

Preacher's MAGAZINE

Quotations from John Wesley

"I found the society (at Colchester) had decreased since Laurence Coughlan went away; and, yet, they had full as good preachers. But this is not sufficient; by repeated experiments, we learn that, though a man preach like an angel, he will neither collect, nor preserve a society which is collected, without visiting from house to house" (Tyerman, Vol. II, p. 313).

"In the Newcastle society, there were fewer members than he had found two years before. 'This I can impute to nothing but the want of visiting from house to house; without which the people will hardly increase, either in number or grace'" (Tyerman, Vol. III).

"In most places, the Methodists are still [1774] a poor, despised people, labouring under reproach, and many inconveniences; therefore, wherever the power of God is not, they decrease. By this then, you may form a sure judgment. Do the Methodists in general decrease in number? Then they decrease in grace; they are a fallen, or, at least a falling people. But they do not decrease in number; they continually increase; therefore, they are not a fallen people" (Tyerman, Vol. III, p. 245).

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The Preacher's Magazine

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D. SHELBY CORLETT, D.D., *Editor*

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Introducing the New Editor



IT IS my privilege to introduce to the readers of this magazine its new editor in chief, Dr. D. Shelby Corlett. Dr. Corlett is widely known for his distinguished service in many fields, but in order that the reader may anticipate something of what lies in store for him as Dr. Corlett assumes the editorship of the *PREACHER'S MAGAZINE*, I invite attention to the record of his background.

He is a veteran of World War I and was wounded in action. He was ordained on the Southern California District in 1919. Dr. Corlett was elected the first general secretary of the Nazarene Young People's Society in 1924 and served in that capacity until 1936. It was under his guidance and direction that much of the framework of the young people's organization was inaugurated. He has served consider-

able time in the field of evangelism and held pastorates at Upland, California; Yakima, Washington; Dallas, Texas; and Anaheim, California. He was managing editor of the *Herald of Holiness* from 1934 to 1936, and then served as editor of the *Herald* from 1936 to 1948. During his tenure at International Headquarters, Dr. Corlett was executive secretary of the Department of Home Missions and Evangelism for four years and also for twenty years was a member of the General Stewardship Committee. As an active member of the original Crusade for Souls Commission, he had much to do with the launching of that project. Dr. Corlett is the author of sixteen widely read books or booklets and is recognized in camp meetings and conferences throughout this nation and in many foreign countries as an outstanding authority on the Bible doctrine of holiness.

I am sure that, in speaking of his ability and the high esteem in which he is held by his own denomination, this record is much more eloquent than any words which could be written. We believe that this wealth of background experience assures the reader of a magazine of top quality both in its management and content. We commend him to the confidence and prayers of our people everywhere.

HARDY C. POWERS, *Chairman*
Board of General Superintendents

Editorials

Back Again

It is difficult to understand the changes and experiences which come to our lives. Four years ago after editing this periodical for over ten years, with what seemed to me a definite finality I turned the editorial work over to my long-time friend, Dr. L. A. Reed. He did a fine work as editor and was appreciated by readers both within our church and in other denominations. It is difficult to understand why such a fine Christian and valued servant of the church should have been cut down as suddenly as was Dr. Reed, but we must leave those matters with One whose knowledge is beyond ours. To me it is not easy to understand how without seeking it I should be called back to this place of editorial leadership to take up where Dr. Reed left off. But here I am, back again.

The opportunity to do this work again after an absence of over four years presents a larger challenge to me than I felt when I was in this office before. The intervening time has taken me through some experiences too bitter to relate. It has meant the learning of patience and understanding of suffering by an enforced year of illness, the realization of God's restoring and healing touch upon me, the lessons brought through the testings and gracious rewards of pastoral ministry, and at present the knowledge gained through the experiences of an active evangelist. The requirements of the editor's duties will not demand my full time, so I shall continue with other ministerial activities while editing this magazine.

I welcome the opportunity to serve the ministers of the Church of the Nazarene and our subscribers from other churches. I believe the experiences of the past four years have given me a better understanding of the problems of the ministry and the work of the church on the local church level as well as a consciousness of the necessity of helping people to meet life under the pressures and tensions of these days. Hence I feel keenly the responsibility of this office and would not of myself have sought to fill it. The only reason I can give for my being here is that of following a principle I have observed through my entire life as a minister, namely, never to say no when a sincere opportunity or door of service has been opened to me.

I solicit your prayers. I need your assistance to make **YOUR PREACHER'S MAGAZINE** all that you desire it to be. I humbly ask your kindest consideration when I may be slow to come up to your highest expectations, and that at all times you may give me credit for having right and Christian motives, even when you may not approve of something printed in the magazine. I assure you brethren that under God I shall do my best to serve you acceptably.

* * * * *

What's Ahead

It is our desire to fill the magazine with material that ministers will find to be helpful. The reading habits or appetites of ministers vary widely, but we will endeavor to give a mes-

sage varied enough to give some help to all groups.

We will endeavor primarily to provide material to assist in presenting the message of entire sanctification as a second definite work of grace in Christian life. We must be holiness preachers today if we have a holiness church tomorrow.

We will endeavor to provide helps for the ministry of the special days or seasons of the church year; for your work of evangelism, visitation, and revival efforts; offer suggestions for conducting Bible studies either at the midweek or other services; give information upon the administrative or business aspects of your church work; and in as far as possible—remember they are hard to get—present usable illustrations to assist in sermon making.

Brethren, we need your help. Send suggestions for making a better magazine. Send articles. Send write-ups of any successful program you have promoted in your church in any of its departments. Send sermon outlines and illustrations. Write us about your problems. Send your questions—if we get enough we will start a question box just for preachers. Write us when you have nothing to send. If we are helping you, let us know. At least do not confirm the impression that editors are tempted to have, that readers say nothing as long as they are pleased, but burn you up when you displease them. We mean it, brethren, sincerely. Give us your co-operation. Address all communications to P.O. Box 527, Kansas City 41, Missouri.

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The Special Days

This issue covers some of the great special days of the church year. We regret that we have not time to give

adequate thought and effort to providing the material we would otherwise provide to help you in preparing for these special days. This is our situation—we have between the time of our election and when the copy is due at the printers less than thirty days in the midst of a busy evangelistic schedule to prepare the material for this issue.

Mother's Day, Sunday, May 10. More and more it is the tendency to emphasize the Christian home than to limit this occasion to a eulogy to mothers. Some good material may be available in the interdenominational agencies to assist in observing Christian Home Week and Mother's Day. Our own Church Schools Department may have helpful material.

Pentecost Sunday, Sunday, May 24. We should make this one of the outstanding anniversaries of the church year. Preach on Pentecost that day.

Children's Day will be early in June. It presents an excellent opportunity to make the children feel that they are a definite part of the church. Our Foreign Missionary Department will provide program material for this occasion. Contact them.

Father's Day, Sunday, June 21. Although this day is not so widely accepted and observed as Mother's Day has been, it offers an opportunity to make the fathers feel their responsibility to their homes, their church, and their nation.

One minister of our acquaintance advertised for several weeks that on Father's Day he would preach on three letters—C-O-D. He offered to give a fine hat to the father having the largest family present. There was much speculation and guessing on

what "C-O-D" meant. But none knew exactly until the time came for presenting the message—it was "Call on Dad." It was a call or challenge to fathers to meet their obligations in personal Christian living, in their home responsibility, in their church activities, in their duties as citizens, etc. The attendance was much larger than usual.

Baccalaureate Sermons. Some ministers will be called upon to preach the annual baccalaureate sermons for high schools and colleges. We are doing our utmost to have at least one baccalaureate sermon in this issue.

All of these special days or occasions give the minister unusual opportunities to stress truths which otherwise would be difficult or inconvenient to stress. It is well to capitalize on them as much as possible.

* * * * *

Why Don't Ministers . . .

Reply to their correspondents? If all preachers who are guilty in minor or greater degrees of this discourteous fault were to quit the ministry now, all churches would be without pastors.

No minister intends to be discourteous, we hope, but it is an almost universal custom for preachers not to reply to correspondents. Some fail to send church letters when requested. Some neglect to acknowledge the receipt of church letters, although they know that until such an acknowledgment is received from the church giving the letter, the person's membership in that church does not cease. Most of us put off to another day the filling-out and sending of blanks, post cards, and answering other inquiries from different district and general church workers. Because of this delay the whole program is set back.

The universal excuse given is that we are too busy. But really, are we as busy as we think we are? Study yourself to see what you are busy about. It is seldom that a preacher is so busy that he cannot give prompt reply to his correspondents. Shall we do better, brethren?

The Minister's Primary Work

One of the easiest things in life is to become engrossed in secondary and trivial matters to the neglect of those which are primary. In no profession is this temptation stronger than in the ministry. Physicians must do the important duties of their day. Teachers are forced to meet their obligations. Lawyers cannot neglect essentials and keep up their practice. Merchants must meet competition or fail. Farmers must work with the seasons or have no crops. BUT preachers have no such outward compulsions. If we fulfill our primary activities we must obey an inner constraint—the love of God must constrain us.

The prevailing tendency of this day is to make it most difficult for a pastor to do the work which God has called him to do. He must be a promoter of projects, an administrator of church activities, an expert at raising finances, a wizard at planning and executing schemes to maintain and boost Sunday-school attendance. He must not overlook the demands of the N.F.M.S., the N.Y.P.S., the boys' and girls' clubs and camps, the Junior Society, church school boards, and his district affiliations. He is compelled consciously or unconsciously to keep his eye on the almost omnipresent statistical table by which his success is so frequently—although not accurately—judged.

But, brethren, is this the work over which we struggled when in our consecration or "dying out" we were facing the answer to a God-given call to preach? Is this the goal we had in mind as we struggled through years of schooling and preparation to equip us to fulfill this call of God? Are these the lofty spiritual visions we had as we prayed and God lifted us up to see the blessedness of being messengers of His glorious truth? Is this the kind of life our leaders—general and district—desire us to live? No! No! No! It is a life of our own making. We have become the victims of secondary matters and have overlooked the primary factors of our ministerial calling.

No better solution can be found for this condition than the one followed by the leaders of the early Christian Church. They refused to "serve tables," to be statistical hounds, and sought out Spirit-filled men to do the details while with dogged determination they gave themselves to prayer and to the ministry of the Word. Read about it (Acts 6:1-7). Little wonder it is said that the Word of God increased and the number of disciples multiplied greatly.

Generally, brethren, we have no one to blame but ourselves if we are not doing the primary work of the ministry. We have found it easier to do the secondary work ourselves than it is to train laymen to do it. Likewise we have found it easier to work in this manner than to pray and give

ourselves to the ministry of the Word. We have followed the easy way into being promoters instead of prayers, manipulators instead of true ministers of God, table-servers instead of diligent students of the Word—in short, we have strayed from the primary work of our calling to become lost in the maze of church organization.

What can we do about it? Use discipline on ourselves. Repent sincerely before God of our failure to follow Him in the primary path of His will. Make time daily for God, for prayer, for study of the Word, just as you would for the meeting of other appointments. One pastor of a large church refuses to see any visitors or to answer the telephone in his study before he has spent an hour to an hour and one half with God each morning. With what results? Larger church attendance, an increasing Sunday-school attendance, raising the most money in the history of the church, an active and effective program for the youth of the church, large attendance at the midweek service, heavy extra giving for home and foreign missions and other special projects, people finding salvation at the altars of the church.

Somehow, brethren, the secondary matters which are so absorbing and the statistical factors which are so demanding will be met more satisfactorily if we put God first—if we give ourselves to prayer and the ministry of the Word.

It must be a disagreeable thing when one feels compelled to set himself up for a standard and expect the neighbors to accept what he says and what he does. . . . I believe they will go to heaven all right, and the world will not suffer much loss when they do so.

—J. B. CHAPMAN

The Deep Things of God

By George W. Ridout, D.D.*

A FEW YEARS AGO in a big city, between trains, I felt prayer coming on me, and I thought, Oh, for a quiet place to get alone with God! I noticed a church yonder. It was an Episcopal cathedral. The door was open for people to come in and pray and meditate, and I gladly went in. It was so quiet—just the place to pray. I poured out my prayer to the Lord and unburdened my soul. Then I took up a hymnbook and read the following hymn. I was impressed with it, though I had never read it before. It read thus:

*Jesus, my Saviour, look on me,
For I am weary and opprest.
I come to cast myself on Thee;
Thou art my Rest.*

*When Satan flings his fiery darts,
I look to Thee, my troubles cease;
Thy cross a hiding place imparts;
Thou art my Peace.*

*Thou wilt my every want supply,
E'er to the end, whate'er befall;
Through life, in death, eternally,
Thou art my All.*

Hymns have a powerful effect upon me. When I was a seeker of holiness many years ago, one of the Wesley hymns had a gracious effect upon me. It moves me still every time I read it. Let me give two stanzas of it:

*Thou hidden love of God whose
height,*

*Whose depth unfathomed, no man
knows,
I see from far Thy beauteous light,
I only sigh for Thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in Thee.*

*Is there a thing beneath the sun
That strives with Thee my heart to
share?*

*Ah, tear it thence and reign alone,
The Lord of every motion there;
Then shall my heart from earth be
free,
When it hath found repose in Thee.*

Moliness said, "Happy is that state of soul which has slain or annihilated itself."

When Tauler, the great preacher, was at the top of his popularity, a stranger met him one day and said to him, "I want to confess to you." The stranger wrought such an awe upon Tauler that the great preacher opened his heart to the strange brother and told him that his life was a failure and beneath his popularity there was a hungry heart. "What must I do?" said Tauler to the man of God.

"You must die, Herr Tauler."

"Die?" said he.

"Yes, you will never get the true sense of power until you die to your own."

For two years Tauler went into obscurity and penitence. He was taunted by the monks and tormented by Satan, but he died to Tauler. When he came forth to preach again he broke down and cried and could not preach—more reproach! He prayed that he might preach again; he talked

*Audubon, New Jersey

to the poor and preached sermons to the heart; his fame spread and the people flocked to hear him. Tauler died and Christ became All in All!

We are in a jazz and radio age when quiet is almost impossible. Well has the poet said:

*The world is too much with us; late
and soon,
Getting and spending we lay waste
our powers.*

One of the mystics said, "Shut the door of the senses and open the inward windows of the soul." Luther translated Ps. 37:7 as follows: "Be silent unto the Lord and let Him mould you." Archbishop Fenelon said: "Ah, how rare it is to find a soul still enough to hear God speak! We must lend an attentive ear, for God's voice is soft and still and is heard only by those who hear nothing else." The orison of divine union, according to St. Teresa, brings on a state where the "soul is fully awake as regards God and wholly asleep as regards things of this world and in respect to herself."

"Christ liveth in me," Paul said. Principal Caird interprets Christ crowned within as "an annulling of the life of self and of all selfish desires and impulses; or a blending of my will with the mind and will of Christ, so absolute that, in a sense, my private particular self may be said to have become extinct, and my being to be absorbed and lost in His life."

An ancient parable tells of one who knocked at the door of his beloved. "Who is there?" asked a voice. The reply was, "It is I," to which the voice made answer, "This house will not hold thee and me." The seeker went out to fast and pray and after a time returned and knocked again. "Who is there?" the voice asked. "It is thy-

self," was the reply. The door was opened!

The old Puritan fathers used language descriptive of religious life and experience which is not very much in vogue today. Their words meant something. They talked of a "realizing sense of the divine influence," "an experience of God," "a sweet fruition of God." Paul writes in Phil. 1:21, "For to me to live is Christ." Someone has said this kind of life is a life that has "faith for its foundation, love for its inspiration, and Christlikeness of character for its end." In this life in Jesus which Paul lived there enter several definite, distinct experiences:

Crucifixion. "I am crucified with Christ" (Gal. 2:20). There was an old-time mystic who wore a leather shirt containing 150 sharp nails; he bore also upon his neck a cross of wood driven full of spikes. As his flesh would be lacerated and pierced by the nails he cried out in agony, "Alas, gentle God, what a dying is this!" Now the kind of crucifixion Paul speaks of was not that sort. It was more than mortification.

Death. Paul's idea of crucifixion was suffering which culminated in death. "Dead indeed unto sin, but alive unto God through Jesus our Lord" (Rom. 6:11). Bishop Leighton said, "Whoso wishes to live must die before death comes." A story is told of a Franciscan monk, stubborn and self-willed, who refused to obey the rules of the order. They dug a grave for him and stood him in it, filled it with earth, then asked him: "Is your self-will dead yet?" No response! The earth reached his shoulders and they asked the same question. No reply. The earth reached his lips and he was asked, "Are you dead now?" He meekly replied, "I am dead."

Burial. Buried with Christ (Rom.

(Continued on page 14)

Sanctified by God

By Peter Wiseman*

Father . . . sanctify them (John 17: 1, 17).

I. The Prayer

“Father, the hour is come; glorify Thy Son that Thy Son also may glorify Thee: as Thou gavest Him authority over all flesh, that of all which Thou hast given Him, He should give to them life eternal. And this the eternal life, that they should know Thee the only true God, and Jesus Christ whom Thou didst send. I, Thee glorified on the earth; and the work I completed which Thou hast given me that I should do; and now glorify Me, Father, with Thyself; with the glory which I had with Thee before the world.

“I manifested Thy name to the men whom Thou hast given out of the world. Thine they were and to Me them Thou hast given, and Thy word they have kept. Now they have known that all things whatsoever Thou hast given Me are of Thee; for the words which Thou hast given Me, I have given them, and they received them, and know truly that from Thee I came out, and they believed that Thou didst send. I concerning them make request; not concerning whom Thou hast given me, for Thine they are; and all My things are Thine and Thine Mine, and I have been glorified in them. No longer am I in the world, and these in the world are, and I to Thee come. Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one, as We. When I was with them in the world

I was keeping them in Thy name; whom Thou hast given I guarded, and no one of them perished, except the son of perdition that the Scriptures might be fulfilled. And now to Thee I come, and those things I speak in the world that they may have My joy fulfilled in them. I have given them Thy word, and the world hated them, because they are not of the world, as I am not of the world. I do not make request that Thou shouldest take them out of the world but keep them out of (or from) the evil; of the world they are not, as I of the world am not. Sanctify them by Thy truth; Thy word truth is. As Me Thou didst send into the world, I also send them into the world; and for them I sanctify myself, that also they may be sanctified in truth.

