the Christian group, and that for this reason Paul includes the entire family in his salutation. By the way,

Bishop Lightfoot thinks Philemon and Apphia and Archippus were martyred during the persecution of the Christians which took place under Nero, not too long after this epistle was written.

Paul pronounces grace and peace from God the Father and from the Lord Jesus Christ upon the trio before proceeding to make known the purpose of his message.

Following what has been said about the congregation meeting in the home of the family of Philemon, which congregation Paul lovingly addresses as "the church in thy house," Paul tells Philemon, head of the family, to whom the message is officially addressed, that he thanks God for him and particularly for his love and faith expressed toward the Lord Jesus and all the saints. Paul adds that he prays that the communication of his faith may become effectual by the acknowledgment of every good thing which he enjoys and of which he partakes by Jesus Christ. The remarkable statement in verse seven should be noted. Here Paul says in substance that we (Paul and Timothy) have great joy and consolation because of the manifestation of love causing refreshment in the inner life of the saints. Paul then uses the finest term which it is possible for him or anyone to use with reference to another. It is the term "brother."

Now Paul comes to the point of his message, and introduces it by a very significant statement, which is essentially as follows: The matter about which I am writing is placed in the form of a request. Due to my superiority in office as an apostle, the apostle to the Gentiles, I could exercise my authority and give you a command; but for love's sake, and particularly considering my age and the fact that I am a prisoner of Jesus Christ (in a Roman cell), instead of commanding you I plead for the request I am about to make. The request is in behalf of my son, Onesimus. He has become my son because he has been begotten in my bonds, that is, while I was (and still am) in bonds. Onesimus, as you well know, was to you an unprofitable servant; but since he has been begotten (born again) is no longer unprofitable, but rather profitable both to you and to me. Gladly would I retain him in my service as a helper in my ministry; but since he is your servant legally, I am sending him back to you with this message. No doubt his departure from your household (absence without leave) was a matter of great inconvenience to you. But it has been providentially overruled, and I am sure when Onesimus returns he will

make up for any lack of responsibility or deficiency in service or dishonesty of which he was guilty prior to the time he left. If, however, such is not the case, and there is anything due you from him, please charge it to my account. I will repay it. As certification of this promise, I am writing this note with my own hand. Then Paul adds the following word: Philemon, do not forget that you yourself are a debtor because of the grace of God manifested to you. He might have had in mind the statement of Jesus, viz., "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." Now, please, adds Paul, let me have the joy of knowing that you are granting my request so that my inner man may be refreshed by the good news. As a matter of fact, I have confidence that you will do as I request. I might add that by your prayers I hope to have the privilege of visiting you a little later and ask that you prepare for me a place to stay while I am in your city.

Just a final word of farewell: I have other friends with me in Rome, and these salute you: Epaphras, my beloved fellow prisoner (doubtless also in a Roman cell or custody), and Marcus (John Mark), Aristarchus, Demas, and Lucas (Luke, the beloved physician), all fellow laborers with me in the gospel.

The grace of our Lord Jesus Christ be given you. Amen.

The historical event which forms the basis for this epistle has symbolic meaning in several directions. Perhaps the most important symbolic item is the change in Onesimus, the servant of Philemon.

Onesimus was an unprofitable servant, a runaway slave. Onesimus heard the glorious truth of the everlasting gospel from the lips of Paul. This truth found lodgment in his heart and, working therein, wrought a change, so that Onesimus the undependable and unprofitable became Onesimus the true and trustworthy.

The change in the life of Onesimus was brought about through the labors of Paul, who, true to the trust reposed in him, proclaimed the gospel everywhere and under all circumstances, even while in jail in bodily discomfort.

Every man is a spiritual Onesimus in the sense that by nature he is unprofitable to God, his Maker and Master. Every man may experience the change symbolized in the life of Onesimus and, instead of remaining an unprofitable servant, may become a profitable servant to God. The means by which this change may come

about is the same gospel which Paul proclaimed, namely, the gospel of our Lord Jesus Christ, who, by His atonement, provided the power (dynamite) which, entering the heart as the result of the hearing of the gospel, changes it. From this inward change stems an outward change which makes the difference between unprofitable and profitable.

MODERN GOSPEL SONG STORIES

SUPPLIED BY HALDOR LILLENAS
YOUR ROSES MAY HAVE THORNS
By Haldor Lillenas

In the garden of life we find a variety of flowers. All of them have their own peculiar charm. In plucking the rose, one of the loveliest of blooms, we are often pricked by the thorns. These, for some strange reason not known to us, infest this attractive plant. However, in a short while our pain is forgotten in the pleasure we enjoy from the exotic beauty and fragrance of the rose.

It is one of the mercies of our Heavenly Father that He permits the hand of time to erase from our memory the bitter things of life, while we remember the pleasant experiences of the past. We remember the roses while we forget the thorns. Does it not seem strange that in reviewing your yesterdays they seem more beautiful than the present?

The reason is that God-given enabling, causing you to forget the dark and somber things of the past, while you remember the bright and the beautiful. From this it would appear that, after all, the pleasant and lovely, the good and the true, are the things that abide. They abide not only now, but in our tomorrows, and in that fadeless land where our roses have no thorns.

We should all be profoundly grateful that there are more roses than thorns. Life has more sunshine than shadows, and more sweet than bitter. We are living in a day when there is much distress among the nations. The dark shadow of war hangs like a pall over the entire world. Men's hearts are failing them for fear. But there is light on the hills, and a new day must soon dawn. The Sun of Righteousness will arise with healing in His wings.

The people of God are watching and waiting for the Great Deliverer, who will bring order out of chaos. He will give us

peace for pain, life instead of cold, stark death, and song in place of mourning. Then the wounds of earth will be healed. We shall forget the tragic experiences of the past. Our roses will have lost their thorns, our swords will be beaten into plowshares, and our spears into pruning hooks. "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

The song, "Your Roses May Have Thorns," was written in the year 1925, during the time of our pastorate in Indianapolis, Indiana. One Sunday morning we had invited Rev. C. W. Ruth to preach. During his discourse he said, "Your roses may have thorns; but don't forget, your thorns may have some roses, too!"

Prof. Kenneth Wells, one of our gifted evangelistic singers, being seated beside me on the platform, remarked: "Brother Lillenas, do you not think that would make a good theme for a gospel song?" I replied that I thought it had too many briars to make a practical song. Nevertheless, the idea lingered with me, and within a few days I had written both words and music. Within a week I sang it as a solo to my congregation. Since that time the song has become popular and gone into virtually every community in this country—and other nations. It has found its way to radio microphones, and is used in hospitals, sick rooms, jails, penitentiaries, and at funerals, in addition to becoming a congregational number.

*The sorrows that have come to you unbidden
Have often brought a peace before unknown;*

*The Maker of your destiny is striving
To fit your heart to be His royal throne.*

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WHILE I AM ON MY KNEES

BY PAUL HOORNSTRA

While I am on my knees, I find a new love and appreciation for those who do not appreciate me.

If my own people give credit elsewhere for their new victory in Christ (to evangelists, guest preachers, etc.), even though I have labored faithfully to help them in the same points, while on my knees I find myself thanking God for their new victory regardless of who receives the credit.

For what am I thankful? I'm thankful for their occasion to give credit to some-

one. After all, my labor is so my people will have something new within that gives rise to new appreciation. It really makes no difference who receives the credit, for what I want is that my people shall possess something worthy of credit. Then if that credit settles down upon someone else, fine. They have come into possession of something that caused them to offer that credit; and possession of that new victory is the thing that concerns me.

They are my sheep and I love them. If one becomes bruised and torn, and if I bind it up tenderly, I have filled my pastoral privileges in the incident. Then, when that sheep is whole again and gives the credit to another for the healing oil and for the tender care—well, I'm not too much concerned. My concern is that the sheep might be well. If it is well and whole, then I can rejoice and not worry about the "credit."

I find this deep love for my people—those who don't appreciate me—while I'm on my knees.

The Master and Character

BY PETER WISEMAN

THE LORD JESUS CHRIST rebuked the Pharisees for their empty externalism. Ceremonies and forms meant nothing to Him unless there was spirit behind them, a spiritual urge within, a heart to love and serve. "The hireling fleeth, because he is an hireling." Out of what he is, action is expressed. This is a point on which the Lord Jesus laid great emphasis. "From within, out of the heart of men, proceed evil thoughts." "Make the tree good, and his fruit [will be] good." "If ye love me, keep my commandments."

Mr. Moody said, "Character is what a man is in the dark." That is true. The Lord laid the guilt of committal at the door of an unclean heart, a lustful look (Matt. 5:27, 28). It is not, then, so much what a person does as it is what a person is; what he is "in the dark," what he is when no person is looking. "Ye are the light of the world." (Matt. 5:48). "Ye are," says Paul, "God's workmanship [poem]." "Ye are the epistles of Christ." "Ye are." That is the emphasis.

The Lord Jesus Christ is the great Ideal, the great Example, of character. He considered himself holy enough to show the Father; "He that hath seen me hath seen the Father." He was without guile, without sin. He was the sinless One. His challenge, "Which of you convinceth me of sin?" has

never been answered, for the simple reason it cannot be done. While His followers cannot reach the standard of absolute perfection that He reached, yet they are commanded to be perfect as the Father is perfect (Matt. 5:48); urged by St. Paul to have "the mind [disposition] of Christ" (Philippians 2:5); Christ himself prayed for the sanctification of His followers, that they might be one as He and the Father were one, in order that the world might be convinced (John 17:17, 21, 23). "A clean heart is a heart like His, and out of that heart will flow that which is Christlike, for 'out of it [the heart] are the issues of life'." (Prov. 4:23; Matt. 12:34).

Truth is a test of character. It is the highest thing possible; a lie, the lowest. The Lord said, "I am . . . the truth." Paul speaks of Christ as the lesson of truth, "learned Christ"; Christ as the Teacher of truth, "taught by him"; Christ as the standard of truth, "As the truth is in Jesus" (Eph. 4:20-22). All truth is of God, though all truth is not saving truth. Truth is fundamental to character. It may be violated by action without word. To leave the impression that a thing is not when it is, or that it is when it is not, is to lie. A question mark may be raised over a person's character by a shrug of the shoulders. Some person has defined a lie thus: "To do or say something untrue with the intention to deceive." And "all liars," says the Book, "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). Is a lie, then, ever justifiable?

Speech is a test of character. If by our words we shall be justified or by our words we shall be condemned (Matt. 12:26, 27), then our words should be the very oracles of God (1 Peter 4:11). They should be worthy and profitable. "Silence is golden." Our Lord was silent before the Sanhedrin (Matt. 26:62, 63), before Pilate (Mark 15:3-5), before Herod (Luke 23:8-11). The New Testament condemns foolish talking and jesting (Eph. 5:4), gossip and tattling (1 Tim. 5:13), uncleanness, evil suggestiveness, and such like. Our words should be words of truthfulness. Jesus spoke the truth (John 16:7). He came to bear witness to the truth (John 18:37). God is the God of truth (Ps. 31:5). The Holy Spirit is the Spirit of truth (John 14:17; 15:26). The Word is truth (John 17:17). God's children are children of truth. They both tell the truth and do the truth (John 3:21). They worship in truth (John 4:24). The truth makes them free (John 8:32).

Toward a Definition of Christian Education

By Westlake T. Purkiser, Ph.D.

(Address repeated by request at the District Superintendents' Conference, Kansas City, 1950)

WHEN OUR GENERAL SUPERINTENDENTS, in their last quadrennial address, challenged the educators of the church to present a definite philosophy of education, they did not mean that we have not had one, but that we have not said enough about it. We have assumed what should have been asserted. To this end, then, I offer you tonight a tentative definition of what may be conceived to be the nature and scope of Christian higher education.

Our title, Christian education, is, of course, synthetic. That is, it joins together two ideas not essentially related, however well they may go together. Many have taken them to be contrary, and have supposed that one excludes the other. It is certainly possible to be educated, highly educated, and not be Christian. And it is equally possible to be Christian without the advantage of much, if any, formal education. But it will be the point of this address that education is not what it ought to be and can be without a vital sense of spiritual values; and that the Christian faith finds many of its best examples and strongest proponents among those who have disciplined their minds to an unending quest for truth.

Critics of higher education are legion in our day, and the almost monotonous theme of their criticism is the sense of indirection, of uncertainty, which pervades the educational scene. Modern educators do not seem to know exactly what their goals are. There seems to be a strange lack of any clear concept of what the educated man should be like. We are much like the cavalier in Stephen Leacock's essay, who, being in a hurry, jumped on his horse and rode rapidly off in all directions.

In contrast, the Christian educator should have a definite conviction as to the scope of his task. He must envision clearly its goals, lest he, too, lose the forest in the abundance of the trees of academic trivia. He must also be aware of the major paths by which these goals are to be reached, for to have a beautiful ideal with no means to reach it is at best of dubious value.

We in the Church of the Nazarene believe in higher education. The fact that we have invested almost five million dollars in our colleges and seminary bears witness to the sincerity of this conviction. But we are convinced that education alone will not solve our human predicament. As Mr. Don Macmillan, city manager of Pasadena, said on the occasion of groundbreaking for our new library building a few months ago, "Education without God but gives us greater capacity to get into trouble."

Therefore, with us, education must first of all be Christian. We do not mean by this that in a college otherwise secular there shall be maintained a department of religion, or that a few units of Biblical literature shall be required for graduation, or that chapel attendance shall be compulsory. We mean by this that our educational program shall be unequivocally and unashamedly Christian to its very core.

I realize the vagueness often associated with this wonderful term, but it is here used very explicitly and definitely. At risk of seeming to elaborate the obvious, let me point out that there are two aspects of the Christian life important for a proper understanding of its significance. These may be termed the subjective and the objective, the inner and the outer, the crisis and the process.

To us, the term "Christian" shall always carry the connotation of the experiential. We shall ever hold in focus the primary truth that a person becomes a Christian only by coming into a vital, personal relationship to God wherein he receives an infusion of divine life we recognize as the new birth. And we shall ever lay equal stress upon the necessity of a complete commitment to God on the part of the regenerated individual wherein his moral nature is completely cleansed of all depravity, and his total being so integrated in harmony with the will of God that he loves the Lord with all his heart, soul, mind, and strength, and his neighbor as himself.

It is to this latter element, that of entire sanctification, that we feel called to give special emphasis. The Christian way of life seems destined to face unprecedented challenges in the days that lie ahead. On one hand is athelism, which now finds its most vigorous embodiment in the dialectical materialism of Karl Marx and Russian Communism, and which seems avowedly embarked on a program of world-conquest, as another swaggering anti-christ. On the other hand is secularism, that insidious practical atheism which does not

deny the existence but simply ignores the claims of God, and which is the moral and spiritual termite, boring from within our foundations. Hunter Blakely, president of Queen's College, put it in sharp focus when he declared last fall, "Democracy is deeply rooted in Christian faith. The most dangerous blind spot in modern life is the impression that we can preserve the fruits of democracy without its roots. The concepts of democracy—freedom, respect for life, the worth of the individual, a sense of personal responsibility—are not basic but are derivative, flowing out of our Christian heritage."

This is not said to inject any note of pessimism or fear, but to indicate that this age demands Christianity at its summit. A weak, vacillating, uninspired, and unimpassioned church has no future in a world such as we face in the early tomorrows. We must have normal, not nominal Christianity. We must have religion in the vigor and intensity of the New Testament standard, pure and undefiled before God, and Spirit-anointed to face fearlessly a decadent age. These are times cut to order for genuine Christianity. Anything less than Christian holiness is subnormal. Anything other than Christian holiness is abnormal. This, and this alone, is normal—and this, and this alone, is sufficient for a generation like ours.

The centrality of the crisis and experiential side of salvation means that the altar and the revival will always be focal aspects of religious life on the campuses of our holiness colleges. The ideals of spiritual power which our young lay and ministerial leaders form will not be derived from what we tell them about the revivals of the past, but from what they see of the workings of the Holy Ghost in the present.

But the objective or process side of our Christian heritage is of equal concern. To question which is the more important of these two, the subjective or the objective, is much on a par with the question as to which is the more important wing of a bird in flight. The objective is impossible without the subjective; and the subjective is worthless without the objective.

Much that might be said here must remain implicit rather than be made explicit for sheer lack of time. As the term "Christian" connotes vital experiences of regeneration and sanctification, no less does it connote the attitudes, skills, and knowledge essential to enable the individual to be an active and constructive participant in the program and work of the visible Church.

There is a tendency to separate these two aspects of religion. It is sometimes made a matter of "either . . . or," when in truth it is a question of "both . . . and." To be Christian, one must not only have a subjective religious experience; he must be disposed, trained, and constantly encouraged to find his place of service in the Christian community. By crisis—a subjective experience—one becomes a member of the organism, the true Church of Christ. By process—objective training—he becomes a member of the organization, the visible Church of Christ. "What God hath joined together, let not man put asunder."

So, in this sense, education must be, for the Church of the Nazarene, truly Christian. But it must be more. It must be education of the highest quality. The Christian educator has not less to do than others, but more. We can no more allow the substitution of good intentions and pure motives for objective achievements in the realm of educational activity than we can allow it in the realm of the Christian life. A newspaper classified advertisement carried a request for a maid, with the added note, "No objection to a Christian, if she can cook." It is not hard to read between these lines the story of what had previously happened in that home. Someone had substituted piety for efficiency, with sad gastronomic results. We must have consecrated teachers, but they must be good teachers. Our schools must always be Christian, but they must be good schools. When young people graduate from our colleges, they must have had an education of such quality as will enable them to compete on equal terms with the graduates of any other college in the land, in life, in business, in the professional schools, or in university graduate schools.

Now, I do not propose to attempt a complete statement of the goals of higher education, as they are recognized among us. If the volumes which have been written on this subject have neither solved nor settled these problems, they shall certainly not be solved tonight. In fact, Lowry Harding has recently written in good-humored sarcasm, "The major role of leadership in education is said to be the meeting and solution of problems. . . . Problems in education must be recognized and faced, but left unsolved in a masterful manner. If the problems were solved, there would be no need for leadership. Where would education be without leadership? And where would leadership be without problems?"

The function of education at any level is to conserve, enrich, and transmit the distinctive culture of the society which supports it, and we have come to believe that the liberal arts college is the type of higher educational institution best fitted to accomplish this end.

This insight, however, has not been gained without some trial and error. We have tried the Bible school organization, but found that it could serve the interests of too few of our young people. We have even attempted the university type of organization. We have had Texas Holiness University, Peniel University, Central Nazarene University, Illinois Holiness University, Olivet University, and Pasadena University. In the case of Pasadena University, it was not only the obvious difficulties the undergraduates must have experienced in referring to "good old P.U." which led to the change in organization, and name some thirty years ago, but the recognition that it would be better for us to say with Paul, "This one thing I do," than to be forced to confess, "These dozen things I dabble in."

It is true, of course, that the college is an instructional rather than a research institution. Its primary task is to sift, select, and interpret rather than to enlarge the borders of existing knowledge. But this selective and interpretative function is, after all, as important as the creative. We must have facts, but we must also be sensitive to what those facts mean in the light of the whole life of man. It is for this task that the college of liberal arts, as distinct from the university or research institution, is peculiarly fitted.

