

The PREACHERS MAGAZINE

November-December, 1946

O Ministers of Christ!

By Charles Henry Mackintosh

O ministers of Christ, ordained and lay,
May you be granted all your hearts' desire:
A gift of precious oil to feed the fire
That flickers into flame on Christmas Day!
May love leap into life in what you say,
And may the Christmas music of your choir,
The texts, the prayers, the sermon, all inspire
A flame of faith that shall not pass away!

The Lord be with you in His holy place;
The Lord be with you in that holy hour;
And may the Lord of Love grant, of His grace,
That all shall sense His presence and His power,
Until they seem to see Him, face to face,
And all their seeds of faith flame into full flower!

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CONTENTS

The Sense of Propinquity	J. B. Chapman	3
Correspondence About a Preacher	J. B. Chapman	4
Into the House of Christmas	Paul S. Rees	7
The Deeper Meaning of Christmas	A. B. Simpson	11
The Star of Bethlehem	G. W. Ridout	12
Gleanings from the Greek New Testament	Ralph Earle	14
"Ideals in Preaching and Preacher"	L. A. Reed	17
A Holy Ghost Training	Peter Wiseman	20
The Issue of a Pure Heart	Neal C. Dirkse	21
The Message of the Holy Spirit	R. A. Kerby	22
The Pastor at Work With His Young People	W. Everett Henry	25
The Present Need—A Holiness Emphasis	C. W. Perry	28
The Open Door	A sermon by Grace E. Robinson	33
<i>Departments</i>		
The Theological Question Box	H. Orton Wiley	36
The Preacher's English	L. B. Williams	38
Searching Truths for Ministers		39
The Preacher's Scrapbook		40
Quotable Poetry		42
Sermon Outlines (A Preaching Program)	by G. B. Williamson	44
Missionary Department		57
Illustrations		59
Book Notices	P. H. Lunn	61
Annual Index, Volume 21		63

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Managing Editor's MESSAGE

I AM going to pass on to you a paragraph from a letter received from an active U.S. Army Chaplain. It contains some food for thought, especially at the season of the year when we give emphasis to the birth of our Lord Jesus Christ. While the statement is made relative to our Nazarene ministers, it is equally pertinent to ministers of other holiness churches. The Chaplain says:

"In listening to some preachers in our church, in reading our periodicals, in sensing our approach in presenting the gospel, I am forced to this surprising conclusion; too much of our talk and preaching does not center around the Person of Jesus Christ, His divinity, His personality, His power, His virtues, His greatness, etc. We preach regeneration and sanctification strongly, but tend to minimize the One who makes it all possible. . . . We preach doctrine and explain the mechanics of the redemptive scheme, but, in my estimation, we do not hit the nail hard enough regarding the mighty authority wrapped up in the Person of the Saviour himself. To Paul it was 'Christ and Him crucified.'" The Managing Editor passes on a question which accompanies this statement, "Is this a fair observation, or have you not felt it?" You answer this question to your own satisfaction.

* * * *

A reader presents this question relative to the locating of new churches; "Should we put our churches where the people are, or where the churches are?" The particular issue was the location of a church in a town or city in which for some time to come there would not be more than one Nazarene church. Should that church be located in a community in which there are few churches, or perhaps not a church at all, or, should it be located in a downtown area among the other churches? Give us your opinions. We will give a summary of them in some future issue.

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

The Sense of Propinquity

J. B. Chapman, Editor

LAST night I was in a church that has a very high rostrum and a very wide altar space. The choir is seated back of the preacher, so that the preacher must ordinarily keep his seat while the choir sings, and, perhaps somewhat from habit, he often keeps his seat even when the congregation stands to sing. The place is not large, but I noticed the preacher gave out the announcements as though he were addressing a thousand, and preached with the air of the platform, more than that of the pulpit. There was some effort at encouraging spontaneity, but the prevailing atmosphere of the meeting was that of formality and estrangement, not only as between preacher and people, but somewhat also as among the people themselves. There was, it seemed to me, a feeling that the meeting was composed more of visitors (although this was in no sense the case), and thus it would be easy for almost any one to say "you and they," when speaking of the service, rather than "me and mine."

I have mentioned the physical setup as a possible contributing cause of the feeling of estrangement, and, while I know that is more or less incidental, and in many cases may be entirely so, yet I pursue the thought just this much farther: if a new church is being contemplated, that is an important thing to consider in the arrangement—arrange it so the preacher and the people will "feel at home." A high pulpit is no doubt a help in a ritualistic service, but in a meeting that is expected to be more or less spontaneous, it is a drawback, and contributing to the sense of distinction between *clergy* and *laity*—two words that I think are offensive in sound, as well as of bad reputation as to meaning. It is an axiom that people must hear the gospel from one to whom they feel related. Angels cannot preach successfully to men, and men of separation cannot preach successfully to men. John Wesley was known as a simple preacher to those who listened to him, and D. L. Moody talked in conversational voice—just louder, was all—just as though he were talking to one person, and his listeners frequently were unaware that others were present, so vivid was the feeling that "he is talking to me." People, like children, will not put up with con-

descension. The preacher might as well stay up on his pedestal as to feel or make others feel that he is stooping to get down where the people are. What the preacher must do is to feel and make others feel that, "I am one of you, and am preaching for myself, as well as to and for you."

Then the custom of building churches so that the very best part of the building—the part up next to the preacher—is wasted is due for a change. That big gap in there is bad of itself, and then I am convinced by observation that it encourages people to "sit back," even after that gap is bridged. As a rule, the front seats are unpopular, and they still remain unpopular no matter how far back from the front they begin. Of course, when we buy a church building, we have to make the best of the arrangement already in vogue. But I am speaking now regarding the building of new churches which should be adapted to our form of service. Take the choir: I know there are different ideas about choirs. Some people think it is the business of the choir to do the singing. But when that is the theory, I can say emphatically that I do not believe in choirs. No, the business of the choir is to lead the singing, and to help the people to sing. The gathering of a group of singers into one place in the house is for the purpose of providing enough volume to hold the time and keep the people together and make it easier for poor singers to sing and make a joyful noise unto the Lord. This province of the choir suggests, if it does not actually determine, where it should be seated. It should be, not behind the preacher, where it can be seen much more than heard, but on the side or on the sides, where it can be heard, and where it will be more of the congregation than of the preacher—more an institution of worship than a semblance of something professional.

And while speaking of the singing, I cannot omit a reference to special singing. This is a proposition that can be overdone without any effort at all. And a preacher or choir leader indicates a failure to discern the business of a public religious meeting when he announces with a smack of smartness, "Miss Smith is now going to favor us with a special song." Ordinarily

special songs should not be announced at all; and if they are announced, no one should be compelled to think of the exercise as a favor to the listeners—especially in advance of the bill of fare. The fact is that any religious service worthy of the name is and should be planned as one. To have a “rousing song service,” then follow along with a “popcorn praise meeting,” then open the “regular service,” and close out with an “after meeting” seems to me to be using about the least judgment possible. Before a worth-while religious meeting starts, someone, presumably the preacher, should have the plan all prayed and thought through. The singing should be an essential part of the service, and should serve to prepare for what is to follow, and all the way through the idea should be to have a meeting in which the largest possible number shall take part, and in which everyone who takes part will keep strictly away from any feeling that he is “performing.” If this can result in making the worshipers feel that “we had a good meeting,” the end is served. But when worshipers go away impressed by some performance on the part of any individual or group, the meeting has failed of its largest purpose, and the interest generated is not of the type that is calculated to last, for people go to “our church,” not to the church that evidently belongs to someone else.

Of course, it is the spirit that counts. I have mentioned only things that pertain to form and appearance; but that other factor which I call spirit is of so delicate a nature that I forbear extended suggestions. We all know when it is there, and we are painfully aware of its absence when it is not there—but to say just how to get it is another thing. I believe the crux of the effort is involved in prayer—prayer that during the week has brought the preacher into intimate consciousness of the fact that God is his Father, and that all God’s people are his brothers; for it is fatherly love that generates and sustains brotherly love. Brotherly love of itself is not strong enough to bear the strain. It is not enough for a Christian to feel that he is his brother’s brother, he must feel that he is his brother’s father and keeper as well, and this comes only from intimate consciousness of the Father’s fellowship and spiritual communication.

When the meeting is cold and flat, and wanting in the sense of propinquity, no amount of talent or efficiency can make it a really good meeting. And while there are

externals that will help, it is the Spirit that giveth life.

Correspondence

About a Preacher

BY THE EDITOR

FROM a layman—a woman who signs herself, “A burdened soul,” comes the following letter addressed to the editor:

“We gave some to the offering for the Seminary yesterday, but we are rather perplexed. The educated youth, or should I say the college boys, seem to lean so strongly on their intellect we scarcely ever have anyone getting help at our altars between revivals. This has been a great source of grief to my heart. For years my husband and I used to fast every Sunday morning, feeling that we would need spiritual strength to pray with seekers, and usually we had seekers. Then we got a young preacher who seemed to think church work consisted of preaching beautiful sermons, then have the congregation stand to be dismissed.

“Our last three preachers have generally had only one prayer (seldom two) on Wednesday evening, and then they preach. We have no prayer meetings in which we really pray together. Could this be the cause of our seeming lack of power? Our preacher generally prays standing, on Sunday morning, and I have heard him say he sometimes writes his prayer in advance. But somehow the Lord used to seem to be with us in a more special sense when we had the old-time preachers. Our services are fine in word and appearance, but there is a want of power and conviction and victory.

“Our pastor is a nice boy. We all like him. He has everything organized in a good way. He takes the young people to the Y.M. or the Y.W. for dinner, and there is fine friendship and fellowship. Budgets are raised. Numbers are received into the church. But are we slipping so that God cannot answer our prayers and give us souls?

“I am tempted to pray the Lord to either give our pastor a burden for souls or give us another pastor. Would that be a right way to pray? I shall not name our church, for I have no desire to reflect on anyone. But what has happened that our church is content to carry on just as a nominal church? My soul longs for a church where

the old-time power is manifested, and where the glory of God comes down upon the people. Can you suggest any way in which we may be helped?"

Answering this correspondent, the editor said:

DEAR SISTER IN CHRIST:

I have read your letter with great interest and appreciation. And being, at least in length of service, one of those old-time preachers you mention, I must, to be true, do as we have always done: begin by preaching a little to you before turning to your preacher and the class he represents.

I think I can discern certain symptoms of letting down on your own part. Why have you quit fasting on Sunday morning when the reasons for doing so seem to be more numerous than before? Your testimony seems to dwell too much on conditions, and not savor enough of results. It is not enough to be burdened and to be distressed. These are conditions that, pressed, should lead on to victory and blessing. Why don't you just lay hold and get such a blessing on your own soul that you can spiritually dominate that little situation there! It can be done, you know it can be done, for evidently you used to do it. Remember how we used to say, "One man and God are a majority"? and we never supposed that man had to be a preacher either. Just any man or woman who would go all out for God—that's enough. Even one determined layman can have a spiritual church, if he is willing to really pay the price.

But now to the preacher side of the question: I am glad you gave in the offering for the Seminary. That shows a fine spirit on your part, especially since you evidently are in doubt about the advantage of a trained ministry. But I was just thinking on this point today before I read your letter, was thinking of what I would do if I were back at the beginning of my career as a preacher—say forty years back, only with conditions as I find them today. And this is what I thought I would do under those circumstances: Under those circumstances, with this glorious gospel to preach, I would make the very best preparation I could. I would go in for a sound general education—high school and college. Then I would take a full seminary course. I would master Hebrew and Greek. I would fill my mind with biblical knowledge and literature, and would not neglect a full toll of scripture text memorizing. I would study philosophy and theology, and would make a specialty of learning how to pre-

pare and deliver sermons. I would go deeply into pastoral theology and the science of operating a church. I would take voice training and give attention to courtesy and good manners. I would learn to think clearly and to write plainly. I would take all the schools offer and ask for more. I would accept every human help and make just as full preparation as possible. I would do this patiently, persistently, and conscientiously so that none could say I did not appreciate the honor and responsibility of my calling. I would accept the axiom that if men must spend years in school before we allow them to practice medicine on our bodies, and if others must spend years preparing to educate our minds, surely no one should expect to be less serious in preparation for healing our souls and training our hearts. And I would demand of myself that I be as well prepared for my task as the doctor or teacher or lawyer of the community is for his. I would not allow myself to rest short of this.

And then—having done this, I would take myself in hand and face the fact that all this is like kindling and fuel, and that the flame and the heat necessary to effective fire must come from God, and I would go in to fast and pray and wait on God for unction and power and blessing that would turn my kindling and my fuel into heat so fervent and light so bright that men would look and listen and acknowledge that a prophet sent from God was in their midst.

An untrained preacher is, I think, like a woodsman with a dull ax. Such a woodsman can, by dint of hard licks, cut considerable wood, and he can make up with industry for want of edge on his ax. But if that preacher were trained, he would then be like a woodsman with a sharp ax. And if he would hit as hard and work as perseveringly as he did before, he could cut more wood. But if the example is that of a trained preacher who depends on his training and slumps into form and prayerlessness and want of spiritual unction, then such an one is like a woodsman with a sharp ax who thinks a sharp ax is a substitute for industry and hard work, and who therefore cuts little or no wood. We want the sharp ax along with the industry and hard licks.

And in the active ministry I would use the very best methods I could learn. I would go a long way out of my way to gain the interest of even a small child to get him into my Sunday school and church. I would make full use of organization and

the power of friendliness. But, having harnessed all these forces, I would then go in to make my church a center of revival—a real lighthouse, soul-saving station. I would fast and pray and hold on. I would get my laymen under the burden, and if any of them could take it, I would establish another prayer meeting. If prayers increased, I would establish a relay meeting for certain periods when there would be all days and all nights of prayer. I would pray in secret, pray in the family, pray in the homes of the people, pray in public, pray and have everybody that would join me in silent and vocal prayer in the prayer meetings. If the prayer meetings had to be divided in order to give time for all who would to pray, then I would open the Wednesday evening meeting in the usual way, then send them off in special groups for half an hour, then bring them together for a final word and dismissal. I would make full use of all the prayer power my crowd could muster—I know I would do that. I would seek to have a church that was simple enough for the children and spiritual enough for the old people, and active enough to need all its numbers and strength and more. If I found I had more people than there was time for prayer, and more than my program of service called for, I would ask the District Superintendent to come and organize another church in a near-by community, for I certainly would not be a party to inactivity and stagnation.

There are, you know, three kinds of fire: there is fox fire that makes light and no heat. That is a preacher and a church that is intellectual, but not spiritual. Then, there is wild fire which makes heat but no light. This is a preacher and a church that is emotional, but not spiritual. Then there is true fire which makes both heat and light. This is the preacher and the church which is balanced as between intellect and emotion and is truly and genuinely spiritual in that the presence of God is truly present.

Of course, if we had to choose between head and heart we would not hesitate a moment to choose heart. But why present such a dilemma? Why not have a balanced preacher and a balanced church. Every preacher must guard against becoming a factional preacher and every church must guard against the tendency to become a cult. But let no one suppose that only educated people need educated preachers, for it is the province of education to help men think clearly, and men who think clearly do not need to use big words.

Reading the Bible

TAKING time with the Word of God is the secret of spiritual growth. The Word is food for the inner life, without which there must be certain atrophy of soul. Prayer of itself will not bring balanced growth; there must be also the appropriation of the revealed will of God through the Scriptures. This has been the experience of saints in every age. The 119th Psalm is but the record of the researches into the divine laws by a devout Israelite at least three millenniums ago, and the expressions of love and thankfulness which he utters show the dependence of his being upon what was written aforetime.

One of the great Bible scholars and critics left the following as his experimental appreciation of the Book of books:

"We have done almost everything that is possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarreled over the revisions; we have discussed authenticity and inspiration, and suggested textual history with colored type; we have epitomized into handbooks and extracted school lessons. *There is one thing left to do with the Bible: simply to read it.*"

Another teacher, less critical but more spiritual, has earnestly stated as his conviction that the Word of God is a tenement of the Holy Spirit, and because this is true, that there is life in the Scriptures. And he urges his readers to daily, systematically, and prayerfully read the Bible, assuring them that if they do so, they will find the Word transforming them. Perhaps the writer of the Book of Romans had the same thought in mind when he thanks God that his hearers had obeyed from the heart the mould of teaching into which they had been delivered (Rom. 6:17), as if they had been poured into a mould which had shaped them into a correct understanding of the truth and obedience to it.

The Bible is the letter of God to His children; as it becomes more intimate to our understandings, it becomes His voice personally instructing, reproving, comforting, guiding. He who has thus learned to receive the Word, and who delights in its precepts, and makes it the continual man of his counsel, will not fail of blessing and of success both spiritual and temporal.—Editorial in *The Alliance Weekly*.

Into the House of Christmas

Sermon by Paul S. Rees

TEXT—And when they were come into the house, they saw the young child with Mary his mother (Matthew 2:11).

CHRISTMAS is the eternal hallowing of the simplicities of life. It is supremely the festival of the child, the family, and the home. It helps to produce such inspirations as that which came to George Liddell when he exclaimed:

*I love the name of Christ the Lord, the
Man of Galilee,
Because He came to live and toil among
the likes of me.
Let others sing the praises of a mighty
King of kings;
I love the Christ of common folks, the
Lord of common things.*

*The beggars and the feeble ones, the poor
and sick and blind,
The wayward and the tempted ones, were
those He loved to find;
He lived with them to help them like a
brother and a friend,
Or like some wandering workman finding
things to mend.*

*My job is just a poor man's job, my home
is just a shack,
But on my humble residence He has never
turned His back.
Let others sing their praises to a mighty
King of kings;
I live the Christ of common folks, the
Lord of common things.*

We are probably wrong when we paint pictures and write poetry and preach sermons in which we picture the wise men as bending over the manger in the stable. That was the strange experience that came to the shepherds. Matthew is at pains to tell us that by the time the wise men arrived, Joseph had somehow found quarters for mother and Babe in a friendly house. We have talked a great deal about the crowded inn that had no room for the Christ who was about to be born. We have talked too little, I think, about the "house" in Bethlehem that did make room for Him. A humble house it was, I have no doubt; but it deserves to be held in everlasting honor and remembrance.

"When they were come into the house!" But, of course, the House of Christmas is not only that one unknown, unnamed abode in Bethlehem long ago. The word "house" stands for an order of things under the sheltering cover of love, good will, and fellowship. Jesus used the word when He spoke of heaven: "In my Father's house are many mansions." St. Paul employed it when he described the Church: "Now in a great house there are vessels of gold and silver."

What, then, is the order of things with which Christmas confronts us? What may we say that is honestly and helpfully descriptive of the House of Christmas?

I.

Let us begin by saying that, quite obviously, it is a *Simple House*. Some years ago Dr. Hugh Thompson Kerr, of Pittsburgh, broadcast a sermon on the subject "Hearing the Christmas Story for the First Time." He began by saying, "Suppose I had never heard the Christmas story . . . and then suddenly I was introduced to it and heard it or read it for the first time. What would be its effect upon me?" Of the three points in his answer this was the first: "It seems to me that the first reaction that would come after reading the first two chapters of Luke, would be the marvelous simplicity of the story itself." He is probably right.

The world has many so-called sacred books. Those books abound in stories of how the gods of men and the religious heroes of the past have supernaturally originated. Is the biblical account of the birth of Jesus just a little more grist out of that common hopper of human invention? If you can believe that it is, you have an odd mind indeed. The Greeks, for example, had a god called Perseus. His birth was supposed to be miraculous. It was believed that Jupiter found a lovely goddess in prison. He wooed her and won her by distilling himself into a shower of gold. Their son was Perseus!

Assume that it is a true story. It still carries nothing of the enchanting simplicity and humanness of the biblical narrative of Christ's birth. As you read the testimony of Matthew and Luke, you search in vain for features that are magical and

weird. What you get is a story so exquisitely tender and homelike that year by year and century by century mankind returns to it and all the world's harshness grows suddenly softer under the matchless spell of it.

If God had revealed Himself only in the strange phenomenon of a star, men might have doubted their eyes. If He had uttered himself in some awful voice of thunder, men might have doubted their ears, or else been terrified. If He had taken the form of an angel, men might have been dazzled by an overcharge of brilliance, or asked what angels can know about pain and death. But a Babe with a cry in the night, and a crude cradle, and a mother's circling arms, and a plain house for shelter! That is the legible handwriting of God on the parchment of this world's actual life! That was, and is, and forever shall be, the simplicity of the House of Christmas.

II.

Let us say, in the next place, that the House of Christmas is a *Singing House*. What would Christmas be without music? Think of all the Advent hymns and carols and oratorios that have been accumulated through the centuries. They are the skilled and graceful servants of all praiseful hearts, and year by year we turn to them for help as we bring our homage to the King. But have you thought of this: that if, by some cruel stroke of fortune, we should suddenly lose all of these Advent songs, we still would have an incomparably glorious collection of hymns in the Bible itself? The Holy Spirit has taken care that the birth of Jesus should be surrounded by those exultant outbursts of worship and adoration and praise that we have come to recognize—and even to name—as songs, or at least themes for songs. There is the “Ave Maria” of the angel Gabriel. There is the “Benedictus” first of Elizabeth and then of Zechariah. There is the “Magnificat” of Mary. There is the “Gloria in Excelsis” of the angels. And there is the “Nunc Dimittis” of grand old Simeon. No wonder that James S. Stewart, himself a glorious preacher, declares that in his judgment “songs and hymns and music can carry us nearer to the burning heart of the Advent message than all the sermons and discourses in the world.”

I do not complain at that. Though neither poet nor musician myself, I know well enough that poetry can climb heights and plumb depths that no ordinary speech can achieve. I know that about music there is

something so elemental and universal that it is the thrill of childhood, the delight of manhood, and the comfort of old age. How then can Christmas be anything but a festival of poetry and music when it strikes home to the deepest and finest instincts within us, and when its themes are those of Life from Above, of Heaven's grace conquering earth's sin, and of the Love that will not let us go?

For years I have known of Longfellow's hymn-carol which begins with the line “I heard the bells on Christmas day.” This year, however, it has gripped me and lifted me in a new way. By chance I came across the fact that it was written on Christmas Day 1863, when the Civil War was more than two years along, and Longfellow was bowed with grief over its horrors. In a setting like that the poet found that the House of Christmas still held its song:

*I heard the bells on Christmas Day,
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!*

*I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men!*

*And in despair I bowed my head;
“There is no peace on earth,” I said;
“For hate is strong, and mocks the song
Of peace on earth, good will to men.”*

*Then pealed the bells more loud and deep:
“God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!”*

*Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!*

In the House of Christmas, where God comes to light up our darkness and take away our sins, nothing can ever silence the song.

III.

This is a good place to say yet another thing about the House of Christmas: it is a *Serene House*. Not everything about the story of Christ's advent produces the impression of peace. There was no quietness in the heart of arrogant and worried Herod. There was little of order or composure in that overcrowded inn. Even the shepherds,

on first hearing the strange news, were ill at ease.

But when one turns to Joseph and Mary he finds an arresting contrast. One feels that, considering their plight and peril, they were amazingly calm. As for the Child, He might be laid at first in a manger where stable noises were ceaselessly rasping, but for all that He was the Prince of Peace. In the years to come peace would sit in His heart as upon a throne. Peace would radiate from His presence like some healing aura. Peace would fall from His lips as from some quiet and exhaustless pool. Peace—for troubled and baffled seekers after truth! Peace—even for sea-billows tossed pitilessly by raging winds! Peace—for guilty souls reaching out hungrily for the forgiveness of sins! Peace—for fretful folks wondering whence tomorrow's bread would come! Peace—for anxious friends peering wistfully into the future and asking what lies beyond the grim rim of death! Prince of Peace indeed is this Master of the House of Christmas!

I know that gloomy souls and cynical minds are prone to scorn the sentiment of "peace on earth" when after 2,000 years of it the world is turning itself into one vast shambles of war and wastage. "Christianity," they say, "Christianity has been here for twenty centuries and see how much hate and horror are still abroad!"

Now no one grieves over such a state of things more than do the Christians themselves. It is not the cynic's distress that the Christian opposes: it is rather his *despair*. The cynic should be reminded that water has been in the world longer than the angel's message of peace, and still some people will go dirty. The cynic should take notice that the laws of electrodynamics have been in the world through the ages but only yesterday did man take hold of them so as to produce the immensely useful reality of radar. The House of Christmas is a house of peace, but God never whips men through its quiet portals. They must enter of their own accord.

Yes, there is peace in the world. No implements of war can alter that fact. I open my Bible at Romans 5:1, and I read, "Therefore being justified by faith, we *have peace* with God through our Lord Jesus Christ." Hear that: "We have peace!" Or, I open it at Romans 15:13, and I read, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Or, I open it at Philippians 4:6, 7, and read, "And the peace of God, which passeth all

understanding, shall keep your hearts and minds through Christ Jesus." Or again, at John 14:27, and there I read, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid." Here, if you please, are some of the quiet rooms in the House of Christmas. Storms may howl without, but within these walls, in the sure keeping of the faithful God, dwells the Christian soul.

Chaplain Brink, in his simple, stirring book *And God Was There*, tells a tale that rivets my point. It concerns a youthful soldier who drove an armored scout car during the hectic days of the Tunisian campaign. Needing spiritual help, he came to the chaplain and unburdened his heart. Somehow he missed the point of contact with Christ, and so went away still carrying his burden. Then one day, when his platoon had come from a practice run during gunnery drill, he came across the field to the chaplain. There was a new smile on his face. "Everything," said he, with a quiet assurance in his voice, "everything is going to be all right." Then he went on: "It's queer, Chaplain, but as I sat there behind the wheel during gunnery practice, I felt like praying. And in spite of all the noise God heard me this time. I know, because I felt I could hear Him answer me."

"In spite of all the noise, God heard me!" That is the testimony you get from the lips of a man who, in the midst of war's deafening din, crossed the serene threshold of the House of Christmas. Who will follow him?

IV.

And then, the House of Christmas is a *Spacious House*. Its simplicity appeals to us. Its songs allure us. Its serenity attracts us. But we want to know: is there room for all of us?

The answer is a great big global "Yes." This is the house with room for everyone. We might guess it from the representative character of those who came to the cradle and the house of the Christ child. The simple shepherds from the hillsides and the learned scholars from the east—both found the open door to God's heart of love and grace.

But lest our guesses should not be enough, the dear God sent an angel to tell us plainly how wide is the welcoming portal of the redemption Christ brought down to man: "Behold, I bring you good tidings of great joy, which shall be to all

The Deeper Meaning of Christmas

A. B. Simpson (written in 1890)

THE most wonderful of all the thoughts of this happy season must ever be that transcendent "mystery of godliness" that "God was manifest in the flesh." The union of Deity with humanity, the everlasting kinship which the Creator has given to the creature, must be the wonder of angels and the glory of saints as oft as the ages may bring the memorial of the Incarnation. To us it is as wonderful as ever, notwithstanding the many times it has been called to our attention.

To many of us it has grown into a still greater truth through the actual union of God through our bodies and spirits in the deep and heavenly fellowship of a consecrated Christian life. There comes a second Christmas to the heart when Jesus Christ is formed within us, a living personality, our life, strength, and hope of glory. All hail indeed to those to whom this year has brought that happy visitation! Only as a babe has He come, but He is the Wonderful and the Mighty God.

Nor are we left without a light as vivid on the hope of His second coming in connection with the Christmas message. The Star of Bethlehem points forward with brightening ray to the Bright and Morning Star, which is soon to dawn upon the dark night of earth and time. And as to the few who watched of old that Star appeared while the careless world knew not of its shining, so they alone who look for Him shall behold its beams when it heralds His glorious return. May this Christmas find us hastening unto that bright day, ready with garments white and lamps burning to go forth to meet the Bridegroom!

