



JULY • AUGUST • 1946

The
PREACHERS
MAGAZINE

The Preacher's Magazine

Volume 21
Number 4
July-August, 1946

CONTENTS

The Preacher as a Writer	
J. B. Chapman	3
Waiting for the Pastor Who Did Not Come	
J. B. Chapman	5
The Messenger for the Master	
Peter Wiseman	6
Lamps, Pitchers, and Trumpets	
G. W. Ridout	8
Led by the Spirit of God	
J. Warren Slote	10
The Beauty of Holiness	
R. A. Kerby	11
Gleanings from the Greek New Testament	
Ralph Earle	14
An Evaluation of "Youth for Christ"	
Norman Oke	17
A Silent Helper	
Josephine M. Cook	21
Ministerial Qualifications	
L. A. Reed	22
Five Marks of a Big Preacher	
H. C. Hathcoat	25
How to Spend Our Time	
Colonel Andrew Zealley	27
The Second Blessing	
A Sermon by C. E. Shumake	29

Departments

The Theological Question Box	
H. Orton Wiley	32
The Preacher's English	
L. B. Williams	35
Searching Truths for Ministers	36
The Preacher's Scrapbook	37
Quotable Poetry	38
Sermon Outlines (A Preaching Program by	
G. B. Williamson)	40
Missionary Department	60
Illustrations	62
Book Notices, P. H. Lunn	65

J. B. CHAPMAN, D.D., *Editor*

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

Published bimonthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.00 a year. Entered as second class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all contributions to The Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Printed in U. S. A.

Managing Editor's MESSAGE

IF I were given to launching campaigns, I'd like to launch a campaign among holiness preachers for better Sunday night services. In the summertime, when many churches are closed on Sunday night, or engage in union services, our pastors have an opportunity to reach many people of the community through Sunday night services. If these Sunday night services are to reach new people they must be appealing; the pastor must give much thought, prayer, and careful preparation to them; there must be good singing, plenty of congregational singing, using songs well known to people of other denominations, and some attractive choruses should be used—use new ones sparingly; work in good special songs, some outside community talent may be used if this can be done without compromise or embarrassment to our church, as well as singers from our group. The preacher should specialize on preaching short sermons, from twenty to thirty minutes in length, using attractive subjects, but giving a strong gospel emphasis. Give an altar call if conditions seem appropriate or if there are indications of the workings of the Holy Spirit in conviction. The summer Sunday nights may serve as mediums of community contact from which fruitage may be reaped throughout the years.

* * * *

Surely pastors put the emphasis at the wrong place when they leave an altar service to go to the door to shake hands with people leaving the church. By their actions they imply that shaking hands is more important than praying with seekers. An evangelist reports that in a recent revival in one of our larger churches the pastor was so interested in chatting with people at the door that he was present to pray in only one altar service during a two weeks' meeting. Such practice is detrimental to revival services.

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

The Preacher as a Writer

J. B. Chapman, Editor

THE pulpit is of course the preacher's throne, and verbal speaking is the preacher's scepter. But if the preacher is to speak effectively, he must also give some attention to writing. Reading as a method of delivery has many weaknesses, and, on the whole, I think the extemporaneous method is superior. But extemporaneous preaching permits and requires careful preparation, and there is no plan of preparation that is at once so exacting and so helpful as writing what one proposes to say. If a sermon does not "write well" it is because it is wanting in content. A good speaker may cover want of content with forcefulness, but he would preach better if his content were good.

Yesterday I had a letter from one who wanted suggestions on how to become a useful writer. I answered that I do not consider myself qualified to speak on this subject, but that I think there are five requisites for good writing, as follows:

1. *Clear thinking.* In speaking, one can mumble his words and give the appearance of depth; but in writing, one's speech betrayeth him. One can speak as he thinks, speak before he thinks or even speak without thinking. But in writing one must think before he writes, and he must think clearly, else his words will either dry up or flow along without bearing any load. And the writer cannot depend on thinking as he writes, he must think through before he starts.

I have heard a preacher confess that he often thought of what he was intending to say after he finished speaking and sat down. He intended the admission to be an apt saying, but in reality it was an acknowledgement of incomplete thinking. If he had thought through before he commenced, he would have talked through before his speaking urge was satisfied.

But the writer who thinks of what he was going to say after he finishes his production has nothing to do but to destroy what he has written and go ahead and write what he intended to write. Otherwise he will cease to be a writer for want of readers.

The habit of thinking clearly and thinking clear through is a mighty good habit

for speakers as well as for writers. The common complaint about preachers is that they preach too long. But it is easy to observe that the reason for undue length is not abundance of thought—not as a rule—but want of orderly thought. If the preacher is trained to think clearly and to think clear through before he begins, he will not employ his own time and waste other people's time hunting for the road that leads to his destination. And I would just subject any thought to this acid test—Does it write well? If it does not write well, then it is not a clear thought or else it is not a finished thought.

2. *Clear expression.* A contemporary of the younger Pitt was once complimented with the saying, "You never want for a word." He replied, "I never want for a word, but Pitt never wants the word." Perhaps the latter compliment was too strong, but it suggests the necessity of being always on the stretch for a better word. They who utilize words to confuse understanding are expressionally immoral. Words are for expression of thought—not for concealment of thought (or covering of want of thought).

The test of good expression is the ability to set forth big ideas with little words. Not many people think in big words. If they use big words, they do so with an effort, and in so doing they divert attention from what they are saying to the manner in which they say it. The most useful words in our language are those of Anglo-Saxon origin, for they are the words which make no effort to be seen or heard, and hence focus attention upon the thought they are designed to express.

A humble country woman went to hear John Wesley preach. Upon her return she said the great preacher evidently did not appear, and that a plain man had filled the pulpit. But when she was assured that the man she had heard was indeed the great preacher, she replied, "Was that John Wesley? Why, I understood every word he said." And if clear expression is important in the speaker, it is even more important in the writer. And people will not long read after a writer who is hard to follow or who

fails to make clear the idea he has in mind.

3. *Naturalness.* The highest compliment that can be paid to a writer is to say of him, "He writes just like he talks." The fact is that the best public speaker is the man who "talks," rather than the one who becomes transformed into another person when he stands up before a group. Any average person is bored by the sound of a "preacher voice," and every average person responds to the speaker who is natural in voice and manner.

But naturalness in writing is more difficult to attain than naturalness in speaking. Dr. J. W. Goodwin, although a very good writer, used to complain that he could speak freely, but that when he sat down to write His "hand cramped." What he meant was that he could not feel content to simply spread his thoughts on paper in an ordinary manner, but found himself straining for some sort of a style that was not his own. Just because he was writing, he felt that he must simulate a writer's style. When the writer is strained, the reader will be strained, and readers do not like strain. If the reader can feel that the writer has something to say to him and that he is saying it simply as man to man, he will get the message, and get it with pleasure.

4. *Practice.* Every art demands practice, and writing is an art. It has been suggested that one should write a million words before he offers anything to the printer. To this I would add that the writer who does not continue to practice will grow stale just as quickly as will a musician who neglects his piano or violin. Practice is often hard, sweaty work, but unless one keeps at it when it is difficult it will never become anything but difficult. Those who think they can wait for inspiration, will not get the inspiration, for inspiration comes in connection with that pressure which one exerts to overcome the inertia of a sluggish mind. The hard rock that breaks under the fiftieth stroke of the hammer may successfully resist all the blows up to and including the forty-ninth one, and one cannot strike the fiftieth until he has struck the forty-ninth. The bystander may think it was only the fiftieth stroke that counted, and he may wonder why the workman did not pass over all the others and just strike the fiftieth. But the fiftieth counted only because the workman did not stop until he reached it.

I am not thinking of writing as a calling, and stories about "best sellers" do not fit in

with our purpose. I am thinking of writing as a means, rather than as an end—as an avocation, rather than as a vocation. And yet the full, rounded preacher should, before he dies, write something that is worthy to be printed and to live on when his lips have become silent. Writing will make a better preacher out of the writer, and preaching will make a better writer out of the preacher. Therefore, just as we would exhort the preacher to read for content, we would exhort him to write for accuracy and for permanency.

5. *Observe.* Asked the other day to suggest a book or books that might help one to improve his writing, I could not think of one immediately. But I did suggest that observation of the writings of others is likely to yield more help than books on theory. Why are some people's writings readable, and why are the writings of others so flat? It probably is not possible to answer this question with formulas, but it is possible to absorb something of the good and develop an aversion for the bad just by means of observation, provided the observation be with discrimination.

I do not speak of imitation, but of absorption. Imitation is a surface matter. Absorption is more fundamental. Imitation genders artificiality. Absorption is carried on unconsciously and makes better what is worthy to live.

I think the average preacher reads newspapers and current magazines too much in relation to his total reading. Fifteen minutes a day is enough to spend with the newspaper, and two well-selected magazines a month are enough for the preacher to read. Writers of material intended to be transient are poor examples for preachers to follow, and their style is bad for absorption purpose. The heavy balance of the preacher's reading should be in well-written books. For whether he intends that it should be so or not, the preacher's style of both speaking and writing is modified by the speeches he hears and by the things he reads. It is therefore of greater importance to the preacher than to most people that he should make it the habit of his life to hear the best speakers and read after the best writers. And this statement applies to form as well as to content.

Religion that costs nothing is worth nothing. A religion that sheds no blood can render no vital service and can experience no heavenly joy.—JOWETT.

"Waiting For the Pastor Who Did Not Come"

BY THE EDITOR

PASTORAL visitation, like preaching, has to be timely to be effective, and the wide-awake pastor is "on his toes" always to make his work useful. Preachers, like other people, like to deal with abstract ideas in connection with their work. But to talk about how often one should call in a given home, how many calls should a pastor make during the year, and how shall a pastor divide his attention between his own people and others is usually largely beside the point. The wide-awake pastor will be looking for places where his calls will be helpful, and if he really is wide awake, many will help him find the people who need him, and he will welcome and solicit such help. And it is almost unforgivable for a pastor to neglect or even delay to make a call that has been asked for either by the interested person or by another who is interested in the welfare of the one in need.

Perhaps not many pastors realize fully how much it means to one who is sick or in trouble to have the man of God come and try to get under the burden with him. And no matter how many deaconesses or assistant pastors or church visitors may call, nothing can take the place of a call from the man who preaches. We should all know this and make full use of it in the business of bringing the solution of Christ to bear upon the problems of man.

I much prefer to present things from the positive approach. But the negative is the background upon which the positive picture is drawn, and sometimes it is helpful for us to "see ourselves as others see us." A layman, a woman, recently sent the editor three items under the title "Waiting for the Pastor Who Didn't Come," and they are so fitting that I pass them on:

1. "An old man with snow hair met me at the door as I invited him to church. He begged me to come in, and he told me how long and full of pain the nights were, and how he prayed to God, but was not sure whether or not God heard him. With a prayer in our hearts, we explained the way of salvation, and we felt that the old man's heart responded. He attended a meeting in our church, and made a public statement of his need. We asked the pastor to call on the old man. But a short time

later, we saw the ambulance in front of the old man's cottage—he had gone from this world suddenly while working in his garden—'waiting for the pastor who didn't come.'"

2. "A call came at our back door one morning. Our neighbor had met with an accident, and was in the hospital. Would we please ask our pastor to call and pray with him? The injured man felt that he had met with this misfortune as a result of his disobedience and neglect of God, and he was requesting prayer. We took the request directly to our pastor, but the injured man spent many weary hours recuperating and 'waiting for the pastor who did not come.'"

3. "Down the street a few blocks was a sweet-faced old lady who could be seen going to church each Sunday, the weather permitting. She walked slowly and carefully as her frail body required, and she always sat in the same pew half-way down and on the left side of the auditorium. She truly loved her Lord. One day the phone rang, and the message was that this dear old lady was very ill. We called, and were welcomed by a relative who said, 'Our pastor has not come yet, but we are expecting him at any time now.' We went back a few days later and found they were still 'waiting for the pastor who didn't come.'"

This correspondent closes by asking, "Is it ordained that our pastors shall feel that a call once a year is sufficient? Do the people who call and support the pastor have a right to expect service other than a sermon Sunday morning and evening, and must we just get on the best we can during the rest of the week?"

I like to think that the pastor this correspondent has in mind is exceptional, and that there are not many as negligent as that, but I am convinced that he at least is not the only one of the sort (I shall not quote the instances that have been brought to my attention). But surely no worthy pastor will neglect the sick of his flock, and neither will he think of doing less than calling every day when there is serious illness in the family. And surely no pastor will allow any excuse to keep him away from one who desires soul help. But we leave it for all who read these words to decide whether he himself is ever the pastor who, being waited for, did not come.

There are no nobodies in God's universe; everybody is somebody in God's sight.—S. W. Hughes.

The Messenger for the Master

Dr. Peter Wiseman

THERE is no argument against the necessity for the messenger of Christ giving his very best to the task to which he is called. This includes his best educationally as well as otherwise. God will not do for any person what he can do for himself. There is, however, a Divine making, a Divine qualification, without which the messenger of the Cross is not qualified.

The messenger of Christ should be a man of genuine Christian character; for without this he is doomed to failure. There is no substitute for a Christian experience. He may succeed in building up the church numerically; he may succeed sociologically; he may succeed educationally; he may be a good mixer, and have all the characteristics of a strong personality to draw men around him. But, if he is not a man of genuine Christian character, he is doomed to fail; for the primary objective of his message, yes, and his mission, rests here. Saint Paul's call and commission to the Christian ministry was received in the blazing light of a glorious conversion: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

The messenger largely determines the message. If the channel is clean, the message will be pure; if the channel is impure, the message will be contaminated. Cleansed and filled personality on the day of Pentecost made possible their speaking as the Spirit gave utterance; a clean fountain gives forth clean water, a good tree bears good fruit. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The messenger's condition determines the life-quality of the message; only a quickened messenger can give a quickening mes-

sage—a dead thing cannot give a live message. The message will not rise above the man. As the man, so his message. Out of the heart are the issues of life. It is the "righteous man" that makes possible "the effectual, fervent prayer." Righteousness has its root in the word "right." God has made the man righteous, therefore the possibility of prayer. Even orthodox messages may kill, but not when they come from a living, righteous man; not if given by a quickened messenger.

The messenger of God must be much in communion with God. "The short prevailing prayer," says Rev. E. M. Bounds in the book *Power Through Prayer*, "cannot be prayed by one who has not prevailed with God in mighty struggle of long continuance." Out of such blessed seasons of communion, messages are born and shaped.

"Talking to man for God is great," says one, but talking to God for man is greater still." William Penn said of George Fox, "Above all he excelled in prayer." It may be said of some that they excelled in preaching; what a pleasing message! but of George Fox, "He excelled in prayer." What a commendation! Luther spent the three best hours of the day in prayer; John Wesley spent two. The messenger who will become God's method must be a man of prayer; for a prayerless ministry is a fruitless ministry. God will make His messenger through his prayer life. David said that he would pray morning, noon, and evening. It is said of the sainted John Fletcher that he stained the walls of his room by the breath of prayer. It was John Wesley's view that God did nothing but in answer to prayer.

The messenger must be God-possessed in order to give God's message. No human attainment can take the place of God's accomplishment within man in order that He may accomplish through man. To do a great work for God the messenger must experience within a great work wrought by God. This is absolutely necessary. It is "according to the power that worketh in us." How could a messenger of God who is proud, preach the Christ who is meek and lowly in heart? How could a messenger who is concerned about his reputation

preach the Christ who made himself of no reputation? How could a messenger who is selfish and self-centered preach the Christ who "humbled himself, and became obedient unto death, even the death of the cross?" How could a messenger who is an hireling, and careth not for the sheep, preach the Christ-Shepherd who gave His life for the sheep? How could an indifferent messenger say with St. Paul, "I am pure from the blood of all men, . . ."? How could a covetous messenger say with the same apostle, "I have coveted no man's silver, or gold, or apparel"? How could a messenger who shapes his message in the light of what the people *want*, rather than in the light of what they *need*, say with Paul, ". . . I kept back nothing that was profitable unto you"? How could a messenger who is supposed to reproduce in his life everything in the life of the Master, except His merit, preach the Christ he never had followed without the camp, nor borne His reproach? How could he?

The messenger's message will be on some phase of the great apostolic theme, "Christ Crucified," the Person and the Cross (for there is but one theme, but many subjects); yet whatever the phase of truth revealed in the Word (II Tim. 4:2), the fact remains, namely, the message depends largely on the messenger. He must be God-sent (Jer. 29:9), and God-anointed (Luke 4:18; I John 2:27). He comes from the secret place of communion with God, his lips having been touched anew with a live coal from off the altar (Isa. 6:6-7), his head anointed with fresh oil (Psalms 92:10), spiritually of course, the unction of the Holy One upon him (I John 2:20); with this Divine human preparedness, he comes from God to appear before men as God's representative, a God-clothed messenger!

O messenger of God! to your knees and stay there until you hear from heaven. Is it any wonder that Edward Payson cried out to the minister, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, dear brother; pray, pray, pray." The messengers of God need more burdens like what Martin Luther had when he cried out:

"O Almighty and everlasting God. How terrible is this world: Behold it openeth its mouth to swallow me up, and I have so little trust in Thee . . . How weak is the flesh, and how powerful is Satan! . . . O God, O God! . . . O God! Do Thou help me against all the wisdom of the

world! Do this. Thou shouldest do this. . . . Thou alone. . . . My God, art Thou dead? . . . No! Thou canst not die! Thou hidest Thyself only! Thou hast chosen me for this work. . . . Act then, O God. . . . stand at my side, for the sake of Thy well beloved Jesus Christ who is my defense, my shield, and my strong tower! . . . And though the world should be filled with devils, though my body, which is still the work of Thy hands, should be slain, be stretched upon the pavement, be cut into pieces . . . reduced to ashes . . . my soul is Thine! . . . God, God! help me! . . . Amen!"

"I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work which I have in view of preaching the gospel. . . . Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my absent friends, but just at night the Lord visited me marvelously in prayer. I think my soul was never in such agony before. I felt no restraint, for the treasures of Divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally, and in distant places. I was in such agony from sun half-hour high till near dark, that I was all over wet with sweat, but yet it seemed to me I had done nothing. O my dear Saviour did sweat blood for poor souls! I long for more compassion toward them" (Brainerd's Life).

It is related that John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend the most of it in prayer. He kept a plaid shawl that he might wrap himself when he arose to pray at night. His wife would remonstrate with him when she found him on the ground weeping. He would reply: "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them."

O brethren, messengers of the Most High God! how much do we know about this? How many messages do we get on our knees? How much weeping have we done over the lost? How many messages have come to us out of prayer and fasting?

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.—JEREMY TAYLOR.

Lamps, Pitchers, and Trumpets

G. W. Ridout

ANYONE reading Edwin Paxton Hood will take notice that his writings have suggested my strange topic. I shall set forth in this article various matters relative to the ministry and the preacher's task and calling.

First let us remind one another that the preacher's calling is both great and sacred. A story is told of Hugh Price Hughes, that great British preacher, that after he became converted he wrote his father that he felt called to preach. His father wrote back, "Dear Son, I would rather you were a preacher than Lord Chancellor of England." Well, anyone who has read of the life and career of Hughes, the preacher, would see that the effect of that man's life and ministry on England, from a moral and social standpoint was greater than that of High Chancellor. Wesley expresses the minister's calling thus:

*The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save—
To snatch them from the gaping grave.*

*For this let men revile my name;
No cross I shun, I fear no shame:
All hail, reproach; and welcome, pain;
Only Thy terrors, Lord, restrain.*

*My life, my blood, I here present,
If for Thy truth they may be spent;
Fulfil thy sovereign counsel, Lord;
Thy will be done, thy name adored.*

I never could conceive how an honest, ethically-thinking man could enter the ministry just for the purpose of salary and living, and I wonder often when I see some samples of preachers they turn out whatever induced certain institutions of learning to permit so many "odds and ends" of fellows to study for the ministry. No man should enter this sacred office in anything but a humble spirit. This is no place for the proud, the egotistic, the self-complacent, the self-satisfied. Disraeli described a certain man as "inebriated with his own verbosity." Alas! some such do get into the ministry.

The story is told of a venerable and pious old English bishop, who was having his portrait painted by an eminent artist.

After sitting steadily for about an hour in silence, the bishop thought he would break the monotony with a remark. Accordingly he said to the artist, "How are you getting on?" To the astonishment of the bishop, the knight of the palette, absorbed in his work, replied, "Move your head a little that way, and shut your mouth." Not being accustomed to being spoken to in this fashion, his lordship said, "May I ask why you address me in this manner?" The artist, still absorbed in his work, said, "I want to take a little off your cheek." The bishop collapsed, while the artist unconsciously administered a lesson in humility.

Touching this matter of humility, think of the words of Martin Luther: "I am an old man and have been a long time employed in the business of preaching, but I never ascend to the pulpit without trembling."

Paul, writing in Second Corinthians speaks about "able ministers of the new testament" (3:6), a good designation of the ministry as it ought to be. To realize this, the minister must take good care that in all his studies the Bible has a place in his heart and intellect and memory such as no other book has. John Wesley said, "Homo Unis Libre"—Let me be a man of one book—the Bible.

Moody said, "I have one rule about books; I do not read any book unless it will help me to understand the Book"—the Bible. "When God waked me up it seemed as if God had set me on fire; I could not sit still, but I had to go out to preach." I do not believe there is a spot where peace can be found except under the shadow of the cross."

What was the secret of Moody's power? Well, here is some of the secret: "I took the Bible. I prayed over the texts as I went along until the thought of His infinite compassion overpowered me, and I could only lie on the floor of my study, and with my face in the open Bible, cry like a little child." A preacher who can cry before his open Bible is going to make other people cry over their sins.

The called preacher of the gospel cannot afford to be spineless and lacking in manly courage which would make him hesitant on moral issues and cowardly when called upon to attack sin and the wickedness of the times.

We may all learn valuable lessons on this score from the agitators of other days. William Lloyd Garrison in America formed the intense righteous conviction that slavery is a crime against the indefeasible rights of men; and instead of any "yea" and "nay," shilly-shalling and steering between Scylla and Charybdis, and "yes" and "no"—instead of any mere paltering with God for gold, for popularity, or for praise, or for anything else, he devoted his whole life to the support of the uncompromising principle—immediate unconditional emancipation. In the moral, as in the spiritual world, there is nothing like wholeheartedness, nothing like thorough, nothing like dogged determination. At twenty-five he began to publish his newspaper with the sublime pledge, "I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to speak or to write with moderation. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." "Brother," he said to one who remonstrated with him on the heat and severity of his language, "I have need to be all on fire, for I have mountains of ice about me."

The preacher, to realize anything effective in his life work, must be sound in doctrine; not dwell too much on non-essentials, but his mind and soul should be freighted with soul-saving truths, and his utterances full of conviction and energy on the great themes of salvation.

An aged minister said, "When I was a young man I knew everything; when I got to be thirty-five years of age, I had only a hundred doctrines of religion in my ministry; when I got to be forty years of age, I had only fifty doctrines of religion; when I got to be sixty years of age, I had only ten doctrines of religion; and now I am dying at seventy-five years of age, and there is only one I know, and that is, that Christ Jesus came into the world to save sinners. And so I have noticed in the study of God's Word, and in my contemplation of the character of God and of the eternal world, that it is necessary for me to drop this part and that part of my belief as being non-essential, while I cling to the one great doctrine that man is a sinner, and Christ is his Almighty and Divine Saviour."

The preacher, to be effective and fruitful, must be a man of life and energy, but this energy must be more than human and the results of training and culture; he must be endued with power from on high and experience in his own soul the realization of Acts 1:8, "Ye shall receive power, after

that the Holy Ghost is come unto you."

The trouble with the Protestant Church and pulpit today is there are too many dead men trying to do the work which only living and vitalized men can do. At this point, Spurgeon has some good potent words for us:

"Have ye ever read Coleridge's '*Ancient Mariner*'? I dare say you have thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up—all of them dead, yet rising up to manage the ship; dead men pulling the ropes, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know I have lived to see that true: I have seen it done. I have gone into churches and I have seen a dead man in the pulpit, and a dead man as a deacon, and a dead man holding the plate at the door, and dead men sitting to hear. You say, 'Strange!' but I have. I have gone into societies, and I have seen it all going on so regularly. These dead men, you know, never outstep the bounds of prudence—not they: they have not life enough to do that. They always pull the rope orderly, 'As it was in the beginning, is now, and ever shall be, world without end, Amen.' And the dead man in the pulpit, is he not most regular and precise? He systematically draws his handkerchief from his pocket, and uses it at the regular period, in the middle of the sermon. He would not think of violating a single rubric that has been laid down by his old-fashioned church. Well, I have seen these churches—I know where to point them out—and I have seen dead men doing everything. 'No,' says one, 'you can't mean it?' Yes, I do; the men were spiritually dead. I have seen the minister preaching, without a particle of life, a sermon, which is fresh only in the sense in which a fish is fresh when it has been packed in ice. I have seen the people sit, and they have listened as if they had been a group of statues—the chiselled marble would have been as much affected as they. I have seen the deacons go about their business just as orderly, and with as much precision as if they had been mere automatons, and not men with hearts and souls at all.

"Do you think God will ever bless a church that is like that? Are we ever to take the kingdom of heaven with a troop of dead men? Never! We want living ministers, living hearers, living deacons, living

elders, and until we have such men who have got the very fire of life burning in their souls, who have got tongues of life, and eyes of life, and souls of life, we shall never see the kingdom of heaven taken by storm. 'For the Kingdom of Heaven suffereth violence and the violent take it by storm.'"

Furthermore, the minister must be both a witness and an example to his flock. Dr. Scrivener, an accomplished scholar, was not very well pleased. "My dear Scrivener," said a visitor, "I hope you have a good curate to help you in this heavy charge."

"Oh, the curate has the foot-and-mouth disease."

"The foot-and-mouth disease—I never heard of human beings catching that!"

"That may be," was the reply, "but my colleague has it badly, for he won't visit and he can't preach."

I always urged my students in the seminary to do a lot of visiting among their people, and to visit not only those who liked them most, but also those who needed them most. I asked one mailman how many houses he called at in the run of the day as he delivered mail, and he said sometimes as many as 250, but on an average, over 150. Well, that's as many as some preachers cover in a year!

I was preaching in a revival in North Carolina and suggested to the young preacher that in the afternoon we should make some doorstep calls, inviting the people out to the meetings. We made fifty-three calls that afternoon. Another time I went out calling with a young preacher, and we made over thirty calls. That young preacher was introduced to some of his flock upon whom he'd never called before!

Finally, the gospel preacher is not self-centered, devoted to his own comfort and enjoyment, and incapable of enduring hardships as a good soldier of Jesus Christ. When we read about the trials and hardships of our fathers—the backwoods preachers of other days—it puts us to shame in this age of automobiles and high standards of living. One of these itinerant preachers, being tired and hungry from his long journey, knocked at the door of a home and asked that he might stay over night. The lady objected, saying she would not have such cattle around her home. As he warmed himself by the cozy fire, he thought about spending the night in the cheerless woods, but he turned his thoughts toward God and heaven and began to sing:

*Peace, troubled soul, thou needst not fear,
Thy great Provider still is near;
Who fed thee last, will feed thee still,
Be calm and sink into His will.*

And he sang on:

*The Lord who built the earth and sky,
In mercy stoops to hear thy cry;
His promise all may freely claim;
Ask and receive in Jesus' Name.*

As he sang, his soul caught fire, his feelings became elevated and his song melted the family to tears; the lady relented, sent his horse to the stable, and gave him all the comforts of home for the night.

Led by the Spirit of God

J. Warren Slote

For as many as are led by the Spirit of God, they are the sons of God (Romans 8:14).

