

The

PREACHER'S MAGAZINE

JANUARY—FEBRUARY, 1949

"Blessed is the man to whom nature can speak, to whom the stars can whisper in the quiet hours of the night, to whom God can send His Spirit without being insulted, the man who is always hospitable in his attitude. He may be poor in earthly goods, but he will be rich in mind and heart toward God. Happiness will always be his possession."

—Dr. R. T. Williams



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Volume 24

January-February, 1949

Number 1

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L. A. REED, D.D., Editor pro tempore

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.

Your Preaching

L. A. Reed, D.D., Editor pro tempore

THE essential element in all preaching is the prophetic element. In a scriptural and primary meaning of this word, the preacher is first a prophet. He bears a message from the Most High God, and hence speaks with divine authority. The day is past when the message means the foretelling of events, but it ever will mean the *bursting forth* with a message from God. In this sense, the fundamental principles of homiletics are abiding and unalterable. The true sermon is, in a very exact sense, a prophecy; one gets his sermon from revelation. It is in a further sense a product of spiritual illumination; humble prayer enters into its preparation, and when it is delivered there is a real sense of reliance upon the Holy Spirit. The form may change with the changing age; but the inspiration, source, and function remain the same. The preacher is still the prophet. If the preacher ceases to be this, the congregation will finally disown him; but if he continues to exalt the revelations of the Word, then his age will welcome him, listen to him, and follow him.

Possibly this is the explanation for such small crowds in many of our churches. People hunger for the Word. There seems to be a perennial freshness about it that is likened to a "draught from some cool spring." Hence, when the pastor proclaims the Word, his people will invariably experience the emotions of the Psalmist when he cried, "My cup runneth over." Just so long as the Christian religion continues to be regarded as a supernatural religion of a *Book*, just so long the prophetic element remains essential. As one has said, "It is a veritable message from God, received under supernatural conditions, delivered in the name of its divine Author by one who is wholly given to its sincere proclamation."

An address can have its source at many different points, but a sermon can have its source at only one point, namely, the Word of God. A true sermon is the explanation, illustration, and application of a Bible passage. It takes study and then still more study. Illumination of the Word is necessary, and this might indeed be claimed to be supernatural; but it is neither unnatural or miraculous. It demands painstaking care and study on the part of the preacher; and although the message may be, in part, the

product of illumination, yet the more consecrated learning it conveys, the more instructive and influential it surely will be. We could not even conceive of God choosing men for His special service because of their ignorance and stupidity. A study of the life of Paul would soon disabuse one's mind of such a philosophy. Remember what Cowper said,

*Lay not careless hands
On skulls that cannot teach
And will not learn.*

Of course the supreme thing is to *have a message*; then gather the very best materials available for that message; and, finally, deliver it under the anointing of the Holy Ghost. If the man gets his message from the Word, much of his substantiating material will be from the Word; then the people will feel the divine and almighty urgency behind his inspired utterance. He is a prophet; he is the ambassador of God.

The writer is familiar with the fact that this modern age has demanded a change in the form of preaching. The public mind demands conciseness linked with dispatch. But what of that? What of it if the sermon has changed from a three-hour discourse to a thirty-five minute message? The pulpit has been compelled to adapt itself to the changing times, but foolishly it has changed its message. Method may change, but the message *never!*

We are also aware that this abbreviating of the message has introduced an era of topical preaching, which, we are sorry to say, has almost eliminated the use of scripture in the modern pulpit. But this is a great mistake. Thirty-five minutes of Biblical preaching is worth more than a half-day of human opinion. Even if the form is shorter, the heart of the message should still be scriptural, and based on the Word of God. The preacher must remember that he is the dispenser of a message from God to dying men. God's Word contains sufficient truth for the dying men of this age, and a sufficient spiritual stimulant to bring life to dying men of all ages.