“And not for these only I make request, but also for those who shall believe through their word on Me; that all one may be, as Thou, Father, art in Me, and I in Thee, that also they in Us one may be, that the world may believe that Thou Me didst send. And the glory which Thou hast given Me I have given them, that they may be one, as We are; I in them, and Thou in Me, that they may be perfected into one, and that the world may know that Thou Me didst send and lovedst them as Me Thou lovedst. Father, whom Thou hast given Me I desire that where am I they also may be with Me, that they may behold My glory which Thou gavest Me, for Thou lovedst Me before the foundation of the world. Righteous Father, the world Thee knew not but I Thee know,

*Nyack, New York

and these know that Thou Me didst send. And I made known to them Thy name, and will make it known, that the love with which Thou lovedst Me in them may be, and I in them.”—Lit. Translation.

We have paragraphed this prayer, recorded in the seventeenth chapter of St. John, according to the analysis: for himself, 1-5; for the disciples, 6-19; for the world, 20-26. The text is found in the seventeenth verse: Father, “sanctify them through thy truth.”

This prayer of the Lord Jesus Christ is known as “Christ’s Intercessory Prayer.” It comes at the close of a long discourse which commences with chapter fourteen of this Gospel record. The divine intimacy expressed in the prayer is beautiful—“Father,” “I,” “Thou.” The Lord Jesus Christ was soon to be with the Father; indeed, He prays as the great High Priest already in the courts of heaven: “I am no more in the world.” He felt for His people, the best people in the world, the people with the best Christian experience received from Christ himself. Christ knew their deeper need, and prayed accordingly.

II. *The Prerequisites*

The outstanding statements of this great prayer are expressive of the experience of those for whom He prayed: “The men whom Thou gavest me out of the world,” “They are Thine,” “They have kept thy word” (v. 6), “I am glorified in them” (v. 10), “Those that thou gavest me I have kept, and none of them is lost, but the son of perdition” (v. 12), “The world hath hated them” (v. 14), “The glory which thou gavest me I have given them” (v. 22). Such outstanding statements surely prove an experience of grace, forgiveness, and keeping power of the Christ. Indeed on one occasion the Master told them to rejoice that their names were writ-

ten in heaven. With these marks of grace in their lives so clearly impressed, the Master prayed, “Father . . . sanctify them . . . that they may be one”—That the world may believe and know.

III. *The Provision*

“Sanctify” means to set apart and to make clean, purify. When the Master speaks here of sanctifying himself He uses the first meaning of the word, setting himself apart to the task of death in order that they might be set apart from the world and made pure.

The provision indicated by the prayer is clear and wonderful.

1. *The fullness of joy*: “That they might have my joy fulfilled in themselves” (v. 13), “joy unspeakable and full of glory.” He prayed that His joy might be fulfilled in them. St. John takes up a similar strain and writes to the church that their joy might be full (I John 1:4).

2. *Kept from evil*: “That thou shouldest keep them from the evil” (v. 15). “Deliver us from evil.”

3. *Divine unity*: “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” (v. 21). Oneness with Deity, the oneness that exists in Deity, oneness among themselves as the result, and then, this oneness convinces the world (vv. 21, 24). What a standard, not only for a local church or a denomination, but for all Christian churches and all Christian denominations, one toward another!

4. *Fullness of love*: “That the love wherewith thou hast loved me may be in them” (v. 26), perfect love that casts out fear!

5. *Indwelling Christ*: “I in them, and thou in me” (v. 23), “Christ in you.” H. G. Wells is quoted as saying

(Continued on page 39)

The Significance of Pentecost

Part Four

Pentecost Signifies Divine Possession

By Chas. W. Carter, M.A., Th.M.*

And they were all filled with the Holy Ghost (Acts 2: 4a).

IT WAS God's evident purpose in the creation of man to personally indwell him by His Spirit. The Fall evicted the Spirit of God from the heart of man. Redemption through Christ provided a means of reconciliation between an offended God and offending man. However, reconciliation, important and essential as it is, is not enough to satisfy the heart of God. He longed to indwell the soul of man. Before such an unrivaled establishment of God in the soul of man could be realized, the inner nature of pollution and enmity against God must be cleaned out. For this purpose "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). God's purpose in this great cleansing work provided for the soul of converted man by Christ is set forth by Paul in his first letter to the Thessalonian Christian converts thus, "This is the will of God, even your sanctification" (I Thess. 4:3).

PENTECOST RESTORES SPIRITUAL UNION

However, the moral and spiritual cleansing of a personal Pentecost is not an end in itself. Rather it is a means to a greater end. That great purpose of God is the personal in-

dwelling of His believing children by His Holy Spirit. This ultimate purpose of God to be realized through the sanctification of His children is beautifully expressed in the letter to the Hebrews thus, "For 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). Such a purpose is likewise expressed by Christ in His high-priestly prayer for His disciples.

Sanctify them in the truth: thy word is truth. . . . that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me (John 17:17, 22, 23), A.S.V.).

Thus it becomes clear that this great redemptive purpose of God in Christ was initially realized on the Day of Pentecost when the disciples "were all filled with the Holy Ghost," fully possessed of God.

PENTECOST COMPLETES SPIRITUAL REGENERATION

But the question may be fairly asked, Was not the Spirit of God in these disciples from the time of their conversion before Pentecost? That such was the case no careful student of the Word of God would attempt to deny. The regenerative work of God in the lives of penitent sinners is a work of the Holy Spirit in the inner nature of man. Indeed Jesus

*Professor of Philosophy and Missions, Marion College

declared to Nicodemus on this subject, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6). And Paul declares, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). There is in fact no stage or part of the redemptive work that can be divorced from the direct operation of the Spirit of God. Jesus declared that even the work of conviction for sin in the world was to be the work of the Holy Spirit. (See John 16:7-11.) According to Jesus there can be no true worship apart from the Spirit of God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

PENTECOST PROVIDES COMPLETE POSSESSION

It will be noted that it was after His death and resurrection and in conjunction with the commission, which was not to be carried out until after Pentecost, that Jesus "breathed on them [His disciples], and saith unto them, Receive ye the Holy Ghost" (John 20:22). That this was a prophetic act and word of the Master to be fulfilled on the Day of Pentecost is evident from the prophetic commission of the preceding and following verses (John 20:21, 23). In fact, the divine outpouring of the Holy Spirit on the Day of Pentecost cannot be separated from the Great Commission. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses" (Acts 1:8, A.S.V.). If the witnessing could not begin until Pentecost was a reality

in the lives of the disciples, so Pentecost could not become a reality in their lives until the outpouring of the Holy Spirit on the Day of Pentecost. So likewise it is in the prophetic sense of this Pentecostal fullness that Christ's words in John 4:17 must be understood. There is no indication in these words, "for he abideth with you, and shall be in you," that the Holy Spirit had not become the vital principle of their new lives in Christ. Rather the utterance is a prediction of that *fullness of the Spirit* which they were to experience on the Day of Pentecost. Says Dr. Samuel Chadwick, "The change from *with* to *in* marks the transition from one dispensation to another." It is indeed the difference between the personal, physical presence of Christ with His disciples and what His spiritual, inner, abiding presence through the Holy Spirit would be as a result of Pentecost. Again Dr. Chadwick remarks:

There is often some confusion in the interchange of terms, and the elimination of the middle factor. The Son comes in the coming of the Spirit, and abides in the soul in the presence of the Spirit; and in the coming of the Son through the Spirit the Father comes and abides also. "He will come . . . I will come . . . We will come" all refer to the Coming of the Spirit as promised in our Lord's farewell talk with His disciples (John 14: 16-23). "In their relation to the human soul the Father and the Son act through and are represented by the Holy Spirit. And yet the Spirit is not merged in either the Father or in the Son." There is absolute unity with perfect distinction of Persons in the Trinity. They are never confused in the unity nor divided in the distinction. Each is Divine and all are one.

The difference between the relationship of the Holy Spirit to the converted and regenerated disciples before Pentecost and the sanctified

disciples after Pentecost may be better understood by an illustration.

Should a man stand on the shore of the Atlantic Ocean with a five-gallon pail in his hand which had been used as a tar container and to the inner walls of which a quantity of tar still adhered, he would be unable to fill such a pail with the exhaustless water of the Atlantic Ocean. This inability would not be due to lack of sufficient water but to the fact that a foreign substance adhered to the walls of the pail and thus displaced in part the pail's capacity for water. Even though water should be poured into the pail from the ocean until the pail ran over, it still would not be filled with water, since the foreign substance would displace in part its capacity for water. However, a melting of the residue of tar and a thorough cleansing of the pail from this foreign substance would make it possible to fill the pail with water.

Just so a regenerated but unsanctified Christian may possess the Holy Spirit of God in his life, but he may never be filled with the Holy Spirit until the fiery, Pentecostal baptism has so cleansed and purified his inner nature of self and carnality as to remove every residue of the foreign nature and thus enable God by the Holy Spirit to fill his heart and life. In this sense it is proper to say that the sanctified believer is filled with the Holy Spirit. As an unsanctified but regenerated disciple of Christ he has the Holy Spirit in his inner life, but he cannot be filled with the Holy Spirit until he has experienced the inner cleansing by a personal Pentecost. "They were all filled with the Holy Ghost" immediately after, and not before, "there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them."

The Deep Things of God

(Continued from page 9)

6:4). Crucifixion results in death; death is followed by burial.

Life. "Nevertheless I live." Luther used to say, as he pointed to his heart, "Luther is not here; he has moved out. Christ lives here!" Christ lives in the believer's heart in a permanent sense. Christ in the heart, as Bishop Moule has said, "Not as a guest precariously detained, but as a master resident in his proper home."

Ascension. "If ye then be risen with Christ, seek those things which are above" (Col. 3:1).

When wilt Thou my whole heart subdue?

*Come, Lord, and form my soul anew.
Emptied of pride, and wrath, and hell.*

*Less than the least of all Thy store
Of mercies, I myself abhor;*

All, all my vileness may I feel.

*Humble, and teachable, and mild,
Oh, may I, as a little child,*

*My lowly Master's steps pursue!
Be anger to my soul unknown;
Hate, envy, jealousy, be gone;*

In love create Thou all things new.

*Let earth no more my heart divide;
With Christ may I be crucified;*

*To Thee with my whole heart
aspire;*

*Dead to the world and all its toys,
Its idle pomp, and fading joys,*

Be Thou alone my one desire!

*Be Thou my joy, be Thou my dread:
In battle cover Thou my head.*

*Nor earth, nor hell I then shall
fear;*

*I then shall turn my steady face:
Want, pain defy—enjoy disgrace—*

Glory in dissolution near.

Youth's Testing Point

(Baccalaureate Sermon)

By Lewis T. Corlett*

TEXT: *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire* (Heb. 12:28-29).

THE YOUTH of each generation is privileged to receive a great bestowment. The cream of the ages is given to them to digest; the riches of the past are handed to them to invest; the heights of thought are brought to them for their meditation. In fact, the glories of the centuries are handed to the youth of each generation. The compilation of all the good things and the great things of the achievements and developments of mankind are handed to the youth for their consideration.

This is a great bestowment for any generation and any young person, yet at the same time it is a great responsibility as it becomes youth's testing point. Young people of each generation are forced to bump into the accumulations of the ages. They are not compelled to make them vital principles of character, as it is their privilege to reject any or all of them. They can neglect and try to evade the consideration of these or they can use parts of this great riches to make their lives more pleasant and to become of greater value to their generation.

Progress has been made in each succeeding generation because some young people have taken of this vast storehouse of knowledge and wisdom and built from it greater structures. It is the purpose of this message to direct attention to a portion of what is offered to you as young people and to endeavor to help you to see your possibilities of building something better and greater than any succeeding generations.

AN ENDURING KINGDOM

The particular part of the inheritance that you have received is indicated in the words of the text: "Wherefore we receiving a kingdom which cannot be moved." This is a spiritual bestowment. Many people think that the spiritual values and inheritances are intangible, yet there is a very conscious sense of reality about this Kingdom you are offered to receive. It is a historical fact that this Kingdom does exist. Its influence, its power, and its wisdom are clearly seen on the pages of history. It is an enduring Kingdom. The prophets recognized it as an enduring way. Jeremiah expressed it: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). He was not asking for the people to go back or even desire to go back to antiquity, but he indicated that there was a good way which had endured from before

*President, Nazarene Theological Seminary, Kansas City, Missouri

his time, and if people desired they could find it in the midst of the ways and the old paths. Jesus Christ recognized this same enduring quality when He stated to Peter following his confession: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The influence of this Kingdom has been noticeable in every generation and the highest pinnacles of civilization and advancement have always followed the renewal of an interest in the Kingdom.

This Kingdom has been handed to youth unshaken, for it is a Kingdom which cannot be moved. There has hardly been a generation during history but that some effort has been made to remove this Kingdom from the earth. It has been assaulted from every conceivable angle and in these assaults there have been some terrific shakings. Many of the accretions which were not fundamental have been jarred loose, but the foundations and the principles of the Kingdom are brought to you unmoved. The only time that I was privileged to listen to William Jennings Bryan speak, he used the analogy of an enemy using a battering ram upon a solid substantial foundation. This foundation was the Word of God and the principles of the Kingdom. He said, regardless of the powers behind the battering ram, they had not been able to move the fundamental Word of God the least. This generation would add that even if the devil and evil men would attempt to launch an atomic bomb against the Kingdom it would not be moved.

A minister recently began a sermon by saying: "We need to go back to the religion of Jesus." That may sound nice to the casual listener, but the principles and message of the Kingdom are timeless and as such are

always up-to-date. There are certain qualities which make the Kingdom enduring and these should be paramount in the minds of the people today.

First, the King of the Kingdom is eternal, timeless, and changeless. He is the absolute, the omnipotent One, the all-knowing One, and from His essential being it is impossible for Him to change or be changed. Regardless of how many empires may fall or how many rulers have abdicated, He is the same; He has not abdicated or surrendered any of His power or authority. Consequently, the Kingdom over which He rules is as eternal and enduring as the King himself.

Another quality which makes the Kingdom enduring is that it is built on truth. Truth never changes. Truth is eternal. Theories, hypotheses, and ideas will come and go; but truth, regardless of what realm it may be in, is always the same. There is a beautiful harmony of all truth with the fundamental content of the message of the Kingdom. Thus the message of the Kingdom is an authoritative one. It is a timeless message, for moral principles do not change. The moral law of the Decalogue is just as true today as when God gave it to Moses on Mount Sinai. He did not invent something then; He was simply telling Moses to put down in writing what was real in the Kingdom. Christ gave further details of the principles of the Kingdom in the Sermon on the Mount. The message of the Kingdom is the Magna Charta of freedom and as such is at home in any generation.

Also the Kingdom is enduring and unmovable because it is a universal Kingdom. There are no barriers within the Kingdom's organization and membership as to race, color, or class. The messages of the Kingdom and of the King himself are so timeless that

they seem to have been specifically prepared for each particular race of mankind. The fundamental principle of the Kingdom is the only basis upon which a plane of equality can be found. It is the principle of love. Love recognizes no barriers and no limitations of class, position, color, race, or nationality. The Kingdom of God is a universal Kingdom and one which cannot be moved.

A RICH TRADITION

Another aspect of the provisions of the bestowment is that it is a rich tradition. This word tradition has sometimes been misconstrued. Dr. Moffat in his book, *The Thrill of Tradition*, gives one phase of its meaning which is very helpful. He emphasizes that the thrill of tradition may be described as the pulse of the timeless in time. It is the throb of being in contact with some living truth or force which is older and larger than ourselves. The thrill of tradition is the senses of belonging to something that has endured in relationship to the Kingdom being discussed. It is the consciousness of being connected with the eternal purpose of the Kingdom. It is the sense of unity with the saints of all ages. This is what the writer to the Hebrews recognized when he wrote: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

It is not for each generation to lay out a course for itself, but rather to accept the boundaries of the race which have been handed down from generation to generation and to recognize that each generation carries the torch and hands it to the succeeding

one. Today it is your privilege to have this thrill of tradition and the opportunity to be vitally, intimately connected to a Kingdom which has not and cannot be moved.

Much could be said about the qualities and factors of the Kingdom which cannot be moved, but time will not permit. The text of the message presents a very interesting personal challenge in connection with the thought of the privilege of receiving such a Kingdom as we have discussed. The writer states: "Let us have grace." Or, in other words, let each one choose the Kingdom. Weymouth, in his translation of the New Testament, implies that this is based upon a keen appreciation for the past and he gives this rendering: "Let us cherish thankfulness, so that we may offer to God an acceptable service." The challenge is first of all to see the beauty of the enduring apart from the eccentricities of the moment. The call is to keep the vision from being obscured by the fog of immediacy and to have a vision that can look beyond the accretions and seen in the Kingdom those principles and ideals which will remain constant forever. This generation has fallen into a habit of noticing the eccentricities and peculiarities of the past without recognizing the great values connected with them. Some writers seem to feel that they are called to debunk history. One illustration can be given. Most people today seem to think that all there was about the Puritan fathers was their blue laws. They do not recognize that the Pilgrim fathers established a nation on principles which have given to the world the greatest development in government, the greatest achievement in science, and the highest standard of living ever known to mankind.

Thus many people today look at the spiritual Kingdom symbolized by

the Church as being merely a system of prohibitions and taboos. They do not see nor comprehend those great fundamental principles which cannot be moved. The challenge is in this generation to develop a sense of appreciation for the Kingdom so that the security of the Kingdom can be recognized; and to know that there is a foundation that man can get upon in this and every generation that has stood the test of the onslaughts of men and devils and has not been moved, altered, or weakened. Be conscious of the fact that this is the only lasting security that any man can find, and look to it for that substantial strength for character and service. Also in this appreciation for the past the challenge to every man is to feel that in the tradition of the Kingdom there is something for each one. It is not an unapproachable Kingdom; it is not a Kingdom with impassable barriers, but it is a Kingdom with a King who has invited each one to come unto Him. There is truth, there is light, there is love, there is liberty in the Kingdom. See it as it has moved down through the ages, appreciate it for its glories, recognize its stability, and anticipate the glory of becoming connected with it.