WE SHOULD read this passage of scripture in its context and thus be sure to notice that the inspired writer is mentioning several aspects of the work of the Holy Spirit. In another verse we have the statement that the Spirit bears witness to the fact that we are the children of God. In yet another, we are told of the work of the Spirit in connection with our mortifying the deeds of the body; and yet again we are told of the operation of the Spirit in connection with our adoption into the divine family of God. There is a close connection between these various statements and should always be considered in the light of all the rest, for, as in every case, the context *may* modify the individual passage and *will* make it more easily understandable in any event.

The passage of scripture quoted reveals two truths: (1) Those who are the sons of God are led by the Holy Spirit, and (2) If the Spirit is not leading an individual, it is evident that He (the Holy Spirit) is not performing other functions assigned to Him in the context to which reference has been made.

Is it true that the Spirit of God leads the sons of God in all departments of their lives — in economic, social, ecclesiastical, family, and all other matters?

Is it true that the Spirit of God leads only those who have abandoned themselves to

God so as to become pliable, and who have so fully consecrated themselves in the entirety of their lives to Him that they not only are passively pliable but aggressively active in seeking this leadership, and ask for it definitely day by day?

Is it true that the highest plane of living is found, and the highest place of usefulness attained only when the sons of God are led by the Spirit of God?

If these things be true, we might formulate the following propositions for the

purpose of enabling ourselves to give these matters further attention in logical order:

A. The Holy Spirit leads the sons of God in all departments of their lives.

B. The Holy Spirit leads the sons of God when they are fully consecrated to Him and seek this leadership.

C. The Holy Spirit leads the sons of God in such a way that they experience the greatest joy and become the most useful servants.

The Beauty of Holiness

R. A. Kerby

ONE of the great inextinguishable faculties and urges of mankind is that of worship. This innate faculty, though hideously marred by the fall, outlived man's lapse and is a vital factor in the life of all nations. Man is prone to worship as the sparks fly upward. This great force in the life of man becomes his greatest blessing or his deepest cursing according to the object and manner of his worship.

This thought of worship, its true object and its only acceptable mode, was burning in the heart of the psalmist when he cried out, "O worship the Lord in the beauty of holiness." That the enemy of all righteousness, our subtle adversary, the devil, would leave mankind unmolested at this most vital point no one but the spiritually immature could imagine. His first and great thought is to attract the worship of the millions from its rightful object to himself. If people will not frankly and wholly direct their worship to him as the god of this age through the medium of material things, then he will insinuate his personality and principles, if possible, into the worship of the Lord. Suiting his approach to the varied circumstances, temperament, and weakness of different individuals, he will either suppress them into formality or cunningly lead them into fanaticism.

The great battle of our dispensation has centered around the Person and work of the Holy Spirit. During Wesley's day when he and his preachers were heralding the good news of a vital salvation and the glorious privilege of enjoying the witness of

the Spirit to adoption and sonship, many of the great figures of the church world bitterly opposed them. None other and no less a man than Bishop Butler, the author of the immortal "analogy" told Wesley to his face, "Sir, the pretending to extraordinary revelation and gifts of the Holy Ghost is a horrid thing, a very horrid thing." This remark was called forth simply because Wesley asserted that we could have a "know-so" salvation. It is very evident that a worship that has no personal relationship with the Lord is a very cold, fruitless, and shadowy thing. What a harvest of ruined souls the devil reaped during this sterile period of English church history.

This same empty formalism prevailed in Russia and accordingly the devil seized upon the great desire of the Russian peasant to worship and contact God, and as a result a secret movement called the Khlysty was meeting in forests and cellars to hold their meetings. These utterly deceived folks spurned the Bible, thus leaving them wide open for the cruel deception of Satan. They would sing long and loud and finally join in wild dancing until some would fall in convulsions. During all of this time they vainly believed that the Holy Ghost was leading them. Finally, the lights were snuffed out and indescribable orgies would follow in their devil-inspired attempt to find "redemption through sin." This fearful movement gave to the world and the Imperial court that most evil of men, "Rasputin, the Holy Devil," as he was justly called. Playing upon the superstitions of

the Imperial family he carried on his deceptive and hideously lustful career until assassinated. His excesses and false counsel to the Emperor prepared Russia for the Bolshevik revolution which followed.

By viewing the flat futility of formalism and the fearful fascination of fanaticism we are now better qualified to understand the psalmist's admonition, "O worship the Lord in the beauty of holiness." Holiness has the fire and devotion to save from formalism and also the purity and insight to save from fanaticism. Holiness is the great purifier, adjuster, and balancer for body, mind, and spirit. Far from being displeased, the devil is highly gratified to have folks worship provided the element of holiness is absent, for well he knows the great folly and utter failure which always attends this course.

Is not the religious situation in America beset with the dangers of a false worship? "Sinning saints" and "unrepentant believers" are led to believe that their worship is acceptable to an infinitely holy God. This is in flat contradiction to the Word of God which declares, "If I regard iniquity in my heart, the Lord will not hear me." God will pay no attention to the most fervent declarations of worship if one known sin inhabits the soul. Multitudes of layfolk and many preachers need to be reminded that if the ear is turned away from the hearing of the law the prayer straightway becomes an abomination. The indubitable fact is that there is no true worship of the Holy God but that worship which is motivated, directed, and beautified by holiness. It would be impossible to prove otherwise on either scriptural or philosophical grounds. If the individual loves and practices the ugliness of sin he cannot at the same time love the beauty of God which is His holiness.

On the other extreme from formalism we are confronted with a movement which is rapidly gaining numbers, finance, and recognition in the religious world. This perversion would hold each seeker after God to utter unintelligible and often revolting sounds in order to receive the Holy Ghost. This movement, like so many others, puts forward many truths received by all believers, but as the seeker progresses farther, he is finally confronted with the ultimatum, "If you do not experience this, then you do not have all that the Lord has for you." One is tempted to say that the holiness preachers of the preceding generation

saw more clearly the dangers which clustered around this false doctrine of the Holy Ghost and were more faithful in exposing its dangers to the unwary. Extreme worldliness and more or less of social sin has marked this movement, in many churches and in many lands, from Corinth on down. Some in this movement have taught that when the Holy Ghost fell on men and women that whatever followed could not be sin. In its extreme development, when reproved by the plain and unmistakable teachings of the Word, it will turn and say, "The Lord told me to do so and so, and therefore it is all right." Shades of the Russian steppes that produced the Khlysty and its most horrid excesses! Beyond this fatal point deception can proceed no farther, for now black is white and white is black. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

We would not needlessly wound any individual, any sincere person, in the "eternal security" or "Pentecostal" camp who is striving by the grace of God to worship God in verity and truth. However and moreover, we can but say that the tendency of a lifeless formalism and a ruthless fanaticism is away from Heaven and towards Hell. Wherever and whenever you find an individual that believes that any degree of known sin, or that any leading contrary to the Word of God, is from God or compatible with true worship, you are face to face with a "Serpent-deceived" soul. The blows will always fall on the person or denomination that takes a radical stand against all sin, but these should be joyfully received as "the marks of the Lord Jesus." Love and patience should be exercised towards those opposing themselves, knowing that Satan is not only the accuser but also the perverter of the brethren.

The portentous lesson taught by these two corruptions of holy worship is that humanity fearfully needs the beauty of holiness to motivate, purify, and direct its worship. True worship will always conform the worshiper to the image of God's Son and therefore anything that does not accomplish this holy and blessed result is a base counterfeit. As the old song has it, "Away from the mire, and away from the clay, God leads His dear children along." Woe to him that lades himself with the thick clay of sin, and after this vainly believes that a holy God will be pleased with his worship! The fearful delusion of both

doctrines mentioned is that they deny or substitute something inferior for the cleansing of the heart as clearly taught in Acts 15:9. If this passage does not teach heart cleansing by the incoming of the Holy Ghost "then language is wiped out as a testimony to anything."

Brethren of the Wesleyan message, the chasm of false worship is on either side of us, and how the devil would delight to drive us over one precipice or the other! It is the "beauty of holiness" that gave us our place and our power and it is only this heavenly power that can and will preserve us in these most terrible days. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Life More Abundantly

What a strange fascination there is about life. To a Christian of any spiritual vision this statement of our Lord has a real attraction.

While life itself is a mystery and we cannot find any real satisfactory definitions of it—it can be fully enjoyed and experienced nevertheless. One day of experience of living is worth more than a whole volume of definitions.

Life is of great value in the sight of man. It is something that he will defend and make every effort to prolong. If death, the enemy of life, threatens, he will do all in his power to resist it. How important the law of self-preservation is, we all know.

When life ceases, all our powers, gifts, and capabilities cease with it. Life is essential to a full realization of our manhood.

Thus life is made by God the great prime law for enjoying the spiritual world. Life, not religion, is the hallmark of Christianity.

The New Testament is full of *life*. The purpose of Christ's coming was that we might have life—and life more abundantly. The same New Testament also declares that life is a gift. As physical life is a gift to us at our natural birth, so eternal life is imparted to us on our being born of the Holy Ghost.

Life in the Bible means to be alive towards God and a capacity to enter into what He enjoys.

In the Age to come, in Revelation 22, that full expression of life is depicted by a river and a tree—a river to show its never-ending, ever-broadening, and ever-deepening flow—a tree of different kinds of fruits to show a fullness of variety of life that we can never know now.

In the furnace of fire at Babylon the three Hebrew young men of Daniel's day were able to live at perfect ease because of the presence of the Lord with them. In the coming Day we shall possess such a life that will be able to exist in, and enjoy, every part of God's universe. Such abundance of life we cannot experience now, but soon we shall. In such an abundance of life there will be full scope for the full realization of our redeemed humanity.

There is a sense in which that verse can apply to us now, and that is to experience such a fullness of the Holy Spirit that we can realize the fullness of God's plan and purpose for our lives at present.

In John 7:31-39 we have a picture of the abundant fullness of that life of the throne-seated Christ flowing from us to a needy world. This fullness of life will only be known by those who thirst (be conscious of great need) who come to Christ as exalted Lord crowning Him as King and Lord of all. The life must be His flowing in and through us unhindered in its expression of Him. May we sincerely thirst day by day for a greater fullness of His abundant life. He will surely satisfy the longing soul—G. J., *The Indian Christian*.

Patience

You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait, wait, wait till you have light. Remind the Lord Jesus that as he is Counsellor to the Church of God, He will be your Counsellor and Guide, and will direct you. And if you patiently wait, believing, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove himself a Counsellor, both wise and good.—GEORGE MULLER.

Gleanings from the Greek New Testament

Ralph Earle

Sanctification in the Revised Standard Version

THE use of "consecrate" for "sanctify" in the Revised Standard Version of the New Testament has been the occasion of considerable discussion by holiness writers and speakers. In his review of the new version, in the last issue of this magazine, the writer pointed out clearly the fact that this change in terminology is not acceptable to our group. The present article is written in response to a request that the matter be given further attention.

The translators of the new version worked on the assumption that consecration and sanctification are synonymous terms. This is clearly indicated in Dr. Goodspeed's letter to the writer, a part of which was quoted in the previous review. He based his contention on a similarity—actually only partial—in the dictionary definitions of the two terms. But anyone who takes the pains to consult Webster's *Unabridged Dictionary* will find that the main emphases in the two sets of definitions show striking differences.

Here are the definitions as given in Webster's dictionary. "Consecrate" means:

1. To make, or declare, sacred or holy; to appropriate to sacred uses; to set apart, dedicate, or devote, to the service or worship of God, especially, in the Roman Catholic Church, in perpetuity; as to *consecrate* a church.
2. To set apart to a sacred office or to an office by sacred rites; as, to *consecrate* a bishop; to *consecrate* a king.
3. To dedicate, devote, or appropriate (something to some purpose); as hours *consecrated* to meditation.
4. To render sacred, venerable, revered; to hallow; to sanctify; as rules on principles *consecrated* by time.

"Sanctify" is given the following definitions in this standard authority:

1. To make sacred or holy; specifically:
 - a. To set apart to a sacred office or to religious use or observance; to consecrate by appropriate rites; to hallow.
2. To make free from sin; to cleanse from moral corruption and pollution; to purify.
3. To impart or impute sacredness, inviolability, title to reverence, venerableness, or respect, to; to give sanction to; as, the church *sanctified* his

sacredness or innocence to; as, let the intention *sanctify* the deed.

4. To make efficient as the means of holiness; to render productive of holiness or piety.

We should like also to quote the definitions of the relevant terms in the *New Century Dictionary of the English Language* (2 vol., 1944). "Consecrate" is defined as follows:

To make or declare sacred; set apart or dedicate to the service of the Deity; ordain to a sacred office; also, to devote or dedicate to some purpose (as, a life *consecrated* to science); also, to make an object of veneration (as, a custom *consecrated* by time).

The question immediately occurs to our minds: "Would it be appropriate to substitute *sanctified* in the two illustrations given?" Apparently not.

"Consecration" is defined here in a way that is consistent with what we have already found. It means:

The act of consecrating; dedication to the service and worship of God; the act of giving the sacramental character to the eucharistic elements of bread and wine; ordination to a sacred office, especially to the episcopate.

When we turn to the word "sanctify" we discover that there is a distinctly new element in its definition, which is never connected with "consecrate." To sanctify means to "purify or free from sin." This is emphasized in all good dictionaries.

Now it is exactly this phase of sanctification which we object to having removed by the substitution of the term "consecrate." We feel that the latter word does not cover the full significance of "sanctify" in the New Testament, as it has no necessary connection with purity.

The translators have maintained that they wish to avoid theological terminology. But it seems to me that consecration has about as much background of technical usage in theology and church history as does sanctification. It is true that the former is much more commonly used in a non-technical way. But does its meaning in common use express properly the idea conveyed by the Greek verb *hagiazō*? That is the question.

We must carry our investigation further. Without trying to be at all exhaustive we wish to discover whether the two words are used interchangeably—and so, synonymously—by religious writers in general.

In his article "Sanctification" in the *International Standard Bible Encyclopedia*, Harris Franklin Rall seems to make a clear distinction between the two terms. Consecration is only one phase of sanctification. After referring to several passages in the New Testament, Dr. Rall says: "Here sanctification means to make clean or holy in the ethical sense, though the idea of consecration is not necessarily lacking" (IV, 2683).

Does "consecration" have essentially any ethical connotation? We doubt it. But the term "sanctification" does definitely have ethical significance in a number of passages in the New Testament, as Dr. Rall points out. It includes a moral cleansing.

It is of interest to note that whereas the *International Standard Bible Encyclopedia* and Hasting's *Dictionary of the Bible* (5 volumes each) both have lengthy articles on "Sanctification" they have only a very few lines on "Consecration." In each case the discussion is confined to a brief statement about the formal act of dedicating persons or things that are thus set apart as belonging to God. It is obvious that in the minds of the writers of those four articles consecration and sanctification are not exactly synonymous terms.

The long article on "Consecration" in Hasting's *Encyclopedia of Religion and Ethics* deals throughout with the formal dedication to sacred use of persons, places, and things. It is taken up largely with a description of the ceremonies of consecration used by various religious groups. It nowhere touches on the subject of the inward sanctification of the Christian believer. Evidently in the mind of the writer of this article the term "consecration" did not include any idea of ethical change.

The *Westminster Dictionary of the Bible* (1944) defines consecration as follows:

The act whereby a person or thing is dedicated to the service and worship of God. It includes ordination to a sacred office (Ex. 29:9), ordination to sacred service (Lev. 8:33; I Chron. 29:5; II Chron. 27:31) and the setting apart of things from a common to a sacred use (Joshua 6:19; II Chron. 31:6).

The idea of consecration is prominent in the Old Testament. But when one turns to the epistles of Paul he finds a very dif-

ferent picture. Here the emphasis is on Christian character. It is not simply a matter of relationship to God but of a transformation of the heart and life consistent with that new relationship. Paul's doctrine of sanctification involves moral purity. It is something more than consecration in the common meaning of that term.

J. G. Tasker, in his article, "Consecrate, Consecration," in Hasting's *Dictionary of Christ and the Gospels* has a very pertinent word for us with regard to the two terms under discussion. He says (I, 366):

The distinction between "consecrate" and "sanctify" turns rather upon usage than upon etymology. Both words mean "to make holy." But a person or a thing may be made holy in two different ways: (1) By solemn setting apart for holy uses, as when in the Septuagint *hagiadzein* designates the consecration of a prophet (Jer. 1:5, cf. Sir. 45:4; 49:7); (2) by imparting fitness for holy uses, as when St. Paul speaks (Rom. 15:16, cf. I Th. 5:23) of his offering as "made acceptable" because it has been "sanctified by the Holy Spirit." On these lines it now seems possible and desirable to distinguish the two English words which mean "to make holy." Ideally, consecration implies sanctification. But in modern English "consecrate" suggests the thought of setting apart for holy uses, whilst "sanctify" has come rather to imply making fit for holy uses.

One would think that that paragraph, especially the last three sentences, was written in answer to our query. The fact seems perfectly obvious to us that in modern usage "sanctify" and "consecrate" simply do not mean the same thing. We find it very difficult to understand how the translators of the Revised Standard Version could fail to be conscious of this.

Pertinent to our discussion is an article by A. C. Zenos on "Sanctify, Sanctification" in the *Standard Bible Dictionary*. Dr. Zenos finds in the use of the Hebrew *qadhesh* and the Greek *hagiadzein* "a progressive movement from the outward to the inner and ethical sense" (p. 771). This progression is indicated by the three English words by which they are translated: "hallow," "consecrate," and "sanctify."

The earliest meaning of sanctify is to "hallow." Zenos defines it thus: "In the first instance, to sanctify is to regard or declare holy by separating from common usage to the service of God."

In the second stage sanctify means to "consecrate." Zenos writes:

With the rise of the ritual the idea of sanctification takes on the sense of consecration. By special symbolical action that which is separated from common use and dedicated to religious purposes is given a new, though conventional character. . . . The priesthood acquired this ceremonial holiness by consecration.

Dr. Zenos then goes on to point out the third stage in the development of *hagiadzein*. He says:

It is only in the New Testament that the third, the highest, sense of the verb sanctify (sanctification) appears, and here, clearly and plainly, first in the usage of Paul. To sanctify is to make inwardly whole. And the work is the function of the Spirit of God.

Thayer's *Greek-English Lexicon of the New Testament*, long a standard work in the field, notes the same three stages in the meaning of *hagiadzein*. That word means: (1) to render or acknowledge to be venerable, to hallow; (2) to separate from things profane and dedicate to God, to consecrate; (3) to purify. Again, consecration is treated as only one aspect of sanctification. The latter term definitely goes further and includes more.

Cremer, in his *Biblico-theological Lexicon of New Testament Greek* has a very lengthy discussion of the adjective *hagios*, holy. Commenting on the meaning of sanctification he says (p. 48):

Thus it is clear that sanctification, whether it proceeds from God or man, always implies a *setting apart* as a necessary antecedent or consequent of the act (cf. Lev. 20:26); but to suppose that setting apart and sanctifying are one and the same thing, would involve a weakening of the conception of sanctification and holiness.

It will be readily apparent from the quotations given that consecration and sanctification have not usually been considered synonymous. Writers on both subjects have made clear distinctions between the two terms. It may be that they should mean the same thing, as suggested by their etymological derivation. But that is not the point at issue. The meaning of language is derived from its usage. In the handling of a term one has to be guided not by the etymology of the word but by its actual usage today. To ignore this is to invite

confusion. It does seem as though the translators of the Revised Standard Version have disregarded the commonly observed distinctions in the use of these two terms.

One concession we probably should make. The term consecration in holiness circles has usually been interpreted as referring only to a human act. The divine act is sanctification, which comes in answer to human consecration and faith.

It is obvious that religious writers in general think of consecration as also an act of God. It is so used in several of the modern translations. It doubtless behooves us to enlarge our conception of consecration to include the divine act.

In his excellent book, *The Meaning of Sanctification* (1945), Charles Ewing Brown deals with this recent problem of terminology. He writes (pp. 108, 109):

Some people have stumbled over the fact that some of the modern versions read "consecrate" instead of "sanctify." This, however, is due to a common misunderstanding of the word consecrate. Here it is synonymous with the word sanctify. The first definition which Webster gives of consecrate is: "To make, or declare, sacred or holy." Notice that in the modern texts it is not said that the apostles should consecrate themselves, an expression conformable to the popular meaning of consecrate. On the contrary, the modern versions generally read "consecrate them" (imperative mood). That is, God is asked to consecrate them, and that is exactly the same meaning as that of the versions which say "sanctify them."

However, some of the most scholarly of the modern versions read: "Make them holy," e.g., Weymouth, and Ferrar Fenton. Use of the term consecrate here would not disturb a scholar in the least, for he would understand clearly that when God consecrates a man that means he sanctifies him. It is a great pity, however, that the scholarly translators have caused so many readers to stumble by using a common religious work in a way unfamiliar to laymen.

That is certainly a charitable view for a Wesleyan theologian to take, and we admire him for his Christian spirit. In echoing his last statement—to which we heartily subscribe—we would simply raise the pertinent question: Was not the Revised Standard Version supposed to be made

here would also apply to a number of other passages. There is no difference in the Greek words used. The context of other passages requires the full meaning of "sanctify" as much as do these. "Consistency, thou art a jewel!"—and a very rare one, too.

Personally, we shall continue to use the Revised Standard Version of the New Testament with pleasure and profit, while regretting much its defects at some points. The intelligent, fair-minded reader will make some allowances for error—there are defects in every translation—and will gain a clearer understanding of many passages in the new Testament through the use of this new version.



An Evaluation of "Youth for Christ"

Norman Oke

At the time of this writing (April 15) Torrey Johnson, Charles Templeton, and Bob Graham are touring Britain and Europe in the interest of YFC organization. They rented the great Albert Hall in London, where ten thousand people flocked to the rally, and they were scheduled to interview Niemoeller in Germany. It is truly a grand and noble adventure.

YFC was born in the prayer closets of such young men as Jack Wyrzten of New York, Richard Harvey of St. Louis, and Roger Malsbary of Indianapolis. Torrey Johnson was urged to start in Chicago, and now this Chicagoland YFC is commonly known as the core of the entire movement, Torrey Johnson its dynamic leader.

In May, 1945, at Soldiers Field, Chicago, nearly one-hundred thousand people attended a mass rally of YFC. It is doubtful if there have been many larger religious gatherings in world history. In June, 1945, nearly twenty thousand people jammed the Maple Leaf Gardens in Toronto for a YFC rally, and that on a wet and stormy night. Someone commenting later said that this was the largest religious gathering in the history of the Dominion of Canada. These storybook accounts of fantastic crowds are part of today's panorama, although reminiscent of the days of Whitefield and Wesley. No wonder that Dr. Johnson of Asbury College calls YFC the "Miracle Movement!"

PRESENTING "YOUTH FOR CHRIST"

A year and a half ago there were YFC rallies in some twenty-five cities and towns, now in more than seven hundred. Each Saturday night about a million people, of all ages, crowd the auditoriums from San Diego to Toronto in these rallies. Every day a new YFC organization comes into being. There is one in Paris, one in London, four in the Philippines, one in Honolulu, one in India, many invitations have come from Germany, and hundreds of requests from Russia for organizations in these war-scarred countries.

There is the story. We had been told that the church was outmoded; that the gospel was a dead issue; that Christianity was barren, if not sterile. We awaken to find a robust child on the doorstep of the church. This is no hour to quibble—the child is here. What shall we do about it? Its size and sturdiness is our embarrassment. The question is this—will the church nourish it as a legitimate offspring, or regard it as a freak because of its prodigious size?

ASSETS OF YOUTH FOR CHRIST

I am convinced that YFC was born in the prayer closets of impassioned Christian youth leaders. This is asset No. 1. It was not conceived as the vehicle upon which some ambitious preacher might ride to fame and self-adulation. Rather, it was born in the travail of hearts who broke as they watched sin making American youth a generation of demoralized delinquents. Each leader was hesitant to launch anything, but was pressed out by some Unseen Power and supported by some Unseen Courage. No advance agent drummed up its launching; it sprang up spontaneously in various parts of the country. Torrey Johnson, in his book, *Reaching Youth for Christ*, says, "If 'Youth for Christ' took root in only one or two places, it could be attributed to unusual leadership or to especially providential circumstances. But 'Youth for Christ' has taken root all over America, wherever it has been prayerfully and carefully launched. For that reason it seems evident that this movement is of the Lord."

The fact that it shows no signs yet of being the hobby of any ambitious crank is an asset invaluable.

Asset No. 2 is the leadership which the movement boasts at this early stage. Today its leaders are internationally known, a few short days ago they were pastors of small, little-known churches. But fortunately most of the young men are solid and spiritual. We could not if we would scrutinize each of these leaders, but one of them, more nearly than any other, personifies YFC. That one is Torrey Johnson. So we will look at him more closely. He is not the founder of the movement, but early was found to be a strong leader, and in the summer of 1945 at Winona Lake YFC Conference was elected as President of YFC International. He has been catapulted overnight to prestige, position, and fame, and whether he desires it or not, to close scrutiny.

A fine fellow is Torrey Johnson. He is

well educated and well trained, and was the very successful pastor, (with his associate Bob Cook) of the Midwest Church of the Air. He was not on the shelf when pressed into leadership; he was enthusiastically busy. Marginal men, who can succeed nowhere, often look for some new thing to carry them along. Johnson was not one of these ne'er-do-well's. I know that he is a man of prayer, true to the fundamentals of the faith. His judgment has proven to be sound so far. He may lack the Montgomery-like brilliance with which Charles Templeton seems to be replete, but I think he will show Eisenhower-like courage and ability to weld the diversified groups into a solid front. I like his words as he accepted the presidency: "If God wants this job done, and wants us to do it, by His grace it shall be done."

As asset No. 3 we would list the methods and aims. Johnson has outlined the methods in these words, "Every servant of Christ must be sure that his methods, first of all, are pure, secondly potent, thirdly progressive, and finally and supremely, pleasing to the Lord Jesus Christ."

Turning to the aim of YFC we can do no better than quote from Torrey Johnson's acceptance speech after he had been elected International President, "We want a revival in the United States. We want to reach youth in other lands. But with it all, there must be the deep spiritual undertone, and we must challenge young people with the job that needs to be done around the world. I'm not interested in establishing YFC everywhere in America—I'm interested in reaching young people for Jesus Christ everywhere."

If worthy aims ever guarantee success, then YFC is well away in this regard.

Thus far we have listed three assets: unselfish origin, fine leadership, and worthy aims. As asset No. 4 let us look at the friends which YFC boasts. If the character of a man or movement can be measured by noting the friends, then in many ways it augurs well for YFC, for the friends of YFC span wide spaces both geographically and doctrinally. Dr. Erdman, President of Wheaton College, of strong Calvinistic leaning, says "In this sin-sick, war-weary world YFC International is presenting to young people the dynamic message of salvation from sin. No movement is more timely nor better tuned to meet the staggering spiritual needs of this day." President Z. T. Johnson of Asbury College, an Arminian, adds, "It (YFC) now faces the future

with a united front, with a great leadership, with enthusiastic interest and support, and to my mind, with the possibility of helping bring the greatest revival of the century."

These are strong words of commendation from very influential men. But these men find themselves, in this special regard, with a very strange bedfellow. For here is a force which has espoused very unchristian causes, has been seen repeatedly with shady company, yet comes out, uncoerced, strongly for YFC. I speak of the Hearst Press. With a circulation of ten million it has gone all out for YFC. We expect that it is the moral influence more than the spiritual that illicit the support of this giant newspaper syndicate. A large Boston paper editorializes as follows, "This is one of the best youth movements ever organized in behalf of the young people of America." The *Chicago Herald-Examiner* writes thus, "No better investment for the future than for every American community to support and encourage YFC." Whether this self-initiated espousal by the Hearst Press is an undiluted good, time alone will tell. But whether or no, *here is something*, no religious movement ever started off so auspiciously with regard to publicity as has YFC. The Hearst papers have given free, what thousands of dollars could not have purchased.