While to all this season is one of hope and joy, it is especially so to those who see in it, in the light of their deeper experience, not only the Saviour, but the indwelling Sanctifier, the Healer, and the glorious coming King.

But above all the phases of truth, let us ever hold pre-eminent the Person of Christ himself, who is the sum and substance of all that makes this day so dear. It was not the star, the shepherds, the angels, the magi, the gold and frankincense, or myrrh, that made the glad and glorious occasion of the first Christmas; it was the Babe. And so let us not lose the Christ in the crowd

of accompaniments which usher in His birthday. Let our chief joy be His presence and communion, and our chief desire to make His heart glad with our devotion and love.

What is this Christmas going to be to Christ? What is Christ going to be to us this Christmastide? Surely the highest message of the Christmastide is unselfishness! It was unto Him the gifts of old were brought. Shall ours be laid at His blessed and worthy feet? God forgive us that so often the time which above all others should make us Christlike is the most selfish and worldly of all the year. And God help us all to be so clothed with His simplicity, humility, and love that the world shall behold in us the ceaseless incarnation of the heavenly beauty of the Babe of Bethlehem.

The three names given to our Saviour at His birth are expressive of the three greatest truths of Christianity.

Emmanuel, or "God with us," tells the story of the incarnation and the visitation of heavenly love.

Jesus may be translated "God for us," for it signifies the One who saves. This is the story of redemption consummated on Calvary.

But there is a third name, *Christ*, "The Anointed One," and it has a deeper, higher significance, "God in us." It speaks of the baptism of the Holy Ghost, the union of the eternal God with human hearts and bodies, the full salvation completed at Pentecost and consummated when the heart is united to the Saviour.

The first takes us back to the Star of Bethlehem; the second, to the Cross of Calvary; and the third has its expression and symbols in the heavenly Dove, the cloven tongues, and the signet ring which stamps the heart with the seal of God and sets apart the body as the temple of the Holy Ghost. Oh, that each of us may know this deeper meaning of Christmas!—*The Alliance Weekly*.

Christ outlasted the empire which crucified Him nineteen centuries ago. He will outlast the dictators who defy him now.—R. W. SOCKMAN.

The Star of Bethlehem

G. W. Ridout

I.

THE Methodists in the old-time revival days sang a hymn in which the following lines occurred:

*Once on the raging seas I rode;
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark.*

*Deep horror then my vitals froze;
Death-struck I ceased the tide to stem,
When suddenly a star arose;
It was the star of Bethlehem.*

*It was my guide, my light, my all;
It bade my dark forebodings cease,
And through the storm and danger's pall
It led me to the port of peace.*

*Now safely moored, my perils o'er,
I'll sing, first in night's diadem.
Forever and forevermore,
The Star, the Star of Bethlehem!*

This was the way our forefathers gave testimony to saving grace and to converting power. Salvation to them was a real experience. It was preceded by a powerful conviction.

Bunyan, when under conviction, said, "Oh, one sentence of scripture did more to afflict and terrify my mind; I mean those sentences that stood against me, more I say than an army of forty thousand men that might come against me. Woe be to him against whom the Scriptures bend themselves."

The Star of Bethlehem leads the troubled soul "afflicted and terrified" as Bunyan puts it, to the haven of rest and peace.

II.

The Star of Bethlehem led the shepherds right on to the place of the manger where the Christ child lay. They said, "Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known to us."

In these days when the enemy has come in like a flood and everywhere there is confusion and discord and disregard for sacred things and in the churches there are many wrongs, we need the guiding Star of

Bethlehem. Let us, then, like the shepherds go back to Bethlehem.

1. To humble our pride. Christ was born the lowly one among the lowly. Great men and great movements have had lowly births. American Methodism was born in a sail loft in New York. Our greatest President, Abraham Lincoln, was born in a log cabin.

2. To learn doctrine.

There is associated with our Christmas celebration a body of doctrine of the most vital and imperative significance. It becomes us not to fritter away such an event with mere socialities and trivialities, but rather to strive to enter into the deeper realities of the first Advent. Chief among the great doctrines of Christmas is the Incarnation.

This has been defined as, "The act of clothing with flesh or the state of being so clothed. The act of taking or being manifested in a human body and nature." Theologically it is viewed as, "The Union of the Second Person of the Godhead with mankind in Christ."

Some years ago there was discovered in Australia an opal weighing two hundred and fifty carats. It is one of the largest opals ever seen, but one of its particular beauties is that it displays *all of the colors of the rainbow*. In Christ dwelleth all the fullness of the Godhead, and He reflects in His person and character all the attributes of the Godhead. All the beauty and power and glory of the Divine resides in Him. Milton sang of Christ thus:

*Beyond compare the Son of God was seen
Most glorious; in Him all His Father shone
Substantially expressed; and in His face
Divine compassion visibly appeared,
Love without end and without measure
grace.*

III.

The Star of Bethlehem conducted the shepherds to the very place where the Christ child lay. They made no mistake in following its magic light. This is the thing so much needed in these confusing days. The war is over but the nations everywhere are in trouble, no peace, nothing settled, everything in a turmoil. Who will bring us out? From a Texas paper we gather the following—it is very suggestive:

In Brazil there was a river that the Indians called, "The River of Doubt." Everything was uncertain about that river. It was shrouded with mystery. Spiritually speaking teeming multitudes have embarked upon the River of Doubt. Our country is full of unbelief—faith has died out and doubt is everywhere. Christ is the only way out!

IV.

It was an occasion of holy emotion. John Calvin said, "The gospel awakens powerful emotions."

Without Christmas we would lose the power of a great emotion. Benjamin Kidd, the eminent sociologist, tells us in his *Science of Power* that civilization owes its growth more to emotion than to any other human factor. Matthew Arnold says that religion is morality touched by emotion. It is a singular fact that the men who have moved the times and ages most have been great emotionalists. John the Baptist.

The Incarnation marked an epoch in human thought and a distinct crisis in the history of Redemption. Christ brought a touch upon human history such as no other being ever did: He touched "the slave, and his shackles fell off; he touched the weak, and they became too strong to be oppressed; he touched the home, and it became a bower of delight; he touched the cradle, and childhood became sacred; he touched music, and it became pure and sweet; art, and the canvas took on lustrous beauty; architecture, and it became worthy of man's worship." He lent man a new heart, and the publican rose up with the dignity of a king. He taught man the law of love, and that law brought order into society and the realm of morals, as Newton's law of gravity brought law and harmony into the realm of matter.—*The Pentecostal Herald.*

Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find Him at home and really catch sight of His face; talking to God through an interpreter—through the minister, or the sacraments, or the hymn book—but knowing nothing of real and intimate personal conversation with Him—this is not acquaintance with God.—A. J. GORDON.

How to Express Christianity

In the home—by love and unselfishness.
In business—by honesty and diligence.
In society—by purity, courtesy and humility.
Toward the unfortunate—by sympathy and mercy.
Toward the weak—by helpfulness and patience.
Toward the wicked—by overcoming evil, without compromise.
Toward the strong—by trust and co-operation with good.
Toward non-Christians—by witnessing to Christ and His gospel.
Toward the penitent—by forgiveness and restoration.
Toward the fortunate—by rejoicing with them without envy.
Toward God—by reverence, love and obedience.

(353) 13

Gleanings from the Greek New Testament

Ralph Earle

Matthew

A SEAQUAKE

IN the eighth chapter of Matthew and the twenty-fourth verse a strong word is used to describe the "tempest" on the Lake of Galilee. (To those who lived on its shores it was considered a "sea"; it is only about fourteen miles long and six or seven miles wide). This word used by Matthew is *seismos*, from which we get seismology, the study of earthquakes, and seismograph, the instrument for measuring the severity of earth tremors.

The word literally means "a shaking." But everywhere else in the New Testament, and commonly in Greek literature, it means "earthquake." Since it is used here to describe a violent shaking of water we have coined the term "seaquake."

In the parallel passages in Mark (4:37) and Luke (8:23) we find a different word, *lailaps*, or whirlwind. This suggests the source of the "seaquake." It was due to the downrush of violent gusts of wind, which churned the water into an angry monster reaching out wet hands to seize its helpless victims and drag them down to a watery grave.

The explanation of these sudden, violent storms is to be found in the topography of the Lake of Galilee. The surface of the lake is nearly seven hundred feet below sea level. Bordering the lake are hills and mountains, especially on the east side. The gullies and gorges connected with these hills act as funnels, down which the cold winds of the mountains rush with terrific force.

Probably Matthew employed the term *seismos* mainly to emphasize the suddenness of these storms. Just as an earthquake comes with no warning, so these storms on the Lake of Galilee often catch the boatmen unawares, breaking abruptly beneath a clear sky.

GADARENE? GERASENE? GERGSENE?

In a previous article in THE PREACHER'S MAGAZINE ("The New Version," May-June, 1946) we pointed out the fact that translators today have a more accurate Greek text to use than did the makers of the King James Version in 1611. Then the earliest available Greek manuscripts of the New Testament were from the ninth cen-

tury and later. Now we have a great multiplicity of manuscripts, reaching back to the third and fourth centuries. Obviously we have a more satisfactory Greek text as the basis of our study and translation.

In the accounts of the healing of the Gadarene demoniac we find an interesting illustration of the variant readings in the different Greek manuscripts. This particular case is a good example of two things that should be kept in mind: First, the importance of textual criticism for accuracy in handling the text of the New Testament; second, the very little effect which the variant readings have in relation to vital matters in God's Word.

Let us first look at the facts in this instance. The King James reads Gergesenes in Matthew (8:28), Gadarenes in Mark (5:1) and Luke (8:26). Both the American Standard Version (1901) and the Revised Standard Version (1946) follow the best Greek text in reading Gadarenes in Matthew and Gerasenes in Mark and Luke.

The truth is that all three readings are found in all three places in the different Greek manuscripts. It is evident that confusion arose on this point at a very early date.

There is a geographical, as well as a textual, problem here. Gadara is a city some half a dozen miles southeast of the Lake of Galilee. Gerasa in the Decapolis is about thirty-six miles away. Because of this, George Adam Smith rejected the reading Gerasa as "impossible." But his difficulty is the result of identifying Khersa as Gergesa. When it is identified as Gerasa, the difficulty vanishes.

Khersa is the name given to the ruins of a village on the east shore of the lake. These ruins were discovered by Thomson and are described by him (*The Land and the Book*, II, 353ff). He identified it as Gergesa. But the most acceptable solution to modern scholarship makes this the Gerasa of Mark and Luke. Both Thomson and George Adam Smith (*Historical Geography of the Holy Land*, 458 f.) point out the fact that this is the one place on the eastern shore which best fits the narratives, since here alone the cliffs come so close to the

edge of the lake as to fit the description of the drowning of the swine.

How, then, are we to account for the "Gadara" of Matthew. The answer seems to be that since Gadara was the largest city in that general section, this district east of the lake could properly be referred to as "the country of the Gadarenes."

To some, all this discussion may seem utterly valueless. But the careful student of the Bible wishes to get his biblical data as straight as possible.

THE CUSTOM HOUSE

Jesus made an important addition to His apostolic circle when He called Matthew, the tax collector. The King James Version says He found Matthew sitting at the "receipt of custom."

The same Greek word, *telonion*, occurs in all three Synoptics (Matt. 9:9; Mk. 2:14; Lk. 5:27). It means "toll-house, place of toll, tax-office" (Thayer).

It is interesting to note the different renderings of this word in the modern versions. Moffatt has "tax-office." Weymouth reads "Toll Office." Goodspeed calls it the "tollhouse." Dr. Godbey has simply "the toll." The American Standard Version reads "the place of toll," while the Revised Standard Version has "the tax office."

Whatever translation we adopt, the meaning is rather clear. Matthew was probably not only collecting the regular taxes from property owners—including a levy on the produce of farms, orchards and vineyards—but also collecting customs, or toll. This would be demanded of those bringing fish into Capernaum. So that we may think of Matthew's office as being located on or near the fish piers. It would also be levied on caravans passing along the great road from Damascus to Egypt and the West. Capernaum, located at the northwest corner of the Lake of Galilee, was a busy commercial center in Jesus' day. It was here that the crowds thronged around Jesus to hear His words and feel His healing touch. And here Jesus called a business man to leave the employ of the Roman Empire and accept service in the Kingdom of Heaven. No wonder that Matthew's favorite word is "kingdom" and his favorite phrase "the kingdom of heaven." He was kingdom-conscious, and he knew full well that his call by the Master of men was not a demotion but a promotion.

Matthew's first act after forsaking his business to follow Jesus was to give a large feast in his home in honor of his new employer. We are told that Jesus "sat at meat" in Matthew's house (9:10). The

Greek word is *anakeimenon* and means "reclining at the table."

Medieval paintings of The Last Supper, such as the famous one by Leonardo da Vinci, are all anachronistic. They show Jesus and His disciples seated around a table in typically modern fashion. But the Jews and Romans of Jesus' day reclined on couches while eating, resting their weight on their left elbow and eating with their right hand. This explains how a woman could slip into the dining room and anoint Jesus' feet—which would be on the outer edge of the couch—and also how the beloved disciple could be leaning on Jesus' bosom at the last supper.

While we are speaking of anachronisms in interpreting the Bible we might mention an especially interesting one: The King James Version in Matthew 5:15 reads: "Neither do men light a candle and put it under a bushel, but on a candlestick." The American Revised Version, in common with all modern translations, changes "candle" to "lamp" and "candlestick" to "stand."

Now why the mistake in the King James? Simply because the translators of 1611 were acquainted with candles as the one method of lighting the home. Naturally, they supposed that in biblical times candles were used. So they "modernized" lamps to candles!

Actually, we now have abundant evidence of the use of lamps, not candles, in Jesus' day. Archaeologists have dug up hundreds of these little lamps which were in common use at that time. They were made of clay and had a little hole through which protruded the wick. The only thing they lacked was a glass globe! One may see photographs of several types of these lamps in that excellent recent work, *Encyclopedia of Bible Life*, by Madeleine S. Miller and J. Lane Miller (opposite page 87; description on pages 107 and 108). The preacher who doesn't possess a copy of this interesting, informative book is missing something valuable. It is well worth the price of \$4.95 (order from the Publishing House).

We close this article with the notice of another rendering in the King James Version which conveys the wrong picture to the mind of the modern reader. In Matthew 9:17 we read: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." This is apt to conjure up before our minds the picture of wine being poured into glass

been changed to God-loving, peaceful people by its message. In its wake enlightenment and prosperity have come. Queen Victoria had such a prosperous and glorious reign that a prince of another country came to inquire the reason for her success. The queen told him that the secret of England's greatness was the Bible.

This is a miracle Book because it meets the deepest needs of the soul. One time I was in deep distress. I started to pray and my mind was directed to the Bible. I took it and opened it to a certain page. There my eyes fell upon the very words that met my need. It was indeed a promise most precious. The sweet assurance came to me that these words were from God, himself, to satisfy my troubled soul. Joy took the place of distress. How dear the Word of God was to me then.

The words of this miracle Book renew faith, rekindle hope, implant courage, arouse zeal, give true wisdom, inspire love, and comfort the brokenhearted. A great missionary said that America had the handkerchief, the Bible, which could wipe the tears from suffering peoples.

Last of all, this is a miracle Book because of its marvelous preservation through the ages. Attempts were made to burn every copy, but it survived. Voltaire, the French infidel, predicted that the Bible would soon be out of use, but after his death his printing press, which had printed infidel literature, was used to print Bibles. His home was stacked high with Bibles.

Yes, this book which explains the mysteries of life, which foretells truthfully future events, which gives account of the supernatural, which transforms lives, which meets the deepest needs of the soul, and which has been marvelously preserved is indeed a miracle Book. It can work a miracle in your life if you make it your own.

Word of the everlasting God,
Will of His glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?
—HATTIE LAUGHBAUM, in *Gospel Banner*.

—HATTIE LAUGHBAUM, in *Gospel Banner*.

This is a miracle Book because of the transformation it brings to lives. Drunkards and criminals have become respected citizens through its miracle working power. Idol-bowing, blood-thirsty heathen have

Without thee how could earth be trod,
Or heaven itself be won?

—HATTIE LAUGHBAUM, in *Gospel Banner*.

The Greatest Discovery

16 (356)

"Ideals in Preaching and Preacher"

L. A. Reed

A CERTAIN writer, in commenting upon his college experiences, said that he did not remember in all of his four years as a college student of hearing more than four sermons that "lifted his moral tone or quickened his spiritual life." Now surely this was not due entirely to the academic attitude of the young man in question. We are inclined to believe that it was due to a certain lack in the chaplains or the ministers themselves.

We do not disparage intellectual energies, but we do wish to place in the forefront of our message to you that the first and highest ideal in preaching is not an intellectual one. It is the "dynamic efficiency" of the heart, a passion, an outflow upon our hearers of an "infinite affection." In making truth effective in the individual life, we must not let the brain crowd out the heart; we must not under emphasize the "cultivated affection." The liberal exercise of our affectional, emotional faculties is very essential in rendering our intellectual attainments capable of the best and greatest results. A man may be very brilliant or he may not, but if he is a man with a "heart," then to get close to him is like being sheltered by the south side of a house in the wintertime. Warmth of affection is "letting the sunshine feel us." Nowadays brain seems to count more than the heart; it may win more applause, draw a larger salary, but it doesn't win more men. The intellectual seems to be afraid of emotion. We are constantly cautioned "not to let our feelings run away with us." We want to be sure that conclusions have been reached in "cold blood"; exuberance seems to be in a bad light.

However, a man might spend much mental energy upon matters of Christian truth and not be moved by the truth itself; he may not even be touched or quickened. Intellectual activity upon religious themes is not religion. As Parkhurst said in one of his Yale University lectures, "An ox can devour the painting accidentally left upon the easel in the pasture where he is grazing without becoming himself aesthetic." Intellectual matters of theological moment may be calculatingly handled with unflagging interest, and yet there may be no stir-

ring of those deeper realms of the human spirit.

But over three millenniums ago Solomon said, "Keep thy heart . . . for out of it are the issues of life." The fact of the heat and energy power of the sun in the material universe is an unspoken divine rebuke to cold-bloodedness. Just as nature came out of a hot mold, so every thought which has made history began with a passion. Christianity began with a passion, "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." Redemption is not the product of an intellect; it is the product of a heart of love. The gospel machinery today is not being driven by "dry ice" but by the passion of love, derived from Him who is Love.

The impassioned ministers are the ones who have made history. They are the ones who have started the revival periods. These fires of Christian devotion have been burning through the centuries since Christ. Sometimes it seems as though they almost die out, and ministers begin to preach political economy and everything else from their pulpits, but there is always a remnant who still love God and who are willing to pour out their souls for the salvation of humanity; these set new fires and carry on until again the fires of holy passion burn anew in the pulpit and become transferred to the hearts in the pew. Love is not merely a sentiment cherished alone by the one who loves, but it is a kind of an element passing from the one who loves to the object of that love. Interpreted in the light of divine love, in the light of the affection of the shepherd for his sheep, we can observe why the loving minister, with a deep desire for the welfare and spiritual well-being of his flock, will be filled with almost a paternal affection for those who sit before him, looking to him not only for spiritual sustenance, but possibly for guidance to salvation itself.

So I am urging every preacher who reads these lines to investigate your own soul, and see if love is the motivating force of your ministry. Is it an intuition as well as a force? Does it give vision as well as heat? Love, as well as being a radiance

and a thermal force is also an unhindered intuition that travels the four quadrants and places its arms around the world. Even St. Paul, with all of his intellectual attainments, had to admit that "the greatest of these is love." Let it be "without dissimulation" in your ministry; let it be at the heart and in the background of all your attitudes and motives; let it be that silent, feeling force which wins and saves and blesses. This is the ideal of all ideals of the ministry, an impelling love.

II.

The second ideal in preaching is related to content. There are three things which go to determine the question of what the preacher is to talk about in his ministry; namely, his office, his commission, and his aim.

In God's Word the preacher is called a herald, a proclaimer, an ambassador, a public messenger. Now I want you to notice that the herald never creates his message. He is the conveyor of a message from the one who sends him forth; he is the medium. He is called upon to explain this message, and to give its true meaning, but nowhere can one find authority to "add to" or "take from" this marvelous message with which he has been entrusted. He represents God as the ambassador. He has his instructions; he loses his office if he goes beyond or fails to approach his government's wishes. Such is the office of the preacher.

What the Word of God authorizes him to preach, that and that alone he is to preach. There is great sufficiency in the realm of the Word of God. There is no want that it cannot meet; no burden it cannot lighten or help to bear or take away; no sin but what it furnishes an atonement; no sorrow it cannot heal. It is sufficient to cut clear through the "Pharisaic refuge of lies." The preacher does not need to unduly spiritualize it; he does not need to run riot with novel interpretations; he does not need to accommodate it to his fancy; he does not need to make shifts and twists to manufacture a message for his times. As Johnson says, "There is not a kind of man, or a state of heart, or a twist of conscience, or a sophistry of reason, or a pride of intellect, or a lust of the flesh, or a hell of hate, or a rottenness of social condition to which the subject matter of Holy Scripture has not made successful appeal."

Not only is the ideal expressed in his office, but also in his commission. The command is "Go ye." Every commissioned

preacher has his instructions. They are to go everywhere and "preach the gospel to every creature," and the sanction of that commission is, "Lo, I am with you alway." In the early church they took this command literally, and whole cities came to hear the Word. Thousands were won to Christ. It was this living and active dynamic expressed in their active commission which caused the work to "mightily grow" and the Word to "prevail." This gospel is still "the power of God unto salvation to every one that believeth." So in this commission we see the preacher heralding the gospel as a salvation from sin and death, the center and soul of which is the Lord Jesus Christ, whose rectifications go to the very roots of one's character, and whose issues are from everlasting to everlasting.

The third of the three things that go to settle the question as to what the preacher shall talk about is his aim. This aim is perfect manhood in Christ Jesus. His job is to search and find his man and build him up in Christ. Many elements have been working on man for centuries, but they have been unable to change him. The influence of science, art, and other cultures might make out of man a paragon of polite breeding, but it cannot take his sin away nor free him from just one guilty stain; it cannot take away sin's pollution or release him from its power; it cannot in the slightest degree lessen by one day or one moment his sentence to sin's ultimate doom and eternal loss. So, in his office, in his commission, and in his aim, the Word must be paramount; if it is, then he approaches an ideal in his ministry.

III.

Further, the preacher should aim to develop a personality ideal through which the Holy Spirit might work. We hear much these days about the art of pastoral counseling, which, indeed, is an important feature of pastoral work. Newer terminology states it as "pastoral care." It is an important phase of the minister's work because one-third of his time is spent with people outside of his household. There are many surface elements which should be superficially considered before we enter the personality sphere.

A minister should always be dressed so that he can meet people and not be embarrassed. Many times he will be unable to wear fine clothes, but he can always be neat. A good wife will see to that. You never can win a man with "grave on your vest." Even though he may not

be a large man—and we will admit that there is an advantageous psychology to size—yet his bearing can be such that through erectness and proper carriage, he can demand the confidence of those with whom he comes in contact. Also, he must be cheerful and pleasant without being cheap and tawdry. He should be able to conduct a conversation, yet above all, be an excellent listener; because in personal contacts he should listen seventy-five per cent of the time involved. With these few surface considerations, we pass to the more important consideration of the preacher's personality.

Many times I have heard a preacher excuse his weaknesses by saying, "Well, that is just me. I am made that way, and I cannot help it." That is a weak statement. I speak from experience. That is the path of least resistance. There is no changing element in such an attitude nor is there any opportunity for improvement. The minister must be constantly changing his personality for the better. When he discovers a weakness, then he must remedy that weakness or suffer irreparable loss. People tolerate many things in public men, but they tolerate less in a minister than in any other public character; they make very little public statement, but they quietly seek another pastor—they hunt for his successor. A preacher must develop poise and balance, and, then, this supported by deep spirituality will be a force for the betterment of his parishioners which will be lasting and permanent.

As pastor, you must develop an attitude that is never surprise. Many times people will come to you with problems that are shocking, but you must be under control in order to help them. No doubt they are emotionally stirred over their problem, but you must be under emotional control. When they state their problem, merely say, "Yes?—Well, let us sit down and you tell me all about it." As a counselor you must place your counsellee at ease in your presence. We might insert here that the home is a sacred precinct that the pastor should visit. The pastor is interested in people first, and in their problems second. Experience has taught the writer that if you go to them first, then they will come to you; but if people never come to you for help then you are suffering the tragedy of missed opportunities. One call in the home, someone has said, is worth three in your office.

It is very imperative that you keep your advice and opinions in the background, un-

expressed if at all possible. When someone asks you for advice, that is generally camouflage. There is a problem to be solved, and they want your solution without the statement of the problem. Let us remember that nearly all of our pastoral relationships with people are in the realm of the emotional rather than the intellectual; hence a pastor's presence, interest, faith, and love are more helpful than his opinions. Anyway, our task is to help the individual to come to and make his own decisions, and our part in that is merely to guide and assist, not furnish the decision. Do not be in a hurry. Fellowship is the basis for all confidence and this is not produced in an hour. Get the "long view" as you deal with people. Do not be persistent; time cannot be hurried. Take two or three periods (brief—not more than an hour each, or less) to assist the burdened one to reach a level of contentment.

In all of these considerations the pastor's personality will be quite a deciding factor in the success of his task. If he is gruff and uncouth, he will drive people from him. Only *he* can change himself, and this by tremendous self-discipline. A pastor can become so wanted that he will be demanded. It all depends upon what type of personality he makes of himself. He has to be all things to all men. He will be compelled to consider the greatest variety of problems of any professional man—atorneys not excluded. He must develop a spirit of sympathy which is far deeper than sympathy. He will face bereavements, sickness and suffering, marital disagreements, sex problems in both married and unmarried, divided homes, parental laxity, juvenile delinquency, prison, jail and court scenes, church problems with thwarted ambitions and jealousies to be taken care of, youth problems of vocational guidance and adolescent quirks to be adjusted. In fact, the entire gamut of possibilities may be found in the pastoral call or the pastor's office. The pastor's personality must be so poised and balanced that he can carry the load without becoming a neurotic himself. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." This is a promise that the pastor especially needs to claim, and can have as his personal and specific possession.

We could go on ad infinitum with the various phases of ministerial ideals, but let us remember that what seems impossible with us is not impossible with God. Many

times we pray that God will make men over when we need to pray that God will make us over so we can approach and win men. We must be diligent in making ourselves what God would have us to be. We must be at our best and not have cause to grieve over what we might have been. If we will be honest with ourselves, then we can give honestly of ourselves to others. We may never approach the ideal, but as long as we strive we are healthy; but if we cease to strive to become better and greater ministers of the Word, and better and better human helpers, then we are through and "Ichabod" will be written over the doorposts of our lives. If God is with us, it doesn't make any difference who is against us. His power can make us what we ought to be, for even the needed personality changes which we recognize can be wrought in us by the assistance of the Holy Spirit.

A Holy Ghost Training

Peter Wiseman

ANY person familiar with the advancement—in what direction we shall not say—of modern education will not question the need of courses designed to meet the need on every line; courses in psychology, philosophy, history, apologetics or Christian evidence, theology, and such like. But it is our sincere conviction that there is no need equal to that of a knowledge of the Bible.