A PERSONAL CHALLENGE

This is a personal challenge for each one to choose the King and the Kingdom. Note that the writer said: "Let us." Let us have grace, let us accept, let us take, in the sense that we will pledge allegiance and loyalty to the Kingdom. In other words, the writer is challenging each person in every generation personally to choose the King and the Kingdom. Get settled upon its enduring foundation. Build on the everlasting kingdom of our Lord and Saviour Jesus Christ. Join the onward movement with the King

and make a contribution to the Kingdom in your generation.

The background and purpose for this challenge of personal choice is that every man may serve God acceptably with reverence and godly fear and that each member of the Kingdom may offer to God an acceptable service in this generation. Every person is under obligation to serve his generation to the very best of his ability. This sense of responsibility must be felt more and more by people today. The Kingdom cannot be accepted without accepting the responsibilities pertaining to it. It is true that the points of conflict may differ in each generation, but it demands the same type of loyalty and allegiance. The fathers served their day and left their mark on their generation by literally shaking some communities with the power of the Kingdom. It is our responsibility to at least impress ours with the Kingdom, its value and its power. This is a day of whirl and rush, of confusion and chaos. The challenge is for the young people of this generation to adjust themselves to this rush and whirl but always on the principles of the Kingdom and with the purpose of bringing the power of the Kingdom to bear upon the problems and people of this generation.

Another factor in the personal challenge that makes the Kingdom valuable and gives the individual a strong sense of belonging is that the Kingdom is enduring because it is exacting in its demands. The road to it is a narrow way but a clear way. This is necessary and essential for this generation because the lack of a proper sense of destination and purpose is one of the present tragedies. This generation has lost the vision of a true objective.

Jesus Christ gave some exacting

demands for belonging to the Kingdom. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29, 30). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38).

This generation must regain a constructive objective. The only way that this can be done is for them to get a clear vision of the way and of the demands of the Kingdom. They cannot go on and live like the man in a story. He exerted himself tremendously in running to catch a bus. After he was on the bus, he turned to a man and asked, "Where is this bus going?" In like manner many feel that they are not getting anywhere, so they rush here and there, aimlessly trying to catch anything or everything without any consciousness of destination. Most of them are content to touch the fleeting fancies and in so doing miss the enduring principles. This generation has been so inoculated with such a mild form of Christianity that many have become immune to the real thing. The exact demands of the Kingdom must be recognized more and more—not only recognized, but obeyed and lived by until men and women become permeated, saturated, and motivated by

a sense of divine objective and destination.

MEANS TO EFFICIENT SERVICE

The writer also gives an unfailing means to an efficient service, for he states definitely: "For our God is a consuming fire." Now fire can be destructive or constructive; it either destroys or purifies; it consumes or generates heat and power. Most of life centers around the idea of fire either literally or figuratively. Personality is such that it is either being burned up by the destructive fires of evil passion or being built and strengthened by the divine fire from God. The problem before each person is not one of passiveness or activity, or of formality versus informality, but it is, in a very keen sense, fire or fire.

Solomon gave his testimony when he was living in the ashes of the fires of passion when he cried: "Vanity of vanities; all is vanity." In modern parlance he would have said: "Emptiness of emptiness; all is emptiness." The fires of appetite and passion had consumed him. What a different testimony was that of Job, who stated: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold"! The fires of adversity played around Job, but he did not cry, "All is emptiness"; rather he saw the refining process and purpose of God's permissive fire and he said: "I shall come forth as gold." The Apostle Paul did not utter a statement of futility and emptiness as he came to the end of his earthly life, but he shouted out of the fire of love: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give

me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

Young people, your lives can be controlled by a flame set on fire of hell, or they can be a flame lit at the altar of heaven, for each person has some type of fire burning in his life. Today the frontiers seem to be those of indulgence with the fires of evil passions, jealousy, envy, strife literally consuming the characters of men and leaving them stranded on the sand bars of hopelessness.

But in the midst of this there are many who are controlled by the fire of love, God's love, in which God has consumed the dross from the moral fiber of the purpose life and purified the controlling passion of man's life until his inner disposition has been perfected in love and this mighty love is burning brightly within the personality of the individual, consuming the dross, illuminating the mind and empowering the personality in all of its outreaches. The baptism of the Holy Ghost and fire is the constructive fire of the kingdom of God, and only the fire of the Spirit can quench the flames of sordid passions, expel the fire of carnal pride, and calm the burning anguish of jealousy and envy.

The prophet Malachi sensed this when, under divine inspiration, he said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and

silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:1-3).

John Wesley recognized this also when he cried out in poetry and prayer, "Refining fire, go through my heart." The idea of fire carries with it the thought of purity. It is an essential quality within the fire, for it is impossible to conceive of fire as being impure. This is more true of the fire of divine love than of literal fire. So, young people, the only efficient way of getting the most out of life and religion is through the fire of the Holy Spirit.

One phase of the testing point for each one today is, "Which fire will you permit to control your life?" The selection of the type of fire is not merely that of selecting; it carries the idea of "by the side of" and placing oneself in a definite identification with—in a certain blending with the things received. The person makes it his own; it becomes a part of his own peculiar property. The person becomes part of the Kingdom. Thus the fire of the Kingdom is a defense; it is a protection—a wall of fire about. The warmth of the Christian fire in the heart brings contentment and satisfaction that holds back the effects of the fire of the kingdom of evil. The pioneers on the prairies would stop fire with fire. The only way man can fulfill his responsibility to both the Kingdom and his generation is to have his heart and personality aglow with the fire of love through the baptism of the Holy Spirit.

Young people, you have had handed to you the riches of the past, the love and tenderness of your parents, the knowledge of greater power than any generation dreamed of. You are now at life's testing point. What are you

(Continued on page 47)

Christian or Religious Cannibal?

By Eric E. Jorden*

READING: Gal. 5:1—6:5

TEXT: Gal. 5:13-15

The life story of John G. Patton is one of the most thrilling ever written. When he went to the New Hebrides, his loved ones and friends feared for his life. He had gone to the land of man-eaters, the cannibals. We all rejoice at the wonderful effect that the gospel had upon these people.

But not all cannibals lived in the New Hebrides. And not all of them are found in the category of being flesh eaters. Paul found the possibilities of religious cannibalism among the churches of Galatia. This is seen in Gal. 5:15, "But if ye bite and devour one another, take heed that ye be not consumed of one another." Hence the topic, "Christian or Religious Cannibal?"

To get at the meaning of religious cannibalism you have to consider the context. Basically, this is found in v. 13, and it very logically divides itself into three divisions, each beginning with the letter "D." (I.) The Deliverance, "for ye have been called unto liberty"; (II.) The Danger, "only use not your liberty for an occasion to the flesh"; (III.) The Duty, "but by love serve one another." It is in the area denominated "Danger" that the possibility of religious cannibalism arises.

I. *The Deliverance.* As we are already aware, the Galatian epistle was written to combat the Judaizers of the day. They were the Jews who insisted that the believer must keep the

ceremonial law of Moses, particularly evidenced in the right of circumcision. But Paul declared that they had been called unto liberty. This liberty included:

1. A deliverance from the bondage to the law, Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." That yoke of bondage was the ceremonial law. Three things are worth noting here to show how great was the deliverance, how glorious the liberty.

a. in 3:11 he says that none are justified by the law in the sight of God." Previously he had said (v. 10) all under the law were under a curse.

b. in 3:24 the purpose of the law is given, "a schoolmaster to bring us unto Christ, that we might be justified by faith." All the types in the ceremonial law (sin offerings, etc.) were but the foreshadowing of the efficacious sacrifice of the Lamb of God. The law was but a means to point men to Christ.

c. in 4:4, 5 we read that it is only through Christ that we are redeemed. Hence the uselessness of the law now that Christ was come.

This liberty then to which the Galatians and the people of God are called included a deliverance from the bondage of the ceremonial law.

2. But it included something else. This liberty also meant deliverance from the old nature of sin through the indwelling presence of the Holy Spirit. There are *two* things to note here.

*Pastor, North Hollywood, California

a. Some of the Galatian Christians had received the Holy Ghost. *Gal. 3:1-3*. Note these facts about this experience:

(1) They had received Him by "the hearing of faith," v. 2. This is in keeping with the teaching of *Acts 15:8, 9*.

(2) They had, in receiving the Holy Ghost, been "made perfect," v. 3. The original of that word means "complete" or "whole-ness."

(3) This was a second definite work of grace for them. *Gal. 4:4, 5*. First, they were redeemed from under the law by Christ. Then, as sons of God, He had given them the Holy Ghost, thus acknowledging their heirship through Christ. *Eph. 1:13, 14*.

b. But we note also that this experience included the cleansing of the old nature of sin. The infilling and the cleansing are concomitant in the experience of full salvation. The infilling and cleansing are God's part; willingness to be cleansed is ours. But to be more specific, *Gal. 5:24* reads, "And they that are Christ's have crucified the flesh with the affections and lusts." Two things are worthy of note here:

(1) From the human angle, this was a voluntary proposition. "They that are Christ's have crucified the flesh." Outside of the personal accretions of the flesh and spirit, which are under our control, by the grace of God (cf. "all filthiness of the flesh and spirit," *II Cor. 7:1*), only God is able to purify our spiritual natures. But we must be willing to be cleansed.

(2) Note that word "flesh." It comes from *sarx*, which means "human nature apart from divine grace." As Dr. Wiley says in his *Theology* (Vol. 2, p. 138): "The flesh is the nature of man separated from God and become subject to the creature. That is, the Self or *autos ego* is without God—and being without God it

is in the world as a false sphere of life and enjoyment." Thus the natural appetites and passions are given over to do the bidding of some other power than God. Now the works of the flesh which Paul enumerates in *5:19-21* can be fairly easily classified under the "affections" and "lusts." This division is not absolute, but illustrative. On the "affections" side you have hatred, variance, emulations, strife, heresies, envyings, murders (source is in affectional nature). On the "lusts" side you have adultery, fornication, uncleanness, etc. In general terms, the "affections" lie in that area that we call the mind, spirit, or heart of man. The "lusts," in the area of the physical.

Now Paul says they that are Christ's "have crucified" the flesh with its affections and lusts. Does he mean to imply the appetites and passions native to man's personality are obliterated? Indeed not. Simply, that by a voluntary act on our part, they are now given over to the control of a new power—to God, through the indwelling of the Holy Spirit. The self, once without God (apart from Him), is now indwelt by Him. We need to keep in mind that we are speaking in terms of a personality, a nature, and not something static. Many good people are confused at this point. They somehow have the idea that when one is sanctified God "takes out" something (connotation, a block). That causes the question, "Once sanctified, how un-sanctified?" A natural result from such ideas.

When we are sanctified, it is a cleansing of a "nature," not a static something. Keep in mind the cleansing aspect is God's, the human aspect is willingness (surrender). Consequently when the heart, the seat of our affectional nature, the *autos ego*, if you please, is purified as a result of

a willingness on our part to "die out" to (that is, to be no longer controlled by) the self and we take God at His word that He will give the Holy Ghost to them that ask Him, the natural appetites and passions begin now to produce the "fruit of the Spirit." Where you once produced hatred you produce love; where strife and variance were evidenced, peace will be in view. The difference is that God is now "in the saddle" of your life.

The logical and practical outcome of such an experience is a life of daily victory. In Gal. 5:16, Paul says, "Walk in the Spirit, and ye shall not fulfil the lust [desires] of the flesh." The one cancels out the other. As long as the Holy Ghost is in full charge, so long as we are "filled with the Spirit" and "led by the Spirit," we cannot help producing the "fruit of the Spirit." One need not worry about the "works of the flesh" appearing so long as he walks in the Spirit. This involves, not just the major decision of full surrender necessary to receive the Spirit, but also a day-by-day, moment-by-moment surrender. In John's terminology, it is as we "walk in the light" that the Blood is cleansing us from "all" sin. Thus a life of daily victory is ours.

II. This brings us to the second main point, namely, *the Danger*. "Only use not liberty for an occasion to the flesh." There are two very important words here; they hold the key to this passage.

1. "The flesh." We have already stated that this means "human nature apart from God," just our natural appetites and passions (inherent potentialities) in control of some other power than that of God. Keep in mind that when one is sanctified, it means that God, through His Spirit, now has control and can use those appetites and passions to His glory.

2. Note the word "occasion." It is *aphome* in the Greek, used by Paul, and that only six times. It means "to excite," "to give impulses to." It is different from his use of the term stumbling block (I Cor. 8:9). A stumbling block is something static. The "occasion" is something that "gives energy to." Now read his warning with this meaning in mind. "Don't let your liberty (freedom from law and the carnal nature) become a means of excitement, or an impulse to the flesh or old nature to take over." Right here is where we come face to face with the reality that a sanctified person can become "un-sanctified." How is it possible?

The answer is found in Gal. 5:24-26. Those that are Christ's "have crucified" the flesh. They are "dead indeed unto sin, but alive unto God" (Rom. 6:11). The positive injunction for keeping the experience is found in v. 25, and has already been discussed. But in v. 26, Paul gives a negative injunction, and it is right here that we find the answer as to how a sanctified person may lose the experience, and still not go out into a life of outward sin. This verse contains three distinct injunctions. They are not separable, but distinguishable.

First, let us not be desirous of vain-glory. That word vainglory means (a) vain, (b) glory. The "glory" is *doxia*, the honor, prestige that properly belongs to God by virtue of His being. "Vain" means *Kenos*, empty, false, having no depth to it. In other words, let us not be desirous of wanting a glory, or honor, to which we as human beings have no right. Our very natures are such that we have nothing inherent over which to glory. But we all are aware of the fact that man in his natural estate, apart from God, seeks to gain honor, seeks to gain glory. The love of power, prestige,

wealth—all of these are but manifestations of one thing, the desire on the part of the natural man to satisfy his ego. That, in a higher realm, is exactly what happened to Lucifer. He wanted the prestige that only God by His very nature can have.

So Satan has this one vulnerable point of attack for the sanctified person. He knows it is of little or no avail to appeal to, say, one's appetites. But he does tempt in this area of the sanctified person's affectional nature. He appeals to the person's perfectly natural ability for leadership, prestige, power. Keep in mind that it is not sin to be tempted. One may pass a bakery shop and, smelling the fresh buns, very naturally—shall we say biologically?—desire some fresh buns. But he hasn't sinned until he enters the store and by a deliberate act steals those buns. So, in the realm of the spirit, Satan will appeal to a perfectly human—shall we say spiritual?—part of one's nature, tempt one to think in terms of that honor, prestige, power that could be his because of the very potentialities of the personality. This is particularly true in the area of inter-personal relationships. When someone is elected to a position of leadership that a second party knows full well he could have fulfilled, the temptation comes to desire that office for the power or prestige it will give one. But one *need not* sin here. By the grace of God he can say, "Get thee behind me, Satan, I refuse to seek my own glory." Here is where the aspect of bearing *our* cross daily comes in. We died to self back there, but it remains in our volitional nature to remain "dead," "not controlled by."

If one yields at this point, if one consciously seeks for power, then we must acknowledge that self, not God, is now "in the saddle" of life. We have sinned in the spirit. As before

indicated, it may never be evidenced in the physical. But we are conscious of the break before God.

Second, again v. 26, let us not provoke one another. "Provoking one another." The original reads, "challenging one another." The idea is that of a dual, a conflict of interests, of personalities. And that is but the next step *down*, once we become desirous of vainglory. In the religious realm, the choice is generally as opposed to someone having leadership. We, in our spirits, challenge the rights of another to leadership.

The third step is "envying." Here the "green-eyed monster" of jealousy is felt in the heart. We are now feeling that "affection" which is definitely in the category of the works of the flesh. We backslid when we said "yes" to the temptation to seek power. We yielded still further when in our hearts we "challenged" the right of leadership in another. We are completely carnal when we "envy" the other person.

The result? When two or more people reach this place, you have religious cannibals. They go to biting and devouring one another and soon all their spiritual fervor is consumed. The gravest danger that faces every sanctified person, and a holiness church collectively, is that of religious cannibalism.

III. But there is not need to fall. In this third part of the verse we find the secret. It is in performing our *Duty*. "But by love serve one another." Here you have both the manner and the motive of our duty.

1. The manner is to "serve one another." Be in bondage to one another. Be one another's servants. If we have the servant attitude, there is no danger of seeking our own. And surely the example and precept of Jesus are

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You Need Not Be Weak

Sermon by Paul S. Rees, D.D.*

TEXT: *For when I am weak, then am I strong* (II Cor. 12:10).

Webster defines a paradox as "an assertion seemingly contradictory or opposed to common sense but that yet may be true in fact." Here is St. Paul's paradox of power in the Christian life: conscious human weakness discovering and utilizing divine strength!

The New Testament, we must realize, is not a book of theories; it is a book of facts. Its setting is not an ivory tower of peace, but an evil world of turmoil. The men who march across its pages are not pale specimens who move in some remote realm of make-believe. Rather, they are flesh-and-blood examples of how life can be lived triumphantly in the face of storms and in defiance of consequences.

Take this man Paul as a case in point. As you listen to him saying, "When I am weak, then am I strong," you see there is a light in his eye, but you see also that the light glows in a setting of dark shadows.

The Apostle had been afflicted with something that he calls "a thorn in the flesh." He kept to himself the secret of what it was. We do not know. We cannot know. We can imagine that it may have been a disease of the eyes. It may have been a recurrent form of malaria. It may have been a tendency to epileptic seizures. These and other afflictions have been suggested.

Whatever form this handicap may have taken, it is a fair conclusion that

it was something physical. What we do know is that it was something terrible. The phrase "a thorn in the flesh" is really an understatement. In an attempt to bring out the strong meaning of the Greek, Williams translates it "a physical disease, sharp as a piercing stake." Arthur Way translates it: "that which tortured me like a stake driven through my flesh."

On three different occasions, Paul tells us, he prayed to the Lord that he might be set free from this harsh, harassing handicap. Yet the piercing thorn remained.

Was this frustration? No, although it might have been. Was it unanswered prayer? No, although it looked like it. Was it failure, despair? No, although it held that danger.

Actually, says Paul, I found through this experience a new release of God's power that set my soul to singing. The *outward pain* was allowed to remain but the *inward power* was stepped up! The Apostle got a fresh word from God, and it was this: "My grace is sufficient for thee: for my strength is made perfect in weakness."