The Christian Businessmen's Committee has proven, in many cities, to be a very staunch ally of YFC, both in giving financial support and spiritual aid. Such great Christian weeklies as the *Christian Advocate* and *Christian Century* have spoken favorably, at least at times, of this movement.

This adds up to the very evident fact that YFC has a tremendously large and equally powerful circle of friends.

And here is asset No. 5. I will call it the international outlook. Politically, America has been so guilty of narrow nationalism and isolationism that the world thinks all Americans are afflicted with shortsightedness. This accusation, however, can never be leveled at the church with its missionary outlook, nor can it be said of YFC. Its international outswEEP will give it a better prestige in the eyes of the world, and also provide a broader base. This should both broaden and lengthen its usefulness.

One more consideration before we leave the matter of assets. None can take credit

for this fact, but it is of incalculable worth to YFC. *The World is psychologically ripe for a youth movement.* This generation is just emerging from a war where regimentation was the accepted order everywhere. Our youth, do we actually realize it, are accustomed to strong and dominant leadership. What they want in religious affiliation is strong leadership, mass activity, and a global program. The thinking of our youth is cut in that pattern. The hour is ripe for youth to "turn its eyes upon Jesus," the hour is strategic for a great youth movement to captivate the religious fancy of the young people of the world. Here is an unmatched opportunity. We can but pray that YFC will actualize this golden privilege.

HIDDEN ROCKS IN THE STREAM

The good ship YFC is well launched, but its course is not easy. There are hidden rocks that could cause shipwreck. Let's look at these potential dangers frankly.

First, I would caution YFC to watch its attitude toward the churches. There is no conceivable permanency to any movement that does not keep close to the organized church. The founders of YFC stated flatly that it would be interdenominational. That statement of policy claims openly to be interdenominational in fellowship and nondenominational in emphasis. Quoting from an editorial in the official mouthpiece, *Youth for Christ*, "It was not set up as a new church, a new denomination, a new missionary society, or a new religious school." Theoretically, YFC is interdenominational. But is it actually so?

In advising local leaders how to start a new organization, one of the international vice-presidents said in my hearing, "Don't go first to the ministerial group, but rather to some chosen laymen. After selling the laymen on the idea, then the ministers could be approached. If they are sympathetic, well and good. If they are not, then pressure could be brought to bear on them through their laymen." We will grant that that approach is both subtle and psychological, but it is utterly foreign to true interdenominationalism. It is expediency verging on dishonesty. I commend the leaders on their astuteness when it comes to expansion; but if that method is to be universally adopted, then YFC should be truthful and quit posing under an interdenominational banner.

In connection with this very danger I would caution YFC lest it swing from its original interdenominational stand, through

the intermediate position of nondenominationalism, to the unhappy and tragic extreme of *Antidenominationalism*. I have grounds, good grounds I think, for this fear. YFC was cradled among groups known for being independently-minded. The Christian and Missionary Alliance, Moody Bible Institute, Wheaton College, have all flourished on independent soil. While having been nourished at the breast of the existing churches, they gradually succumbed to the independent appeal. I am not accusing them unjustly. I am merely stating a fact that they themselves would hardly deny. This being the case, how could these groups be expected to bring forth a child with more denominational loyalty than they, as parents, have shown. It was splendid, yea, very essential, to be loyally interdenominational in the days of beginnings. What will happen as YFC grows large enough to be able to financially walk by itself? Will YFC still be loyal to the churches when it does not need them so much? We are right now watching it pass through this test. I trust that it really means to be a service army of the church, and not a strong arm in competition with the church.

Here is what is happening. Torrey Johnson said a little more than a year ago that the only function of YFC was to be a spiritual impetus to existing church agencies. "One doubts," said he, "that there ever will be a highly complex, nationally organized YFC." In less than a year it had become organized highly, not only nationally but internationally. And Torrey Johnson had become the head of the very organization he had declared unnecessary a few months before. Let's not forget it, *YFC is feeling its oats!*

In the beginning it was the announced policy to urge the new converts to go back to their respective churches. But why send a baby to a refrigerator? So now they publish the *Youth for Christ Magazine* to "provide spiritual articles for—newborn converts." This is a strong inference that the churches are often not able to take care of the converts of YFC, so it is setting out to do so. In one place a pastor says that his young people are so well-fed on Saturday night that they have no appetite for church Sunday morning. In another place YFC leaders interfered in the calling of a Baptist pastor. In another instance a young person went to the YFC leader for advice as to a college. He advised her to attend an independent college in the South,

even though her father was one of the co-operating pastors in YFC, and even though her own church had a college not far away. These are isolated cases, but they are straws in the wind. If YFC is not an actual competitor of the church now, it can easily become so, if it does not refuse to enlarge its field of operations by stolen authority.

I would caution YFC against affiliating too exclusively with ultra-fundamental groups, for this endangers them of becoming as authoritarian and intolerant as they too frequently are when in possession of power. I also would caution YFC to keep clean of any alliance with the National Association of Evangelicals, for this would alienate the less evangelistic churches, and thus deny to itself the very best field of opportunity.

Fair play is more valuable than statistical expansion. YFC will be wise to deal in above-the-table fashion rather than endanger the denominational good will it has had in its beginning days to such a large degree. That this reservoir of good will is running out is evidenced by the plan of the Methodist church, and others as well, of counter organizations that will hold their young people more loyally to the church fold.

The snare just discussed is likely the most fateful one for YFC. But I would also caution against un-American groups. There are vultures in the world that would delight to prey on such a fat and flourishing youth organization. Hitler seized a youth army and marched them to the bloody battle fields of European twilight. So did Mussolini. Hitler's ashes lie amid the rubble of Berlin, and Mussolini rots in some Italian grave, but their kind still live on right in our midst. Great youth organizations have ever been preyed on by evil designers whose ambition was larger than their conscience. All the Fascists are not in the prisoner-box at Nurnberg, nor are all the Jew-baiters dead. There are Communists who would like to hear YFC audiences singing "The Internationale." I am not posing as a prophet, but I would caution YFC to beware of midnight callers who offer allegiance in return for certain controls. If YFC is piloted safely past the rocks of narrow nationalism and conniving Communism to its appointed harbor as an evangelistic agency of the church, alert leadership will be required plus the help of the Holy Spirit.

The next danger I mention arises from the very policy of the movement. Speakers

are imported, well paid and highlighted. Certain names have become great attractions. Men and women are still human and some are carnal. To be made the center of adulation week after week by vast audiences of enthusiastic young people would test the humility of any preacher. Some will succumb, some have already. There is too much glamourizing men and too little glorifying Christ. If revival is the real aim of YFC I would caution against the danger of inflated egos. The Holy Spirit cannot and will not use proud and ambitious men who strut like stuffed pigeons. Humble men have always been His agents. This is no brief for a poorer quality of entertainment. It is merely a statement of a danger which lies right in the dead center of the channel which YFC must travel. If religious entertainment to keep youth off the street is the aim, then all this fanfare is fulfilling the purpose magnificently, but if a revival is the heart-cry of the movement then strutting speakers and singers will be more of a liability than an asset. Showmanship is a real adjunct when made to serve, but is a pitfall when it rides in the saddle.

THE CHURCH OF THE NAZARENE AND YOUTH FOR CHRIST

This is a mooted point, and our wisest Nazarene leaders differ widely in their opinion. My suggestions are made sincerely but not intended to be coercive.

It is my opinion that where local leadership is not obnoxious, our Nazarene young people should give active co-operation. But let this be clearly remembered, YFC has no spiritual or doctrinal contribution to make to our program. The average Nazarene youth gets better diet every Sunday from his pastor than he gets from YFC. Our N.Y.P.S. program which calls for individual participation and expression has greater value for Christian youth than does theirs where thousands sit on the bleachers to watch a few well-paid performers. Simply this, we cannot afford to substitute YFC for our local church youth program, not in the least particular.

However, the average YFC organization will appreciate our young people attending, working, and praying with the seekers, advising on committees, etc. But let's be in there to be counted, not to give silent assent to Calvinistic domination. If this is done our youth will be the gainers in the long run.

Speaking of the preachers in our church, I am hesitant to suggest a policy for any-

one. But where our young pastors have pioneered the field locally they have done a real service, both for the Kingdom at large and for their own local churches. There are several cities where our Nazarene preachers are directors of YFC organizations, and have done well. Of course, they should do well, for our program is tailor-made to produce that type of leadership. And the churches know it whether they admit it or not. Our insistent refusal to be chilled with modernism, or to be sidetracked with fads and hobbies, has made the average Nazarene preacher a good chauffeur for the great middle road along which YFC seems desirous to travel.

Finally, YFC could be a great and permanent revival agency to be to the twentieth century what Moody and Sunday were to the last century. It may crumble under the weight of its own folly, but at the moment it is being used of God to turn thousands of bobby-soxers to "the sawdust trail."

A Silent Helper

Josephine M. Cook

For several years I have worked on a church scrapbook for our minister. Each week I cut all news items, concerning the activities of our membership, from the local paper, paste them on one of the loose leaves and hand it to him.

This silent helper, as it were, is a great source of information to our busy pastor. Incidentally, we are compiling an informal and, due to the many photographs, an illustrated church history.

The "With Our Armed Forces" column, and our press is still publishing it, furnishes a picture and accurate information concerning our boys in service. As parents often fail to report their son's addresses, this knowledge aids the pastor in keeping his service mailing list up-to-date.

The social and business items furnish an acquaintance-ship with the day by day life of the membership and enables the pastor to understand more fully his congregation and their qualifications for church work.

This scrapbook is constantly being referred to for information concerning births, deaths, marriages, accidents, and illnesses. Where a minister has a large church and no paid assistant, this silent helper is of immense value.

Ministerial Qualifications

Dr. L. A. Reed

PHILLIPS BROOKS once said, "Every man's power is measured by his task, multiplied by and projected through his personality." Hence the reach of our ministry depends largely not only upon the kind of work we are doing, but also upon the kind of men we are. All too frequently the gaze of the populace as well as our own, is fixed upon the first of these rather than upon the last. And yet the love of community is won mostly by what we are, of course influenced further by what we do. The gospel of Jesus Christ only becomes the gospel when it is told by the one who is living it.

We are constantly making impressions as ministers, but our reputation as excellent preachers, acceptable administrators and faithful pastors, will mean very little unless that indefinable spirit shines through us and illuminates that which we do. Such a personality is not acquired by any outward means; it is essentially a spiritual product and originates in the divine touch of the Master upon our souls. After that there comes a gradual refinement which can be found only in one place; which brings us to the first of three ministerial qualifications which we wish to include in this brief article. We refer to the necessity of the minister being first, *A Devout Man*.

The techniques of our life so involve us betimes, that we find ourselves bereft of the very thing that we are constantly urging upon our congregations, that is, "taking time to be holy." There is only one place where this can be accomplished. This is in the secret place of prayer. Here all parade and pretense is rebuked; hypocrisy cannot exist here; much speaking and fine phrasing is soon revealed to be out of place. Here the paradox of devotions is revealed. It seems so easy that a child might indulge, and yet it is so profound that the wisest cannot explain its mystery. One has said, "Prayer is so easy that those who have no strength can pray, and so strenuous that it taxes every resource of energy, intelligence, and power. It is so natural that it need not be taught, and it is so far beyond nature that it cannot be learned in the school of this world's wisdom." Prayer is to every one of us a discipline and educa-

tion from which there is no graduation. Here we must avoid the mechanical and perfunctory; we must shun the casual and ilippant. There is no easy and cheap method in the secret place. When we are alone with God, insincere pretenses cannot pass our lips. Here reality meets its highest point of experience when we meet our God.

There are two dangers which we as preachers must avoid in our devotional life. These are expressed in Samuel Chadwick's book entitled "The Path of Prayer," a new edition of which is being published by our own Publishing House. I refer first to what has been called *emotional unreality*. We as earnest ministers with great enthusiasm for the service we are to render, might be convicted of prayerlessness. I read an illustration, which is apropos, of a man who resolved to spend half an hour every day in private, secret prayer. At the end of one month he gave it up because he could not endure the sense of unreality. He found it impossible to talk or meditate for half an hour every day when there was no one there. There was not only no sense of a Presence in his secret place, but there was an extremely real consciousness of an absence. Without the consciousness of a Presence, there can be no soul fellowship. One cannot keep up such an emotional make-believe day after day. The Father is in secret, and if He is there with us, it is the glory of the Presence that makes the sanctuary. We should not leave that secret place until God has entered and communed with us.

The second danger we face in our devotional life is *intellectual preoccupation*. The thoughts of our busy life crowd into our thinking; the studies of our preparation still are seeking solution in our minds. Some even endeavor to take helps into the secret place, such as *Streams in the Desert*, "The Upper Room," "Come Ye Apart," Thomas a Kempis or Andrew Murray, but even these may become a snare to the preacher's prayer life. We should take the Word of God, and it only into the secret place of prayer. These other helps have their place in the devotional life of the

home, but when we go to the secret place, we want to be alone with God. But even the Word may become a hindrance if we misuse it there. We do not come to it for the purpose of study now, but in order that it might speak to us.

In the secret place, we are not interested as to whether there are one or two Isaiahs, whether the minor or major prophets are first, whether one Gospel was written prior to the other three, or whether Paul wrote the Epistle to the Hebrews, or whether Revelation, chapters two and three, are to be taken symbolically. We are interested in what the Lord our God will say to us. I have discovered that we will have very little of value to tell the people unless we first listen to what our Lord has to say. The Bible and prayer are inseparable. We are admonished to take "the sword of the Spirit, which is the word of God: praying always with all prayer and supplication." The two go together, and we must take time to quietly, and undisturbed, let God speak to us in the secret place of meditation. All things are possible to a praying pastor. God help us, as ministers, to qualify, in that we are devout students of the Word of God and habitual patrons of the secret place.

The next qualification I wish to mention relates to the technique of our major task. What has God called us to do? We quickly answer, "He has called us to preach." Then let us quickly be about this part of our Master's business. I think we are on the threshold of a renaissance of preaching. Men are getting tired of the essay and casual discourse. They come not only to worship, but also to have their souls fed, and so many times they are handed the dry husks with no nourishment.

A fine-looking lieutenant from the West Coast was our guest not long ago and he said something which was very significant. He told us that recently he had attended five different Nazarene churches in as many different major cities, hoping to get some real soul food which he sorely needed; but all he received in both the morning and evening services was a personal testimony from the preacher—a testimony stretched out to forty minutes, when normally on a prayer-meeting night it would have taken three minutes. Don't think that you can "whoop it up" and make that take the place of your sermon. If you are not qualified to preach, then either start studying or give up preaching. If you have become

rusty, then get out the old homiletics book and review the technique of sermonizing. After all, we are not fulfilling our call unless we preach. If I personally get something out of my sermon, then I feel that my people are getting something also. If it is a barren waste to me, then I am sensitive to the fact that it is such to my congregation also.

The combination of the pastor in the secret place and the pastor in the study, is a qualification which is appreciated by any church, and makes him acceptable in almost any charge. A lack of either one will hinder his ministry. A preaching preparation which finds its basis in the Word of God will never grow musty but will always be perennially fresh. All real preaching has rather a sacramental nature; it is the transmission of grace from the preacher's lips to the human hearts in front of him. It reaches its highest peak and its greatest influence when men are in the midst of disappointments, bewilderments, and depressing surroundings. Those who sit in our congregations are suffering from mental and moral depressions; they are in the agonies of bereavements; they are groping for help. This is the popular mood in which "preaching ought to shine like a bright and burning light," and in which the proclamation of the everlasting gospel should rise to its heights. The true preacher today will not linger on surface themes, nor will he make helpful deductions from current events. Rather, he will draw from the deepest sources and proclaim a faith that is rooted in the very moral nature of God himself. Raymond Calkins says, "A well-prepared sermon is always interesting. It is interesting in the manner in which it is uttered, in the material which goes into it, and above all because it impinges directly upon some human interest, some human problem or some human need. It is directed to serve human beings. A true sermon always has humanity within it and divinity behind it."

No other era of history so needed Bible preaching as this day in which we live. People are ready to listen to prophets, heralds, and apostles who are announcing the eternal truth which has come to them as fresh revelation from God. People want Jesus preached. If there is any question in the mind of a Nazarene preacher about the authenticity of the words of Jesus, then he is unworthy to his calling.

Let me add, that I think we should do more expository preaching. It is rich in possibility and blessing for the preacher himself and makes the Bible live again with his hearers. Preach on an entire book or some extended passage; there are large areas in the Word which are not familiar to the average Christian and into which they seldom venture. Here lies the opportunity for the Bible preacher. Incidentally, these are the sermons which the people will remember the longest, are the most fructifying, and which generally touch on the permanent issues of life. It takes more work for the preacher, it means more time in the study, but let us not be accused of laziness when it comes to the major mission of our calling. Brethren, we must preach the Word, with emphasis just at this point, upon preaching.

Preaching is one of the most difficult tasks; it makes great demands upon our physical, mental, nervous, and spiritual energy. I quote: "Some doctors say it (preaching) is equivalent to two days manual labor. Preaching is as critical as surgery and as sacramental as Calvary. When the sermon is over the minister feels that virtue has gone out of him, even as from his Lord."

The young men graduates from our colleges are taking all too lightly the technique of sermon construction and preparation, and seem to get the idea that a sermon can be thrown together in a few moments. That is not so. A good sermon generally has a history; it matures slowly, and when it is given, the people feel as though they had been paid for coming to the service. When they do not feel that way, they go home and devise ways and means for obtaining a new pastor.

The people may expect a pastor to call, which he should; they will expect him to be their representative in the community, but when they come to the services and bring their friends, they expect him to preach, regardless of all else. In fact, it is either preach or else! Strange as it may seem, this is the main channel through which souls are saved or sanctified. Men needed a divine revelation to lead them to God, and so God gave them His Word, which is a light unto men's pathway and a lamp unto their feet. Next, they need that Word proclaimed, and this is our task; and we accomplish it through preaching that Word under the anointing and inspiration of the Holy Spirit. And this directs our thinking to our last consideration.

The preacher must have that qualification which we have been pleased to term down through the years as *A Passion for Souls*.

This spirit in the minister of the Church of the Nazarene has created a type of pastor which we call the evangelistic pastor. Every successful pastor must have this quality; it will crop out in almost any message he gives, to a greater or less degree. Many a minister has lost the habit and the ability to preach what is known as the truly gospel sermon. Some one has said that much of our preaching in the church today would not be recognized as such by early Christians; it is teaching or formal exhortation. But this is not the heralding of the good news of salvation, and such heralding is what Christian preaching essentially is. It even has been questioned if instructional sermonizing is really preaching at all; it is teaching, and it has its place and importance, but the distinction lies here, that whereas teaching is about a subject, preaching is directed toward a human object.

Men must be aroused to sense their need of God. We must have this passion for seeing men saved to such an extent that every man we meet, we will view as a potential candidate for our Saviour. We must live so close to God that we will catch a sense of how God loved men, and if we possess His love in our hearts, we too will be unable to view the multitude without having compassion on them. To quote from Hoyt: "To make men conscious of the secret processes of their lives, to fathom for them the depths of their unbelief and godlessness, to make them see and feel the power of sinful desire in their hearts that pulls them down and turns the fairest promise into earthliness as the earthworm pulls in the leaf, this is the first work of the Spirit and the first work of the preacher through the agency of the Spirit." "And He, when He comes, will convict the world in respect of sin, or righteousness, and of judgment" (R.V.).

There is no better example of this revealing the secrets of the heart than in the chapter by J. G. Holland on "The Vices of the Imagination" from *Gold Foil*: "We often wonder that certain men and women are left by God to the commission of sins which shock us. We wonder how, under the temptations of a single hour, they fell from the very heights of virtue and honor into sin and shame. The fact is there are no such falls as these, or there are next to none. These men and women are those who

This was the power of Jonathan Edwards, who, reading his own heart, through his imagination looked into the hearts of others. Under his preaching, men became afraid of their sin and trembled at its judgment. Any true preacher, with a passion for souls, who will meet God in the secret place, will learn

We are here, creatures of this age, for just such a time as this. As preachers, we are in the world, yet not of it; we are children of our age, understanding it, sympathizing with it, speaking its language, fitting the Master's message to its deepest need, being its real priest and prophet—yet, being above this age, so that we can see the long past from which it has come, and are able to see the possibilities ahead, so we can work for its salvation, and best of all, be able to present the life that is the divine answer to every age, “Jesus Christ the same yesterday, and today, and for ever” —“The Eternal Contemporary” of the race!

(229) 25

Alexander Pope said, "Fools rush in where angels fear to tread." We have often noticed "minor prophets" with a major urge to display their "talents" (?) at a convention or in the press. One preacher upon resigning his charge, wrote an exaggerated report which was full of attention to himself and closed it by saying, "This has been the crowning year of my ministry." The city editor knew the truth of the matter, and purposely left out the first "n" in the word "crowning," and it read, "This has been the *crowing* year of my ministry," which was nearer the truth.

Oh, my brethren, let us keep humble, and realize our dependence upon God and His Spirit for our success. "He that humbleth himself shall be exalted."

II. HE DOESN'T ENVY HIS SUPERIORS

Big preachers don't get jealous of a fellow minister who is putting the program over for God better than they are. All of us are sorry enough at our best. Professional jealousy has taken its toll in the military realm, the political realm, and may I dare say, in the ministry. It has kept able evangelists from being called by pastors who were afraid their people would enjoy hearing the evangelist preach better than the pastor. It has placed question marks on ministers' reputations and lessened their influence and usefulness. A common expression of a jealous preacher is, "He is a good preacher, *but*!" God save the ministry from professional jealousy! If we don't hold up each other's hands, and reputation, our laymen won't do it either.

When the people praised David more than they did Saul, the king became jealous of David and sought to kill him. This spelled his ruin. Let us get enough grace until we rejoice when one member is honored more than we. Jealousy is as cruel as the grave, so the Bible says.

III. HE DOESN'T STOOP TO SMALL BUSINESS

Dr. John A. Morrison, in his book, *The Preacher of Today*, tells about seeing a large crowd on a street corner in one of our cities one day, and upon approaching the scene he discovered a giant of a man selling peanuts. He was a big man in a small business. The minister's office is too big a calling for him to ever lower it or reproach his calling. Gladstone said to his son, "If God ever calls you to preach, don't stoop to become a king."

The ministry is no place for wire-pulling, politics, and underhanded scheming for another's place or office. The man who knows *how* will always have a job, and the man

who knows *why* will always be his boss. A minister should keep his business relations above reproach, and obey the scriptural qualification to "have a good report of them which are without." God save the ministry from littleness of thought, of action, and of ambition. Help us to be able to "walk among kings, without losing the common touch."

IV. HE HAS A BIG MESSAGE

Big preachers don't waste their time on trivials and non-essentials. They preach on the great cardinal truths of Christianity; truths that are fundamental, truths that are universal in their application, and truths that are practicable in their results. He has a big message because he has a big vision. He sees souls of all races, color, and tongues who bear the image of God on them, and for whom Christ died.

Too many preachers play on a one-string fiddle all of the time. They give their sheep no variety nor anything new; they forget that variety is the spice of life, and that the gospel harp has a number of strings. A big minister brings forth things "old and new" from God's storehouse.

One reason so many preachers have a small message is because they don't study or try to improve their minds. They won't take a study course nor keep alert with the times. Competition is constantly getting stronger in every field of endeavor, and the minister who gets a hearing in the world of tomorrow will have to have something to say.

V. HE ISN'T EASILY HURT

Big preachers don't get hurt easily and take things personally. The mantle of leadership weighs heavily, and one must prepare for criticism if he dares to lead others. A little canoe is easily upset, but a giant battleship plows through the storms with ease. True, we may feel at times like the late Sam Jones when he said, "I had about as soon be swallowed by a whale, as to be nibbled to death by tadpoles." I think the late President Roosevelt was about as good an example of taking criticism as any man of our century; to use the vernacular, "he could take it." So must we!

Chronic problems will try our patience, disgruntled members will test our grace, and we will be in peril "among false brethren." We must immunize ourselves with God's grace until the chafing, irritating things of life will not sap our energies and short-circuit our spiritual current. May the Chief Shepherd enable us to be the biggest, best ministers for His glory that we possibly can!

How to Spend Our Time

Colonel Andrew Zealley

So teach us to number our days, that we may apply our hearts unto wisdom (Psalms 90:12).

THE ninetyeth Psalm is attributed to "Moses, the man of God." It deals with the wise use of time. Moses could speak with authority on the value of time; his own life was divided into three equal parts:

Forty years were given to education in Egypt.

Forty years to meditation (without which education is of little value) in the desert.

Forty years to leadership in the wilderness.

It took eighty years to prepare him for forty years of public leadership, but during those forty years of active life he turned a mob of murmuring slaves into one of the greatest nations the world ever has known.

Many men show great promise in youth, but in later life they turn out to be unfulfilled prophecies. They blossom in the spring, but bear no fruit in the autumn. As a rule they fail because they have been in too great a hurry; they did not let patience have her perfect work.

God sends us out into the market place of life with our years to spend. We may buy what we like with our time, as boys may buy what they like with their money. The wares are exposed for sale in the market place; nothing is given away, everything has to be bought and it has to be bought with time.

What will you buy with your years? You can buy knowledge, love, friendship, religion, honor, position, power, wealth, fame, sorrow, remorse, infamy, or what you will, but whatever you buy you must spend your years to get it; and once you have spent your years you cannot have them back. You may not like what you have bought, you may find you have bought tinsel for gold and paste for diamonds, but it is useless to go back to the source; you cannot get your years back, nor exchange what you have bought for something else.

WE GET NOTHING GOOD OR BAD WITHOUT SPENDING TIME

If we buy this, we cannot buy that. This present hour I might spend in any one of twenty ways, but not more than one of them. To write these words I have had

to renounce a score of things I should like to be doing. You might have been doing one of many things; you have had to sacrifice one of the other things in order to read these words. I feel honored because you are spending your precious time on my message, and I hope you are acting wisely. My point is this: *you have only a fixed amount of time*, and if you spend it on this you cannot spend it on that. How, then, shall we spend our time? We live in a house, a house not made with hands, a house we call our body. We must spend time on the house or it will fall into ruin and perish. Houses need continual attention; our bodies need food, clothing, warmth, and shelter. We must go to work to get these things, and our work will take a large part of our time.

Work will keep a body healthy; working people are much healthier than the idle rich. Idle people have illnesses and nervous complaints which workers know little about. The earth's most intelligent races do not live in the tropics where food can be grown without much labor. The dominating races live in the lands where the climate compels the inhabitants to work hard or perish with cold and hunger.

A man can wear only one suit at a time, sleep in one bed at a time, eat one meal at a time, and live in one house at a time. He may easily spend more time in making money than the money is worth. Some people spend so much time in business that they have no time left for books, friendship, or worship; they have not even time to spend with their families. By excess, men may become money-making machines instead of human beings.

Our mind needs time spent on it. We should be ashamed to have a child's body when we are forty, and we should be equally ashamed of having a child's mind. But we must not spend all our time on our minds; a man is more than intellect. A scholar sometimes spends more time on his mind than it is worth, and allows his heart to shrivel.