To illustrate: We are preachers of holiness. We know the doctrine as such; we know its history from Wesley; we can trace it logically as a necessary prerequisite for heaven; we believe it to be "life's greatest

good"; we can take texts from the writings of St. Paul and preach eloquent sermons on the subject; we believe it to be an experience subsequent to regeneration. But could we give a scriptural substantiation of our belief were we compelled to convince one by scripture alone? I listened to a fine preacher this summer whose mind was radiant with the Word of God. He was not a highly educated man. Would to God that he had been; for, even with his meager tools, he did a remarkable piece of work for his Master. But he did know the Word, and hence he was fortified. He preached one sermon which has left an indelible impression upon me. He first asked the question which an inquirer might ask, and then he answered the inquiry with scripture. I give you below the questions he asked. Could you fill in the scripture?

1. Doesn't God do a perfect work when we are saved?

2. Does carnality remain in believers?

3. Did God provide for it in the atonement?

4. Does God convict men for sanctification?

5. Is man called to holiness?

6. Is man commanded to seek such a blessing?

7. Is it possible for a man to live perfect?

8. Can man be freed from sin?

9. How can I be sanctified?

10. Are you sure it is a second work of grace?

11. What is the witness?

12. Is it for all men?

13. Is God as faithful to sanctify as He is to save?

14. Can God keep us after we are sanctified?

15. How will this blessing affect our witness?

In thinking upon this sermon afterward, I came to the conclusion that such scriptural information should be memorized by every one of our preachers so they would be ready to give a scriptural answer for the faith that is in them. That sermon left its impression on the congregation. They never will get over it. Why? Because the preacher had a message; his message was built upon the Word of God; he delivered it under the anointing of the Holy Ghost. But without the scripture, it would not have had the anointing, and would have fallen as flat as a lecture on hieroglyphics. But it was the Word of God which "put it across." Without the Word we are without a witness.

I dare say that no preacher in the Church of the Nazarene would presume to preach a sermon without having a verse of scripture for a text; yet this alone is insufficient. To choose it, and then depart from it, is all too common a practice. We should choose a text, preach from it, exhort with it, parallel it with other portions from the Word, prove it by the Word, and so inculcate the Word of God in the entire message that it will be God literally talking to the people. There never has been a great preacher, in the proper sense of the word, who has not been a Bible preacher.

We have some very popular religious "lecturers" who tickle the public fancy, but how many people are being converted as a result of their ministry? Popular acclaim is not the standard, but the hearts upon whom God writes His name of ownership are the test of one's preaching. I do not refer here to any psychological swing that brings crowds to an altar on a wave of emotion, worked up by the preacher; but I do mean a fundamental conviction brought about by the infiltration of the Word of God into the minds of the people, through Biblical evangelism, which in turn will create a stability in experience, eliminating the necessity for many return trips to the altar as a result of habitual backsliding. Someone has said, that "the type of one's preaching is reflected in the perseverance of his converts." I am not ready to attest to the truth of such a statement, but it is worth consideration.

This editorial is an appeal to every ministerial reader, as well as a challenge to "preach the word." It is a plea to every pastor to weave into his Sunday messages sufficient scripture that his sermon will be more God's voice than his voice. Men are not only hungry for truth, but also they are ignorant of truth; and the preacher, in many instances, is the only source from which the people will get Biblical information. Many do not open their Bibles from one Sunday to the next, and their only introduction to it is in the Sunday services. Hence, any practice which will get the Bible truth to the congregation is commendable. Responsive readings, hymns based on scriptural truth rather than maudlin sentiment, the pastoral scripture lessons, etc. are practices which bring the layman in contact with the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

THE COUNSELOR'S CORNER - - -

L. A. Reed

THERE are two words which have an interesting significance for the pastoral counselor. They are "rapport," a word originating in the literature of French psychiatry, which denotes a feeling of friendliness, good will, confidence, trust and, in short, affection. The other word is "empathy." It means "a sympathetic identification of oneself with another." One has suggested that it is "assuming the feelings of another." Coming from the two words "em" and "pathos" which might be interpreted, "in suffering," it can be readily observed that there is a significant attitude involved and a specific relationship established which brings to both the counselor and the counselee a mutual appreciation in any situation under consideration. An empathetic relationship involves more than sympathy; in fact, sympathy, as such, should be eliminated from the counselor's attitude. Empathy is true affection; and, if rapport has been established, then there is confidence and understanding in the tryst of these two personalities.