The command is, "Preach the word"—the written Word and the Incarnate Word. How could a young preacher preach the written Word without a knowledge of that Word gained from comprehensive and intensive study of the Word? And how could a preacher preach the Incarnate Word, the Christ, without an experiential knowledge of the Christ?

There has been quite a lot of emphasis on a defense of the Word of God, as may be

covered by Christian evidence—and rightly so—but after all, is not the greatest defense of the Word of God the Word itself? Does it not still have divine authority? This is true among all classes of men, the learned as well as the illiterate. Prove your "Thus saith the Lord," and people generally will sit up and take notice.

The outstanding need for our pulpits is men who know the Book of God and declare the great truths found therein without fear or favor; not what men say about the Bible, for or against, but what God says in His Book. The positivism of the Christian faith will meet the need.

Back-to-Bible preaching will do more to meet the challenge of the hour than any other kind of preaching. It is the only force that will meet and stem the flood of destructive criticism. If all the pulpits in America would for but one Sunday declare the whole truth of God as revealed in His Word, a mighty revival would be on our hands. A lot of preaching must sicken the heart of the Eternal. How sad and how awful!

The challenging need even among fundamental and orthodox groups is this very training; a training in the Word of God, courses in both Old and New Testaments, comprehensively and intensively covered, under the guidance of Holy Ghost professors, men with religion enough to honor the Holy Ghost. Young people going out from such atmosphere, and with this store of vital knowledge, crowned with holy fire, the fire of the Spirit—something will happen, just as surely as it happened on the Day of Pentecost. It can happen again!

The Christian institutions that will make provisions for this, and are not afraid to honor the Holy Spirit; institutions that will see to it that such courses are given and given by men who know the Book, know the God of the Book, know the Holy Ghost and honor Him—such institutions will have God's smile and find a place in history as being a mighty factor to stem the flood of destructive criticism of our day. Many will rise and call them blessed!



Christ Came

- to bind up the brokenhearted,
- to give joy for mourning,
- to give praise for heaviness,
- and to give beauty for ashes.

See Isaiah 61:1-3
—The War Cry

The Issue of a Pure Heart

Neal C. Dirkse

THERE is no task of the Christian that so completely fulfills the purpose of his life as that of seeking out and winning souls. Only in this activity does he find the fruition of the holy restlessness of his redeemed soul. Paul's statement to Timothy but illuminates this thought, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. 1:5). The only soil in which divine love can grow is that of a pure heart. The ultimate end of all of Christ's ministry is found in the issues of a pure heart.

A pure heart is the work of God; an act of unmerited grace whereby He cleanses the regenerate heart from remaining indwelling sin. Inasmuch as the heart is the seat of all the issues of life, the heart must be pure so that the issue of that heart will be pure. Since our motives spring from the heart, a pure heart is essential for pure motives. God purifies the heart by faith in response to man's complete consecration. One never can offer anything to God without God giving in return that which is of infinitely greater value. The sinner repents and believes; God forgives and justifies. The believer consecrates and believes; God cleanses and sanctifies. And the comprehension of man has not yet mastered the utmost of God's grace in response to his continuing obedience and faith.

From the pure heart issues love—*divine love*. It is something superior to purified human love, multiplied ten thousand times. It is a depositum of divine love implanted in the cleansed heart by the Holy Spirit as he enters into full control. It is a love that engulfs the entire world in its arms, and seeks to lay it at the feet of its Lord and Master! Love is dynamic—it must be active in order to live! The love we have for one another must have expression or it will cease. The love of God compels expression by the force of its own compulsion; to deny it the expression it demands is to quench it and lose it.

From the pure heart issues a *good conscience*. Conscience is a judge which sits upon the throne of our activities. Since a judge acts only upon information and evidence presented, so man's conscience can act only upon knowledge and information supplied it, judging the conduct in the light

of such knowledge. It is for this reason, as well as others, that we are urged "to grow . . . in the knowledge of our Lord and Saviour Jesus Christ." In order to maintain a *good conscience*, it will be essential that one's conduct be in keeping with the divine revelation as experienced in a pure heart.

Again, from the pure heart springs an *unfeigned faith*—a sincere and genuine faith. Faith is likewise dynamic, and determines our activities. A sincere faith begets positive conduct and a holy life. To truly believe in the grace of God is to be compelled in the direction of God's will and purpose. To truly believe in God is to find the substance and reality of our sincerest hopes and highest aspirations.

There is one Christian activity that epitomizes all these suggestions, that is, *personal soul winning*. God gives to man a pure heart so that he may re-present Jesus to a needy world; naught but a pure heart provides the necessary impetus for this task. None but a holy people can represent a holy God in such a way as to make an unholy generation desire Him. A pure heart alone makes one sufficient for the task angels fain would do in our place. A single, undivided motive in perfect harmony with a holy God can have but one issue—the seeking out of the purchase of His blood.

A divine love born of God in the pure of heart is the only motive which will drive one out to the winning of lost mankind. Divine love will find a way to the hungry heart; divine love will not be defeated by rebuffs or discouragements. His compulsion springs from a far superior motive than selfish satisfaction. That is why the pure heart is so essential, for only its fruit of divine love is adequate for the trying task of personal evangelism. Those so possessed will seek out the poor and unfortunate, will visit the imprisoned and afflicted, will serve the fatherless and the orphan. Divine love knows a force to which anything less is a stranger.

The seeking out of the unsaved makes for a good conscience. Since that stern judge of our conduct acts upon the revelation supplied it by a pure heart, it can be satisfied with nothing less than the activity of winning unredeemed man to the

The winning of souls will make for a genuine faith. It will work in a gracious circle: faith begetting active soul winning, and soul winning increasing faith. A sincere faith will seek to honor the God who supplies it, and in no other activity will God's honor be more gloriously upheld than by seeing the sinner brought to the Master. A genuine faith will live for the

In the statement made herein by Paul he lists the alternative in failing to allow the issue of a pure heart its fullest fruition. In succeeding verses he refers to those who have failed to obey the "indefinable ought" within them, and have turned to rationalizations and justifications of their fruitlessness—"vain jangling" (v. 6). Furthermore, in order to cover up their barrenness, lesser avenues of service are sought out in the presumptuous attempt to teach others about a law they themselves ignore (v. 7). While God had called them to the highest task of soul winning as an ultimate expression in the fulfillment of the command of God, they had resorted to the teaching of the mere letter of the law, in which they sought refuge from the *doing* of the command in its highest interpretation—"charity (divine love) out of a pure heart, and of a good conscience, and of faith unfeigned."



The Message of the Holy Spirit

R. A. Kerby

search out and ascertain the workings of the Three-one God in the creation and redemption of man.

Genesis 1:27 simply and grandly records that God made man in His own image. The fashioning Father, moved by the great urge of His own beneficent nature to spread holiness, life, and joy abroad, created man in His own glorious image. His infinite skill was brought into holiest action by the ineffable longing of His paternal heart for a race of beings which would manifest through all future time the glories of His holiness. Sad to relate, man did not long maintain that holiness but fell into abject misery through sin. It would appear that the skill and plan of the fashioning Father was forever frustrated by the cunning of the tempter and the weakness of man; but such, blessed be God, was not to be the case. Before man was driven from the Garden the promise of the Redeemer was given him, and though his bleeding feet now found their painful way among the

thorns and thistles his chastened heart was made glad in the sure hope that help and succor would in due time arrive.

The weary centuries marched by in stately and solemn procession until one starry night the heavens burst into glorious light over the heads of the humble shepherds as the long-expected advent of the Saviour was announced in thrilling accents, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This Babe which was born of the virgin was He whose goings forth had been of old even from everlasting. After thirty years of private life and three years of glorious ministry, He is led outside the city wall where His life was given as a ransom. "The just (suffered) for the unjust, that he might bring us to God." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The great longing and passion of the suffering Son was to make possible the re-establishment of His Father's image in the human family. His death was not only to clear man's clouded relationship to God, but also to restore man to holiness. Because He, the Holy One, had done no sin, death had no claim upon Him, and now He comes out of the tomb triumphant; and after accompanying with those chosen before as witnesses He ascends back on high and "led captivity captive."

Now the fashioning Father and the suffering Son rejoice in an unutterable communion in the Holy Spirit. The glory of this leaves the unaided human intellect far behind. A Man, yes truly Man, though truly God, "is now in full, open, and limitless communion with the Father in the unity of the Spirit." Of this Eternal Spirit Jesus had said, "Whatsoever he shall hear, that shall he speak." The Holy Spirit now listens intently as the fashioning Father and the suffering Son confer about the mighty concerns of the plan of salvation. He, the Holy Spirit, the Spirit of Christ, is now outpoured upon those in the upper room, and the pattern for the Gospel Age is set.

To bring this study to practical issue we now inquire, "What will be the 'Message of the Holy Spirit' to those who have been sitting in the shadow of death?" Consider now that this Spirit proceeds from the Father who originally fashioned the race in holiness, and the Son who suffered unspeakably to restore that image in the bosom of that same race. Could the Holy

Spirit, the white Messenger Dove of the skies, coming from such a Father and such a Son do ought but give to listening mortals that message which finds its grand declaration in Hebrews 12:14—"Follow peace with all men, and holiness, without which no man shall see the Lord"? In view of the great attributes and functioning forces of the three blessed Persons of the Trinity, it can be readily seen that the call to holiness, that most explicit and express declaration of Holy Writ by the mouth of Paul, is no foreign and capricious stricture imposed upon the plan of salvation from without; but rather, is the epitome of its essential structure, the voicing of its fundamental passion and a bringing to redemptional focus all the pulsating forces of its almighty and Triune Author, Amen!

This call to holiness is the true North Pole toward which all properly functioning theological compasses unerringly point. The King has spoken, the edict has gone forth, and now the Holy Spirit, in direct ministry and by the mouths of faithful heralds, is calling all the peoples of the earth to holiness. This message, calling all nations, kindreds, peoples, and tongues to holiness, is no mere appendage to the plan, fastened there by the various "holiness" movements which have arisen through the ages; but rather has its origin, power, and purpose in the infinite, indissoluble union of the fashioning Father, the suffering Son, and the speaking Spirit. The infinite compassion and righteous demand of the Father for holiness, and the death-cries of the Son to enable *righteousness and peace to kiss each other* are now caught up by the Holy Spirit who maketh intercession "with groanings which cannot be uttered." Hallelujah!

The massing of these various fundamental principles—holiness originally given, holiness lost, holiness provisionally and sacrificially restored, and holiness declared necessary for entrance into heaven—poses some questions that are as wide as the human family, as high as heaven, and as deep as hell. What of the millions of heathenism, of the varied and ramified cults, cultures, and almost infinite variety of doctrines? What of the unnumbered thousands who believe that growth, death, and purgatory will care for the demand for holiness to be made at heaven's gate? If the Father will demand it of every man, and Christ died to provide it for every man, then we are on solid ground in saying that the Holy Spirit has presented it to every man. "What-

soever he shall hear, that shall he speak." The high converse of the Father and the Son issues in marvelous things through the ministry of the Spirit. Rightly to honor the Holy Ghost we must believe that He has given to every man that moral stirring which, if faithfully followed, would lead him to entire holiness of heart and life before his probationary period closed.

Those who never heard the name of Christ would be saved and cleansed as is the infant or mentally deficient, provided they have been faithful to the stirrings of the Holy Spirit as He attempted to start them on the journey from darkness to light. We cannot consistently hold the doctrine that God will demand holiness of every man at heaven's gate, unless we also hold that "the message of the Holy Spirit" has come to every man in awakening power. Otherwise, we place ourselves in the position of the unprofitable servant who complainingly said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn." The last account we have of this servant finds him weeping and gnashing his teeth in outer darkness.

Thus, holiness demanded by the Father and provided by the Son places every man squarely under the teaching ministry and governorship of the Holy Spirit, the God with whom he has to do. The problem now is narrowed down to two factors: teacher and pupil. Great allowance will be asked at this point on account of the dullness of the pupil, but just how far can we go here without reflecting on the infinite wisdom and pedagogical skill of the Teacher to transmit the desire of the Father and the passion of the Son? If a passing grade is not made during the course of the term, the report card will infallibly read, he "received not the love of the truth, that they (he) might be saved." In that case, all the factors which cluster around the need for holiness will be reduced to just one: Punishable, moral perversity. Did the fashioning Father fail in His desire, did the suffering Son fall short in full atonement, or did the speaking Spirit fail to deliver the message? Never, never, never! Brethren, the message of and call to holiness is as strong as the bands which bind "God in



It is a plain old book, modest as nature itself, and as simple, too; a book of an unpretending work-day appearance, like the sun that warms or the bread that nourishes us. . . . And the name of this book is simply—the Bible.—HEINE.

The Pastor at Work with His Young People

W. Everett Henry

EVERY worthy pastor is greatly interested in his young people. He knows that the future of his church and of the kingdom of Christ throughout the world lies in their hands.

Some pastors are superbly qualified to work with youth. They have a type of that indefinable something we call "personality" which makes them attractive to young people. They do not need to exert themselves to become leaders of youth; such leadership seeks them out. Young people follow them with an almost blind devotion. Great indeed is their responsibility!

Most pastors, however, do not possess this type of personality. Whatever success in work with young people comes to them must be the result of faithful effort. And when they do their best, the success that comes seems pitifully small beside that gained by more gifted men with much less effort. Consequently, in the heart of many pastors there is a dull ache of discouragement as they consider this phase of their work.

But no average pastor need be a failure in his work with his young people. Does the Lord call men into the ministry who are not able to "feed" His "lambs"? It needs to be said very emphatically that no consecrated pastor is without ability to reach and help the young people of his church and community. If he will give earnest and constant attention to the few fundamentals of work with youth, his efforts will not be without success, probably beyond his expectations.

The pastor must try to understand the life of young people today. Deep down, every generation of young people is the same. If the pastor can recall his own youth, he will know in essence the young life of today. But this common spirit of youth operates in a constantly changing environment.

Pastors must remember that they are now dealing with a generation of young people tremendously affected by years of world war. Many have been made less ready to give heed to spiritual things by what the war has done to them. Also, while much can be said in favor of our public school system, it is no secret that public school education tends to secularize the

minds of youth. Ethical teachings may still have a small place in the schoolroom of today, but the great truths of Christianity have no place at all. This tendency so evident in public education is deepened and confirmed by the "movies" and other commercialized amusements.

These and other factors in the life of youth today add much to the difficulty of the pastor's work with his young people. But knowledge of these hindrances will not only help the pastor to overcome them, it will also increase his sympathy and patience in dealing with those who so much need his help, and so often seem almost determined not to be helped. The only hope is through "precept upon precept, line upon line." Only time and effort and patient continuance are likely to bring results, but the assurance still stands, "My word shall not return unto me void."

The average pastor can, and usually does, set a good example before his young people. A "good example" will not necessarily make the pastor popular with the youth of his congregation. In fact, it may tend to make him, at least for the time being, unpopular; but it will be an unpopularity with an edge to it. It will keep the conscience of his young people disturbed. The pastor's good example will be a constant quiet rebuke to their carelessness, and the fact that they dislike him a little because of it will add to their uneasiness. For the average American youth is still too honest to resent his pastor's good example and feel comfortable about it.

There is no questioning the influence of a Christlike life on young people. They may not seem to notice it, or to be much influenced by it, but it always commands their respect, and often leaves unsuspected effects. A boy grew up in an old minister's Sunday school. As a young man he was assisting in a minstrel show being put on by an active and prosperous lodge of the town. Without his knowledge someone had introduced into the program an unkindly quip concerning the old minister. When at dress rehearsal the young man heard the quip, he stepped out of line, and in an eloquence his pals could understand said, in effect, "I won't stay on this platform while anybody here takes a crack

at a man who is better than any of us dared to be. Anybody who laughs at is laughing at his betters. I've got respect for a man who has stood by his principles in this town for fifty years, which is more than most of us could say."

There is need that every pastor be reminded that leaders do not have to be a good sport, or the life of the social, or a spellbinding speaker, or a "mixer" to influence his young people. These qualities may be desirable and important, but no one of them is the most important. The pastor's first duty to his young people is to live before them daily a Christian life, a life that witnesses constantly to the abiding and controlling power of the Holy Spirit. This is not only his supreme duty, it is at the same time his supreme service to them. Without this everything else is "as sounding brass, or a tinkling cymbal."

This kind of living will not fill the auditorium Sunday nights with young people. It will not pack Sunday-school rooms to overflowing nor build a large and enthusiastic young people's society. But it will do something more important than any of these. It will develop spiritual insights and convictions about the Saviour the pastor serves which lead on to saving faith. Every pastor who wins to Christ one young man or woman, or two, or three, has success beyond bounds.

The pastor should be intelligently honest with his young people. Among them are the leaders of tomorrow along all lines of activity. The loss to the church of young people at the High School and college ages is tragic. A serious-minded young student said recently, "Spiritually, the intellectual has no place to go." We know that he has, but there may be many who feel like that student. We know that there is One who is "the truth," the truth that sets men free. We know that the revelation of God in Christ invites and contains the human mind at its highest reach. Let the pastor handle the truth of God with all honesty and reverence. Let him realize that while he knows Christ is the answer to every question, his young people do not. They have much to learn, as he did at their age. Let him listen patiently to their immature conclusions. Let him be calm as they pour out to him their questionings, even their skepticism. Was it not one of the twelve who said, "Except I see . . . I will not believe"?

No pastor can answer all the questions his young people may bring to him. Let him frankly say so. He will win respect for his honesty. If his young people are deeply impressed by scientific developments, let him share with them their wonder and make it a stepping stone to nature's Creator. To meet young people on their own intellectual ground and lead them to higher ground and clearer understanding is not so difficult, if there is mutual understanding and respect. The pastor must never manifest the spirit of a czar or a know-it-all. Nor should he in any sense show servility. He is a man of God, called to a great work. He is second to none in privilege and responsibility, yet he is the servant of all. His function is that of a humble man of God, his spirit that of the ministering Christ. Let him be such and his young people will respect him, honor him, and love him.

The pastor should plan carefully to keep his young people busy. Multiplication of organizations will seldom be necessary. If another organization is really needed, let it be formed. Development for real service is the end sought, not just display. But find something worth while for the young people to do. Don't ask them to perform just trivial tasks. They want to feel that what they are doing is of real value. But they'll make mistakes? Of course, they will. Everybody does. The only way to learn to do a thing is by doing it, so let the young people learn. They will be wise enough and Christian enough to profit by their mistakes, and some of them, at any rate, will grow into fine Christian workers. There is too much unharnessed power in the young people of our churches.

If the pastor will do these simple things, and everlastingly show himself friendly, his work with his young people will be a source of joy to him through the years, of rich blessing to the youth about him, and of a constant stream of reinforcements for the work of the kingdom.

Keep Growing

A man who understood the laws of growth and cultivation of trees, said: "The minute a tree stops growing it has a tendency to grow hollow in the middle." When a Christian ceases to grow in grace, the tendency is to get hollow.—G. W. RIMOUT.

Storms

SWIRLING snow sweeps from the sky and carpets the city. . . . Trees lift laden limbs. . . . Motor traffic slows down—even the lackwit creeps cautiously. . . . Brave spirits, coats tight-buttoned, collars upturned, buck the biting blasts. . . The community is held in the grip of a mid-winter storm.

It is no new experience, except, perhaps, for some infant whose drawing consciousness sees it for the first time. There have been similar storms during the present winter. There were such storms last year. And the year before that. And the year before that. Some of the old-timers recall storms even more severe than those undergone by the present generation.

During the past year alone this country has been subjected to rainstorms, hailstorms, sandstorms, duststorms. No one can hope to escape them. They spend their force on both the just and the unjust.

Similarly, financial reverses, overwhelming misfortune, physical suffering, abysmal disappointment, crushing defeat, the fierce storms of life, come to all men, regardless of creed, color, cloth, or clime. "Into each life some rain must fall."

But like the snowstorm and the rainstorm, these bleak periods are but transient. They will pass. The clouds will lift. The sun will soon shine. The birds will again sing.

Naturally, it is difficult to understand why, but history, both sacred and profane, amasses ample evidence to prove that these seasons of suffering do serve some wise purpose. Joseph went from prison to the palace. David went from a sentence of death to the president's chair. The Resurrection followed the Crucifixion. A wilderness intervened between Egypt and Canaan. And a Valley Forge preceded Yorktown.

Verily, today's tough break may be tomorrow's steppingstone.

Reader, are you passing through a storm? Hold on in the darkness. Place your trust in God. By His help you will shortly emerge into the golden glow of radiant sunshine.—*The War Cry*.



The Keeper of the Light

A MINISTER is a guide for souls—way-faring souls, brokenhearted souls, souls confused and distracted, lost in the con-

fusion of the times, lost in the muck and mire of sin. He is God's man, to serve God's people, to guide them in the right path. To him come brokenhearted mothers, perplexed men and women, adventurous youth, and playful children. They seek kindness and sympathy, counsel and guidance, comfort and hope.

If he be a true man of God, he will point out the way of life. His light will make plain the path ahead. His kindly, sympathetic, and gracious spirit will comfort broken hearts; his counsel will establish their goings; his faith will give them a new outlook on life. For this reason he is called the "keeper of the light." If he fails, that light will get dim and go out.

It is every minister's desire to be a good minister of the Lord Jesus Christ, a real servant of God and a blessing to man. The true minister's home is open at all hours for counsel, for prayer, or whatever help he can render. Anyone is welcome to visit him and make his burdens known, regardless of race, color, or religion. It is the minister's sincere desire to give personal help as well as pulpit oration.

Do not wait until the minister accidentally finds out your needs through some neighbor or friend, but make your needs known to him so he can help you directly, and as soon as possible. He will be glad to counsel and pray with you and to make you a daily subject of intercessory prayer. You can be a great help to him by making your needs known to him as directly as possible.—H. M. SELL, in *The Gospel Trumpet*.



Good News

*The streets were dark in Bethlehem,
The evening prayers were said;
The shepherds' fires were burning dim,
And their lamb-skin beds were spread.*

*Suddenly there shone a heavenly light;
The shepherds roused in great surprise.
It was an angel robed in white,
Had brought good news from Paradise.*

*He came with a message from above,
Trailed with clouds of glory;
And the shepherds felt a strange, new love
As they listened to his story.*

*O little town, you are forever blest
And crowned with heaven's diadem
For welcoming an unknown guest—
The newborn Babe of Bethlehem.*

—J. E. BARR, in *Religious Telescope*.

The Present Need—A Holiness Emphasis*

C. W. Perry

THE heritage, which in the providence of God has been bestowed upon us, is very precious. Amid the surroundings of the work of the ministry, we are prone to lose sight of the precious jewel which is our possession. It glitters like a diamond before the eye of the newly enlightened soul. Grasped with eagerness by the outstretched hand of the hungry, sin-blighted life, it becomes the cherished possession of the seeker after the fullness of God.

Holiness has lost none of its superlative qualities. It stands forth as the essence of godliness and godlikeness. It is the experience of attainment dreamed of by those who eagerly seek after the truth. It is the one answer to the quest for reality, which has inspired the hearts of honest men. Holiness is as essential as the necessity for an inner hope of the ultimate goal of eternal life. Although criticized, camouflaged, misrepresented, and misinterpreted by many, it still holds the lofty place in experience which attains the only unanswerable goal, satisfaction. It is this experience which is as old as time itself; and yet as fresh and new as the morning sun, that we shall consider today.

We desire to consider this most important subject under three heads: first, "The Purpose of the Gospel—Restoration"; second, "The Method of the Gospel—Redemption"; third, "The Need of This Hour—A Holiness Emphasis."

THE PURPOSE OF THE GOSPEL—RESTORATION

Created in the "image and likeness of God" we find man with a potential privilege of a knowledge of God. It was a lofty estate upon which man was placed. He had given unto him everything that was for his good, and God's glory. He must remember that he had been created for the pleasure of God, with tremendous

potential powers. God could have created him, like a machine, subject to the compulsion of law. However, that of which the very essence of God himself was composed; that which is the outstanding attribute of His divine majesty—love—was the source of His motive, His flaming desire. It was not God's plan that man should follow Him, revere Him, because he must; but because man should see in Him a loving Father, who was kind and just, One who was worthy of man's devotion. It was not His ambition that man should serve Him as a quarry slave, but that he should be bound by a thong that would not chafe; one that would hold man closely to His bosom and give unto Him the satisfaction of His eternal desire—companionship.

It was with a perfect soul and body that man was created. It was with unlimited possibilities of greatness that God made him. However, God chose to place him on his own. If man would love Him and reciprocate companionship, He would make of man a great nation. The evils that surround man today would have remained unknown to him. He would have lived in a paradise complete, not by a law of authority, but by the right of choice, which was God-given. Living in fellowship with God, the race would have been propagated, and in God's time, man translated like Enoch and Elijah. What a marvelous privilege to have lived in such a world.

The right of choice could not have been given its possibility of fulfillment, had there not been the possibility of temptation. This had already been furnished by a rebellious Lucifer, whom God was compelled to drive from heaven. Man yielded to the voice of the Serpent, and with that yielding came the fall of a human race. The utter depravity into which man had fallen can in no way be better expressed than in the words of the curse that God placed upon fallen creatures—"And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and

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her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14, 15). We will not take the space to give the balance of the curse which was placed upon man, except "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto it thou shalt return" (v. 10). In this tragic hour, as man was driven from the presence of God by his sin, there arose the hope of humanity, in the voice of God, as He proclaimed that out of the seed of woman should come the Messiah, the deliverer of a fallen people. Prophets told of His coming. But that which is our consideration today is that One would come to *restore man's lost estate*.

This restoration must comprise more than a mere gesture toward rehabilitation. This restoration must be such as not to weaken or reverse the Word of God. The demand for obedience was made for man's good that he might be spared the consequences of the effects of sin. Man was made to believe that his eyes should be opened, and that he "should be as gods." Satan influenced man to consider that God was withholding something from him which rightly belonged to him. We know that the enemy's motive and purpose was wrong. We know that God intended to protect man and give to him the best to be found in life. Therefore if God would punish man for his wrong decision; if man would be restored; that restoration must be equivalent to the damage that was consummated by the fall. We recognize that there are some results of the fall that could not be overcome. The physical body of man is still broken and imperfect; the mind of man is only as strong as certain limitations which possessed him through the fall. Man in his endeavor to bring God down from His throne, has belittled God in man's own thinking, and brought God down to the limitation of the capacity of man's own mind. But that does not in reality bring God down to that level. God is still the great loving Father, who looks upon man with compassion, and has given His all, His only Begotten Son, a ransom to restore man to the place of the heart made perfect in love. As far as the heart of man is concerned this restoration is complete. Anything less than completeness would be less than the great majesty of God would be capable of. If God is God, and if God made a plan of restora-

tion, He made a restoration that is spotless and pure.

THE METHOD OF THE GOSPEL—REDEMPTION

The purity of man in his creation, his godlikeness of image and character, demands an atonement as complete as the purity of the character of man as created. This demand would cause God to search for an atoning sacrifice equal to the quality of the purity of the heart of God Himself. Anything short of what would be a mockery of which God is incapable. God looked upon His Son, Jesus Christ, and said, "Son, Thou who hast been with me before the foundation of the world, wilt Thou go down into the earth, take upon Thyself the form of human flesh by being born of a virgin, conceived of the Holy Ghost; wilt Thou bear the reproach of wicked men; wilt Thou die on the cruel cross as an atonement for sinful man, in order to make the redemption of man possible?" The Son answered, "Father, Thy will be done."