We must spend time on our affections. The young man ought to find time to tell the tender tales as of old. The father ought to spend time on his children, so that he

may know them and be known by them. He must become their friend as well as a father.

We must spend time on our spiritual life by prayer, Bible study, and meditation on God. F. B. Meyer says: "God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Fathers say, 'There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away.' Happy is he who can reply, 'This, Thy will, is also mine; I flee unto Thee to hide me, hide me in the secret of Thy tabernacle, and beneath the covert of Thy wings.'"

"Go forth into the plain," said God to Ezekiel, "and I will talk with thee there." The youthful Isaac used to meditate in the fields at eventide. Silence and retirement are favorable to fellowship with God. No one can be in a healthy state spiritually who, from morning to night, and from one week's end to another, is in a continual flurry and bustle, and who does not make a point of securing time for serious meditation.

Christ felt He required intervals of solitude. He found it in the wilderness of Judea, amid the olives of Bethany, and in the solitude of Gadara.

There are splendid young men and women who are simply wasting their energies; they are trifling away their time, and that the best time of their lives; fine young fellows and splendid girls, with good talents and varied gifts, squandering their powers on foolishness—like Saul of old, hunting for asses on the mountains of Ephraim, when God has called them to a kingdom.

But am I willing to spend my time in the way I have indicated? My answer will decide my future and my usefulness.

An artist was painting a picture which he hoped to exhibit at the Royal Academy of England. He came from a gifted family and was making a name for himself. His picture was called "Homeless," and it showed a woman struggling through the storm of snow and sleet with a child in her arms which she was shielding as best she could. It was a striking and pathetic picture, and the painter was putting his whole soul and skill into it.

But as he painted, the thought came to him that the picture was not worth putting his whole soul and skill into. "Why don't I go to rescue the homeless," he asked himself, "instead of painting pathetic pictures of them?" He turned again to his painting, but the idea would not leave him. He finished the picture, packed up his easel and brushes, and went out to help the London poor. In the end he became a missionary and was sent to Uganda, in Africa, where he became the bishop of that far-away province, the well-known Bishop Tucker.

If every one will make a *habit* of spending time daily alone with God, he will get not only clear light on every question that arises, but, better still, *courage to walk in the light*.

Our lives are apt to be intensely busy ones, and we cannot do all that presses in upon us to be done; some things must go undone. He who would walk in the light and retain fellowship with God must see to it that nothing, *absolutely nothing*, be allowed to crowd out this habit of spending time alone with God, seeking guidance, strength and courage to do God's will as it will be revealed to him.

A little boy in a simple house noticed his mother's face as she came down from being alone in the attic. And he pondered what there could be up in the dark, unfinished room in the top of the house. His mother would go up with face clouded and troubled. Then she would come quietly down, with face clear, a soft light in her eyes, a quiet voice, and with a quieting touch.

There was a personal radiance that seemed to change the very atmosphere of the humble little home. What could it be? Who was up there with mother in the attic? He wondered.

Things had gone hard in the family. The husband and father had associated with companions of loose living; he had taken to drinking and to excess. Naturally it had seriously affected the home; things seemed to be getting worse.

The mother, sorely troubled, had made the attic her refuge. Thither she went with her sore troubles, and met her Lord; there victory came in her spirit. And as she came downstairs again, into the disturbed home atmosphere, it was with a shining eye and face. The time spent in that attic was precious time, and it had transformed her whole outlook.

The Second Blessing

A Sermon by Rev. C. E. Shumake

Scripture Reading—Hebrews 10:1, 17.

Text—Hebrews 13:12.

INTRODUCTION

ENTIRE sanctification is one of the various terms used to express the fullness of salvation from sin, or the completeness of the Christian life. It is a term, which is, indeed, strong in its implications, yet a term that is fully consistent with the whole tenor of the Holy Scriptures. Often we find persons who seem to entertain great embarrassment over the term, and engage themselves in a frantic and often fanatical effort to prove the impossibility of the experience in Christian relations. They say the term implies too much. We will not now argue this issue, but will say in passing it by, that to understand the spiritual significance of this work of entire sanctification in its fuller sense it must be experienced. Obtaining and possessing the blessing itself is the greatest means for convincing of its reality. And while there are those who steadfastly contend that the blessing of entire sanctification is impossible, on the other hand, there are those who steadfastly contend that it is possible, for they have the blessing and they know that they have it!

There are indeed few subjects in Christian theology that are so disputed and denied, and this is true although the subject is unquestionably a fundamental doctrine of Christianity, and one that is of vast importance to the Church. And it cannot be successfully denied that the Church down through the Christian centuries has continually taught that the heart of the Christian must be rid of sin as a prerequisite for the soul's entrance into God's eternal city. While this always has been the contention of the Church, it is evident that there also has been quite an absence of teaching as to just how this blessing in life can be obtained. That the Bible teaches purity of heart as a necessity for entrance into heaven is readily admitted, but the *how* of obtaining this pureness of heart has often been overlooked. Often the wisdom of theology has been busily engaged in trying to explain the inner spiritual struggle of the regenerated Christian, implying that such spiritual conflict must be continued as long as life endures and real deliverance deferred until death.

I shall never cease to praise God that one day I heard that this inner struggle could be removed and that we could serve God with a "pure heart fervently." Even as a sinner I could not get much interest in a

message that offered pardon from all my past sins, and at the same time offered me no hope that the sin problem could be settled. I not only wanted to be forgiven for the past, I wanted a present and future deliverance from the power and the presence of sin. I heard such a message one day and it gave me great hope. Soon I found Christ in pardon, and a few nights later I came to God in complete consecration and was sanctified wholly.

*O precious fountain that saves from sin,
I am so glad I have entered in;
There Jesus saves me and keeps me clean,
Glory to His name.*

A SECOND BLESSING

I sincerely hope that the term "the Second Blessing" shall never become trite among our people, for that is just what it is, the second blessing, "properly so-called." There are those who are calling for a "rephrasing" of our terminology, but in my humble opinion this term does not need to be "rephrased." It stands upon its own merit, for if the Bible teaches entire sanctification at all, it teaches that the blessing is subsequent to the regeneration of the sinner. We need not look far into the New Testament to understand that it is a subsequent experience. Certainly the disciples had some measure of the Spirit and were accepted by Christ and acknowledged by Him to be His very own before the Day of Pentecost. The arguments are so conclusive on this point that to deny them seems to be a plain perversion of the Scriptures. And on the Day of Pentecost those Christian believers received the Holy Spirit in His cleansing and filling power, being "filled with the Spirit" to the absence of sin in the heart and the filling of the heart with perfect love.

The words "justification" and "sanctification" convey entirely different meanings. Justification in the broader sense refers to the whole work of Christ wrought for us as sinners and aliens. Sanctification in its fuller sense is the *whole* work wrought in us by the Holy Spirit. True, regeneration is sanctification begun, but entire sanctification is effected by the baptism with the Holy Spirit in another definite crisis of Christian experience. Justification brings peace with God and the remission of actual sins committed; entire sanctification brings cleansing from inherited depravity.

In regeneration there is the glorious implantation of spiritual life. Yet the Scriptures affirm that there yet remains within

the regenerated heart what is called "the flesh," "the old man," "the carnal mind," etc. And the all controlling power of this carnal mind is broken in regeneration, but in entire sanctification its presence is removed. Both regeneration and sanctification deal with the sin problem. They have been called the first and second blessings. Of course there are many blessings from God which His children enjoy continually, but there are two blessings which deal specifically with the sin problem. The first, regeneration, brings a change in relationships with God; a change from condemnation as a sinner to favor and peace with God. The second, entire sanctification, makes the heart and affections pure in His sight and prepares the soul for its acceptance into the city of God.

Obtaining the Blessing

There are two aspects to the blessing of entire sanctification. The first may be properly called man's part, and the other, God's part. Man's part is consecration. The seeker for this experience must keep in mind that there is one matter of consecration and another matter of cleansing, and that these two are not one and the same. We must have some intelligence as to both the human part and the divine part of this work. No doubt Satan often confuses the seeker on this point, holding out to him the impossibility of cleansing his own heart from all sin. We must not attempt the work that is God's, namely, the cleansing work. We must do our own work of consecration, and when that is fully done, God's work of cleansing the heart will be accomplished by God through faith. When the seeker can come to the point where he can say that "all is on the altar," his work of consecration is complete.

Laid on Thy altar, O my Lord Divine,

*Accept my gift this day for Jesus' sake,
I have no jewels to adorn Thy shrine,*

*Nor any world-famed sacrifice to make
But here I bring within these trembling*

*hands,
This will of mine, a thing that seemeth*

*small,
But Thou alone canst understand that when
I bring*

Thee, this, I yield mine all.

When we come to God in complete and full surrender to Him, in a full and complete consecration of ourselves, our all, then that is the fullest extent of our ability. But when this is done, God will certainly perform His work of cleansing.

Consecration itself must be distinguished from a mere willingness to consecrate and the real and specific act of consecration. I may desire to give a gift, but never actually convey that gift, though desiring all of the time to do so. I may desire to consecrate my all to God, but the desire itself is not

consecration. The act of consecration is actually turning everything, our all, over into His hands. Do not rest within just the willingness to consecrate; make the real conveyance of yourself to God for time and eternity!

When this is done God will sanctify you. "The very God of peace sanctify you wholly," said Paul, and he adds, "Faithful is he that calleth you, who also will do it."

*Out from thyself, thyself depart;
God then shall fill thine empty heart;
Cast from thy soul life's selfish dream—
In flows the Godhead's living stream.*

Is the blessing of entire sanctification yours now? Does He sanctify you wholly? Are you living the sanctified life daily? Thank God, by His grace, you may obtain the blessing and live the life every day you walk life's road!

CONCLUSION

I would like to leave a word that seems to me to be greatly needed throughout our beloved Zion. From our beginning we have considered well the doctrine of holiness and preached well that the blessing of entire sanctification is attainable here in this life. Yet could it be possible that we know more about the doctrine than we do about the actual living of this experience? The practical ethical aspects of this glorious truth seems to me to be the need of the hour. Dogmatics and ethics are not the same thing. Dogmatics gives attention to the doctrine and attempts to answer "What ought we to believe?" But ethics deals with living rather than believing. Certainly there is a matter of doing if we keep this glorious experience of entire sanctification. I think more people fail to keep the blessing for failing to do things than otherwise; they just leak out "as empty vessels."

Recently a young soldier boy came to my home with a burdened heart. He had been gloriously sanctified a few months earlier in our revival at the church. He said, "I failed to do what was clearly the will of God for me, and I have lost the blessing." He got down on his knees and asked God to forgive him for his disobedience, renewed his vows to God, remade his consecration, and arose with a smile upon his face, and a testimony that God had sanctified him. Remember friends, it requires just as much to keep sanctified as it does to get the blessing. Obedience to the known will of God is necessary to keep sanctified.

Christian friends, we must remember always that, after we have obtained this glorious experience, we must keep the heart disengaged from the spirit of this world in order that it may follow the will of God. Living the sanctified life means a life of reverence and obedience to the will of God.

the revival. I am compelled to confess that much I see in the lives of these revival veterans, I do not possess in my life, and I do not see these characteristics in the lives of my fellow ministers. How far we have drifted! How powerless we have become!

Last year in one of our conferences thirty-eight ministers serving seventy-one churches did not report a single conversion. If these ministers preached on an average of twice each Sunday and fifty Sundays of the year, then, 3,800 sermons were preached without reaching one lost soul for Christ. There is something the matter with us ministers or our sermons, or both, when such obtains. Richard Baxter, a great preacher of another generation, said: "It is an ill sign of a false, self-seeking heart, that can be content to continue preaching Sunday after Sunday, and see no souls saved."

Fellow ministers, compare our ministry with God's promises: "Is not my word like a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29); in Ephesians 6:17, "The sword of the Spirit, which is the word of God." Therefore, I have a right when I preach the Word to see the evidence of God's Word burning, breaking, and piercing.

Too long have we excused ourselves by saying that all we can do is to sow and leave the results with God. But God's Spirit-filled preachers in the early church witnessed results wherever they went and whenever they proclaimed the Gospel. The devil has deluded too many preachers by having them think that their special work is to build up the believers. Work among believers of itself is not enough, for if souls are not saved something is wrong, and our professed spirituality is a false experience. People who are satisfied to meet together to have a good time for themselves have departed far from the way of our fathers. Genuine spirituality issues in concern for souls and the salvation of souls. Oh, the pathos of it all!

Again fellow ministers, let us face our ministry and challenge our spirituality; for nothing less than a Holy Ghost revival in the body of Christ, resulting in a love for souls, and an awakening among the unsaved concerning their lost condition bringing them to salvation, will ever meet the great heart of God.—L. L. BAUGHMAN, Superintendent Illinois Conference, in *Religious Telescope*.

Revival Responsibility

July-August, 1946

The Theological Question Box

Dr. H. Orton Wiley

We are asked to give a general discussion of the following quotation from R. Newton Flew's book, *Jesus and His Church*. The Church "is God's own creation. It is not described as a certain number of individuals who have formed themselves into an association for a common purpose. Neither is it described as a number of local communities which have found themselves in being and suddenly decided to coalesce in one world-wide organization. The Ecclesia of God is the People of God, with a continuous life which goes back through the history of Israel, through prophets and martyrs of old, to the call of God to Abraham; it is traced back farther still to the purpose of God before the world began. The origin of the ecclesia lies in the will of God. All that Israel had from God, the Church has through Christ. A new era had been inaugurated by the Spirit as a result of the revelation of God in the whole work of Christ, in His earthly life, in his suffering on the Cross, in His Resurrection from the dead. All who accepted this revelation through Christ as a divine message entered immediately into the New Israel, the one universal Ecclesia of God, which is manifest on earth, inheritors of a glorious past, and destined to a still more glorious future in the heavenly city, the New Jerusalem which is the home of the saints." (pp. 257-258)

In all ages, the Church has been acknowledged as both a "visible" and an "invisible" body of "holy people." The emphasis upon first one and then the other of these aspects, however, has been very marked. Thus the Roman Catholic Church holds to both a "visible" and an "invisible" church, but its emphasis upon the visible organization is so marked that, to all practical intents and purposes, the church is regarded as the visible Roman Catholic organization. At the time of the Reformation, the Protestant Confessions made the invisible church alone, the catholic or universal church. This is explicitly stated in the Scotch Confession which defines the Church as "a society of the elect of all ages and countries, both Jews and Gentiles—this is the catholic or universal church. Those who are members of it worship God in Christ and enjoy fellowship with Him through the Spirit. This Church is invisible, known only to God, who alone knows who are his, and comprehends both the departed in the Lord and the elect upon earth."

Dr. Summers in commenting on this says, "The relation which this sustains to the Calvinistic doctrine of absolute, uncondi-

tional election is obvious. Dr. John Owen says, that David alluded to the members of this Church of the elect in Psalms 139: 16, 'In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.' To what length will not fanatical attachment to an erroneous dogma carry one?" Whether Dr. Flew in his statement "the origin of the Church (or Ecclesia) lies in the will of God" is to be interpreted as unconditional election or predestination; or whether he refers merely to God's plan of saving all those, who through the gracious aid of the Spirit repent and turn to God through Christ, cannot be determined by this text alone. If he means the former, we strenuously object to it; if the latter, we assent to it.

In any true doctrine of the Church, there must be a balance of emphasis upon its inward and outward aspects. Those who make profession of Christianity, and have been baptized in the name of Christ, are members of the visible church or outward organization; but only those who are true believers are members of the church invisible. Though all members of the invisible church may be members of the visible church, yet the converse is not true as is shown by our Lord in His parables of the wheat and tares, and in the net of good fishes and bad. The tares and the wheat are to grow together until the time of the harvest, and then shall the separation be made. However, this does not teach that gross offenders are not to be put out of the church. Ananias and Sapphira, Simon Magus, and others of an unworthy character were for a time members of the visible church before they were detected by the apostles and excluded. Evidently our Lord means to teach that the tares are to remain, which in pulling them up would destroy the wheat also. But it must be remembered that the field is a field of wheat, and not a field of tares. Nor dare we teach, that all members of the invisible church have necessarily been incorporated into some visible organization.

Some by an undue emphasis upon the invisible church or the mystical body of Christ thereby weaken their position concerning the outward visible organization. What constitutes a visible church? The answer given by Protestantism in general is this: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things

that are of necessity requisite to the same" (Wesley's Revision of the Anglican Creed). The apostolic churches were voluntary associations. Those who joined did so freely and of their own accord. In this is to be found the outward expression of that inner life and freedom which characterizes the Church of Christ. For those who deny that there is an outward visible organization, we call attention to the following—each point of which is easily sustained by definite scripture references: "Nothing is more clearly taught in the Scriptures than the fact of an external organization of the church. This is shown from (1) the stated times of meeting; (2) a regularly constituted ministry with standards of eligibility; (3) formal elections; (4) a financial system for the local support of the ministry and for the more general interests of charity; (5) disciplinary authority on the part of ministers and churches; (6) common customs and ordinances; (7) qualifications for membership; (8) register of widows; (9) official letters of commendation; and (10) the common work of all the churches." (For scripture references cf. *Christian Theology*, III, p. 118.)

The Manual of the Church of the Nazarene, page 29, Article 10 says, "We believe that entire sanctification is that act of God, subsequent to regeneration . . . wrought by the baptism with the Holy Spirit." Now it would appear to be a foregone conclusion that if the Baptism with the Holy Spirit takes place subsequent to regeneration, it cannot be simultaneous therewith. Yet St. Paul says: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death" (Rom. 6:3). Again, the same writer says: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Will you give us an explanation of these passages in the light of our doctrinal position?

The two positions mentioned above represent two different types of theology, and as is generally the case, are primarily matters of emphasis. First, the holiness people of the Wesleyan type maintain that we are entirely sanctified by the baptism with the Holy Spirit, and that this is a second work of grace, is subsequent to regeneration, and as such cleanses the heart from sin and empowers it for service. In this view, Christ is the agent in baptism, and the Spirit corresponds to the element, even though personal. This position is sustained by the scripture, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). Second, the imputationist type of theology, as held by the Keswick and Plymouth Brethren, and taught in the "Bible Institutes" generally, regards the baptism with the Spirit as merely "the introduction or placing of a person or thing into a new environment or into union with something

else so as to alter its condition or its relationship to its previous environment or condition." (Cf. Wuest, *Untranslatable Riches*, p. 85) The same author further states that "since there is no application of the Spirit in baptism, there is no power imparted in the act of baptizing with the Spirit. This baptism is only for the purpose of uniting the believing sinner with the Head of the Body, Christ Jesus, and thus making him a member of that body" (p. 88). Here it is held that the Spirit is himself the Agent in baptism, and the baptism is merely a change of relations. As such it is regarded as marking the initial introduction of the sinner to Christ, and therefore cannot be subsequent to regeneration.

The difficulty seems to lie in the interpretation of such expressions as "baptized into the one body," "baptized into Christ" or similar expressions, as referring to the initial rite of entering in upon the Christian life, or as we commonly say, "becoming Christians." If "baptism" be thus interpreted, then most certainly it cannot be regarded as a subsequent work, as our questioner points out. The difficulty vanishes however, when we consider the redeemed soul as bearing a twofold relation to Christ; (1) that of a child, or a minor not yet invested with all the rights and privileges of the new covenant; (Cf. Gal. 4:1ff); and (2) that of a person who has attained his majority, and has entered into the fullness of the new covenant, which we are told is the law of God written in the heart and mind. We are made the children of God by virtue of the "new birth" or the regenerating power of the Spirit; but we enter into the fullness of the blessing of Christ only when we are sanctified wholly by the baptism with the Holy Spirit. This alone removes inbred sin and purifies the heart, and until this is accomplished within us, we have not yet entered into the fullness provided for us in the new covenant.

The same truth is set forth with a slightly different emphasis when it is said that "as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Doubtless this passage is parallel with those passages in Ephesians and Colossians, in which we are exhorted to put off the "old man" which is corrupt according to the deceitful lusts, and to put on the "new man" which after God is created in righteousness and true holiness. Only those therefore who have put off the old man and put on the new, are fully Christ's.

Again, some seem troubled in regard to this passage, "for by one Spirit are we all baptized into one body . . . and have all been made to drink of that one Spirit" (1 Cor. 12:13). Here the apostle is referring to the one body of Christ, and the individual Christian as a member of that body. But as long as sin's disease is found in the individual, he cannot function properly in the

body, hence, until he is baptized with the Holy Spirit, he is not fully and wholly functioning in the body. The fullness of the Spirit likewise excludes all sin. The sum of the argument is this, that until we are baptized with the Holy Spirit, subsequent to regeneration, we have not fully entered into the new covenant in Christ, and hence are not fully and wholly Christ's.

What is meant by demon possession as referred to so frequently in the New Testament? How can one spirit be said to possess another?

The question of demon possession cannot be passed by lightly by any reader who takes his New Testament seriously. The specific character of such possession is supposed to be this, i.e., that demons intrude themselves between the body, more specifically between the nervous body, and the soul of man, and forcibly fetter the soul together with the spirit, but make the bodily organs a means of their own self-attestation, and a source of affliction to men. Thus Ebrard conceives of possession "as the binding and affecting of the bodily-psychical life by a foreign influence proceeding from without." "The soul," he says, "finds itself no longer in possession of its body; a strange something has forced itself between it and its body, and exerts a disturbing and hindering influence upon the bodily organs of the psychical life." Rudloff holds that "the soul of man is not that which is possessed, but absolutely only his bodily organism; for the soul, it is a mere *obsessio*, not a *possessio*. The soul of the possessed person is not even an instrument of the demon's; in his impulses it is wholly unconcerned with its self-attestation: in what the demon says or does by means of the bodily organs of the possessed person, it is not in the least degree active."

Dr. Franz Delitzsch, an outstanding scholar of the last half of the nineteenth century, has this to say concerning demon possession as found in the New Testament. "The view that the demon has established himself substantially in the soul of the possessed person, is, as I now understand it, to be given up; for that a created spiritual being could

transplant itself substantially into the spirit and soul of man, is at variance with the limitation drawn by the Creator round all created individual life, and with the power which belongs to the Creator alone, substantially to permeate and pervade every created thing, and even spirits, without their own nature being decomposed, and ceasing to be itself thereby. The locality of the possession is the human corporeity. In this—and, indeed, just where the soul exerts an influence upon it by means of the nervous system, and receives reacting influences from it—the demon establishes himself, but from here outwardly exercises a forcible influence, extending itself to soul and spirit: to the soul at once, so far as he makes the corporeity, e. g., the instrument of speech, a means of his self-manifestation, and thereby dislodges the soul from its relation of power to the body that it vitalizes; to the spirit, inasmuch as he degrades the will to a mere potentiality, and places it in fetters that cannot be broken. He thus affects the nature of man even to its very foundation. Even to the will, and thus even to the root of the soul, and of the spirit, his influence penetrates. He binds the will in a magical manner, and makes it subservient to himself, and thus deprives the entire man of independence, and of all further power over himself. Not as though he made himself the internally efficient principle of the human spirit, and this spirit has instrument; but from the boundary at which bodily life and psychical life are connected, he declares over the powers of the soul, especially the imaginative faculty, his urgent influence, and thence places the spirit as in a state of siege, so that it is incapable of resistance in any attack. The power of freedom may in flashes of light break through the dark ban, for the freedom is restrained in its manifestation without being annihilated in its nature. But, in general, the demoniac ban, with its restraint of free agency, is darkening of the consciousness, its perversion and distraction, is established over spirit and soul and body, in all their powers, from that extreme background, the will of the spirit outwards."



Pray Without Ceasing

"Speak for eternity. Above all things cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the evil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."—ROBERT MURRAY MCCHEYNE.

THE PREACHER'S ENGLISH

Leewin B. Williams

IT IS said that the language of a nation has something to do in shaping the mouth. For instance, the Chinese have a kind of yo-yo-, jo-jo, wo-wo language that makes their mouth a mere hole in the face. Children born in this country of foreign parents learn to speak English perfectly; but the parents are never able to master our language. They will retain some of the brogue, inflections, and articulations of the native tongue.

It is believed that some of our missionaries who have spent a number of years on the foreign field, and who have had to learn and speak another language, lose to some extent the use of the English. Recently a returned missionary visited our district, and when he spoke many complained of the difficulty they had in understanding him. It seemed that he had an interesting message, and thought it necessary to speak very rapidly in order to tell all he had to say in the time allotted. Much that he said was entirely lost. His words were pyramided, telescoped, and catapulted at such a rate that many gave up any attempt to follow him. The speed was not the only fault. His words frequently faded out at the end of sentences, and while the mind was trying to build out the sentence, he was far down the road telling something else. The audience was sympathetic, was anxious to understand every word, but when words come at a rate of 250 to 300 a minute not many people can comprehend them. If I were a district superintendent, and such speakers were touring my district, I think I would risk advising these speakers of this fault. Probably the speakers are not aware that they are failing to put across their messages. In their anxiety to tell so much in so short a time a large part is lost.

Ministers often make a similar mistake in their effort to develop all parts of a subject in one sermon. They have material enough for a dozen sermons, but try to crowd it all into one message. One truth well developed is worth a dozen presented in a hazy manner. Cameras are on the market that will take pictures at a high speed, but the human mind will not register word pictures clearly at a high rate of speed, or for a long time. When our hunger is satisfied we stop eating; likewise, when our mind is full we stop giving attention.

A pitfall that young speakers should avoid is that of being too opinionative. Do not

mix your personal opinions with established facts. Your endorsement of the Ten Commandments, or your recommendation of the multiplication table, does not add much weight. It sounds awkward to hear one who is not old enough to have had a great deal of experience to repeat over and over such expressions as, "I am here to tell you," "I am of the opinion," "I think," "I want you to know," etc. This leaves the impression that the speaker has discovered some remarkable facts not heretofore known, and that the audience should know who had made the discoveries.

Again, a speaker should be careful in his use of superlative comparisons. Young speakers frequently begin by saying that their subject is the most important theme that can be considered; and similar statements are made in regard to other subjects. It is evident that each subject cannot be "the most important." Superlative comparisons are frequently exaggerations or contradictions. A speaker said, "The zealots sought out the best men for their purpose, even though they had to be brought from inaccessible corners of the earth." Here is a contradiction: How could an inaccessible corner of the earth be reached? Another example: "The candlestick was unique. There was only one other exactly like it in existence." If there are two candlesticks exactly alike, neither of them can be unique. That which is unique is the only one of its kind.

It is often a temptation for speakers to put a few extra touches to illustrations and to experiences, especially when these are told repeatedly. A few years ago a story went the rounds that one of our preachers who had worked among the Mexicans and spoke the Mexican language, dropped into a "tongues" meeting in a southern state. Testimonies were being given and an "interpreter" was telling the audience in English what had been said by the various ones who spoke in tongues. Our brother got up and gave as his testimony the twenty-third psalm, speaking in the Mexican language. The "interpreter" then proceeded to give a translation of the brother's testimony. As the story was told, the interpretation was entirely wrong; and, it was also told, that our brother exposed the deception. A few years afterward I happened to meet our brother from Mexico and I asked him for his version of the story. I was surprised to learn that what really happened did not accord with the story as it had been told in scarcely any particulars. A speaker's anxiety to make a "strong point" does not warrant his distorting experiences, or in

The Daily Cross

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Here is one inexhaustible paradox of this great matter; on one side a true and total self-denial, on the other, a daily need for self-crucifixion. This is a thing which I am content simply to state, and to leave it as the Lord's word upon the believer's mind and soul.

But "daily"; without intermission, without holiday; now, today, this hour; and then, tomorrow! And the daily "cross"; a something which is to be the instrument of disgrace and execution to something else! And what will that something be? Just whatever gives occasion of ever deeper test to self-surrender; just whatever exposes to shame and death the old aims, and purposes, and plans, the old spirit of self and its life.