"Oh," you say, "does God's strength need to be 'made perfect'?" Yes and no. It is perfect in itself and in its adequacy. It nevertheless needs to be made perfect in its *manifestation* and *demonstration* right at the point of our need.

Such a manifestation and application of God's power came to Paul. It enabled him to say, "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me." That it may cover me like

*Minneapolis, Minn.

a tent, may surround me like an atmosphere, may enfold me like a mother's arms—such is the meaning of Paul's words.

And he adds: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Then comes the simple but really profound statement of our text, which Williams translates: "For when I am consciously weak, then am I really strong."

Now admittedly certain of the details of St. Paul's experience were peculiar. They were mysterious. The fact remains, however, that the victory he won through what he calls "the power of Christ" was typical of those countless experiences we find recorded in the New Testament. It is this towering fact that places us well within our rights when we say to ourselves and others: "You need not be weak."

When we say it, we mean, of course, that through the conscious confession of our weakness we experience the release of Christ's power. So weakness is never the word we end on, but strength!

I

Let's realize, for example, that we need not be weak through inward defeat.

On this Pentecost Sunday—when we celebrate the descent of the Holy Spirit upon the early Christian Church in Jerusalem—we may profitably remind ourselves of the failures that had marred the lives of the disciples before they came under the full control of the Spirit of God. They had been defeated by pride. They had been defeated by jealousy. They had been defeated by bad temper. They had been defeated by pettiness and intolerance of spirit. They had been defeated by fear.

Disciples of Christ with such a record of defeats? Yes. In a case like

Peter's it was even more flagrant; he had denied his Lord with a curse.

Yet it was these very persons who, forgiven and renewed in fellowship with Christ, experienced the power of the Holy Spirit on the Day of Pentecost, and went out to undefeatable living.

Let us grant that defeat is bad. Let us say that it is humiliating. Still, there is something worse than defeat, and that is to take a defeatist attitude toward it. That weakens the whole fiber of our living.

The message concerning the Holy Spirit means, on the other hand, that there is a chance for the defeated. It means that beaten souls may be linked up with omnipotent strength and thus pulled out of their failure.

Sometimes wisdom hides in lowly places. Not often, I suppose, does the professional baseball park yield a spiritual lesson, but I found a happy case of it the other day. Somebody wrote a magazine article about Tommy Henrich, of the New York Yankees. It was entitled "I Don't Believe in Defeat." Henrich, who is known as a hustling competitor, is quoted as saying, "I don't believe in adjusting myself to defeat." And he adds, "It is a deadly philosophy which says you have to be defeated now and then."

Well, if that is true in baseball, I suggest that it should be more true in Christian living. For, mark you, people who think defeat will be defeated. People who think victory—that is, who print upon their minds the vision of a life so divinely reinforced as to make defeat unnecessary—will be triumphant.

In you and in me there is nothing but defeat. In God there is nothing but victory. Now bring the two facts together. Remember that the Holy Spirit is God in action. As someone has put it, "He is God where it counts

—within us.” True. And when we count on Him, not on ourselves, the stream of victory flows.

II

Furthermore, let us realize that we need not be weak through inward *defilement*. Here, too, we must learn to say, “When I am consciously weak, then I am really strong.”

How long is it going to take some of us Christians to get it through our heads, aye, and through our hearts, that self-centered desires and impure motives are barriers that hold back the flow of God’s power through our lives? This defilement—called by the theologians “depravity”—is in the grain of our disposition. Yet it is not there so deeply but what the Spirit of God, who is the Spirit of cleansing, can get at it if He can have our full consent.

In Acts 15:8, 9 the Apostle Peter tells us what happened to the disciples on the Day of Pentecost when they were filled with the Holy Spirit. He says that God “cleansed their hearts by faith” (R.S.V.).

They had been defeated, as we have seen, by jealousy; He cleansed them from jealousy. They had been defeated by pride; He cleansed them from pride. They had been defeated by harsh temper; He cleansed their temper and made it Christlike. They had been defeated by fear; He cleansed them from cowardice and made them courageous.

Here is a young woman in college who knows that God is calling her to go deeper and farther with himself. He shows her the way of power, but its price and its channel are a pure heart. One day, as she sits on a log bridge over a mountain stream, she makes her decision to let go of the inner foes of Christlikeness and to let them be borne away on the rushing

flood of the Holy Spirit. It seemed to aid her rising faith to break twigs from a tree-branch she was holding and toss them onto the bosom of the stream. One by one she saw them float away, each bearing a name. “There goes my pride,” she said, and down went a twig. “There goes my fear.” “And there goes my self.” As usual, that came last. From that bridge experience, where she met the Christ of cleansing, she went away with a singing release in her soul. “I have been laughing ever since,” she testifies, “ever since I got my self off my hands!” The defilement of self had given way to the dynamic of the Holy Spirit.

Of this healthy life of inner cleansing Charles Wesley was thinking when he wrote:

*My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.*

III

Again, let us say to ourselves: You need not be weak through inward *division*.

There was a time in the life of the Apostle Paul when he had to confess: “The good that I would I do not: but the evil which I would not, that I do” (Rom. 7:19).

That is conflict—inner, enfeebling conflict. Jesus said that “every . . . house divided against itself shall not stand” (Matt. 12:25). They who are inwardly divided will soon be outwardly devastated.

Paul did not remain forever in that state of a divided mind. There came a day when he could say: “This *one* thing I do” (Phil. 3:13). He was no longer trying to move in two directions: that of the world and that of the kingdom of God. He was no longer giving his allegiance to two would-be

masters: self and Christ. He was no longer seeking two glories: his own and that of Jesus Christ. No, the conflict had passed into total commitment and the total commitment had passed into constant co-ordination.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." That's co-ordinating! "I . . . do count them but dung, that I may win Christ." That's co-ordinating! "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." That's co-ordinating! It's the opposite of conflict. It's letting the Holy Ghost take over your personality so utterly that He can transform it from a "Civil War" into a "United States."

A little girl, in a very honest moment, said, "I want to be good, but I don't want to be obedient." There were two "wants," and they were in conflict. There are Christians who, if they were equally honest, would say something similar. "I want to be happy, but I don't want to be holy." "I want to be well liked, but I also want the right to get angry when I can't have my way." "I want to have spiritual power, but I don't want to be crucified to self." The conscious mind has one set of "wants" and the subconscious mind has another set.

What we need to do is to confess our weakness, our inability to reconcile the conscious and the subconscious minds, and then surrender both minds to the Holy Spirit. He will do the purifying, as we have already seen. By doing the purifying He will also do the *unifying*. Then we too can say, with Paul: "This one thing I do."

IV

Once more, we should say to ourselves: You need not be weak through inner *dullness*.

This dullness may be the consequence of spiritual discouragement or of spiritual dryness. No matter. When "the power of Christ" comes to rest upon us in fullness, through the inward release of His Spirit the drabness goes and a heavenly radiance comes.

Consider St. Paul again. When God said to him, all pain-racked with his thorn, "My grace is sufficient for thee," was the Apostle dull in his reluctant acquiescence? Far from it! Listen to him: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He goes on: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

In this radiantly victorious vitality Paul was not alone among the early Christians. Take Stephen. He was a layman in the mother Church of Christ in Jerusalem. But he was a layman full of the Holy Spirit. His Christian testimony drew the fire of persecution. One day they mobbed him, stoned him, killed him. But before he died his enemies, we are told, looking upon him, "saw his face as it had been the face of an angel." No dullness there—even in dying. Instead, the sheen of heaven amid the shadows of earth!

Does it still work that way? It does. Not long ago a Lutheran missionary to India read a book written by a friend of mine. It brought Pentecost to his soul. To the author of the book he wrote, in part: "We landed in Colombo and crossed to India, and as we passed along the barren sand flats I thought to myself: 'My soul is like that, barren and absolutely dry.' I wondered why I was coming back, and what I had to give to India. Then I read your book. It was just the an-

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Building the Sunday Evening Service

By Russell V. DeLong, Ph.D.

THE CHURCH of the Nazarene can never carry out her God-given mission of soul saving by sponsoring two formal evangelistic campaigns a year. (And too frequently they are *formal*—having neither *content* nor *spirit*.)

It is a *true* and *fair* observation that a church that does not have an evangelistic spirit characterizing its *own* regular services will *not* have its altars filled during two special revival efforts annually.

Some evangelists have expressed the fear that pastors who have souls at their altars regularly have the lake so well emptied that there are no fish left for the evangelist to catch and string. Some pastors have informed me at the beginning of a campaign that they have not given an invitation for many weeks, the implication being that they have been considerate of me in that they have graciously left me some fish to catch. In other words, they purposely didn't string them all, so that I would have nothing to do and less to show for my efforts. When such an explanation is made, I always have a sick and nauseated feeling, even though I do appreciate the pastor's expressed consideration for the possible success I may have because of his forbearance in refraining from giving invitations. The reason I always feel uneasy in such a situation is that my philosophy of

evangelism and methods is just the opposite. I would much prefer to go to a church which consistently has souls Sunday nights, for I would feel that I am in a church that has spirit and faith and zeal. It is a going proposition. Souls are being saved. These new converts then are anxious to bring their friends and loved ones. There is a constant influx of *new* people. Every *new* convert should mean a *new* chain of contacts. Instead of fishing the stream dry, you are opening up *new* streams and multiplying the possibilities of *new* fish.

I don't think I will be accused of pessimism if I ask the question, **WHAT'S WRONG WITH OUR SUNDAY EVENING SERVICES?**

Well, here is the answer as I see it.

1. The Sunday evening service is *smaller* than the Sunday morning service in attendance.

2. The Sunday evening service is growing smaller all the time.

3. In former years the Sunday evening service was larger than the Sunday morning service almost universally.

There are two other parallels with our Sunday evening situation—I think there is a connection and probably a common cause—(1) our midweek prayer meeting is getting smaller (at least on a percentage basis) and (2) our people do not attend revival meetings every night as they did years ago.

My analysis of the situation is this: we are more and more living for the *here* and *now* rather than for the

*Paper read at the Superintendents' Conference in Kansas City, January, 1953, by dean of the Nazarene Theological Seminary and speaker for "Showers of Blessing" radio programs.

there and then. The values and pleasures of this life are more and more absorbing the attention of our people. We are not living in the light of eternal values and dangers. Soul burden, spiritual concern, and intercessory travail are less pleasant and desirable than other more social and material pursuits.

Other denominations have turned from soul-saving, evangelistic institutions into social clubs, charitable institutions, raisers of money, and securers of many members. When we rejoice more over numerical gains (and we haven't too much to shout about here), financial successes, or building projects but have to confess that in the process our people are satisfied to go to church Sunday morning but are too tired or uninterested to return Sunday evening and scarcely ever attend the midweek prayer meeting; when prayer and fasting is an exercise of only a fraction of our membership and all-night prayer meetings are merely memories—we are in need of a revival that will result in genuine evangelism.

This address is beamed primarily on the Sunday evening service, so I shall now proceed to make a few suggestions relative to that important part of our denominational program.

First—I suggest the slogan, “*Build the Sunday evening service.*”

Initial steps in the process—

1. Decide in your own mind that it *should* be done and make up your mind to do it.

2. Make your people conscious of the importance of this soul-saving service.

3. *Pray* about it.

4. *Plan* for it.

5. *Give* it an important spot, if not the important spot, on your weekly calendar.

With these preliminary suggestions let me divide the remainder of my time into the consideration of two things:

1. The service itself

2. Publicizing and propagating it

I. THE SERVICE ITSELF

The following is a helpful and sound motto: “*Get a blessing in the morning—be a blessing in the evening.*”

1. *Make the evening service different from the morning.* Ordinarily plan the latter for worship, the former for evangelism.

2. *Beam the evening service to non-Nazarenes.*

3. *Streamline it*—eliminate the tedious, long pauses; painful, drab items. Make it colorful, dynamic, interesting, and lively.

4. *Music.*

a. Not devotional.

b. Not heavy.

c. Sing four hymns of two stanzas rather than two hymns with four or maybe eight stanzas; thus your variety pleases and blesses more people.

d. Accelerate the tempo—not racy but not a funeral dirge either.

e. Use plenty of choruses.

f. Teach new hymns frequently as well as new choruses. All of our hymnbooks have many good numbers never used—the pages worn and thumbmarked are few—same old songs.

g. Use groups in a friendly spirit of competition—men vs. women, old vs. young, married vs. single, right vs. left.

The idea is not just to have one group outdo the other. The principle is this: If the people *give* of themselves in the first half of the service by singing, smiling, hand lifting, any response, they will be more ready to *give themselves* when the preacher is through preaching. Get them in an affirmative frame of mind. If they

sit stolidly, unmoved, and unyielding for the first forty-five minutes, it is almost impossible to move them the last forty-five minutes. A right atmosphere must be created for the preacher if he is to be successful in getting souls to make eternal commitments to God.

h. Make the singing lifting, inspirational, lively, and radiant.

5. Prayer. Have one or several short prayers. Do not call for volunteers. Call on someone that can *lift*, not bury, a service. If you do not have such a one, pray yourself.

6. Keep the announcements brief. Don't weary outsiders with mess of detailed church events that should be cared for in the morning or should be printed in the bulletin. Only emphasize announcements that might interest non-Nazarenes—those you are trying to win.

7. Make the offering a glorious privilege, not a painful duty. Never apologize for it. It is a legitimate part of the service and it will do non-Nazarenes good to contribute to a religious cause. However, never make the occasion a time for a barber-shop appeal or an auction sale. Don't drive the fish away by unseemly bait or dangerous hooks.

8. Have plenty of special musical numbers but instruct your participants to limit their production to two stanzas—never more than three. Better to have two or three specials than one long, wearisome number.

9. Use all the musical instruments you can get. Organize an orchestra and if possible get the church board to secure a competent instructor. Your young people will respond and feel that they are doing something for the Kingdom. The parents will want to come because their children are important to the service. And the chil-

dren will insist that the parents come rather than stay home.

Such a musical program enlivens the service. It enlists young people. It pleases parents. It gets outside young people to join. These you will eventually win—and their parents also.

10. Testimonies. Select about six persons to testify briefly but pointedly. Have three men and three women—old, middle-aged, and young. Ask them to speak for one minute on "What Jesus Has Done for Me." Visitors of comparable age will be impressed that "if these people can be changed, maybe I can be." This must be a testimony service, not an experience meeting. The *purpose*—to show prospective seekers what Christ has already done. These *testimonies* should be brief, joyful, and appetizing.

11. The sermon. Not too long—never over thirty-five minutes, probably twenty-five or thirty better, assuming you are planning to give an invitation. The sermon should not be a sermonette or an insipid meditation. It is the *important* part of the entire service, for it is by the "foolishness of preaching" that people are saved. It must be evangelistic, pungent, direct, clear. It should not be didactic and rarely expository. Personally, I believe you can interest sinners more quickly and hold their attention with topical sermons backed up with many scriptural passages.

12. The close.

Make an appeal if for only one. Plan it.

Don't embarrass anybody. Rarely give tests dividing your congregation. If souls are under conviction you can win them with other means. If they are not under conviction, an embarrassing division of the sheep from the

goats only makes them mad and drives them away. Keep them coming if possible until they get under sufficient conviction to take the step forward.

To attempt to get hands lifted of those confessing a spiritual need and desiring prayer is probably the first approach. If they lift their hands on their own initiative, it is probable that they can be won.

In giving an invitation, if conviction is manifested, don't quit too soon. Ninety per cent of the seekers at my own altars come after the first five minutes of invitation.

13. Let everything be a *means* to the *end*. Just like driving a spike, make every blow count. The singing, the specials, the testimonies, the praying, the preaching all have one objective—getting souls saved.

II. PUBLICIZING AND PROPAGATING THE SUNDAY EVENING SERVICE

1. *Get your own people under a burden* for these services just as you try to do preceding evangelistic campaigns.

2. *Ideas.*

a. Catchy subjects to attract attention.

b. Timely subjects linked on to some current happening.

c. Musical variety.

(1) Fanny Crosby songs

(2) Sankey

(3) Billy Sunday

(4) Lillenas

(5) Request night

d. A good poem.

e. Special features.

f. Preach yourself most of the time, *but*—prepare—and *preach*.

g. If you use others, use only men who are good advertising copy and successful evangelists.

h. Use radio.

i. Use newspaper—it is still the best medium.

j. Organize your people into blockbusters. Print your evening subjects and features either weekly or monthly and distribute regularly in the immediate vicinity of your church.

k. Why not count attendance? If it is helpful in Sunday school, why not in the Sunday evening services?

It is probable that, counting all Sunday-school officers and teachers, not more than 25 per cent of the membership of any church is actively engaged in the actual operation of the Sunday school. Many of *these* would be interested in the Sunday evening service, but why not harness up others with the responsibility of building this evening service?

Why not get our young people active in building the Sunday evening service? Times could be set for distributing, *a d v e r t i s i n g*, announcing special features and special sermon themes. As they see the growth of the service, they will become more enthusiastic and will feel that they are actively building the Kingdom.

As it is, in too many of our churches, nothing is going on Sunday evening. The service is not planned, it is not publicized, and it is not succeeding. The pastor prepares carefully for his Sunday *morning* message but anything goes at night. Too often either the pastor or the song leader stands behind the pulpit and leafs through the hymnbook or asks if anybody has a number he would like to sing. The service is drab, tedious, insipid, unplanned, uninteresting, and unproductive. Our *own* people wonder why they should go. They have already worshiped in the morning—why not stay home? But if there were a lively, planned, publicized, propagandized service, our own people would attend and work to bring others.

WE MUST REVIVE OUR SUNDAY EVENING SERVICE

A pastor said to me the other day, "I am considering discontinuing our Sunday evening service." I asked why and he replied, "My own people just will not come." I wonder why they won't come.

In conclusion—let us look at the ledger. What are the debits and credits today compared with thirty years ago?

Back there they didn't have the movies or radio or television to buck. But most denominations then had Sunday evening services. So we had greater competition from religious groups bidding for the people. But in spite of that, our Sunday evening services were larger than the morning and were real soul-saving times.