What, then, must our educational effort accomplish if it is to succeed? What outcomes may it envision? The specific goals of higher education in general, and Christian higher education in particular, may be enumerated as six:

First, a command of the communications skills, the ability to read and understand, and to write and speak the English language clearly, correctly, and forcefully. This is certainly not solely the task of the English department nor of the speech arts. To generalize and cultivate such abilities is the task of the entire college, and must be a major objective of every department.

Second, an understanding of the social process, of the principles of group life as worked out in the institutions of local, state, national, and international communities, with a view to contributing, as it has been said, "a sound mind to the body politic." The Christian should be a good citizen.

Third, a grasp of the basic concepts of mathematics and the natural sciences, with special emphasis on the nature of the scientific method of dealing with the descriptive and quantitative aspects of the universe, as contrasted with those normative and qualitative aspects which are the concern of philosophy and religion. Our young people need to realize that while scientific men may sometimes be irreligious, in the nature of the case, there can never be any conflict between science and religion. Science is morally neutral, and whether it shall work for us good or ill depends entirely upon the ends to which we devote the almost limitless means with which it has provided us.

Fourth, the ability to weigh and discriminate values: aesthetic, logical, moral, and spiritual values. In every area of life, we must learn to discriminate between judgments of fact and judgments of value. We must be alert to the situation that everything which is, not necessarily ought to be. We must recognize that the relativity of morals, about which we have heard so much, is not a relativity of morals as such, but a relativity in our oft-mistaken judgments about right and wrong.

At this point, and for this purpose, we emphasize the serious, scholarly study of the Bible. It is scarcely conceivable that anyone in our Western culture would consider himself liberally educated who remains in ignorance of the greatest volume on spiritual and moral values the world has ever had. The classic words of Woodrow Wilson, onetime head of Princeton University, and twenty-eighth president of the United States, should be heard in every classroom across this country where the development and establishment of moral character is a serious objective: "The Bible is the word of Life. I beg that you will read it and find this out for yourself—read, not little snatches here and there, but long passages that will readily be the road to the heart of it. You will find it full of the things you have wondered about and been troubled about all your life. . . . When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own conscience, and your own duty."

Fifth, such information as is required for, and a lasting appreciation of the importance of, physical health. A sound mind requires a sound body. In the context of Christian education, this means the awareness that each young person has a lifelong task as caretaker of the temple of the Holy Spirit.

The last, but not the least, of the specific goals of higher education is the necessary information, skills, attitudes, and abilities essential for the successful prosecution of some honorable vocation—a breadwinning skill. It is particularly important that Christian young people come to view the field of a lifework as an opportunity for service to the kingdom of God, regardless of the so-called secular character of the employment.

In addition to these major goals, there are certain underlying attitudes which Christian higher education would strive to inculcate. The first of these is true tolerance—not the imitation tolerance which is really nothing but indifference, but tolerance grounded in a strong conviction that truth will triumph in the end. It is easy to call ourselves tolerant about those things for which we have no concern. But the tolerance which we need is that born in the quiet confidence of a reasonable faith.

Closely allied is the demand for devotion to objective truth. The educated mind must be open but not empty, thoughtful but not gullible. The habit of constructive thinking, so essential for creative leadership, is one of the greatest safeguards we may have against persuasive propagandas and the shifting winds of doctrine which constantly blow over us.

Finally, there is need for a realistic attitude toward the fundamental problems of our age. The easy optimism of the late nineteenth and early twentieth century has perished in the first birth-pangs of a new age. No longer are men convinced that progress is inevitable, that the millennium brought about by humanitarian reform is just around the corner. Two devastating wars, and the dreadful possibility of a third, have taught us better. As Douglas MacArthur, general of the army, said on the deck of the battleship "Missouri," anchored in Tokyo harbor not five years ago: "We have had our last chance. If we do not now devise some greater and more equitable system (than war), Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh."

That optimism has largely vanished does not mean that the opposite mood of pessimism is justified. Optimism asserts, Evil is but an illusion. Good will triumph without fail, and there is nothing we need to do about it. Pessimism claims that good is a phantasm, evil is inevitable, and there is nothing we can do about it. And as William James long ago pointed out, in either case the outcome is the same: nothing is done.

But there is another attitude possible. It would recognize that evil is real, and everywhere deeply entrenched. But there is something we can do about it. It is the mood of the early circuit rider who announced as his text, "They that have turned the world upside down have come hither also." "This text shows three things," he said. "First, the world is upside down. Second, it should be turned right side up. And third, we are the ones to do it."

History has always been fashioned, whether for good or for evil, by creative minorities. The task of Christian higher education is to help fashion a creative minority which shall be for good and not for evil. The young leaders who are part of this creative group must be inspired by a realistic attitude which will neither be incapacitated by overconfidence in an easy victory nor paralyzed by fear of an unavoidable defeat. We cannot do everything, but must not on that account yield to the subtle temptation therefore to do nothing.

Here we stand at midpoint in our century. And what of the future? The cynic claims that history repeats itself—that what has happened to the colleges of the older denominations will happen to the colleges of the Church of the Nazarene. But we as Nazarenes are out to prove that such historical fatalism is not necessarily true. We are out to demonstrate denominationally that a people can grow strong and numerous without losing their evangelistic power and zeal for souls. And we are out to prove to the doubter that our holiness colleges and seminary may be academically respectable, and at the same time centers of holy fire and spiritual passion.

The teaching commission of the church has been clearly given to us in the Word of God. The same Lord who gave His Church apostles and prophets, evangelists and pastors, has also given to her teachers. The function may be different, but the purpose is the same—"for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The teaching credential of the holiness college is definitely worded—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Three essentials are given here. "Tell the towers thereof." The tower is the vantage point from which the watchman may see afar. The tower is the place of vision. Our Zion has high towers, a wide vision. What matter they said the Aguarunas couldn't be reached, the Cape Verdes were impossible, the Transvaal hopeless? They said it couldn't be done, but young Nazarenes didn't know that—or knowing, didn't care—and they went ahead and did it. For God-sent and divinely-

led young people, the only difference between the difficult and the impossible is that it takes a bit longer to do the impossible. Our young men still see visions. We must tell of the towers to the generation following.

Then, "mark ye well her bulwarks." The bulwarks are the defenses, the ramparts, the fortifications and strength of the city. Not only has our Zion high towers; she has strong bulwarks. The joy of the Lord is her strength, a joy born of salvation experienced within, the joy of sins forgiven and hearts made pure. When his Master asked, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." The answer of our Lord is assurance for today, "Blessed art thou . . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." The revelation of the divine Christ in our hearts by the Holy Ghost in regeneration and entire sanctification—this is the rock upon which an invincible Church may withstand the gates of hell itself. "Mark ye well her bulwarks . . . that ye may tell it to the generation following."

Then, "consider her palaces." The palace was the dwelling place of the king, the place from which issued the royal decrees, the seat of authority. Our Zion has lofty towers, strong bulwarks, and a beautiful palace. For the palace is our truth, our doctrine, our authority to speak in the name of the King. We seek no new gospel. We want no re-interpretation of holiness—only a re-emphasis. We believe in an inspired Bible, in the deity of Christ, the personality of the Holy Spirit, the impotence and doom of the natural man. We affirm the necessity of regeneration, followed by the second, instantaneous work of entire sanctification. We assert the witness of the Spirit, divine healing for the body, the second coming of Christ, the final judgment, and the rewards and punishments of eternity. We believe God has given us the best, most scriptural, and most complete system of theology this side of the apostolic age. We know what we preach, and we preach what we know. "Walk ye about our Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Then, "tell it to the generation following."

What of the future? They asked it of Adoniram Judson at one of the darkest hours of that great missionary's heartbreaking ministry in dark Burma. His answer has been quoted until it has become trite, but is still as true as the Word itself: "The future is as bright as the promises of God." Holiness in higher education is past the experimental stage. It is here to stay—to stay until Jesus comes.

*A charge to keep we have,
A God to glorify,
Never-dying souls to save,
And fit them for the sky.*

*To serve the present age,
Our calling to fulfill,
Oh, may it all our powers engage
To do our Master's will.*

The Big Four in the Church

By Joshua Stauffer

THE SUNDAY SCHOOL is a separate institution; yet it should be considered as an integral part of the church, and be governed by the church. When the Sunday school is considered as a feeder for the church, it will receive more attention from the church. Each should help the other. The oft-repeated saying, "The youth of today will be the church of tomorrow," sounds very interesting, but that will be too late. The youth of today need to be gathered into the church today, and they need to become a part of it. If we wait till tomorrow, the youth will be gone, and it will be too late. All Sunday-school officials should be good church members and have the burden of the church on their hearts.

The Big Four in the Church.—Opinions may differ as to who are the "big four" in the church. We will suggest the four following: the pastor, the Sunday-school superintendent, the Sunday-school teacher, and the father. The first named one owes a great obligation to the church; the second one, to the entire Sunday school; the third, to the entire class; and the fourth, to the home.

The Pastor's Relation to the Church and School.—There are many in the church who expect too much out of the pastor, even thinking he should do practically all of the church work. It is the duty of the pastor to take a vital interest in the church and the Sunday school. A thorough course in

THE PASTOR — A SOUL WINNER*

By Doil F. Felts

THE CHARGE of the Christian ministry is the salvation of souls. This is our calling—it is the task bequeathed to us at the time of our divine commission; and, regardless of the standards which men have made to determine greatness in the ministry, yet it remains that only those "who rescue the perishing and care for the dying" are considered successful and faithful servants by our Lord. Soul saving cannot be considered a spiritual luxury for ourselves and a kindly deed toward those we serve—it is rather to be the working out of our own salvation; the reconciliation of the lost to God, yea, the ministration of life to those who are dead in trespasses and sins.

In his proverbs, Solomon informs us that "he that winneth souls is wise." But, alas, he who is employed in the ministry and does not win souls is of all men most miserable. A call to the ministry is a call to be a soul winner; and if in a reasonable amount of time we have not been able to press home the claims of the gospel, resulting in the salvation of souls, then it is high time we give consideration as to whether or not we were mistaken in what we thought was a call of God to the most sacred of all callings. Our talents may not be great, but we may all be assured that if we go forth bearing precious seed we shall doubtless come again, bringing our sheaves with us.

If we as pastors are to be winners of the souls of men, we must feel toward the lost as Christ felt toward the inhabitants of the city of Jerusalem. We must be possessed by a spirit of abandonment, a sense of holy slavery, to the cause of winning men. Such a description is given by the Apostle Paul when he said, "The love of Christ constraineth us." He had a passionate love for souls, and it was just this constraining love which gladly made him imperil his life in so many ways while seeking and ministering to lost humanity. Paul was completely mastered by the love of Christ. Says Dr. D. Shelby Corlett, "There is no law to compel such devotion, no proffered bribe could elicit such a sacrifice, no amount of promised honor or reward could inspire such consistency in service and suffering. What law, bribes, honors, and rewards could never do, Christ got Paul to do, and that," he continues, "is what counts in the lives of ministers. It is not what we

do because of duty, because it is expected of us, because we receive honors and rewards, or because we are compelled by law to do it; it is what Christ gets us to do that counts."

The task of winning souls is bigger than man—bigger, I say, than any man. But we must remember that we are only channels whereby men may be led to Christ. We only bring men to Him—it is He who saves them. But even the bringing of men to the Master is too big for us alone. We must daily seek the leadership of the Holy Spirit; we must if we are to be successful soul winners.

One of the most important results of Pentecost was the endowment of power upon those who believed, in order that they might more effectively give their witness and testimony regarding the good news of salvation—that they might be soul winners, if you please. "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 Judaea, and in Samaria, and unto the uttermost part of the earth."

As pastors, not only are we responsible for winning souls personally, but we must be examples of soul winning before the members of our churches are burdened with a passion to go out and win their fellow men. We must show them our concern about others. Says our general N.Y.P.S. secretary, Dr. L. J. Du Bois, "not just because we are preachers or because we have adopted it as a 'side-line' activity, but because we have a passion for others which is constant and a vital part of our Christian life."

We of the Church of the Nazarene have been pleased to call ourselves and be known as an evangelistic church. We take literally the command of our Lord when He said, "Go ye into all the world, and preach the gospel to every creature." This sentiment was voiced by our founder, Dr. P. F. Bresee, when he said, "I am indebted to give the gospel to every man in the same measure I have received it"; and this still is the foundation of our Zion. We were indeed born in a revival, and it takes just that to keep us revived and alive. Either we earnestly seek to reconcile the sinful souls of men to God or we become complacent and lukewarm in our own experience. It

pastoral theology and in Sunday-school work would be very profitable and practical for him to pursue. If he is successful, it will not be merely because of his own undertakings; but the wise and efficient pastor will instruct, encourage, and agitate all church officials. The development and growth must come through these. If he is alert, he will study the report of the school, the attendance, and the interest. Of course, he should be a member of the Sunday-school board and frequently meet with the board.

The Superintendent's Relation to the Sunday School—The superintendent's position is the most important in the church; even next to the pastor. In a sense, he should be the pastor's right-hand man. The best, holiest, most evangelistic, studious, and kindhearted leader in the church should hold this office. He should hold it, that is, keep it until a better one can be selected. Some have held this office for fifteen, twenty, and twenty-five years, and longer. This is not too long if he is a good superintendent. Such leaders are too few in the church. All week long he should pray, think, and plan for the following Sunday. Then, and only then, will he be loaded and ready. He will be on time or ten minutes early to see that all goes well for a good start. Being wide-awake to see, feel, and fill the needs are his prerogatives. He will look well to see that all teachers do well. Making everyone appreciate him by encouraging all, and practicing the art of appreciation are his privileges. Every opportunity for succeeding will be taken advantage of by him. Making the opening and closing exercises inspiring and interesting will be another string which he will pull. Being concerned about absentees will also receive his attention. Instructing the school occasionally and briefly along lines of conduct, morals, ethics, spirituality, and character will prove beneficial to the school. Giving attention to children will reap a bountiful harvest. The great objective of the superintendent should be more than a large school, but a good school. The spiritual welfare of all pupils needs to be sought and their salvation.

The Teacher's Relation to the Class—This also is a very important office in the school, even next to the superintendent. The teacher should be more than an officeholder. He needs to have some objectives in heart and mind. Increasing attendance in the class and gathering all in the community into his class is a part of his duty. Leading all to the Lord is another objective that never should be lost sight of, but always retained in view. Teaching the lesson simply and interestingly should engage his interest all

week, and demand diligent preparation on his part. Encouraging the pupils to remain for worship services and to attend the mid-week prayer meeting will be helpful to the pupil and the church. Being spiritual, a good active church member, and living a holy and influential life will leave its impress even after such a teacher ceases.

The Father's Relation to the Family—The church is made up of families. Salvation should go by the household. The responsibility of a father is great. He, too, needs to be holy, live a godly life at home, be an active church member, maintain a family altar, be careful what he says around the family table in regard to the pastor, the Sunday-school superintendent, and teachers. If he speaks in a derogatory manner of these, the chances of not winning his family to the Lord and the church will multiply. Speaking well of these and the sermon will have a great wholesome effect on the family and also court God's favor. He, too, needs to be a good Sunday-school attendee, taking his family regularly to the school and church services. When the fathers fail to co-operate, the battle of winning the children will increase.

All Four Pulling Together—When these four co-operate and pull together, they will constitute a strong team to pull the children into the Sunday school, the Kingdom, the church, and into heaven. When these four co-operate, the Lord will help them; then the chances are all will succeed. The pastor's interest in the pupil should be manifested directly to each pupil and through the superintendent, the teacher, and the father. The superintendent's interest in the pupil also should manifest itself directly to each pupil, then through the teachers and the fathers of all children. The same needs to be true of the teachers. Then the father must take the same attitude toward the pastor, superintendent, and teacher. When fathers fail, it is to be borne in mind that it will be easier for children to fail.—*The Gospel Minister.*

The Bridling of the Tongue

It is recorded that a man can:—
Live without sleep for 115 hours; live without water for 22 days; hold his breath for 20 minutes, 5 seconds; live in a heat of 248 degrees; live in a cold of 103 degrees below zero; glide for 465½ miles; climb without oxygen to 74,000 feet; dive below water to 500 feet; run 5,625 miles in 59 days; walk on his hands 16 miles a day for 58 days; squat on a pole for 10 days, 14 hours, 34 minutes; parachute jump from 30,800 feet, but "the tongue can no man tame."—*Weekly Underwriter.*

The Preacher's Magazine

takes the heart-warming passion for souls to satisfy the heart of him who has knelt at the foot of the Cross and has accepted Christ as Lord of life. The new birth is new life, and without this newness of life our Zion will someday be listed among the deceased of denominations.

We who are pastors have a most varied life. There are many demands which are outside the church and the pulpit, and to them we must give our attention if our preaching ministry is to result in the salvation of souls. Today, preachers are called upon to be builders, executives, financial economists, architects, judges, teachers, janitors, "taxi drivers," and a thousand and one variations of these. But with all of our doings, our goings, and our beings, we must win souls or we have missed the high purpose of our calling.

I. We must win souls with our TEACHING. One of the most important phases of our ministry is in the instruction of our people. Jesus was just as profoundly great in His teaching ministry as in His preaching ministry. He was the Master Teacher. He taught with such simplicity that even the little children were able to comprehend the meaning of His message, and yet it was so profound that the greatest of minds through the centuries have been able only to scratch the surface of its full meaning. But, my dear ones, not once did Jesus teach just to be imparting factual knowledge—He taught men that He might win them and keep them won by instruction in righteousness. As pastors we must be teachers. We must continue to have our Sunday schools; we must make progress and advancement with our daily vacation Bible schools; we must make better use of Christian Service Training for the instruction of our Christian workers; we must pioneer and blaze new trails with such projects as weekday Bible and catechetical schools. But if in all of our doing we fail to win souls to our Christ, then the whole of our efforts is of no avail. This time of seed sowing will and must precede salvation, but under God there must come that time when the student and scholar becomes a seeker and weeps his way to God and forgiveness of sins.

II. And again, we must win souls in our VISITATION MINISTRY. Throughout the Christian world there has recently been a renewed interest in personal visitation and evangelism. In our own church we are now in our second year of the "Mid-Century Crusade for Souls." This program is designed not to do away with special evangelistic services, but to implement such in

order that they may be fruitful and effective. Regarding such, one of our leaders has this to say: "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."

We as pastors know too well that, generally speaking, we are living in a day when people are not greatly interested in attending church. How disappointing it is at times to have some particular person promise us faithfully that in the very near future he will attend our services and then for some reason or another he fails to come! And yet in many cases these very people are hungry in their hearts for the satisfaction of some spiritual need. In such instances, if they ever get the gospel it will be because we take it to them. Just recently we had occasion to call in the home of a backslidden minister of a sister denomination. For almost a score of years he has been out of the ministry and, consequently, he does not attend church. As he hesitantly told me of the "good ol' days" when he was preaching, his big chin began to quiver; and when I asked him if he had not left the best life behind, he admitted that he had. But at the present, anyway, this man won't come to church; and if he is to be ministered to, then it must be through personal evangelism.