Frequently the pastor must meet people who do not like him. Possibly some external pressure has driven the counselee to him, or possibly some personality problem has caused the individual to ask for counsel because he has no pastor of his own; hence, he comes with diffidence and questionings relative to the counselor. Or perchance a dilemma involving others in the parish makes the pastor the logical counselor, when the person involved would prefer another. If these tensions are present, then the pastor must be the one to establish rapport, so that the patient (and I use the term advisedly, for people may be morally as well as physically sick) will gain confidence and trust, and dislike will give way to a feeling of friendliness.

Attitudes on the part of the pastor will either "make or break" a counseling session. He must not take anyone for granted; he must be patient regardless of circumstances; he must not show any tensions, because the counselee will manifest all that the session can tolerate; he must take plenty of time and not be hurried; he must give his undivided attention to the verbal catharsis of the counselee. These and many other attitudes, of which we shall speak later, must be closely guarded if the pastor

is to accomplish successfully his mission as a minister. We can remember at one time making an appointment with an elderly gentleman, and not allowing sufficient time for the session. Our next appointment was a very important one, as we thought; and no doubt there appeared in our attitude a fear that we would not get through in time, and a sense of being hurried was recognized by both pastor and parishioner. We never felt quite satisfied with that counseling session, although we felt we helped the man to a solution of his problem. We were confident of the truth of our feelings when we heard of his making a remark to another man that their "pastor appeared to be very busy."

There are two places where the pastor will generally do his counseling: either in the homes of his constituency, or in his office. The ideal place is in the home, and that is the reason why it so very essential that the pastor call in the homes of his people. If the pastor goes to his people, the people will in turn seek out the pastor. In any emergency, the early days are the important ones when the pastor should be at the side of the one in trouble. Sometimes people fail to notify the pastor of distress, and his routine call brings these situations to light. Anyway, his entire attitude as a minister should make rapport simple, and his love for humanity will assist him in creating the proper empathetic attitude so he can be helpful in the pressure areas of his parish.

When there is a lack of confidence in the pastor, whether right or wrong, the relationship of which we are speaking cannot be established. Did not our Master admonish, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye"? Sometimes pastors do things which seem to them to be very insignificant, and yet may appear to be of great importance to the individual involved.

Dr. Dicks tells of one young lady who greeted him during a hospital call, with the statement, "I don't like ministers." Such a feeling, not being mutual, was overcome by the chaplain, and her dislike gave way to rapport. This young lady had judged all ministers by the impression her own had had on her. She had had trouble with her

pastor relative to a choir matter; besides that, she claimed he always reviewed his last Sunday's sermon when he called; and, further, she said he always "prayed an hour"; and she had him classified as a very conceited person. Her natural tendency was to place all ministers in the same category.

In any situation wherein a question of confidence is involved, the pastor must eat "humble pie." If a wrong has been done, then rectify it, in order that rapport might be established. Possibly it might take two or three calls before confidence will be re-established; but it must be, if the individual involved is to be helped. It is possible for an "iron curtain" to be between two people, especially when they are in close association in church activities; but such *must not* be the case between the pastor and any person.