Hence, the Redeemer, spoken of by the Apostle John, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). "He came unto his own, and his own received him not. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth" (John 1:11-14). It took the Lamb of God, slain; the God-man to come into this world and redeem mankind. Did He come into the world in order to change God's plan relative to purity? Did He come in order to make it possible to save man in his sins? No, beloved, the Son of God came into this world to redeem and by that redemption to restore man to the purity of heart he possessed before the fall. This is the method of God's redemption and anything else falls far short of reaching the need of fallen man.

Restoration by redemption is the only possible and plausible answer to the cry

of human souls who clamor day and night for reconciliation with Almighty God. It is not enough for us to stop here, for many do that. Many are teaching that, in that Christ died, all *will* live. Let us say that in that Christ died for us, all *may* live; all who meet the requirements of faith. Because the heart of fallen man is deceitful and desperately wicked, there follows in the life of carnal hearts, the outcroppings of actual transgression. Actual sins can be forgiven; the carnal sin or nature of man must be cleansed. One can be forgiven of what he does, but he cannot be forgiven of what he is. One can repent of sins committed, but cannot repent of what has not been done. One becomes regenerate by repenting of actual sins, but confession, forsaking, restitution, and faith will not bring cleansing to the nature of man. Jesus said, "Except ye repent ye shall all likewise perish." This is essential but it is not enough. Man is responsible before God for the retainment of carnality within the heart.

In the Roman letter, the sixth chapter, verse 12, the Apostle penned, "Let not sin [s-i-n] therefore reign in your mortal body, that ye should obey it in the lusts thereof." The great responsibility which rests upon the individual is the responsibility of finding the means of the removal of the carnal sin or of being sanctified. Redemption is not complete until one has been sanctified as a second definite work of the Holy Spirit upon the heart. If we ministers fail to preach and to teach the utter necessity of humanity being sanctified, we have failed in our task and have betrayed our people. It goes further than that; it is our task to lead them into that definite personal experience of holiness or we have failed to prepare their soul for eternal life with God. Man will not be primarily damned for his actual sins, however they must be forgiven—man will be lost eternally because he has not received a pure heart. The only method taught by the Scriptures for cleansing is that man must be sanctified by the baptism with the Holy Ghost "that He may abide with thee forever."

THE NEED OF THIS HOUR—A HOLINESS EMPHASIS

Our subject might cause one to think that we are calling attention to something new for this hour of world need. We have nothing new to offer. This is the

experience that brings "oneness" between God and man. It is the experience that Jesus prayed that his disciples might receive when He prayed the High Priestly prayer recorded in John 17. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (v. 20). "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). "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (v. 23). The hope of this world lies in a gospel being preached and experienced that will bring oneness to the hearts of men and God, an experience that "they may be perfect in one." It must be an experience which will keep them amid the trying experiences of life and bring unity of heart and purpose until the world will believe. This experience must be absolute in its restoration until the recipient will manifest the true spirit of the Master, whose spirit reflected the spirit of the Father God.

We need this emphasis because we face the danger of having the theory without experience. Many great peoples of other days have failed for one reason only, that is, because they came to a place where they took for granted the need of a holiness emphasis and thereby lost the experience through neglect of feeding the soul on that which would make for maintenance of sanctified purity. We need not face that hour. However we will face it, unless we continue to make Holiness as a definite experience, as a second work of divine grace, a living reality, until he who would oppose shall become conspicuous immediately by his unbelief.

Oftimes we hear of those who maintain that their people are not ready for holiness yet. Beloved, holiness preaching, definite and clear, is the best means of bringing conviction upon the hearts of sinners. I would like to see evangelists come into my pulpit and major on holiness preaching instead of leaving it for a one-sermon affair for the closing Sunday morning of the revival. Holiness preaching cannot be overemphasized provided that the doctrine is properly preached.

We need an emphasis on the experience of holiness instead of so much of the results of a sanctified life. We need more

preaching on the baptism with the Holy Spirit which fills the heart with divine love until the sanctified will possess the love of God by the infilling, rather than try to find that love by an arrangement of the conduct of the life. I am convinced that one truly filled with the Spirit will drop off the things of the world. There is a place for enlightenment for the sanctified. But you can do more to guide the heart and life of one who has received the experience in one sermon than you can with ten sermons on the negations of the sanctified life, before one has entered the experience. Why do we have people perpetually seeking holiness and failing to become established? Too often it is because we have tried to trim the externals of their life, before we have brought them to a place where they love God with all the soul, body, mind, and strength. When one loves God deeply enough, the world loses its appeal. We need an emphasis of positive holiness experience which will first purge the heart and then the life.

If you will pardon me for personal reference, through more than twelve years of ministry in one church, whatever success God has helped us to attain in keeping harmony within the church, I sincerely believe it is because we have kept before the people a definite holiness emphasis. We feel that the greatest safeguard to church unity is that the people shall be so saturated with divine love until their words and their life will manifest the true Christian spirit. We believe this can be so until, if approached by false teaching, they will be so strong in the Lord that they will be shielded from harm and their spirit will cause unbelievers to be rebuked by the sweetness of their testimony as they witness by word and action.

Fellow ministers, preach holiness week after week, clearly and positively, exalting the benefits and blessings to be received, and the scum of harmful traits which are contrary to God and holiness will sluff off, as they are crowded out with an overflowing of God's great matchless love. Holiness is the heart of the gospel. It is the life and power of experience. It is that "without which no man shall see the Lord." Let us be faithful to the high calling of God which God has entrusted into our care these evil days.

I do not see my way; but I know that He sees His way, and that I see Him.—KINGSLEY.

Type of Preaching

Young People Like to Hear Best

BROTHER Pastor, do you know what kind of preaching your young people like best? A Lutheran pastor asked several of his young people "to write just the way they felt" on "what type of preaching I like best." Their answers are given in a recent issue of *The Ansgar Lutheran*. Here are some things they write:

"I like the sort of sermon that hits a congregation straight and direct in their hearts and which comes from the preacher's heart. It has to concern itself with everyday living and it should also fit the type of people that are in the church. A sermon should be preached so that both old and young can get something from it. I have heard men give sermons that seem only to hit the older people. They seem to think of the old people all the time and they refer to the young people only when they mention some of their weaknesses. A sermon should not just be a nice little one to help you to a peaceful escape from reality, but one which really helps you and others.

"Everybody likes to be told something nice about themselves, but that is not why we come to church. I like a sermon which really hits me hard. I know that I am not perfect and I want to know what is wrong with me and what I should do about it. Sometimes when I hear a sermon that really hits me between the eyes, I get a little mad at the preacher, but it makes me stop and think. . . . I think the preacher is more of a man if he is not afraid to tell the congregation the truth.

"I like a preacher who is not afraid to tell the people that they are sinners and that they should repent. I do not like a preacher who yells at the congregation, but instead one who can put just enough into the words to make them hit hard. I don't like preaching that just rattles on about the text, but instead deals with the individual and tells him his wrongs and how to correct them. I like sermons that have a good strong ending spoken well and softly so that it sinks into the mind and makes a person think and remember. If a preacher ends up yelling like he is mad at the people, I don't think he would ever be as good as one who just talks to them and impresses on them why they need Jesus and that they should pray earnestly and seriously.

"When I listen to a minister preach, I don't like to hear one that shouts one minute and speaks so low that you can't hear him the next. I like to hear the minister tell stories that relate to the text. I think a minister that preaches against other churches is showing intolerance, something that a minister should not do. Other people can be sincere about Christ as well as we even though they may not belong to the same church. I also like to listen to the minister who explains the text his sermon is about.

"I like preaching that is down to earth, not too formal, slightly humorous at times, but certainly not too informal. I believe a few carefully chosen words can take the place of many carelessly chosen ones, and they definitely should be well chosen."

Brother Pastor, why not try this experiment? Don't have them sign any name. You might be surprised. *Alabama Christian Advocate*.

Beatitudes for Pastors

Blessed is the pastor who is not swayed by the gossip of the weekday to the extent that he allows it to enter into his Sunday message. He shall have a message from God.

Blessed is the pastor who is not offended when his predecessor is highly spoken of, and who keeps his tongue from speaking discrediting things about him. He shall be well liked by all.

Blessed is the pastor who does not become familiar with the opposite sex. He shall continue long in God's work.

Blessed is the pastor whose home is under control, and whose mate conducts herself, dresses properly. He shall have blessings untold.

Blessed is the pastor who does not blame everyone else for his mistakes and failures. He will be a great leader.

Blessed is the pastor who is not neglectful of himself, his family, or the building in which he preaches. He will be respected by all.

Blessed is the pastor who has a vision; who with his eyes open grasps every opportunity afforded for the advancement of the kingdom of God. He shall be desired of God's people.

Blessed is the pastor who is sanctified wholly. He shall be happy.—O. N. ROBINSON.

A Homemade Rainbow

We made a rainbow. There was no desire to be dramatic. The labor involved was wholly manual; but the mood, religious. It was a by-product of a very homely duty, simply done. The bow was not large, but it was perfect.

The ground in my garden was dry. It seemed wise to give it a good sprinkling. The process was begun about four o'clock in the afternoon. The slanting rays of a summer's sun were falling very gently upon the hot and thirsty soil. When the pleasant task was finished, the nozzle of the hose was tilted to an angle which made the falling spray look like a cooling shower of rain. In the corner of the garden, back of the garage, God and I made a rainbow!

I knew it was a rainbow. I saw it. Well, God saw it, too. It is written in the Book of Genesis, "The bow will be in the cloud, and I will look upon it. God said that! His promise never fails. It gives one a sense of awe, near of kin to a holy gladness to be that close to God in the garden.

We made a rainbow, God and I!
In my garden under the sky;
A wee one—a private affair,
On holy ground, 'cause He was there.

I furnished the spray, He gave light,
Both together, we made it bright;
Then, we looked, and behold, a bow
Came right down on a cabbage row.

A deep, calm peace comes over me,
When God and I, the same things see;
Just like a rainbow in this place,
Where He and I work face to face.

There's never fret, and never frown,
He gives the life, I till the ground;
In my garden under the sky,
Where we make rainbows, God and I!
—J. W. WELDON in *The Pentecostal Herald*.

The Purpose of Trial

The design of trial is to perfect the grace of patience. This is the finishing touch in Christian character, and, like the polishing of a fine marble statue, it cannot be done suddenly or quickly. It takes a thousand delicate touches and a slow process. Therefore "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—A. B. SIMPSON.

The Open Door

A Sermon by Rev. Grace E. Robinson

SCRIPTURES—I am the door: by me if any man enter in, he shall be saved (John 10:9). Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

WHEN we speak of a door, a mental picture of a door of wood comes into our mind. We think of the door into our own home or perhaps some beautiful door into a cathedral or mansion we have seen; but, friends, that is not the Door we are to study today. Let us think for a while of Jesus, our Open Door.

Jesus speaks; listen, "I am the door: by me if any man enter in, he shall be saved." He does not use the simile and say, "I am like a door"—no, but glory to God! He says, "I am the door." Just what does Jesus mean when He speaks of Himself as the door? We find that He speaks of Himself as "The True Vine," the "Bread of Life," and "The Way." He did not mean that He is a vine as we see a vine growing in our yard, or bread as the bread that we eat at our tables, or a way as the road upon which we drive. He uses each of these terms metaphorically, and each has a definite spiritual meaning.

He is a vine in the sense that we are the branches and absorb Him in our spiritual life. By daily communion with Him, fellowship of the saints, and study of the Word, we naturally take on a Christlike spirit, so that when people see us they know we have been with Him.

Matthew records Jesus as saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Just as our bodies require bread for life, the spiritual body requires bread from God. As the Christian communes with God, he grows in grace; and having Jesus in our lives so that we do grow is what He meant when He spoke of the Bread of Life.

A road always leads somewhere, and there are two roads to the after life. One is Jesus, "the way" as He speaks of Himself, which leads to heaven; and the other is the "broad road which leadeth to destruction." There is only one way to heaven and that is through the "door Christ Jesus." He said, "In my Father's house are many mansions." It thrills us to think of heaven and the beauties of it, and I do not think there was ever a person on earth who did not have a desire to go to heaven. Some would try to tell

us that by living a good moral life, or by paying your debts, or by good works you will get to heaven, but that is not the way my Bible teaches. It says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Again the text, "I am the door: by me if any man enter in, he shall be saved."

Let us look at some of the things to which Jesus is the Open Door: *First*, He is the door to eternal life: "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." *Second*, He is the door to rest. Listen as He sweetly invites you: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." Are you tired, weary, and footsore? Do troubles seem to come so thick and fast upon you that there seems no way of escape? Jesus has promised rest to you, and He will not fail to fulfill His promise if you will only do your part. *Third*, He is the door to peace. Just as the Bible said they would, men today are crying "Peace, peace, but there is no peace." There is unrest all over the world in national and international affairs, but worse than any world unrest, is the unrest of the sinner, for he has no rest. Men are seeking peace in pleasure of many kinds, but listen to me, friend, there is no real peace, save in the Prince of Peace. He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

George Adam Smith tells of traveling in Syria and seeing a shepherd put his flock into the fold for the night. The fold had but one opening, but there was no door. Mr. Smith asked the shepherd if there were any wild beasts to fear. The shepherd told him that he had to guard constantly against them. "Doesn't this afford poor protection against them?" queried Mr. Smith. "No," the shepherd answered. "But there is no door to shut out the dangerous enemies." "Oh," he said, "I am the door!" "What do you mean by that?" questioned the interested man. "I mean this: when my sheep are in the fold for the night, I lie down in the open space, and no sheep goes out except over my prostrate body, and no wolf can enter without first passing me." What protection from the enemy Christ gives to those who are in Him!

Let us look at a door from another angle. You remember that well-known picture of our Lord standing at the door knocking. He says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." The scene has changed now, and the door He speaks of here is the door of our heart. Do you not see Jesus standing there knocking, seeking admission into your heart? You would not treat an earthly person as some are treating my Christ. He does not come once and when not admitted go away, but stands there pleading for you to open your heart's door to Him. Gypsy Smith once said, "God the Father, Son, and Holy Ghost all stand helpless before the citadel of the will and are unable to enter the door of the heart until the will bids them come in." How great and mighty is the power of choice. God does all He can to invite sinners to come to Him, but He cannot make them come; it is up to them.

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh, the thought of communing with God. How He sets us on our way rejoicing when we spend time in prayer with Him. It is said that the Aeolian harp is only a set of strings set in musical harmony and placed where the fingers of the wind can play upon them, and music, almost divine, floats out to man's listening ear. Oh how wonderful to think that God can play upon the strings of our heart and send out a life that will tell for Him, a life that others will see Christ in. Paul said, "For to me to live is Christ, and to die is gain." How I desire to so live for my Master that after I have gone to be with my Lord, others can say, "For her to live was Christ."

How uplifting it is to open our hearts to Him when we are downhearted, tempted, and tried. He said, "I will come in to him, and will sup with him"—He will share our trials and burdens. He knows what we are going through for He "was in all points tempted like as we are, yet without sin." "And he with me"—He will share His joys with us. When a new soul is born into the kingdom, all Heaven rejoices at the birth; and we rejoice too when we hear of a soul's accepting Christ, especially if we know that person and have prayed for him.

Ever since sin entered the world in the Garden of Eden, it has been true that "without shedding of blood is no remission" of sin. Up until the time of Christ, people were under a different dispensation from now. Then, each had to

atone for his own sin by bringing a lamb to the priest. The lamb's blood then had to be spilt for the sins to be blotted out. Nineteen hundred years ago on Calvary, our Great Lamb was slain for us. He has paid the price with His life that you and I might be saved. Each of you has heard the story of how, back in the days of Moses, the lamb had to be slain and its blood put upon the doorposts. It was the last night that the Israelites were to be in Egypt where they had been in bondage for over four hundred years. God gave specific directions that the first born of the Israelites should be saved. "Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin." "And when I see the blood I will pass over you." Many did not heed God's commands, as many are not doing today, and when the death angel passed down the streets, if there was no blood on the door, he smote the eldest child with death. Just as necessary as it was for the Israelites to have the blood on their door, is it that we have the blood applied to our hearts.

Today we have the iceless refrigerator, the horseless carriage, the noiseless motor, the waterless cooker, and ever so many things with a "less" attached to them. In this age of "less" men are trying to found a bloodless religion. They say they do not like the blood in religion; but say, dear one, if you are one of these people, there will be a day when you will wish you had accepted the blood of Jesus. When men try to leave the precious blood out of religion, they are leaving out the most essential part. When Jesus came down to earth and lived amongst men, even if He had gone through more suffering than He did, but did not shed His life's blood, His death would have been to no avail for us.

*Oh the blood, the blood is all my plea,
Hallelujah, for it cleanseth me.*

How precious the blood is to the Christian, for they realize that the blood was not only the ransom that was paid for their salvation, but when they are tempted and tried, and plead the blood, the devil flees. A friend once said that each morning she prayed that the Lord would keep her and her family under the blood of Jesus. When we are covered by His blood, the darts of the enemy can harm us in no way.

A businessman once rode on the train with the late William Jennings Bryan, a man known all over the world and loved and respected by thousands. He said, "I shall never forget how, when he entered the coach men quit reading their newspapers and turned in their seats to see the great commoner as he passed down the aisle; how some moved their grips

The Theological Question Box

Dr. H. Orton Wiley

What is the meaning of the word "Adam," and why was the first man so named?

The word "Adam" is from "adamah" meaning "red clay." The phrase *Adam min ha-adamah* means "red out of red" or that man is the red clay being. Over against the Semitic idea of creation thus expressed, the Aryans have held that the name "Adam" is a derivative of the word "mind." Critics have therefore advanced the position that the Aryans place a higher estimate upon man than the Hebrews. This however is not true, for the word *Adam* has a deeper meaning than mere earthliness.

An earlier writer sets forth this deeper meaning in the following significant paragraphs. He says, "*Adam min ha-adamah*" is "red out of red" or "clay out of clay." Man is therefore, "the being in whose veins the rich red earth is liquefied into rich red blood. The animal in whom somehow, rich red blood rises into the rich red fervency of thought and vision. Rich red life climbing up an endless ascent out of rich red loam; the wonder of it uttered in the Hebrew *Adam*. Life and loam—how far apart! Yet somehow, God fused the two together. And both are red, warm-tinted, flame-hued. The flame that first burnt itself into the clay finally became liberated in man, to rise higher—ever higher—until its blazing tongues would brush the heavens. Why speak only of blazing tongues of revelation suspended from the skies and trying to reach down to earth? Why think only of the mysterious confidences the mute skies would occasionally make to man, and not of the answering revelations reaching out of man's heart to the heart of the heavens? Why not rather, the opposite and, perhaps, the more inspiring symbol of flame that rises out of the earth, passes through man, and stretches upward in the last refinement of human thought? But oh, this redness rising out of redness, how wonderful it is, '*Adam min ha-adamah*!' I am at home everywhere, wherever my feet are planted on mother dust. Even death cannot pale the essential redness of my life, nor can the weather of the world quench my fire. The red-hot intensity, which I know to be my Self, will not be lost or dissipated in death, but will be freed into limitless ardors. The time will come when, Elijah-

like, I shall be all flame; and mounting aloft in death's fiery chariot, my song will be, *Adam min ha-adamah*, 'redness out of redness,' 'redness seeking redness.'"

What is the significance of the Passover as interpreted in the life of Christ and in the new Christian dispensation?

There are seven outstanding characteristics of the Old Testament symbolism which attach to the Passover. (1) The lamb chosen and kept; (2) The lamb slain at evening time; (3) the blood sprinkled upon the doorposts; (4) The first-born spared; (5) The lamb roast with fire; (6) The lamb eaten with bitter herbs; and (7) The lamb eaten in haste, preparatory to the flight from Egypt.

Interpreted in reference to Christ we have: (1) The earthly life of Christ; (2) His crucifixion and death; (3) The Atonement, or the efficacy of His blood to cleanse from sin; (4) The Resurrection; (5) His breathing upon the disciples that they might understand the Scriptures, and the giving of commandments through the Holy Ghost. (This is the resurrection period and marks the beginning of the new spiritual energizing.) (6) The sufferings of Christ are evidently typified by the "bitter herbs," and (7) The Ascent to the Father, where He received the promise of the Holy Ghost which was given to the disciples at Pentecost.

It will be further noticed that these seven items are arranged in three groups or sections. The first four items constitute the first group and have reference to the objective phase of the atonement which issued in the sparing of the first-born, and therefore typical of our justification. It is the "passing over" or deliverance from the penalty of death, and the restoration to newness of spiritual life. The next two items compose the second group and refer to the subjective aspect of the atonement. Here the Lamb is roast with fire and eaten with bitter herbs, resulting in spiritual communion with Christ and an inward abhorrence of all sin. The third and last item is transitional in character and preparatory to Pentecost. The Israelites were to flee from Egypt toward the promised land; Christ ascended to the Father in order to

receive the promise of the Holy Ghost which He was to send to the church as a Comforter; so also to use Mr. Wesley's phrase, we are "justified that we may be sanctified." As the fullness of the covenant with Israel was not realized until they were brought into the land, and as Christ's ministry was not complete until he had again ascended to the Father and had received the promise, so our salvation is not complete until after having been justified through faith in His blood, we are also cleansed from all inbred sin or sanctified wholly by a like faith in the all-atoning blood.

What is meant by "the sin of the world?"

Daniel Curry gives a brief discussion of this subject which should make it clear to the most obtuse mind or darkened intellect. He says, "The sin in which the word of God contemplates man—the race as a whole, and each member of the race—is primarily and essentially a state of the soul, a disordered condition of the moral nature, and a spirit of real ungodliness. It is true, indeed, that because in the Bible things are usually seen and considered in concrete forms, and not abstractly, sin is often brought into view as something abiding in overt actions. It is, indeed, an easy and altogether an allowable figure of speech that in ordinary language the sinful act should itself be called *sin*. But it is obvious to the careful observer that there is, all through the Bible, a deeper and more spiritual meaning given to the word, and a less superficial nature of sin is detected in the human soul. The spiritual character of sin, as contradistinguished from the merely formal and outward, is taught in every part of the Bible, and in the Old Testament no less really than in the gospels and apostolical epistles, though in these the spiritual element is more clearly displayed. In the more devotional utterances of the Psalms and of the prophets very much is found which evinces the depths of their spiritual insight into the nature of the sin of the soul. It is something not to be taken away by outward observances, whether of a ritualistic character or of self-correction; but an inward washing, the cleansing of the soul and the giving of a new heart, is most earnestly and pointedly demanded."

In this connection, also, Dr. Curry gives his analysis of St. John's conception of the *sin of the world*. "St. John is, beyond all

others of the New Testament writers, subjective in his conceptions and in his methods of presenting Christian doctrine, and especially so in respect to the doctrines of the spiritual life—of holiness and sin. He gives in his first epistle two remarkably clear, though concise, characterizations of sin. One of these makes it the same with 'unrighteousness,' which is literally only a term of negation, but in this case a negative is equivalent to a positive-opposite. Righteousness is the spirit of eternal rectitude—essential truth and goodness—that distinguishes the law of God, and reveals to us by contrast the iniquity, falsehood, and essential badness of 'all unrighteousness,' which is simply a synonym for *sin*. Whatever in the domain of the moral universe is not conformed to the pattern of God's righteousness is of the nature of sin; and, conversely, all sin is whatever there is in the moral world that is not righteous. In the other statement of this case by the apostle we have one of the very few formulated philosophical propositions found in the Bible; and in this the precise relation of sin to the divine law and the holiness of God are sharply determined. 'Sin is the transgression of the law,' is the reading of our version, which, if properly understood, is a just and felicitous rendering of the original. The law is a line of unvarying rectitude, which sin in its very being 'transgresses.' And yet the figurative idea of actively passing over a line—transgressing, going beyond—is not found in the original word (*anomia*), which simply expresses being and character, but not action. Sin, as here characterized by this eminently spiritual apostle, is an indwelling spirit of illegality, of disloyalty toward God, a law in itself opposed to the divine law. In both these cases the terms employed in the original to characterize sin are negative in form, and yet it is plain that in both cases a real and positive sense is intended. But neither of them signifies action, but, rather, permanent and abiding states of the soul. In the latter, as noticed above, two spiritual states are placed in contrast, the one conformed to the divine law, and one opposed; and this latter one is described as of the very essence of sin—perpetually, instinctively, and by the necessities of its being, striving against God."

The Old Testament opens with man made in the image of God, and the New Testament opens with God in the image of man.—DAVID LIVINGSTONE.

THE PREACHER'S ENGLISH

Leewin B. Williams

CAPITALIZATION

ANYONE who does not properly capitalize his writing is considered uneducated. To capitalize without any certainty also indicates a lack of training. It is like "Uncle Bud" said about his spelling. He said he could beat most people in spelling, because he could spell the same word several different ways in the same page! Editors who examine manuscripts often read no further than the first page. The story may be good, but it cannot be used because the writer has not properly capitalized. It is easier to send a rejection slip than it would be to take his valuable time putting the article in shape for the printer.

It is difficult to master all the niceties of capitalization, very few ever do, yet there is little excuse for one who writes not to know the common rules of capitalization. If one is a proofreader, writes technical compositions, or prepares copy for the printer, he must thoroughly understand the subject. Some establishments have certain rules that govern the style of their publications; these rules, of course, must be followed in such places. The government issues a "Style Book" which gives detailed instruction for capitalization, punctuation, size of type, spacing, and all factors that enter into a printed composition. The rules in this book must be followed strictly. Government publications are thus models of correct usage.

We all know that the first word of each sentence should begin with a capital letter; the first word of each line of poetry, proper names, etc.; but I think it may be helpful to point out a few rules that are not so common, and where many use, or fail to use, capital letters.

Some words have lost their force as proper names and should not be capitalized, unless beginning a sentence. Examples: india ink, babbitt metal, china clay, german silver, panama hat.

The first word of a series of numbered expressions should begin with a capital letter, provided the numbers are followed by periods: thus,

The government is divided into three departments, 1. Legislative; 2. Judicial; 3. Executive.

When the numbers are placed within parentheses, the capitals should be omitted. Thus, the government is divided into three departments, (1) legislative, (2) judicial, and (3) executive.

The names of the days of the week, holidays, and months should be capitalized, but not the seasons; thus, "The President will visit the South this fall." "The four seasons are spring, summer, fall, and winter."

All names of the Deity should begin with capital letters, also all names of the books of the Bible and other sacred writings, thus, "Ancient of Days," "All-Wise Creator," "the Scriptures," "the Koran."

The pronouns who, whose, and whom are not capitalized when referring to Deity. Other pronouns are usually capitalized in religious books and magazines, but not in daily newspapers. They are not capitalized in the Bible. In quoting scripture it is always safe to follow copy. If the antecedent of the pronoun is not given, it may be necessary to capitalize the pronoun in order to preserve the meaning; thus, "Let every nation bow down to Him." "God gave his only begotten Son."

Important historical events, noted written documents, extraordinary physical phenomena, etc., should be capitalized. This rule also applies to well-known short forms of proper names; thus, "the Middle Ages," "the Great World War," "the Declaration of Independence," "the Windy City," "The Gulf," (of Mexico). The first word of every direct quotation or direct question should begin with a capital letter. An indirect quotation should not begin with a capital letter; thus, Patrick Henry said, "Give me liberty or give me death" (direct quotation).

Patrick Henry once said that he wanted liberty or death (indirect quotation). The question is, "Shall we gain strength by irresolution?" (direct question).

The first word of a fragmentary quotation should not be capitalized; thus, We should remember "a stitch in time saves—the button."

Words indicating relationship should be capitalized when used in connection with a proper name, or when standing alone as a name; but not when used with a possessive pronoun, or with the articles a, an, the. Examples: We expect Uncle John today. I have heard nothing from my uncle John lately. This is my brother Charles. I received a gift from Mother; or I received a gift from my mother.