Today we do have much competition from the devil. The attention of the people is diverted to the movies, radio, television. We also have athletic events and automobiles (go places). It is difficult to get people to service. But we have little competition from other churches today. Most have discontinued their Sunday evening services. The Nazarenes in most cities and towns could have the largest, liveliest Sunday evening service in town.

Today, compared with forty years ago, we have more Nazarenes, better church buildings, more people, less prejudice, more money, more talent, better trained preachers, better music—from a material, numerical, musical, and technical standpoint we are far better off than Bresee, Reynolds, and our early founders were.

We must follow in their footsteps.

Our church must be evangelistic.

Every pastor must be a soul winner.

We must reach the lost.

We cannot do it alone in Sunday

school or Sunday morning worship service. We must take steps to rally our people behind a great forward, soul-saving crusade in our local churches by building the Sunday evening service.

If we do not, I fear our Sunday evening services will grow smaller, some will be discontinued, and then others will follow. The midweek prayer meeting will dwindle and die, and finally we will find God writing, "Ichabod" over our doors.

There is nothing on my own heart more than this need. I wish that this quadrennium we could set as one of our many worthy goals, "*Build the Sunday evening service.*"

If we do, the faith of our people will be strengthened, the hearts of our pastors will be encouraged, our Sunday schools will benefit, our young people will be deepened, new people will be added, and we shall attain the original purpose of our founders.

What do you say? *Let's build the Sunday evening service?*

Christian or Religious Cannibal?

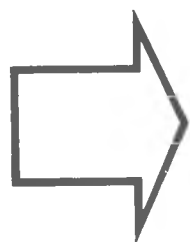
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sufficient guide for us here. "I am among you as he that serveth," He said. "Whosoever of you will be the chiefest, shall be servant of all."

2. The motive is love. *Agape*, divine love shed abroad in our hearts by the Holy Ghost. When divine love is the motivating force in our interpersonal relationships, there can be no cause for cannibalism.

In conclusion, note Gal. 6:1-5. Here we have outlined our attitude toward one who may have fallen. We are to "restore such an one in the spirit of meekness," not in a spirit of "serve him right," for we ourselves may be tempted right in this area *and fall!*

(Continued on page 47)



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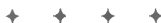


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New Testament Commentaries

By Ralph Earle

THE WORDS of the preacher of old, "Of making many books there is no end" (Eccles. 12:12), might well be paraphrased: "Of making many commentaries there is no end." In our present task of writing a commentary on the Gospel of Mark we are checking between sixty and seventy commentaries on that book alone. But in this article we shall be able to note only a few of the outstanding commentaries on the New Testament as a whole, and on its various individual books.

The commentary on the entire New Testament which I find myself using most frequently is *The Expositor's Greek Testament* (reprinted by Eerdmans). Anyone who has had a moderate amount of Greek can use this valuable set of five volumes very profitably. A. B. Bruce on the Synoptic Gospels, Marcus Dods on John's Gospel and Hebrews, Knowling on Acts, James Denney on Romans, G. G. Findlay on I Corinthians—these are outstanding.

Barnes's *Notes on the New Testament*, though written a hundred years ago, is still very valuable. Its explanations are usually sound and homiletically helpful.

A thoroughly conservative Lutheran scholar, R. C. H. Lenski, has recently completed twelve volumes on the New Testament. Unfortunately, each volume carries a distinct title: *The Interpretation of*—St. Matthew's Gospel, St. Mark's Gospel, etc. This necessitates twelve bibliographical entries instead of the one which would

have sufficed with a cover name for the whole set. The work is very thorough and gives careful attention to the exact meaning of Greek words. The exposition is based on a very literal translation of the Greek, a method which we have adopted for our commentary. One does not need to know Greek, however, to get the benefit of this work.

Much more brief in its treatment is another set, also without a cover name, the devotional *Exposition* of Charles R. Erdman, in seventeen small volumes. This is a good commentary for a Sunday-school teacher, although Barnes's *Notes* furnish more explanatory material. Another good brief commentary is that being put out by the Gospel Trumpet Company.

For preachers interested in picking up old standard sets which are still valuable we would recommend those by Ellicott (various editions), Alford (four volumes, on either the Greek text or the English, whichever one prefers), and Bengel (*Gnomon* of the N. T.). Wesley's *Notes on the New Testament*, which every Nazarene preacher should have, is basically an abridgment of Bengel's *Gnomon*, though with much fresh material added by Wesley himself. One of the most valuable features of this small volume is that it contains Wesley's own translation of the New Testament. It is especially interesting to realize that John Wesley was so dissatisfied with the King James Version—200 years ago—that he prepared for his preachers and Methodist peo-

ple a new translation, which had over 12,000 variations from the King James!

It is a matter for gratitude that Wesley's *Notes* is again in print (1941). It may be secured from the Nazarene Publishing House, as may all the works mentioned thus far with the exception of the older ones noted in the previous paragraph. Meyer's set of commentaries on the New Testament, also out of print, is too detailed and minutely critical to be of great value to the average preacher. The Moffatt New Testament Commentary series is recent and scholarly, but very liberal.

Two sets of word studies are very good. Robertson's *Word Pictures* (six volumes) is almost a running commentary. It is especially helpful for one who has had a little Greek, as it often identifies forms and explains constructions. It may be used, however, by anyone, since all the Greek words are Anglicized. Vincent's *Word Studies*, an older set (four volumes), gives more lengthy treatment to fewer words. Thus the two sets supplement each other. Probably Robertson's is a bit more valuable.

On the Gospels there are several helpful works. Ryle's *Expository Thoughts*, recently reprinted, is full of meaty wisdom. G. Campbell Morgan's four volumes are very good, especially the ones on Matthew and Luke. David Smith's three volumes are a bit disappointing in their brevity.

We now turn to commentaries on individual books of the New Testament. Perhaps the best single volume on Matthew is that by James Morison (*A Practical Commentary on the Gospel According to St. Matthew*). I have a copy of the tenth edition, dated 1899; also a similar, large-sized volume on Mark. Morison was an old-time Methodist, a very scholarly and

devout man. These two volumes are almost priceless in value. They can sometimes be picked up from Blessings, Kregel's, or other used book stores.

Alfred Plummer's *Exegetical Commentary on the Gospel According to St. Matthew* is excellent. Plummer is one of the best commentators on the New Testament. He has written on several books in various series (e.g., ICC, CGT), besides some individual volumes, as this one on Matthew. Any book by Alfred Plummer is worth buying.

John A. Broadus has written a very good historical treatment of Matthew. It is the first volume in the "American Commentary on the New Testament." This is perhaps the best volume of that set.

On Mark we would especially recommend—besides Morison—the volumes by Alfred Plummer, on the English text in the "Cambridge Bible" series and on the Greek text in the "Cambridge Greek Testament" series. For one who wants a thorough study of the Greek text the standard work—still unsurpassed and recently reprinted—is that by Swete.

Again, on Luke we would place Alfred Plummer's volume in the "International Critical Commentary" series (ICC) at the top of the list. It is based on the Greek text, as are all the volumes of ICC on the New Testament. (The Old Testament volumes are on the English text.)

This is a good place to mention a new work which will be of great value. With N. B. Stonehouse as general editor, conservative (but Calvinistic) scholars from Europe, South Africa, and America are co-operating in producing "The New International Commentary on the New Testament," in seventeen volumes. It is a tremendous project which will give us for

the first time in a generation a scholarly series of conservative commentaries on the New Testament. The first volume, on Luke by Geldenhuys (683 pages), has appeared. After going through it I can speak of it only with enthusiasm. Of course, the treatment of the Epistles of Paul will be specifically Calvinistic. But here the preacher will find the best of up-to-date conservative scholarship. It is on the English text.

The two volumes by Godet on Luke are excellent. Godet is the best conservative French commentator on the New Testament.

John's Gospel has not lacked for commentators, to say the least. Among the best are Marcus Dods ("Expositor's Bible"), Godet, Lange (one of his best volumes), Plummer ("Cambridge Bible" and "Cambridge Greek Testament"), and Westcott (English text one volume, Greek text two volumes). This was ranked first by G. Campbell Morgan, though Wilbur Smith ranks Godet at the top.

The best commentaries on Acts are, for the English reader, those by Hackett, G. Campbell Morgan, and J. C. Macaulay. But for the Greek student a prize volume appeared just last year, *The Acts of the Apostles*, by F. F. Bruce, one of the foremost conservative New Testament scholars in England today. Here is the sort of a thing we wish we had on every book of the New Testament.

The outstanding single volume on Romans is that by Sanday and Headlam (ICC). The thorough treatment of significant words here is unsurpassed. This is the one volume on Romans that every Greek student should have. Godet also has a good treatment. H. C. G. Moule has written on Romans for the "Cambridge Bible" and the "Expositor's Bible." Moule writes from the Keswickian

point of view, but we can recommend his works heartily for their spiritual insight and deep devotion. The same can be said for W. H. Griffith Thomas.

On First Corinthians perhaps the best volume is by Robertson and Plummer (ICC). Excellent also is the treatment by Findlay (EGT). For the English reader Marcus Dods ("Expositor's Bible") is very good.

For Second Corinthians we have James Denney ("Expositor's Bible"). But the best, again, is probably Alfred Plummer, on the English text in the "Cambridge Bible" series and on the Greek text in ICC and CGT.

On Galatians we would recommend Findlay ("Expositor's Bible") for English readers and J. B. Lightfoot (the standard work) for Greek students.

For Ephesians there is H. C. G. Moule, *Ephesian Studies* and in the "Cambridge Bible." Findlay writes for the "Expositor's Bible." A recent work is *The Glory of God in the Christian Calling*, by W. O. Carver. For the Greek student the best volume is that by Westcott, recently reprinted.

On Philippians we find J. B. Lightfoot again (Greek text). The best study in English is that by H. C. G. Moule (*Philippian Studies* and in "Cambridge Bible"). Individual volumes of the "Cambridge Bible" series (also CGT and ICC) may be ordered from used book stores.

Moule has also written on Colossians and Philemon. Alexander MacLaren (in "Expositor's Bible") is very good. The Greek student will want the third of Lightfoot's great volumes, that on Colossians and Philemon. (The other two are on Galatians and Philippians.)

For the Thessalonian letters the best writer is perhaps G. G. Findlay ("Cambridge Bible" and CGT). The volume on the Greek text by George

Milligan has recently been reprinted and is excellent.

It is difficult to name a good conservative commentary on the Pastoral Epistles. Besides Plummer ("Expositor's Bible") and Ellicott (out of print) there isn't much available.

With regard to Hebrews the picture is much brighter. The standard work on the Greek text is that by Westcott. His volumes on John's Gospel, Ephesians, Hebrews, and John's Epistles are unsurpassed for thorough conservative scholarship. For the English reader there are a number of good devotional studies of Hebrews: *Better Things*, by Gregory Mantle; *The Way into the Holiest*, by F. B. Meyer; *The Holiest of All*, by Andrew Murray; *Let Us Go On*, by Griffith Thomas. All but the first of these are again in print. Adolph Saphir's two volumes give a converted Jew's interpretation of this epistle. They are still valuable. A good older commentary is that by Moses Stuart.

For James the two studies by Knowling and J. B. Mayor are scholarly and perhaps not too liberal. A thorough study of the Greek text of First Peter appeared in 1946, by E. G. Selwyn. For the Epistles of John we have Alfred Plummer ("Cambridge Bible" and CGT) and Westcott, both excellent.

One hesitates to recommend books on Revelation. Frankly, I have never read one that I thoroughly liked. Seiss's three-volume work is still standard. For the Greek student there is the thorough work of Swete. But when it comes to choosing between the scores of popular books—good, bad, and indifferent—which have been written on Revelation, one is confronted with an almost overwhelming feeling of frustration. No two agree fully. Almost all are prone to be highly speculative. The Publishing

House carries a number of books on Revelation, all of which are good and helpful. One should probably read several.

EDITOR'S NOTE—This is the second of a series of three articles (see July-August, 1952, issue for the first) by this author on Bible commentaries. The third article will appear soon.

Sanctified by God

(Continued from page 11)

that the Galilean is too great for our little hearts. But St. Paul did not think so, for he said, "Christ liveth in me." Again, "That Christ may dwell in your hearts by faith."

"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" (Eph. 5: 25, 26). "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). This is God's provision for His people, His Church: a provision in actual redemption plus personal experience, the experience of entire sanctification. Happy the church whose members live in this blessed experience of God's grace, for a revival of holy religion will be the order of the day.

IV. *The Purpose*

Put verses 1, 17, 21, 23 together and it is clear. "Father, . . . glorify thy Son . . . Sanctify them . . . that they all may be one; [as we are] . . . that the world may believe . . . may know"—the Son glorified by death, in order that the Church may be sanctified, in order that they may be one as the Father and the Son are one, in order that the world may know and believe. (*Excellent sermon material for an expository sermon on Jesus' prayer for His people. Theme—"How Jesus Prayed for You."*—EDITOR.)

The Blight of the Mediocre

or

Why Ministers Fail

By C. A. Newby*

WHAT A SUBJECT! Are there mediocre preachers? Who would admit that he is such a creature?

Yet my theme indicates that there is such a thing as a blight which could cause a preacher to become "mediocre." From this we conclude it must be a ministerial ailment or disease. I think I feel about this topic as John the Baptist felt about the baptism of Christ. He said, "I have need to be baptized of thee"; and certainly, brethren, I need to be admonished by you rather than to admonish.

The safest thing to do is to get on a scriptural foundation for our consideration. Let us consider these words of the loving Lord, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16). Perhaps this text would lend itself to this occasion and we could arrange it thus: "So then, because thou art 'mediocre' and neither bad nor good, I will soon sicken of thy lack of ambition." The Lord continues in His message: "I counsel thee to buy of me gold tried in the

fire, that thou mayest be rich," etc. If we could rearrange that text also it might read, "I counsel thee to read the *Herald of Holiness*, the *Preacher's Magazine*, and attend faithfully the Christian Service Training classes. Don't neglect the Preachers' Convention, and practice a diligent study in everyday life, that thou mayest be rich in thought, able in the pulpit, and spiritual in devotion."

The church will be triumphant only as it maintains a triumphant ministry, and the ministry will be triumphant only as the minister himself triumphs. The success of a minister is never an accident. The strength of Samson had its foundation. Somewhere in every minister's life there is a reason why he succeeds. But the opposite is also true; if a minister fails, there is a reason for that failure. When Israel failed, a cause could always be cited. The purpose of this discussion is to point out some of the things that cause a preacher to be "mediocre," when otherwise he might climb toward excellence.

A man stepped up to a little boy one day and said, "Son, you have something the matter with you; I can tell by the way you look."

The little fellow said, "There ain't anything the matter either."

The tantalizing man insisted, "But I know there is something the matter with you. I think you may have symptoms."

*Greencastle, Indiana

"Symptoms!" said the boy. "I don't have 'em either."

Continued the man, "Open your mouth." So he opened his mouth. "Stick out your tongue." And he stuck out his tongue. "Um huh! I thought so, I thought so," said the man. "I knew you had 'em, I knew you had 'em."

"Had what?" said the boy.

"By all indications," said the man, "you have a bad case of ancestors."

That was too big a word for the boy, so he just denied it, but continued to wonder what ancestors were. When he arrived home to his mother, he found that ancestors was not a disease at all.

If the "minister's blight" could turn out to be of such little consequence as the boy's case of ancestors, then all of us ministers could go free. Perhaps we would like to blame our ancestors for our mediocre state, but the real cause is nearer our door.

Poor work is enemy to the good, and the mediocre is enemy to the excellent. I heard Dr. Chapman tell about a professional whistler. One day he was lazily whistling along at a tune, when really there wasn't much tune about it. A little boy was annoyed by it.

As the whistler passed by, the little fellow looked up and said, "Now, mister! Is that the best you can whistle? I can do better than that."

The man being a professional at whistling felt a bit taken down, so he thought he would rebuke the boy by immediately lifting his tune to a professional level. When he had finished he said, "There now, Son, how do you like that?"

The boy was put off his guard for the moment, and then replied, "Well, mister, if you can whistle like that, then why was you whistling like you was?"

If the whistler could lift the level of his whistling until the little boy could detect the difference, I wonder what would happen in our congregations if the preaching level were lifted both in spirit and content.

But now, recognizing mediocrity as a disease, let us go into the hospital to observe its workings. There are many diseases in this hospital, but we will have to limit our observation to the blight that causes ministers to be "mediocre." Maybe we can get some help from the laboratory. Someone asks, "What is the nature of this disease and how does it affect the patient?"

Well, it is similar to polio or infantile paralysis. It has a withering, shriveling effect. It also causes a cessation of growth, and produces death to certain parts of a minister's activity. It can become permanent and chronic in its grasp.

A withering minister is a pitiful sight. Discouragement has overtaken him, his courage is gone, and he feels like everybody is down on him, and he might just as well fold up and quit. His sermons have become flimsy, and his prayer life is weakened, and his toes are dragging. The spring is gone from his heels, and the fire from his heart. The minister so withered feels that all the churches are letting him down, and of course the district superintendent won't do anything about finding him a place. About all that remains is to try to drift along until he can get on Ministerial Benevolence. The withering minister is far from normal, for of the man of God it is said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3); also, "The trees of the Lord are full of sap" (Ps. 104:16). This

withering, however, is not the only symptom of the disease.

The next symptom of the disease of mediocrity is cessation of growth. The preacher is as big as he ever will be. His spirit will never be any sweeter, his vision any clearer, his study any more intense, nor will his devotion have any more depth. He omits those songs, "I Love Him Better Every Day" and "Every Day with Jesus Is Sweeter than the Day Before." He has quit growing.

A young lady approached me at the district assembly a few years ago and said, "Hello there, Brother Newby. How are you?"

I said, "Hello, there. I am all right. But I'm sorry you will have to tell me who you are."

She said, "Why, don't you remember me? Don't you remember that little girl that came to the altar in that revival you held a few years ago, and brought her father with her?"

I said, "Sure! Sure! Sure! I remember that, but you have certainly grown since that time." Her stature was taller, her facial features were more mature, and her voice had changed. If you meet a minister who has quit growing you need not meet him again. He will be the same. But a minister who has not been hit with the blight will continue to grow and grow and grow and develop until he will be a surprise, not only to his people, but also to himself. It is said of John the Baptist and also of Christ that they increased in wisdom and stature and in favor with both God and man.