True it is that this business of personal evangelism was ordained and instituted by Christ and used successfully by the early Christian Church; but if our purpose is not kept clear, then we are likely to become mechanical and professional and so lose the fire—even while we are carrying the light. The way to guard against such professionalism, said our late Dr. H. V. Miller, "is the very way by which we are able to discover the burdens, sorrows, and cares of our people—by visitation evangelism. Some ministers," he continues, "are under the mistaken idea that pastoral calling is outmoded. No, such an attitude is a grievous error. People are still just as human as ever. Their capacities of appreciating attention and love are, if anything, more acute in these trying hours. Old-fashioned pastoral visitation is as vital and effective as ever. And it is a sure defense against professionalism when one opens his heart and emotions to the burdens of others."

III. Then there is another important way

by which we as pastors must be soul winners, and that is by PASTORAL COUNSELING. This is linked inseparably with personal evangelism and yet is distinct from it—if not in kind, then in degree. We are presently hearing a great deal in the religious world about personal counseling. But, as Dr. L. A. Reed suggests, "Nazarene pastors have been doing this very thing for the past thirty years, but without any scientific knowledge to assist them in their approach to people." Brethren, we today are living in a frustrated, chaotic, bewildered world and our hospitals, penal institutions, and insane asylums are overflowing. The annual expenditure in America for fortunetelling, astrology, and the like runs into tens of millions of dollars. These people used to go to their pastors for help. They quit doing so either because the minister did not make himself available for counseling or because he ceased to be of any help. We as pastors must counsel with the sick and dying, and, bereaved, those with social and domestic problems, the aged and the shut-ins, and many, many others. Each of these particular cases offers a most wonderful way of being a soul winner. In a great many cases of either mental or physical sickness, when a burden of guilt is removed the malady is removed also. Dr. W. S. Sadler is quoted as having said that if all the people were to accept the teachings of Christ one-half, yes, one-half, of the inmates of our physical and mental hospitals would be cured at once. Then Dr. Reed states, "If this be so, then there is a positive place for the pastor and pastoral ministrations in the curing of life's ills. To whom else would a person go who is suffering from disappointment, disillusionment, sorrow, bereavement, and trouble, but to the pastor?" But Jesus touched their bodies only that He might heal their souls, and we must lead them to Him and newness of spiritual life or all our counseling is worthless.

IV. Then, finally, the pastor must be a soul winner in his PREACHING MINISTRY. As a servant of the Most High God, he must declare with authority, "Thus saith the Lord." The pastor has many tasks indeed, but the foremost of them is the preaching of the "unsearchable riches of his grace," for "it pleased God by the foolishness of preaching to save them that believe." But like all these other essentials of the ministry, our preaching must have a purpose, and that purpose can be none other than the salvation of souls. We must preach for

decisions, and people decide for God only when they have heard a divine revelation of truth from the messenger of God. The Bible, God's revealed Word, is to be our Source Book. Like Wesley, we ought to be students of many books, but preachers of only one Book, the Bible. We must not preach ourselves or our opinions, but follow closely the example of the Apostle Paul, who said, "We preach not ourselves, but Christ Jesus the Lord." In order to make our preaching ministry more effective, we ought to give our sermons the best preparation possible. We ought to think and rethink them—and, yes, write and rewrite them. We must needs pray before we begin planning, and pray while we plan, and then pray about what we have planned, if our messages are to grip the souls of men in conviction. It is wise to choose well our introductory statements and give illumination to our messages by means of fitting illustration; but, as Charles Reynolds Brown so aptly says, "All this detailed preparation, taken by itself, is mere dust of the ground. It has little worth until the Spirit of the Lord shall move upon the face of it the breath of His own mighty life, bestowing upon our sermon a living soul."

Our beloved Dr. Chapman was continually exhorting us to become better preachers, and the following is one of his heart pleas to us. Even yet we can get a mental picture of him as he would say: "Become the embodiment of the gospel you preach. Seek more to assimilate than to contact. Just as it is not the food you eat, but the food you assimilate, that feeds your body; so, likewise, it is not the gospel you hear, or even the gospel you speak, that saves others and blesses you. Not, What have you experienced? but rather, What did experience do for you?—that is the question. The preacher is the substance of the sermon, even as the Word of God is its content; and it is the combining of the divine and the human elements that constitutes that preaching that God has ordained as His means of saving them that believe."

We may be theologians like St. Paul, John Wesley, or Jonathan Edwards; we may be great "homileticians" as was Charles Spurgeon; and we may be almost perfect in our delivery as was that silver-tongued orator, John Whitefield. But unless we as pastors win souls, the lost will die lost, the loving heart of God will be broken, and we shall become as sounding brass or a tinkling cymbal. "He that winneth souls is wise."

*Paper read at Missouri District Preachers' Convention

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

(1) Do you have a Christian Workers' Conference, Christian Service Training Course, or Sunday-School Rally coming up soon? How about an award for the faithful teachers who work Sunday after Sunday, year after year with hardly a word of public appreciation? Rev. George Lake, while pastor at Salina, Kansas, used the unique idea of giving a ribbon Bible bookmark to each teacher at the close of a conference on personal work. A survey was made to find out how long each teacher had served in the Salina Sunday school. A different colored ribbon was used for each term of service: white for one year, pink for two years, and on through to gold for ten years of consecutive service. The following was then typed on each ribbon. Be sure to use a new typewriter ribbon and clean the type thoroughly.

IN
GRATEFUL
APPRECIATION
OF
FIVE
YEARS
OF
SERVICE
IN THE
SUNDAY SCHOOL
OF THE
FIRST CHURCH
OF THE
NAZARENE
SALINA, KANSAS
(date)
PERSONAL WORKERS'
INSTITUTE
(Speaker's name)
REV. G. M. LAKE
Pastor

Your teachers will appreciate such a ribbon far more than you can imagine.

(2) A St. Louis church found a set of twins on the Sunday-school roll; so they decided to see how many other sets of twins they could get to attend a special *Twin Sunday*. May, 1949, they had twenty-nine sets of twins present for Sunday school. The newspapers will give you plenty

of space and photos too when you use this one.

(3) A Western pastor published the titles of all his sermons for the past year on a special insert for the church bulletin—the morning subjects on one page, the evening on another. At the bottom was a coupon to be returned by mail or placed in the offering plates, listing the favorite sermon of the year or the sermon each listener would like to hear preached again. The pastor had no idea the subject would generate so much enthusiasm. He was astonished at the returns. A month later he inaugurated the first annual *Favorite Sermon of the Year Sunday*. The morning sermon receiving the highest number of votes was one entitled, "Something Better, or Why Do Christians Suffer?" based on the book *Christ and Human Suffering*, by E. Stanley Jones. Try it.

(4) G. Carey Campbell of Edmonton First Church, recently conducted a *Cradle Roll Graduation Service* in a combined Sunday-school and morning worship service which broke all Sunday-school records for attendance. The organist played the processional "Jesus Loves Me" while the pastor and departmental officers led the march for the six graduates. These four-year-olds were outfitted in caps and gowns made by the teachers, white caps with blue or pink tassels, and white gowns. Of course the graduates were about paralyzed with fright, and the congregation could hardly hold themselves together. The commencement address was given by the Cradle Roll superintendent and was addressed, not to the class, but to the mothers present. It was a masterpiece on "The Privileges and Obligations of Motherhood." The pastor presented the diplomas, and as each graduate received his scroll the tassel was transferred to the right side. One little fellow cried most of the time, he was so sorry for himself, so sorry to leave the Cradle Roll. Two of them lost their hats, and the rest sat frozen with importance. The entire service was a huge success because it was well organized and well advertised for weeks in advance. Invitation cards should be sent to all visitors and to a good list of friends of each graduate. Make them

formal, like a high school or college graduation invitation.

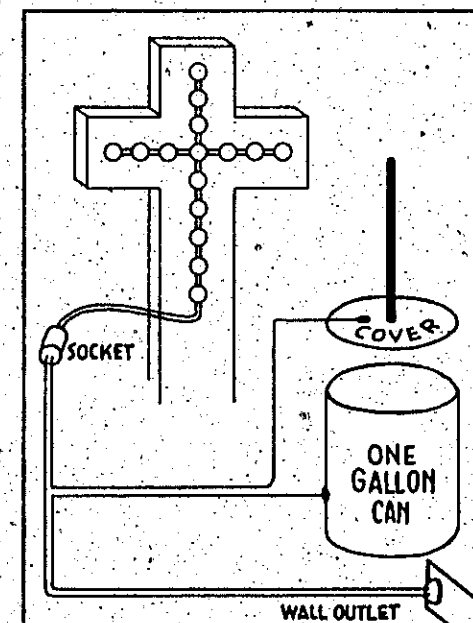
(5) Rev. F. Arthur Anderson, while pastor at Bakersfield, California, First Church, always gave place both in the bulletin and in the service for the *Visitors' Minute*. At this time all the visitors were asked to lift their hands. Halfheartedly about half of them would respond. Then Brother Anderson would announce that the ushers had a gift for each first-timer. Now every hand would be raised high until the ushers presented an enrollment card to be filled out at once. After signing the cards, the visitors were told to give them back to the usher but to keep the fine new pencil containing the church name and address as a souvenir of their first visit to the church. The "VIP's" were introduced or mentioned. I liked the atmosphere of the service.

(6) As I was walking down Main Street in Wichita, Kansas, three years ago, one of those street photographers snapped my picture and presented me with a yellow coupon which informed me that for 25c I could secure a print of the photo just taken. On the reverse side, to my surprise, I found a cleverly worded advertisement for First Church of the Nazarene, Rev. Percy Bartram, pastor. It was a well-worded invitation to all strangers and visitors in the city.

(7) About this time last year Rev. E. E. Mieras of Southgate, California, got tired of looking at a great pile of unsold missionary calendars at the door of the church. He grabbed up the lot and started down Main Street selling each store owner or manager a copy. Only Ed Mieras would try to sell a calendar at retail to a merchant who buys them by the thousand at wholesale. But he sold them. One man said, "Ed, how's the church coming over there? Got any money?" Brother Mieras replied that of course the missionary society could always use more money; so the manager sat down and wrote him out a check for \$100. Pretty good profit on a 35c calendar!

(8) We said last month that we would tell you how to make a cheap but effective dimmer for your electric cross or for your lights at any program. The diagram shows how to split one of the lines from your electrical outlet to the cross. Solder one of these wires to the side of a one-gallon can. Fill the can with water, and be sure to add one tablespoon of salt for each gallon of water. Fasten the cover of the can to a stick, and solder the other end of the wire to this cover. When the cover is at the bot-

tom of the can in the water, the lights will be at their full brilliance. As you pull the cover up to the top of the water level, the lights will gradually fade until you will have only a faint outline of each globe or light visible. Use enough wire so that can may be kept well out of sight, and you will be well pleased by the effectiveness of this simple device.



Your reporter would like to hear from any pastor who has solved the problem of keeping the Sunday-school boys and girls in church for the morning service. Will you please write me, in care of "The Preacher's Magazine" at once. This seems to be a major problem in most churches.

Worry

A young man was applying for a job in a New England factory. Asking for the owner, he found himself in the presence of a nervous, fidgety man who looked hopelessly dyspeptic. "The only vacancy here," he told the applicant, "is a vice-presidency. The man that takes the job must shoulder all my cares."

"That's a tough job," said the applicant. "What's the salary?"

"I'll pay you \$10,000 a year if you will really take over all my worries."

"Where is the \$10,000 coming from?" asked the applicant, suspiciously.

"That, my friend," replied the owner, "is your first worry."

या महिन्याचे उपदेश

हिंदुलोकासाठी उपदेश (उपदेश पहिला)

येसूचे वार्तापत्र

टीप: शास्त्रवचने जितकी पाठ होतील तितका फायदा

मत्स्य ११:२८ "बहो कष्टी व भारावरीत जनहो तुम्हां मजकडे या म्हणजे मी तुम्हाला विश्रांति देईन."

प्रस्तावना :- १: शांतीचा अर्थ.

२: शांतीसाठी घर्मा घर्मा मध्ये खटाटोप.

३: शांतीसाठी नैसर्गिक बोट.

१: सैतान कोण व त्याने जगाची शांती कशी हिरावून घेतली.

२: पापाचा परिणाम जगावर कार्य झाला ?

३: स्वतःचा व्यक्तिमत्त्व प्रश्न.

१: माझी आध्यात्मिक स्थिती

२: मी पापासून सुटलो आहे की ?

४: ख्रिस्ताचे आव्हान

१: मी तुम्हाला शांति देईन

२: या शांतीचा जगावर परिणाम.

३: व्यक्तिमत्त्व जीव्यावर परिणाम.

५: स्वतःचा अनुभव

वार्तापत्र : या आणि ख्रिस्तापासून शांति घ्या

On the Opposite Page

is a facsimile of one of the pages selected from a recent issue (Sept-Oct.) of the *Preacher's Magazine*, from India. It is published at the Mission House, Basim, Berar, C.P., India, the editor being Earl G. Lee. The intent, of course, is to help the Indian preacher as he works to bring Christ to his people. Mrs. Paula Greer, missionary on furlough from India, kindly furnished the translation below.

(Translation)

The Sermon for This Month

(A Message for Hindus)

JESUS' INVITATION

Matt. 11:28—Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Illustrations

Selected by L. B. Williams

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1. The meaning of peace.
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"Reckon Ye Yourselves to Be Dead Indeed unto Sin" (Rom. 6:11)

In Jamaica the night the slaves became free the natives prepared a great grave and a large coffin into which they put the relics of their slavery—the whips, the irons and fetters. As the midnight hour approached, they lowered the coffin into the grave, and a man stood beside it, crying, "The monster is dying, dying, dying," and, as the clock struck twelve, "The monster is dead." Then they filled the grave and shouted and sang the chorus of liberty. That is what reckoning does for you. The "old man" is crucified, dead, and buried.

No Reservation

A colored man came to a railroad ticket office and said, "I want a ticket for Virginia." "All right," said the ticket agent. "What part of Virginia?" "Law, man, I want all of her to go; there she is," he replied.

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या महिन्याचे उपदेश

हिलोकासाठी उपदेश (उपदेश पहिला)

येथे आमंत्रण

टीप: शास्त्रवचने जितकी पाठ होतील तितका फायदा

मत्तय ११:२८ "बहो कष्टी व भारावरीत जनहो तुम्हां मजकडे या म्हणजे मी तुम्हाला विश्रांति देईन."

प्रस्तावना: १: शांतीचा अर्थ.

२: शांति साठी घर्मा घर्मा मध्ये सटाटोप.

३: शांतिसाठी नैसर्गिक बाध.

१: सैतान कोण व त्याने जगाची शांति कशी हिरावून घेतली.

२: पापाचा परिणाम जगावर काय झाला ?

३: स्वतःचा व्यक्तिवाचक प्रश्न.

१: माहात्म्य आध्यात्मिक स्थिती

२: मी पापासून सुटलो आहे का ?

४: ख्रिस्ताचे आव्हान

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५: स्वतःचा अनुभव

आमंत्रण : या आणि ख्रिस्तापासून शांति घ्या

On the Opposite Page

is a facsimile of one of the pages selected from a recent issue (Sept-Oct.) of the *Preacher's Magazine*, from India. It is published at the Mission House, Basim, Berar, C.P., India, the editor being Earl G. Lee. The intent, of course, is to help the Indian preacher as he works to bring Christ to his people. Mrs. Paula Greer, missionary on furlough from India, kindly furnished the translation below.

(Translation)

The Sermon for This Month

(A Message for Hindus)

JESUS' INVITATION

Matt. 11:28—Come unto me, all ye that labour and are heavy laden, and I will give you rest.

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In some of the modern cemeteries we see signs, "Perpetual Care." A portion of the

purchase price of each lot is set aside in a permanent fund, the interest from which will maintain forever the care of the lot. God has made provision for the fully surrendered soul so that all his needs will be supplied forever.

"All Things Shall Be Added"

The young couple had just been married and had started in an automobile on their honeymoon trip. All was going nicely and they were enjoying the trip and each other, when suddenly the bride said, "O George, we have forgotten to take along anything to eat and any extra clothing!" "Let not your heart be troubled," said George. "I have made provision for all that—they are in the trailer coming on behind."

Forgetfulness

The speaker said there were three things that it was hard for him to remember. "The first is the names of people I have met; the second, my automobile number; and the third is—is—er—I have forgotten what the third is!"

Quips Gleaned from Evangelists

If you have ever really met Jesus, you will know there is nothing in the drugstore that will make any improvement in yourself.

The only time I ever go riding with another man's wife is in a revolving door, and I get out of that as quick as I can.

"Some of you claim to be God's sheep," said the colored preacher, "but it is about as hard to get wool from a hydraulic ram as to get money from many of you."

Some women literally obey the scripture which says, "Take no thought . . . what ye shall put on."

The teakettle will sing when it is up to its neck in hot water. What is it singing? Probably, "Home on the Range."

No use to unload your excess baggage at the mourners' bench. You can just as well unload it where you are.

A mockingbird was up in a tree gaily singing one morning. A bullfrog down in the mud blurted out, "Oh, hush! I don't see anything to be singing about." "If you were up here, you would," replied the bird.

If you sleep in an upper berth, you will have to get up before you get down.

ONCE—ALWAYS

A colored woman was taken to a Catholic hospital for an operation. After preparation had been made, she was placed on a wheeled table and started for the operating room. A nurse slipped a crucifix into her hand. As they proceeded down the hallway, she was heard to pray: "Dear Lord, don't You let them fool You by this gadget they have placed in my hand. I'se still a Baptist."

POWER OF THE HOLY SPIRIT

If you should attach a wire to an object and then pull on the wire, you could draw the object to the tensile strength of the wire. Now if you will attach the same wire to a dynamo and the other end to a motor, you can have the power of the dynamo—the strength of the wire.

We may endeavor to do work for the Lord in our own strength; but when coupled to God's dynamo, the Holy Spirit, we have the power of God.

SINS OF IGNORANCE

Suppose I should visit the hospital where my friend, Brother Smith, is sick. I find that he has a very high fever, and is delirious. I say, "Brother Smith, how are you today?" He draws back his arm, clenches his fist, and smacks me one on the nose as hard as he can. I am very sorry to find my friend in such a condition. I pray for him and go away without his knowing who it was that called upon him. In a few days I go back to see him again. When I go up to his bedside, he says, "Brother Browning, I am so glad to see you. They tell me that when you called the other day I struck you with my fist. I am very sorry that I did that; I want you to forgive me." Of course, I freely forgive him, for I know he did not realize what he was doing when he struck me. "But," he says, "I want you also to forgive me for having this fever that caused me to do what I did!" The Lord can and will forgive us for our actual sins, whether willful or sins of ignorance; but He cannot forgive us for something for which we are not responsible, i.e., inbred sin. That must be cleansed.—Told by Raymond Browning.