Official titles of honor when used formally, and when they are used in connection with names, should begin with capital letters; thus,

The Superintendent of Schools desires all teachers to be present.

Among those present was former Vice-President Wallace.

Nominations are now in order for vice-president.

The speaker was ex-President Hoover.

There are many other rules for the use of capital letters. A good book on composition will give these, and such rules should be studied carefully, especially if one hopes to see his articles in print.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth.—GIPSY SMITH.

The presence of God has no relation to this place or that. Whatever duty or devotion calls we shall find God at hand. If we are right with Him we may be just as conscious and just as sure of His presence in the little cottage kitchen as in a great assembly of the saints.

We may look for Him with the same confidence in the factory, working with thousands of others, who know nothing of His love.

"I will try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like faith in God."—BISHOP VINCENT.

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

None are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege, and will fear losing it. They will dread falling from their high estate and marring their own comfort by bringing clouds between themselves and Christ.—*Selected.*

Perfume is the sweetness that naturally exhales from the flower. Incense is the fragrance that comes from the touch of fire and tells of a great transformation. There is in the personal character often the perfume naturally, sweetness of temper, an acquired charm of manner. But this is not incense. This is but the glory of the flesh. Incense is that heavenly touch that comes to the heart that has been surrendered to God, crucified with Christ, that has gone through death and resurrection, and that has upon it the marks of the fire from God's altar. It is not sweetness of natural temperament but of divine love. God make each of our hearts a holy censer breathing out the fragrance of His peace, His patience, His chastened joy, His all-enduring love.—A. B. SIMPSON.

(379) 39

THE PREACHER'S SCRAPBOOK

Reading the Scriptures

George Mueller gives the following as the proper way for reading the Bible: (1) Read the Scriptures through regularly; (2) read with prayer; (3) read with meditation; (4) read with reference to yourself; (5) read with faith; (6) read in order to carry into practice.—*Selected.*

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Holy Scriptures

My conviction deepens that the Bible is the most modern book. It is the newest book, just published, just out from heaven and from God's heart. Our biography is in it. I have thought of taking this as a permanent text: "Is it not written in the book of the chronicles?" The modern newspaper is nothing but Moses and the prophets reproduced.

The Bible is mysteriously divine, because it is mysteriously human. I see all kinds of people reading it, and every man finds it was written for him alone. Show me one phase of life that the Bible has not anticipated and addressed. It puts our thoughts into words; it fills our needs; and it teaches us the prayers that God can answer.—JOSEPH PARKER.

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The Bible Speaks

The Bible presents to us many penetrating truths. The call to missionary service is by no means the least of these. The need of the world makes this call urgent. We are living in and have an obligation to a world that is the Lord's. We have become the children of God who loves this world with an unfailing love. We have a Saviour who came to redeem this world from all iniquity. God is depending upon saved men and women to tell the story of His love to all peoples of the world.—*The Gospel Herald*.

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Toilers with God

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with his glory; but he has so arranged things that he needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with his work.—*Southern Christian Advocate.*

Great Men's Opinions of Christ and the Bible

General MacArthur: "I give thanks for God's guidance which has brought to us this success in our great crusade—His is the honor, the power, and the glory forever."

General Sir Arthur Smith: "Christ meets every need of soldier and civilians."

General Wavell: "What the men want is a quiet place to read their Bibles and turn their thoughts to God."

General Montgomery: "I read my Bible every day and I recommend that you do the same."

General Dobbie: "Christ has saved and satisfied me for forty-seven years, and I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth."

The late Field Marshall Sir Douglas Haig:
"The gospel of Christ is the only hope of
the world."—*Tabernacle Tidings*.

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How to Read the Bible

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

—F. B. MEYER

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Helpful Hints to the Christian

Get up early, and save time to put on the whole armor of God, by close meditation and prayer.

Consider the temptation that most easily besets you, whether it be hurry, or vanity, or lightness. Ponder the consequences of these sins, see your weakness to resist them, and endeavor to obtain a more feeling sense of your helplessness; when you have it, you will naturally watch unto prayer and look to Christ for strength from moment to moment.

When your mind hath been drawn aside, do not fret or let yourself go down the stream of nature, as if it were in vain to attempt to swim against it; but confess your fault, and calmly resume your form-

er endeavor, but with more humility and watchfulness.

Steal away from business now and then, though for two or three minutes only, and in the corner where you can be least observed pour out your soul in confession or a short ejaculation at the feet of Jesus for power to watch, and to believe that He can keep you watching.

You have but one enemy, my dear friend,
an indolent, unbelieving heart.—JOHN
FLETCHER.

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What Does Christianity Have to Offer?

Do you feel discouraged, disgruntled, defeated? Does your world seem upset? Your outlook dark? Is it hard for you to smile? Then why not try Christ and watch the difference it will make in your life. Especially the change it will bring to your face. Your eyes will glow, your lips will smile, the corners of your mouth will turn upwards, for knowledge of Christ and faith in his teachings bring happy faces. You will walk with a steady gait, with shoulders thrown back, chin up, head erect. Why? Because Christ makes your burdens easier to carry. Christianity can be used on all colors—black, white, yellow and red; all will respond to proper treatment. Christianity does not fade; it grows clearer and brighter each time it is applied! It works on all ages, in all situations, and under any circumstances. It carries a lifetime guarantee! It is inexpensive to get, but it pays big dividends. It has been tried, tested, and proven.—BEVERLY LOUISE RIFFE, in *The Watchman-Examiner*.

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Sunday-School Facts

Eighty per cent of all the Protestant churches in the United States today were first Sunday schools.

Ninety-seven per cent of all Protestant preachers were first members of the Sunday school before their conversion, and through its influence were led to attend church, hear the gospel, and become Christians and eventually ministers of the gospel.

Eighty-five per cent of Protestant church members were members of the Sunday school before their conversion and were led to be saved, unite with the church, and become Christian workers largely through the influence of the Sunday school.

Fifty per cent of all unsaved people who attend our churches are members of the Sunday school; hence the Sunday school is providing the church with one-half of its prospects for salvation and church membership.

It has been estimated that more than fifty per cent of our Bible knowledge was acquired through the Sunday school.

Ninety-eight per cent of all Sunday-school trained boys and girls never get into serious trouble or crime. The vast majority of criminals never attend Sunday school.—from *United Evangelical Action*.

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Some Startling Questions

Must we have a Christmas that we may remember His incarnation?

Must we have a Palm Sunday that we shall not forget His presentation?

Must we have a Good Friday that we shall remember His crucifixion?

Must we have an Easter that we not forget His resurrection?

Must we have novel programs and special speakers to induce us to His house of worship?

Must we have attendance contests to stir us to meet for the study of His Word?

Must we have chapter counts to make us read His Word?

Must we have luminous prayer reminders lest we forget to talk with Him before retiring?

Must we have pledges and self-denial banks to make us give to Him?

Must we be jollied and flattered to make us sing His praises?

Must we be coaxed and coddled to make us serve Him?

Must we have these and numberless other devices purporting to aid in our worship and service?

If we must, it is because we do not know Him as we ought.—*Faith and Works.*

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"If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect. Let us 'seek those things which are above,' and then our life will be one that is pleasing to God."—*Exchange*.

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Tomorrow

Pagan proverbs assert that it is foolish to harass ourselves about an unknown and uncertain tomorrow, and so we must simply enjoy today. But Christ declares that we ought to trust in the protection and blessing of our heavenly Father; and thus, while not heedless of the future, we may be free from anxiety about it.

The heathen say, "Tomorrow depends on chance; therefore try to forget it and enjoy life today." Christ says, "Tomorrow and all its wants will be provided for you by your heavenly Father; therefore think of it without anxiety, and try to do right and please God today."—JOHN BROADUS.

QUOTABLE POETRY

I Thank the Lord—Do You?

MABEL GLENN HALDEMAN

*I thank the Lord for life and breath,
For health and strength, escape from death,
For home and friends, who o'er me yearn,
For glowing fires which truly burn—*

Do you?

*I thank the Lord for sweet release
From sins of years, which could not cease,
Until in utter nothingness
I did my sins to God confess—*

Do you?

*I thank the Lord for life divine,
Which changed this wicked heart of mine,
For making me a creature new,
And leading all life's journey through—*

Do you?

*I thank the Lord for treasure laid
Where neither can they rust nor fade,
For joys eternal now begun,
And shall not end at set of sun—*

Do you?

*I thank the Lord for vict'ry won
O'er sin and Satan by God's Son,
For grace to conquer in each test,
For joy and comfort, perfect rest—*

Do you?

*I thank the Lord, in spite of all
The evils that would me appall;
I thank Him that the sky is clear,
And that I know He'll soon be here!—*

Do you?

—*Exchange.*

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Thanksgiving

ELIZABETH PAYSON PRENTISS

*I thank Thee, O my God, that through Thy
grace*

I know Thee, who Thou art;
That I have seen the beauty of Thy face
And felt Thee in my heart.

*I thank Thee, O my Saviour, who hast
deigned*

To stoop to even me;
Within my inmost soul hast ruled and
reigned,
And will my ransom be.

*I thank Thee, Holy Spirit, that Thy wings
Brood o'er my wandering mind;
Bringing to remembrance sacred things
To which my eyes were blind.*

*I thank Thee, Triune God! But oh, how cold
The warmest words I speak;
For love and goodness, strange and mani-
fold,
All human words are weak.*

Oh, teach me, then, to praise Thee with my
life

With stern obedience;
To make the atmosphere about me rife
With silent eloquence!

—The Fellowship News

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Thanks-giving

LAURA EMILY MAU

*Thanks-giving is not merely giving thanks
For benefits received from day to day;
It's worship, adoration, praise, and song,
It's living Christ and giving things away.*

*It's feasting on the Spirit of the things
God has prepared for his world's needs
each day;*

Of sharing sacrificially the things
That will live on and serve eternally.

—Christian-Evangelist.

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The Bible

ISAAC WATTS

How shall the young secure their hearts
And guard their lives from sin?
Thy Word the choicest rule imparts
To keep the conscience clean.

When once it enters to the mind,
It spreads such light abroad;
The meanest souls instruction find
And raise their thoughts to God.

*Thy Word is everlasting truth;
How pure is every page!
That Holy Book shall guide our youth
And well support our age.*

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The Bible

*Most wondrous Book, bright candle of the
Lord.*

Star of eternity! The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of
God.

*The eternal hills, pointed the sinner's eye.
This Book, this glorious Book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry*

SERMON OUTLINES

The Enduring Word

Lesson—I Peter 1:22—2:3.

Text—I Peter 1:25.

INTRODUCTION

The Bible is the Word of God. As literature it holds first place in the world's best. It has variety of style and diversity of authorship, but it has unity of theme and purpose. From Genesis to Revelation the central theme is Redemption in Christ. We do not hold that it is inerrant in its mechanical construction, but even in that respect it is amazingly accurate. As a revelation of God and His will for man, as a guide for man's moral conduct, and as a light to lead Him to heaven, it is infallible.

The critics have done their worst to tear it apart, but even they admit that it contains the word of God. We are convinced that it is *the word of God*. As Matthew Henry has said, "The Bible is pure truth without mixture. It is entire truth without deficiency." Any subtraction, alterations, or additions would detract from its worth. There is no way to improve upon its essential message. Everything in the Bible is true. That is not so because it is in the Bible, but it is in the Bible because it is true. Therefore, it is because the Word of God is eternally true that it endures forever.

BODY

I. The enduring quality of the Word is proof of its divinity. Being the Word of God it partakes of His eternity. In the context, Peter, quoting Isaiah, likens all flesh and the glory of man to the grass and its flower. The grass withereth, the flower fadeth, but the word of the Lord endureth forever. In contrast to the fading, fleeting temporality of man, God's Word shall never pass away. Though heaven and earth pass away, His Word shall not fail. The Bible has stood all the tests to which it could be subjected.

A. The Word of God has stood the test of time. The manuscripts that have been brought together in our Bible are among the oldest documents of recorded history. Nearly nineteen centuries have passed since the last of them was written. During those centuries whole civilizations have passed away. The progress of learning has been remarkable. Science has brought to light many hidden mysteries. Education has been brought within the reach of many common people. Many ideas once held true have been proved untrue. Little of the world literature that compares with the age of the Bible is in existence and very few people read what is in circulation. The Bible was produced by a small nation with oriental as well as ancient environments sur-

rounding it. But in every age and in every nation the Bible has taken a commanding place in the thought of men, and it has kept that place. There is something dateless and deathless about the Bible. There is a living energy in it that keeps it alive and fresh with every successive generation of men.

B. The Bible has stood the test of intellectual criticism. No man or book could condemn sin and the sinful as the Bible does without inviting the hate of the wicked and ungodly. Therefore, at various times in human history the Bible has been the object of malicious attack. But those who have sought to prove it false have passed away as their words and works have done. The Bible remains. At the close of the French Revolution the men of the French Academy of science listed eighty scientific "facts" which contradicted the Bible. They rejected the Bible as untrue. Now, in little more than one hundred years, not one of the eighty "facts" is held true by any authentic scholar, while the Bible is read and believed by more people than ever before in the history of the world. The change is in the brief years of my own ministry. Now the Bible is being printed in over one thousand languages. It is being shipped by carloads and boat loads to all parts of the world. It has been the comfort and support of many men in the war. Shipwrecked sailors, imperiled airmen, and fighting, dying men have loved its truth and beauty. It stands the test of modern criticism. It has stood the attacks of its foes and the misrepresentations of its friends. It ever grows as a great mountain of truth to fill the earth with the knowledge of God.

C. The Bible has stood the test of constant perusal. What other book would you read every day or read through and start in to read it again. What other book becomes more meaningful and interesting with every reading. It is an exhaustless mine of spiritual wealth. It is a treasure within a treasure. Its great passages are like diamonds with many facets. You may study a passage until you think its wonder is all discovered, only to find that there are still other facets flashing their light and glory into your mind and heart. We call it, "The Old Book," but it is ever new. "It is new every morning and fresh every evening." No one who knows his Bible well is ignorant. No one who is ignorant of it is learned. The wisest and ablest leaders of men have been influenced by its spirit and have based their philosophy upon its truth. The most powerful speakers have quoted it freely. I mention a few such as Edmund Burke, W. E. Gladstone, Abraham Lincoln, Thomas Jefferson, Winston Church-

hill, and Franklin D. Roosevelt. The Word of the Lord endureth forever.

II. The spiritual power of the Word is the final and most conclusive proof that it is divine. The thought and purpose of God as revealed in His Word is the redemption and recreation of man. The means by which His purpose is to be realized is by the Word of God. It is God's plan to produce a new spiritual race through Christ, the last Adam. For that reason Jesus said, "Ye must be born again."

A. The seed of the new birth is the word of God (v. 23). There is no doubt that Jesus intended to draw an analogy between the natural birth and the spiritual birth when he said, "Ye must be born again." In depraved man the moral and spiritual nature is dead and sterile. There is no life there and no seed to produce life until the Word of God is planted in the mind and soul of man. This places upon us solemn responsibility for sowing the seed of God's word. When it has fallen upon good ground, which is the ground where faith is mixed with the word, the process of germination begins. The seed thus fertilized by faith and encouraged by the light and warmth of the Spirit of God will soon begin to grow. Its full fruit is seen in the lives of men transformed by grace divine until they are, in the spiritual sense of the New Testament, sons of God. Without the seed of the Word there can be no life in the Spirit. Without the seed certainly there can be no flower and fruit.

B. The Word of God also exerts its sanctifying power in the souls of men. Jesus prayed: "Sanctify them through thy truth. Thy word is truth." (I Peter 1:22.) Obeying the truth through the spirit brings purity, and to the pure soul God imparts unfeigned and fervent love. The result is seen in verse 1 of chapter 2. In the pure heart full of love there can remain no malice. In the sanctified heart full of truth there can be no guile. In the heart where all is sincerity there can be no hypocrisies. In the pure heart full of humility there can be no envies. In the pure heart full of praise to God there can be no evil thinking or speaking. The invasion of the sanctifying Spirit of Truth drives out all the carnal propensities of the soul, the works of the flesh, and in their stead the fruit of the Spirit abounds.

C. The Word of God is also the food of this new life (chapter 2, vv. 2 and 3). The nurture of the spiritual life is the Word of God. It is to the soul what food is to the body.

1. The Word of God is milk to newborn babes. They taste and thereafter ever crave its satisfying sustenance.

2. The Word of God is strong meat to the sanctified and mature soul (I Cor. 3:2; Heb. 5:12; 6:1).

We are compelled to cater too much to an infantile appetite. We give out milk,

and blue John at that, when we ought to serve strong meat. More people die of undernourishment than of indigestion.

There will never be any rich and ripened sainthood among us unless we give them the bread of life and the strong meat of the Word. The Scriptures make men wise unto salvation.

The Word is the hidden manna for the hungry soul. It never loses its taste, for it is sweeter than honey in the honeycomb. It never is stale or dry, and the supply of this heavenly food is never short. It is not rationed. The Word meets every need of the soul growing up into sainthood. It offers strength to the man who bears the burden and heat of the day as a soldier of Christ. It offers encouragement to the soul that is near defeat. (Isaiah 40:31). It offers solace to the sorrowing (Isaiah 61:3). The Word of God offers hope to the despairing (II Cor. 4:17, 18).

CONCLUSION

Since we have this priceless and exhaustless treasure in our possession we have a twofold duty. Our first duty is to ourselves. We are guilty of spiritual suicide if we starve and dwarf our souls by failure to study God's Word and meditate therein. It requires our daily attention to it to explore and exploit its treasures for ourselves. At private devotions, at family altars, at the means of grace in the house of God, we should learn the Holy Scriptures which make us wise unto salvation.

Our next obligation is like unto the first. We must give the wealth of God's Word to others. We can do it by personal work, in our Sunday school, in our church services, and the American Bible Society offers to help us. Let us do our part to get the Bible to the whole world.—G. B. WILLIAMSON.

The Little Town of Bethlehem

Lesson—Matt. 2:1-12.

Text—Micah 5:2.

INTRODUCTION

The economy of God does not rest in the wisdom of man. Even men who are called "wise" blunder when they assume that it does. The three kings of the Orient were led correctly so long as they followed the star. The highest wisdom of man is to learn to follow the leadings of the Lord. When these sages became over-confident, they went to Jerusalem to find the infant King they had come to worship. He was not there. When they turned their faces to Bethlehem, again they saw the star. Their mistake embarrassed them, gave occasion to Herod's rage which made exiles of the Christ child and His parents, and brought wholesale murder to the children of Bethlehem.

Human reason dictated that Kings are born in capital cities and in royal palaces,

but God had declared that the King of Kings should be born in Bethlehem. His providences appointed the manger bed as the place of His only begotten Son's advent into the world. Thus God appointed the little town of Bethlehem to become the most famous city in the world. So God often appoints the exaltation of the small things that men of the world pass by unnoticed. The rural church that ambitious preachers despise may produce a great leader. That unimpressive lad may become a David, a Luther, or a Matthew Simpson. The logic of men does not always support the appointment of God. But there is good reason for His arrangement and the results will justify His wisdom.

Bethlehem means "the house of bread." Was it not the house of bread to Ruth the Moabitess who became the ancient progenitor of the great King David and his line? Was it not the place where that greatest of the kings was born and grew to manhood? And was it not good that He whom David called Lord should begin His earthly life there as his seed and successor upon His throne? And was it not significant that He who should be the Bread of Life to all believing souls should be born in the "House of Bread," even in Bethlehem.

There are some places which confer honor upon those who are born there. Other places are made famous by the fact that they have by chance or providence offered a birthplace for some great one. Being born in Bethlehem contributed little to the fame of Jesus, but it exalted Bethlehem to highest honor.

Body

I. Now I should like to point out one or two incidental observations that can be drawn from our text.

A. The first one is that there is accuracy in the divine foreknowledge. At least 700 years before the advent of our Lord, the prophet Micah pointed out the village of Bethlehem as the place of His birth. The fulfillment of that prophecy was perfect. But it was not as simple as it might seem. In order to make history fit into prophecy it was necessary that a decree should go forth from Caesar Augustus that all the world should be taxed. And to fill the need completely it was required that every man should go to his native city to meet the collector of the revenue. Thus God used the machinery of a world empire to bring about His will, and made millions travel many millions of miles that His will in one instance might be done. Like the others, Mary and Joseph traveled the distance from Nazareth to Bethlehem to do the will of Augustus and to fulfill the appointments of Almighty God.

This is only one illustration of how God has used the machinations of wicked and worldly men to work out his over-all purpose. He was yet to prove that His gos-

pel chariots of peace were to travel the Roman roads built for war throughout the world. In like manner God has used the system of imperialism which Great Britain has built in modern times to carry missionaries to the ends of the earth and establish gospel work in many lands under the protection of civilization.

God grant that the dispersion of American men throughout the world in the recent great global war shall at last result in the spread of the gospel of peace among many nations. May the ships of the sea and air that have carried fighting men and bombs now carry soldiers of the Cross and Bibles in the language of all men.

The birth of Jesus in Bethlehem is but one of the many prophecies fulfilled accurately in the events of Jesus' life. This leads us to the conclusion that what God has promised He will do. And whatever His inspired prophets predict shall come to pass. Therefore, we can rely upon it that as certainly as the promised Saviour came the first time, He will also come the second time. It may be well for us to note that the prophecies of God's Word are never technical, mathematical, or detailed. God does not work in a straight jacket. His program of the ages is not pigeonholed. Micah did not predict that on December 25, 710 years later the Christ would be born in a manger in Bethlehem. Rather he said in prophetic and poetic language, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

And now those who are possessed of a passion for prognostication, who work out mathematical schemes and calculations to set the year or the century in which Christ will come again, violate the Spirit of prophecy and its interpretation. They ascribe to themselves a wisdom beyond what is written and do as much violence to divine inspiration as those who subtract from the Word of God that which does not fit their fancy.

Jesus will come again in like manner as He went away. But of that hour, day, year, or century no man knows, not even the angels themselves. God alone has that time set. He has not revealed it to anyone. But depend upon it, what He has promised He will perform.

B. The second incidental observation that I draw from the text is that there is perfect harmony between the revelations of God's Word and the direct leadings of His Spirit.

There were three factors which contributed to the success of the wise men of the East in finding the infant King. They were men of learning. Their knowledge of the heavenly bodies and their movements helped them to discover and to follow the

star. The star directed their way. But to find the Christ they needed to consult the Word of God. Those three factors are important in a God-directed life.

When these men relying on human judgment went to Jerusalem, they lost sight of their star. When they consulted the prophets, they turned toward Bethlehem and, behold, the star shone upon them again and came and stood near the place where the young child lay.

Human judgment is not reliable. The star light of the Spirit of God within is absolutely reliable. But to make sure that our impressions are of the Spirit of God we need to check them with the Word. The Spirit's leading supported by sound judgment and confirmed by the Word of God is without fault or failure. Your life may be as surely led to the fulfillment of God's will as those wise men were led to Bethlehem.

II. Now we turn our thought from the incidental observations to the fundamental proclamation of the text. It proclaims the supreme rulership of Jesus. "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," or as in the margin—from the days of eternity. There are many who question the supremacy and authority of Jesus, but without fear of successful contradiction I declare that:

*He rules the world with truth and grace
And makes the nations prove
The glories of His righteousness
And wonders of His love.*

A. Jesus rules by the purity of His life. No one has ever yet found a defect in His character or a fault in His conduct. His thoughts were thoughts of goodness, purity, and truth. His words were words of honesty, chastity, and beauty. His deeds were deeds of kindness, gentleness, and love. He not only demonstrated all the passive virtues but all of the active ones as well. He took a positive stand against every form of evil. He was fearless and forthright in His denunciations of men and systems that were wrong. He championed every cause that made for the betterment of human life and the nobility of personality. He has been the potential cause of every revolution in 2,000 years of history which has brought blessing to the race. He is the antithesis of sin, darkness, disease, and death. In the place of sin He set holiness. In the place of darkness He is the Light. In the place of disease He gives health. In the place of death He brings life and immortality to light. He said in His valedictory prayer, "I have glorified thee in the earth." Truly, every sober thought of Jesus has reflected glory to God. Well did the angels sing, "Glory to God in the highest," at His birth. Jesus rules by the purity of His life.

B. This Governor from Bethlehem rules also by the invincibility of His Spirit. The Spirit of Jesus is the Spirit of love. Love is the only power that can rule forever. Napoleon Bonaparte is credited with the saying, "Alexander the Great, Julius Caesar, Charlemagne, and I have built world empires with the sword. Jesus Christ built a world kingdom with love. Our empires have all fallen. His remains and shall forever."

I was in the crowded city one day this week. I looked into a window where the Christmas story was told in picture form. I saw beyond the product of the artist's skill. I saw a Babe in Bethlehem's manger. I saw angels and shepherds and wise men, by faith's vision, as they were there in adoration and wonder over 19 centuries ago. I said, "No story of all time has so captured the imagination of men. Millions will hear it spoken and sung the world over this year." Passing time has not robbed it of its reality. War and hate have not destroyed the spirit of love and peace. The superficial accretions of men have not robbed the Star of Bethlehem of its holy light. Every burning candle, every shining star, every gift that is given, every song that is sung proclaims that the unconquerable, invincible Spirit of Jesus is present in the world today contending for the place that He deserves in the lives of men. For these two thousand years He has been contending against the powers of evil. Even in the last great war, His Spirit was prevailing in every battle front: where He did not rule He overruled. And now in every capitol from Chungking to Washington and from Tokyo to Moscow He pleads for peace. In every courtroom He cries out against revenge and vindictiveness and speaks for justice. In every conference room He argues for equality and fair play. In every life He pleads for righteousness and truth. Though sometimes it looks like He is defeated and His voice is not heard, yet He who died on a cross and triumphed over death and hell shall at last prevail. "The sword conquers for awhile. The Spirit conquers forever." No, to me Jesus is not the forgotten man. He is the most unforgettable character of all the ages.

C. Again, this King from Bethlehem shall reign by the sovereignty of His will. Men do not do His will. I know that full well, but that does not change His will. It changes them. They do not defeat His ultimate purpose. They defeat themselves. The stone that the builders rejected has become the head of the corner. Whosoever shall fall upon it shall be broken in repentance; but on whomsoever it shall fall, he shall be ground to powder in judgment. He shall subdue all things unto himself.

D. At last Jesus shall rule by the majesty of His glorious presence. When He came the first time He came in weakness. When He comes again He shall come in

power and great glory, and every eye shall see Him and they also that pierced Him. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah 63: 1-4). "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

CONCLUSION

The rulership of Jesus is to be over Israel—the Israel that is by faith, and His reign shall be unending. The prophet, Micah gave as proof that His reign would not end the fact that it had no beginning. It had been from the days of eternity Isaiah said, "Of the increase of his government and peace there shall be no end." He said to John on Patmos, "I am Alpha and Omega, the beginning and the end, which is and which was and which is to come, the Almighty."—G. B. WILLIAMSON.

Saved to the Uttermost

Text—Hebrews 7:25.

INTRODUCTION

The name "Jesus" is of divine selection. The angel of the Lord said to Joseph, "Thou shalt call his name Jesus for he shall save his people from their sins." The name means "God is Saviour." It is the same name that is called Joshua in the Old Testament. It was in very frequent usage among the chosen people until it was given to our Lord. Now it is seldom heard as a current name either among the Jews or Christians. The Jews have scorned it. The Christians have revered it. To name one of our children Jesus would be to commit sacrilege. We hold that name sacred and holy if we know him as our Saviour. There are those who blaspheme that holy name. Why anyone should choose that lovely name to profane is an unanswerable question. There are many who do not profane it but they dishonor it by their failure to worship and serve Him. There are others who belittle that holy name by claiming Him as a great teacher and leader but rob Him of his power to save men from their sins. There are still others who discount seriously the authority and sovereignty of his name by denying either in theory or in practice, or both, His power to save men from their sins and enable them to live in victory day by day.