Perhaps it is some small trifle of daily routine; a crossing of personal preference in very little things; accumulation of duties, unexpected interruption, unwelcome distraction. Yesterday these things merely fretted you and, internally at least, "upset" you. Today, on the contrary, you take them up, and stretch your hands out upon them, and let them be the occasion of new disgrace and deeper death for that old self spirit. You take them up in loving, worshipping acceptance. You carry them to their Calvary in thankful submission. And tomorrow you will do the same.—BISHOP MOULE.

«««●»»»

In these days of fads and fashions I think we need to read some of the wise words of great men of other days. Listen to this from Finney and Wesley.

Finney says:

The question now regards fashion, in dress, equipage, and so on. And here I will confess that I was formerly myself in error. I believed, and I taught, that the best way for Christians to pursue, was to dress so as not to be noticed, to follow the fashions and changes so as not to appear singular, and that nobody would be led to think of their being different from others in these particulars. But I have seen my error, and now wonder greatly at my former blindness. It is your duty to dress so plain as to show to the world, that you place no sort of reliance in the things of fashion, and set no value at all on them, but despise and neglect them altogether. But unless you are singular, unless you separate yourselves from the fashions of the world, you show that you do value them. There is no way in which you can

bear a proper testimony by your lives against the fashions of the world, but by dressing plain.

John Wesley was distressed when he wrote:

I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, "Here I am; I and my Bible. I will not, I dare not vary from this Book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all." With regard to dress in particular, I might have been as firm (and I now see it would have been far better), as either the people called Quakers, or the Moravian brethren—I might have said, "This is our manner of dress which we know is both scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you please." But, alas! The time is now past; and what I can do now, I cannot tell.

«««●»»»

Intercession

John R. Mott says that he has made it a practice, in traveling among the nations, to study the sources of the spiritual movements which transform whole communities. Invariably, when he could reach the source, he found it to be *intense* intercessory prayer, the *fervent* prayer of a righteous man. "I heard of a man," he says, "who spent three hours a day in intercession. I thought I would get from him some very valuable hints as to how to get people to pray. When I asked him 'How can we multiply intercessors?' he said, 'I have got through with giving methods. I used to lay down a great many points in my addresses on the subject of getting people to pray, but I have made up my mind that the only way to get them to do it, is to *do it myself*.'—*Selected*.

«««●»»»

"There have been many creeds, many ideologies, but all these have been found wanting. Each in its own way has offered us the Golden Age; each has failed us. Slowly but surely we are forced back to the realization that the teachings of the Son of man are the only ones which hold the seeds of human happiness."—*Selected*.

THE PREACHER'S SCRAPBOOK

A Handful of Jewels

Here is a bunch of quotations from Dean Charles R. Brown, of Yale University, that should be of value to preachers. Laymen may also read them with profit to themselves:

"There is no such thing as extemporaneous preaching; there is extemporaneous twaddle and prattle, oftentimes loud and unctuous, but real preaching is never extemporaneous—it is another thing for a man to preach without manuscript."

"The sermon has dimensions — height, depth, and breadth. The people who do the listening are sometimes painfully aware of a fourth dimension—length."

"The Bible is the greatest picture book in print. The preacher may well 'search the Scriptures' for illustrations as well as for the promises of eternal life."

"The man who cannot look into a mirror occasionally and laugh heartily at that which he sees reflected there must be listed with the 'defectives.'"

"Imagination differentiates literature from the reading matter to be found in the encyclopedia—the Britannica has facts, literature has vision."

"Bad architecture has destroyed the spiritual effectiveness of many a good sermon."

"The presence of an abundance of fresh air contributes steadily to the effective delivery of a good sermon. The church sextons as a rule are strongly conservative at this point. They do not want to change the old customs, the old theology, or the old air."—*North Carolina Christian Advocate*.

«««●»»»

Napkin Christians

The churches are full of them. They say that they are not talented. By that they mean that they have not as many talents as some of their brethren and sisters, and so they wrap up their one talent or pound in a napkin. It is too small to be of any use. But this is the very spirit which our Saviour rebukes. We are to use whatever talent God has given us. We are to make the most of it. The smaller it is the more important that we improve it. On the fidelity of one-talented people, the success of every good organization depends.

Some good people think that they are modest and shrink from conspicuousness, when in reality they are lazy, faithless, and disloyal. There is plenty of lowly work for the humble followers of Christ. Unroll the napkins. Shake out the one pound and invest it for the Master. It is not yours,

but His, and if you fail to use it He will call you "a wicked and slothful servant." How few of us realize that laziness is wickedness—that not doing is wrong doing!—*Unknown*.

«««●»»»

By Faith

Recalling his surprise when the last clause of Galatians 3:14 was brought specially home to him, Dr. F. B. Meyer wrote: "Through faith! I said to myself, 'But that is the way in which we receive salvation; and if that be all, it is possible to claim my share in the fullness of the Holy Spirit as I claimed my share in the salvation wrought out by Jesus.'"

"It seemed as though a voice spoke in my soul, 'As you claimed forgiveness from the hands of the dying Christ, so claim the fullness of blessing from those of the living Christ.' With all humility I took that position and preferred my claim, and—it seemed as though grace were given to appropriate the promise."—*Selected*.

«««●»»»

Contentment

A Bishop who was contented and cheerful through a long period of trial, when asked the secret of his contentment, said: "I will tell you. I make a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First, I look up to Heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a place I shall occupy when I am buried. Then I look around and see the many who are in all respects much worse off than I am. Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—*Unknown*.

«««●»»»

What of Your Church?

Dr. W. S. Abernathy of Washington, D. C., asks if counterparts of the churches of Asia as described in Revelation may be found in our churches? Apply the blueprint to your church and see:

Modern Counterparts:

"Ephesus—doctrinally sound, but . . . !"

"Smyrna—wretchedly poor, but . . . !"

"Laodicea—fabulously rich, but . . . !"

"Thyatira—constantly busy, but . . . !"

"Philadelphia—numerically weak, but . . . !"

"Pergamos—steadfastly loyal, but . . . !"

"Sardis—Name to Live, but . . . !"

—*Covenanter Witness*.

Life Is So Short

MARGARET SCOTT HALL

Let's smile and be kind—life is so short
And most of the way so rough,
The times are trying, the road upgrade,
And always trouble enough.
Yesterday's hurts we'll try to forego—
And tomorrow's cares can wait,
Today with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge
And paying back wrong for wrong—
Try patience and love and forgiveness,
Meet slights with a smile and a song;
The sad world with all its repining,
Its bitterness, care, and tears,
Needs the wealth of your loving kindness
To sweeten the sinsoiled years.

Yes, life is too short to be hateful
Or scorning any you meet,
Then strive to be pleasant and gentle,
To always smile and be sweet;
For the sunshine of love is needed
To warn the world with its light
And to shed abroad its effulgence
To bless humanity's night.
—Baptist Observer.

««««««●»»»»»»»»»»

Look Up! Look Up!

John Caldwell Craig

If you have trials you cannot bear,
Take them to the Lord in prayer;
God is near,
Kneel in prayer.
Look up! Look up!

If in your heart there is an ache,
When loved-ones go and friends forsake,
Don't despair,
Kneel in prayer.
Look up! Look up!

When other helpers seem to fail,
Then on your knees in prayer travail.
He hears all
When you call.
Look up! Look up!

—In Gospel Herald

««««««●»»»»»»»»»»

His Sheep

A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
When an Arabian shepherd housed his flock;
Only a circling wall of rough, grey rock—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep to come
inside.
"So," questioned he, "then no wild beast you
dread?"
"Ah, yes, the wolf is near," the shepherd
said.
"But"—strange and sweet the words Divine
of yore

Fell on his startled ear: "I am the door!
When skies are sown with stars, and I
may trace

The velvet shadows in this narrow space,
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
Nor need my cherished flock close-shel-
tered, warm,
Fear ravening wolf, save o'er my prostrate
form."

O word of Christ—illuminated evermore
For us his timid sheep—"I am the door!"
—Author Unknown to Us

««««««●»»»»»»»»»»

The Lantern of Thy Love

Lord, touch my heart with light and warmth
of love—
Until its flames blaze high, burn eagerly,
So that wherever I may go, I prove
A lantern for some soul in jeopardy.

Then help me tend it well, so that its light
May shine far out across life's stormy way,
And point a shining finger through the
night
To guide some groping pilgrim toward the
day.

Nor ever let me weary of the tending—
For lamps untrimmed may burn but fit-
fully—
While I would have its brave light never-
ending

Until I pass the lantern back to Thee!

—GRACE HARNER POFFENBERGER.

««««««●»»»»»»»»»»

Whither Bound

Passing onward, quickly passing;
Yes, but whither, whither bound?
Is it to the many mansions,
Where eternal rest is found?
Passing onward—
Yes, but whither, whither bound?

Passing onward, quickly passing,
Nought the wheels of time can stay!
Sweet the thought that some are going
To the realms of perfect day,
Passing onward!
Christ their Leader, Christ their Way.

Passing onward, quickly passing,
Many on the downward road;
Careless of their souls immortal,
Heeding not the call of God,
Passing onward!
Slighting still the Saviour's blood,

Passing onward, quickly passing,
Time its course will quickly run;
Sinner, hear the fond entreaty
Of the ever-gracious One—
"Come and welcome!"
'Tis by me that life is won."

—Selected

SERMON OUTLINES

Our Living Hope

Text—I Peter 1:3.

INTRODUCTION

"We are saved by hope." Life is saved from monotony and drudgery by the hope that its nobler ideals will be realized. The soul is saved from the darkness of despair by the hope which is "anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Faith is a condition of present salvation, but hope is needed as an aid to faith to make our salvation perfect and eternal.

The living hope mentioned in our text is to be applied only to the glorious prospect of the resurrection. That hope has been cherished by men of all ages and races. The most backward tribes ever found have had some kind of religion that issues in the belief that its devotees will live again, either in a transmigrated form in this world, or in another world. The Old Testament writers put their persistent longing into beautiful words. Job said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." David said, "And my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in the grave, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Isaiah said, "Awake and sing, ye that dwell in the dust." Daniel joined in with, "And many of them that dwell in the dust of the earth shall awake, some to everlasting life." Hosea speaks for the Lord, "Thus will I ransom them from the power of the grave: I will redeem them from death."

The Christian's hope becomes surer according to New Testament revelation. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall not die." So fully convinced was St. Peter that the cherished hope would someday be changed to glad fruition that he termed it "A living hope."

BODY

I. The ground of this hope is clearly indicated in our text.

A. It stands first of all upon the great underlying fact of God's mercy. Our God is a God of mercy. To the Psalmist's often repeated refrain, "The mercy of the Lord endureth forever," Peter adds the idea of the abundance of His mercy.

The whole history of the human race is a testimony to God's great mercy. The

record of his patient dealing with the chosen people is full of His merciful providences. We all witness this day that God shows mercy unto thousands of them that fear Him and keep His commandments.

The crowning revelation of God's mercy is to be seen in the gift of His Son to be our Saviour. He spared not His own Son, but delivered Him up for us all that He might with Him freely give us all things.

B. Our living hope is also grounded in the resurrection of Jesus Christ from the dead. There are many arguments that can be offered in defense of the resurrection. Science offers some proof. We are told that even matter is indestructible—that fire only changes its form. Nature experiences a resurrection every time the spring season returns in the unending cycles of the centuries. The philosopher reasons that since there is the universal longing of the soul for life after death, that there must be some reality to awaken and sustain such desire. But anything that is in the nature of satisfactory assurance must come by divine revelation. We have God's word for it. We have as the supporting evidence the fact that Christ rose from the dead. This can be as substantially proved as any event of history. Indeed the evidence is far more convincing than many unquestioned historical happenings. We have the testimony of the empty tomb. Closed, sealed, guarded, as it was, yet His body was not there. We have the testimony of the angels who said, "He is not here, He is risen." We have the testimony of the disciples, all of whom were slow to believe, but were finally convinced by many infallible proofs. The power and vitality of the Christian movement is also good evidence. But the final proof to me, and to millions, is that the Daystar is risen in our own hearts. "You ask me how I know He lives. He lives within my heart." God the Holy Ghost has revealed the risen, living Christ to me and to you.

Paul gives us this argument with its logical conclusion that if Christ arose, the dead shall also rise. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Corinthians 15:13, 14). "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in

Christ shall all be made alive" (I Corinthians 15:16-22).

C. Peter adds one more important fact to give ground for our hope in the first resurrection. He said, "We are begotten again unto this living hope." Which is to say, if you have a hope that is fully grounded, you must be born again. He amplifies this in verse 23, "Being born again, not of corruptible seed, but incorruptible by the word of God which liveth and abideth forever."

The first Adam was made a living soul. The last Adam was made a quickening spirit. The first Adam was given the power of generation. The last Adam had the power of regeneration. From the first Adam we receive a body that shall return to the earth from which it came, for flesh and blood cannot inherit the Kingdom of God. From the last Adam we shall receive a spiritual body which shall be like His glorious body. The hope of the transformation, or the resurrection of the body at the rapture of the saints, is conditioned upon our new birth which we experience through the resurrection life of Jesus Christ. A hope that rests upon the fact of God's mercy, of Jesus resurrection, and the experience of the new birth, to which the Spirit bears witness, is a well-grounded and a living hope.

II. In the context, Peter gives us a clear conception of the fruit that this hope bears. When Adoniram Judson first went to Burma, he suffered many adversities. He had spent long weeks in a dirty prison. Soon after his release, while his body and mind were sadly depleted, his beautiful wife and baby both died. In deep sorrow he dug the lonely grave and laid them to rest. He recorded later that he buried his beloved dead beneath "the hope tree."

A. The hope tree bears the fruit of purity. It is interesting to observe how closely this hope is associated with holiness in the Scriptures. It is true in this very chapter from which our text is taken. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:13, 15, 16). We find it again in Titus 2:11-14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The practical effect of entertaining such a hope is very obvious. The thought of living

again and forever certainly tends to refine character and ennoble all of life. It elevates man to a lofty plane and encourages his aspiration to be God-like. He lives with the thought that, at last he shall awaken with God's likeness. If the practical and present benefits of such a hope are all, then let no man rob me of this hope.

B. The hope tree also bears the fruit of security. Having wrought in man to make him spiritually sound, it now works to make him safe. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). The prepositions of this verse are an interesting study, "by," "through," "unto."

We are kept by the power of God. The figure is of a garrison. Literally it is that we are garrisoned by the power of God. The Psalmist said, "As the mountains are round about Jerusalem . . . so the angel of the Lord encampeth round about those that fear Him." God does not defend us on one side and leave us vulnerable to attack on another. He surrounds us and covers us and supports us by His never-failing grace and power. It is "through" our faith and "unto" eternal salvation. There is no need to live in the haunting fear of being lost. We are safely kept by the power of God through faith. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

C. This hope tree also produces the fruit of spiritual joy. Peter said, "In this salvation ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold trials," and "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 1:7-9).

It is a joy that abides even amid life's sorest trials and disappointments. The joy of the Lord and the sorrow of the world are like two rivers rising at different sources, joining at last in the same channel and flowing unmixed side by side. Down from the lofty mountains of God's grace flows the river of spiritual joy. Out of the low lands of worldly experience comes the dark brown river of sorrow and tribulation. They do not mix. One does not exclude the other. The blue waters of God's joy make tolerable the brown waters of worldly sorrow and, strange to say, the worldly sorrows make the spiritual joys

sweeter and fuller. That is why the trial of your faith is more precious than gold that perisheth.

This joy is unspeakable and full of glory because we love Him whom we have not seen, and to us belongs that blessing which Jesus told Thomas those who believed and had not seen should enjoy.

D. And finally this hope tree bears the fruit of immortality. Peter said, "God hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible and undefiled, reserved in heaven for you." When one has this well-founded hope, he has a reservation in heaven. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

1. This inheritance is incorruptible. This word describes the glorified body which we shall receive. This body we now have is subject to pain, disease, and death, but Paul said, "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:51-57). Then these marred broken bodies shall He make like unto His glorious body, and on them disease and death shall have no power.

2. This inheritance is undefiled. This doubtless refers to our spiritual heritage which cannot be touched or tarnished by sin. In this world we are always environed by sin. Its pollution and stain are ever present. It is true that we walk the way of holiness and no unclean thing shall go up thereon. But this white way leads through a world full of sin. Nevertheless, it leads to a land of pure delight where there is no sin and nothing that defileth or maketh a lie. There we will be removed

from all sinful influences. All the effects of sin that weaken and defeat us here will be gone there. The scars of sin that are yet in evidence here, will be gone there. For Christ will present his bride to himself a glorious church not having spot, or wrinkle, or any such thing, but holy and without blemish.

3. This inheritance will not fade away. Here our treasures may deteriorate because of our neglect. They may be stolen by one thief or another but there, moth and rust doth not corrupt, and thieves do not break through and steal.

CONCLUSION

Yes, we as Christians are nourished and sustained by hope. We are living in anticipation of its fulfillment. "Hope that is seen is not hope, for what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." Our hope is well founded, it rests securely in the mercy of God, the certain resurrection of Christ, and our own assurance that we are born from above. This foundation beneath our feet is no more strong than is the upward pull that we have toward the life everlasting. This hope will spring eternal in our breasts until its full fruit is present reality.—G. B. WILLIAMSON

The Indispensable Presence

Lesson—Exodus 33:12-23.

Text—Exodus 33:15.

INTRODUCTION

Today we launch out upon a new adventure. It has in it the possibilities of either success or failure. This fact offers a double incentive to us all. The knowledge that we can fail should be a goad to urge us to put forth a supreme effort, while the possibility of success should inspire hope and faith that our labors will result in satisfactory returns.

As we stand at the beginning of the way that is fraught with difficulties and uncertainties, but which shines more and more unto the perfect day, it is well that we should take inventory. Let us determine the value of our assets, then charge against them our liabilities. To me, it would seem that our assets are many, and large, humanly speaking, and our liabilities comparatively few and small. We are well located in a great city of hundreds of thousands of people, with up-to-date means of communication and transportation. We have a goodly number of devout people who are ready to give unsparingly of their means, their time, and their strength to see God's kingdom advanced. Over against these things we have some ever-present liabilities, an indifferent world around us, and undoubtedly some halfhearted people in the household of faith. We have all the forces of sin and Satan arrayed against us,

nevertheless, it seems that we have a safe margin on the side of our assets. We ought to succeed. We can succeed. We must succeed. Others have succeeded with much less in their favor and much more to handicap them. In this brief preview of our possibilities we should remind ourselves that there is one thing that is absolutely essential to our success in this kind of endeavor. With that we can overcome all handicaps. With that one thing lacking, all other advantages are not enough. That one indispensable is the presence of God.

Body

I. If that be true, then it is important that we should know on what conditions His presence will be assured us. At the outset let us banish all doubt as to God's willingness to go with us. The uncertainty is all on our part. There is none on His. It resolves itself at last into the question of our readiness to go with God rather than His willingness to go with us. Indeed, He has so purposed and promised from the beginning that He would be with us.

A. The first condition to be met is fundamental and universal. Sin must be forsaken and forgiven. In the background of this text is the story of Israel's sin, in the making of the golden calf and its idolatrous worship. Moses was gone and they made the golden calf and worshiped it. Moses returned. The punishment. God's threat. Moses' prayer. The people were spared. Order to go on to Canaan with an angel. But what is Canaan without God? What good are our advantages without His presence. They may add to our discomfort and embarrassment. Even an angel will not suffice.

B. We may have God if there is an intercessor. Moses was a passionate and persistent mediator between God and Israel. When God would blot them out he cried, "Blot me out too, if they cannot be spared." When God said, "An angel shall go with thee," Moses continued to intercede until he found grace in God's sight and was promised, "My presence shall go with thee and I will give thee rest." But Moses said, "It is not enough that thou go with me. Thou must go in the midst of *this people*," and God said, "I will do this thing that thou hast spoken."

C. To have the assurance of God's presence, we must demonstrate our willingness to go God's way. We cannot choose our own way and demand God to go with us. Rather we must pray as Moses did, "Show me now thy way." "Delight thyself also in the Lord and He shall give thee the desires of thine heart." We are too often prone to expect God to come our way. We need to drink the cup of human consecration to its last drop. I give myself to Thee. Lead on I'll follow all the way. I will love Thy law. Thy precepts shall be my delight. Thy plans my pleasure.

D. To know God's presence, the dominant desire of our hearts must be to have Him. Moses said, "If thy presence go not, carry us not up hence." An angel will not do. This was the expression of a desire so deep and strong that it was the equivalent of a refusal to go at all without the Holy presence. An angel was not enough, Canaan had lost its lure, unless God was with them. Something like Jacob's prayer at Peniel. What God gave to Jacob and Moses by special dispensation, He has made available to all His children since Pentecost. And now, if we will have it so, we may all have His presence. The Holy Ghost is come. On the authority of Christ's own words I say, we may all have the Holy Spirit in His fullness if we want Him. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If we want Him bad enough to submit to a total death to self, we may enjoy the full life unto God. The measure of divine presence and power that we may know is the sum total of our individual devotion to God. May our desire be as that of David. "As the heart panteth after the water brooks, so panteth my soul after thee, O God."

II. The effect of God's presence with His people is very remarkable.

A. It is the only way by which the people of God are distinguished from those of the world. "For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Exodus 34:16). Our forms of worship are not enough; our manner of dress will not suffice; our doctrinal emphasis is not all that is needed. It takes the glory of God's presence. There is something different about a service in which God is manifest, which both saint and sinner will discern. It is that which will set us apart from the world and the average church. It is that which will draw people to us. Dr. Bresee said, "Get the glory down." When people go away to say they saw God in the sanctuary, they will come again.

B. The presence of God is a unifying factor among His people. When men stand awe-stricken in the presence of the Holy God, they lose all sense of rank and royalty. There the rich and poor meet together and the Lord is the maker of them all. The unsanctified cry, "Woe is me for I am undone, for I have unclean lips." The purifying fire is given to burn up all the dross of inbred sin. The coldness of the heart is replaced by a fervent spirit. Warm hearts blend easily. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

C. God's presence also results in an inward rest to those who know Him. God said to Moses, "My presence shall go with thee, and I will give thee rest." His presence means poise and peace within. There may be vexing cares of life, but they result in surface irritations only. There is an inward calm. The tranquillity of spirit is undisturbed. This is one of the things God's people need most in our day. There are carking cares, there are many fears which beset the soul. The Christian can and should live above them all. In the center of the storm there is a calm. God will keep him in perfect peace whose mind is stayed on Him, because He trusteth in Him.

D. Strength for accomplishment is another effect of the divine presence. The strength of the church is not in her wealth, or her numbers, but in the spiritual dynamic which the presence of God generates. The mighty Samson was as another man when God departed from him, or rather when He departed from God. But when the Spirit of the Lord clothed himself with Gideon, 300 men, under his inspiring leadership, put the host of Midian to rout.

The Church of Jesus Christ faces her greatest challenge today.

The Church of the Nazarene is on the threshold of a new era. The factor that will determine our success or failure is the presence or absence of God in our midst. We can only succeed if we have God in our midst. Let us pause here today to say, as Moses said, "If thou go not, carry us not up hence."

CONCLUSION

When God gave Moses assurance that He would go with His people, Moses grew bold enough to ask one more petition. He said, "I beseech thee, show me thy glory."

There is a distinction between God's goodness and His glory, even as between His moral and natural attributes. Moses could see His goodness, or His back parts, but he could not see His glory, or His face and live. But in John 1:14, Jesus said, "He that hath seen me hath seen the Father." Moses saw Him on the Mount. We have seen the light of the knowledge of the glory of God in the face of Jesus Christ. Sinai is silent in the presence of Calvary. Christians need not envy the lawgiver on the Mount, nor the angels in heaven. The pure in heart shall see God. G. B. WILLIAMSON

We Would See Jesus

Lesson—St. John 12:12-26.

Text—St. John 12:21.

INTRODUCTION

Jesus Christ is a universal character. He was a product of the Hebrew people. He was of the offspring of King David. He was of Judah's tribe. He was the seed of

Abraham. Yet He was so great in His mind and spirit that His own nation could not possess Him exclusively. God had said to Abraham that in his seed, meaning in Christ, should all families of the earth be blessed. Haggai the prophet said, "The Desire of all Nations shall come." Isaiah caught the vision of a universal Saviour and cried, "Look unto me, and be ye saved, all the ends of the earth."

While here in the flesh, Jesus directed His ministry principally to the lost sheep of the house of Israel, but its blessings overflowed to the woman of Samaria, the Syro-Phoenician woman, the Roman centurion, the Greeks of our text, and doubtless to many others who crossed His path. When He was about to leave this earth He gave the command, "Go ye into all the world and make disciples of all nations."

Therefore when the Greeks came saying, "Sir, we would see Jesus," they were asking for a privilege that none could deny, and which Jesus himself doubtless granted. Those Greeks spoke not alone for themselves. They voiced the desire of their whole nation. Indeed they put into words the longing of every human spirit. To the hungry, His is the Bread that cometh down from heaven. To the thirsty, He is the Well of Water springing up into everlasting life. To the darkened soul, He is the Light that lighteth every man that cometh into the world. To the weary, He is the one who gives rest. To the sorrowing, He gives beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. To the widow, He is a Husband, and to the orphan, a Father. To the scholar, He is the Truth. To the pilgrim, He is the Way. To the sick, He is the Great Physician. To the dying, He is the Resurrection and the Life. Yes, Jesus is what the seeking soul of man is longing for. None need come to Him and depart empty and disappointed. He is all they need. He is the answer to every question and the satisfaction of every desire. In expressing their own desire the Greeks spoke for the whole race of man.

BODY

I. Now let us find a reasonable and a fair interpretation of the purpose of these Gentiles in seeking out Jesus.

A. It seems clear to me that they were sincerely seeking to know and understand the character and work of the Redeemer. This is suggested by the fact that the record makes it clear that they had come to the east to worship. This would indicate that their spiritual longing had led them away from the heathen idolatries of the Gentiles and the disappointing philosophies of their fellow countrymen. Evidently they were proselytes of the Jewish faith, and along with many others came up to Jerusalem for the great passover feast. But even that new revelation of God, that they had

found in the Hebrew scriptures and ceremonies, did not satisfy their deeper desires. They had heard of Jesus and they wanted to see Him for themselves. Certainly it was not merely to satisfy a superficial curiosity, as to His personal appearance, that brought them to Philip to seek his aid. If it were only to look at Jesus, they needed no help from him. They were not there to measure the extent of Jesus' popularity. Men of that type came and went with no expressed desire to know Him personally. They were not the type of men to be drawn into the procession because of the excited emotions of the crowd.

I believe that these were men of faith. They had learned enough of Jesus to believe in Him. Now they would know Him more intimately. We often hear that "seeing is believing" but in a deeper spiritual sense it is reversed, "believing is seeing." One can only see Jesus in the true meaning of His life and death by first believing. Therefore, these believing Greeks came saying, "We would see Jesus."

B. They wanted to see the strength and beauty of His character. They had that desire in common with all men. People of every nation and every age have desired to see spotless character translated into flawless words and deeds. That desire has been met in Jesus Christ and in no other. There was no guile in His mouth. There was no duplicity in His conduct. He lifted the highest standards of living before men and exemplified them perfectly. Other men have enounced lofty ideals, but they have fallen far short of them. Jesus preached the ideal life and lived it.