HINTS

To Young Pastors

By One of Them

SOMETIMES the number of things I didn't learn in school, and no one bothered to tell me about, appalls me. I suppose I just took the wrong classes, but that is little consolation when a situation pops up in my path and insists on being grappled with now. Fortunately for all of us, the Lord seems to prepare the way before us so that we avoid many mistakes we might otherwise have blundered into.

For example, the memory of the first funeral I conducted is still vivid. I had been thinking about funerals in a vague sort of way, wondering just what I would do when the first one confronted me and desiring to think through some definite philosophy that would help me to know what to do and how to do it. Now here it was, and I was not prepared. I dropped everything and read *The Funeral*, by Andrew W. Blackwood, from cover to cover. It was of great assistance in crystallizing my thoughts and giving helpful suggestions as to details. The service was conducted in one of the most beautiful funeral parlors in town, complete with directors in formal dress and professional pallbearers. There was not a flaw in the proceedings, and I felt very satisfied with myself over the compliments at the appropriateness and beauty of the message and the ease with which it was handled. Surely I had learned much in a short time.

My satisfaction was shattered completely at the next funeral. The service was simpler than the first and in a more modest establishment. Everything went along in the same perfect order, but something was missing. I went home puzzled and unhappy. Where had I failed?

Soon I saw my error. The first service was but an expensive parade in which I, as the chief puppet, had performed without a slip. There were not many close relatives, the deceased's life had been full, and his departure triumphant. In the second service, the relatives were in need of something I was unprepared to give them—genuine sympathy.

A pastor needs to have a "philosophy of funerals"; he needs to know what to do and how to do it. But even more important than these is the ability to feel, to suffer, to bleed, to love. He will dread each funeral

because of what it takes out of him; but true comfort will pass to the bereaved as they sense the love and suffering in the heart of their pastor. He is not a professional puppet mouthing beautiful phrases in a solemn tone, but a godly shepherd of the flock.

Sunday Morning Service

By Lon Woodrum

I stood up in the pulpit and I spoke my Pauline text; But my message was not started till my soul was sadly vexed. Came a rustle and a rattle as the people settled down; Some faces had no future, some were blank, some had a frown. I felt that some were thinking, and the feeling grew quite strong: "It's eleven-thirty, preacher; so please don't be too long!"

I dug into Isaiah, and I gave them Luke and Paul; But I lost a psalm of David when a child commenced to bawl! If I tried to keep it simple, if I tried to make it deep, With some it didn't matter, for they were sound asleep! I sensed my spirit climbing—then felt it start to fret. At boys and girls playing Romeo and Juliet!

I lost my sense of balance and my talk grew flat and blunt. When an usher brought a late one down the aisle right to the front. My mind began to wander and I got into the "brush" When a lad began loud stomping and his mom began to "shush"! My sermon wasn't finished . . . but I'd have to stop right soon; My folk were getting restless and the clock said almost noon.

I gave them something Jesus from a mountainside had said; I stepped down from the rostrum and my heart was like pure lead. But with the service ended, well, I got a big surprise; A man came up to meet me with a good light in his eyes. He said: "My mind was troubled and my heart was hopeless when I came to hear your sermon, but I've got new faith again!"

I watched him going slowly down the aisle
and out the door,
And I had a strange sensation that I'd never
had before.
The man had seen no people sleeping,
heard no babies wail.
A quiet whisper seemed to reach me:
"Truth will never fail—
So speak it; and with hearers, as with
heaven, let it rest!
For preaching is for people who are ready
to be blessed!"

POINTED PARAGRAPHS for PREACHERS

By F. Lincicome

OUR FATHERS talked much about heaven and pleaded with sinners to accept forgiveness that they might be sure of entrance thereto. That emphasis has been largely lost sight of in much modern preaching and the loss has been very great, for we do not live trivially when we live for two worlds. We are in need of the long, long look of eternity, in modern religious thought, for such a belief will sanctify all of life. We have been made for two worlds and are not, as some would have us think, a sort of high-grade, cultured, educated biped, walking over this earth. Man is a trinity consisting of body, mind, and soul. He is the offspring of Deity; he has an existence here and is going to have an existence hereafter. "For we must all appear before the judgment seat of Christ," and give an account. A one-world man is an inevitable failure. The man that lives for one world only has dissipated one-half of his heritage, and the man that does not include two worlds has committed suicide for both worlds. Yet the majority of the people live only for this world; and the reason they do is that they live by sense rather than by faith, and sense always prefers the present to the future. That is why the bulk of humanity would rather have a saxophone now, bought on the installment plan, than a golden harp to play on over yonder.

The churches are not dying for a lack of trained preachers so much as for lack of passionate preachers in the pulpit. It is the loss of this emotional element that has made our modern pulpits so stale, stiff, and mechanical. It is passion that puts the grip

into our sermons. One man tells a thing and we hear it; another man tells it and we feel it. There is a fundamental law that will prevent my sermon from making a greater impression on those who hear it than it makes on the one who delivers it. Only as I feel will I make my hearers feel. It is not enough for a preacher to say the right thing, easily and glibly—we must feel what we say. It is soul passion that makes the difference between a sermon and a message. A message is more than an outline with divisions, amplifications, applications, and conclusions. It is unction that makes a message; and preaching without it, though Biblical, has a killing effect.

Bishop Wade, of the Methodist church, told the ministers of his conference that he deplored the increase of intellectualism in religion and pleaded for a return to the emotionalism that made Methodism famous. "We are on the wrong track," he told the ministers. "We have good news to tell the world, and we should be telling it with our hearts as well as with our minds." A minister's preparation is twofold: head and heart. Don't neglect either if possible; but if you should be forced to neglect one, don't let it be the heart preparation.

Preaching, administration, and shepherding are an indivisible trinity; but the greatest of these is preaching. Preaching is primary. Able administration, faithful shepherding and counseling are most vital; but apart from helpful preaching, business administration is cold and pastoral work ineffective. The great need of our day is a revival of good preaching. Many of our churches are suffering from sterile, uninspiring, dull preaching. This is not fully the fault of the pew. One of America's outstanding clergymen said, "I wish our seminaries would train our men to preach." The modern preacher is accused of dullness, confusion, conceit, and a lack of interest in his preaching and the spiritual needs of his congregation. Preachers must not forget that a sermon is a co-operative undertaking. Every sermon, therefore, should take the preacher into the pews with his people. No sermon is effective which is not shared by the preacher and the hearer.

NOTICE: "I would like to buy a complete or near complete set of the back issues of THE PREACHER'S MAGAZINE. Anyone having any such copies to sell please contact me with full particulars."—R. T. Williams, Jr., First Church of the Nazarene, 901 N.W. 6th St., Oklahoma City, Oklahoma.

The Preacher's Scrapbook

Henry Ward Beecher was once asked the question, "What is giving with simplicity?" and answered, "Why, it is giving just as if giving was so natural that when a man gave he did not think of changing his countenance, his manner, or his air at all; but did it quietly, easily, beautifully."

Our Share in Calvary

I see the crowd in Pilate's hall;
I mark their wrathful mien.
Their shouts of "Crucify" appall,
With blasphemy between.

And of the shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

'Twas I that shed the sacred Blood;
I nailed Him to the tree;
I crucified the Christ of God;
I joined the mockery.

Around the cross the throng I see
Mocking the Sufferer's groan;
Yet still my voice, it seems to be,
As if I mocked alone.

But not the less that Blood avails
To cleanse away my sin;
And not the less that Cross prevails
To give me peace within.

—HORATIUS BONAR

Last year a Pittsburgh divine spoke throughout Lent on the general theme, "Ye Are Redeemed with the Precious Blood of Christ." Sermon topics and texts were as follows:

"The Consecrated Christ" (John 6:38), "The Conquering Christ" (1 Cor. 15:27), "The Changeless Christ" (Heb. 13:8), "The Completeness of Christ" (John 14:6), "The Challenging Christ" (Loyalty Day), "The Compelling Christ" (Luke 19:4), and "From Supposition to Certainty" (John 20:15).

Easter Song

Last Easter when my voice was lifted up
To sing the praises of my risen Lord,
I had not tasted sorrow's bitter cup;
The music held for me no minor chord.

This Eastertide my stricken heart sends up
The strains I lift in accents clear and strong,
For I have drained the dregs of sorrow's cup,
And learned the meaning of the Easter song.

I know the sweetness of the minor chord,
The glory of the major full and clear.
I know the power of my risen Lord—
He lives, and they shall live whom I hold dear.

And though I cannot help the tears that flow,
And though my heart is sad as heart can be,
I sing the Easter song because I know
The blessed Easter message is for me.
—Unknown

Another group of pre-Easter subjects used by Rev. A. W. Dodds, pastor of Buffalo, N.Y., are listed under the theme, "These Crucified My Lord": "The Friend Who Betrayed Him," "The Ruler Who Sought Him," "The Disciple Who Denied Him," "The Judge Who Sentenced Him," "The Pharisees Who Hated Him," and "The Soldiers Who Mocked Him."

Beyond

If to die is to rise in glory from the dust
of the earth-sown wheat;
If to die is to burst all perfect from the
husk of the incomplete;
If death fills the hand with fresh cunning
and fits it with perfect tool,
And grants to the mind full power for the
tasks of its greatest school;
If death gives new breath to the runner
and wings to the imprisoned soul,
To mount with a song of the morning toward
the limitless reach of its goal;
If to die is to throb with the urges of life
that eternal abides,
And to thrill with the inflowing currents of
infinite love's great tides;
If to die is to see with clear vision life's
mysteries all revealed,
All beauty to sense unfolded, and the
essence of joy unsealed;
If death is the end to all sorrow and crying
and anxious care;
If death gives fullness for longing, and the
answer to every prayer;
If to die is to greet all the martyrs and
prophets and sages of old,
And to walk again by still waters with the
flock of our own little fold;
If to die is to join in hosannas to a risen
and reigning Lord,
And to feast with Him at His table on the
bread and wine of His board;
If to die is to enter a city and be hailed as
a child of its King—
Then, O grave, where soundeth thy triumph?
O death, where hideth thy sting?

—Unknown

Because of one small, low-laid head all crowned
 With golden hair,
 Forevermore all fair young brows to me
 A halo wear;
 I kiss them reverently. Alas, I know
 The pain I bear.

Because of little pallid lips, which once
 My name did call,
 No childish voice in vain appeal upon
 My ears doth fall:
 I count it all my joy their joys to share,
 And sorrows small.

Because of little death-cold feet for earth's
 Rough road unmeet,
 I'd journey leagues to save from sin and
 harm
 Such little feet,
 And count the lowliest service done for them
 So sacred, sweet.

(Written by a missionary, after the death of
 her only child.)

From the Way of Holiness

He giveth more grace (Jas. 4:6). He in-
 creaseth strength (Isa. 40:29). Mercy unto
 you, and peace, and love, be multiplied
 (Jude 2).

He giveth more grace when the burdens
 grow greater;

He sendeth more strength when the la-
 bors increase;

To added affliction He addeth His mercy;
 To multiplied trials, His multiplied peace.

When we have exhausted our store of en-
 durance,

When our strength has failed ere the day
 is half done,

When we reach the end of our hoarded re-
 sources,

Our Father's full giving is only begun.

His love has no limit, His grace has no
 measure,

His power no boundary known unto
 men;

For out of His infinite riches in Jesus
 He giveth, and giveth, and giveth again.

—ANNIE JOHNSON FLINT

(Throughout her life, Annie Johnson Flint
 was a cripple, and was compelled to lie in
 bed the last twenty years of her life. The
 last ten years, she wasn't able to feed her-
 self. Yet through it all she was able to pro-
 duce some of the most beautiful poems
 ever written.)

PREACHING: George Bernard Shaw is re-
 ported to have made the following observa-
 tion about preaching: "Some preaching is
 like wine; it has color and sparkle, but does
 no permanent good. Some is like drinking
 coffee; it stimulates, but does not nourish.
 Some is like carbonated water; a fuss over
 nothing. Some is like spring water; good,
 but hard to get."

I Go to Prayer Meeting

BECAUSE the church is no stronger than
 its prayer meeting.

BECAUSE I want to see our church
 prosper.

BECAUSE I have covenanted before God
 and this church to be faithful.

BECAUSE of my influence upon others.

BECAUSE I want to so live that the un-
 saved will have faith in my profession as
 a Christian.

BECAUSE I want to live as I want to die.

BECAUSE when I neglect the prayer
 meeting I injure the good name of my
 church, discourage her members, and starve
 my own soul of the continual spiritual
 nourishment needed.

—From the Long Beach First Church (Cal-
 ifornia) Bulletin

Let Thy Blessing Rest upon Us

Let Thy blessing rest upon this church,
 O Lord.

Out from the by-roads, out of our care-
 filled days

We come, an earnest throng, to hear Thy
 Word,

To offer Thee our sincere, heartfelt
 praise.

We come to see Thy steadfast guiding
 power;

We come to lay our burdens at Thy feet;
 We seek the calming quiet of this hour

Away from the clamoring throng, the
 crowded street.

Let Thy blessing rest upon this church, we
 pray,

Upon a people in their vital need.

Be Thou our Helper; be our Guide and
 Stay,

And be our Wine, the Bread on which we
 feed.

Lord God, for every church in every land,
 We crave a blessing from Thy mighty hand.

—GRACE NOLL CROWELL

What Is Worldliness?

It is human activity with God left out.
 It is life which is horizontal and not ver-
 tical.

It is ambition without aspiration.
 Its goal is success, not holiness.

Hearing no mystic voice, it is destitute of
 reverence.

It never bows in rapt and silent wonder in
 the secret place.

It has lusts but no supplication.
 God is not denied. He is forgotten and
 ignored.

—J. H. JOWETT



On the following pages
 will be found a file of

PRE-EASTER

and

EASTER

Sermonic Material



That which you do not use may be
 filed for future reference.

PRE-EASTER

SEEING THE CHRIST

REV. W. G. ARDREY

SCRIPTURE LESSON: John 12:12-22

TEXT: Sir, we would see Jesus (John 12:21).

INTRODUCTION

A. Remember with interest the royal procession of the king and queen in Toronto some years ago.

1. Happy mob, laughter, ecstasy, snapping cameras
2. Fixed eyes, unity of desire and purpose, foreigners represented
3. The monarch, ruler, sovereign, king was coming.

B. I thought of another procession. *Triumphal Entry of Jesus.*

1. Palm branches, cheers, hosannas, worship, fixed purpose
2. Thousands followed, acknowledging His mighty works.
3. Their Monarch, Sovereign, Ruler, King had come.
4. Greeks inquired of Philip, "Sir, we would see Jesus."
5. Oh, that the same hunger to see Jesus were seen today!

I. WE SEE JESUS IN HIS INFANCY AND CHILDHOOD.

A. Manger

1. No room in inn; cattle, swaddling clothes, shepherds, wise men
2. Confounding doctors in Temple at age of twelve

II. WE SEE JESUS IN HIS PUBLIC MINISTRY.

- A. Performing miracles
 1. Cana, draught of fish, tempest stilled, feeding of 5,000, of 4,000
 2. Walking on the sea, tribute money, cursing fig tree
 - B. Healing the sick
 1. Centurion's daughter; demoniac, paralytic, withered hand
 2. Issue of blood, deaf and dumb healed, lunatic, dropsy
 - C. Raising the dead
 1. Nobleman's son, Lazarus, Jairus' daughter

III. WE SEE JESUS DURING PASSION WEEK.

- A. In the Garden of Gethsemane
 1. Praying, alone, weary, lonely, blood, sweat, tears
 2. Sleeping disciples, approaching hour
 3. The angry soldiers, Judas, the kiss, the capture
 - B. During the trial
 1. Sanhedrin, high priest, Herod, Pilate
 2. Barabbas released, Christ taken away
 3. Cross, suffering, pain, agony, vinegar, blood, water; Finished
 - C. In the tomb
 1. Roman soldiers, seal, stone, earthquake, angel in white

IV. WE SEE JESUS RESURRECTED.

- A. He proved His identity to:
 1. Mary, disciples, in Upper Room, on road to Emmaus
 - B. Ascending
 1. Gazing disciples, Great Commission, Comforter promised, Pentecost

V. THANK GOD, WE WILL SEE HIM AGAIN.

- A. This is the Christian's hope.
 1. Coming soon, dead raised, mortal put on immortality
 2. Meeting in the air; "sun, moon, and stars forgot, upward I fly."
 3. Singing round the throne, Marriage Supper, devil bound, Tribulation ended.
 - B. No more earthly care.
 1. No taxes, mortgages, rents, sorrow, pain, death, parting, misunderstanding
 2. Oh, the joy in seeing Jesus! Have you seen Him?

THE END OF HIS MORTAL ROLE

J. R. BUFFINGTON

SCRIPTURE LESSON: Luke 22:39-23:46

- I. HIS AGONY. 22:42
 - A. The nature of the petition. 22:42
 - B. The willingness of the petition. 22:42
- II. HIS DELIVERANCE. 22:47-53
 - A. The kiss of Judas. 22:47-48
 - B. The defense of Peter. 22:49-50
 - C. The submission of Jesus. 22:52-54
- III. HIS TRIALS. 22:54-23:24
 - A. Before the high priest. 22:54
 - B. Before the council. 22:66
 - C. Before Pilate. 23:1
 - D. Before Herod. 23:7
 - E. Before Pilate. 23:13-24
- IV. HIS CRUCIFIXION. 23:32-47
 - A. His prayer of intercession. v. 34
 - B. His act of mercy. v. 43
 - C. His yielding of life. v. 46

THE SPIRITUAL MEANING OF EASTER

REV. O. D. CURBOW

SCRIPTURE LESSON: I Corinthians 15:12-22
TEXT: Because I live, ye shall live also (John 14:17).

INTRODUCTION:

Week before Easter is usually one of worship.

Comparatively few know the true meaning of Easter.

Many give attention to worldly traditions commemorating Easter, but give little or no attention to the Cross.

I. THE STORY OF EASTER IS A LOVE STORY.
1. "For God so loved the world" (John 3:16).

2. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

3. The love for a lost world caused God to give His only Son.

4. He came to deliver us from the bondage of sin. We shall never know His infinite love until we shall see Him.

5. Calvary was love by demonstration. It was a public demonstration of God's love for lost humanity.

II. EASTER WAS A TIME OF SUBSTITUTION.

1. Jesus gave himself for me.
2. Example of substitution on Mt. Moriah when Abraham offered Isaac.

On Mt. Moriah the ram died in the place of the lad.

On Mt. Calvary Christ died in the place of the sinner.

3. Men give their lives today in the place of others.

III. THE SPIRITUAL MEANING OF EASTER IS ONE OF IDENTIFICATION.

1. Identification means: To treat or make the same.

2. Many know the meaning of substitution, but identification is not so well known. Not only did Christ die for me, but as my Representative.

3. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14).

4. The practical outcome of our union with Christ is this: "And they that are Christ's have crucified the flesh with the affections and lusts."

IV. THE TRAGEDY OF EASTER IS ONE OF DEATH AND THE GRAVE.

1. Nothing attractive about death.
2. Jesus, nailed to the cross. Thieves on either side; pierced by the Roman spear; saying, "It is finished." "Into thy hands I commend my spirit." Bowed His head and died.