As we enter the Christmas season let us honor that wonderful name. It is well that we should celebrate a great festive occasion, especially since our world has come to a measure of peace. We do right to sing our Christmas songs. Let us fill the air with music and song. We should give gifts and remember the needy and the shut-ins and we should make an offering unto the Lord that many more people may hear His blessed gospel proclaimed in His name.

But let us truly honor Jesus our Saviour by a faith that claims for us and for all who receive Him a full and uttermost salvation.

*His is the name high over all
In earth and sea and sky,
Before Him angels prostrate fall
And demons fear and fly.*

"There is none other name under heaven given among men, whereby we must be saved." He has provided for man's need in a perfect salvation. For "he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them."

He fully saves all who believe in Him. He does not leave men plunged in a gulf of dark despair. He does not lift them halfway out or leave them faltering on the brink. He saves, cleanses, satisfies, and will at last glorify all who receive Him.

Body

I. Christ's power to save is derived from His unchanging priesthood. Jesus Christ came to fulfill a threefold office of prophet, priest, and king. While He was in the days of His flesh, He was engaged for the most part as a prophet, a teacher and preacher of righteousness. He was proclaiming the eternal truths of His kingdom. But before He ascended to the Father He began His priestly ministry. The prayer recorded in John 17 is the valedictory prayer of His prophetic ministry. It marks the beginning of His ministry of intercession as our High Priest. That ministry was continued in Gethsemane. At Calvary he made himself a spotless and an eternal sacrifice to God. He arose from the dead and ascended upon high to continue His priestly intercession until the time comes for Him to return in power and glory to be the King of kings and Lord of lords. Now He is our High Priest. As such He meets all that we need in our priest.

A. We need a priest who understands us and knows our need. Jesus is such a Priest. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath

suffered being tempted, he is able to succor them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 2:16-3:1); "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

The question has been asked, "Since Jesus ascended to the Father has He continued to be the Son of Man as well as the Son of God?" I believe in a sense He is still one person with two natures. To be sure, his body is a glorified body since His death and resurrection. But He bears a recognizable form, for Stephen said, as He was dying, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12). "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64).

The limitations of His incarnation are gone but the experience which He had in common with men remains a part of Him. Therefore, He has perfect understanding of our need and is touched with the feeling of our infirmities. Therefore, let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need. Jesus is the High Priest we need. He fairly and effectively represents man before God. When men are choosing a man for public office they vote for the man that really knows their need, has their viewpoint, and can speak for them. Jesus is qualified to represent us in the high court of heaven.

B. The high priest we need must not only know our need and sympathize with it but he must have such a relation to God that his voice of intercession will be heard and his prayer answered. Jesus has shared the experience of men, but He shares the holiness and the authority of the Godhead. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:26-27).

Jesus stands as Man before God. He stands as God before Man. He is not marred or weakened by sin. He has the position and the power to plead effectively for men. Think how ridiculous and how futile is a

priesthood whose members are gluttonous winebibbers. Think of the audacity of a man posing as a priest representing man to God and God to man who is polluted by liquor and tobacco and guilty of nameless sin. How different to know that Jesus Christ is our High Priest. He bears our petitions to God and brings God's grace and power to us. He is our High Priest and beside Him there is no other priest needed, for in our Protestant view every believer is a priest. Peter said, "Ye are an holy priesthood to offer up spiritual sacrifices to God." Jesus is the only Priest we need. He has a position in relation to man and God that makes His intercessions enough for all and effective to meet our every need.

C. We need an unchanging high priest. Again Jesus qualifies. "But this man, because he continueth ever, hath an unchangeable priesthood."

Jesus Christ is made a priest not after the Levitical order but after the order of Melchisedec who was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Christ was made a priest not after the law of a carnal commandment but after the power of an endless life.

All of this teaches us that Christ is now engaged as our intercessor before the throne of God. His work as our High Priest began in the upper room where He prayed for His disciples and all who should believe on Him through their word. It continued in Gethsemane where he felt the weight of the world's sin so heavily that His sweat was as it were great drops of blood falling down to the ground. He offered the atoning sacrifice with its universal and eternal merit on the Cross. And now at the right hand of the throne of the Majesty in the heavens He prays for all. What a wonderful thing to have Jesus pray for me! Robert Murry McChesney said, "I ought to study Christ as an intercessor. He prayed most for Peter who was to be most tempted. I am on His breastplate. If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet the distance makes no difference. He is praying for me."

1. Jesus prays for that wicked, wayward sinner. You ought to join your prayer to His.

2. Jesus prays for the believer, as in John 17.

3. He prays for the erring sinning child of God (1 John 2:1, 2). How many times we have been drawn back by His prayer.

4. He prays for you in temptation. He said to Peter, "Satan hath desired to have thee that he might sift thee as wheat. But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren."

II. The effectiveness of Christ's intercession is demonstrated in an uttermost salvation. Sin has done an awful job with man. It perverted his will. It blighted his mind. It afflicted his body. It darkened his soul. It stunned and dwarfed his spirit. It sent him in exile from God. It drove him from Eden. It shut the gates of heaven in his face. It put a sentence of eternal death upon him. It started him hell-bent for damnation. The wages of sin is death and the wicked shall be turned into hell. But in providing an uttermost salvation, Christ went farther than Satan had taken sinful men to recover the last man of the fallen race, and He has made possible his restoration to all he lost in the fall. He saves men from the farthest extremity and the deepest abyss to the greatest security and the highest degree of heavenly bliss.

A. Christ saves men from the guilt of sin. To do this He must first awaken the conscience of man to a sense of guilt. He must make man feel his condemnation and the impending wrath of God. A man in that state is miserable. But Christ does not convict sinners to torment them but to save them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

B. An uttermost salvation must free men from the power of sin. The saved man is no more led captive by the devil at his will. He does not continue in the practice of sin. For he that practices sin is of the devil. He does not continue in sin that grace may abound. God forbid. Where sin abounded grace doth much more abound. Being made free from sin he becomes a servant of righteousness.

C. In an uttermost salvation Christ deals with the pollution of inbred sin successfully. Did God create Adam with a sinful nature? No. He made him in His own image. Salvation to the uttermost washes clean the stain of sin and restores man to the image of his Creator.

D. Uttermost salvation includes the remission of the penalty of sin. The penalty of sin is death. The condemnation is to eternal hell and justly so. But Christ tasted death for every man. He offers eternal life as the reward of faith.

E. This uttermost salvation will at last deliver men from the presence of sin. It will take them out of a sinful environment. It will give them right to and make them fit for the society of saints, angels, and the Holy Trinity in a holy heaven. We have not tasted the uttermost blessedness of salvation until we have entered the gates of pearl.

CONCLUSION

There have been and are here now many witnesses to this great salvation. God has provided it for you as well as for them. Can you turn aside from the prayers and pleadings of the Saviour? Will you reject His mercy, despise His Spirit, and trample over His blood which was shed for you? —G. B. WILLIAMSON.

One More Year

Scripture Lesson—Luke 13:1-9.

Text—Luke 13:8.

INTRODUCTION

Jesus Christ came to grips with life on all levels. He knew what was in man. Such knowledge is essential to a saving ministry. Jesus had not acquired His knowledge from books of psychology but from the study of men themselves. We look at people. Jesus looked *through* them.

Knowing people as He did, Jesus was able to diagnose their moral and spiritual ills accurately. Therefore He prescribed perfect remedies. He did not base His conclusions on outward inconsistencies or incidental irregularities. He went deeper than that. He went to the root of the trouble and dealt with fundamental ills and fundamental cures. Jesus made men conscious of their need and revealed God as the answer. Our Lord couched His message in language of unmistakable clarity. His meaning was not obscured by wordiness or muddy by abstractions. He spoke in direct, concrete, convincing style. His language a child could understand. His depths a philosopher could not exhaust. Therefore His message has been eternally fresh and vital.

The parable we have read this evening is an illustration of the depths and clearness of Jesus' teachings. It is like a clear pool of water too deep to wade yet so clear the pebbles on the bottom can be counted. Its language is as simple and plain as the sunlight. Yet its meaning is as profound and solemn as the goodness and mercy, the love and justice of the great God.

It is clear that the fig tree of this parable is but a symbol. The application directly is to the Jewish nation. But it has its universal teachings which are therefore personal in their meaning.

BONY

I. This tree and the nation for which it stood were the objects of special divine favor.

A. It was a planted tree. It was no product of blind chance. Its place was chosen by an intelligent man.

The Jewish nation had also been favorably planted. "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he

fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard" (Isaiah 5:1-3).

That nation of old was not more favored than our own.

Our lives have also been the objects of God's favor. We as human personalities are not the product of blind forces. God has cared for and directed the circumstances of our living. I like the word "providence." It stands for the loving interest and the intelligent intervention of Almighty God in our human affairs. The hairs of our heads are numbered. He notes the sparrow's fall. Certain, then, it must be that to His children He gives a continued never-failing protection and guidance.

At birth God met us with the blessings of His goodness. God said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). Paul, in bearing his testimony, said, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15-16). Thus we see that God directs even the natural processes and bestows the unmerited favor of prevenient grace that men may live in harmony with God's will. You and I are witnesses to such providential circumstances in our lives. A personal testimony is not out of order here. I was not born in luxury or wealth. But the lines have fallen unto me in pleasant places and I have a goodly heritage. In my parental home there was a wealth of love and faith and righteous character. There was parental authority and influence that would be a boon to any life. There was human love hallowed by love of God. There was Luther-like loyalty to truth and God.

I wrote to my father when he was finishing his fourscore years. I thanked him for my great heritage and told him that I believed the world might be all but redeemed by the power of such teaching and example as he had given me. I have said this because I know it applies to most of you, too.

B. This tree was favored, also, in that it was planted in a vineyard—a place of cultivation and care.

Our lives, yours and mine, have also been planted in a moral vineyard.

1. In Christian homes. What a responsibility is upon parents to build Christian homes. Homes of love and righteousness, homes of faith and prayer and reverence

for sacred things. And what a privilege to live in such a home and what a responsibility to answer for such high privilege at the judgment.

2. The church serves as a spiritual vineyard. Here again we bear responsibility and afford privilege.

3. And God in His lavish goodness has given us Christian schools and colleges. There, teachings are soundly Christian. There, teachers are safe examples and wise guides. There, one may enjoy fellowship on the highest level. And there, one may contact some of the finest, noblest, holiest spirits found on earth. How good, how beneficent God has been. How grateful we should be and how faithful.

This fruitless tree was an occasion of disappointment to the owner. Three years he came seeking fruit thereon and found none.

A. The owner of the vineyard had a right to expect fruit on that fig tree. It was a fruit-bearing tree. No ornamental shrub. It was either to be a fruit bearing tree or a cumberer of the ground.

It was planted under favorable conditions. Time enough had elapsed. Three years had passed since it became of fruit-bearing age. Yet the tree was barren.

What does God have a right to expect of you? Measure God's expectations by your opportunities or talents. Are you productive in that proportion.

B. God expects to find a certain variety of fruit in your life.

1. The fruit of holy character. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11). Holy men are God's highest pleasure. God's highest premium is upon "being." Being made holy in heart one becomes the temple of the Holy Ghost who produces the fruit of the Spirit in our lives. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

2. God also expects His people to produce after their own kind. He has founded a new spiritual race in Christ. He expects that race to multiply by many being born again through the prayers, influence, testimony, and service of His people. As you take inventory tonight are you satisfied with your own productivity? As God inspects His vineyard is He pleased? Does He say, "Well done," or, "Thou wicked and slothful servant"?

C. Can you imagine the keen disappointment of the owner of the vineyard when he comes seeking fruit with such reasonable expectations to find none? Can anyone at all appreciate God's feelings when He sees a barren life that has had such great possibilities? Disappointed parents may know. God has infinite capacities both for pleasure and disappointment.

D. Take note, if you will, of some things that render a tree barren. I know of three things that will render a tree fruitless: Decay at the heart, borers at the roots, and blight at the fruit-bearing season. Let us use the parable of the tree here also, for these things have their parallel in the lives of men.

Sin in the heart, inbred sin, defilement of the nature, will make the life fruitless.

Borers at the roots, selfishness, love of ease, passion for success for the sake of success, worldly ambition, will cut the roots of faith and corrupt the fruit of love and pervert the holy vision of the soul.

Blight—idleness, indifference, spiritual inertia, laziness of mind and spirit will fall upon a Christian life like the blight on fruit trees. See the tree full of bloom, loaded with green fruit. See it cast all that fruit untimely. What has happened? I have seen lives like that.

III. This tree received an extended dispensation of mercy. Often mercy rejoiced against judgment in Judah's history. Yet, and how frequently could God have cut us down as cumberers of the ground.

A. There was a time when all of us were vessels of wrath fitted to destruction. Only God's never-failing mercy spared us. There are those here tonight who live on borrowed mercy. I plead with you not to presume that the day of judgment will never come.

B. Note that this extension of mercy was given on the intercession of the vinedresser. He said, "Let it alone one more year. If it bear fruit, well. If not after that thou shalt cut it down." Without that intercession swift judgment would have been administered. No doubt because of it another year of grace was given.

1. Christian, are you exercising your God-given powers of intercession? No one is ever saved without an intercessory prayer being offered for him. Therefore, what responsibility is on us. Let us dig about these barren ones with gospel truth, enrich them with love, and water them with tears.

2. Sinner or barren believer, how do you know but that you may be finishing now your *one more year of mercy*? This has been a year of offered grace but the next may be your year of judgment. Or it may be that the next is your last year to make good your vows to God. I plead with you, beware, take heed, have you forgotten God?

IV. The final lesson to be learned from this parable is that at last the day of judgment will come. However long the wrath of God may be restrained by His mercy the great day of His wrath will come.

A. Impenitence can have only one consequence. "There was present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans

were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:1-4). Mercy is always abundant toward the repentant sinner.

B. The day of judgment came to Judah. In his day John the Baptist said, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). The woodsman had picked his tree to chop down. He leaned the ax against it while he made ready to sink it into the trunk. The ax of God's wrath stood at the root of the tree of Judah. After 40 more years of golden opportunity the righteous Judge of all the earth loosed the legions of Rome on Jerusalem. The day of doom had come.

C. Child of God's unmeasured mercy, do not let this year end with you still rebellious and impenitent. God has shown you His loving favor. He has faithfully warned you. He has extended mercy beyond all reasonable expectation. He has bought your pardon at infinite cost. Now I pray, "Turn ye, turn ye, for why will ye die."

CONCLUSION

This is a time for reflection. Look back and learn by your past failure. This is a time for decision. Do not let another year end with you in a position to be cursed for fruitlessness. This is a time for action. Put into effect now the good resolution you have made.—G. B. WILLIAMSON.

The Source of Spiritual Life

(for Communion Sunday)

Lesson—St. John 6:31-35, 47-58.

Text—St. John 6:48, 53.

INTRODUCTION

Jesus employed many figures to convey to His disciples the spiritual meaning of His life and death. He took His symbols mostly from two sources, from nature and from the sacred Scriptures. From nature He borrowed the figure of the vine and its branches, and the grain of wheat, and the water from the well. From the Scriptures He used Jacob's vision of the ladder that reached from earth to heaven. He said to Nathanael, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." He used the brazen serpent. He said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him shall not perish, but have eternal life." And in this passage from

which our text is taken He used the manna. Those who questioned Him introduced a reference to it. And probably it was suggested to them because there on the wall of the synagogue of Capernaum was a pot of manna engraved. It was the genius of Jesus to use the thing at hand to portray the truth He wished to teach. That idea of the manna gave Him another avenue to the imagination and understanding of His hearers.

Of course, we cannot overlook the connection between this discourse and the miracle of feeding the 5,000 with five barley loaves and two small fishes. That remarkable event gave Him the ideal opportunity to take the bread-seeking people to the deeper knowledge of himself as the "Bread of Life," and thus to proclaim that He alone is the true source of spiritual life.

BODY

I. In this discourse Jesus reveals His knowledge of the deep hunger of the human spirit. He had seen the multitude weary and faint for lack of food, and He was moved with compassion toward them. But when they had eaten and were filled He knew they were still hungry in spirit.

A. God in His goodness and mercy has put desire in the souls of men for the Bread of Heaven.

1. This desire may be perverted by indulgence of fleshly appetites. Many have misinterpreted their longings and have turned from the Bread of Heaven to the stones the world offers.

2. This desire may be stifled by neglect. It is possible for men to go without food until they have no hunger. Many people have offered their souls the bread that perishes until they have no longing any more. The rich fool talked to his soul as though he was speaking to his stomach. He said, "Soul thou hast much good laid up for many years, take thine ease, eat, drink, and be merry."

3. This desire may be directed by the will. If one gives intelligent consideration to things that are spiritual and eternal he will conclude that Jesus Christ is the highest expression of God's love and grace, and that in centering his desires in Him he finds the deepest satisfaction and the highest good. Therefore, he will say, "Take the world, but give me Jesus."

4. The spiritual appetite may be whetted by exposure to stimuli. Make your spirit hunger for Christ the living Bread by fellowship with Him in scripture reading, prayer, meditation, by worship, and by praise. The more you see and know Him, the more you will love Him and desire Him.

5. This inner craving is nourished and sustained by proper gratification. When one eats food with propriety he is satisfied by it, but only for a time. He is soon hungry again. Eating sustains life and also the hunger for food. It is likewise

true with our spiritual desires. Their nourishment keeps them alive and healthy.

B. The desire for spiritual satisfaction will become so strong by intelligent direction and nourishment that it will be the master passion of the—soul. It will eat up all our petty craving and leave us with only one real soul cry, and that for God and for all the knowledge of His holy will. That results in reaching the place of total abandonment to God. When we can say, as Jesus said, "My meat is to do the will of Him that sent me," we sing, then, from our hearts:

Perish every fond ambition

*All I've thought, or hoped, or known;
Yet how rich is my condition,*

God and heaven are still my own.

Dr. F. B. Meyer tells of a time in his life when he was laid aside for a time to recuperate his far-spent physical strength. As he rested he had time for meditation. One day as he was in communion with the Lord, he renewed his consecration to God. He said it was as though he gave the Lord a bunch of keys which He received. After looking carefully at them, He said, "Have you given me all the keys?" Whereupon Dr. Meyer was forced to admit that there was a key to one small room in his soul that he had kept back. The Lord asked him to give that, too. He gave to God the last key to that one locked door, and as a result his whole life was filled with a new sense of the divine presence and power.

I believe this is what Jesus meant when He said, "Except ye eat my flesh ye have no life in you."

He said to the place-seeking James and John, "Can ye drink the cup that I drink and be baptized with the baptism that I am baptized with?" In this passage there is certainly a foreshadowing of the cross. Are you ready to take up your cross and walk with your Lord.

II. But here Jesus also offers himself as the real satisfaction of all our spiritual hunger. When the faithless disciples urged Him to send the hungry thousands who followed Him away to buy bread, He said, "They need not depart." He fed them to the full and there was more food left than they had at the beginning.

A. Christ is an adequate source of supply.

B. Christ truly satisfies the hunger of the soul. He said, "Labour not for the meat that perisheth." One does not eat and drink of Christ's flesh and blood and hunger for anything else—only more of Him. He is the one thing needful. His is the staff of life (v. 35).

C. Christ sustains the soul to life eternal. He said, "Your fathers eat manna and they are dead. This is the bread that cometh down from heaven that a man may eat

thereof and not die. I am the living bread. He that eateth of this bread shall live forever."

D. Of course, Christ is the spiritual bread and we partake of Him by faith.

In the shedding of His blood He gave His life for the life of the world. By faith we lay hold of Him. We eat His flesh in human consecration and drink His blood by simple faith, and unfaltering trust. And by that faith we live in satisfaction now, and live in Him eternally.

CONCLUSION

Now let me make it clear that I do not believe that in this text Jesus was speaking directly of the emblems of the sacrament. The Lord's Supper had not yet been celebrated for the first time. But I do believe that what Jesus gave to His disciples later in the symbolism of the sacrament He gave to them here in verbal form and the meaning is the same.

We do not accept the transubstantiation doctrine preached by the Catholic Church, which is, that by the consecration of the bread and wine they become His actual body and blood.

We do not go quite so far even as the consecration theory of the Lutheran Church—that Christ's actual presence is in the bread and wine as consecrated.

But I do wish that somehow our faith might this day reach out into the mystic reality to lay hold upon the truth that these emblems so consecrated do bring spiritual sustenance, strength, and life to our souls, as we partake of them in humility and faith.

We now approach the table of the Lord. He is the host. He welcomes all who come by faith in Him. You are the judge of your worthiness. You are welcome if you are His child, regardless of the denomination to which you belong.—G. B. WILLIAMSON.

Joshua's Steps to Success

Joshua, Israel's new captain, took leadership when the odds appeared against him. He faced tremendous problems. His people, Israel, were unequipped and discouraged. The river Jordan was rolling before him, bank full at flood season; the stone walls of Jericho, like a modern fortress, were in full view. God's orders were "Arise, go over this Jordan," and possess the land. What a challenge! But wait a minute! As always, God's orders were accompanied with the blueprint for action. Let us note God's plan to give Joshua success:

I. He said, "Observe to do according to all the law." Full obedience to God is the first step to success. God wants His servants to succeed. He knows what will bring success, therefore, to fully obey God is the best strategy any man can use toward real success.

II. He said, "Be strong and of a good courage." A weakling or coward never crossed any rivers of difficulty, or battered down the walls of an enemy fortress. Jordan's water was dark, deep, and swift. Jericho's walls were high and well protected. Only a strong and courageous man could qualify for this task. Real spiritual strength and courage is based on obedience to the plan and program of God.

III. God said, "I will not fail thee, nor forsake thee." Implicit confidence in the wisdom and faithfulness of God is another prerequisite to good success. Joshua must have confidence in God's plan. He must trust in the ultimate success of that plan, and be in agreement with God, walking any pathway that God may choose. In other words, God said, "Trust me; I will not fail. You cannot fail with your hand in mine."

IV. God said, "Then thou shalt have good success." That success may be delayed, but that it is assured, is God's promise to Joshua. In due time, the obedience, courage, trust, and perseverance on the part of Joshua brought the strong arm of God into action. A discouraged people became a militant force against many odds. The rolling river, Jordan, was crossed when its banks were full; the stone walls of Jericho went down flat, and God's people went in to possess their God-given inheritance.

As servants of God, let us meet conditions that may be laid for us in these days. The God who never changes will certainly stretch out His arm to help us with our stone walls and rolling rivers!—D. I. VANDERPOOL.

The Tenses of the Christian Life

TEXT—*Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory*—(Psalms 73:23, 24).

INTRODUCTION—God has been good to the Psalmist in his past, is good to him in the present, as he writes, and he is sure that He will be with Him in the future. We may gather hope from the words of the Psalmist that, as God has been with him in all the tenses of his life, so He will be with us. Let us consider the experience of David in what he writes and gather from what he says encouragement for ourselves.

I. PRESENT—"I am." David first considers what God is to him in the present. The present is the most impressive of all the tenses of life, for it is the most real and imperative. We have lived in the past, and have not yet lived in the future, but today is here with its demands.

A. Constant Companionship is mentioned by the Psalmist: "continually." God was not a Friend who was here now and then, but He was with him all the time. May we have the same experience.

B. Holy Companionship. This companionship was not only continually, but it was wholesome and blessed: "with Thee." We would not want some persons with us always, but for God to be always with us is wholesome. It reassures and protects; it restrains and constrains.

II. PAST—"Thou hast." The Psalmist becomes retrospective: he reviews his past. God has been with him in the days gone by. He has come to the present in such a good state because the Lord has been his guide from his youth.

A. God's Hold on Him: "Thou hast holden me." David was assured that God had held him, or he would have fallen. He who never sleeps held him continually even when David was asleep. The same restful experience may be ours.

B. His Hold on God. "By my right hand." God has hold with David's consent. He had stretched out to Him his right hand. If we want God to hold us we must let Him take hold of us. Once our right hand is placed in His, He will hold us waking or sleeping. We cannot always be awake and alert, but He can watch over us by day and night. No danger can approach without His consent and can go no farther than He permits it to go.

III. FUTURE—"Thou shalt." David knew, as well as we all know, that the present will soon lapse into the past, and the future unknown will be present. He wants no time to come when God is not with him; neither do we. God's eye scans the future and it holds for Him no surprise. We want such an One to be with us as we tread the path of our tomorrows.

A. In Time. "Guide me with Thy counsel." David, though a king, needed greater than himself as a counselor. And we do, too. Happy are we if we have God as our Guide and Counselor.

B. In Eternity. "And afterward receive me to glory." Time has a terminal, and we do not know how soon we may reach the end of our course. He who has been our guide in time will be our home-maker in eternity. Jesus said He was going to prepare a place for us, and when He had the place prepared He would come home again and receive His people unto himself, and we would be forever with the Lord. The prospect that David had of being received to glory may be the prospect of every one of us on the simple terms of the gospel.

How good it is to have such an one as God who gathers up our past, accompanies us in our present, and provides for our future!

As the Christian looks back he can see that the Lord was leading him. As he looks to the future he has the assurance that He who has led thus far will not fail him in the days of life nor when he goes out into eternity. Focusing our attention

on the present, we may be sure that He is with us and will step by step arrange our way.

With the poet we can sing:

*All the way my Saviour leads me;
What have I to ask beside
Can I doubt His tender mercy,
Who through life has been my Guide?"*

—WILLIAM M. SMITH.

Be Definite

(A sermon heart by W. Shelburne Brown)

Of all the religious groups of history, the Moravian people are said to have had the highest ratio of sincerely devout people in their group. The reason given is that they insisted continually upon the "full assurance of faith." They presented a goal, presently attainable, available to all and grounded in the Scriptures.

A goal is the motivation of life. In travel—destination; in business—an ideal; in political life—an office; in social life—approval; in the spiritual life the goal is Christlikeness. But only as definite crises are held before the view do souls press forward for the attainment.

The preaching of holiness by works, a gradual purification, is an invitation to and inducement to aimlessness in the spiritual life. But when holiness of heart is preached and testified to as an immediate possibility, then hearts begin to yearn for and experience this blessing.

It is alarming, indeed, to find many people in the holiness churches who have not experienced this blessing. But the more alarming situation is in the lack of hungering and thirsting and striving for the enjoyment of that blessing. A lack of spiritual seeking is slow death for any church. Paul's first question to the souls in the church was, "Have ye received the Holy Ghost, since ye believed?" The lack of the "since" in the Greek original does not in any way lessen Paul's insistence upon, and separation between two definite experiences of grace.

Over the gateway into the kingdom of holiness stands the inscription "Crucifixion of Self." Paul had experienced that when he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). And in every step upward in the Christian way, the same rule applies; the higher the life, the greater the crucifixion. But how do we obtain, that we may add our testimony to Paul's?

I. Be definite! Do you have a sense of need? God cannot be trifled with, and He does not respond to the curiosity-seeker who is willing to "try it out." There must

be a real heart hunger before Christ will come in to destroy the works of Satan.