Another symptom of this blight is a paralysis or deadness. This means that if the blight hits the mind, the spirit, or the faith, death will ensue. What can a preacher do who is dead in his understanding, dead in his spirit, and dead in his faith? Paul the

apostle said, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) He said this in reference no doubt to a form of capital punishment of his day, which included the strapping of a dead body to that of a live one to produce his death. Paul said, "Who is going to deliver me?" The answer to Paul's problem came in the next verse. He says, "I thank God through Jesus Christ our Lord," I found deliverance.

But what is a church going to do that has a dead preacher tied to it? A church goes through the same process also. They will soon be rejoicing too. You will hear them say, "I thank God deliverance from this dead preacher has come through the action of the church board and the help of the good district superintendent."

We may not all have the same ability or the same attributes or like personality. Some may have large churches and others small ones. A small church needs a live preacher the same as a larger one, and we can all strike a common ground in that we can stay alive in our study, alert in our thinking, and deep in our devotion. A live dog is better than a dead lion. Whatever other qualifications a minister may or may not have, he must stay alive for God. God will make His ministers a flame of fire (Heb. 1:7). We can't afford to let the blight of mediocrity deaden our ministry.

If this blight that causes a minister to be mediocre is a disease, we need to know more what causes it. Webster's dictionary states that blight is caused by an aphid, or small insect. This blight is a parasite and has a sucking mouth and lives by pulling at the life stream of something other than itself. There are many insects that belong to the aphid family, so

that the dangers are multiplied. So it is with us ministers. While we are rejoicing that we are not attacked by one type of aphid, at the same time another may be in the process of bleeding us and challenging our approach toward excellence.

I shall now introduce to you the Aphid Family member by member, so that if you meet them tomorrow their identity will be recognized.

The first aphid is named "Ego." He seems to enjoy wearing large clothes and having the name of being the biggest fellow in town. If Ego ever pounces on you, you are in for a tussel. Ego is like the giant Goliath—he likes to talk of his size, display his great armor, and utter his disdain for the little preacher David. Ego has ruined thousands of ministers and he hopes to ruin thousands more. Nothing, perhaps, will ruin a minister quicker than having too much "self-esteem." The bigger self becomes, the less room there will be for God. The disciples of our Lord came back from a religious campaign, saying that even the devil couldn't get the best of them, "Praise God." They said, "We have tried him out and all his demons were subject unto us." When Jesus heard about it He said, "You had better rejoice that your names are written in heaven." Later affronts from the enemy showed that the disciples did not have too much to gloat over. The Apostle Paul wrote: "For I say . . . unto every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith" (Rom. 12:3).

Another member of the Aphid Family is "Bossism" or a domineering spirit. Peter writes concerning this very thing. Listen! "The elders which are among you I exhort . . . Feed the

flock of God which is among you, taking the oversight thereof, not by constraint . . . not for filthy lucre . . . neither as being lords [or bosses] over God's heritage, but being ensamples to the flock" (I Pet. 5:1-3). Leading is much better than driving and, as Dr. Chapman said, "To use the term 'Kitty' creates more magnetism than the term 'Scat.'"

The twenty-third psalm has gained great popularity because of the shepherd spirit that pervades it. Jesus did not try to drive men into the Kingdom, but He did use the term "Come." He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Some writers believe the doctrine of the Nicolaitanes mentioned in Revelation 2:15 is closely related to church "Bossism"—a doctrine which the Lord says, "I hate." This group was driving in its nature and was compelling the Gentile Christians to conform to Jewish customs, until the council at Jerusalem handed down a verdict on the matter. The Apostle Paul told the Corinthian church, "Ye have ten thousand instructors in Christ, yet have ye not many fathers." There are many that would like to "boss" the church, but the great need is for examples. People do not like to be driven by a domineering spirit, but many are willing to follow a good example.

"Carelessness About Debt" is another aphid. It is almost unthinkable that a preacher would leave town with debts unpaid or without making satisfactory arrangements for their liquidation. Some good advice is found in Romans 13:8. "Owe no man any thing, but to love one another." The song "Jesus Paid It All" does not refer to the grocery bill nor the milkman. The past of our lives may be freely forgiven and all of our sins atoned for, but this is not an escape from

the paying of our debts which were incurred while we were in sin. Zachaeus said, "If I have taken anything by false accusation, I am willing to restore, even to a fourfold measure." Yes, Christ will forgive one's sins, but He expects us to pay our debts.

Another aphid is "Unethical Pulpit Etiquette." Although a minister may bring an otherwise good message to his people, the same may be killed or discounted by stunts or habits that belittle the minister and cheapen the gospel he is trying to promote. Whatever does not further the Kingdom or promote the gospel should be eliminated. Some ministers twirl their spectacles first by one shaft and then the other; others keep adjusting their glasses throughout the sermon. Some run their hands down into their pockets until the pockets look baggy. A few run their fingers through their hair until they look scary. Some keep lifting on their trousers as though they wore no belt or suspenders. A few ministers pound on the desk because of habit rather than to effect emphasis. These mannerisms will hinder a minister's success.

I want to give you one more "aphid" that I think is destructive. Some may disagree with me, but I will mention it anyhow—"Slouchiness in Appearance." Appearance is a recognized quality and either adds to or detracts from one's usefulness.

It is an asset to the minister to appear in a clean and tidy fashion and especially so when conducting services and performing his ministerial functions. The kind of garb we wear will be determined by the vocation we follow. Good common sense would teach the farmer that he shouldn't wear his Sunday-go-to-meeting clothes when he goes out in the muddy barn-

yard to slop the hogs or care for the cattle. On the same ground, that farmer would not expect his minister to enter the pulpit with overalls and boots on. Suits need to be cleaned and pressed occasionally; shoes really look better polished; and a nice clean shirt adds much to the minister's attractiveness. If a fellow is going to wear a blue suit, he might think twice before putting on a brown necktie.

Years ago I was employed as a salesman for a typewriter company and had other men working under me. One day one of the fellows came rushing into the main office in an untidy manner. He underestimated "neatness" and good grooming. He came in shabbily dressed and the creases were gone out of his trousers and his general appearance was repelling. A few days later the manager pointed him out to me and said, "I don't think we'd better use that fellow any longer, for he does not represent the company properly." If carelessness of appearance disqualifies a salesman from representing a typewriter company, of how much greater importance is neatness on the part of the minister of the gospel, who represents the courts of heaven and Jesus Christ, the blessed Son of God! To dress in a slouchy manner on the one hand and to sing "I'm a Child of the King" on the other might seem paradoxical.

There are many more aphids. I could tell you about such as laziness, lack of administration at home, looseness and impropriety of conduct regarding the opposite sex, etc., but I think we have been in this hospital long enough now. Some of you are looking "kinda" sick already. Don't forget to wash your hands well and to gargle some strong antiseptic as soon as you get home. Good-by now. I'll be seeing you.

The Underscoring of Urgency or Repent or Else

*By Edwin Raymond Anderson**

REVIVAL is one of the throbbing themes which are so clearly traced across the testimony of the living Word of God. One cannot mistake it. Whether in the Old Testament or in the New, the reality, the requirements, the reception, and the results of genuine revival are stressed in the most complete measure of the inspiring superintendency of God, the Holy Spirit.

In line with this, we need to be forcibly reminded of the quite significant fact that one of the strongest of these notes concerning this realm of revival is decisively underscored with the note of *white-heat urgency*. Quite significantly, too, this note is to be found in the last book of the Bible. Together this would indicate that God is not willing, nor quite ready, to close the divine record without once again striking a note for revival, and so striking it that the vibrations shall quiver with the "spiritual electricity" of the absolute urgency. It is necessary for us to recall that word once and again, over and over, "Repent; or else" (Rev. 2:16).

Or, if we might be permitted to express that theologically, we would write it thus, "Repent/or Else." For we are quite aware that for a long period theologians of varying views and separate inclinations have been

uniting in measure in defining this time-period as the "and/or." But where they are cloudy, we can be quite clear, for the full-orbed revelation of the Word of God is on our side, to our hands, and in our hearts. We find it more accurate, in the light of Scripture, to define this as being the "repent/or else" time. Here the matter is brought down to the basic bed-rock.

It is not at all the question of our regard for this matter, but rather of the solemn answer of our minds and hearts aligning with that which He has already indicated. God has marked revival as the urgency of the times. All that enters into the framework of revival and is concerned therewith—repentance and renewal and recovery, or whatever terms we shall choose to employ—must be clearly noted and understood in this drastic sense. There is no middle ground. There simply can be no other way.

And when it comes to Biblical revival, it is sad to note that many fundamentalists have failed to grasp the basic factors, even as the modernists have missed it. We are acutely aware of the tragic state which has come to pass in which there is a great deal of vocal discussion about the subject.

More than one has written or proclaimed, "Revival is in the air," having noted the interest aroused through the various evangelical movements. I

*Waterbury, Connecticut

trust it will not appear sarcastic to remark that revival "in the heart" is much better than revival "in the air"! What eddies about in the air may appear more cloudy than critical. But at least, this one thing is certain. It is evident that a good deal of the discussion regarding revival is "only this and nothing more." Indeed, one would almost say that revival discussion appears to be the "present fashion" in religious circles. Alas, that we seem to have "fashions" in the holy realm!

For far too many, revival is "the thing" as far as doing and saying are concerned, if they would be classified as sound in the faith. But such is cruel classification indeed, and betrays a spiritual sore of rank unsoundness.

To some, of course, revival will always seem to be merely "fashionable." But others who have the mind of Christ and are concerned about the superintendency of the Holy Spirit will be ready to realize it as—and may I use the modern term here?—"fissionable" rather than "fashionable"; a thing of power, not a toy of religious pleasure; an instrument under the hand of a thrice holy God, and not an inclination of the religious sense pleasantly touched by what is only visible upon the outside. And far rather than being the "right thing" for discussion, it will for them be realized with "holy desperation" as being the *only* thing for decision and drive and determination. The true child of God dares not to think that God will brook anything which is merely fashionable.

It may well be, for that very crux-reason, that revival is left in this poor place of fashion, for many. Well do they realize in the secret depths and the hidden places of their hearts that,

under this sovereign work of God the Holy Spirit, whatever is considered of mere "fashion" will be flamed away before His searching "fission." And tragic, but true—they are not quite prepared for that. Yes, not quite prepared, even with their doctrinal correctness and trimmings of theological technicalities!

It may be rather easy to go about the mere multiplying of words, where this matter is concerned. But that of itself will never be the means of moving to any significant measure of meaning. The most of us have been hearing and reading these things for long Christian years. We have already given the mental assent.

Of course, we could hardly do less if we are at all intelligent as to the end-times course of affairs and events. But surely we should—and must!—do much more.

It may well be that many of us have been hearing and reading too much. Too long have we somehow come to feel that mental assent is the limit of the subject, marking the borders thereof. Indeed there may be a subtle kind of familiarity with the subject, in this area alone, which breeds a nature of contempt so far as true and holy and Spirit-led investigation is concerned.

The Lord God is always indicating the deeper, more driving determinations about this affair of revival. And for that, there shall be the absolute requirement of a recovery of the Word of the Lord upon the part of the people of the Lord. In most basic truth, it all narrows down to this, "Repent; or else." It is our business to bury ourselves in this bold basic if there shall be the measure of true blessing, and a consciousness of the genuine benediction of the reviving Lord upon us, in power, and through fruitage.

The Emotionalism of Jesus

THE MODERN TREND is to strangle the emotional nature while the intellectual is given extra place. The proper order appears to be to give equal development to the different aspects of the psychological man: give the intellectual its proper place for expansion; the emotional its proper place of enjoyment; the volitional its proper place in great decisions of life. To develop one at the expense of the other is to become lopsided.

"Jesus wept." He had tears of sympathy for sorrowing loved ones. He wept tears of sorrow over a rebellious people when He wept over Jerusalem. He wept tears of redemption in the garden, "and was heard."

The emotionalism of Jesus may be seen in His righteous anger; seen in His gratitude, "He gave thanks, and

brake." He gave thanks to His Father for revealing things to Him; gave thanks for hearing Him. He taught us to fear God (Luke 12:5). He talked about peace. He came to give peace, and peace surely has its place in the emotions. "My peace," He uttered, when about to leave the world: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled."

The poor man that was healed by Peter and John through the name of Jesus went into the Temple, "walking and leaping and praising God." By the way, when the Holy Spirit came on the Day of Pentecost there was some emotionalism. The sporting world has quite a little, but the Christians' emotionalism is of a higher type. They really have something to shout about!—P. W.

Youth's Testing Point

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going to do with these things? You can take from this accumulation that which will help and bless civilization, or you can take it and make it a means to blight and wreck the people of yours and future generations. You have come in contact with the glory, the power, and the love of the kingdom of God. I challenge you to choose the Kingdom, make it yours personally, become a part of it, accept Jesus Christ as your King, live by the principles of the Kingdom. You will have in your lives the stability of the Kingdom which cannot be moved, and also

be prepared to lift your generation toward God and to higher levels of life.

Christian or Religious Cannibal?

(Continued from page 33)

To that one who is conscious of a break with God, you can be forgiven. Confess your sin before God, ask His forgiveness, then go back to the spot where you put down the cross where self was crucified, pick it up again and carry it, "daily," Jesus said. You can be reclaimed and re-sanctified in just a few moments of time if you are willing to meet these conditions. It is better, much better to be a Christian than a religious cannibal!

Pentecost and Purity

*By Peter Wiseman**

Space will not permit an outline of Pentecost as recorded in the Old Testament. Most Bible students are acquainted with the fact of the Passover and (fifty days after) Pentecost, which was observed on the fiftieth day or seven weeks from the Paschal Feast, and therefore in the Old Testament it was called the Feast of Weeks. The first, the Passover, commemorated the deliverance of Israel from Egyptian bondage; the second, the Feast of Weeks, Pentecost, commemorated the giving of the Law.

We confine our remarks to the purifying aspect of the gift.

1. Pentecost, the last historic Pentecost, was and is marked by the gift of the Holy Ghost to the Christian Church. The very fact that the Spirit is designated as "Holy" gives emphasis to all His work: in the "new birth" (John 3:5, 6), in sanctification (Rom. 15:16), and in holy living. He is the One who makes saints. To be filled with Him is to be filled with the Holy Spirit. The fact of purity must not be lost sight of in all His relationships because of what He is, holy. Indeed, His power, "the power of the Holy Ghost," is holy power, for power without holiness may be a very dangerous thing.

2. The Pentecostal gift, the Holy Spirit, has been pointed out by symbols which teach purity. Take for instance three of the symbols: water, wind, and fire. Water in its flowing river (John 7:37-39) purifies; wind

purifies; and so does fire—it consumes, cleanses, quickens.

3. The Pentecostal gift, the Holy Spirit, has the outstanding mark of moral character, emphasis as well as power. Peter before and after Pentecost is a good illustration of this. In Acts 4:33, we read: "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace [the moral character emphasis] was upon them all." "Great power" and "great grace"—the two outstanding characteristics of the early Christian Church!

4. The Pentecostal gift, the Holy Spirit, on being received, purifies the heart. Acts 15:8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." "Instantaneous by purifying (aorist) their hearts by faith" (D. Street). On our receiving the blessed Holy Ghost, His first act is to purify the heart, a house or temple cleaning for His indwelling.

5. The Pentecostal gift, the Holy Spirit, is likened to rivers of living water. Rivers of living water purify. John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (But this spake he of the Spirit, which they that believe on him should receive: for the

(Continued on page 50)

*Nyack, New York

Two Hungry Persons

Lost in a Holiness Convention

By Bertha Pults

RECENTLY I had a letter from a doctor's wife who has been a good friend of mine for several years. Part of the letter was like a dagger to my heart. It brought such pain; my sleep was disturbed that night. No, she did not intend to wound a friend; nor was there misunderstanding between us. But it was regarding the carelessness of my brethren in the church.

The doctor and wife belong to an old-line church. They have held official positions in that big city church for twenty years. They have an abundance of this world's goods, and maintain a high social standing. Neither of them plays cards, smokes, drinks, dances, or attends the movies. In fact, they are wonderful people to know. But they are hungry for a deeper spiritual life. Their pastor told them there was no such thing as a second blessing, for, said he, "You get it all at once." But they definitely feel there is more for them. Just how to receive it is the big question in their minds.

I visit the doctor and wife occasionally. About all they want to talk about is the Bible and how to receive the fullness of the Holy Spirit. We have spent hours together in Bible study and prayer. Somehow they are unable to grasp this great truth. I felt if they could hear some good holiness preaching it would help them. Therefore I suggested they attend a Nazarene Holiness Convention not many miles from their home. They

went with hungry hearts, eager to grasp every truth. Her appearance would not tell one that she was seeking a pure heart, for she wears jewelry and make-up. "For man looketh on the outward appearance, but the Lord looketh on the heart." While attending the three-day convention they stayed in the same hotel where the special workers, district superintendents, and a number of pastors and their wives were being entertained.

Instead of her writing me that they had received the Holy Spirit at the convention, she wrote the following painful words. "We enjoyed the preaching, but there was much we did not understand. We went to learn and get a blessing, but everyone seemed so cold and only two people spoke to us. We wandered around like two lost sheep. Everyone seemed too busy for us. We asked the first preacher who spoke to us to come to our room and talk to us about the Holy Spirit. He did so, but he only stayed about five minutes. He introduced us to another preacher and said he could talk to us, but he only stayed a short while, for he also was too busy. We will never go again unless you can be there to help us feel welcome."

"As thy servant was busy here and there [in a holiness convention], he was gone." During that convention the "Crusade for Souls" had special emphasis; and there in the midst were two honest, earnest, seeking souls, but they went away with hungry hearts.

The delegates of the convention had blessed fellowship with their friends, and no doubt went away saying, "We had a great convention." Had they known there were two hungry hearts in their midst who went away empty, unsatisfied, and disappointed, would they have felt it was a great convention? Also had they known the doctor and wife were wealthy, and there was a possibility of them giving a good-sized check into the offering, how many would have made their acquaintance?