Again, the pastor must be neutral, if there is to be a common trust, when a third party is involved. Even though the cause for the disturbance may be within the counselee, yet invariably he will endeavor to place the blame outside his own personality, generally upon another. As he declares his problem to you, almost invariably the longer he talks, the more conscious he will become of his own involvement. Under no consideration is the counselor to directly point out to the counslee his own guilt, but let him find it out for himself. Here there might be unconscious direction, or even indirect direction; but satisfaction of heart and mind will come more quickly if the counselee thinks he has discovered for himself the source of his difficulty.

Merely allowing one to talk-out his problem is in itself a therapy. Frequently the pastor will anticipate a problem and will cut short the interview because he thinks he senses both the problem and the solution. This is not good counseling; in fact, it is absolutely "taboo." Time should be taken to allow a person to tell his story, regardless of how long it takes; and there should be no interruption, only sounds or remarks of acquiescence from the listener. The writer has had many experiences where people desired an interview—and he just sat and listened. They said they had come

for advice, but they used the entire period talking out their problem. At the end of their statement, they did not even give us an opportunity to make suggestions, or even assist them in a solution. They arose and thanked us profusely for helping them, and left the office to go out and tell their friends that their pastor was the most helpful, thoughtful, and interested pastor they ever had had; that he had keen insight into their problems and had been so gracious in assisting them in the solution—when the fact was, we had just been a good, attentive, interested listener, which was enough to satisfy the inquirer. Of course there are always exceptions, but one would rather make a mistake on the exception than on the rule.

When we as pastors and preachers reach the Judgment and face our God, will He be intensely interested in the technique of our tasks? We think not. But our Lord will be extremely interested in one fact outside our own salvation. That fact will be expressed in the question, "Did you love men?" Ah, yes! He so loved that He made the supreme sacrifice of His only Son. How much sacrifice is shown by your love for men? Are you impatient with their multitudinous difficulties? Does the mental wear-and-tear "get you down"? "Let patience have her perfect work." Train your mind to be obedient to your will.

During the day, carry your problems with a smile; when night comes, go to bed early enough to get a real rest, and lay all the problems and church personalities on the chair at the side of your bed. Don't worry or be anxious about them—they will be there in the morning when you awaken. Give God a chance to help you relax mentally and physically, so as to be able to carry your assignment of the load of life from day to day.

The book we suggest for this issue is *Psychology for Pastor and People* by John Sutherland Bonnell; Harper and Brothers, New York, 1948 (available at the Nazarene Publishing House).

Next issue: "The Protestant Pastor's Answer"

Oh, it is a joy to feel Jesus living in you, to find your heart all taken up by Him; to be reminded of His love by His seeking communion with you at all times, not by your painful attempts to seek to abide in Him. He is our life, our strength, our salvation; He is our wisdom and righteousness, our sanctification.—J. HUDSON TAYLOR.

The Mid-Century Crusade for Souls!

G. B. Williamson

THE Christian Church ever has been evangelistic. Jesus said of himself, "The Son of man is come to seek and to save that which was lost." In speaking of His crucifixion He said, "I, if I be lifted up from the earth, will draw all men unto me." His post-resurrection command to His disciples was, "Go ye into all the world, and preach the gospel to every creature." At Pentecost He gave to His infant Church the divine endowment to make them equal to their assignment. He promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This Christian spirit of evangelism brought the Church of the Nazarene to birth. From the beginning, forty years ago, until now, revival fires have burned upon her altars. Tens of thousands have been saved and sanctified wholly because of her evangelistic spirit and message. As we enter a new era of our history, we face a crisis. The question to be answered is, Will we allow our evangelism to become so deeply grooved according to a fixed pattern that it will become ineffective and therefore obsolete, or will we expand and improve our methods so that our changeless message will be fresh, vital, and effective?

In principle we have always agreed that the entire church must be fused with the spirit of evangelism, and that every member should be impelled by holy passion to engage in the active work of soul winning. But in practice we have denied the principle. We have left the work which can only be done by the many for the few to accomplish. The result is that much work that should be done is left undone. Much of the talent in the church is unemployed. And, tragic but true, only a partial victory has been won and many souls that should have been saved are lost. The purpose of the Mid-Century Crusade for Souls, with its emphasis on visitation evangelism, is to bring our practice in line with our accepted principle. We believe every Christian should be a soul winner. Certain it is that we can approximate that ideal.