The blessedness of such a life cannot be comprehended, or experienced at a glance. It requires even more than an interview. It must be an established friendship which is built upon understanding and intimate fellowship. The Christian life is maintained on a high level, only by such fellowship with Jesus. A personal experience of instantaneous conversion is important, but one cannot rest upon that transformation alone, however complete it may have been. He must follow on to know Jesus in a daily communion. By such experience one is changed into His image from glory to glory, as by the Spirit of God, until finally there is such an invasion of the life of Jesus Christ, and such a fusion of our spirits with His that men will take knowledge that we have been with Jesus.

It was such a vision of Jesus that these Greeks wanted, though perhaps they did not fully understand all that was expressed in their own words. It is such knowledge of Him that all of us desire and deeply need.

C. These men, from the world's center of learning, desired to understand the meaning of the message of Jesus. Some have concluded that only men who feel, and not those who think, are attracted to Jesus.

But there is depth, as well as moving passion in the message of Jesus. It is simple so all can understand. It is profound enough to intrigue the minds of the world's great thinkers.

Doubtless these men had picked up fragments of Jesus' teachings here and there. They may have heard that He had said, "Blessed are the pure in heart, for they shall see God." And now they came with earnest desire that the fountain of their lives might be cleansed, that they might behold the beauty of the Lord and inquire in His temple. Possibly they had heard that Jesus had said, "Ye shall know the truth and the truth shall make you free." They had come to see in Him the truth of God incarnate and to be emancipated from intellectual and spiritual bondage.

Or they may have heard that He had said, "I am come that ye might have life, and that ye might have it more abundantly." They came to see Him who is the Life, pure, abundant, and eternal, that life to them might be no more poor and limited, powerless and fruitless, but rich and big and dynamic and abundant.

This is what the Greeks desired. This is what all nations desire. This is what Jesus came to give. The doctrine He declared saves men to the uttermost.

II. Now having interpreted their desire, let us see what Jesus showed them of His life and doctrine.

A. Let us keep in mind the event that is in the immediate background of this text. It was the triumphal entry into Jerusalem that had just been celebrated in the wildest demonstration of enthusiasm that Jesus had ever seen. Men had spread their garments in His way. They had waved palm branches, as before a king, or conqueror. They had shouted, "Hosanna to the King, the Son of David." Such was the homage that had been shown Him by the people of His own city and nation. Now there came representatives of the Greeks and the whole gentile world to suggest by their coming that the whole world was ready to bow to Him as King. But Jesus did not so interpret what He saw and heard. He knew that by no show of force, or by any acceptance of the homage of unregenerate men could He save the world.

In a little volume entitled *By an Unknown Disciple*, a conversation between Jesus and Judas is recorded. It took place just after the triumphal entry. Judas said, "Seeing the power you have over the multitude, I have told them you will end the oppression." "By driving forth the oppressors?" asked Jesus. "Yes," cried Judas. "By thrusting them into the sea, by breaking their empire in pieces and humbling them so that they whisper out of the dust."

When Judas finished, Jesus rose and, from the heights, looked about him, withdrew into himself, gathered strength, then

turned and, with a look of graciousness like one of the holy angels, said, "Will that end the oppression?" And he waited for a reply. He still waits. He knew that would not end the oppression. The crushing of one tyrant by another will never end oppression.

Therefore, Jesus turned away from the demonstration of that first Palm Sunday. He closed His eyes to the dazzling glory of a great material kingdom and His ears to the "Hosannas" of the multitude and He proceeded to discover to those earnest Greeks the secret of saving men and the principles of His own spiritual kingdom.

B. Hear what Jesus said when told that the Greek delegation waited to see Him. Jesus answered them saying, "The hour is come, that the Son of Man should be glorified." Such words probably awakened anew the hope that now His kingdom of power and glory might be established, but such was not their meaning, for Jesus went on to say, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He amplified those amazing words with others still more specific in verse 32, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." He said in substance, I came to save men's lives, not to destroy them. I came to conquer by love, not by force. My throne shall be a cross, my sceptre is righteousness, my sword is the truth.

C. This was what the Greeks heard from Jesus. What the effect upon them was, we can only guess. But to them, and all the world, Jesus let it be known that basic to all fruitful living and all abiding and saving movements is the principle of self-renunciation, of full consecration to God, and complete submission to His will. He showed the way of life abundant was, to die in utter devotion to God, to be a "living sacrifice." He said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (St. John 12:25-26).

CONCLUSION

Had Jesus chosen to take advantage of His opportunity to proclaim Himself a king and employed human means to gain His kingdom, His true glory would have departed, His success would have been short lived, His kingdom would have perished with Him, His life would have been abortive, and His bones buried in a forgotten grave. His fame would have been as fleeting as that of Alexander, or Caesar. But since He took the way of full surrender to God's will and died on a Cross, He now stands the world's mighty conqueror over sin, and death, and hell. He was glorified by dying on a Cross and He lives forever

to save men from their sins by the power of that infinite sacrifice.

He is still saying, "If any man serve me, let him follow me: and where I am there shall also my servant be: if any man serve me, him will my Father honour." He is still calling men to follow Him in cross-bearing. He is still giving them the joy of His fellowship and the glory of His eternal Kingdom.

—G. B. WILLIAMSON

Time to Seek the Lord

Lesson—Isaiah 55:6-13.

Text—Isaiah 55:6, 7.

INTRODUCTION

There is an undying discontent in the soul of man. God has placed it there. It is that inner restlessness that makes every man a seeker. What once we sought, we now possess. But now that we have it, a new discontent has been born within. We are ready now for another quest. There is a rest for the people of God, but theirs is a rest which they enjoy while still engaged in the pursuit.

The difference between the seeking soul of the sinful man and that of the Christian is in the fact that the Christian knows what he is looking for. He knows he has what once he sought, and that he will soon possess that which he now longs for. He finds a certain satisfaction and pleasure in following the unfolding path by which he is led.

The sinner seeks and does not find. He is confused as to what he is looking for. He thinks he wants happiness, but when he tries what he thought would bring it, he finds that happiness has eluded him. He thinks he wants security and he believes money will buy it, but alas, when he has his desire for money, he finds it cannot secure him for one single day.

The Christian has made the all important discovery that his desire is for God. He finds, too, that when God is sought, He is found, and that the happiness and security that he once craved are planted deep in his soul when God is there.

BODY

I. The text is an exhortation to seek the Lord.

A. There is an implied antithesis in the text. The prophet is really saying, "You have sought for everything else, only to be tantalized and mocked by the futility of your effort, now seek the Lord. The time has come to seek the Lord." Isn't it strange that so many people seek God only as a last resort. They try everything else, and when all proves futile, they turn to God.

Oh, that men would seek God with the same diligence and persistence that they seek for other secondary values, if not hurtful pleasures.

B. There is also an implied alternative in the text. The prophet is saying, "Seek God now, if you do not you will be sorry, for a certain doom awaits those who do not seek Him. As a nation, God is the only one who can save us. As individual men, who are fearfully and wonderfully made, God is the only one who can save us. The alternative to seeking God is darkness, despair, and eternal doom."

You should seek God because sound reason dictates that is the only rational thing to do. Any other course of action is consummate folly.

You should seek God because you should candidly admit you are afraid to do otherwise. Noah was moved with fear. "Seek peace now from the fear motive," men say. To do otherwise is to incite general destruction and oblivion for the races. The fear motive is necessary, it is psychologically sound. It is practically effective. Yes, seek God because you fear death without Him. Seek God for fear of judgment with its solemn revelations and its certain doom. Seek God because you fear the torment of hell. "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17).

II. The text gives instruction as to how to seek God.

A. Call ye upon Him. Paul said, "Who-soever shall call upon the name of the Lord shall be saved." God said, "In the day that ye seek me with your whole heart, then will I be found of thee." Call with earnestness. Put your heart into your cry. Call with desperation. Consider the seriousness of your plight. Call with faith. Believe and be saved. Seek and ye shall find. Ask and ye shall receive. Knock and it shall be opened unto you.

B. Let the wicked forsake his way. Forsake your way of rebellion against God's commandments. Forsake your profanity of God's name and day. Forsake your deceitful lying and cheating. Forsake your unjust dealing with other men. Forsake your drunkenness and lewdness. "Quit your meanness."

Let the unrighteous man forsake his thoughts. Forsake your thoughts of pride. Forsake your envy and jealousy. Forsake malice and hatred. Forsake thoughts of retaliation and revenge.

C. Return unto the Lord. Here is a word for the wanderer from the fold. A call to the prodigal to return. A call to the backslidden church to return to the old paths and to restore the ancient landmarks. It is an invitation to an apostate nation to return from her idolatries, to the God of her salvation.

III. The text is a promise. Always God's exhortations and instructions are accompanied with a promise.

A. God will have mercy.

B. God will abundantly pardon. Pardon that removes the guilt and restores the fellowship. Pardon without reservations. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

CONCLUSION

Seek while you can command the impulses of your heart. While He may be found. Call while He is near. You may get far away. Act while the waters are troubled.—G. B. WILLIAMSON

The Mind of Christ

Lesson—I Cor. 2:9-16, Phil. 2:5-8.

Text—I Cor. 2:16.

INTRODUCTION

A Christian is a miracle. Nothing less than a miracle of God's grace and power can make a sinful man into a Christlike man. No amount of good influence will in itself change his fundamental character. The unregenerated man has the carnal mind, and is utterly incapable of discerning the things of the Spirit. They are foolishness to him. The born-again Christian has a measure of spiritual understanding, imparted by the washing of regeneration and the renewing of the Holy Ghost. But in him, there is a struggle for ascendancy between the natural and the spiritual mind. But in entire sanctification, there is a complete renewing of the mind to the image of the God that created him. The sanctified man has the mind of Christ. Therefore, the qualities of His mind belong to those who have the Spirit of Christ. Today we are to dwell upon the loftiness, and the lowliness of Christ's mind. These seem to be contradictory. But instead, they are complementary. For anyone to have a lofty mind, it must be lowly, and for any to have a lowly mind it must be lofty.

BODY

I. Let us think first of the loftiness of the mind of Christ. It was that, which made Jesus lonesome among men. His mind dwelt upon a higher plane.

A. The first characteristic of the Christlike mind is the ability to grasp spiritual things. There is not only the capacity, but also the hunger for the deep things of God. Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:1-2). There are many people who have such lack of appreciation for the strong meat of the Word that they must have the gospel so diluted

with jokes, and anecdotes, and stories of sundry sort, that it is hardly recognizable. And many preachers either as a concession to a superficial congregation, or as an admission of their own spiritual shallowness, spend their priceless time reading essays on current questions of social, industrial, or political concern, or giving lectures and book reviews, instead of unfolding the truth of God, as the message of eternal power and never-failing charm.

Paul was fully capable of preaching from the literature and philosophies of the world. He said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Paul would not be lured by the appeal of the vain philosophies of men. Neither would he be discouraged by the lack of spiritual capacity, and desire in those to whom he preached. He knew that nothing but the gospel of Christ, and Him crucified, would save men, and that the only hope of stimulating their hunger for it was to expose them to its hidden wisdom, and its intriguing mystery.

The carnal mind never has, and never will appreciate the things of the Spirit. But the only way to make men want the message that is scriptural and spiritual is to give it to them until they do want it. Then they will be satisfied with nothing less.

Paul here reminds us of the glories that the eyes of the natural man cannot behold, or his ears hear. He says, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The sanctified man, possessing the Christlike mind, reaches out into the realm of the invisible to comprehend the glories of this hidden mystery. His mind rises to lofty levels to think of things spiritual and eternal, to think God's thoughts, and to hold sweet communion with God, through the Spirit.

B. Having caught a glimpse of the things that are revealed unto us by the Spirit,

the man with the Christlike mind is lured on in persevering pursuit of the things that are eternal. Only those who have the mind of Christ, imparted by His sanctifying Spirit, know in full measure the joy and adventure of the Christian life. Paul said of himself, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." And he prayed for the Ephesians: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Such comprehension and such attainment to the heavenly heights is given only to those who have the mind of Christ.

C. He who has this mind of Christ will soon discover that he has developed a repugnance to the things that are carnal. The fleshly indulgence of animal desires will become repulsive. The occupation of the mind with worldly thoughts will be a burden. The prolonged chatter of superficial minds will be a bore. The preferments and honors that men can confer will lose their attractiveness. The quest for worldly wisdom will become a weariness of the flesh. Instead of all this, there will be an increasing other-world mindedness, which will emit an aroma of heavenly fragrance from our personalities. Others will see a vision of Christ in His beauty, and be drawn by the charm of His spirit incarnate in the lives of His followers. I am sure that the fruit of holiness will be a heavenly mindedness. And I mean by that, not only the capacity to enjoy things spiritual, but also the disposition to let our minds travel onward and upward to anticipate the glory and reality of our heavenly home. Holiness has its rewards here, in the things that are presently revealed unto us by the Spirit. But thoughts and hopes of heaven are a necessary complement to holiness here. If we do not occasionally, at least, let our minds soar to the ineffable heights of the future glory, they will become earth bound, and we will lose from our experience the lift, that the faith that we will someday see Jesus and be like Him, brings. And we will lose the stability that comes because this

hope is an anchor sure and steadfast, and that reacheth to that which is within the veil, whither Jesus, the forerunner, has entered.

II. The mind of Christ is also characterized by its lowliness. Some might assume that a lofty mind would result in haughtiness, but instead, loftiness and lowliness of mind are consistent one with the other. Paul said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5).

A. One who knows the lowliness of the mind of Christ is willing to be shown wherein his conduct or attitude may be wrong. If we assume that we have attained infallibility because we have been sanctified wholly, we are very sadly mistaken. There could be no greater fault than that. If it is not proof that one is not sanctified wholly, it is certain proof that he is not infallible. One of the most dangerous errors into which holy people may fall is that they can do no wrong. No man can safely say as Jesus did, "Which of you convinceth me of evil." There are many people who unconsciously take the attitude that, "the king can do no wrong." If our sanctification produces such a state of mind, it is a snare. But the contrary is true; we are made all the more conscious of our human frailty, and as evidence of a good conscience we are ready to see our errors and faults, and to appropriate God's grace to correct them.

A fanatic is a person who does not have a teachable spirit. People who always know that God has told them to do everything they do are in grave danger of spiritual pride, which is an abomination in the sight of the Lord. Those who are of lowly mind will seek guidance from God's Word, as it is interpreted by the Holy Spirit, and will seek and accept counsel from God's people. If overtaken in a fault, they will quickly confess it, and go the limit to make it right.

B. Lowliness of mind is conducive to breadth of sympathy and understanding. Paul said, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:1, 3). Narrowness and bigotry have no place in the life of the sanctified man. He is deep and firm in his convictions, but he does not persecute or discredit those who do not fully agree with him. Often we find that the most vehement disagreements arise

among religious groups who in reality are the nearest together. The sanctified person manifests charity to all.

In one who is possessed of the lowly mind of Christ there is no place for social snobbery. Any manifestation of a "better than thou" attitude is due either to childish immaturity or carnality, which come close to being one and the same thing. Sanctification gives a feeling of oneness with all people of every station in life. A wealthy sanctified man does not make the poor and humble feel uncomfortable in his presence. The highly educated and cultured person does not make the unlearned suffer with a feeling of inferiority. All those who have the mind of Christ are at one with Him and all who are His.

C. Those who have the lowly mind of Christ are ready for any service, lowly or great, anywhere. No task is beneath them if it is for the good of men and the glory of God. They really enjoy the work that gives a feeling of identity with the Man who had no place to lay his head. They are willing to live where they can pray with sincerity and a sense of reality, "Give us this day our daily bread."

Those who were born with a silver spoon in their mouths, who have never learned the lessons of self-denial for Jesus sake, have missed a real blessing. All who go out to serve Christ ought to have at least one good stiff assignment where they learn to live amid hardships and sacrifices. Those who never do, have less capacity for the joy of service and can never know that feeling of identity with the Cross of Christ. Look at Paul's description of His mind. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

CONCLUSION

This Christ-mind which is both lofty and lowly, has the ability to reach out and lay hold on life's total experience, and by God's wonderful grace translate all that comes in life of joy and sorrow, prosperity and poverty, victory and defeat, life and death, into materials for building a Christ-like character, to bear His image here, and share His glory over there. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. (1 Peter 5:10-11).—G. B. WILLIAMSON.

The Greatest Bargain

Lesson—Isaiah 55.

Text—Isaiah 55:1.

INTRODUCTION

The greatest values are the gifts of God's love.

At the devil's booth all things are sold

Each ounce of dross costs its ounce of gold.

For a cap and bells our lives we pay;

Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'Tis only God may be had for the asking.

—JAMES RUSSELL LOWELL

In the markets of the world we quite generally get what we pay for. Except under the pressure of extreme circumstances men do not sell their property for prices that are below the true value. But when one comes to deal with God he receives the greatest values man may possess, for nothing, or less than nothing.

In the text, Isaiah anticipates the gospel of God's free grace. Paul said, "Ye are saved by grace through faith, not of works lest any man should boast. It is the gift of God." Isaiah put the same idea into the poetic words of the text. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea come, buy wine and milk without money and without price."

Someone may protest that salvation is costly. Yes, it cost an infinite price. It cost God his only begotten Son. It cost Jesus His life's blood on Calvary. There is a cost of our salvation, but Jesus paid it all. And now, we may truly proclaim that salvation is free. If anyone is yet prone to argue that for anyone to be saved he must pay the price, he must give up the world and its treasures and pleasures, then I would answer that anything that one must give up to be saved is nothing, or worse than nothing. God will only ask that you give up that which would hinder your soul's salvation. And anything that does that is worth less than nothing. Besides, all that you give up, to have God in your life, is more than repaid in the blessings and joys of salvation. We do not buy salvation with money or price, but only with willing and obedient spirits. To all such, Jesus promised manifold more in the present time, and in the world to come life everlasting.

With the fuller and more perfect understanding which we have, because we live in this gospel age, we are able to interpret this text as a recognition of the universal craving of the human spirit, an invitation to come to God as the only sufficient source of supply, and a promise that the need of the soul will be fully met.

BODY

I. To Isaiah was given a deep and clear spiritual insight into the most fundamental

longings of the soul of man. The text recognizes the fact that all mankind thirsts for God.

A. The prophet grasped this truth because he had experienced that insatiable longing within his own soul. He lived on the level of life's realities. He had not been spoiled by indulgence made possible by wealth. He was not surfeited with worldly pleasure. He was not vain with intellectual conceit. He was not removed from men by the barriers of social distinction. He was a man of simple faith, and of complete identification with other men. He knew himself, and his need, and he had found God able to meet that need completely. Therefore, he spoke for all men because he was a typical man. The best, and only way for anyone to understand the longings of the souls of other men is to rightly interpret his own.

B. All the great spiritual leaders of the world have borne testimony to the fact that the soul of man thirsts for God. The psalmist David said, "As the heart panteth after the waterbrooks, so panteth my soul after thee O God," and "My soul longeth for thee as in a dry and thirsty land where no water is." Jesus said, "Blessed are they that do hunger and thirst after righteousness."

C. The almost universal search on the part of men for God is an indication of this longing. The multiplicity of religions with their millions of devotees is proof that men are longing for something to satisfy their soul's deep craving. Many have only been mocked by broken cisterns which they have hewed out for themselves. There are many eyes that have no luster, many faces that are a revelation of inner discontent, many hearts are depressed. They all go here and there to find the fountain of life and are disappointed. There are people who are members of the church that are carrying a load of crushing weight because they have lost the Lord out of their lives and they are sad and unhappy because of it.

Isaiah had thirsted one day and now he knew that the people of his day were like he had been, thirsty for the living waters. He spoke for the race in all ages. Times change, climes vary, but men go on being thirsty just the same.

II. The text is a blessed invitation to all who thirst to come to God, to discover in Him the fountain of living waters, and to drink to their souls complete satisfaction. In other words, this prophet not only knew that men were thirsty, but he also knew that God, and only God, could satisfy their longing.

A. It is the universal testimony of mankind, that nothing but God can slake the spiritual thirst. Riches will not buy satisfaction. The rich young ruler represents those who have tried wealth. But being depressed with the variety of worldly treas-

ures, he came running to Jesus, and fell on his knees crying, "Good Master, what must I do to inherit eternal life." His wealth did not answer his spiritual longings.

The woman at the well of Samaria had drunk from the broken cisterns of sinful pleasure, and found that they only mocked her. Therefore when Jesus offered her living water that would mean she would never thirst, she said, "Give me that water that I thirst not."

Solomon tried wealth. He built for himself a magnificent house. He kept his fine horses, and fed them in troughs of gold. He tried pleasure and indulged himself with wine and women and song. He tried learning, but said, "Study is a weariness of the flesh, and of making of books there is no end." At last he cried, "Vanity of vanities, all is vanity." To end his words of wisdom he said, "Let us hear the conclusion of the whole matter, fear God and keep His commandments: for this is the whole duty of man."

Saul of Tarsus added to this list by trying to the limit, formal religion as a means of spiritual satisfaction. He was a zealot. He went into it for all he was worth. He observed the law rigidly. He practiced all the ceremonies devoutly. But after all he cried, "O wretched man that I am."

B. There are many people today like any of these. Some live in palatial homes and are still thirsting for the springs of life. This week I visited a sick person. I found her in a home for convalescents. It was not very tidy, and certainly not attractive. As I came out I saw a beautiful mansion across the street. I said, "What a contrast." But that thought gave place to another. I said, "This poor soul, sick of body, mourning the loss of her husband recently, and in circumstances not altogether pleasant, may have more joy than those who live in the great mansion."

You do not need to go far to see many people who have gone "hellbent" for pleasure, who have thrown their ideals out of the window, and over the wall, who are as unhappy as a soul can be, outside of hell.

We have known people who have reached the peak of intellectual attainment, who forgot that the fear of the Lord is the beginning of wisdom, and with their learning, they were unable to grasp the eternal values that bring peace, and joy to the soul.

Yes, and there are many like Saul of Tarsus who observe religious customs, and ceremonies, who, if their hearts spoke out would cry, "Wretched man that I am."

C. Seeing about him, men of all these types, Isaiah cried, "Why spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." He knew that they were fasting their money and their labor on those things

that could never satisfy the soul's deep longing. At the same time, he knew God could and would give them what they sought in fullest measure. Therefore, he gave the blessed invitation of the text, "Ho, every one that thirsteth, come ye to the waters."

Jesus gave out the same invitation only in different words. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

III. The text is a promise as well as an invitation. It offers satisfaction in three very meaningful metaphors, water, wine, and milk.

A. Water is the most necessary and the most refreshing of any drink known to man. If one has been adrift on a salt sea for days without fresh water, he craves that more than anything else. If he has traveled over burning desert until his supply is exhausted, the most welcome sight that can meet his eyes is a spring of fresh water. Spiritually speaking, many people are adrift in a salt sea, or are traveling over waterless wastes, taunted only by the mirage of the desert of sin. To such, Isaiah offered the refreshing water of God's gracious Spirit. He said in the text, "Ho, every one that thirsteth, come ye to the waters." He said, "With joy shall ye draw water from the wells of salvation." He said for the Lord "I will pour water upon him that is thirsty and floods upon the dry ground," again he cried, "They thirsted not when he led them through the deserts; he caused the water to flow out of the rock for them, he clave the rock and the waters gushed out." And yet again he said, "They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

Oh, hear these blessed promises, you whose lips are parched, whose souls are barren, and whose spirits are famished. God will satisfy your thirst, and he will make your life like a well-watered garden, and your desert soul shall blossom like a rose. Jesus still cries, "If any man thirst, let him come unto me and drink." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely."

B. The prophet also employs the figure of wine. Wine gladdens the heart. It takes away the sad and drooping spirit, and in its place gives mirth and happiness. In like manner, salvation takes away the sorrows of sin, and the melancholy outlook of the soul. It gives "joy and gladness, and sorrow and sighing flee away." Paul recognized this fact and used the same figure. He said, "Be not drunk with wine wherein is excess, but be filled with the Spirit, speaking to yourselves in Psalms and hymns and spiritual songs, singing, and making melody

in your hearts to the Lord." God's grace gladdens the heart even in the days of sorrow. Peter said, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 1:5-9).

C. It is not enough for the sinner's thirsty soul to be refreshed with water and gladdened with wine. It must also be nourished and renewed in strength. And Isaiah, realizing that, likened salvation to milk, as well as water and wine. Peter did, too, for he said, "As newborn babes desire the sincere milk of the word that ye may grow thereby." Yes, the souls of men need refreshing, they need gladdening, they need nourishing, and salvation meets the triple need, and does it fully.

CONCLUSION

For this most valuable, most satisfying, most invigorating blessing, the price has been paid. All may now come and take of salvation without money, and without price. Come now, drink and be made whole. You do not need silver or gold. You do not need to prove your innocence. You need not establish your claims on self merit by balancing your good deeds against your evil ones. Here is the best bargain ever offered. You get the most costly values without money, and without price.—G. B. WILLIAMSON

The Suffering Saviour

Lesson—Isaiah 53.

Text—Isaiah 53:5.

INTRODUCTION

Man is out of harmony with God's nature and God's will for him. He was created in God's image and likeness. He was made for fellowship with a holy God. He could have retained that character and remained in that blessed relationship, but he transgressed God's commandment and brought sin and ruin to himself and all his race. The prophet Isaiah was fully aware of the sinful rebellious state of man. He saw the wickedness and sin of his own nation, and he knew that others were, if possible, more sinful still. He described the condition of the race in these telling words. "All we like sheep have gone astray, we have turned everyone unto his own way." Here he reminds us that our plight is of our own making. We have gone the way of our own choosing. And while

we turned away of our own volition, we are as helpless as straying sheep to return to the right way. Only God in his infinite wisdom and mercy could contrive to bring man back to himself.

Isaiah believed and proclaimed that God could and would find the way. At first, the preacher of salvation by God's grace, conceived that it was God's plan to save the race through the choice of the whole nation of Israel to proclaim salvation to all men. Then when he saw the futility of such a hope he imagined that an elect group, chosen from among the nation, should be the medium of God's redemption of man. But at last the clearer vision came, and he saw that it was by his righteous Servant, the Messiah and Saviour, that men were to be brought back from their prodigal way. He said, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." He said, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. and the Spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of knowledge and the fear of the Lord." In another great utterance he speaks for the Messiah in these gripping words, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And you have heard the wonderful description of the Suffering Servant contained in the fifty-third chapter of his prophecy. To Isaiah and to all who understand the way of salvation by faith in Jesus, "He switched the whole human race back in right relationship with God. He made redemption the basis of human life. He made a way for every son of man to get into communion with God" (Oswald Chambers).

This great accomplishment, which is best described by the word redemption, could be effected only by the suffering and death of Jesus Christ. His good life and His great teachings were not enough; it demanded His death on Calvary and His subsequent resurrection to redeem the sinful race.

Dr. George Buttrick, one of the outstanding contemporary preachers of America, has said, "The doctrine of the cross, whereby the death of Christ, as well as the life of Christ, is apprehended as the focal revelation of God, is still man's ultimate insight. Calvary is the solving word. There God is seen, as Grief as well as Justice, as Love as well as Righteousness, in whom grief, justice, love, and righteousness are one Flame. There God is seen pronouncing forgiveness, who alone is able to forgive. There God is seen transmuting man's evil, changing the curse into a promise by the alchemy of cre-

ative love. So that even Golgotha becomes the world's door of hope."

Yes, at Calvary, Christ purchased life for every sinful man, by his sufferings. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

BODY

I. Now let us note the manner of His sufferings. We find them described in amazing accuracy by the prophet.

A. The humble and uncomely circumstances of His birth are suggested in verse 2. "For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

B. His rejection at Nazareth and later at Jerusalem fit into the word picture painted in verse 3. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

C. The agony of soul which he bore in Gethsemane is described in verse 11. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

D. The scenes in the palace of the high priest and in Pilate's judgment hall are depicted in chapter 52: 14, and chapter 53: 7, 8. "As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men." "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (vs. 7-8).