Why do we have holiness conventions? To make it a social affair, where we can meet with our friends? to enjoy steak dinners? to praise the special workers? to analyze the organic structure of the church? to send a glowing report to the *Herald of Holiness*? to establish prestige in the city, and obtain an enthusiastic newspaper write-up? All these have their place; but if we fail to get people into the experience of holiness, have we not missed the main essential? The "Crusade for Souls" urges us to go out into the highways and hedges in search for souls, to seek them in the market places and in their homes. This we should do. But when they come into our midst hungry and go away empty and unnoticed, are we too busy with the routine of the services to render spiritual service? I wonder how many such people have gone from our services never to return.

I have held revival meetings where the church has gone to considerable expense for advertising, such as handbills, newspaper ads, and by means of radio. They also prayed and fasted for souls. Yet when the visitors came, no one but the pastor and evangelist spoke to them. They never returned. The church members were too busy with their own circle of friends to

help the Lord answer their prayers. No visitor should ever leave our services, whether local or district, feeling unnoticed and unwelcome.

I fear we have missed the mark too many times because we were too busy "here and there" with our own interests, while many have slipped through our fingers. Probably we could learn some lessons of Christian ethics from others whom we might consider more formal than we Nazarenes. We say, "Holiness is the greatest thing in the world." If so, then let us exemplify it in our lives and in our services, and strive with greater diligence to get every soul into this blessed experience.

Pentecost and Purity

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Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Sanctified human personality becomes the channel or river bed through which the Holy Spirit flows like a mighty river—a river of purity, praise, prayer, and power.

6. The Pentecostal gift, the Holy Spirit, is associated with another law rather than that given at Sinai, written on tables of stone, namely, the law written on the fleshly tables of the heart, enabling one to love God with all the heart and strength (Heb. 10:15-17).

7. The Pentecostal gift, the Holy Spirit, is revealed in the New Testament, especially in Paul's prayers, as purifying in all His relationships. Read Eph. 3:16-21; Phil. 1:9, abounding love; verse 10, the ethical; verse 11, sincerity; verse 12, experiential love; Col. 1:9-12. Without the Holy Ghost administering the work of Christ Jesus to the whole man, there can be no purification.

Christ's Death for Our Sins

By Joseph T. Larson, Evangelist*

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23:33).

Life is composed of monotony, reality, and tragedy. The tragedy of sin entered the world of mankind in the fall of Adam and Eve. Satan first sinned in heaven in his rebellion against God. Christ came to destroy the works of the devil (I John 3:8). Sin is very contagious and yet curable only through the atoning death of Christ. Sin is like a poison—can be taken easily but will kill surely. Sin is like a fire; it begins in a small way but will destroy all unless it is extinguished. God has His own method of extinguishing the fire of sin in the human heart. God the Father, Son, and Holy Spirit are all enemies of sin. “The wages of sin is death” (Rom. 6:23). Sin is worse than leprosy; it is worse than cancer, worse than tuberculosis, or any other physical disease. Consider what havoc sin hath wrought in the world. Sin has brought strife, wars, ruin, degradation, failure, unrest, and every other trouble to which human beings are heir.

For this reason Christ's death on the cross of Calvary must have been a greater force than all our sin. The cross of Christ was a great blessing in its results for all who believe, but *the manner in which they crucified Him was very tragic.*

The crucifixion of Christ was the darkest hour in human history. God had an only begotten Son who went to war against Satan and sin. He hung His “Service Star,” at the time of His birth, on the blue canopy of heaven and that star turned to gold in the death of His Son.

“And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst” (Luke 23:44-45). Truly God hung crepe on the universe, for there was darkness over all the earth for three hours.

WHY MUST CHRIST DIE?

He suffered that we might escape suffering. He was forsaken that we should not be forsaken eternally. He was made poor that we might become rich through Him. He wore the crown of thorns that we might wear the crown of gold. He was wounded that we might be healed. He was humbled that we might be exalted with Him. Though He was sinless and holy, yet He took the place of sinners as a substitute for us. He overcame His foes, and ours, that we might be victorious through Him. He died that we might live forever—the more abundant life. He drank the bitter cup of wrath that we might drink the waters of eternal life. He was unclothed that we might be clothed upon with His own righteousness. He was tried and unjustly sentenced for our sins that we might go free from the penalty of sin forever. The veil of His flesh (like the

*Denver, Colo.

veil of the Temple) was rent, that the way into heaven might be opened for souls fully trusting Him.

There is a story that Satan came very much disguised to visit the monk, St. Martin. St. Martin felt suspicious when this creature claimed to be our Lord Jesus Christ himself. As the conversation proceeded St. Martin asked, "Where are the marks of the nailprints in your hands?" The deceiver, realizing that he was found out, hastily fled. He could not imitate Christ there.

The death of Christ was ordained of God from all eternity past. It was substitutionary, sacrificial, and atoning. No other way can be had whereby a guilty sinner may find cleansing for all his sins. The tragedy of Christ became the world's greatest triumph—but only so when we consider that He arose bodily from the dead.

WHAT CHRIST'S DEATH PURCHASED FOR US

Christ's death purchased for us redemption and forgiveness. "In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence" (Eph. 1:7-8).

Redeemed—"with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:19-21).

Forgiveness is also embraced with redemption, and He will "abundantly pardon." Christ's blood purchased for us a perfect salvation. Salvation is the all-inclusive word which means deliverance from the curse of the law,

cleansing from all sin, pardon for all iniquity, reconciliation to God, justification by faith, sanctification by the Spirit, and eternal glorification with God in heaven. The redeemed soul has justification for the past, sanctification for the present, and glorification for the future. Someone has said, "I have been saved; I am being saved; I shall be saved." Christ's death on the cross purchased all this, besides giving us His peace (John 14:27; Rom. 5:1).

In the cross of Christ we see the perfect love of God manifested through Christ. It was Paul's apostolic prayer that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:18-19). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This verse reveals a so great God, who had a so great love for a so great world that He gave His so great Son as a so great Sacrifice for so great sinners, that if souls will accept a so great invitation they may be saved with a so great salvation from a so great damnation (hell) for a so great habitation in heaven!

FOUR GARDENS OF THE BIBLE

In the Garden of Eden, Adam and Eve were first placed. Satan tempted and deceived them. It was sin that ruined the first garden and Paradise was lost. Adam and Eve were excluded from Eden. But they were dead spiritually. "The first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit" (I Cor. 15:45). What Adam lost in the fall Christ regained in His perfect redemption.

The Garden of Gethsemane was also Christ's garden of testing. He, the sinless and perfect One, began here the sufferings which would end in death on the cross. Gethsemane means "oil press." He was pressed out of measure and prayed that He might not die before He came to the Cross, if that should be the will of God. He sweat as it were drops of blood, and was apparently near death (Matt. 26:36-46; Luke 22:42-44).

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:7-8).

The next garden I shall mention only briefly, for it is the garden of the Cross and His burial and resurrection (John 19:30, 41). It was here that Christ regained "Paradise Lost" for us, which Adam had lost in the fall.

The fourth garden is that of heaven, which is the new Garden of Eden (Revelation, chapters 21 and 22). Heaven will be "Paradise Regained." Sin will be forever gone, the nations redeemed; fruit will grow in abundance, and peace will reign. Faith in God will be a reality with unbelief banished forever. Hope eternal will shine as the sunlight on the hills of God's glorious mountains. This must have been Christ's final vision of the ultimate result of His atoning death. Christ, "the quickening spirit," has made redeemed mankind to live forever.

It is one thing to know that Christ died for the sins of the world; it is another thing to know that He died for us, personally. The religious person, aspiring to be saved without the blood of Christ, will be very much

disappointed. "Without shedding of blood is no remission [of sin]" (Heb. 9:22).

To the unsaved I would say, Behold your sin! Second: "Behold your God!" (Isa. 40:9.) Third: "Behold the Man!" Behold the Son of Man crucified for you! Behold your Sacrifice for sin! Behold your Substitute for sin! Behold your Saviour from all sin! You may then behold the prospects of eternal glory with God. If you will not behold these, someday you will behold Him as your Judge, and an awful judgment. That will be an eternal tragedy without repair.

What will you do with Jesus?

Neutral you cannot be.

*Someday your soul will be asking,
"What will He do with me?"*

The song of endless ages will be: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). The scarlet thread of atonement runs through the entire Bible from Genesis to Revelation. Those who reject the atonement of Christ, in a sense reject the only foundation given by God for man's redemption.

In the Book of Exodus, chapter 12, God commanded Israel to keep the Passover by placing the blood of a lamb "on the two side posts and on the upper door post of the houses," where they were to eat the Passover lamb that night. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13). The main

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SERMON OUTLINES

JESUS AND HUMAN SUFFERING

SCRIPTURE READING: Luke 18:35-43

TEXT: *And they told him, that Jesus of Nazareth passeth by* (Luke 18:37).

I. Remarks

1. A strange and wonderful incident in the life of Jesus.
2. It was Jesus' last journey to the city of Jerusalem.
3. It was the third year of His active ministry, which included (a) a year of obscurity, (b) a year of popularity, (c) a year of opposition.
4. This incident shows Jesus' attitude toward sorrowing humanity.

II. *Jesus' Sympathy in Human Suffering*

Note some passing incidents in the life of Jesus

1. The Samaritan woman—Christ in personal evangelism
2. The hungry multitudes—compassion and pity
3. The anxious Zacchaeus—forgiveness
4. The funeral of the widow's son—sympathy
5. The grave of Lazarus—power of resurrection

III. *Here the King of Kings Is Stopped by a Lone Beggar*

1. The beggar's cry for help could not be silenced; "He cried so much the more" (v. 39).
2. He won the attention of Jesus. "Jesus stood, and commanded him to be brought unto him" (v. 40). This same Jesus will hear our feeble cry.
3. The beggar was both healed and saved. "Receive thy sight: thy faith hath saved thee" (v. 42).
4. He became a happy follower of Jesus. "He received his sight, and followed him, glorifying God" (v. 43).
5. The beggar's healing and salvation caused others to praise God. "All the people, when they saw it, gave praise unto God" (v. 43). The Christ who gave sight to the beggar will give light to darkened souls today.

—Selected

THE EVERLASTING ARMS

SCRIPTURE READING: Ps. 91:1-16

TEXT: *The eternal God is thy refuge, and underneath are the everlasting arms* (Deut. 33:27).

I. Remarks

1. It gives us confidence to know that God's eye is on us and His arm is underneath us.

2. Such refuge gives peace of mind and a quiet assurance.
3. It offers communion and fellowship with God.
4. It brings the realization of God's love and protection.

II. Paths Which Lead to Refuge in God

1. The path of simple obedience.
2. The path of faith and trust keeps us in His refuge.
3. The path of spiritual activity brings increasing knowledge of God's blessing and care.

III. What This Refuge Affords

1. Safety in the storms of life
2. Peace in a world of confusion and strife
3. Contentment in a restless, discontented age
4. Spiritual satisfaction in God

IV. Resting on the Everlasting Arm

1. God's arm is a symbol of His divine power.
2. The everlasting arm beneath us is an evidence of God's favor.
3. It is the assurance of spiritual victory.
4. God's arm will hold us in His everlasting mercy and goodness. "Surely goodness and mercy shall follow me all the days of my life" (Ps. 23:6).

—Contributed

THE SPIRIT-FILLED LIFE

SCRIPTURE READING: Eph. 5:1-2, 9-11, 15-21

TEXT: *Be filled with the Spirit* (Eph. 5:18).

I. Remarks

1. A person's character is marked by the quality of his spirit.
2. Spirit-filled Christians exemplify the spirit of Christ.
3. Being Spirit-filled gives us an understanding of God's will, "understanding what the will of the Lord is" (v. 17).
4. The fruit of the Spirit-filled life "is in all goodness and righteousness and truth" (v. 9).

II. The Fullness of the Spirit Determines the Quality of the Soul

1. To be "filled with the Spirit" is to be led by the Spirit. "When he . . . is come, he will guide you into all truth" (John 16:13).
2. Being "filled with the Spirit" brings perfection of heart—perfect love, joy, peace, obedience.
3. To be Spirit-filled establishes the heart in holiness.

III. Fruit of the Spirit-filled Life (v. 9).

1. Goodness, righteousness, and truth are positive qualities of the Christian life, of which the Spirit-filled are examples.
2. Goodness is the inward quality of Spirit-filled Christians.
3. Righteousness is the outward expression of goodness.
4. Spirit-filled Christians are lovers and defenders of the truth.

IV. The Results of Being Filled with the Spirit

1. It will fully sanctify and cleanse the heart (Acts 15:8, 9).
2. It will give vitality and steadfastness of soul.

3. It will qualify Christians to do effective service for Christ.
4. It will bring submission to and co-operation with the whole will of God in the Christian's life (vv. 1-2).
5. It brings a true understanding of Christian love and fellowship (vv. 19-20).

Conclusion

To be "filled with the Spirit" is to be fully possessed of Him. There will be no room for conflicting passion and qualities of spirit, no room for self or the carnal. This is God's reason for requiring us to "be filled with the Spirit."

—Contributed

THE BLESSEDNESS OF HEART PURITY

SCRIPTURE READING: Matt. 5:1-16

TEXT: *Blessed are the pure in heart: for they shall see God* (Matt. 5:8).

I. Remarks

1. Note the scope of the Beatitudes, from which this text is taken: humility, purity, sympathy, meekness, righteousness, mercy, peace, and persecution.
2. Heart purity is a fundamental element in Christ's teaching.
3. Heart purity makes holiness both practical and enjoyable.

II. The Blessings of the Pure in Heart

"Blessed are the pure in heart"

1. They are "pure in heart," clean within, and thus are blessed with a freedom from carnal dispositions and affections. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).
2. The pure in heart are blessed with a preparation for holy service. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).
3. The pure in heart are blessed with the promise of "seeing [possessing] God"; "they shall see God."
4. The pure in heart will have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).

III. Some Practical Benefits of Heart Purity

1. It is Christ's answer to the mere outward purity of the Pharisees.
2. It gives victory over all self and the world, since it is received only upon complete consecration of all to God.
3. It removes all sinful defilement from the soul, since it is effected by being "filled with the Spirit."
4. It makes possible the closest fellowship with God, and removes all barriers to fellowship with God's people.
5. It kindles in the Christian and in the church the fires of revival, for the Spirit's fullness brings power and evangelistic fervor.

—Contributed

PENTECOST IN PERSONAL EXPERIENCE

SCRIPTURE READING: Acts 2:1-21

TEXT: *They were all filled with the Holy Ghost* (v. 4).

The Feast of Pentecost was one of the great national feasts of the Jewish nation. It commemorated the giving of the law at Mount Sinai. Hence the gathering of "devout men [Jews] out of every nation under heaven." What these many devout Jews were observing in type the ardent followers of Jesus entered into in fulfillment—"They were all filled with the Holy Ghost."

The words of the text provide the divisions of the sermon:

I. THEY—"They were all filled"

Who were the recipients of this glorious experience? The 120 faithful followers of Jesus. Since they all received the same experience, we may judge the spiritual status of all by what we know about the disciples.

1. They enjoyed a definite spiritual relationship with Jesus before this event.

a. This is pictured by Jesus' analogy of the vine and the branches—"I am the vine, ye *are* the branches" (John 15:5).

b. They belonged to Jesus in a manner in which no other people of that day belonged to Him: "They are mine" . . . "They are not of the world, etc." (John 17:9, 10, 14).

c. Jesus stated their acceptance with God: "Your names are written in heaven" (Luke 10:20).

2. They were recipients of some of the benefits of Christ's resurrection. He met with them on the night of His resurrection and breathed on them, saying, "Receive ye the Holy Ghost" (John 20:19-22).

a. This meeting was at least a certification of their spiritual relation to Christ after their checkered experiences during His trial and crucifixion.

b. His breathing upon them was in some sense an impartation of the Holy Spirit—an earnest of what they were to receive in fullness on Pentecost.

3. Their preparation for Pentecost.

a. They were loyal and obedient to Christ and His commands.

(1) They tarried in Jerusalem (Luke 24:49).

(2) They were united in purpose and desire, "All with one accord in one place" (v. 1).

b. They anticipated the fulfillment of Christ's promises—"Behold, I send the promise of my Father upon you" . . . "Ye shall be baptized with the Holy Ghost not many days hence" . . . "Ye shall receive power, after that the Holy Ghost is come."

II. ALL—"They were *all* filled with the Holy Ghost"

1. It was a group experience—"They were *all* filled."

a. A great spiritual organism—the Church of Christ—was brought into existence that day. The sound of the rushing, mighty wind was a symbol of the breathing of divine life into this body of believers—the body of Christ; for these individual believers were fused into one body. An analogy is seen in the creation of Adam; first the physical formed out of the dust, perhaps having some form of physical life, but not man. God breathed into him "the

breath of life"; then he became a living soul. Here the Church became "the body of Christ" by the coming of the Holy Spirit in fullness.

b. The Holy Spirit came into the "holy of holies" of His Church, as symbolized by "the tongues of fire." An analogy is seen in the coming of the Shekinah glory, a pillar of fire, to the holy of holies of the old Tabernacle. Here the Holy Spirit comes into His temple, the Church—note figures of this (I Cor. 3:16; Eph. 2:19-22).

c. They were conscious of a oneness of relationship, members one of another. They "were of one soul and one mind" (Acts 4:32). Their strength was in their unity.

2. It was an individual experience. Each was filled because they were all filled. They were the first to enter into this great Pentecostal fullness of the Spirit—its purity, its power, its glory. Each person was transformed by this fullness.

III. FILLED—"They were all *filled* with the Holy Ghost"

1. Filled with the Holy Spirit to the exclusion of all foreign elements. Their carnal selfishness and divisions were gone—their hearts were purified (Acts 15:8, 9).

2. Filled in that a master passion possessed them. They were fully possessed of God—a quenchless enthusiasm, a holy boldness, a consciousness of a mission to others possessed them. "They began to speak"—to give spontaneous utterance from overflowing hearts, hearts possessed of God.

3. Filled with a sense of fullness—aware of His presence within—of His power—of adequate resources. An overflowing fullness as pictured by Jesus, "rivers of living water" (John 7:38, 39).

IV. WERE—"They *were* all filled"

A mighty, undeniable fact of experience. The permanent results testified to its reality. Purity of heart was an abiding fact, as was testified by Peter many years later (Acts 15:8, 9). They maintained a vital fullness through abiding in obedience in Christ.