3. Laid in a new tomb and sealed with a large stone.

V. THE GLORY OF EASTER IS ONE OF RESURRECTION.

1. "Nevertheless I live; yet not I, but Christ liveth in me."

2. We are made one in resurrection: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

3. The death of Christ alone would not have saved us.

His resurrection was necessary to complete our redemption.

"Because I live, ye shall live also."

The following may be used in part as a pre-Easter series, or in toto. The subjects are all based on Luke 22 through 24, using paragraphs or sections rather than single verses.

1. Christ Concerned
2. Christ Confined
3. Christ and the Curious
4. Christ Condemned
5. Christ Crucified
6. Christ Crowned

—PAUL HOORNSTRA

THE MEANING OF THE CROSS THROUGH THE CENTURIES

GLEN G. DAYTON

SCRIPTURE LESSON: John 19:13-17

TEXT: For I determined not to know any thing among you save Jesus Christ, and him crucified (I Cor. 2:2).

INTRODUCTION:

There are many people today who pass by a church with a cross over its door, and even go so far as to wear a cross as an ornament on their person, who have no idea of the true meaning of the Cross.

I. THE ANTICIPATION OF THE CROSS

- A. Promised by God. Gen. 3:15.
- B. Prophesied by Isaiah. Isa. 53:12.
- C. Patiently waited for by Simeon and Anna. Luke 2:25-38.

II. THE ACTUALITY OF THE CROSS

- A. Paul's statement concerning it. I Cor. 2:2.
- B. Incidents of the Passion Week recorded in all of the Gospels.

III. THE APPLICATION OF THE CROSS

- A. Necessity of the shedding of His blood. Heb. 9:22, 28.
- B. Present salvation provided by the atonement.
- C. The necessity of accepting.
- D. The compulsion to spread the gospel.

CONCLUSION:

Let us look to Calvary and feel with Christ that same passion for souls; and if there is anyone who does not have the true meaning of the Cross applied in his heart, let him turn to Christ and accept Him today.

THE SORROWS OF CHRIST

RAYMOND HAYES

TEXT: Isaiah 53:3

I. THE INCLINATION TO MISUNDERSTAND MANIFESTED BY HIS FOLLOWERS

- A. The motive of Christ.
 - B. The method He used.
- #### II. THE INABILITY OF THE PEOPLE TO PERCEIVE DIVINE TRUTH

A. Christ weeps over Jerusalem.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

B. Christ upbraids Peter for failing to understand the plan of His life.

III. THE INGRATITUDE DISPLAYED ON THE PART OF THE MULTITUDES

- A. For His acts of mercy
- B. Regarding His love for sinful men.

IV. THE INSTABILITY OF CARNAL HUMAN CHARACTER

- A. The boast of Peter at the Last Supper
- B. The sleeping disciples in the Garden

THE SIGNIFICANCE OF THE CROSS

ROSS W. HAYSLEIP

SCRIPTURE: Ephesians 2:16-19

TEXT: *By the cross* (Ephesians 2:16).

I. REVELATION OF GOD TO MAN (verse 17)

1. Distance diminished—He came
2. Ignorance illuminated—He preached
3. Differences demolished—Those afar off and those nigh

II. RESTORATION OF MAN TO GOD (verse 18)

1. He became an instrument
2. He gave access to God
3. He made way for the Spirit

III. RECONCILIATION OF MAN TO MAN (verse 19)

1. Crosses over class—Strangers
2. Crosses over caste—Foreigners
3. Naturalizes into family of God—Fellowcitizens

COUNTENANCES AROUND THE CROSS

ROSS W. HAYSLEIP

TEXT: *They watched him there* (Matthew 27:36).

I. THE CARELESS CROWD

1. Gamblers
2. Scorners
3. Curiosity seekers

II. THE CONVINCED CENTURION

1. A man of influence
2. A man of false religion
3. A man of frank conviction

III. THE CONVERTED CRIMINAL

1. A man of confessed guilt
2. A man of spiritual hunger
3. A man of assured destiny

THE VOICE OF JESUS

LEONARD C. JOHNSON

SCRIPTURE LESSON: John 10:1-14

TEXT: *And to Jesus the mediator of the new covenant . . . that speaketh better things . . . See that ye refuse not him that speaketh* (Heb. 12:24, 25).

INTRODUCTION

1. The Importance of the Voice.
a. Longfellow says of the voice—"How wonderful is the human voice! It is indeed the organ of the soul. The intellect of man sits enthroned, visibly on his forehead and in his eye, and the heart of man is written on his countenance, but the soul of man reveals itself in the voice only."

b. One of the early Crusaders in the eleventh century said—"There is no index of character so sure as the voice" (Tancred).

c. An early nineteenth century German poet said of human voices—"The tones of human voices are mightier than strings of brass to move the soul" (Klopstock).

2. What, then, must have been the voice of Jesus, the Son of God?

a. If George Whitefield could get people to weep by merely pronouncing Mesopotamia, little wonder that thousands forgot

their lunches to go to the desert country to hear Jesus.

b. Let us think together for a little while on the voice of Jesus.

I. FIRST OF ALL, I AM SURE IT WAS A VOICE OF AUTHORITY.

1. The man of Gadara—demons must obey his voice.

2. At the grave of Lazarus—even death, which apparently had triumphed, must wrap its mantle around its bony skeleton and skulk away in shame.
"Lazarus, come forth."

3. Early in John's account—as the officers sought to lay hands on Him—but they couldn't.

a. In their report they said—"Never man spoke like this man" (John 7:46).

4. In His ministry and teaching we read in Matt. 7:28, 29—"The people were astonished . . . for he taught as one having authority, and not as the scribes."

II. BUT I BELIEVE IT WAS ALSO A SYMPATHETIC VOICE.

1. If ever we are sympathetic, it is at a funeral.

a. But no words of man can compare with Christ's, "Weep not," in Luke 7:13.

b. Here was compassion, mingled with authority.

2. Man is harsh upon his fellow man caught in sin.

a. The accusers of the scarlet woman were vociferous in their denunciations of her sins.

b. When Jesus had dispersed them, He said, "Neither do I condemn thee: go, and sin no more."

(1) Here was an understanding sympathy.

3. Peter must needs be included here.

a. "Feed my sheep"—what pathos—what sympathy!

III. BUT I WOULD HAVE YOU KNOW IT WAS A CONVICTING VOICE.

1. When the officers came for Jesus, and He said, "I am he."

a. They fell back—(Conviction, I am sure.)

2. Then the woman at the Samaritan well—wasn't left in doubt of her condition—and repented.

3. It is a convicting voice today.

IV. BUT, THANK GOD, IT IS A FORGIVING VOICE.

1. The palsied man in Luke 5 heard the wonderful voice, the forgiving voice say, to him, "Thy sins are forgiven thee."

2. Denying Peter had the look of disappointment change into the personal instruction—"Tell My disciples—and Peter."

3. Mary Magdalene had heard that forgiving voice—and was the first at the tomb.

V. IT IS THE VOICE, TOO, OF ASSURANCE.

1. "Today shalt thou be with me in paradise."

2. " whatsoever ye shall ask in my name, that will I do."

3. "I will pray the Father, and he shall give you another Comforter."

4. "Lo, I am with you always."

CONCLUSION

1. Many voices trying to take this One's place.

2. The still small voice that Elijah heard is the one I want for my Guide—don't you?

THE PRAYER IN THE GARDEN

A. E. PETERSEN

TEXT: *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder* (Matthew 26:36).

INTRODUCTION: The prayer habit of Jesus is full of suggestiveness for us—the times, places, and occasions of His prayers.

He prayed in the morning, "a great while before day" (Mark 1:35). He prayed in the evening after a day of exacting toil (Mark 6:46). He sometimes prayed all night—(Luke 6:12, 13). The mountain, the desert, a friend's garden—any place that offers solitude was welcome to Him.

He prayed in all the great crises of His life; before making serious decisions—as in choosing of His disciples, and apostles—Luke 6:13; before great victories, as at the grave of Lazarus—John 11:41; and after, as immediately following the feeding of the five thousand—Luke 9:18-20; for He knew that "the morrow of victory is often more dangerous than its eve."

Here is His supreme hour of trial; crushed under the awful weight of the sins of the world, Christ gives himself to prayer.

I. HIS PRAYER WAS A LONELY ONE.

Heavy trouble usually involves two things—longing for companionship and a call to loneliness. Christ took His disciples to the garden with Him, but they were unable to enter into His agony and struggle. So it will be with us in the great decisions of life.

II. IT WAS FILIAL PRAYER.

He did not lose sight of the fact of His Father's love, or that the agony was of His permission. How different would be our bearing in the hour of trial if we recognized this!

III. IT WAS A PERSEVERING PRAYER.

"He went again the second time, and prayed." The light did not break even then, and He "prayed the third time." Only then did the calm succeed the storm.

IV. IT WAS A SUBMISSIVE PRAYER.

"If it be possible, let this cup pass"; "If this cup may not pass"; "nevertheless, not as I will, but as thou wilt."

V. IT WAS A TRIUMPHANT PRAYER.

Everything was won at that point—not only the divine strengthening of His own spirit, but the Atonement, Resurrection, and Ascension.

Contrast the case of disciples. Christ was strengthened for the Cross, and triumphed gloriously; the disciples slept instead of

prayed and were unprepared, and reaped failure.

THE PLACE CALLED CALVARY

J. REYNALD RUSSELL

TEXT: *And when they were come to the place, which is called Calvary, there they crucified him* (Luke 23:33a).

INTRODUCTION:

A magic spell rests over some scenes and places: one's youthful home, places of historic interest, Bible scenes toward which we cherish a deep regard. But here is a scene that transcends other scenes by all means. Let us draw near this divinely honored place and observe:

I. IT WAS THE PLACE OF UNPARALLELED SUFFERING.

No alleviating circumstances. No softening of anguish. The darkened heavens and the rended earth gave tokens of sympathy with the dying Saviour.

II. IT WAS THE PLACE OF SOME SINGULAR PHENOMENA.

Total darkness. Earth and sky put on their mourning clothes.

III. IT WAS THE PLACE OF THE MOST MOMENTOUS OF ALL ACHIEVEMENTS.

Here is the mightiest moral transaction. On the brow of Calvary the price was laid down for a lost world.

IV. IT WAS THE PLACE OF GLORIOUS TRIUMPH.

Christ met stern justice and silenced her demand. He arched the chasm between heaven and earth and opened the way to glory. The bridge—the only bridge—to heaven is in the form of a Cross.

V. IT WAS THE PLACE OF PARDONING MERCY.

In the very agonies of death, He spoke pardon to the dying thief, and took him to the courts above as a trophy of victory of redeeming love.

*And there may I, though vile as he,
Wash all my sins away.*

"FATHER, INTO THY HANDS I COMMEND MY SPIRIT"

MILES A. SIMMONS

SCRIPTURE: Luke 23:44, 46.

TEXT: Luke 23:46

INTRODUCTION:

1. We have been at the Cross this week and listened to the words of Jesus, and have been thinking about what He has said. We have seen the anguish of His soul and the agony of His suffering. We have listened and waited, catching insights of His work on the Cross. Each word has been a lesson for us. The seven words begin with "Father" upon His lips—"Father, forgive them"—and end with "Father, into thy hands . . ."

2. We have seen how Christ suffered for our sins. He was numbered with the transgressors; the iniquity of us all was laid upon Him. A Man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. Having thus suffered and made atonement

for the sins of the world, He shouted, "It is finished," as has been studied; and following immediately thereupon He commends himself to the Father, bows His head . . .

3. In this parting moment we have a great word that comforts us about Him and ourselves. Faith's reward is already beginning to appear on this side of the grave. The confidence and trust that sustained Him there was worth more than any possession of earth. Everything was left behind; and if He had had great possessions and great acclaim, they were powerless to comfort Him.

There is only one thing that is sufficient in time of death, and Jesus had that, trust in God.

I. HE COMMITTED HIS SPIRIT TO GOD.

1. This again reminds us that Jesus gave himself for us. He said, "No man taketh it [My life] from me, but I lay it down of myself." Last words bear out this thought. He in a sense said to His spirit, "Be on the way," and sent it to the Father. After He had thus said, He bowed His head and died.

2. It brings great joy to know He could commit himself to God. It took the terror out of the death for Him.

Man dreads the unknown future because of the uncertainty of its state. He feels that dying is the most terrible crisis of history—the supreme peril of the soul, the appalling event that decides our fate forever!

But dying does not decide our future fate; it is our living that decides that, the course we have taken, the choice we have made! Reminds us . . .

3. The safety of trusting one's soul to God.

Where is there greater safety than in God? Yea, there is no safety out of Him. Three things are required to a safe hand: power, wisdom, love.

a) Power—it must be kept from violence or it is not safe.

b) Wisdom—it must be handled wisely or it is not safe.

c) Love—then if it is not a friendly hand and one of love, the trust will not be safe. God meets all three requirements.

II. IN COMMITTING HIS SPIRIT TO THE FATHER, He says a word to us about the future.

1. He says the soul outlives the body—not the end of it all when we die.

That question has bothered man from time immemorial.

The oldest book that we know of was asking, "If a man die, shall he live again?"

All people have been interested in the same question. Hear Jesus answer it for us. He said to the dying thief, "This day shalt thou be with me in paradise"; and now He is saying, "Into thy hands I commend my spirit."

2. It is a word about the future before we leave this life. It teaches us what to do

in the hour of our dying. Yea, it is true that when the earth is receding heaven is coming closer. When our spirits are becoming disengaged from the body, they are clinging more closely to the Father of Spirits.

Blessed are they who can say in truth, "I commend my spirit to God."

a) There is a world beyond the sorrow, grief, and pain of death! It is that God is there to comfort and take charge of the spirits. He is our Refuge.

Saints have a foretaste of the future while still in the body. (Illustration) A little mother at the door of death thought her sainted loved ones were meeting her! Why not?

3. This last word from Jesus should alleviate the dread of entering the spirit world. God is Love, heaven is glorious, and all is wonderful over there with God.

Faith and trust for the future is encouraged by this last word from the Cross. "Father, into thy hands I commend my spirit."

Jesus died that all might be saved. But only those who believe on Him are assured of the future!

EASTER

"BEHOLD YOUR KING!"

E. DRELL ALLEN

TEXT: *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.*

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away (John 19:13-16).

INTRODUCTION:

- A. The Jewish idea of their King
 - 1. The Messiah-King.
 - 2. Deliverer from Roman yoke.
- B. The Jews' rejection of Jesus as their King
 - 1. Denied their prerogative—a confessed hope in Messiah.
 - 2. Aligned themselves with Rome—"We have no king but Caesar."
- C. Did Jesus have any right to claim place as their King?
 - 1. His claim to Kingship would be as valid today, if true.

I. THE CLAIM OF A KING BY PERSONAL FITNESS

- A. Compared to human prerequisites
 - 1. Appearance—"He hath no form nor comeliness"
 - 2. Success—"He is despised and rejected"

3. Reputation—"He shall be called a Nazarene"

4. Riches—He "hath not where to lay his head"

5. Rank—Only a carpenter's Son

6. Kingly demeanor—Washed disciples' feet

B. Compared by moral and spiritual standards

- 1. Sinless—in Him was no sin
- 2. Would persuade by love rather than force
- 3. Would manifest His own love by atonement at Calvary

II. THE CLAIM OF A KING BY HUMANITY'S NEED

A. Personality needs a Kingly center around which to unify itself.

- 1. Morally
- 2. Spiritually

B. The problem of sin must be dealt with.

- 1. This Jesus can and will do.
- 2. Complete deliverance through regeneration and sanctification

C. The door to immortality and eternity must be unlocked.

- 1. This, Jesus has done by His death and resurrection.

CONCLUSION:

A. Is He the King of your life? Will you cry out, "I have no king but Caesar"? In effect you are saying, "I have no king but self." He who will not have Christ as King must bow to a tyrant and be a slave. "Behold your King!"

King of my life, I crown Thee now.

Thine shall the glory be.

*Lest I forget Thy thorn-crowned brow,
Lead me to Calvary.*

THE TRIUMPHAL ENTRY

GLENN R. EVANS

TEXT: *Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord (Matthew 21:9).*

INTRODUCTION:

- 1. Jesus was about to observe the yearly Feast of the Passover.
- 2. The disciples had no realization of the events about to take place.
- 3. The pilgrims cut branches and shouted words of triumph.
- 4. This has been called the Triumphal Entry into Jerusalem.

I. THE PURPOSE OF HIS TRIUMPHAL ENTRY

- A. Finally, it was more than a triumphal entry.
 - 1. Repeated attempts had been made on His life.
 - 2. He showed the triumph of humility in His actions.
 - 3. It was a fit occasion to be acclaimed Ruler.
- B. Divinely, His entry was for the salvation of the world.
 - 1. Ahead of Him lay the Cross.

- 2. He would accomplish the purpose that had brought Him to the world.
- 3. He was the willing Sacrifice.

II. THE PRICE OF HIS TRIUMPHAL ENTRY.

- A. He might have resorted to His divinity.
 - 1. He "became obedient unto death, even the death of the cross."
 - 2. It was of necessity a complete emptying of himself.
 - 3. His life was given for our transgressions.
- B. He paid the price in becoming our Sacrifice.
 - 1. What the blood of bulls and goats could not do, He did.
 - 2. Have you accepted the blood of Christ for sins?
 - 3. He accepted your sins when He went to the Cross.

III. THE PERSPECTIVE OF HIS TRIUMPHAL ENTRY

- A. The life of Christ has become the basis for Western culture.
 - 1. There are twentieth century gains from His life.
 - 2. There are personal gains from His life.
 - 3. There are eternal gains from His life.
- B. To get the right perspective of the Triumphal Entry
 - 1. We must give our all to Him.
 - 2. We must live holy and acceptable lives.

CONCLUSION:

- 1. He is trying to make a triumphal entry into your life.
- 2. Will you permit Him to come in?
- 3. Will you crucify Him again just outside your heart?

GIFTS OF THE RISEN CHRIST

H. L. FERGUSON

SCRIPTURE LESSON: Luke 24:31-53

- 1. The Gift of Assurance. v. 32.
- 2. The Gift of Peace. v. 36.
- 3. The Gift of Joy. vv. 37-43.
- 4. The Gift of Knowledge. vv. 44-46.
- 5. The Gift of Pardon. vv. 47-48.
- 6. The Gift of Power. v. 49.
- 7. The Gift of Praise. vv. 50-53.

THE FACT OF CHRIST'S RESURRECTION

C. B. HALL

TEXT: *But now is Christ risen from the dead, and become the firstfruits of them that slept (I Cor. 15:20).*

Our faith rests on facts, and the fact of Christ's resurrection rests on:

- I. THE PUBLICITY OF THE TRANSACTION
- II. THE TESTIMONY OF EYEWITNESSES
- III. THE FULFILLMENT OF PROMISES
Genesis 3:15; Psalms 16:10, R.V., "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption"; with Matthew 16:21.
- IV. IT IS THE PLEDGE OF OUR OWN RESURRECTION
(I Thessalonians 4:13-18)

THE RESURRECTION

C. B. HAIL

TEXT: *Come, see the place where the Lord lay* (Matt. 28:6).