E. The Calvary tragedy, with its blood and death, is brought into view by verse 12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Even the separation from God and the darkness are suggested by verse 10. "Yet it pleased the Lord to bruise him; he hath put him to grief."

II. Now let us think of the meaning of Christ's suffering.

A. It seems clear to me, beyond any fear of successful contradiction, that it has pro-

vided salvation for all men by a vicarious atonement.

1. He did not suffer for his own sins.

2. He did not die a martyr to a cause.

3. He chose to die for the sins of men.

Verses 4-6, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

B. Since Christ died for our sins, we may now be forgiven and cleansed. No other message is sufficient. Morally decent people, and there may be a few of them, may be inspired by smooth talk about ideals and ethics, but sinful people need a Saviour who can forgive sins. How can sin be forgiven? Only by a sacrifice.

*Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and Thou alone:
In my hand no price I bring,
Simply to Thy cross I cling.*

C. Now since Christ died, we find God may and God must forgive our sins. The covenant between God and Father and God and Son stands. Whosoever believeth shall be saved. God is faithful and He is just to forgive us our sins.

CONCLUSION

It is this great sacrifice foreseen by the prophet and fulfilled at Calvary that gives us hope of salvation and life eternal. And now we, according to Christ's holy institution, celebrate the communion in grateful memory of Christ's death, and in hope and faith that he will come again the second time unto salvation.—G. B. WILLIAMSON

The Treasures of Your House

Scripture Lesson—Isaiah 40.

Text—Isaiah 39:4.

INTRODUCTION

This sermon is dedicated to the home-builders of America. Upon them rests the responsibility for the future of the nation. I am a profound believer in the power and destiny of the Church. It certainly plays an important role in our national life. It has much to do with our moral strength and our safety. But I am frank to say, that unless we can build Christian homes, neither the Church nor the nation, can long endure. However vital and effective the program of the Church may be, it cannot endure over a long period of time, unless its preaching and teaching is supported by the

power and influence of household religion that is practical and consistent. I am sure that every thoughtful person would approve the philosophy expounded by Henry W. Grady in his famous oration entitled, "The Homes of the People." In that classic utterance, he tells of a visit to Washington. There he looked upon the nation's capitol, and he said to himself, here is the source of our nation's strength. But in a few days he went to a typical rural home. He saw there signs of industry, love, reverence, faith, and character that was dependable. Then he concluded that not in the massive buildings in Washington, where lawmakers, and executives, and judges, met to determine and enforce a nation's policies, is the strength of the nation to be found, but in the homes of the people.

Our modern manner of life has made great inroads upon the sanctity and integrity of the American home. It is time for us to give serious attention to this the first and most fundamental institution of human society.

Therefore, I wish to adapt the words of the text to a quarry concerning your house. Isaiah addressed this searching question to King Hezekiah, "What have they seen in thine house."

Body

I. There are things that should never be seen in your house because they should not be there. There are some insidious and damning things that should be kept out of your house with as much determination and caution as you would keep out a poisonous reptile.

A. Keep out everything that might prove to be a snare to any member of the family. Some things that may seem innocent in themselves are like a fowler's snare to feet that are not wary.

1. In many homes the social game of cards, with the element of chance involved, has been the foundation for a gambler's career with all the attendant evils and sorrows consequent thereto.

2. Many drunkards trace their intemperance to the fact that some form of intoxicant was kept in their home, and served on the table, either habitually or occasionally.

3. All too many young people went from the parlor dance, with its claims to innocence, to the lust-laden atmosphere of the public dance, and from there to ruin and hell.

4. Cheap, trashy literature is being printed and sold today, in wagon loads in every community. No one can read it without being damaged morally, intellectually, and spiritually. Such literature with its glorification of crime, and its degradation of sex is fit only for the fire. And along with it should go obscene pictures, and sensuous music.

B. Again, there should never be any double standards set up in your house.

Husbands have no right to smoke and drink, if they do not want their wives to do those things. We now have the fruit of our long effort to maintain a double standard of morals. Women now drink, and smoke, and swear, as openly and brazenly as men. The men are to be blamed—they set the example. There is always a tendency to pull the higher standard to the level of the lower when a double standard is attempted.

And what is worse, parents are now reaping the harvest in an unprecedented wave of juvenile crime, because they have set the example of smoking, drinking, swearing, and lying. Parents must live by the standard which they desire and require of their children.

C. There should never be heard in our house any cheap, loose, unclean, or disparaging conversation. The rehearsal of scandal, even if true, is unchristian, and uncalled for. The parade of the faults and failures of other people is detrimental. The psychological effect is exactly opposite to all a decent person should desire. To sit and criticize other people before children whose minds are so impressionable is very hurtful. Many young people have turned their backs on the church forever, because of the talk they have heard about people of the church in their own homes. Others have scars on their souls that they will carry through life. Personally, I would just about as soon have profanity used in my house before my children, as to have that biting criticism passed out for their consumption.

D. Hypocrisy is another forbidden intruder in a would-be Christian home. People who hope to have Christian ideals adopted by their children, should make sure that they live at home like they profess at church, and on Sunday. Religion as a Sunday cloak is a farce, and is very liable to do more harm than good. Never make loud testimonies and long prayers at church, and go home to act like the devil, if religion is to be respected there.

II. Now there are some things which may very properly be in your house, but should never be seen by any save those of your own household.

A. Here let us get the historical background of the text. Hezekiah, the good king of Judah, had been very sick. Isaiah went to him saying, "Set thy house in order, for thou shalt die, and not live." "Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore" (Isaiah 38:1b-2-3). Then God sent Isaiah to the King again, this time he was the bearer of good tidings, for God said, "I

have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." As a sign the shadow of the sundial of Ahaz turned backward 10 degrees. Hezekiah did recover. The news of this remarkable recovery reached Merodach-baladan, the son of Baladan, king of Babylon. Whereupon, he sent letters and a present to Hezekiah. He was flattered by this attention from a king, whose favor he sought, and he received the embassy cordially, and showed them all the treasures of his house. He kept back nothing. Then came Isaiah asking the question of the text, "What have they seen in thine house?" Hezekiah answered, "All that is in mine house have they seen, there is nothing among my treasures that I have not showed them." Then came Isaiah's rebuke, and prophecy. He foretold the Babylonian captivity, and the fate that should befall his sons. Then Hezekiah took selfish comfort in the fact that it would not come in his day. It seems that what happened to his country and his sons was of secondary importance to him. Too many men are altogether too little concerned about the effect of their deeds upon their children, and their generation. A man who is both good and strong thinks what the conduct of his life will do in the future.

The moral of all this is, do not expose your intimate treasures to the eyes of your enemies, or your pretended friends. There are some things in your private life that are too intimate and sacred for the world to know. A businessman does not disclose the combination of his safe to his clientele.

C. Here are some lessons to be remembered.

1. There are certain domestic intimacies that should never be exposed to general knowledge. Things about which no one should know except the family. Too great intimacy is a snare. Exclusive friendships are liable to become too exclusive. Sympathies can become too narrow; familiarity may breed contempt. Even as you keep certain things out of your house, keep also certain things within it.

2. Keep family differences to yourself. Talked about, they will grow; forgiven and buried in love, they will disappear. Never magnify domestic differences and, as long as possible, deny them even consideration. Apply the rule between husband and wife, between children and parents, between brothers and sisters. Do not make your loved ones vulnerable to an enemy attack by what you tell.

3. Keep secret your petty grievances. Talked about, they will grow on you and will be magnified by others. Many things in home life should be covered by the mantle of charity, and domestic loyalty.

III. Now there are some things that should always be on display in a Christian home.

A. Unhesitatingly announce your faith in God. Had Hezekiah told these messengers of God's wonderful deliverance from death, he would have done better than to expose his treasures to their covetous eyes.

1. Proclaim your faith by the pictures and mottoes on your walls. They have lasting effect upon plastic minds, and they make good impressions on the casual visitors.

2. The Bible should be seen and read in every home.

3. Let everyone who comes within the portals of your home know that yours is a house of prayer. Return thanks at every meal. Keep the family altar always in repair. These things create an atmosphere of faith and reverence.

B. Let it be known by all, that there is parental authority in your home. God said of Abraham, "I will bless him because I know he will command his household after him." Let us never forget the solemn warning that comes from the failure of good men to govern their children by law and by love. Such men were Samuel and Eli. Who is to blame that children do not observe the Fifth Commandment? It is the parents, not the child, in most instances.

C. Never-failing love should also be on display in every home. Wisdom, and love must be mixed with parental authority, or it will harden, and drive out the child. Firmness is not inconsistent with tenderness.

D. Household unity should be in evidence. No lines of cleavage should ever be seen there. A house divided against itself cannot stand. Hold fast to one another, however much forbearance is required.

CONCLUSION

Now let me say again, that the salvation of America, and the world, depends upon our building Christian homes. I plead for the old-fashioned kind of home, where the father earns the living, and the mother makes the house a home. I plead for sanctity, unity, love, and consistent home religion. Family altars should be in every Christian home, and certainly in every Nazarene home. Let us go on a crusade to make every home a Christian home.—G. B. WILLIAMSON.

The Prophet's Personal Experience

Lesson—Isaiah 6.

Text—Isaiah 6:5.

INTRODUCTION

Historic events often afford background for outstanding spiritual experience. To the people of Judah the death of Uzziah was a major national crisis. He had been a good king. He had enjoyed a long and prosperous reign of fifty-two years. Not since the times of Solomon had there been a king so favored of God and so loved of

his people. He led all the people in observance of God's commandment and His worship. The nation was at a new peak of power both at home and abroad. But this good king made a fatal mistake. One day, as he attended the temple worship, he presumed to perform the sacred service of the priest in the house of God. While in the very act of offering the sacrifice, even before the priest could rebuke him for his sacrilege, the king was smitten with leprosy. He went from that service not to the palace of the king but to the house of lepers. There he wasted and died of that most loathsome disease. The people that had loved him so affectionately and had honored him as their king never saw him again. Sorrow filled the hearts of his loyal subjects, and misgivings filled their minds. Young Jotham, twenty-five years of age, became his successor. Powerful kingdoms to the north were rising to threaten the security of the nation. It was indeed a time of national disaster.

Such is the historical significance of the opening words of this chapter. They have more than chronological value. They set the call of Isaiah to the prophetic office in a background of national disaster and crisis. Perhaps no one in Judah felt the sting of Uzziah's presumption and its dire consequences so much as Isaiah did. He was profoundly moved by it. Doubtless he was tempted to be melancholy and despondent. Certainly a feeling of disillusionment came over him. His idol was crushed to the earth. All his human support was gone. But God showed him, as He has many others in similar circumstances, that, after all, there is only one who is infallible, and only one on whom man can absolutely depend, and that one is God himself. "In the year that King Uzziah died, I saw also the Lord." In the day of deepest grief and pain Isaiah saw the Lord.

No one ever does have a full vision of God until his human idols are out of the way. That is why so many people find God in a new and more wonderful way in the day of their greatest disaster and sorrow.

In this vision which came to Isaiah there was laid a foundation for all the long years of prophesying which were ahead of him. He foresaw the Christ as the great King of all Kings. That thought fills all his messages with faith and promise. He saw that He would redeem Zion with judgment and her converts with righteousness. He saw that righteousness should be the girdle of his reins. This vision is the background for the conception of the incomparable God which Isaiah gives to us in chapter forty, and of the coming King of whom he speaks in chapter nine as the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." It is here also that he saw the God who gives "beauty for

ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Here was born his messianic hope which turns every dark page of his prophecy into a promise of salvation and unfading glory.

Then the importance of personal experience in the lives of all those who proclaim God's message can not be overestimated.

As we examine this personal testimony, we find that the prophet says three very significant things about his vision. "I saw the Lord." "I said, Woe is me," and "I heard a voice." In these we have suggested the three aspects of his vision.

BODY

I. The first phase of this experience was a vision of the holiness of God. The setting of the vision is the temple, which of course was symbolic of the whole great created universe over which God rules. Every part of the description of what he saw has bearing upon Isaiah's conception of God's holiness.

A. He said, "I saw also the Lord high and lifted up and His train filled the temple." To the prophet, God was exalted in judgment because He was a holy God. His train was the shining faith of that holiness in a glory that filled the earth. "Holiness is hidden glory, glory is holiness revealed."

B. Then the prophet continues to describe what he saw. He said, "Above the throne stood the seraphim. Each one had six wings with twain he covered his face, with twain he covered his feet, and with twain he did fly." They covered their eyes in reverence. Even the unfallen spirits that hover round the throne of God are awed by the majestic shining forth of holiness which is resident in the very being of God. They covered their feet in humility as orientals do in the presence of an honored monarch. Even the highest order of heavenly personage have the feeling of unworthiness to stand before the holy God. They were poised to fly in obedience to the will of the holy God. What a beautiful example the seraphim offered to redeemed men. A pattern of reverence, humility, and obedience. A suggestion of what the fundamental attitudes of all holy beings should be toward a holy God.

C. The song of the seraphim had holiness for its theme. They sang antiphonally. Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

D. By this time the whole being of the prophet was so moved upon, that it was to him as though an earthquake had shaken the temple until he saw the posts of the door move, and the house was filled with smoke. The smoke may have been an accommodation to Isaiah, because the eyes of sinful man could not look upon a sight so glorious, so resplendent, and live. The smoke was given as a veil to his sight that he might not die. Someone has suggested that

the sinfulness of man had come so near to the holiness of God that it produced smoke.

E. It is plain to be seen that the central idea in Isaiah's vision was that of God's holiness. Therefore Isaiah became a holiness preacher. In the background of his entire message that great fact is central. The salient thought in Hosea's preaching was the love of God. In that of Isaiah it was the holiness of God. This great truth gave the prophet some clear convictions that are proclaimed in his preaching and should be by all preachers.

1. The first was that God is holy and nothing sinful can stand in His presence. "Our God is a consuming fire." Whatsoever comes into His presence must either yield to the purging fire of that living flame or be consumed by it. Let us all be well-assured that neither now nor at the judgment can any who has not been cleansed from sin stand before the thrice-holy God.

2. This vision of God's holiness also led Isaiah to believe and preach that the time will come when God will execute righteousness and judgment in all the earth. A holiness preacher is always a judgment preacher. He declares that Christ will come to establish the reign of righteousness upon the earth condemning sin and all sinners and rewarding righteousness and all the righteous.

3. The third implication of this truth of holiness is that only those who are holy in character and conduct can be in the fellowship of God and the approved and anointed servants of Jehovah. Every preacher should have the experience of holiness. Every teacher should have a holy heart and live a holy life. Every Christian should know how to possess his vessel in sanctification and honor that he may be prepared unto every good work.

II. Having seen the holiness of God, Isaiah immediately caught a glimpse of his own uncleanness. Here is his testimony: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Some have questioned the date and the position of this chapter. Personally, I believe the time of the vision was at the beginning of Isaiah's prophetic ministry. The time of utterance is not important. But it is probable that while the prophet was pronouncing the woes upon the sinners of Judah, as recorded in chapter five, that he felt a rejection of his message, like some one saying, "How dare you pronounce woe on us," whereupon, Isaiah related his own experience and said, "I have pronounced woe upon myself, therefore, I may also pronounce woe upon you." Anyhow, for any man to preach woe to the sins of

others he should certainly have pronounced woe upon his own uncleanness.

A. Nothing will give men an adequate conception of their own uncleanness except a vision of God's holiness. The contemplation of lofty ideals is wholesome. Association with good people is helpful. But the only background for a full understanding of human depravity is the holiness of God. That vision may be gained through a knowledge of His Word and the life of Christ. But it must come to a climax in an awe-inspiring vision of the God who said, "Be ye holy for I am holy." All who have such a vision join in Isaiah's cry, "Woe is me."

B. Accompanying the vision of his own defilement, and the confession of it, came a vision also of God's grace. The prophet testifies: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Thank God, He does not reveal this depravity of his nature to a man merely to tantalize and make him miserable. He shows him his sinfulness that He may also discover to him the cure. And to Isaiah it was the double cure, for what he now received by God's grace was not pardon but cleansing. Isaiah's lips were not defiled by what had entered into them, but by that which had proceeded out of them. Now the fountain of life was cleansed. The seraph said, "Lo, this hath touched thy lips and thine iniquity is taken away and thy sin purged." Yes, Isaiah was sanctified wholly. He was one of those, who, as Dr. Wiley has said, reached up to touch the faith line which is drawn from Abraham to Christ. But thank God, that now in this day the grace of God that bringeth salvation hath appeared unto all men to redeem us from all iniquity and purify unto God a people for His own possession. Yes, the double cure is now available. The blood of Jesus Christ cleanses from all sin. The fountain is open. The fiery baptism is ours if we seek it. The unquenchable fire of God's Spirit purges away all the dross of man's nature. "Thine iniquity is taken away, thy sin purged."

III. Having seen God's holiness and the cleansing fountain for his own uncleanness, the prophet was now alert to behold still another phase of his vision. It would have been incomplete if he had not beheld the lostness of men. He adds this word to his testimony, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." It is ever thus. When one sees God and finds His saving, purifying grace as the hope of salvation and life for his soul, immediately he sees others without God and

without hope. It was true of Moses when he saw God at the burning bush, of Paul when he met Jesus on the way to Damascus, of Luther after God spoke to him on the Sancta Scala at Rome, of Wesley after his Aldersgate-street experience. He said, "The world is my parish."

Being identified with the people of unclean lips gave Isaiah a compassion toward them and faith for them. They were sheep gone astray, but God, like a good shepherd, was seeking them. Being famished with spiritual thirst he knew they could with joy draw water from the wells of salvation. Being captives he knew they could be set at liberty. Being deeply stained with sin he knew they could be wholly cleansed.

CONCLUSION

"Where there is no vision the people perish." A vision of God's holiness and God's grace is necessary for anyone to live and enjoy God. And those who have beheld His glory must keep a clear vision of all mankind in desperate need or they will perish. Where there is no vision, the people perish.—G. B. WILLIAMSON

Christ Stills the Storm

Lesson—Mark 4:35-41.

Text—Mark 4:41.

INTRODUCTION

The experiences of life are unpredictable. A day may begin bright and clear and a storm may break before noon. The journey may begin under most auspicious circumstances and be overtaken with sudden disaster. The voyage may begin with smooth sailing and end in a tempest. The converse is equally true. A bad beginning may see a good ending. Farmers say in a wet season to cut the hay in the rain and put it up when it shines. The moral of all this is that we always need the Lord with us. As blithe and carefree as you may be now, the tables may turn soon and you will find you are in peril and ready to perish. And if there is a storm raging now, with Him you will be able to outride it and come at last to your desired haven.

Human strength and wisdom are always inadequate. Men have proudly boasted their independence of God but all their vaunted skill and power is but weakness before the mighty forces of nature which only God can control. The men in this little ship were good oarsmen but they were unequal to the situation when the angry winds churned the little lake. Those who built the *Titanic* were great shipbuilders and they said their proud mistress of the sea was "unsinkable." But an iceberg sent her to the bottom on her maiden voyage. When Napoleon Bonaparte marched against Russia declaring his purpose to subdue that great country, someone reminded him that "man proposes

but God disposes." Whereupon the Little Corporal replied, "In this case man proposes and man will dispose." He planned to spend the winter in Moscow, but when he arrived he found the city in flames and his plans were foiled. As his proud conquerors marched back across the Russian plains, the northern winter broke in its fury and they were utterly unprepared for the blighting winds, the stinging sleet, and the drifted snow. Only a small remnant straggled back to France and Napoleon's defeat was determined.

Mussolini said he would restore the glory of the Roman Empire. Hitler shouted that the master-race was entering an era of power and prosperity that would last one thousand years. They boasted as one that putteth on the armour and God hath put down the mighty from their seats.

Now let us hear this conclusion. Whether your undertaking be great or small, whether the journey long or short, whether your task be difficult or simple you need the Lord with you. Your safety is in having Him. Without Him you are in danger of disaster and failure regardless of your advantages. With Him you are safe no matter what the besetments of your way may be.

Now as we seek to gain the greatest amount of practical truth from this story in the time allowed for it, we cannot escape some very striking inferences.

BODY

I. The first is that Jesus Christ was both human and divine. He had spent a full day doing miracles, teaching the people, and literally giving Himself to men. The end of the day found Him in a small boat teaching the people who gathered on the shore. There can be no more exhausting work than that. When Jesus taught the people He put his very life into it. Now the even had come, But He had something yet to do on the other side of the sea so he asked His disciples to row across, and they took him even as He was in the boat. He did not stop to refresh Himself. There was an inward imperative that urged Him on. Perhaps He knew that a man possessed of a legion of devils would meet Him on the other shore. From sheer weariness and exhaustion He laid down in the hinder part of the little craft, and he slept so soundly that even the wind and waves did not disturb Him. In this we see His humanity. He grew weary and needed sleep. But the Psalmist said, "He that keepeth Israel shall neither slumber nor sleep." But Jesus, when awakened by the call of His distressed disciples, arose and rebuked the wind and said unto the sea, "Peace be still." And the wind ceased and there was a great calm. And surely only to God can it be said, "Thou rulest the raging of the sea, when the waves thereof arise thou stillest them." He was human, therefore he was weary and slept. He was divine and there-

fore he arose and rebuked the wind and there was a great calm. Thus we see how perfectly the two natures were blended in Him. That is the mystery of the incarnation, one person with two natures. Very God and Very Man. Old Athanasius valiantly contended that "we should not divide the person or confuse the natures of Jesus." In Him we have a Brother most human and yet most divine. He is touched with the feeling of our infirmities and He has the power to heal them.

This truth is illustrated in many instances of His life. Indeed, wherever we find a clear evidence that He was the Son of Man, we find equally clear evidence that He was the Son of God and vice versa.

1. The Babe in the manger—the worshiping shepherds.

2. The Magi—the flight to Egypt.

3. Baptized of John—the voice from heaven.

4. He weeps at Lazarus' grave—He calls him forth.

5. He is scourged, crowned with thorns, nailed to a cross, cries, "It is finished," but on the morning of the third day He arose.

In this wondrous man of Galilee we have an elder Brother, kind, understanding, and sympathetic who has taken part of our sorrows and trials. And we have the mighty God who is able to save to the uttermost all "who come unto God by Him, seeing He ever liveth to make intercession for them."

II. A second inference of this miracle is that Christ permits His disciples to be tried and tested, but He is ever present to help them in their extremity.

A. If it were good for us and for His glory, Christ would ward off every trial and turn the course of every storm. That would make weaklings of us. God does not want a group of spoiled and pampered children. He wants strong rugged characters who can stand the test and who are proved by it.

God permitted Job to be tempted and afflicted and by so doing made an immortal character of him.

Such testing does three things for us. It reveals our weakness to us and discovers to us our great need of a Saviour. It further reveals that Christ is near and adequate. He sleeps but He never oversleeps. He permits us to go through the trial but we always find Him standing by and ready to help when we cannot help ourselves.

B. When these disciples awakened Jesus it was with a cry of fear and desperation. They said, "Carest thou not that we perish!" It was the language of doubt and fear. But it was the language of fervency. They were certainly in earnest. But we can earnestly call and do it in faith, not fear.

III. The third inference of this miraculous event is that Christ is master of every situation and that by His grace we, too, can be master.

A. See how completely He took command when the frightened disciples awakened Him. He was not for a moment agitated. With perfect composure and ease He spoke and the winds ceased and the turbulent sea became quiet. The leaping waves laid down like well-trained dogs lying at their master's feet. He did it easily. There was no exertion. It is easy for Him to work miracles. He did it effectively, for normally, even when the winds subsided, the angry billows would continue to roll high for some time but in this instance there was immediate calm.

B. When the danger was all past, Jesus then turned to His disciples saying, "Why are ye so fearful? How is it that ye have no faith?" It does seem that they had seen enough with their own eyes to trust and not be afraid. But they and we are fools and slow of heart to believe. We become all excited. We work ourselves into a lather about our petty anxieties, and all of it only conditions us for disaster and failure. I ask you, Christian, why are ye so fearful? How is it ye have no faith?

C. Then the disciples changed from the fear of fright to the fear of wonder and worship. They said, "What manner of man is this, that even the wind and the sea obey him?"

But can we not trust him calmly in the storm as well as after it is passed?

D. And now let me reassure all who are here today, Christ can and is present now to still the storm in your life.

1. He will still the storm of sin that rages in your soul now. (Isaiah 57:20, 21).

2. Christ can still the storm of spiritual conflict that continues in your unsanctified nature. He can put an end to strife and doubt and defeat and give you peace and faith and victory. According to your faith be it unto you.

3. Christ can and will still the tempest of trouble and perplexity through which you may now be passing. You think you were born under an unlucky star. You think fate is against you. You are despairing and fearful. O turn from your fatalism and fear to Christ. Put your faith in Him. He is equal to your need. He is able to deliver you and will deliver you.

You need not fear the ill-fated fortunes of life or the wicked genius of Satan, his imps, and his inspired servants among men.

If Hitler should suddenly show up in possession of all the destructive power of atomic energy, you would not need to fear. II Peter 3:10-13.

CONCLUSION

What manner of man is this? Son of Man and Son of God. Possessed of the deepest human sympathy, but also possessed of the greatest divine power. He is ever present and ever adequate to our need. He is here now. He is able and willing now to still the storm in your life if you but trust him.—G. B. WILLIAMSON.

A Korean Sailor Saved Through New Testament Theology

By Vernelle W. Dyer

Something happened very recently at the 8th General Hospital Bible Class in New Caledonia! A ship's steward, a Korean who used to live in New York City a long enough time ago to have served in World War I, was sent from an Army transport for treatment in our hospital. He had been brought up in a good Christian home in Korea until he came to New York in his early teens. He was a member of a church in Honolulu. But in America his only contacts were with a nominal, humanistic type of Christianity. It failed to meet his needs, and he had gone back to Buddhism. In fact, he told me that the moralistic preaching and striving and self-effort which he had found had convinced him that all religions are practically alike; so he decided to revert to the attractive Buddhist philosophy of his youth and his home in the Far East. If Christianity is merely an earnest, conscientious striving toward the good, and perhaps toward God, why should not he be loyal to the faith of his fathers?

GOD SEEKS MAN

We were reviewing the history of the early church, and expounding the genius of New Testament Christianity which is unique and diametrically opposite to all religions in that it is God who does the seeking, and any seeking of man is merely the working of the Holy Spirit of God in the heart of man drawing him to God. We had traced over ninety passages in the Book of Acts, showing how God had spoken to and directed the lives of the early Christians in addition to the initial act of saving them. All of a sudden, among the patients and the enlisted men of our class, I noticed the face of my Korean friend, whose bedside I had visited in the hospital, light up. His inscrutable Oriental countenance began to take on the glow and joyful clarity of a newborn Christian. He was thrilled with the boundless possibilities of what was to him a new discovery, namely, that Christianity is something that you *receive*, not something that you work and sweat to achieve, but the gift of God. As I watched his face, I felt led to explain how the love of God came down to us through Jesus Christ in history and how the love of God

in experience comes into our lives to make us different. I mention that the New Testament says that God is love, *Agape* and not *Eros*. The noblest platonic love of the Greek philosophers was always seeking "the good, the true, and the beautiful," and was often striving toward God because he is the supremely good, true, and beautiful. In fact, the Greeks were offended by *Agape*, by the Apostle Paul preaching the love of God which seeks out "the ungood, the untrue, and the unbeautiful." God loves even the worst of us so much that Christ died for our sins. God continues constantly to love all men and the worst of men so much that his Spirit "maketh intercession for us with groanings which cannot be uttered."