ALL Christians may thus be filled today. Pentecost may be a personal experience now. The promise of Pentecost is extended to us all—see Acts 2:39.

—D. S. C.

OUR GREATEST GIFT

TEXT: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service* (Rom. 12:1).

We can make no greater or more acceptable gift to God until first we have consecrated our whole life to Him.

I. WHO are to consecrate?

The appeal is made to "brethren." There is only one way to become a member of the Christian brotherhood, the "brethren"; it is to be born again (see I John 3:1). Children of God are to consecrate.

II. WHY should we consecrate?

Because of "the mercies of God."

1. Our consecration is prompted by our gratitude to God for these mercies, His saving grace, and gracious presence in our lives.

2. It is a voluntary gift—a present to God. Since God is so wonderful and has been so gracious to us we cannot but give to Him our all. Because He has so loved us we love Him, and our consecration to be worthy of the name begins and ends in love. It is then a love-gift of our whole self to Him—"a living sacrifice, holy, acceptable" to Him.

III. WHAT is involved in our consecration?

"Present your bodies . . . unto God." Since the body embraces the whole personality in its earthly existence, it is a figure of the whole self, the whole person.

1. Our physical members to be used for His glory.

2. The faculties of our minds—understanding, will, judgment, affections.

3. All we are and have—time, talents, possessions, friends, ourselves.

4. It is a complete and permanent gift, involving the past, the present, the future. It is like a marriage covenant—entered into for life; or like a military enlistment, taken once for the period of enlistment. This leaves no room for reconsecration; it is a lifetime covenant between the redeemed soul and the Redeemer.

5. It is a love-gift to God—"unto God." Not to the church, to service, to emotions, to any position—but to God. Henceforth we are God's property, at His disposal, eager to obey His call.

IV. The PURPOSE of our consecration

"That ye may prove what is that good, and acceptable, and perfect, will of God" (v. 2).

God's will for us is to have us enjoy His fullest presence and blessing in our lives. When we give our all to Him, He gives His all to us. Thus God's will for us is our sanctification (I Thess. 4:3).

Jesus is the Christian's Altar (Heb. 13:10). In our full consecration to Him we lay our all upon Him, the Altar.

The "altar sanctifieth the gift" (Matt. 23:19). Jesus, the Saviour, sanctifies us, the gift. We consecrate to Him fully that He, the very God of peace, may sanctify us wholly (I Thess. 5:23).

—D. S. C.

ARE WE CHRISTIANS?

SCRIPTURE READING: John 8:28-36

TEXT: *By this shall all men know that ye are my disciples* (John 13:35).

I. Remarks

1. To be a Christian involves a definite relationship with Christ.

2. Christians must bear the marks of discipleship.

3. The greatest honor on earth is to be a disciple of Christ—a child of God.

4. God desires us to "make disciples of all nations" (Matt. 28:19, margin).

II. Christ's Test of True Discipleship

1. The test of self-denial and cross-bearing

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

2. The test of leaving all and putting God first

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

3. The test of love

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

4. The test of steadfast obedience

"If ye continue in my word, then are ye my disciples indeed" (John 8:31).

5. The test of fruitfulness

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

III. The Joy of True Discipleship

1. The Christian's happiness is his joy in Christ and in His service.

2. His help and comfort are found in fellowship with Christ and with His people.

3. His deepest satisfaction is found in following Jesus.

4. His hope is anchored in Christ and in a glorious future.

Illustration: As Charles G. Finney finished a fervent prayer for seekers, a Negro arose in the congregation to speak. He was weeping as other penitents wept. He said: "When I was young I was a slave and at times my back quivered under the master's lash. But through those years of hardship I clung to Christ and felt the comfort of true religion. But since gaining my freedom, prosperity has been too much for me. I have come under the dominion of the world and have lost my first love." He had failed in his discipleship.

—Contributed

GOD'S WORK IN MAN

SCRIPTURE READING: Luke 4:16-20; John 16:5-14

TEXT: *When he is come, he will reprove the world of sin, and of righteousness, and of judgment* (John 16:8).

Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

I. Remarks

1. The work of the Holy Spirit has a serious connection with human life—it is God at work in man.

2. There can be no redemption for man without the work of the Spirit.

3. The work of the Holy Spirit is fundamental in conviction, in regeneration, and in entire sanctification.

II. His Work in Conviction for Sin

"He will reprove the world of sin."

1. He convinces men of the sinfulness of sin.

2. He convicts the sinner of his guilt before God.
3. He reasons with man about his need of Christ: "Come now, and let us reason together, saith the Lord," etc. (Isa. 1:18).
4. He persuades the convicted soul to yield to Christ.

III. *His Work in Regeneration*

"... according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

1. The new birth or regeneration is effected by the Holy Spirit (John 3:5-6).
2. Adoption into the family of God is by the Spirit (Rom. 8:15).
3. The Spirit witnesses to our new birth (Rom. 8:16).
4. The regenerated person is led by the Spirit (Rom. 8:14).

IV. *His Work in Entire Sanctification*

"They were all filled with the Holy Ghost" (Acts 2:4). Also Acts 15:8-9.

1. Christ planned that His Church should be sanctified (John 17:17; Acts 1:5).

2. The Holy Spirit convicts Christians of their need of entire sanctification, causes them to "hunger and thirst after righteousness."

3. Christians alone can be sanctified by the Holy Spirit (Rom. 15:16).

4. His work of entire sanctification is a second work of grace: He cleanses or fills those who previously have been "born of the Spirit."

St. Paul had such an experience (Acts 26:16-18).

St. Paul preached it that way (Acts 19:2).

5. This work of the Holy Spirit is for all Christians of all time. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

—Contributed

You Need Not Be Weak

(Continued from page 28)

swer I needed. And when you came to the later chapter concerning the receiving of the Holy Spirit, and gave the illustration of the lady who found it just as simple as taking a book, I said to myself, 'Well, I can do that too,' and I did. It was a wonderful experience. The outstanding things in it were joy, fellowship, and co-ordination."

Encouraging and instructive, isn't it? In the conscious confession of dryness and dullness came the flooding invasion of power and buoyancy.

Will you take this fullness of the "power of Christ," this gift of the Holy Spirit, into your own life?

How?

Ask! Yield! Take! Those are the key words. And mind you, the yielding must be complete! Too many of us, in the Christian life, are trying to win a total victory on a fractional surrender. The *all* of our confessed weakness is required. It will be met by the *all* of Christ's power.

Christ's Death for Our Sins

(Continued from page 53)

truth conveyed here is that the blood of the lamb must be applied, and not until then are we safe and saved; for "when I see the blood, I will pass over you." Here is the soul's sure refuge, even in Christ.

THE PREACHER'S SCRAPBOOK

Mother's Day

A little lad of six years came running to his mother, his face a frown, and said, "Mama, why are your hands so twisted and scarred? Why aren't they white and soft like Bobby's mama's hands? I don't like your hands, Mama." The mother took the lad in her arms and told him a story of a cottage and a wee babe in a crib; of an upset lamp and a flash of flame and a mother who worked frantically with bare hands beating away at the vicious flames till the flesh was all but cooked on the bones—but her baby was unharmed. The lad was silent for a moment and then he said slowly, "I think your hands are beautiful, Mama."

Mothers' Dreams

*They dream such splendid dreams for
us,*

*They plan such glowing schemes for
us*

*When we are little rosy kids
Who laugh and cry and coo.
And life would be most wonderful,
Instead of blind and blunderful,
If but a tenth of mother's dreams
Would now and then come true.*

—Anon

Henry W. Grady, distinguished Southern journalist of Reconstruction days, is said to have closed his office in Atlanta at a time when life had grown unusually difficult for him and gone to the home of his aged mother. He asked her to let him say his prayers at her knee, as he had in

childhood, and to tuck him in bed with a good-night kiss. The next day he returned to his desk with a sense of having regained something that had been lost.

—Selected

William Hudnut, Jr., tells of visiting a poor, overworked woman who had to take in washing to make ends meet. There was a radiance in her tired face that one could not escape, and presently the reason for it became apparent. She took her visitor to a high pasture behind the house to see the gorgeous view; the sun was low over the mountains and in another few minutes the sky would be streaked with color. "Every evening when it's fair I come up here to watch the sunset," she said. "It rests me so." The Psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help."—Selected.

A mother who is rearing an unusually fine family of children gave me this text: "I will walk within my house with a perfect heart." She has not read all the latest books on child psychology, but she has learned that the right temperature at home is maintained by warm hearts, not by hot heads. Concerning the text she said, "That is my idea of the greatest career in the world."

The mother of a Scotch lad who was leaving home asked him to make her one promise. He asked what it was, but she insisted that he promise first. He agreed, and she said: "Robert, you are going into a wicked world.

Begin every day with God. Close every day with God." Then she kissed him. Later, Robert Moffat said that kiss made him a missionary.

A Home Prayer*

*Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely deeds
Or watching late with Thee
Or dreaming in the dawnlight
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates!*

*Although I must have Martha's hands
I have a Mary mind,
And when I black the boots and shoes,
Thy sandals, Lord, I find!
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord!
I haven't time for more.*

*Warm all the kitchen with Thy love,
And light it with Thy peace!
Forgive me all my worrying
And make all grumbling cease!
Thou who didst love to give men food
In a room or by the sea,
Accept this service that I do—
I do it unto Thee!*

Pentecost

Those Christians in the upper room at Pentecost were baptized with fire so that the whole personality of each of them was glowing with heat and light, for the fire had gone all through them. They suddenly became conscious that their divine Leader who was no longer visible with them had become an invisible presence and a living power working through them.—R. M. JONES.

*This was written many years ago by a nineteen-year-old girl who was in domestic service, and was read by Dr. G. Campbell Morgan at one of his services at Westminster Chapel, London.

Religious biographies abound in the instances of men who have worked along as best they could, until one day they were led to see that there was such an experience as the baptism with the Holy Spirit and to seek it and obtain it, and from that hour, there came into their service a new power that utterly transformed its character.—R. A. TORREY.

For sixteen years I preached the gospel with all the logic and rhetoric I could command. The results were disappointing. An untutored evangelist came to our city. Hundreds were swept into the kingdom by his simple story of the gospel. Then my eyes were opened. I saw that the secret of his power lay in his possession of the Holy Spirit. After praying that I might receive His power, it came to me, Nov. 15th. In the following sixteen months I had more converts than I had gained in the previous sixteen years.—A. T. PIERSON, *Presbyterian*.

The fire of Pentecost was the burning energy of a supreme love. The new intensity with which they moved in the cause of Christ was the sacrificial enthusiasm of the love-obsessed. Pentecost made the pure flame of love the master passion of their lives.—J. I. BRICE.

Men ablaze are invincible. Hell trembles when men kindle. The stronghold of Satan is proof against everything but fire. The Church is powerless without the flame of the Holy Ghost. Destitute of fire, nothing else really matters. The one vital need is fire. Without the flame and fervor of the Holy Ghost the Church will never accomplish its mission.—SAMUEL CHADWICK.

Illustrations

General Booth of the Salvation Army lay dying. A friend said to him, "Tell us, General, before you go. What has been the secret of your wonderful life?"

The old veteran of "The Way" thought a moment, and then said:

"If there is any secret it is in this, that Christ has had everything there is in me."—*Selected*.

One of Haydn's friends asked how it happened that his church music was almost always of an animating, cheerful, and even festive quality. The great composer replied:

"I cannot make it otherwise. I write according to the thoughts I feel. When I think of God my heart is so full of joy that notes dance and leap as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve Him with a cheerful spirit."—*Selected*.

I'll tell you the kind of people that I do not see in my office, not as a general rule. So far as my experience goes, the people who do not seem assailed and possessed of fear are those who believe and practice the Christian religion.—*A well-known psychiatrist*.

Count Leo Tolstoi was standing one day on a street corner in a Russian city when a beggar approached him and asked him for aid. The great Russian said:

"My brother, I would willingly give it, but I have nothing."

The beggar went on his way rejoicing. One of his friends said:

"You received nothing from him. Why rejoice?"

"But," he said, "he called me brother."—*Selected*.

A factory girl in England who had given herself to Christ was walking up and down the platform of a railway station, waiting for her train, when a lady of title, wealth, and culture called to her from the window of a train that was standing there, and asked:

"What makes you look so happy?"

The girl told her story and the result of their brief conversation was that her questioner was led to seek and find the same Saviour.

—G. CAMPBELL MORGAN

A teacher in a girls' school in the Orient was asked, "Do you receive only pretty girls?"

The questioner was told that they took all who came.

"But they are all pretty."

"We teach them soul-culture," was the only explanation.

"Well, I don't want my daughter to become a Christian, but I want her to get that look on her face."—*Selected*.

The prodigal son sought happiness by running away from his father, but his trouble was within himself, and he could not escape that. During the war a chaplain was talking to a group of soldiers when a blustering, half-drunk civilian came up and said: "So you're a preacher, are you? I started to study to be a parson once, but I didn't like it. Then I studied to be a doctor, but I didn't like that. Now the only thing I like is this," holding up his bottle. Then, "What're you gonna talk about tonight, Preacher?" The chaplain looked the poor fellow squarely in the eye and said: "My topic for tonight is 'What Are You Running Away From?'" The drunk dropped his eyes and mumbled, "Me!"—*Selected*.

An artist visited a young woman and found her in tears. A costly handkerchief that she owned had been ruined by a blot of ink. He asked her to lend it to him, and a little later returned it by mail. She could scarcely believe her eyes. The artist had used the blot as a basis and had made a design of great beauty in India ink. The handkerchief was now many times more valuable than in its original form. So Christ can take our lives, marred by what appears to us as unrelieved tragedy, and make them more beautiful than ever.—*Selected*.

An organist was practicing at the console of his organ when a rather insignificant looking stranger approached and asked permission to play. At first the organist refused, and then he gave reluctant permission. The cathedral filled with marvelous music. When the stranger finished, the organist asked, "Who are you who can play like that?" Simply and modestly he replied, "Felix Mendelssohn," and walked away. The organist struck himself on the brow and said, "Felix Mendelssohn! The master! Almost I did not let the master have his way."—*Selected*.

African Chief

While David Livingstone was laboring in the interior of Africa he tried to win a certain African chief, Sekeletu, to Christ. He had gained his friendship and was anxious to see him become a Christian and be a spiritual leader for his tribe.

One day the chief said to Livingstone, "You may name anything you desire and I will give it to you."

Livingstone explained that his object was to elevate him and his people to be Christians.

The chief replied, "I do not wish to learn to read the Book, for I am afraid

it might change my heart and make me content with one wife like Sechele, a converted chief. No, no, I want always to have five wives at least."

The chief made the honest admission that he did not want to become a Christian because he wanted to have his own way. It was not lack of instruction but lack of willingness to yield to Christ.

Courageous Roman Catholic Editor

At a recent meeting in the Caxton Hall, London, the Rev. Sidlow Baxter, speaking for the Protestant Truth Society, quoted a remarkable editorial from the Latin American newspaper, *El Nacional*. The editor, a Roman Catholic, wrote:

"Why do we persist in humbling our Church before the world? How is it possible that Church authorities do not condemn assassinations, dynamitings, and other revolting acts against a sister church? How, indeed, if we take into account that it is solely to the Protestant armies of the United States and England that the Vatican owes its life at this moment?

"These armies maintain the barrier holding back the Russian army from Rome. What would happen to the Roman Church without these Protestant defences? Catholics must reciprocate the tolerance and respect that these countries of Protestant majority have towards our Church in their countries."

Earlier in his editorial the writer condemned several specific cases in which Colombian Catholics had savagely mistreated Protestants.

We would like to know what the Pope thinks about such a courageous editorial—if he has read it!

—From "*The Flame*"

Selling for Cash

In Shanghai shortly before the Pearl Harbor bombing raid, a repre-

sentative of an American oil concern and an American missionary were discussing the Far Eastern struggle. The two men were friends and had been associated for many years in various civic enterprises.

The missionary inquired: "How do you reconcile the fact that you have spent your whole life making friends with the Chinese people and seeking to establish the finest business relations with them, with the fact that you are now working your head off to sell oil to the Japanese military to be used to fuel Japanese planes in the bombing of China's women and children?"

The businessman replied sadly: "You know the answer. We'd sell to the devil himself if he paid cash."

PRINCIPLE ABOVE PRICE

Stephen Girard was a great merchant in a large city. He had many clerks employed in his business. One Saturday he announced to his employees that they would be required to work on Sundays.

One of the clerks, a young man, came to the merchant privately and said: "I am sorry, I cannot work on Sunday. I have conscientious scruples against it."

This stern, firm businessman said, "Very well, you will either obey my orders or you will lose your job."

The young man said: "I expected as much, and I know what it will mean to lose my job. My mother is dependent upon me for support, and I have very little in my savings account. I know full well what its consequences may mean, but I cannot work on Sunday."

He was given his wages. Then followed weeks of unemployment. The young man walked the streets of the

city seeking employment, but he could not find it.

One day the president of the First National Bank of that city had a conference with Mr. Girard and said, "We are opening a branch bank in another section of the city. I want you to recommend to me a young man to become cashier in this bank." Mr. Girard recommended this young man whom he had dismissed from his employ. The banker asked, "Is not this the young man that you discharged from your store some weeks ago?" Mr. Girard replied that he was. "Then," said the banker, "why do you recommend him for this position?"

"Because," answered the merchant, "he sacrificed a job before he would compromise a principle. Any man's money will be safe in the hands of a young man like that."

Influence!

Had not Susannah Wesley been the mother of John Wesley, it is not likely that John Wesley would have been the founder of Methodism.

Susannah Wesley was the mother of John and Charles and seventeen other children. She was beautiful, energetic, devout. She knew Greek, Latin, French and theology.

In counsel to John she said, "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

This Christian mother's counsel to her son John needs the attention of every mother and father and child today. If more parents would be Christian in character as Mrs. Wesley was, there would be less sabotaging of the children's lives with parental delinquency.

—Gospel Banner

Men are never so likely to settle a question rightly as when they discuss it freely.
—MACAULEY

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The Israelites' task increased

CHAPTER 5

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the



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man was the Son of God.
40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of

CHAPTER 16

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices

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