This empty tomb witnesses to you in the most decisive terms:

I. THE TRUTH OF HIS MISSION (Rom. 4:25)

II. THE SUFFICIENCY OF HIS WORK AND MEDIATION

III. THE PLEDGE OF HIS POWER

ADDRESS:

(1) To unbelievers we say, "Come and see."

(2) To the humble believer Christ says, "Fear not."

EASTER, A POSITIVE OF CHRISTIANITY

STANLEY D. HOULETT

SCRIPTURE LESSON: I Corinthians 15:9-22

TEXT: *Now is Christ risen from the dead.*

I. THE EASTER MESSAGE NOT NEGATIVE

A. Now, not to be, not was. It is an actual experience in the present.

B. Is, a qualifying word preceding the word risen. A powerful word, a positive word, which can be used only in the present tense.

C. From the dead, death is bound by chains of inactivity. A person who is dead in the physical sense cannot operate a car, or even feed himself. A dead thing is a lifeless thing.

"BUT now is Christ risen from the dead."

This indicates "new power," renewal of life.

II. NEW LIFE IN CHRIST'S FOLLOWERS

A. Matthew 28:8. Does not show the followers in a state of inertia and sorrow. They were changed. Something quickened the life within them. Something created action, "and they departed quickly from the sepulchre with fear [awe] and great joy."

B. Easter's Positive Appeal Should:

1. Awaken drowsy Christians and befuddled minds.

2. Convert the sinner to a positive, purposeful life, "*Now is Christ risen.*" He can produce the "power" that sets men free.

We cannot know the actual thrill they had at seeing Him alive. But we can know the experience and the thrill in a personal sense, or "feeling" and "knowing." His power that sets men free.

C. How Can We Know?

Still the Easter message rings with a positiveness; to know is a positive experience. It was with Paul. "I know that my redeemer liveth" (Job 19:25). Those who have to say, "I think so," cannot have a positive Christian experience. (Illustration) A young preacher was preaching a call sermon. He kept saying, "I think this, that, and so!" Finally one of the old elders said, "Young man, we want a preacher who knows

salvation." The ones who only think will always have doubts.

1. How Can We Be Positive?

Jesus said, (John 14:19) "Because I live, ye shall live also." How can we know this to be true? Because of a promise of Christ, recorded in John 15:26, "But when the Comforter is come . . . even the Spirit of truth . . . he shall testify of me."

The Comforter is the Holy Spirit, Third Person in the Trinity. It says of Him, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things . . ."

For man; "Seeing is believing,"

"Feeling is believing,"

"Knowing is believing."

For the Christian we add one, "Faith is believing."

2. "He [the Holy Spirit] will shew . . ."

Through Him we gain spiritual insight.

Through Him we gain the inward feeling of peace.

Through Him we gain the knowledge essential to Christian living. Trying to live without the Spirit's guidance is like trying to gain salvation without the Christ.

III. EASTER IS THE "POSITIVE FOCAL POINT" OF CHRISTIANITY

A. Easter made possible a born-again experience for man (illustrate from an actual case).

B. Easter made possible the coming of the Holy Spirit. Christ's work was completed with the Resurrection. If He had turned away from the Cross, the way would not have been cleared for the coming of the Spirit.

C. Easter made possible "the power that sets men free for Christian service." (Illustrate from an actual experience.)

"IF CHRIST BE NOT RISEN"

J. P. INGLE

TEXT: I Corinthians 15:14

INTRODUCTION

Jesus Christ is the central Figure of all human history. He is the First and the Last, the Beginning and the Ending, He who lives, and was dead, and is alive forevermore. In Him are met "the hopes and fears of all the years." He is the answer to the question: "Why are we here today?" He is the "desire of all nations." He made us for fellowship and companionship with himself and with one another. In proportion to our harmony with Him are we happy and contented. All things center in Him.

I. IF CHRIST HAD NOT COME: WHAT THEN?

A. Then God's promises had failed, for He promised the Seed of the woman should bruise the serpent's head.

B. There would have been no Christian teaching, no Church, no hope, no God to save us from our sins.

C. There would have been no rainbow of promise for a future life to fill our vision for the future.

D. The world might have continued hopelessly on, lost, wrecked, and ruined by sin forevermore. What a pessimistic outlook on life!

II. IF CHRIST HAD NOT DIED: WHAT THEN?

A. Not enough for Christ to set us an example, which He did.

B. "It behoved Christ to suffer, die, and enter His glory. He was made perfect through suffering, so He could more perfectly sympathize with us in our needs.

C. Our sins could never have been forgiven, nor our carnal natures cleansed from sin.

D. All men would have been rebels against God and under the doom of death eternally in hell. And such was our desert.

E. Sorrow, anguish, darkness, and damnation awaited all men, and would await them.

III. IF CHRIST HAD NOT RISEN: WHAT THEN?

A. Forgiveness and cleansing are both dependent on Christ's ability to rise from the dead.

B. There would have been no hope of immortality, no life beyond the tomb. "Back to dust" would have been our only hope. No immortality either for the body or spirit.

C. No hope of ever seeing our loved ones and friends, those whom "we had loved and lost awhile," no hope of heaven and eternal bliss for the good.

D. Life would have been an abortion. Our days are so short and frugal at best. We do not have time to get done what we desire in a whole lifetime of seventy or eighty years.

E. No heaven for people who were made for companionship with God and to enjoy Him forever.

IV. "BUT NOW IS CHRIST RISEN FROM THE DEAD."

A. He appeared to His disciples on twelve different occasions according to records. Hundreds saw Him and heard Him speak and give the Great Commission, etc.

B. Then, we have the silent testimony of the empty tomb. The founder of no other religion left us with an empty tomb. Let them come forth if they are divine.

C. The growth and progress of the Christian Church across the centuries loudly acclaim the Resurrection, and He is now "Lord of life." Death has lost its sting. Christ took it out.

D. The presence and work of the Holy Spirit in our hearts right now settle it forever in the hearts of those who believe.

E. Because He lives, we shall live also. Also, "them also which sleep in Jesus will God bring with him." "We which are alive and remain . . . shall not prevent them which are asleep." "We shall all be

changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound," and we "shall be caught up . . . to meet the Lord in the air."

F. Take courage; Christ Jesus speaks with authority from all heaven backing Him: "Go quickly, and tell" others the story. Sound the word, make it plain. Christ Jesus lives with power to save and sanctify and keep in the midst of a wicked world.

CONCLUSION:

Easter is a time of rejoicing. Let us rejoice and go from here to tell men what a wonderful Saviour we have found. Exalt His shed blood. Show forth His praises. Bring men to Him.

SUNRISE IN THE EASTER GARDEN

RICHARD J. KISSEE

TEXT: *Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus.* (John 19:41, 42)

INTRODUCTION:

1. There are a number of famous gardens in the Bible. Someone has said, "We are nearer God's heart in a garden than anywhere else on earth." There are several well-known hymns that give expression to this thought.

2. The first sanctuary God built was a garden.

a) He was lavish in its construction.
b) It was made for man.
c) It was God's meeting place with man.

3. The greatest tragedy that ever occurred happened in a garden.

a) Sin's dark shadow entered.
b) Man was shut out of the garden and away from his Maker.

4. But the glorious message of Easter Sunday is that in another garden the world's greatest triumph occurred.

a) The power of sin was destroyed.
b) Christ overpowered death.

I. WHEN THE EASTER SUNRISE SHONE IN JOSEPH'S GARDEN, CHRIST HAD DISPELLED THE DARKNESS OF DEATH AND FILLED IT WITH THE LIGHT OF LIFE.

A. A darkness blacker than the blackest night had settled down over the followers of Christ.

Someone has written:

He died!

And with Him perished all that men hold dear;

*Hope lay beside Him in the sepulchre;
Love grew corpse cold; and all things beautiful beside*

Died when He died.

1. Indicated in the first visitors to the tomb.

a) Mary Magdalene came early in the morning, before dawn, "while it was yet dark."

b) The darkness without could scarcely be compared with the darkness within.

c) The Light of her Life, had been eclipsed.

d) The other women, too, were weeping.
2. Indicated in the visit of Peter and John to the sepulcher.

a) They believed the report of Mary Magdalene, "They have taken away my Lord."

b) They failed to remember Christ's words concerning His death and resurrection.

B. The Easter sunrise uncovered the reality of the Resurrection.

1. The first visitors found the stone rolled away.

2. The graveclothes were found neatly folded.

3. The angelic messengers reported: "He is not here: for he is risen."

The whole world ought to know that

He arose!
And with Him hope arose and life and light.
Men said, "Not Christ but death died yesternight."

And joy and truth and all things virtuous
Arose when He arose.

4. Death to the non-Christian is like taking a fearful leap into the dark.

5. The Christian has found the answer to Job's question, "If a man die, shall he live again?"

a) No one who understands the meaning of the Resurrection need any longer fear death.

b) "Christians die well." Paul wrote, "O death, where is thy sting? O grave, where is thy victory?"

C. Many scriptures testify to the truth of Christ's victory over death and the final triumph of His followers over the same.

Note Rev. 1:18; John 5:28, 29; I Cor. 15:25, 26.

II. WHEN EASTER SUNRISE SHONE IN JOSEPH'S GARDEN, CHRIST HAD DISPELLED THE DARKNESS OF DOUBT AND GIVEN TO MAN A RADIANT FAITH.

A. No one believed that Christ would rise again from the grave.

1. His disciples did not understand the scriptures concerning His death and resurrection. They had dispersed.

2. His enemies were confident of victory.

3. Mary Magdalene was so blinded by her tears that she supposed she was talking to the gardener.

B. Proof of Christ's resurrection is founded upon His many appearances during the forty days prior to His ascension.

C. Proof of Christ's resurrection is founded upon the faith and the changed lives of Christ's followers afterwards.

1. The resurrection of Christ became the keynote of Peter's sermon on the Day of Pentecost. See Acts 2:29-36.

2. It made the disciples willing to suffer persecution.

3. It gave them a radiant faith in Christ's second appearance.

Note. Anyone willing to take the time to examine evidence can assure himself of the truth of Christ's resurrection.

III. Two prominent lawyers, both atheists, Gilbert West and Lord Littleton, decided to disprove the story of the Resurrection and the conversion of Saul of Tarsus. Both became Christians when all the evidence was in.

Paul states it simply: "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

III. WHEN THE EASTER SUNRISE SHONE IN JOSEPH'S GARDEN, CHRIST HAD DISPELLED THE DARKNESS OF DESPAIR, AND GIVEN TO MEN A BRIGHT AND BLESSED HOPE.

A. The resurrection of Christ from the grave brought with it the beginning of a new life for His followers.

1. He had promised them that their sorrow would be turned to joy.

2. The Resurrection brought hope again to the hearts of men. Paul said: "If in this life only we have hope in Christ, we are of all men most miserable."

III. The Cape of Good Hope was once known as the Cape of Storms until an ancient mariner sailed through its treacherous waters and found favorable winds and a safe voyage on the other side, with profitable returns for his efforts. Christ braved death's chilly tide, bringing with Him the glorious hope that we too shall reach the desired haven of rest.

B. The Ground of Our Hope

1. Our hope is grounded in the resurrection of Christ. I Peter 1:3.

2. It is the soul's sure anchor. Heb. 6:18, 19.

3. It inspires to clean living. I John 3:3.

CONCLUSION:
These are only a few of the glorious rays of truth to be found in the Easter garden. A realization of their significance should make us very happy on this Easter morning.

THE MESSAGE OF THE RISEN ONE

ERNEST S. MATHEWS

SCRIPTURE LESSON: John 20:19-23
TEXT: "Receive ye the Holy Ghost" (John 20:22).

INTRODUCTION:
If the crucified Christ, the Son of the living God, actually came forth from the dead, then all the world should listen to what He has to say, His message.

The scripture lesson, in five verses, gives a marvelous story and a wonderful revelation. Let us note:

I. THE FACT OF A RISEN ONE

A. The time
"The same day"—evening—shut-door time

B. The day—"First day of the week," Easter

C. The place—"Where the disciples assembled" (Church of the Nazarene)

D. What happened—Jesus "came," "stood," and "saith"

E. The proof—He showed them His hands and His side

F. His message—was recorded and may be reproduced today

II. THE OCCASION

A. Their Leader had been killed, and now the malice of the Jews might be turned to His followers. Natural fear caused them to lock the doors.

B. They needed just such an assuring visit.

C. The effect—"Then were the disciples glad."

III. THE MESSAGE

A. A Message of Assurance—"Peace be unto you."

1. Peace of mind—in such an hour

2. Peace with God—in spite of their failures

3. Peace of full salvation. Not with but of God. Not received then, but the need recognized. The Kingdom He wanted them to have was "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

"Oh, the peace that Jesus gives"

Never dies—it always lives, etc."
All disciples need that peace.

B. A message of tremendous responsibility. vv. 21, 23

1. "As my Father hath sent me, even so send I you"—the very same commission

2. "Whosoever sins ye remit,"—or retain. Oh, what a responsibility!

We must not accept the Roman Catholic idea of priests forgiving sins, but we must face the fact that some sins will be forgiven or remain unforgiven—souls saved or lost—in the measure that the disciples fulfill their duty. "Sent ones" must believe in a risen Lord, and receive the Holy Ghost, who qualifies them to face the responsibility and fulfill the commission.

C. A Message of Urgent Appeal

As He stood there in that room with His little band, so lately terrified and scattered, and realized their weakness, then thought of the time when He would have to leave all to them, is it any wonder He sighed, breathed out the cry of His burdened heart—Oh, "receive ye the Holy Ghost."

I do not understand that they received that peace of which He spoke, or the Spirit, at this time. He was urging them not to fail to "wait for the promise of the Father."

CONCLUSION:
The message of the Living One is the message of a living Saviour, who baptizes men with the Holy Ghost.

FOUR GLORIOUS FACTS ABOUT OUR LORD

J. B. MILLER

INTRODUCTION:

1. Jesus, the greatest Character who ever lived.

2. He set the example in life for us. Blazed the trail to glory.

March-April, 1950

3. Today we celebrate His resurrection.
a) We can know the power of His resurrection. A power that saves, sanctifies, keeps.

Notice four great facts about our wonderful Lord.

I. He DIED. Mark 15:44—*Pilate marvelled if he were already dead.*

1. He was the Lamb slain from the foundation of the world.

2. His life was lived in the constant shadow of the Cross.

3. His ministry of mercy closed in a death of shame.

4. He became the final and everlasting sacrifice for sin. By giving His own life, he brought to us eternal life.

5. Why did He die?

a) He could have saved His own life. But He died because He loved us! "Such love, such wondrous love!"

b) While we were yet sinners, He died for us.

c) He died, giving himself a ransom for the sins of the whole world.

6. His death brought a gloom, despair, hopelessness to the disciples. (Elaborate here upon their actions and statements.)

II. HE ROSE. Luke 24:34—*The Lord is risen indeed.*

1. The whole picture changes from a hopeless despondency to one of eternal brightness.

2. The fact of the Resurrection brings new hope to the world.

3. Why did He arise?

a) The bonds of death could not hold Him. The resurrection of our Lord was a testimony to His power. Death could not hold Him.

b) He came forth Conqueror over death, hell, and the grave.

c) This proves His divinity beyond any question. Critics of the Bible and atheists have never been able to provide an answer to the Resurrection.

4. What is the effect of His resurrection?

a) Confidence. He had promised that He would arise the third day.

b) Salvation. We may now arise from death in trespasses and sins to newness of life in the resurrected Lord.

c) Hope: A hope of our own bodily resurrection. "As in Adam all die, even so in Christ shall all be made alive."

d) We worship today a risen Christ, not a dead one! Mohammed, Confucius, Buddha, and other leaders of religious faiths are dead and in the grave. But our Lord lives! Hallelujah!

III. HE LIVES. Rev. 1:18—*I am he that liveth, and was dead; and, behold, I am alive for evermore.*

1. Once and for all He conquered death. "Amen; and have the keys of hell and of death."

2. He reigns in heaven today.

3. "He ever liveth to make intercession for us." We have a divine Representative at the throne of grace, who intercedes for us.

IV. HE COMES. Rev. 22:20—*Surely I come quickly.*

1. He will come as the living, resurrected Christ. Glorified.

2. He has gone to prepare a place for His people.

3. Are you living for His coming? It will be the greatest spectacle men have ever beheld.

a) Poet expresses it thus, in words of old hymn:

The mossy old graves where the pilgrims sleep

Shall be opened as wide as before;
And the millions that sleep in the mighty deep

Shall live on this earth once more.
There we'll meet all our loved ones in Eden,
our home;

Sweet songs of redemption we'll sing;
From the north, from the south, all the ransomed shall come,

And worship our heavenly King.
Hallelujah, Amen! Hallelujah, again!

In a little while we shall be there.
Oh, be faithful, be hopeful, be joyful till then;
And a crown of bright glory wear!

THE MESSAGE OF THE EMPTY TOMB
CLARENCE T. MOORE

INTRODUCTION:

"He is not here."

Our religion is the only religion with an empty tomb.

I. THE ANGELS SAID, "HE IS RISEN, AS HE SAID."

Peter declared, "It was not possible that he should be holden of it" (Acts 2:24). The empty tomb speaks of resurrected life.

II. "COME, SEE THE PLACE WHERE THE LORD LAY."

I.e., The Resurrection bears inspection.

Peter and John went into the tomb and saw the napkin that was about His head and the clothes lying. John 20:4, 7.

Jesus said to Thomas, "Reach hither thy finger . . . thy hand . . . be not faithless, but believing" (John 20:27).

The empty tomb speaks an established fact.

III. THE ANGELS PROCLAIM, "WHY SEEK YE THE LIVING AMONG THE DEAD?" (Luke 24:5).

"Go . . . tell his disciples that he is risen from the dead" (Matt. 28:6, 7).

The empty tomb speaks encouragement to the fearful.

IV. "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH" (Matt. 28:18).

The empty tomb speaks of omnipotent power.

V. "BUT TARRY" (Luke 24:49).

"Go . . . teach" (Matt. 28:19).

The empty tomb speaks with authority.

("But tarry." "Go . . . teach." Remember our Mid-Century Crusade for Souls.)

VI. "LO, I AM WITH YOU ALWAYS" (Matt. 28:20).

The empty tomb speaks assurance.

TRAGEDY, TRIUMPH, AND TIDINGS

RALPH S. PHILLIPS

SCRIPTURE LESSON: Acts 3:1-16

TEXT: Acts 3:13-15

INTRODUCTION:

1. The Healing of the Lame Man

2. The Amazement of the People

3. Peter's Denial of Native Power or Piety (Holiness)

Peter then uses the opportunity to speak of—

I. THE GREAT TRAGEDY

He makes his charge against the "men of Israel" (v. 12).