John Wesley was unusual in his scientific approach to the problems of religious experience. He was a systematic investigator in things religious. Thousands of converts were questioned carefully and a record made of their testimonies. His findings were, that among those who earnestly sought God from the moment of their conversion, and definitely prayed for God's sanctifying power, the time varied from a few hours to several days before they had the experience. Many there are who, because of wrong beliefs or ignorance of their possibilities in grace, have lived for years in a state of justification and have then been led into the fullness of grace. They need not have done so, had they sought definitely from the start.

II. Be definite! Learn what the Word of God says concerning this experience. Paul prays that "your whole spirit and soul and body be preserved blameless." Anything less than that is not true holiness. It is the purging of the fountainhead of life; the motives, the will, the affections, the mind are free from sin. The entire life—body and its appetites, mind and its capacities, spiritual life and its abilities—is for the first time brought into a single focus upon Christ. May we not lower the standard!

On the other side, we must not make the mistake of applying false tests. One of the older Christian writers held that sanctification would so purify the mind that it would prevent wandering thoughts in church worship and in prayer. He lived to confess his error and corrected his teaching. We are not made machines, but men with holy hearts. The heat of the room, and the activities of the day have much to do with a person's ability to concentrate. Lack of concentration is no indication that they do not love God supremely. Other false standards can be applied, and these should be carefully examined in scriptural light.

III. Be definite! Do you believe He can save *you* from *all* sin? It is easier to believe in the abstract than to believe for personal holiness. Do you now believe that Christ is able to purify your heart? Do you claim by faith the promise that Christ was manifest to destroy the works of the devil? Is your faith sure in the promise that His blood cleanseth from *all* sin? If so, you are ready for the next step.

IV. Be definite! Believe Christ for the destruction of sin *now* in your heart. Holiness of heart aims at the destruction of selfishness, not the destruction of self-love. Without self-love there would be no ground for appeal to the soul; Christ makes self-love the measure of our love to others. Without self-love the fear of spiritual death would have no call. It is selfishness that must be destroyed—that desire to glorify

self and honor self rather than God. This must be rendered inactive and dead.

There is always a last entrenchment in the life where the devil will put up his last stand against the fullness of the blessing. It is usually a trifling matter, but victory is not possible without its destruction. It might be a preference for worldly things; it might be a sinful indulgence which you pander to; it might be some humiliating duty which you feel God would call you to do; it might be some unworthy association that you are afraid to break; it might be some worldly adornment that should be discarded. Whatever it is, let God have His way and make the consecration entire.

Giving up is the hardest thing to do, and many testify that the last conscious act before the coming of the Holy Spirit in His fullness was an act of submission. For, submission is to Christ, and is impossible without a true faith that Christ, to whom we submit, is able to sanctify.

You say, "But I have done all this. What shall I more do?" Trust God! Not for a sign, but trust the promises of God as His own words to your heart. It may be an hour, a day or a week before the Angel of God comes to roll the stone away from the sepulcher of your heart, revealing that your soul is free; but wait patiently and trust, for *He will come!*

Essentials of Evangelism

1. Enthusiasm (Mark 2:1-4).
2. Prevailing Prayer (Mark 7:25-29).
3. Moral Courage (Acts 4:4-13).
4. The Personal Appeal (John 1:46).
5. Ready Sympathy (I Cor. 9:19-23).
6. Discernment of Divine Truth (I Cor. 2:12-15).
7. Power of Witnessing (Acts 1:8).
8. Reliance on Christ (Phil. 4:13).

—J. R. BIRTLE

A Life Story in Scripture Terms

I once lived in Ephesians 2:12, and walked in Eph. 2:2. My conversation then was in Eph. 2:3, but being brought to Eph. 2:1, and finding my prospects at Romans 3:10-20 were very bad, I called at Matt. 11:28.

From here I was conducted to Col. 1:13, and dwelt at Psalm 84:10. Hearing of a mansion being built for me at John 14:2, by One who lives at Hebrews 4:14, the house I sought for I found at II Cor 5:1. The house has but one door, which I found at John 10:9, and one knocker, which I saw at Matt. 7:7.

My address for the present is Eph. 2:6. Call any day at Proverbs 8:34, and you will meet me and many others. If you call attention to what the servant says in Luke 14:17. When I Thess. 4:16-17 is fulfilled, I expect my home will be in Rev. 2:3-5, and Rev. 5:9 to be the song I shall sing in that day.—*Selected.*

MISSIONARY DEPARTMENT

Prayer and Faith

John Eliot, missionary to the Indians, said, "Prayer and pains through faith in Jesus Christ will accomplish anything."

An African Smile

Lusala Paka, a native of Belgian Congo, and an inhabitant of the town of Kinzau in the lower section of Congo, was born, I believe, in the nineteenth century. I say "believe," for if I were to ask him, he would only grin and say, "I don't know." But considering the color of his hair and the wrinkled condition of his body, I should say he is over sixty years old.

Lusala Paka was brought up in ignorance like all other heathen boys before the missionary came, and can therefore hardly be blamed for his wicked youth. Early in life he became a witch doctor, and before he was saved he was the means of many a death through this common African occupation.

Like other young men, Lusala took drink and ere long became a slave to it; so much so that he ceased drinking water altogether and drank nothing but palm wine. Consequently he was in a drunken state most of the time.

When the missionaries arrived and put up a station beside his town, Lusala, of course, would have nothing to do with the missionaries and their strange message, and greatly ridiculed those who did accept their teachings.

This went on for a number of years until one day a lady missionary was led of the Spirit to explain the way of salvation to him through the *Wordless Book*. As she was striving to show to him how his heart was as black as the page, and how Christ's red blood could make it as white as snow, the light dawned on him, and he accepted the Lord as his Saviour. Whereas, previously, he had been wholly for the devil, he now wanted to serve the Lord with all his heart. The desire for drink left him, and he ceased practicing witchcraft.

A number of years after this experience our family was appointed to this station, and we had the pleasure of meeting him. We found him to be a little old man who had to hobble around with the help of a cane because his toes had been eaten off by jiggers, and only the stumps remained. Nevertheless, during the four years we were there, in spite of his handicap, he was always present at every meeting, ready either to pray or to give his testimony at any time.

One of the most outstanding things about him was his radiant smile, and during our stay there I do not think I ever saw him

without it on his face. In fact, I think he is the happiest and most contented native I have met in Africa.—JOSEPH A. NICHOLSON in *The Alliance Weekly*.

Treasures of Darkness

To most people, life among the pagan tribespeople of the Philippine Islands would be the most monotonous and uninteresting existence one could wish upon them. But to me, the thirteen years of gospel work in three of these pagan tribes were the happiest I have known. I am a treasure hunter. God says, "I will give thee the treasures of darkness."

Except for the small children, who need no clothing in this tropical climate, the pagan dresses in a home-woven, wiry, hemp fiber cloth, brightly colored and gaily decorated with beads. The men, as well as the women, wear their long hair twisted into a knot at the back of the head.

The Occupations of a Pagan

This child of the forest needs no clock. He says, as he lifts his arm at an angle toward the sky, "The sun will be there when you reach home." He needs no calendar for the position of the stars tells him when to plant the rice. Every day of the week is the same to him, so why bother to name them? Should he have a contract falling due in ten days, he ties ten knots in a rattan string, and each day cuts off a knot until he has only one left. And he knows that the next day he must return the gong he has borrowed.

Bartering occupies a great deal of the pagan's time. His only capital to begin with may be a borrowed gong. But he trades the gong for a horse, and the horse for a larger gong, and his capital is increased—as well as his debts. It is a fascinating engagement, though he walks miles and spends whole days and nights in persuasive talk to accomplish his aims.

And because of this he has little time to till the soil. With his only tool, a big knife, he hews down forest trees, burns off brush, and, after planting, turns the care of the rice field over to his several wives while he pursues his favorite pastimes: hunting, fishing, and bartering. Next year he will make a new clearing and abandon the old one.

The Fears of a Pagan

The pagan's life, though simple, has many complications. Besides his domestic problems, greatly increased by the jealous quarreling of his wives and relatives, he lives in constant fear. He fears his neighbor who may take revenge for some petty

misunderstanding by putting poison in his food or bribing some witch doctor to curse his children. He fears the evil spirits who may bring sickness or some calamity upon him. He dares not venture from his house without first listening for his sure omen—the call of the limuken bird. If the call indicates an ill omen, he turns back with fear and trembling; but if it indicates good luck, he smilingly proceeds, confident of success.

It is not uncommon in this pagan section to meet a man wearing a certain type of red head dress, indicating that the wearer has killed at least one person. Men carry long spears for protection, and women wear bells to frighten away evil spirits.

The Transformation of a Pagan

And this is the life of a pagan. This is the background from which the treasures are mined. Let us look at the jewels. There are hundreds of them, rare and precious, but we shall look at only a few.

There is Agud, a noted sorcerer, who could not heal his blind wife but who accepted the gospel and gave up sorcery. He became a strong stalwart Christian after God healed his wife in answer to prayer.

Adnun, who had suffered twenty years of mental derangement, was restored to normalcy by God's power. He became a useful Spirit-filled evangelist, turning many to righteousness.

Mayne had a trunk full of superstitious charms and a valuable necklace which he claimed had saved his life on nine occasions. When the love of God came into his heart, he said, "For a house full of gold I would not part with this necklace, but for Jesus' sake I gladly give it up. I need nothing more when I have Him."

Ambayan, who had lived with twenty different husbands, heard and believed the gospel. She was completely changed; from that time on she lived a useful and exemplary life.

Kan was a demon-possessed man, of whom the neighbors were in constant fear. He suffered awful mental anguish until a pastor prayed for him. Then he became a peaceful, normal Christian soul.

There is space for only one more: Salimoponga, 70 years old, with gray hair and a beaming, brown, wrinkled face—one of the rarest Christian characters I have ever met. She has such a combination of wisdom, love, vision, inspiration, tact, and prayerfulness that her life is a benediction to the church and a blessing to the community. She told me one day that before she heard the gospel she did not know it was sinful to kill. She, singlehanded, had murdered five people.

There are many more treasures to be found in the dark places. Will you by prayer help to search them out?—Mrs. WM. F. CHRISTIE in *The Alliance Weekly*.

The Simple Gospel Story

The story of how the love of Christ impelled the young men of Herrnhut to go forth to the far distant lands is at once moving and beautiful. In 1732 their first two missionaries arrived at St. Thomas, in the West Indies. In the following year Christian Davie and two others began work in Greenland, and here a conversion took place of the deepest interest and significance. Their method at first was to prepare their hearers for the gospel by dwelling on the attributes of God and His holy Law, the Creation, and the Fall. But the Greenlanders were utterly unmoved, and listened with an expression of the densest stupidity. For five weary years they labored thus in vain.

One day it happened that Brother Beck was busy copying a portion of St. Luke's Gospel. A few natives were standing by, and, just as he came to the story of Gethsemane, one was curious enough to ask what the strange book contained. The missionary looked up eagerly; a great pity filled his heart and he determined to do a new thing. He told them right away the story of the Cross; and as he did so, to his wonder and joy, a great change appeared in the faces before him. The brutish look gave place to one of the liveliest interest. Soon he saw them putting their hands to their mouth, the Greenlanders' sign of great astonishment. Then, suddenly, one of them, Kajarnak, in much agitation, stepped up to the table, and cried: "How was that? Tell me that again. Oh, I, too, desire to be saved."

The tears poured from Beck's eyes as he told the story again, and very soon he and his brethren were upon their knees directing these poor heathen to Jesus. Kajarnak became a devoted Christian and a missionary. He went everywhere with the wonderful story of the Cross, and before the end of the month three families came and pitched their tents near the house of the brethren, expressly, they said, "to hear the joyful news of man's redemption." It was the beginning of a gracious and abiding work, and henceforth the missionaries brought the people at once beneath the shadow of Christ's Cross.—*Selected*.

"Mr. Glory-Face"

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The Living Christ was so radiant in Judson's countenance that men called him "Mr. Glory-Face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible.—*Selected*.

ILLUSTRATIONS

What One Bible Did

Ernest Gordon, in *Sunday School Times*, tells the story of a single Bible that a colporteur left in a little village of Eastern Poland several years ago. The recipient was converted through reading it, and as he passed it on to others, 200 more had become believers. When the colporteur, the Rev. Michael Billester, revisited the town last summer, the group gathered to worship and listen to his preaching. Instead of the customary testimonies by members of the congregation, the visitor suggested that verses of scripture be recited. One man arose and inquired, "Perhaps we have misunderstood. Did you mean verses or chapters?" "Do you mean to say that there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment. The villagers had memorized, not only chapters but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. The two hundred villagers together knew practically the entire Bible. "We must," they explained, "for this copy of the Bible may be lost or taken away, and where should we get another?" Passed around from family to family, and brought to the gathering on Sundays, the Old Book had become so worn with use that its pages were hardly legible. One Bible among two hundred people! And yet we who have the Bible constantly in our possession cannot pretend to be as familiar with it as was each of the East Polanders.

—From *The Alliance Weekly*.

Blind Indeed!

Once there was a man who wanted very much to go to heaven. When he died an angel took him by the hand and led him to wonderful places.

He saw majestic mountains lifting their lofty peaks into the blue sky. He walked through mighty forests and viewed spire-like trees in whose branches the wind of God played entrancing melodies.

He beheld great rivers, winding courses to the seas, fed by brooks and streams from the secret places of the land. Fragrant flowers lifted their faces everywhere.

The wild things played unafraid upon the mountainsides and in the valleys. Happy children laughed and shouted along the way.

Everywhere there was joy, peace, serenity.

The man feasted his weary soul on these scenes as the angel led him, and he said: "Ah, this is heaven, indeed. How magnificent it is."

The angel replied: "No, this is the world in which you lived, and you never saw."
—*The War Cry*.

My last night at home was a sad one. Mother wetted my face with her tears all night, with the one message, "Our last night. You are going to a land called the grave of the white man. This is your funeral." She went down into the valley that night, came up with the vision, bade farewell with a glorified face, the only person that did not weep. Her only girl had been held loosely until the test came. Mother won out.

Three years later I was on my deathbed. That terrible water fever was claiming me. Only a few hours to live was the announcement. Fever over 105. Won't go down. Hemorrhages of the kidneys persistent. Vitality gone. Had but one occupation, praying for mother. Suddenly fell asleep, glad to go to be with Jesus. But woke up, free from the awful pain and burning fever, normal. Nurse flew into a panic. Drop to normal too sudden. Coma! Soon lapsed into sleep again, supposed to be the last one. But woke up normal and stayed normal, and was up at my work again within a fortnight. Clearly a miracle! Two months later a letter came from home, but this was not from my mother. They had carried her out. She died in an agony of prayer for her only girl the same hour in Chicago, in which the girl, 10,000 miles away, had come back to life again. Letters took two months from Chicago to our station. There was no means of cabling in that day. But the heavenly wireless was even then in fullest operation. The burden fell upon her. She fought the fight for my life, not knowing why. She had reckoned with the eternal and so I live today.

—ALMA E. DOERING, Africa (in *The Way of Holiness*)

He Will Not Let Us Fall

(I Kings 9:4)

When a boy I had a dog whose name was Duke. Among other tricks, I taught him to jump through a hoop, then to jump through my arms when held in the form of a hoop, and later to jump into my arms and I would catch him. Sometimes I would stand beside a pile of rocks or of briars with my arms over the pile so that the dog would know that he would get hurt, if he jumped and I did not catch him. Then I would hesitate. I might have to repeat the command several times, but Duke never failed to obey. Did I ever let him fall? I should walk in shame to this day if I ever had! Can we not see in

this simple story ourselves and our Lord? He commands us to do certain things: for example, to "deny" ourselves and "follow" Him. That is asking a good deal of us. But think who it is that is asking it—Jesus, our Saviour, risen, glorified, our Intercessor, "able to save unto the uttermost." Will He let us fall? Will He allow us to be hurt? If a dog could safely trust a boy, how much more may we safely trust our Lord?—From the *Secret Place*.

The Living Word

A missionary in Iran was traveling near the border of Baluchistan and heard there was a Christian chieftain in a near-by town. This man, he was told, had openly professed his faith in Jesus Christ before his Moslem friends, and urged them to read the Bible. Upon visiting the chieftain, the missionary found that the man had never heard the gospel preached, nor talked with anyone, but had read the Bible and as a result believed on Christ.

Seven years before he had been baptized by a missionary visiting the district. "But where did you get the Bible?" the missionary asked. "From you," was the startling reply. In 1921, when a young man, the chieftain had purchased the Book from that same missionary, and God through His Word had changed his life.—*The Missionary Worker*.

Light from the Word

(Psalms 119:105-112)

"In the East the streets of the towns are narrow, unlighted, ill-kept, and specially dark at night, because of the high walls of the houses on either side. The causeway often has dangerous holes, and soft muddy places, and great loose stones; and if a man is to pick his way safely, he must not only have a lantern, but hold it right down to his feet, so that its light may guide his next footstep. That gives point to the text. God's Word is not just a general light for the guidance of our route; it is something to hold close, for the direction of each step in life that we take. It gives the man general principles and moral strength, so that he is ready, prepared for every testing-time. It gives precise counsels guiding actual conduct in every emergency."—*Pulpit Commentary*.

Two workmen, named Phelps and Stansbury, were cleaning a boiler in Indianapolis, when another employee came along and turned the steam into the boiler. The only exit was by the ladder out of a manhole at the top of the boiler.

Both men jumped for the ladder. Phelps reached it first, went up a rung or two, and then stepped back, saying to Stansbury, "You go first, Jim; you are married."

Stansbury went first, and escaped with a few burns. Phelps meanwhile was being boiled alive. He managed to crawl out, and lived for two hours in terrible agony. He never murmured at his fate, but insisted, "It was Jim's right to go first."

When Christ said, "Take . . . this is my body," He was deliberately telling men to escape at the cost of His life.—*Selected*.

For Soul Winners—

Keep Yourself Out of Sight

Seeking diversion by fishing in the streams of Scotland, a literary man went from the city with patent pole and a complete outfit of the most expensive kind. After hours of effort without even a bite, he came across a country boy with only a switch for a pole and a bent pin for a hook—but he had a long string of fish.

"Why is it that I can't catch any?" the man inquired.

"Because you don't keep yourself out of sight," the boy replied.

This is the secret of fishing for men as well as trout. Hold up the cross of Christ. Send the people away talking about Him, instead of praising you.—*The Volunteer*.

Use or Lose

(Luke 19:26)

When Paginini died, his violin, which had won so many honors, was placed in a glass case and deposited in the museum in the city of Naples. After a few years it was noticed that it was showing signs of dissolution and decay, and experts advised that it be taken out of its case every day and played upon. Lack of use and neglect were ruining it, and so for a little while each day it was put to its intended use and soon began to respond to this common sense treatment.

It is one of the exorable laws of human life that the powers we possess we must *use or lose*. The muscle which is not used soon becomes flabby, the mind which is not kept active loses its keenness, the talent which is buried becomes rusty. Character that does not issue in service has already begun to lose its power.—*Exchange*.

"Because He Says So"

"Marie, do you and your husband live alone?"

This question I asked of a young French woman, who had just read the New Testament for the first time.

"No," was her answer, "we do not live alone."

"Have you children, then?"

"No."

"Are your parents with you?"

"No, they are dead."

"Or friends?"

"No, none at all."

"Then how do you mean?" I asked. "Who is it who lives with you?"

"The Lord Jesus," was her quick reply. "He lives with us. When we are asleep He is near us. When we wake up we feel sure that He is there, though we cannot quite see Him. And in the evening, when our work is done, we sit together by the fire talking of Him who is with us. Jean says, 'Marie, we are not alone'; and I say, 'No, Jean, I know we are not.' So it is true that the Lord Jesus lives with us."

The woman's simple words touched me deeply. I asked why she believed this. Without a moment's hesitation she answered, "Because He says so." Her Bible was open on her lap, and with joy she pointed to the following words:

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

"Behold, I stand at the door, and knock: If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—*Glad Tidings.*

Leaving Christ with Others

O magnify the Lord with me, and let us exalt his name together (Psa. 34:3). If all Christians had the spirit of Dr. Norman McLeod there would be no trouble about spreading the gospel. "He never came to my shop," said a blacksmith, "without talking to me as if he had been a blacksmith all his life; but he never went away without leaving Christ in my heart."—*From the King's Business.*

A Marvelous Answer to Prayer

L. C. OSBORN

On January 10, 1943, while I was being held by the Japanese at military police headquarters at Tamingfu, North China, with wooden cages filled with suffering men just in front of me and the torture chamber at my side, I spent much time in prayer. Prayer was so sweet. On the night of January 10, 1943, I was earnestly praying for the Japanese, and especially for the officer in charge. I prayed until I was happy. Did you ever do that? I asked the Lord to talk with my ugly officer and lay it upon his heart to come the next morning and ask me if I did not want to be sent over where the other Americans were. The next morning I was not greatly surprised when this important man came almost tumbling into my room, out of breath, he had come so fast, and asked me if I didn't want to be sent over where the other Americans were. I replied, "I would like very much to do so. In the first place, I have a bad cold and in the second place you are a very busy man, and for me to make you extra work causes me much distress, and if you would send me over there it would be so much better for you, and I would be very happy about it." It was more than 24 hours before I was released, but God undertook and I was soon set free. Praise God, He answers prayer today in the good old-fashioned way! Amen—*The Way of Holiness.*

We never test the resources of God until we attempt the impossible.—*Selected.*

BOOK NOTICES

By Rev. P. H. Lunn

THE APOSTLE PETER

By W. H. Griffith Thomas (Eerdmans, \$2.50)

A devotional commentary presenting outline studies in the life, character, and writings of the Apostle Peter. For a reference volume it is of real worth. The author, of course, is of Calvinistic rather than Arminian persuasion but his observations do not reflect on the latter doctrinal position.

ST. PAUL'S EPISTLE TO THE ROMANS

By W. H. Griffith Thomas (Eerdmans, \$4.50)

A devotional commentary on Romans. In this book the author's Calvinistic views are prominent, especially in his comments on chapters six and seven. Any minister interested in comparing positions of dif-

fering schools of theology will find this a rewarding volume. The way some of the material is outlined is particularly helpful; for instance, Dr. Thomas' comments on Romans 15:15, 16, where he outlines some aspects of Christian service: (1) The Source of Ministry, (2) The Purpose of Ministry, (3) The Sphere of Ministry, (4) The Work of Ministry, (5) The End of Ministry, (6) The Crown of Ministry, (7) The Guarantee of Ministry.

We shall try to have a full review of this and the preceding volume in an early issue of *THE PREACHER'S MAGAZINE*.

BUDS AND BLOSSOMS

By Marian B. Bower (Zondervan, \$1.00)

A book of missionary stories for children; 76 pages.

By Charles E. Brown (Warner, \$1.50)

THE ADVENTURES OF JUMA

The author is a missionary's son and writes from firsthand information about the interesting affairs of Juma, a native African boy in British East Africa. A very appealing book for boys and girls.

By P. G. S. Hopewell (Revell, \$1.50)

Forty stories, each based on a text of Scripture, to be used by ministers, teachers, or workers with young people.

Compiled by Jean C. Keegstra (Zondervan,
Paper 75c; Cloth \$1.00)

Poems of a religious nature, many of them old and from obscure sources.

By Lucile P. Johnson (Wilde, \$1.00)

This author seems to be a cross-word puzzle specialist, this being her fourth volume of that kind. Here are cross-word puzzles dealing with more than fifty Bible characters.

By W. G. Ketcheson (The author, \$2.00)

Really an omnibus volume—438 pages. It is a compilation of truth, poetry, illustrations, outlines. The author is quite well known in our denomination. An eight-page subject index facilitates locating desired material.

By Floyd E. Hamilton (Harper, \$2.50)

A scholarly defense of the Christian religion. Conservatively orthodox in all his positions this author has given us a scriptural, scholarly, comprehensive, and with all a readable book. Mr. Hamilton is a member of the Orthodox Presbyterian

Church. For twenty years he was a missionary in Korea. This book is excellent for text use as well as suited to individual study.

By F. J. Huegel (Zondervan, \$1.25)

Fifteen brief chapters on "the saint." The book has teeth in its arguments and has the admirable quality of terseness. It reads well until the eighth and ninth chapters where the author discusses "The Saint and Sin." As a prize example of illogical reasoning and the prejudiced point of view, the book is worth its price. Notice how Mr. Huegel reasons: "Our Redeemer is an all-sufficient, omnipotent Lord. All power has been given to Him." He even quotes from Jude: "Now unto him that is able to keep you from falling and to present you faultless—" He comments: "Yes, Jesus is able to keep the saint from falling. His grace is sufficient." Then just five paragraphs farther on we read: "Yes, the saint can and does sin. If I should say otherwise I would be a liar." How does this man reconcile his contradictory statements? He remembers to quote I John 1:8 but conveniently overlooks I John 3:9. One would think that a writer would be cautious about using a verse of scripture to support his theory when right alongside is another verse that contravenes it. Finally, it does appear to this Book Man that it's rather foolhardy to write a book on "the saints" with one of the premises being the inevitableness of sinning. Why would any writer disregard the fact that "saint" comes from the Latin "sanctus" meaning "holy"; and "holy" means "sinless," "spiritually whole," "of unimpaired innocence."

By **Thomas A. Lambie, M.D.** (Revell, \$1.50)

Some readers will recognize the author as the one who wrote *Boot and Saddle in Africa*, *A Doctor Carries On*, and *A Doctor Without a Country*.

In this volume Dr. Lambie does something very unusual if not unique. He makes an analogy between the human body and the Church as the Body of Christ. He discusses the anatomy, the blood system, the nervous system, the food, reproduction, etc. Any preacher could find here, authentic material for a series of sermons.

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The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellowman.

—DANIEL WEBSTER.