If the program is to succeed, it is obviously true that the laymen must catch the cru-

sading spirit. Nevertheless, the hope of success is in the effective leadership of the preachers. Superintendents, evangelists, and pastors must spark the campaign.

1. The preachers must lead by their example. They cannot entertain the faintest hope that the laymen will be inspired to lead others to Christ unless challenged by the minister's example.

No one becomes a soul winner involuntarily. True, every Spirit-filled Christian has the impulse; but without determined purpose to engage in the active work of leading others to Christ, that impulse will lag and die. The Spirit within kindles the fire. By devotional reading and prayer one adds the fuel. By persistent practice the fire is provided the spiritual oxygen that keeps it burning. Preachers, we must get out there in front and lead by our own faithful practice.

2. The preachers must offer leadership in organization and instruction of lay workers. Every pastor in the church should see to it that there is a class, as large as the membership will permit, which is carefully instructed in the technique of visitation evangelism. For his assistance the three manuals have been provided. He should have them now. He should master them. He should put all he learns to work. Evangelists can help keep the pastors everlastingly at the job. Superintendents can and should plan their midyear conventions with the idea of conducting seminars and clinics for the special emphasis of visitation evangelism. Tours and zone rallies should be conducted for the same purpose.

Our success in soul winning in this mid-century quadrennium, and for the rest of the century, will be measured by the earnestness and diligence with which we promote visitation evangelism. The present is in our hands. We will give direction to the future too. Preachers, Christ is depending on us. All preachers are included—big or small, old or young. "All out for souls!"

Rich blessing awaits those to whom we minister, when we emphasize definitely the doctrine of holiness.

God's Call and Man's Refusal

F. Lincicome

THERE are two things that stand out very prominently in the Bible, namely, God's call and man's refusal. We find God calling very early, and calling to a variety of things. We have God's call to safety; "Come thou and all thy house into the ark." Then we find His call to reason; "Come now, and let us reason together . . ." God has given a call to rest; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Then we have God's call to repentance, "I am not come to call the righteous, but sinners to repentance." Further, there is the call to holiness, "For God hath not called us unto uncleanness, but unto holiness."

It is this call, the call to holiness, that I would have you think of with me. Someone has said that only 5 per cent of the people think, 10 per cent of the people think they think, while 85 per cent of the people would rather die than think. I will not ask you to think with me very long—just a few minutes. There is one thing I learned very early in my ministry, and that is that I could not make my sermons immortal by making them everlasting.

The call is to holiness. Holiness is a trinity; it consists of theory, experience, and practice. Theory is to be believed by the intellect; experience is to be enjoyed by the sensibilities; practice is to be lived by the will. Theoretical holiness has to do with a man's head; experiential holiness has to do with a man's heart; and practical holiness has to do with a man's hand. Hence, we have the head sound in doctrine, the heart pure in love, and the hand clean in the life.

We have been called to holiness because we need it. We need it for three reasons that I will present for your consideration.

I

We need it *in order to measure up to God's standard*. There have been four epochs in the world's history. The first one was started off by Adam, the next by Noah, the third by Abraham, and the fourth by the Lord Jesus Christ. It is significant to note that God lifted His standard at the beginning of each world epoch by starting it off with a perfect man.

Holiness is God's standard; it is His standard of teaching. In the New Testament alone there are sixteen commands to be holy, and one of them reads, "Be ye holy

in all manner of conversation [living]"; and you will permit me to say, if I say it kindly, that to be holy in all manner of life is more than a mere *dress holiness*. In the New Testament alone there are eighteen inspired prayers that we might be made holy, fourteen passages telling us how to get holiness, one hundred references telling us of it and its wonderful results. While the word holy occurs five hundred times, the word perfection one hundred and twenty times, the word sanctification one hundred and thirty times, yet we find people who will tell you they "don't take any stock in it." Uncle Buddie said, "Wherever you find a man, whether preacher or layman, who tells you he does not take any stock in holiness, you can be sure of one thing and that is, holiness hasn't taken any stock in him."