A. They had "delivered up" the Messiah (v. 13).

B. They had "denied him in the presence of Pilate" (v. 13).

C. They had "desired a murderer" (v. 14).

D. They had destroyed "the Prince of life" (v. 15).

II. THE GLORIOUS TRIUMPH. "Whom God raised from the dead" (v. 15).

A. It was a triumph over the sepulcher.

B. It was a triumph over Satan. Gen. 3:15.

C. It was a triumph over sin.

III. THE GLAD TIDINGS. "Whereof we are witnesses" (v. 15).

A. To the reality of the Resurrection.

1. His followers had seen Him over a period of forty days. Acts 1:3.

2. They had heard Him speak "of the things pertaining to the kingdom of God." Acts 1:3.

3. They had touched Him. Matt. 28:9.

B. To the results of the Resurrection.

1. "God hath glorified his Son Jesus" (v. 13). Phil. 2:9.

2. Temporal blessings are granted "through faith in his name" (v. 16).

3. Spiritual benefits flow to all mankind. "Unto you first" (v. 26).

"Also to the Greeks [Gentiles]." Romans 1:16.

a) Salvation. Acts 3:12.

b) Sanctification. Acts 26:18.

c) Glorification. I Cor. 15:20, 23.

WATCHING THE CLOCK AROUND AT THE CROSS.

FLOYD H. POUNDS

SCRIPTURE LESSON: Matt. 27:34-66

TEXT: *And sitting down they watched him there* (Matthew 27:36).

I. THE JEALOUS ENEMIES (v. 35).

II. THE MOCKING PRIESTS (v. 41).

III. THE DYING THIEVES (v. 44).

IV. THE BELIEVING CENTURION (v. 54).

V. THE ANXIOUS WOMEN (v. 55).

VI. THE BEREAVED JOSEPH (v. 57).

VII. THE CARELESS SOLDIERS (v. 66).

THE INFALLIBLE PROOFS OF THE RESURRECTION

L. WAYNE SEARS

SCRIPTURE LESSON: Mark 16:1-8; Acts 1:1-8

TEXT: *To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God* (Acts 1:3).

INTRODUCTION:

The resurrection of Jesus is the central theme of the New Testament. Not all four Gospels tell of Christ's birth, but none neglect Calvary and the Resurrection. The basis of the faith of the New Testament Christians was that Jesus arose from the dead. It is essential for us today to know that He did rise. There are many "infallible proofs" that might be cited. Here are five testimonies that can be classed as "infallible."

I. THE TESTIMONY OF THE EMPTY TOMB

A. Seen by the disciples

1. Peter and John

2. The women

B. Testified to by the Roman guard

C. Priests recognized the importance. They endeavored to forestall the very thing that happened. When it did happen, they bribed the guards and tried to hush it up.

D. Here is the number one mystery of the ages. If Jesus did not rise from the dead, what happened to the body? Can anyone imagine that the disciples stole it away? Would they then have returned to the scene of the crime? Can anyone imagine that the most thorough search ever made was not instigated by the priests and Romans? Was not Roman authority at stake? Was not Jewish religion at stake? They would have done, and probably did do, everything in their power to recover the body. What happened to the body? No one at any time or in any place or circumstance ever claimed to have found the body.

We must either believe in the Resurrection of Jesus Christ from the dead, or we are forced into a dilemma from which there is no escape.

II. THE TESTIMONY OF THE DISCIPLES

A. Mary Magdalene saw Him in the garden.

B. The two on the Emmaus road saw Him.

C. The ten disciples in the Upper Room saw Him.

D. Thomas saw Him later.

E. He appeared again at Galilee.

F. Paul testified that He appeared to him.

G. Manifestations limited. "The manifestations of Jesus to the disciples were limited to a certain number of instances. The principal of these Paul refers to. A few others are related in the Gospels. All these interviews ceased after a limited, not a very long time. Had they been the product of

imagination and enthusiasm, they would have continued, increasing constantly the emotional excitement out of which they sprung. The ablest representative of the skeptical schools of criticism confesses that no explanation can be given of the undoubting and immovable faith of the Apostles, in the resurrection of Jesus." (F. C. Baur: History of the First Three Centuries, p. 39.) There is only one reasonable explanation—namely that the fact occurred.

—Fisher, *Manual of Christian Evidences*.

III. THE TESTIMONY OF THE CHANGED LIVES

A. Peter. The Resurrection and Pentecost made the difference in Peter.

B. Thomas. "My Lord and my God."

C. Paul. From Saul the Pharisee to Paul the Christian.

D. Others. Great Christians through the centuries were not changed by a dead creed but by a living Christ.

IV. THE TESTIMONY OF THE CHRISTIAN CHURCH

A. Every effect must have an adequate cause.

B. The Church has survived the centuries. Men still sing "He Lives."

C. Easter is churchgoing time for many who do not go at other times. Other things enter in, but would not be sufficient without a belief in the Resurrection.

V. THE TESTIMONY OF CHRIST

A. "Behold my hands and my feet" (Luke 24:39).

B. "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

C. He will testify today to every believing soul.

CONCLUSION:

Therefore, because of the "infallible proofs" of the Resurrection, because of His testimony in our hearts, we know He lives. "O death, where is thy sting? O grave, where is thy victory?"

THE RESURRECTION

PETER TUCKER

SCRIPTURE LESSON: I Corinthians 15:1-8

INTRODUCTION:

The gospel defined (vv. 1-4)

Paul defines the gospel as the death, burial, and resurrection of Christ.

I. THE FACT (vv. 5-11)

Christ confirmed His resurrection by many infallible proofs.

1. He was seen of Peter, then of the twelve (v. 5).

2. He was seen of above 500 brethren at once (v. 6).

3. He was seen of James, then of all the apostles (v. 7).

4. He was seen of Paul, last of all, as one born out of due time (v. 8).

II. THE IMPORTANCE (vv. 12-19)

Salvation is based on the ground of Christ's resurrection.

March-April, 1950

1. If Christ be not risen, our preaching and faith are vain (v. 14).
2. If Christ be not risen, we are false witnesses (vv. 15-16).
3. If Christ be not risen, we are yet in our sins (v. 17).
4. If Christ be not risen, the righteous dead perish (v. 18).
5. If Christ be not risen, our hope of heaven is vain (v. 19).

III. THE ORDER (vv. 20-34).

"Every man in his own order."

1. Christ, the firstfruits (v. 20).
2. The righteous dead at the Rapture (v. 23).
3. The wicked dead at the end of the Millennium (v. 24).

IV. THE METHOD (vv. 35-50).

"How are the dead raised up?"

He answers this question by referring to the principle of vegetation (vv. 36-37).

1. "It is sown in corruption; it is raised in incorruption" (v. 42).
2. "It is sown in dishonour; it is raised in glory" (v. 43).
3. "It is sown in weakness; it is raised in power" (v. 43).
4. "It is sown a natural body; it is raised a spiritual body" (v. 44).

V. THE MYSTERY (vv. 51-57).

"Behold, I show you a mystery."

1. The dead in Christ shall be resurrected.
 2. The living saints shall be translated (vv. 52, 53)—the Easter of all Easters.
- This twofold character of the resurrection was revealed to Martha (John 11:25-26). Only the Christian dead will have part in the first resurrection (Rev. 20:6).

CONCLUSION:

Three things will follow our faith and hope in the Lord's return (v. 58).

1. Steadfast in the faith.
2. Unmovable from the right.
3. "Always abounding in the work of the Lord."

CHRIST IS RISEN INDEED

VERNON L. WILCOX

TEXT: I Corinthians 15:20

INTRODUCTION:

Paul here is confronted with the argument that Christ did not actually rise, that there is no such thing as the resurrection from the dead. In strong words he asserts (Moffatt's translation): "It is not so! Christ did rise from the dead!" It was not imaginary, or merely a spiritual occurrence. It was real. And Paul could add, "He was seen of many—far too many to have been mistaken—and then I saw Him too. He spoke to me on the Damascus road. I know He lives!"

I. CHRIST IS RISEN INDEED, JUSTIFYING OUR FAITH (verse 19).

1. He does not mean here that the Christian life is miserable, but that if Christ is not risen then we are sorely deceived by

the most gigantic hoax in history. We have pinned our hopes on nothing, to be completely disillusioned—all self-denial, persecution, etc., are to no purpose, for they are done for One who is dead, if Christ be not risen.

2. But all this is beside the point, for He did rise! Therefore our faith is not vain—it is fully justified. He did not deceive us, nor lead us into a hoax.

II. CHRIST IS RISEN INDEED, SECURING OUR SALVATION (verse 17).

1. Without the Resurrection there could be no salvation. Calvary, profoundly wonderful as it was, was not enough. If that is the end, then we are yet in our sins, Paul says.

2. Christ had to rise to give dynamic and vitality to His plan of redemption—to give power and hope to His followers—to make possible His Church.

3. Most of all, He had to rise victorious over Satan (who had done his worst) to secure to all who would come to Him an eternal salvation from all sin.

III. CHRIST IS RISEN INDEED, GIVING US ASSURANCE OF ETERNAL LIFE (verses 20-23).

1. His resurrection is the proof that we too shall rise. He is the first fruits or, as Moffatt says, "the first to be reaped of those that sleep in death." If He could raise himself, then He is able to raise us up. (A five-year-old boy, looking at a picture of the raising of the son of the widow of Nain, stopped the person who was showing the pictures with this comment, "Yes, I can understand that. Jesus had the life. He had all the life inside himself.")

2. "In Christ shall all be made alive." This the glorious hope that has inspired men through all ages to face every foe triumphantly. His resurrection guarantees ours if we are found in Him. (A Mohammedan said to a missionary, "We have something you Christians do not have. We find a coffin when we go to Mecca. When you Christians go to Jerusalem, you find nothing but an empty grave." The missionary replied, "That is just the difference. Mohammed is in his coffin, but Jesus Christ is not here; He is risen. That is our hope!")

THE OPEN TOMB

F. FRANKLYN WISE

TEXT: For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it (Matt. 28:2).

INTRODUCTION:

A. The whole scheme of events at the tomb could find symbolic significance to the effects of Christianity upon the world.

1. The earthquake could symbolize the quaking of the foundations of Satan's kingdom.

2. The fact of the women's coming was prophetic of the new place Christianity would give to women in what was considered a man's world.

B. But the picture of the angel sitting on the stone at the mouth of the open tomb has special significance.

1. Significant of the "plus" of God's power over sin, "They sat upon it."

2. Significant of the final triumph of God over Satan, righteousness over unrighteousness.

a) Stone was placed there by Satan's scheming.

His scheme was set aside by God.

PROPOSITION: Because of this triumph of God, we can expect and can experience the same triumph within our own lives. As the stone was rolled from the tomb, so the stone has rolled from us.

I. THE STONE OF SILENCE WHICH SEPARATED GOD FROM CHRIST WAS REMOVED.

A. Angels ministered to the resurrected Son now.

B. This was a sign of God's approval upon His completed redemptive mission.

II. THUS, THE STONE OF DEATH'S MYSTERY WAS ROLLED AWAY AND DEATH BECAME AN OPEN SECRET.

A. Gave to us glorious hope beyond the grave.

B. We now have some inkling of what our resurrected bodies will be like.

III. ALSO, THE MILLSTONES HUNG ABOUT MAN'S NECK BY SATAN HAVE BEEN CAST LIGHTLY OFF.

A. Sin's power was now completely broken.

1. In sanctification, man can be rid of its retarding effect. Heb. 12:1.

2. Man can be more than conqueror of both life and death.

B. The millstone of Law was rolled away, and the yoke of grace given instead.

1. We now live under the law of the Spirit rather than under the Mosaic law.

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CONCLUSION:

Alfred Adler, the great psychologist, once said, "Anxiety is high treason against the Holy Ghost." Because we live on this side of the open tomb, we should be released from every millstone of Satan—sin, death, fear, anxiety, trial, temptation, affliction, sorrow, and persecution. For God in Christ has opened to us every mystery of death and given to us a chart for all unknown seas. We can share in the triumph of God now through Christ, "who always causeth us to triumph."

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M. R. KARODY
Mt. View Church
Anchorage, Alaska

TS ABOUT TOBACCO

ies Don't Tell You!

THE SHOUT OF TRIUMPH

EDWIN ZIMBLEMAN

SCRIPTURE LESSON: I Cor. 15:13-28

TEXT: Thanks be unto God, which giveth us the victory through our Lord Jesus Christ (I Cor. 13:27).

INTRODUCTION:

Easter is Christianity's day of triumph! Great victories have been won on numerous occasions, but nothing has ever equaled this victory in the history of the world.

I. THE ENEMY: DEATH

A. Sin demands this penalty of the whole human race.

B. Spiritual death demands eternal separation and doom.

C. The grim finality and curse of this enemy.

II. THE VICTOR: CHRIST

A. He came specifically to deliver us from our enemy.

B. He defeated death for those who accept His life.

C. He became the first fruits of those who slept.

1. If Christ be not risen, our preaching and faith are vain (v. 14).
2. If Christ be not risen, we are false witnesses (vv. 15-16).
3. If Christ be not risen, we are yet in our sins (v. 17).
4. If Christ be not risen, the righteous dead perish (v. 18).
5. If Christ be not risen, our hope of heaven is vain (v. 19).

III. THE ORDER (vv. 20-34).

"Every man in his own order."

1. Christ, the firstfruits (v. 20).
2. The righteous dead at the Rapture (v. 23).
3. The wicked dead at the end of the Millennium (v. 24).

IV. THE METHOD (vv. 35-50).

"How are the dead raised up?"

He answers this question by referring to the principle of vegetation (vv. 36-37).

1. "It is sown in corruption; it is raised in incorruption" (v. 42).
2. "It is sown in dishonour; it is raised in glory" (v. 43).
3. "It is sown in weakness; it is raised in power" (v. 43).
4. "It is sown a natural body; it is raised a spiritual body" (v. 44).

V. THE MYSTERY (vv. 51-57).

"Behold, I show you a mystery."

1. The dead in Christ shall be resurrected.
 2. The living saints shall be translated (vv. 52, 53)—the Easter of all Easters.
- This twofold character of the resurrection was revealed to Martha (John 11:25-26). Only the Christian dead will have part in the first resurrection (Rev. 20:6).

CONCLUSION:

Three things will follow our faith and hope in the Lord's return (v. 58).

1. Steadfast in the faith.
2. Unmovable from the right.
3. "Always abounding in the work of the Lord."

CHRIST IS RISEN INDEED

VERNON L. WILCOX

TEXT: I Corinthians 15:20

INTRODUCTION:

Paul here is confronted with the argument that Christ did not actually rise, that there is no such thing as the resurrection from the dead. In strong words he asserts (Moffatt's translation): "It is not so! Christ did rise from the dead!" It was not imaginary, or merely a spiritual occurrence. It was real. And Paul could add, "He was seen of many—far too many to have been mistaken—and then I saw Him too. He spoke to me on the Damascus road. I know He lives!"

I. CHRIST IS RISEN INDEED, JUSTIFYING OUR FAITH (verse 19).

1. He does not mean here that the Christian life is miserable, but that if Christ is not risen then we are sorely deceived by

the most gigantic hoax in history. We have pinned our hopes on nothing, to be completely disillusioned—all self-denial, persecution, etc., are to no purpose, for they are done for One who is dead, if Christ be not risen.

2. But all this is beside the point, for He did rise! Therefore our faith is not vain—it is fully justified. He did not deceive us, nor lead us into a hoax.

II. CHRIST IS RISEN INDEED, SECURING OUR SALVATION (verse 17).

1. Without the Resurrection there could be no salvation. Calvary, profoundly wonderful as it was, was not enough. If that is the end, then we are yet in our sins, Paul says.

2. Christ had to rise to give dynamic and vitality to His plan of redemption—to give power and hope to His followers—to make possible His Church.

3. Most of all, He had to rise victorious over Satan (who had done his worst) to secure to all who would come to Him an eternal salvation from all sin.

III. CHRIST IS RISEN INDEED, GIVING US ASSURANCE OF ETERNAL LIFE (verses 20-23).

1. His resurrection is the proof that we too shall rise. He is the first fruits or, as Moffatt says, "the first to be reaped of those that sleep in death." If He could raise himself, then He is able to raise us up. (A five-year-old boy, looking at a picture of the raising of the son of the widow of Nain, stopped the person who was showing the pictures with this comment, "Yes, I can understand that. Jesus had the life. He had all the life inside himself.")

2. "In Christ shall all be made alive." This the glorious hope that has inspired men through all ages to face every foe triumphantly. His resurrection guarantees ours if we are found in Him. (A Mohammedan said to a missionary, "We have something you Christians do not have. We find a coffin when we go to Mecca. When you Christians go to Jerusalem, you find nothing, but an empty grave." The missionary replied, "That is just the difference. Mohammed is in his coffin, but Jesus Christ is not here; He is risen. That is our hope!")

THE OPEN TOMB

F. FRANKLYN WISE

TEXT: *For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it (Matt. 28:2).*

INTRODUCTION:

A. The whole scheme of events at the tomb could find symbolic significance to the effects of Christianity upon the world.

1. The earthquake could symbolize the quaking of the foundations of Satan's kingdom.

2. The fact of the women's coming was prophetic of the new place Christianity would give to women in what was considered a man's world.

B. But the picture of the angel sitting on the stone at the mouth of the open tomb has special significance.

1. Significant of the "plus" of God's power over sin, "They sat upon it."

2. Significant of the final triumph of God over Satan, righteousness over unrighteousness.

a) Stone was placed there by Satan's scheming.

His scheme was set aside by God.

PROPOSITION: Because of this triumph of God, we can expect and can experience the same triumph within our own lives. As the stone was rolled from the tomb, so the stone has rolled from us.

I. THE STONE OF SILENCE WHICH SEPARATED GOD FROM CHRIST WAS REMOVED.

A. Angels ministered to the resurrected Son now.

B. This was a sign of God's approval upon His completed redemptive mission.

II. THUS, THE STONE OF DEATH'S MYSTERY WAS ROLLED AWAY AND DEATH BECAME AN OPEN SECRET.

A. Gave to us glorious hope beyond the grave.

B. We now have some inkling of what our resurrected bodies will be like.

III. ALSO, THE MILLSTONES HUNG ABOUT MAN'S NECK BY SATAN HAVE BEEN CAST LIGHTLY OFF.

A. Sin's power was now completely broken.

1. In sanctification, man can be rid of its retarding effect. Heb. 12:1.

2. Man can be more than conqueror of both life and death.

B. The millstone of Law was rolled away, and the yoke of grace given instead.

1. We now live under the law of the Spirit rather than under the Mosaic law.

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Now in this parsonage we have our own choice in finishing woodwork. I'm choosing stain and varnish for the finish and hoping that all the rest of the people who live here will like it.

Some of the places where we've lived I've loved every nook and cranny of the house. It seemed that I was leaving a friend when I packed and left, for a minister's wife cannot always have the conveniences she wants. But she can always make the parsonage a happy home for that dear servant of the people and of God that calls her, "Wife."

Her home can always be a "Home" for those parsonage children who have such a time adjusting themselves to new school systems and new environments.

The parsonage can always be a place where the spiritually needy may come to find someone who will pray for them. The calls come in the nighttime for prayer for sick loved ones. The call comes in the morning for prayer with the soul convicted for holiness.