THE NEW TESTAMENT WAY

As soon as the class was dismissed, he came forward to pour out his life's story. He not only told about his sins and failures and disappointments, but he also told me how in his search for reality and truth he had become at one time a Roman Catholic and then had tried Christian Science, besides various other ways, before in despair he had gone back to Buddhism. That night, I told him to go back to his ward and read the Gospel of John, chapter seventeen, counting up all the times Jesus uses the word, "give," "gave," or "given!" The next day, he was overjoyed in telling me that he found sixteen uses of the root "to give." He was amazed at the "givenness of Christianity." In that same chapter, he also found "the sentness" of the gospel.

The day before he left, he came to me for a farewell chat and a prayer together of rededication of his life to Jesus Christ. After he had put to sea, he wrote me:

Ever since I left you, I have been thinking about "the givenness." I read John seventeen over and over so many times. I get great joy out of it. . . . This has altered my entire life course. Christ is my navigator and my chart. He will always show me the Way. I have with me his Compass and Light. . . . He shall and must live within me. He is always watching me, I do believe.—The Watchman-Examiner.

Was That Somebody You?

Somebody gave a life to God,
Went at His call to realms abroad,
Lived to seek, to save the lost,
Working for souls at any cost.

Somebody made a sacrifice,
Yielded some gift beyond all price,
Somebody won God's hundredfold,
Richer than gems or crown of gold.

—A. B. SIMPSON

(Chaplain (Captain) Vernelle W. Dyer was for many years a missionary in Burma under the American Baptist Foreign Mission Society, and just before he entered the chaplaincy he was pastor in Providence, Rhode Island.)

Christian Compassion

Matt. 14:14. "Moved with compassion." Rev. Mary A. Hill, in "The Call to Prayer," relates the following incident concerning the late Rev. C. W. Troxel, saintly missionary to China:

Mr. Troxel was returning from an errand in a village when he overtook a Chinese woman laboriously hobbling along on her poor, little, bound feet. What did he do? He stepped down off the donkey and offered the weary traveler a ride to their common destination nearly two miles away. Some days later this same little woman appeared at the Mission saying, "I want to see Jesus." The Chinese worker replied, "Our God is a spirit; how can you see Him with your natural eyes?" She answered, "But I have already seen Him. He gave me His place to ride on His donkey."

Wondering what she meant by these words, the Christians asked for an explanation. Then she told the story of her ride. The man who had the right to an easy ride had actually gotten off and helped her onto his donkey, while he took her path and walked home. This heathen woman, who had experienced nothing religious but the worship and fear of the gods, had gotten an inkling somewhere that these newcomers, the white-faced foreigners, were followers of one named Jesus who gave himself for others. "Now," she thought, "I have seen Him."

The workers then told her of the divine Lord Jesus. Light entered her heart. Jesus entered the open door. She there received Him and testified, "Yes, I have Jesus right now in my heart, the Jesus I saw in Mr. Troxel."—*The Evangelical Friend*.

Five young men agreed to meet each week for prayer. Then they formed the idea of winning 150 souls for Christ within twelve months. They won them. Another group of mechanics joined in special evangelistic work and in the space of a year a dozen small churches were set on fire and hundreds led to Jesus. Another group made up of desperate sinners redeemed through the blood, one an ex-gambler, another an ex-burglar, another hard character, set to work to canvass a section of 7,000 people and tell them of salvation. There were over 200 conversions and three churches established. All these testify to the power that laymen can have in their towns, cities and communities if they will consecrate themselves to God. *Selected*.

"The death of our former gatekeeper, a pure-blooded Tibetan of one of the oldest families of Labrang, was quite remarkable. He very definitely testified to faith in Jesus Christ just before he died. He refused

to be carried from the place, and forbade chanting in his behalf in the house where he died, though in order to keep from having open trouble with his relatives (who are many), he recognized that they would want their own chanting, which they could do in their own home near by. Some of his nearest relatives confessed to me that he died with Christian faith. How my heart rejoiced to tell them that in that case, I knew that the resurrected Christ, in whom Dalo believed, had already received his spirit to himself. May God speak to their hearts and show them the uselessness of all this chanting after death in which they place so much confidence."—REV. M. G. GRIEBENOW, Kansu, China, in *The Alliance Weekly*.

Heroic Pioneer Missionary

A British missionary on Betio who defied his Japanese tormentors by refusing to trample on the Union Jack they spread before him, and who later chose to die—first of twenty-two men shot by the Japanese—is to have a memorial erected for him by British and American authorities on the island. He is Rev. Alfred Sadd, who went to the Tarawa atoll from the London Missionary Society. When the Japanese arrested him and ordered him to walk on the flag, he ignored them, and, according to native reports, "gathered the flag in his arms and kissed it." After being put to forced labor with twenty-one other captives, Sadd was let out to be shot. "They were very heavy-hearted," said the native pastor describing the scene later, "but Sadd stood in front of them and spoke words of cheer. When he had finished, he went back and stood a little in front of them so he would be the first to die." Sadd had worked for several years in one of the most isolated stations occupied by British missionaries. —*Watchman-Examiner*.

The Shepherd's Charge

*The shepherd walks before his flock
To lead them safely home;
He guides them through the treacherous
spots,
Retrieves them when they roam,
He shields them from both wolf and thief;
By name he knows each sheep,
He loves them and would give his life
His charge to safely keep.*

*Thus Jesus walks before His own
To lead them all the way;
He guides them through the storms of life,
And seeks them when they stray,
He helps them o'er the rugged paths;
By name He knows them all,
He gave His life on Calvary's Cross—
That they might never fall!*

—LESTER L. SCHMUNK

Love Won Them

Thou shalt love thy neighbour as thyself (Matt. 22:39, Golden Text). A Sunday-school class of adult women invited a large class of Jewish women to the home of one of their members for lunch. Some were already believers, but many were not. After a devotional message on the need of a sacrifice for sin, thus leading up to the Lamb of God, the only Saviour of the world, a lovely lunch was served in the garden. The Jewish women were deeply touched to be seated at tables and to have the Gentiles wait on them. The spirit of love was so manifest, that when the Hebrew missionary made the appeal after lunch for all who would accept Christ, seventeen women stepped forward and took Jesus Christ as their Messiah. It was a great day in Zion. They sang "Praise God from Whom All Blessings Flow" and "Blest Be the Tie That Binds." Christian love showing itself in actual service had helped them to find their Saviour.—*King's Business.*

The Treachery of Sin

(I Samuel 31:1-6)

What an end for the Lord's anointed! What an end for one who showed such promise! But such is the treachery of sin. At first it ministers to the pride and ambition of its devotee, but at last it mocks, and ruins, and damns. Let us look long and carefully at this bitter end that we may learn what is the awful termination of the path of sin. The primrose way leads to the eternal bonfire. The broad road leads to destruction. May we see this and take heed.—*Exchange.*

Lifted

A northwest American Indian chief heard the call of God, responded, and was converted. Immediately he knew that his sins, which were very many, were blotted out, and at the same time there came inward peace indescribable. Wherever he went he was always talking of his new Chief, Jesus, and what He had done for him. His life was so changed that he became the talk of the countryside.

One day, a distant chief visited him and wanted to know who this Jesus was, what He had done, and where He lived. The converted chief took some chips of wood, made a small circle on the ground, and put a worm in the middle. Then he set the circle of wood on fire. The wretched worm tried to get out of that circle of fire, and sought shelter from side to side, but could find none. The converted chief

then put his hand into the middle of the circle and lifted the poor scorched worm out of all danger and harm.

Then turning to the inquiring chief, he said, "That circle of fire is this world, and I am the worm; the fire of sin and evil hedged me in on every side, and I was helpless to save myself. I tried to escape and could not, and was doomed to suffer in the fires of hell. Then the Great Chief, the Lord Jesus, came down from heaven right into this circle of death, and lifted me out of the fire of sin and hell."

*In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.*

—*Evangelical Christian.*

How a Quiet, Middle-aged Woman Set a Church on Fire

Some years ago, a church in England began to experience a mighty work of God. Ministers of other denominations were stirred by this work, and upon inquiry as to how it started were told the following story:

"Ours was a church that did not have a summer slump for ours was a year-round slump. How we worked for that church! But despite all our efforts the services continued to dwindle and lost ground Sunday after Sunday until it seemed we would have to close.

"We blamed the minister. He was a godly man and would have given his life for the gospel. We blamed the young people. Some almost blamed God himself.

"About this time a quiet, middle-aged woman moved into town. Her faith was boundless. She knew the Bible from cover to cover. Her quiet but trusting manner in quoting God's promises put us to shame. The sight of our unfilled pews, our almost empty Sunday school, left her undismayed. 'God wants His house filled,' she said. 'He wants the young people saved and the older ones reclaimed. He wants men and women delivered from Satan's power. We must take ourselves to pray for them.'

"Encouraged by her insistent, unfaltering faith, we set ourselves to praying. We began, a little band of eight earnest souls. Every day at eleven and again at four, we gave ourselves to prayer for the minister, for the ingathering of souls in the community, for our loved ones, for those in authority in our nation, for all saints, for all men, and for the mission fields. As God laid it on our hearts, so we prayed.

"Every evening for one hour before services we prayed, unitedly, earnestly. All talking was forbidden. We tiptoed to our place of prayer and stayed there as long as our hearts were burdened. Prayer became our business. We gave ourselves to it and all that was in us. And how God did help us! We did not proclaim what we were doing abroad, but others, attracted by our earnestness, began to join us in prayer.

"Soon the attendance in church and Sunday school began to increase. By God's help, we built an altar of prayer in our church, and built all other things around it. We held with an iron grasp the hours we had pledged to prayer. The leadership of the Holy Spirit was acknowledged. Human leadership and self-assertion were not encouraged in our midst. All self was humbled. Our spirits were contrite and broken under the burden of prayer for lost souls.

"Our minister caught the fire. Our church became holy ground. Before the town realized it, the church services were crowded. The picture houses and dance halls were almost deserted, and the spirit of a heaven-sent revival pervaded the whole town and countryside."—*Exchange*.

One of Murillo's pictures shows the interior of a convent kitchen. Angels are busily engaged doing the work of cooking and dish washing. All is done with such heavenly grace that you forget that pots are pots and pans are pans, and you only think how beautiful kitchen work is—just what angels would do if required. The humblest duty is a bit of God's will and shines with heavenly radiance.—J. R. MILLER.

God Is Not Mocked

(Written 21 years ago)

A young man went to his widowed mother the summer before last, and said, "Mother, God has called me to the Mission Field, can I go?" Her reply was, "Son, I can't spare you; you are my only child—my only son!" and he went not. But in 1923 at a beach in Western Australia two girls got into difficulties bathing, and this young man went to their rescue and was drowned. He was gone, and that within the year. What of the mother who could not do without him? Peradventure he would today be alive had she suffered him to go into training to be a missionary.

Sad beyond words, too, is the story of a minister, who on Mission Sunday preached a wonderful missionary sermon. He concluded with such a soul-stirring appeal that, after entering the vestry, the door suddenly opened and, to his surprise, in danced his daughter, who in all the exuberance of youth burst out with, "Father, here's the first answer to your ap-

peal tonight for a missionary." "Where, my dear, where?" "Here, Father; I, myself!" "You, my child! No, certainly not! It was not meant for you. You cannot go!" And go she did not. She married. She died not long after in an asylum. God is a jealous God.—C. T. STUDD.

Character Out of a Blot

A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made.

"Nothing can be done with it now," said the owner. "It is absolutely worthless."

Ruskin made no reply but carried the handkerchief away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skillful and artistic way, Ruskin had made a design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless one. Jesus can make a life beautiful though marred by sin.—*Selected*.

Mutual Help

The cobbler could not paint the picture; but he could tell Apelles that the shoe-latchet was not quite right; and the painter thought it well to take the hint. Two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk. Why, the blind man carried the lame one; this former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you," but be ready to help those who ask your aid; and then, when it is needed, you may ask theirs.—H. SMITH.

Keeping the Lower Lights Burning

A few years ago at the mouth of Cleveland harbor there were two lights, one at each side of the bay, called the upper and lower lights; and to enter the harbor safely by night, vessels must sight both of the lights. These western lakes are more dangerous sometimes than the ocean.

One wild, stormy night, a steamer was trying to make her way into the harbor. The captain and pilot were anxiously watching for the lights. By and by the pilot was heard to say, "Do you see the lower lights?"

"No," was the reply; "I fear we have passed them."

"Ah, there are the lights," said the pilot, "and they must be, from the bluff on which they stand, the upper lights. We have passed the lower lights, and have lost our chance of getting into the harbor." What was to be done? They looked back, and saw the dim outline of the lower lighthouse against the sky. The lights had gone out.

"Can't you head her round?"

"No, the night is too wild for that. She won't answer her helm."

The storm was so fearful that they could do nothing. They tried again to make the harbor, but they went crash against the rocks, and sank to the bottom. Very few escaped; the great majority found a watery grave. Why? Simply because the lower lights had gone out.

Now with us the upper lights are all right. Christ himself is the upper light, and Christians are the lower lights, and the cry to us is, "*Keep the lower lights burning*"; that is what we have to do. In the place God has put us He expects us to shine, to be living witnesses, to be a bright and shining light. While we are here our work is to shine for Him, and He will lead us safe to Heaven, where there is no more night.—*Glad Tidings*.

Victor Hugo wrote during the closing days of his life, "For half a century I have been writing my thoughts in prose, verse, history, philosophy, romance, and song. I have tried all, but feel that I have not said the thousandth part of what is in me. When I go down to my grave, I can say I have finished my day's work, but I cannot say that I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in twilight to open in dawn. I feel in myself the future life. You may say the soul is nothing but the resultant of bodily powers. But why, then, is my soul more luminous when my body begins to fail? Why, when winter is on my head is eternal spring in my heart? The nearer I approach death, the clearer I hear around me the immortal symphonies of the world about me. My work is only beginning. My thirst for the infinite proves infinity."—*Selected*.

A Plea for Magnanimity

(Philemon 8:22)

He must have been an arrant knave, Onesimus, Philemon's slave. A thief he was, and bound to flee with stolen goods across the sea. A thief he was, and left his home, from fair Colosse off to Rome. So wild, so lawless, so depraved, how could this vagabond be saved? But there in Rome—God led him so a prisoner he came to know, who for his Saviour lost his all; God's prisoner, the sainted Paul. 'Twas then this slave of hopeful name most truly "Profitable" became, a genuine "Onesimus," to Paul, Philemon, and to us. The prisoner he kindly served, his love for Jesus never swerved, and last his conscience duly burned—back to Colosse he returned. Paul's little letter with him borne has taught the world no slave to scorn; has taught the world the boundless scope of

Christian grace and Christian hope; that thieves may come to honesty, and Christ be found past any sea; and that the love of Christ is able to make the meanest "Profitable."—AMOS R. WELLS.

Famous General's Secret

I have known the Lord Jesus Christ now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing—it is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for Eternity is assured. I am not presumptuous when I say I know that, because it has been given to me by His grace—apart from my own deserts. I commend such a Saviour to all.—GENERAL SIR W. G. S. DOBBIE.

Blessed are the poor in spirit: for their's is the kingdom of heaven (Matt. 5:3). Years ago a minister in Missouri told of a poor, humble Negro who learned not only that happiness comes by service, but that it comes through unquestioning trust. This helpful man had succeeded in paying for a three-room cottage, which was really little more than a shanty. But it was home to him, and he took great delight in it. He tried to insure it, but the insurance man laughed at him. The house was not worth insuring, they said. Then came the afternoon when fire did its speedy work; the Negro's house was in ashes. Kind neighbors remained for a time on the ground, attempting to comfort the Negro's wife. "We knew that Abe would soon be coming from work," one of these comforters said afterward, "and we hated to see him turn the corner and see what had happened to his little all. Pretty soon we saw him come into the road, and we watched and waited. Our hearts fairly ached for the poor fellow. All at once he stopped and staggered. Then he got himself together and came slowly toward the desolation. The neighbors stood around wanting to say something, but all of us seemed tongue-tied. When Abe reached the group, as we stood near the ruins of his home, he took off his hat and bowed his head. Then we heard him say quietly but clearly, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' No wonder one of us who heard the words declared he would give every dollar he was worth if he could have a religion like that, a religion that would enable him to be superior to the most untoward circumstances, to find a reason for joy when all things seemed against him."—From the *Christian Endeavor World*.

BOOK NOTICES

By Rev. P. H. Lunn

Book Reviews

STUDIES IN THE VOCABULARY OF THE GREEK NEW TESTAMENT FOR ENGLISH READERS

By Kenneth S. Wuest (Eerdmans, \$1.50)

This is the eighth volume in a series of word studies in the Greek New Testament written by the teacher of the New Testament Greek at Moody Bible Institute. The author began with four volumes of a rather general nature. These were followed by three volumes on Philipians, First Peter, and Galatians, respectively.

This last one to appear is somewhat similar to the first four in treating a scattered variety of words. It seems to be more comprehensive and rather better organized, however. There is much material in it that would be of genuine value to any student of the New Testament. As would be expected there are places where distinctively Calvinistic interpretations are made prominent. But on the whole the discussions are enlightening. We do not hesitate to recommend these volumes to our preachers as valuable aids for sermon material when used with proper discrimination.—RALPH EARLE

THE CHURCH IN OUR TOWN

By Rockwell C. Smith (Abingdon-Cokesbury, \$1.50)

Coming from the pen of a sociologist, one expects the mass of detail which this book contains. Nevertheless, a detailed study shows that this volume has the unique distinction of originality and new statistics, besides being quite exhaustive of the problem at hand. He opens with the startling fact that the element we commonly understand as rural is not all farm personnel, for of the 43.5 per cent of our population recognized as rural, only 22.9 per cent is farm, while 20.6 per cent are non-farm, and it is this almost fifty per cent of our nation's population which receives the consideration in his treatise.

To our knowledge this is the first time a direct attack on the rural problem, as related to the church, from the sociological viewpoint has been published. It is readable because of its sub-topical style and especially suitable as a student's handbook or as a factual source for pastors of rural churches. To illustrate: Chapter III is "rich" as a directional guide for a pastor in a rural community. His tabulations and graphs, of course, have a specific signifi-

cance as related to specially studied communities, yet we think one will find he had struck a cross section of a typical study. He endeavors to show that all groups of a community can and should be reached by the local pastor. His statistics range from Wisconsin to Oklahoma, and even into the immigrant group. They are informational and dependable.

After a consideration of the rural landowner, rural schools, rural trade and welfare, he shows the development of rural co-operation, especially in the sphere of organization for protection through unions.

As the caption would suggest, his final consideration has to do with the sphere of influence of the church in the rural community, its great modern opportunity, and its place in community organization.

Every country pastor should purchase this book.—L. A. REED

WE SPEND OUR YEARS

By Charlotte Kruger (Zondervan, 1.25)

Here is a real novel. Live characters. Action. An involved plot. Suspense. A happy ending.

But the value of the book lies in its gripping message. If I knew a young lady that needed to be awakened to her need of Christ and of complete consecration to Him, this is the book I would want to place in her hands. If she started it, there would be no question about her finishing it—at one sitting. And she would not lay it down without her heart being deeply stirred.

The young author, herself a missionary to Alaska, has found a wonderful way to reach the human heart. We look for her next book, based on life in Alaska.—RALPH EARLE

THE DIVINE RESPONSE

By Dr. J. B. Chapman (Beacon Hill Press, \$1.00)

Another book from the unfathomed mind and prolific pen of Dr. J. B. Chapman. Two of the essential elements in good literature, successful journalism, and satisfactory composition, are: (1) that the material shall be *true*; and (2) that it shall be *new*, or at least presented in a *new* way. *New* and *true*—the twin demands of successful writers. Dr. Chapman qualifies superbly on both points. His material is always *true*, and his presentation is ever *new*. To put it another way, his *content* is rich, profound, philosophical, and biblical, but his *form* is always brilliant, intriguing, attractive, unique, and new. He presents the *old* truth

in new ways in order to seize the mind, penetrate the heart, and activate the will.

This latest book, *The Divine Response*, probably excels any of the author's previous works for literary style, philosophical soundness, theological exactness, and practical value. The volume is composed of seventeen chapters; the first, "The Divine Response," gives the book its name and strikes the key for the entire symphony that is to follow, namely, that man can receive a definite, personal response from God when he makes the proper approach, meets the requirements, and sincerely desires a Divine revelation.

The chapter, "Our Answering God," continues the thesis of Chapter I, that when we propose suitable questions, God responds with satisfying answers. "The Implications of God-likeness," lists a number of human traits which reveal the image of God in man.

God is nearer than we think is the encouraging truth of "The Proximity of God." "The Separative" is a short but thought-provoking chapter. "The Hand That Reaches Up" and "The Hand That Reaches Down" portray a mutual desire on the part of God and man for communion and fellowship. "The Bridge," "The Goal Is Beyond," and "The Persistent Quest," are full of suggestive, enlightening and inspiring truths. "The Predicament of the Sub-earnest" and "The Quandary of the Unassured" will be of help to that great group of people who are either indifferently insincere or are of a doubting, unsettled mentality. There is a glorious response to the earnest of heart and a satisfying assurance of His presence to the believing seeker after God.

The three chapters, "The Grasp of the Head," "The Grasp of the Hand," and "The Grasp of the Heart," discuss the attempts by the intellect, by works, and by the heart to reach Truth—God. After a penetrating analysis, the author concludes that God cannot be grasped by speculation and reasoning, neither will a response from God come by acts of the hand—works of righteousness; God is accessible only by the reach of love.

The doctrine of the Witness of the Spirit is presented in a new way in the chapter, "The Consciousness of God." The climax of the book is properly reached in the final chapter, "Experimental Differentiations." Here the author makes several very clear, helpful distinctions relative to the Christian consciousness, under three headings: (1) consciousness of relationship; (2) consciousness of state or condition; (3) consciousness of direction. Within this final chapter Dr. Chapman reviews some present-day religious theories, throwing light on prevalent tendencies and common

errors due to superficial theological deductions and lack of proper differentiations.

My concluding observation of *The Divine Response* is this: the subject matter is treated theologically and philosophically, but all with the practical end in view, namely, that a finite, needy, human being may approach God and receive a divine response.

A wide distribution of this book should result in the salvation of many souls and the strengthening and edifying of all who read. Ministers will find scores of striking, pertinent illustrations pictured in Dr. Chapman's unique manner. From every viewpoint, be it philosophical or theological, theoretical or practical, *The Divine Response* is the author's best written work.—
RUSSELL V. DELONG

PETER DEYNEKA—TWICE-BORN RUSSIAN
An Autobiography (Zondervan, \$1.25)

There are numbers of independent, and sometimes irresponsible, individuals traveling around these days claiming to represent some missionary society. It is somewhat assuring, therefore, to note that this Peter Deyneka—who claims to be a Russian gospel minister, missionary evangelist, and founder and general director of the Russian Gospel Association—is vouched for personally by Oswald J. Smith, of Toronto, and Paul W. Rood, president of the World Christian Fundamentals Association.

Actually, the book is a very stirring account of the conversion of this Russian who came to the United States to find money but found God instead. The stories of his missionary labors among his own people have the ring of genuineness about them. It is a moving recital. No pastor would go wrong in seeing that this book is placed in his young people's library. They will read it eagerly.—RALPH EARLE

The Methodist Church has produced and is advertising to its pastors, a series of booklets on evangelism, also six leaflets dealing with church membership and salvation. The booklets are: *The Primer of Evangelism* by Bishop Selecmán, *The Essentials of Evangelism* by Bishop Cushman, *Evangelize! Why?* by E. Stanley Jones, *The Greatest Thing in the World* by Sherwood Eddy, *Evangelistic Preaching* by Roy H. Short, *The Gospel in Homespun* by Bishop Harrell, *The Methodist Primer* by Bishop Selecmán.

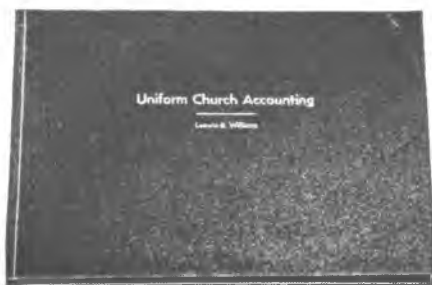
One each of these booklets and leaflets may be had for \$1.00. In our estimation this "Kit of Evangelistic Helps" is well worth a pastor's attention.

Uniform Church Account Book

By Leewin B. Williams

Our churches have long needed an Account Book, suitable for our particular needs. Church accounts should be kept in an up-to-date manner and preserved in permanent book form. We now have such a book which is so arranged that one who is not an experienced bookkeeper may easily keep the records of the entire church. The book has space arranged for membership roll, and also Summary sheets in the back part that will very readily give you the exact figures for your annual report to the District Assembly. By the use of this book duplications will be avoided, thus keeping our statistical records accurate. We strongly advise that all churches make use of this account book.

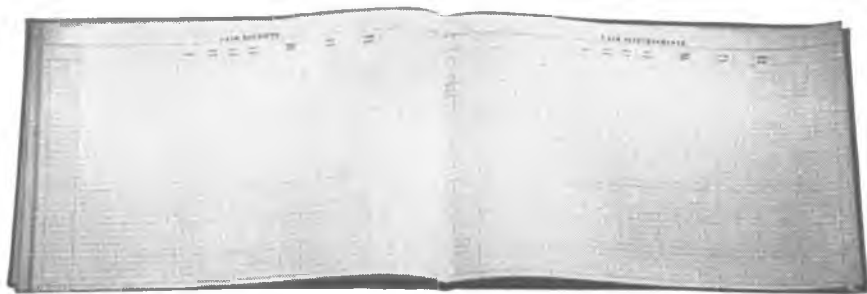
Accompanying the Account Book are Monthly Report Blanks for each



department of the church, i.e., Sunday School, W.F.M.S., N.Y.P.S., and Local Church. By the use of these the pastor and Church Board may know the exact financial condition of the church each month.

Available in only one size that has space for 273 names.

Uniform Church Account Book. Durable bound for long service. Printed on high grade ledger paper. **\$2.50**



MONTHLY REPORT BLANKS

There are four of these put up in pads of twenty-five (two years' supply). With each pad is furnished two Summary Sheets for the annual report.

Local Church Monthly Report

W.F.M.S. Monthly Report

Sunday School Monthly Report

N.Y.P.S. Monthly Report

Price, each pad of 25 sheets, 25c

Good News!

We announce with elation the arrival of a liberal stock of high grade Oxford Bibles, printed on India paper and bound in quality leather with leather lining. Descriptions are as follows:

No. 03660x. A reference Bible (no concordance) bound in Morocco leather with leather lining; semi-overlapping cover. Page size $8\frac{1}{2} \times 5\frac{1}{2}$ inches; thickness $\frac{3}{4}$ inch.

Complete center-column references; colored maps with index. The type is Long Primer (not bold) easy to read and restful for the eyes; self-pronouncing proper names.

Price \$12.00

The following three numbers constitute a series of very high grade Oxford Bibles in black, blue, and brown bindings. The colored bindings are especially appreciated by ladies. The three Bibles are uniform in size, content and quality; the only difference being in color of leather cover.

These Bibles have full Bible Concordance or Word Index, Dictionary of Proper Names and Subject Index; also complete center-column References. Colored maps with Index. The type is bold face. Proper names are self-pronouncing. Page size is $7\frac{1}{4} \times 5$ inches; thickness $\frac{3}{4}$ inch.

No. 04321x. Black cover **\$11.00**

No. 04320x in blue or brown cover **\$11.00**

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Box 527, Kansas City 10, Mo.