Holiness is also God's standard of experience. Walking with God has two sides to it, an experiential side and a practical side. You can't be practically what you are not experientially; or, in other words, you can't be outwardly what you are not inwardly. Jesus taught this when He said, ". . . neither can a corrupt tree bring forth good fruit." He was teaching us just one thing, and that is, a holy heart is essential to a holy life. It's superfluous to expect a person to live what he does not have. So, if you walk with God practically, you will need to walk with Him experientially. Walking with God experientially will result in a clean walk practically. The more perfect the character, the more perfect the conduct, said Dr. R. T. Williams.

Holiness is also God's standard of practice. Holiness is ethical as well as doctrinal. You could be doctrinally straight and at the same time ethically crooked. The Church might be strong enough in doctrine to save the world, and yet weak enough in practice to become a laughingstock. Peter had the ethics of holiness in mind when he said, "Be ye holy in all manner of conversation [life]"—holy in your political life, business life, domestic life, public life, private life, secret life. Holiness is just as good in secret as it is in public, just as good in the dark as in the daylight, just as good on Monday as it is on Sunday, just as good abroad as it is at home, and just as good at home as it is abroad. A religion that is not good in every place, and every day, is not good for

any place or any day. If it does not stay with you on Monday, it is only a cloak on Sunday. The soul of religion is the practical part of it; hence, a holiness that is not practical is spurious. Practical holiness is needed in the home, in our business, and in our churches.

Christianity must of necessity become practical before it can either benefit man or glorify God. Knowing your Bible is great; feeling your religion is grand. But it is not the knowing and the feeling that make you of value to your church, to God, and the community—it is the practice! The greatest argument for Christianity is not a syllogism; it is a holy life lived in an everyday environment. The Christian religion is a life to be lived, and not simply a doctrine to be believed or a sensation to be felt. The best way to prove your religion is not to argue about its facts, but to produce its proper results. The best way to reprove sin is to practice holiness.

One of the great hindrances to the advancement of the holiness movement has been the failure on the part of those who have professed it, to practice it. There has been too great a distance between our saying and our doing, between our theory and our practice. It is not "Let your lips so speak"; it is "Let your light so shine" that those about us may see; and it is what the world sees that settles their attitude toward Christianity. Christ did not put the emphasis on creeds; He put it on deeds. By your fruits are the people to know you.

Our religion must carry over into Monday, and the days after, if it is to make a favorable impression at all on a sinful world. The world has no faith in a man's profession if he talks "cream," and then lives "skimmed milk"; if he says "Amen" on Sunday, and then on Monday goes out and sells a horse reputed to be "as sound as a dollar" when he knows it has the blind staggers; if on Monday he goes to the store and sells a suit of clothes as "all wool" when he knows it is half cotton; if on Monday he rides around in a Cadillac while his butcher and baker and candlestick maker go unpaid. The world has no faith in the justification or sanctification of a man who gets up and tells the crowd he is "standing on the Rock" so long as there is a merchant present who also knows he is standing in a pair of ten-dollar boots he bought on credit two years ago and never has paid for. Yes, we need holiness to measure up to God's standard of teaching, God's standard of experience, and God's standard of practice.