The parsonage is the meeting place for committees, for neighbor children, and for other ministers who are journeying through town. But most of all it should be the place where the minister's wife, with the rest of her family, has often a meeting with God. May this parsonage, and future parsonages in which I live, be graced ever by the presence of God, and may we so live that in "all things he might have the pre-eminence."

Recently my musings have been about people. How interesting people are! Yesterday I rode to Chicago on a South Shore electric train early enough in the morning to be a fellow passenger with a large group of workers. I sat beside a little woman whose skin was black. She was reading her New Testament and then skipped over to Psalms 121. After reading it she said to me, "I often read this psalm. For years I have not been well, and doctors could not seem to help me. One day I read this psalm. I believe God gave it to me. I told my husband we should pray and I would trust God to help me. He gave me strength and grace for that day. Then the next day God provided for my physical need for that day. For ten years now I've lived by faith for each day, and now I'm better physically than I had been for many years. I have looked to God from whence cometh my help." I was glad that I could tell of what Jesus means to me to the woman who had black skin but a white heart.

Today a woman from this community knocked at our door. When she had completed her errand I asked her about attending Sunday school. (By the way, she

had white skin.) She said: "I have attended your church and, frankly, I don't like it. You people are too critical. My husband drinks and smokes [and she had her own package of cigarettes in the pocket of her rolled-up jeans] and I would not want my husband changed. He's good to me, provides well, and I think a lot of him. My brother-in-law is a minister in an church and he takes a drink now and then and smokes too. He says we must be broad-minded, and that's the way I'm trying to raise my children."

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The Tobacco Companies Don't Tell You!

The press suppresses all news unfavorable to cigarettes. Congratulations are due an exceptional paper, the Durham, N.C., *Morning Herald*, for printing the following news on its front page:

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Cancer of the lung is on the increase, and there is a distinct parallel between that increase and the increase of the sale of cigarettes. So declared Dr. Alton Ochsner of New Orleans (Tulane), regional medical director of the American Cancer Society, and one of the nation's authorities on cancer at Duke University—"Incidence of cancer of the lung," Dr. Ochsner said, "definitely has risen within the past two decades, although cancer incidents in other organs has remained about the same or is somewhat less. Today cancer of the lung represents from 10 to 15 per cent of all cancers found in the body. Prof. Roffo, director of the Institute for Malignant Diseases in Buenos Aires, has shown that

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(129) 61

C. 10 John. Rev. 1:10

Musings of

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Col. to John. Rev. 1:10

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"I suspect that even you may be getting tired of the statement endlessly repeated through papers, billboards, and radios that 20,679 physicians say that your brand of tobacco is not so irritating as other tobaccos. Just for the sake of variety you may welcome the opinion of 140,000 physicians of North America who did not join in the statement—no number of good-looking women on billboards, or on any amount of lively dance music can, however, blur the fact that cigarettes contain a poisonous drug. The following statement of the *Journal of the American Medical Association*, issue of June 22, 1929, page 2125, far outweighs any impression you would seek to gain through your mention of 20,679 physicians.

"Nicotine is to be accepted as a high toxic chemical. One gram (half drop) is the approximate lethal dose for a man; its action is swift and death occurs after large doses within a few minutes.

"I have two adolescent daughters who do not, as yet, smoke. You are directly contradicting my statement to them concerning the physical and social effects of cigarette smoking. You are endeavoring by every means in your power to break down my authority with them and to induce them to smoke. I thoroughly resent this, and if I am not mistaken, there are thousands of parents who feel as I do and who are about ready to stand up and say so."

Dr. J. J. Kellogg performed an experiment of soaking one cigarette overnight in two teaspoons of water. He took one-half of the solution in a hypodermic syringe and injected it into the skin of a cat. The cat died in 15 minutes. The remainder was injected into the skin of a fox terrier. He died in 34 minutes. In face of all this, there are still Christians who persist in smoking, and defend themselves on the ground that the Bible does not mention tobacco specifically. What about the warning of I Cor. 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"?—*Houston Nazarene*.

UNCLE SAM WILL HELP YOU

For Veterans and Nonveterans

What was that?

Something dropped on the floor as the girl handled the book which she took from the table. With quick curiosity, she picked it up—a postal card, and she found it was addressed to herself. This was a surprise, for she almost never kept old mail. Her dark eyes grew sober, and then radiant, and then shining with unshed tears, as she read line by line to the last word of the card in her hand. She read the last two words several times; they still conveyed a warm

feeling, for the card was signed "your pastor."

Swiftly the girl remembered that distant city of three millions, when accident had swept down with its aftermath of trial and discouragement. She recalled days of puzzled anguish. She recalled walking down the street, her subconscious mind repeating mechanically the last phrase of that card. Then it had suddenly taken hold and had the effect of a potent tonic.

The same card she now held in a more steady, mature hand, as she spoke aloud with conviction: "That pastor was a man of God."

"Who?" said the friend as she reached for the proffered card.

It read: *I just called the Co. and found you were not working today, so drop you this line.*

We missed you and would like to see you and find out how you are getting along. We have been praying.

Did you get your sister out of the hospital? Are you working regularly? How are you feeling? etc. etc.

As ever, Your Pastor,

(Signed)

A simple communication, isn't that? An investment of one cent in money and less than five minutes in time. The card accomplished its spiritual purpose and its social purpose as well.

So, pastor, or evangelist, are there sheep with whom circumstances make it hard for you to keep in touch? Uncle Sam will act as your personal messenger.

—EMMA GARDNER

Heard by the Wayside

Several years and some fifty pounds later, I returned to lecture at a woman's club of which I had once been a member. The program chairman, when it came time to introduce me, said in a whisper, "I'll tell them a story while you get your breath." She proceeded to say cheerily what a lovely day it was and weren't we all glad to be there, and then launched into her little story.

She had come across a magazine cartoon a day or so before which had struck her fancy. The cartoon—which showed a mamma and a baby hippo deep in conversation—was captioned: "I don't mind being a hippopotamus, Mamma, but do I have to look like one?"

With a stately flourish in my direction, she turned to me and said, "And now may I present our speaker for today, Mrs. Dorothy Waldo Phillips."—From Mrs. DOROTHY WALDO PHILLIPS, author and lecturer on youth guidance and adult education.

The editor has just returned from a conference held at Cincinnati, Ohio, and the sentiment expressed below is very appropriate.

The Preacher's Magazine

pos—"A conference is a discussion whose object is to defer a decision."—*Horizons*, syndicated by Cambridge Assoc's, Boston.

If ever a new Statue of Liberty is designed, it will be holding the bag instead of the torch.—*Idem, Items*.

Scientists claim the day isn't far off when we will wear paper clothes, walk on paper rugs, sleep under paper sheets, and live in paper houses. When this comes to pass, the phrase "I see by the papers" should take on new meaning.—*Phoenix Flame*, Phoenix Metal Cap Co.

Having looked in vain for a certain kind of notebook in the big stores of Hong Kong, an English woman came upon a tiny, grimy stationer's shop. Entering, she asked the Chinese proprietor: "Have got notebook? All little hole along top side?" The reply was: "I have several notebooks, madam, of different sizes, with perforated pages."—*All Veterans News*.

An old gentleman in Moberly, Missouri, consulted a doctor about his heart. Every time he took a deep breath, said the patient, he could hear his heart squeak. The doctor went over him carefully, but found nothing much amiss. But he did prescribe a bit of lubricating oil for a small pulley on the old gent's suspenders.—*Medical Economics*.

Under the heading "News of the New" in *Quote* we find this interesting paragraph which should alert all students. "Compact photographic copying device will be vastly helpful to scholars who must scribble laborious research notes. Called *Contoura*, camera will fit in brief case; can snap contact photo of book page even where paper curves into the binding. Used with flashlight batteries or with any current, device costs two cents a page to operate."—*Nat'l. Parent-Teacher*.

A waggish report from London recounts that, as a result of a reduction in the amount of bacon which the citizens may purchase, many protests have been received by the "Bacon Society." This has caused the Society, devoted to proving that the plays of Shakespeare were written by Francis Bacon, to add "Francis" as part of their official name.—*Portland Oregon*.

A firm advertising for a male stenographer received this reply from a Chinese applicant: "Sir, I am Chinese Bung Ho; but can drive a typewriter with good noise, and my English is it. My last job left itself from me for simple reason that big man was dead. It was on account of not my fault. So, honorable Sirs, what of it? If I can be of big use to you I will arrive on same date as you can guess."—*Coronet*.

March-April, 1950

Life's Best Things

- A pure and holy life the best theology.
 - A contented mind the best philosophy.
 - The Golden Rule the best law.
 - Knowledge of the Bible the best education.
 - Ruling one's own spirit the best government.
 - Extracting sunshine from each cloud the best science.
 - Painting the true and beautiful on memory's canvas the best art.
 - Flashing sunshine's rays into gloomy lives the best radioing.
 - Steering life's barque under the Pilot's command the best navigating.
 - Building faith's bridge over the river of death the best engineering.
- The War Cry*.

God in the Center

When wandering Arab tribes pitch their camps, they set the sheik's tent in the center, the place of honor and authority. Whenever the Israelites camped during their forty years' wanderings in the wilderness, in the center of the encampment was fixed God's tent—the Tabernacle of Witness. This was so called as an evidence that God was with them.

I must set God in the center of my life; then my life will witness for Him. The Buddhist thinks of life as a circle—the wheel of life, he calls it. But that wheel has to turn itself, or it is turned by blind fate, for the Buddhist has no God. He is ever seeking, but never finding, so his soul is never satisfied. I may think of my life as a wheel, with God in its center, and the spokes of the wheel as my desires, all running up to God and finding their fulfillment in Him.

I have the promise that He will give to me "all things that pertain unto life." Love, joy, peace, goodness, truth, beauty, all are from Him. He is the "Fount of every blessing"; "streams of mercy never ceasing" flow from Him. Even though I should be as in a barren land, yet the Bible says He "will open streams in the desert."

Then, with God in the center of my life, all my movement will be in accordance with His will. As the wheel revolves on its axis, so my life will revolve on its center, God.

—*The War Cry*

Small Things

BY ADJUTANT MARTHA GRENFELL (P)

Just give the kind word, wrapped up in a smile,

Neatly tied with a sweet, quiet voice;
For only God knows how far it may go,
And how many hearts make rejoice.

Just do the kind deed you've planned for so long,
And don't put it off 'til tomorrow;
Perhaps you may think there's time enough yet,
And wait far too long, to your sorrow!

Just breathe a low prayer, as you travel along,
For some heart that is heavy with grief;
God hears, and because of that kind, earnest prayer,
May bring to that soul sweet relief.

The small things of life may not seem worth while,
As you carelessly pass through the throng;
But the soft, whispered prayer and the kind word and deed
May bring to some heart a glad song.
—The War Cry

Pride

A little girl, aged seven, was asked to explain the difference between pride and vanity. After a little thought she answered: "Pride means 'I don't think much of you'; vanity means 'What do you think of me?'"
—Boston Transcript.

Reason, Rudiments, and Results of Holiness

By C. M. Brown

There are three classes to whom reason does not appeal: the fool, the infuriated, and the prejudiced.

I. THE REASON FOR HOLINESS

1) Because God commanded it. "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). Here is a positive statement, "Ye shall be holy." Then Peter takes up the same thought: "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16). Here we are told why we should be holy, because God is holy; and, of course, if we expect to go where God is, we too will have to be holy. Jesus tells us: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). And we are told in Heb. 12:14, "Without holiness no man shall see the Lord."

2) God wills it. "For this is the will of God, even your sanctification" (I Thess. 4:3). Is it not strange that some folks will pray the prayer that Jesus taught the dis-

ciples to pray, "Thy will be done," then oppose the very thing they prayed for?

3) Chosen to holiness. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

4) Called to holiness: "Not called us unto uncleanness, but unto holiness" (I Thess. 4:7).

5) Holiness purchased. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

6) Holiness promised. "Behold, I send the promise of my Father upon you" (Luke 24:49). Then again in Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence."

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

II. THE RUDIMENTS OF HOLINESS

1) God, the originating Cause. He planned it before the foundation of the world.

2) Jesus, the meritorious Cause. We merit it because Christ gave himself that we might have it (Eph. 5:25).

3) The Holy Ghost, the efficient Cause.

4) The Bible, the instrumental cause.

5) Faith the conditional cause.

Or we might say,

God thought it;

Jesus bought it;

The Word taught it;

The soul sought it;

Faith brought it;

The Spirit wrought it;

The devil fought it;

But I've got it.

III. THE RESULTS OF HOLINESS

1) It unifies and makes us one with our better self. Mind and heart will work in harmony, "not double minded" (Jas. 1:8), not double heart (I Chron. 12:33); the discordant elements of sin are removed.

2) It unifies individuals. The first work is internal and subjective; the second work is external and objective. Christ's prayer is then answered: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the

world may believe that thou hast sent me. . . . that they may be one, even as we are one" (John 17:21-23). I wonder if the professors are showing the oneness so the world will believe.

3) It unifies the recipient and the Author; hence, makes us one with Christ. "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren" (Heb. 2:11).

4) It gives power for service (Acts 1:8): "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," at home and to your neighbors and among strangers, not only in word but in life.

5) It qualifies us for heaven. This is universally admitted by all creeds and confessions, that the pure in heart, the holy, will pass the pearly portals and make it safely through. Jesus forever settled that in Matthew 5:8, also in Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

The Remedy for Shallow Evangelism

By Ross Price

IT IS NOT our purpose here to disparage the "Ten-Day-Wonder Evangelist" with his twelve memorized sermons, or even to pay respects to the "modern-manipulator of the masses" with his claptrap methods of filling the altars with the unconvicted and unrepentant, whom he erringly refers to as "seekers." Rather should we like to go in quest of some of the positive principles which will serve to deepen the reality of the evangelist both as to his piety and practice.

The necessity of eminent piety is just as great for the evangelist as it is for the Christian pastor. The same things that make for such piety on the part of the pastor will be found effective for the evangelist. A clear experience of full salvation (conversion and sanctification), persistency in the devotional exercises of prayer and Bible reading, fasting and waiting upon God for divine leadership, making one's ministerial duties a means of grace to one's self—all enter into the building of vital piety in the soul of the evangelist.

More thorough scholarship deserves mention as another remedy for shallowness in

the ministry of the evangelist. The man who preaches the same sermons over and over again without digging out something new and fresh will soon find that spiritual decay has set in both as to his heart and head. This is not to say that a man of learning and study will by virtue thereof become a thorough evangelist, but it is to contend that the evangelist who grapples with great truths will find his spirit quickened and his horizons enlarged. We have often been plagued in various circles of the church with a false conception of Christian scholarship. For the man of God, study and inspiration are inseparable. A twentieth-century James was known to remark: "Show me your piety without your study and I will show you my piety by my studies." Luther said, "Prayer is study." But one who really goes in quest of divine truth will find that "study must take on the aspect of prayer if it is to be genuine." The real seeker after truth finds that some of his greatest moments of blessing are the times when he is working desperately with some tenet of divine revelation. Some of our weeping and shouting and prevailing prayer should be during the times of sermon preparation, when in a golden moment of divine illumination the Holy Spirit has baptized our study with His own presence and guidance. The evangelist who preaches from outlines born in the intense fires of devotional study will not be perfunctory and professional. His will be the tongue of fire. If he preaches to warn or to comfort, he will do so with a burning heart and a sincere soul, and his message will not fall on ears that are deaf and hearts untouched.

A supreme sense of one's responsibility should make the evangelist desperately in earnest to make full proof of his ministry. Souls may be damned through a careless handling of the Word just as surely as they may be saved through its careful proclamation. How Satan likes to tempt the evangelist at the crucial point of his own spirit and attitude even while preaching the Word! No one stands so definitely between the living and the dead as the Christian evangelist. "Every revival," it has been said—and the statement seems to be borne out by the facts—"settles some soul's destiny either for or against God and his own eternal welfare." How solemnly careful this ought to make us in dealing with the congregation to whom we preach! How we ought to flee from the merely human in order that God might be made real to men!

And what can we say about this thing we call "common sense"? Shouldn't this also characterize Christ's ambassador? "Muddling-through" has too often characterized the evangelistic work of the church. But soundness of judgment and spiritual discernment always have a way about them of commending the messenger to every man's conscience in the sight of God. Both translations of the Scripture embody the truth no doubt, "He that winneth souls is wise," and, "He that is wise winneth souls." One evangelist was heard to say, "If I could I would want to administer to every Christian the baptism of common sense." It is a virtue especially commendable in the Christian evangelist. He will err in counsel and method, doing that which he will have occasion to regret, unless he is guided by that higher Wisdom and sustained by an arm that is stronger than his own.

Thus it would seem that deeper piety, more thorough scholarship, a true sense of one's responsibility, and an abundance of good common sense make a powerful antidote for the shallowness that too often plagues modern evangelism. May God help us all in this high and holy calling!

Real Might in Meekness

We Cannot Help Our Feelings, but Jesus in Us Can

People often sneer at meekness. "As meek as an old sheep," people say in disgust, as though that useful quadruped did not fill a very important place in the animal kingdom. To many, meekness seems to be but another name for stupidity; and to say: "He's a meek fellow," appears only another way of saying: "He's a fool!"

Now meekness is not weakness, as some suppose. They fancy that the meek give in because they cannot stand up for their rights. Meekness is really strength, for God has promised to uplift the meek. The meek simply yield to a higher will than their own, and become tools for the hand of God.

Meekness accepts His plan for them, and obedience prompts them to make all things after it, and to work it out day by day. It is a meek man who can truthfully say: "Mine eyes are ever toward the Lord," and in that attitude God speaks to him.

Many a rich blessing has been lost through "standing up for one's rights."

Perfect Peace

*Prince of Peace, control my will;
Bid this struggling heart be still;
Bid my fears and doubtings cease;
Hush my spirit into peace.*

*Thou hast bought me with Thy blood,
Open'd wide the gate to God;
Peace I ask—but peace must be,
Lord, in being one with Thee.*

*May Thy will, not mine, be done;
May Thy will and mine be one:
Chase these doubtings from my heart;
Now Thy perfect peace impart.*

*Saviour, at Thy feet I fall;
Thou my life, my God, my all!
Let Thy happy servant be
One for evermore with Thee!*

(From an old Methodist Hymnal, 1849)

I hate the guys who criticize
The other guys whose enterprise
Has made them rise above the guys
Who criticize and minimize
The other guys.—Selected.

"I'd rather go without my 'rights,'" said a man to someone who was indignant because another had taken an advantage of him. "I'd rather go without my 'rights' than lose any of the sweetness out of my soul!"

"You might have both," a listener suggested.

He smiled: "I might, but I could not be sure. It is too big a risk to take."

We can't help our feelings, you say? That is exactly the point. We cannot but Jesus in us can. A young man excused his pride and resentment by saying: "Oh, well, meekness comes with age; when I get older I'll do better. It's a virtue belonging to middle age."

Yet Jesus was not an old man when He said: "Learn of me, for I am meek and lowly"—not in word or action or manner, but—"in heart." That is where meekness begins, in a blood-washed, Christ-filled heart.—*The War Cry.*

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