THE ANNUAL INDEX — VOLUME 21

January through December, 1946

Articles

Acquaintance with God (filler)	353
Altar in the Home, The (filler)	151
Arminian Christology, Ross E. Price	76
Atomic Bombing (filler)	18
Attractions of the Ministry, The (editorial); J. B. Chapman	139
Beatitudes for Pastors (filler)	372
Beauty of Holiness, The; R. R. Kerby	215
Bible Study, Suggestions for; Arthur T. Pierson	15
Big Preacher, Five Marks of a; H. C. Hathcoat	229
Black Spot, The (filler)	7
Bless Is to Bleed, To (editorial); J. B. Chapman ..	71
Blushing Emperor, The; E. Wayne Stahl	14
Books, Notices and Reviews (department); P. H. Lunn	64, 132, 200, 269, 337, 401
Challenge to the Postwar Church, The; George Mowry ..	160
Christ Came (filler)	360
Christ Can; H. Dale Mitchell	73
Christian, A (filler)	306
Christianity, How to Express (filler)	353
Christmas, The Deeper Meaning of; A. B. Simpson ..	351
Christmas, Into the House of, Paul S. Rees	347
Church, The (filler)	300
Church Bulletins, About; conducted by C. Wesley Jones ..	26
Church Letter, Margo's First; Josephine M. Cook ..	287
Church Prayer Meetings, The; Bert Hoag	300
Comfort Me; "They (filler)	144
Conversion of Children, The; Thomas E. Pool	163
Correspondence About a Preacher (editorial) J. B. Chapman	344
Craft of Sermon Illustration, The; W. E. Sangster ..	87
Deepening the Spiritual Life of Our People; Raymond C. Kratzer	292
Don't "Cut and Cover"; L. Wayne Sears	22
Doubt and Faith (filler)	350
Evangelism, Enthusiasm for; (clipped)	291
Gleanings from the Greek New Testament; Ralph Earle	6, 74, 143, 218, 278, 354
Good News (poem—clipped)	367
Greatest Discovery, The (filler)	356
Greatest in the Kingdom, The; Colonel Andrew Zeally ..	90
Holy Ghost Training, A; Peter Wiseman	360
Holy Spirit, The Message of the; R. A. Kerby	362
I Believe God! (clipped)	21
"Ideals in Preaching and Preaching"; L. A. Reed	357
If I Were a Preacher; by a layman	23
Illustrations (department); 62, 130, 198, 266, 334, 399	
Improving Our Pastoral Ministry; Chester Morgan ..	294
Influence of the Christian Home, The; Robert G. Lee ..	148
Integrating the Task (editorial); J. B. Chapman	5
Joy Perfected; S. L. Brengle	84
Keep Growing (filler)	366
Keeper of the Light, The (clipped)	367
Key to Happiness, A; George Muller	147
Knees versus Tongues (clipped)	279
Lamps, Pitchers, and Trumpets; G. W. Ridout	212
Led by the Spirit of God; J. Warren Slote	214
Life More Abundantly (clipped)	217
Limitations of Terminology, The (editorial); J. B. Chapman	3
Looking for Jesus! I'm; H. Dale Mitchell	99
Lord's Prayer Found on a Battlefield, The (clipped) ..	301
Maintaining Our Spiritual Norm Under Postwar Conditions; R. J. Plumb	16
Managing Editor's Message; D. Shelby Corlett	2, 70, 138, 206, 274, 341
Messenger for the Master, The; Dr. Peter Wiseman ..	210
Ministerial Faith; Paul S. Hill	288
Ministerial Passivism (editorial); J. B. Chapman	72
Ministerial Qualifications; Dr. L. A. Reed	226
Ministers of Christ! O (poem), Charles Henry Mackintosh ..	340
Miracle Book, The (clipped)	356
Missionary Department; 60, 128, 196, 264, 332, 397	
Musts of Missions, The (clipped)	19
New Version, The; Ralph Earle	156
NOTICE to Subscribers Desiring Change of Address, by Nazarene Publishing House	27
Objections to the Preacher's Calling (editorial); J. B. Chapman	140
Offerings Which Cost Something; J. Warren Slote	80
Omission Sinners, The (clipped)	165

Open Door, The; Grace E. Robinson	373
Pastor a Leader in Loyalty, The; A. H. Kauffman ..	152
Pastor at Work with His Young People, The; W. Everett Henry	365
Patience; George Muller	217
Paul's Suggestions for Success; J. Warren Slote	150
Perils of an Empty Heart, The; A. Ernest Collins ..	302
Power of Influence, The (a tribute); Aileen Johnson ..	20
Pray On (filler)	94
Pray Without Ceasing (filler)	238
Preacher as a Writer, The (editorial); J. B. Chapman ..	207
Preachers Can Talk Too Much; G. O. Bell	92
Preacher's English, The (department); Leewin B. Williams	32, 100, 239, 307, 378
Preacher's Scrapbook, The (department)	36, 104, 169, 241, 309, 380
Preaching Holiness; D. Shelby Corlett	8
Preaching Ministry, The Great Need for a; C. E. Shumake	296
Present Need—A Holiness Emphasis, The; C. W. Perry ..	368
Prevailing Prayer (filler)	165
Pure Heart, The Issue of a; Neal C. Dirkse	361
Purpose of Trial, The (filler)—A. B. Simpson	372
Quotable Poetry (department); 34, 102, 170, 242, 310, 382	
Rainbow, A Homemade (clipped)	372
Reading the Bible (clipped)	346
Recent Sermon Themes; selected	331
Religious Situation, The; Harold Volk	81
Restraint, Christian (filler);	304
Returning Service Personnel, The Pastor and; Chaplain John T. Donnelly	145
Revival Responsibility (clipped)	235
Sacraments, Concerning the; Chaplain Claude L. Chilton ..	280
Searching Truths for Ministers (department)	33, 101, 168, 240, 308, 379
Second Blessing, The; C. E. Shumake	233
Seeking the Lost (filler)	94
Sense of Propinquity, The (editorial), J. B. Chapman ..	343
Sermon Outlines (department) 37, 106, 172, 244, 312, 384	
Sermon Series (clipped);	59, 331
Shuffling Theology, A; R. A. Kerby	78
Silent Helper, A; Josephine M. Cook	225
Somewhat to Say unto You, "I Have; F. Lincome ..	83
Spirit-Filled Life, There Is a (clipped);	93
Star of Bethlehem, The; G. W. Ridout	352
Stewardship: Announcement of Contest-1946, 202; An- nouncements of Awards, 335, by S. T. Ludwig, Secretary	31
Stewardship: Scriptural Giving; Surrender Self! (clipped), 28	
Why I Tithe, Chaplain W. D. Owen, 28; Are Min- isters Lazy? Aaron N. Meckel, 29; Stewardship of Self (clipped), 31; Do We Rob God? Hubert V. Taylor, 31; A Challenge to Christian Liberty (out- line),	31
Stewardship, Results of Educating a Generation of Nazarenes in Christian; James Whitworth	289
Storms (clipped)	367
Subjects for Sermons (clipped);	59
Substance of Preaching, The (editorial); J. B. Chapman ..	275
Success That Brought Ruin; E. Wayne Stahl	282
Taking His Chances With the Rest (editorial); J. B. Chapman	276
Tears, No Need for; Richard S. Taylor	85
Textual Analysis; L. A. Reed	284
Theological Question Box, The (department); H. Orton Wiley	24, 98, 166, 236, 304, 376
Thousand Tongues, Oh, for a (clipped);	167
Time, How to Spend Our; Colonel Andrew Zeally ..	231
Time to Live (filler);	277
Transition of Pastorates; A. E. Sanner	299
Type of Preaching Young People Like to Hear Best (clipped)	371
"Waiting for the Pastor Who Did Not Come" (editorial); J. B. Chapman	209
Warning Himself; Paul S. Rees	85
Watch Your Words (filler)	279
Why Bother with Children (clipped)	155
Why Jesus Came; Wm. Lyon Phelps	155
Why Worry, Christian? (filler)	79
Winona Lake School of Theology, J. A. Huffman	154
Word to Remember, A (filler)	23
Worship at Home; C. Wesley Jones	11
"Youth for Christ," An Evaluation of; Norman Oke ..	221

Authors

ANDERSON, T. M.: Expository outlines—sermons, 57;
BROWN, W. Shelburne: "Be Definite" (sermon heart), 395;
CHAPMAN, J. B.: The Limitations of Terminology, 3; Integrating the Task, 5; To Bless is to Bleed, 71; Ministerial Passivism, 72; The Attractions of the Ministry, 139; Objections to the Preacher's Calling, 140; The Preacher as a Writer, 207; "Waiting for the Pastor Who Did Not Come," 209; The Substance of Preaching, 275; Taking His Chances with the Rest, 276; The Sense of Propinquity, 343; Correspondence About a Preacher, 344;
CHILTON, Chaplain Claude L.: Concerning the Sacraments—, 280;
COLLINS, A. Ernest: The Perils of an Empty Heart (a sermon), 302;
COOK, Josephine M.: A Silent Helper, 225; Margo's First Church Letter, 287;
CORLETT, D. Shelby: Managing Editor's Message, 2; Preaching Holiness, 8; Managing Editor's Message, 70; 138; 206; 274; 342;
CROWELL, Grace Noll: Return (poem), 310;
DE LONG, Russell V.: A Workable Plan of Evangelism (book review), 65; Sixty-five Ways to Give an Evangelistic Invitation (book review), 133; The Divine Response (book review), 269;
DIRKSE, Neal C.: The Issue of a Pure Heart, 361;
DONNELLY, Chaplain John T.: The Pastor and Returning Service Personnel, 145;
EARLE, Ralph: Gleanings from the Greek New Testament, 6; 74; 143; 354; The New Version, 156; Sanctification in the Revised Standard Version, 218; Preaching Points in the New Version, 278; Book Reviews: "Thinking Where Jesus Thought," 133; "Challenging Youth for Christ," 134; "Through Blood and Fire in Latin America," 201; "The Study of the Bible," 201; "Studies in the Vocabulary of the Greek New Testament for English Readers" and "We Spend Our Years," 269; "Peter Deyneka—Twice-born Russian," 270;
HATCHCOAT, H. C.: Five Marks of a Big Preacher, 229;
HENRY, W. Everett: The Pastor at Work with His Young People, 365;
HILL, Paul S.: Ministerial Faith, 288;
HOAG, Bert: The Church Prayer Meetings, 300;
JOHNSON, Aileen: The Power of Influence (A Tribute), 20;
JONES, C. Wesley: Worship at Home, 11; About Church Bulletins, 26;
KAUFFMAN, A. H.: The Pastor a Leader in Loyalty, 152;
KERBY, R. A.: A Shuffling Theology, 78; The Beauty of Holiness, 215; The Message of the Holy Spirit, 362;
KRATZER, Raymond C.: Deepening the Spiritual Life of Our People, 292;
LINCICOME, F.: "I Have Somewhat to Say unto You," 83;
LUDWIG, S. T.: Stewardship Contest—1946, 202; Announcements of Awards, 335;
LUNN, P. H.: Book Notices, edited by, 64; 132; 200; 269; 337; 401;
MACKINTOSH, Charles Henry: O, Ministers of Christ! (poem) 340;
MITCHELL, H. Dale: Christ Can—(poem), 73; I'm Looking for Jesus (poem), 99;
MORGAN, Chester: Improving Our Pastoral Ministry, 294;
MOWRY, George: The Challenge to the Postwar Church, 160;
NOTHSTONE, S. Ellsworth: "Jesus Never Fails" (sermon outline), 5; The Valley of Human Need (sermon outline), 126;
OKE, Norman: An Evaluation of "Youth for Christ," 221;
PERRY, C. W.: The Present Need—A Holiness Emphasis, 368;
PLUMB, R. J.: Maintaining Our Spiritual Norm Under Postwar Conditions, 16;
PRICE, ROSS E.: Arminian Christology, 76;
REED, L. A.: Ministerial Qualifications, 226; Textual Analysis, 284; Book Reviews: "Calling Men for the Ministry," 134; "How to Improve Your Preaching," 201; "The Church in Our Town," 269; "The Significance of Silence," 337; "Ideals in Preaching and Preacher," 357;
REED, Oscar F.: Why I Belong to the Church of the Nazarene (outline), 195;
REES, Paul S.: Warming Himself (a sermon), 95; Into the House of Christmas, 347;
RIDOUT, G. W.: Lamps, Pitchers, and Trumpets, 212; The Star of Bethlehem, 352;
ROBINSON, Grace E.: The Open Door, 373;

SEARS, L. Wayne: Don't "Cut and Cover," 22;
SHEPARD, Fred Scott: Come, See, and Tell (poem), 103;
SHUMAKE, C. E.: The Second Blessing (a sermon), 233; The Great Need for a Preaching Ministry, 296;
SIMPSON, A. B.: The Deeper Meaning of Christmas, 351;
SLOTE, J. Warren: Offerings Which Cost Something, 80; Paul's Suggestions for Success, 150; Led by the Spirit of God, 214;
STAHL, E. Wayne: The Blushing Emperor, 14; Success That Brought Ruin, 282;
TAYLOR, Mendell: "Christ and Man's Dilemma" (book review), 338;
TAYLOR, Richard S.: No Need for Tears, 85;
VANDERPOOL, D. I.: Joshua's Steps to Success (sermon outline), 394;
VOLK, Harold: The Religious Situation, 81;
WHITWORTH, James: Results of Educating a Generation of Nazarenes in Christian Stewardship, 289;
WILEY, H. Orton: The Theological Question Box (department), 24; 98; 166; 236; 304; 376;
WILLIAMS, Leewin B.: The Preacher's English (department), 32; 100, 239; 307; 378;
WILLIAMSON, G. B.: A Preaching Program (sermon outline department) 37; 106; 172; 244; 312; 384;
WISEMAN, Peter: The Messenger for the Master, 210;
A Holy Ghost Training, 360;
ZEALLEY, Colonel Andrew: The Greatest in the Kingdom, 90; How to Spend Our Time, 231;

Books — by Titles

(Notices and Reviews)

Adventures in the Spiritual Life. Charles E. Brown .. 402
Adventures of Juma, The; Charles Ludwig .. 402
And We Are Whole Again, by Hazen G. Werner .. 132
Apostle Peter, The; W. H. Griffith Thomas .. 401
Arnold's Practical Commentary .. 65
As the Small Rain, by Bob Jones, Jr. 132
Atomic Bomb and the Word of God, The;
by Wilbur M. Smith .. 132
Attune with Christ, by Elmer E. Bloom .. 132
Basis of Christian Faith, The; Floyd E. Hamilton .. 402
Best Sermons, edited by G. Paul Butler .. 337
Bible Characters in Cross Word Puzzles, Lucile P. Johnson 402
Broadman Comments .. 65
Buds and Blossoms, Marian B. Bower .. 401
Calling Men for the Ministry, by Hampton Adams .. 134
Challenging Youth for Christ, by Mervin E. Rosell .. 134
Children's Parable Story-Sermons, by Hugh T. Kerr .. 64
Christ and Man's Dilemma, by George Arthur
Buttrick .. 337, 338
Church in Our Town, The, by Rockwell C. Smith; 133, 269
Church the Body of Christ, The, Thomas A. Lambie .. 402
Counseling with Couples Before Marriage, by
Warren D. Bowman .. 200
Divine Response, The, by J. B. Chapman .. 269
Ease Era, The, by Paul Mallon .. 64
Evangelism (Methodist leaflets) .. 270
Event in Eternity, by Paul Scherer .. 132
Fairest Flower, F. J. Huegel .. 402
From Feet to Fathoms, by Robert G. Lee .. 337
Gems of Truth, W. G. Ketcheson .. 402
Gist of the Lesson (commentary) .. 65
God Is Not Dead, by Bernard Iddings Bell .. 64
Gospel of Don'ts for Parson and Parish, by Wm. W.
Holland .. 200
Heart Beats, by Arthur Meyer .. 132
Higley's S.S. Lesson Commentary .. 65
Hour of Power, The, by John E. Huss .. 200
How to Improve Your Preaching, by Bob Jones,
Jr. 132, 201
Keeping the Foundations, by R. C. Campbell .. 337
Leathernecks Come Through, The, by Chaplain W. W.
Willard .. 200
More Thrilling Than Fiction, by W. G. Bennett .. 200
Of the Imitation of Christ Today, by Winifred Kirkland 65
One Hundred and One Inspirational Poems,
Jean C. Keegstra .. 402
Peloubet's Select Notes, by Wilbur M. Smith .. 65
Peter Deyneka—Twice-born Russian, an autobiography 270
Pointed Story-Sermons for Young Folks, P. G. S.
Hopewell .. 402
Points for Emphasis, by Hight C. Moore .. 65
Repeal Has Succeeded, by Claude A. Watson .. 64
Romans, St. Paul's Epistle to the; W. H. Griffith
Thomas .. 401

Salt Baby and Other Stories for Children, The, by Julia L. Kellersberger	132
Satan and the Spider, by Herbert Lockyer	132
Significance of Silence, The, by Leslie D. Weatherhead	337
Sila, Son of Congo, by Goldie Ruth Wells	64
Sixty-five Ways to Give an Evangelistic Invitation, by F. D. Whitesell	64, 133
Snowden-Douglass S. S. Lessons, The, by Earl L. Douglass	65
Spurgeon's Illustrative Anecdotes, by David O. Fuller	132
Studies in the Vocabulary of the Greek New Testament for English Readers, by Kenneth S. Wuest	269
Study of the Bible, The, by Ernest Cadman	201
Supreme Possession, The, by G. Ray Jordan	64
Tarbelle's Teacher's Guide (commentary)	65
Thinking Where Jesus Thought, by Hillyer H. Straton	133
Through Blood and Fire in Latin America, by Lester F. Sumrall	201
To Whom I Now Send Thee, by John C. DeKorne	132
Tried and Proved Sunday School Attendance Builders, by Paul M. Fulmer	200
Trumpets of God, by N. M. Ylvisaker	200
Wail of a Drug Addict, The, by D. C. Van Slyke	132
We Spend Our Years, by Charlotte Kruger	269
When Christ Takes Over, by Simon Blocker	64
When Prayer Seems Not to Work, by Harry E. Jessop	337
Workable Plan of Evangelism, A, by Dawson C. Bryan;	64, 65
"Ye Shall Know the Truth," by Gerald L. Stover	200

Illustrations

Be a "Sumatanga,"	334
"Because He Says So"	400
Bible Did, What One;	399
Blind Indeed!	399
Building for Pauperism	62
Character Out of a Blot	267
Christ's Epitaph	130
Cleaning Up Corruption	334
Diamonds of Grace, The	336
Family Altar Means to Children, What the,	198
Famous General's Secret	268
God Demands Obedience	334
God Is Not Mocked	267
He Knew His Mother's Hand,	198
He Will Not Let Us Fall	399
Helps	336
How a Quiet, Middle-aged Woman Set a Church on Fire	266
Humility in Service	199
I Gave Them Myself	198
Influence Will Do, What	198
Knowing the Lower Lights Burning	267
Leaving Christ With Others,	401
Life's Like a Harp	334
Lifted	266
Light from the Word	400
Living Word, The	400
Love Won Them	266
Marvelous Answer to Prayer, A;	401
Mutual Help	267
My Presence Shall Go with Thee.	335
Neglect	62
Not Defeated	130
Our First Good Work	63
Paying with the Sinners	335
Personal Touch, The	336
Plea for Magnanimity, A	268
Ransoming a Waster	130
Song of the Robin, The	199
Soul Winners, For—Keep Yourself Out of Sight;	400
Summons of the Cross, The	130
Treachery of Sin, The	266
Use or Lose	400
Wages—Earthly and Heavenly	63
Walking with Jesus	131
Way to Victory, The	130
We Must Work	335
Week-end Worker with God, A,	131
What Is "Sin"?	334
When They Gave Their Home	62

Minister's Helps

(Searching Truths and Scrapbook)

Are You Willing?	104
Bible, Great Men's Opinion of Christ and the;	380
Bible, How to Read the;	380

"Cherith"; F. B. Meyer	101
Bible Speaks, The;	380
Christianity Have to Offer? What Does;	381
Church Difficulties, How to Settle	36
Church, I Go to	105
Church? What of Your	241
Church's Task, The	101
Communion with God,	379
Contentment	241
Cross, The Daily; Bishop Moule	240
Directions Needed, Not the	308
Do You Know?	104
Drawing Men to Himself	309
Earning the Right	309
Fail, Why Some Pastors	308
Faith, By	241
Forgive, Dear Lord (poem)	309
God's Will, How I Ascertain; George Mueller	33
Great in Little Things, J. H. Jowett	33
Helpful Hints to the Christian	380
Hints to Christian Workers	105
Home?	169
Ideal Christian Life, The; A. B. Simpson	308
Incense and Perfume	379
Influence of a Holy Life, Long	309
Intercession	240
Jewels, A Handful of	241
Jowett, Gems from	36
Lambs Make Sheep	168
Live with Christ, To, Henry Drummond	33
Logic of Christian Missions, The	104
Lost Our Desperation, Roy L. Smith	168
Marks of a Christian, Samuel Rutherford	104
Memories, Such Pleasant	309
Meditations, Minute	309
Money Talks Back	169
Mother's Creed, A	169
Napkin Christians	241
Needful, Three Things, Adam Clarke	101
Neglected the Word of God," "I, by George Mueller	168
Pray, When You, C. H. Spurgeon	308
Prayer for Missions, Importance of, A. B. Simpson	105
Prayerlessness, The Sin of	169
Preacher Does, What the True	101
Precepts for the Preacher	379
Presence of God, The;	379
Pride Rebuked	36
Questions, Some Startling;	381
Reading the Scriptures,	380
Reasons, Three, Bishop Whipple	169
Resolve, A Morning;	379
Scriptures, Holy;	380
Self-Promotion, Not	101
Sunday-School Facts;	381
Think About, Something to	309
Toilers with God	380
Tomorrow	380
Tomorrow, God in F. B. Meyer	308
Twelve Rules for Reading the Bible	104
Twenty-third Psalm, The	104
Wesley's Work	168

Missionary Department

African Smile, An;	397
Are There Men There? (New Guinea)	197
Be Sure Your Sin Will Find You Out (Africa)	332
Better Than Jam (China)	333
Brokenhearted Healed, The (Assam)	332
Chilean Earthquake, In The	128
Chinese Children Believed, The	61
Christian Compassion (China)	265
Darkness to Light, From (India)	129
Glory-Face"; "Mr. (Burma),	398
Gospel Story, The Simple (West Indies);	398
Heroic Pioneer Missionary	265
I'll Go Where You Want Me to Go (Africa)	333
Korean Sailor Saved Through New Testament Theology, A; Vernelle W. Dyer	264
Little Evangelist, The (China)	60
Little Incidents That Bless My Soul (Africa) Margaret L. Thompson	60
Love in Daily Life (India)	129
Love Wins in the End (Belgian Congo)	196
Loyalty Through Giving (China)	197
Prayer and Faith	397
Preaching the Word in Brazil	332
Shantung Saint, A; Mrs. L. S. Bainbridge	128
Shepherd's Charge, The (poem)	265

Stir into Flame (poem)	333
"Suppose, After All We are Mistaken"	128
Thrilling Experience, A (African)	60
Treasures of Darkness (Philippines);	397
Uncomfortable Pillow, The (Burma)	31
Was That Somebody You? (poem), A. B. Simpson	264

Quotable Poetry

Before the Cross, (clipped)	103
Begin the Day with God, (clipped)	311
Bells of Christmas	383
Bible, The; Isaac Watts;	382
Bible, The;	382
Calvary, L. T. Newland	102
Christian Home (clipped)	170
Christmas, The Spirit of; Annie Johnson Flint,	383
Come, Holy Spirit; Isaac Watts	171
Come, See, and Tell; Fred Scott Shepard	103
Come, See the King!	383
Easter Hymn, An; (clipped)	102
Emmaus Way, The George E. Miller	102
Forgotten "Resting Place," The (clipped)	171
Glory of the Cross, The Bernice Wilson	102
"God, Touch My Life" selected	103
God's Sunshine, John Oxenham	310
Great Commission—and You, The; Mabel S. McMullen	242
He Will Stay Near; Ganelle B. Mittan	171
Higher Each Day; W. J. Henry	103
His Sheep; (clipped)	243
"Holding the Ropes"; Georgia A. Merry	171
I Trust My Guide; selected	242
Lantern of Thy Love, The; Grace Herner Poffenberger	243
Let Me Be a Giver, selected	311
Life Is So Short; Margaret Scott Hall	243
Lights, Pitchers, Trumpets, exchange	310
Look Up! Look Up! John Caldwell Craig	243
Love of Our Mothers; Arthur Bardwell Patten	170
Love Will Stoop, selected	311
Make Me a Soul Winner, Kenneth Robinson	242
Marred Vessel, The; E. C. W. Boulton	242
Mother's Hymn, The; William Cullen Bryant	170
My Ideal, selected	170
New Year; Charles Wesley	34
New Year, For the; M. D. Armstrong	35
New Year, This; Martha S. Cingan	34
Old Year Memories; selected	34
Perfect Peace; exchange	311
Perhaps Today; H. G. Kerridge	170
Prayers; Laila Mitchell Thornton	171
Pressing Onward; W. B. McCafferty	34
Return; Grace Noll Crowell	310
Roll Back, O Clouds!; Velma Gray	103
Thank the Lord—Do You? I;	382
Thanksgiving	382
Thanks-giving	382
This Moment; Annie Johnson Flint	310
Three Crosses, The; selected	102
Today; selected	35
Touch of Human Hands, The; exchange	171
Way to a Happy Year; exchange	35
What Makes a Land Great; Alexander Blackburn	310
What Then; exchange	35
Whither Bound; selected	243

Sermons

All Things Are Possible; G. B. Williamson	49
Barrabas (clipped)	331
Bethlehem, The Little Town of; G. B. Williamson	385

Bringing Men to Christ; G. B. Williamson	53
Call for Laborers, The; William M. Smith	56
Call to Holiness, The; G. B. Williamson	328
Christ at the Door; G. B. Williamson	125
Christ Stills the Storm; G. B. Williamson	262
Christ-Revealer, The; G. B. Williamson	318
Christian Charter for World Peace, A; G. B. Williamson	39
Cleansing the Leper; G. B. Williamson	51
Comforter, The; G. B. Williamson	314
Commission and the Promise, The (for Pentecost Sun- day); G. B. Williamson	172
Day of Good Tidings, A; G. B. Williamson	37
Definite, Be (a sermon heart), W. Shelburne Brown;	395
Descent of the Holy Spirit, The (clipped)	195
Doctrine of Sanctification, The; Wm. M. Smith	194
Election of Grace, The; G. B. Williamson	319
Entire Sanctification; G. B. Williamson	324
Evangelism, Essentials of (clipped)	396
Expository Outlines; T. M. Anderson (Luke 1:67-80, 57); Luke 11:5-13, 58; Luke 14:26-34, 58;	
Faith Made Perfect; G. B. Williamson	321
Faith Tested and Rewarded; G. B. Williamson	180
Following Christ Afar Off; G. B. Williamson	187
Glory of Going On, The; G. B. Williamson	190
God's Advocate with Man; G. B. Williamson	316
God's Choice; G. B. Williamson	118
God's Requirement; G. B. Williamson	122
Greatest Bargain, The; G. B. Williamson	254
Habitation of God, The; G. B. Williamson	113
He That Sanctifieth; G. B. Williamson	40
Indispensable Presence, The; G. B. Williamson	246
"Jesus Never Fails"; S. E. Nothstine	56
Joshua's Steps to Success, D. I. Vanderpool,	394
Journey Heavenward, Our; (clipped)	330
Kingly Christ, The (Palm Sunday sermon); G. B. Williamson	106
Knowing God; G. B. Williamson	120
Life Story in Scripture Terms, A (selected);	396
Living Hope, Our; G. B. Williamson	244
Meaning of the Cross, The; G. B. Williamson	110
Mind of Christ, The; G. B. Williamson	251
More Than Conquerors; G. B. Williamson	42
Mystery of the Wind, The; G. B. Williamson	45
New Year's Message, A; (clipped)	55
One More Year, G. B. Williamson	390
Patriotism of Isaiah, The; G. B. Williamson	177
Perfect Peace; G. B. Williamson	47
Power of the Gospel, The; G. B. Williamson	124
Primary Objective, The; G. B. Williamson	115
Promise of Salvation, The; G. B. Williamson	185
Prophet's Personal Experience, The; G. B. Williamson	259
Resurrection, The (Easter sermon); G. B. Williamson	108
Saved to the Uttermost, G. B. Williamson	388
Source of Spiritual Life, The; G. B. Williamson	392
Spirit of Adoption, The; G. B. Williamson	192
Spirit of Truth, The; G. B. Williamson	312
Suffering Saviour, The; G. B. Williamson	256
Tenses of the Christian Life, The; William M. Smith;	395
Threefold Resurrection (clipped)	127
Time to Seek the Lord; G. B. Williamson	250
Treasures of Your House, The; G. B. Williamson	257
Triumphant Faith; G. B. Williamson	174
Valley of Human Need, The; S. E. Nothstine	126
Vessels Unto Honor; G. B. Williamson	116
Walking With God (clipped)	330
We Would See Jesus; G. B. Williamson	248
When Man's Curse Becomes God's Blessing; G. B. Williamson	182
Why I Belong to the Church of the Nazarene; Oscar F. Reed	195
Will of God, The; G. B. Williamson	326
Word, The Enduring; G. B. Williamson	384

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