II

We need holiness *in order to give God some way to exhibit His moral nature—His moral attributes.* Grace is a property in God's nature that never could have been displayed but for the introduction of sin. Every attribute of God has its own glory, but it does not take redemption to reveal it. God has two kinds of attributes—natural and moral; but it does not take redemption to reveal His natural attributes. However, it does take redemption to reveal His moral attributes, such as justice, wisdom, love, mercy, goodness, etc. God has a double purpose in redeeming us; He has a primary purpose and an ultimate purpose. This double purpose can be seen in Ephesians 1:4-6, ". . . that we should be holy and without blame before him in love: . . ." and goes on to state why He is making us holy, for "the praise of the glory of his grace." The primary truth taught here is salvation—offered to man primarily for his own benefit; but the ultimate purpose is for God's glory. When a doctor takes a case, he has a primary and an ultimate purpose in restoring the patient to health. The primary purpose is for the patient's own good; but the ultimate purpose is for his own glory, the glory of his profession.

God does not save us just to keep another one out of hell, or to put another one in heaven. He does not redeem us just to make us more comfortable, but rather to make us comforters. His ultimate purpose in redeeming us is that He might have some way to reveal to the world His moral excellencies, or His moral attributes, such as love, justice, mercy, and goodness. These virtues can have their revelation only through redemption. The one who has holiness reveals these moral attributes of God more perfectly than the one who merely has been justified.

III

We need holiness *to make us inwardly unanimous.* An unsanctified heart is a divided heart, and a divided heart means sure defeat. Peter had a divided heart. One day he said he would die for the Lord—and the next day he denied his Lord. Judas had a divided heart, and his life ended in defeat. One day he loved the Lord, but the next day he loved his money more. There are two principles in an unsanctified heart; "The flesh lusteth against the Spirit, and the Spirit against the flesh." These are antagonistic one to the other; and as long as they are both in the heart, there will be an inner conflict. Justification does not produce a full, inner harmony.

An unsanctified man is divided in his outlook. He gives in two directions, he prays in two directions, he fasts in two directions, and the service he renders is done by divided motives. "An unsanctified man has a double mind, a double will, a double loyalty. He has in him several selves that never have been cornered nor crucified. There is an ambitious self, a jealous self, an angry self."

A split personality is dangerous, for "A double minded man is unstable in all his ways." What the double-minded man needs is a pure heart (see James 4:8); "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." David had a split personality. He said, "Unite my heart to fear thy name." The hymn writer expresses it, "Now rests my long divided heart." Not until you are made "inwardly unanimous" will you have a full inner harmony, and nothing but holiness can produce it.

Musings

Of a Minister's Wife

By Mrs. W. M. Franklin

TODAY I was musing and ironing. There were shirts for our Junior boy, there were trousers and handkerchiefs; there were dresses for our Junior girl, and also ribbons, hankies, et cetera. As I ironed, I thought of our prayers for those children, of how they had been dedicated to the Lord, of our hopes and ambitions for them, and then of our consecration of these two to whatever might be God's will for them.

Among other musings, I also thought of the child next door who was so strong and so abusive. She made life miserable for my children, so much so that our boy had often said, "Mother, I wish we could move from this place." As I ironed, I thought of

the times our daughter had said, "Let's move. We can't have fun around here with such neighbors."

Had we tried to change them? Oh, yes, we had taken them to Sunday school with us for two years whenever the parents found it convenient for the children to go. We'd helped them in sickness and in accidents. We had tried, and we had prayed, and now we were hoping that the next pastor would be able to accomplish what we had not—for we were getting ready to move.

Our son had said, "There isn't another boy around here who will play marbles for fun; they all want to play for keeps." The daughter had said, "There isn't anyone around here who believes as we do; let's move." So as I hung away the freshly ironed clothes, I thought about the new place. Where would it be? What kind of children would live in the new neighborhood? How would my children act there? Will there be good companions for my parsonage children?

Oh, yes, I've heard it said that minister's children are the worst "kids" in town. Perhaps I'm prejudiced, for we have two dear children in our home. It isn't their fault that Daddy is a preacher; neither is it their fault that Mother has so many duties as a minister's wife; nor is it their fault that everyone expects them to be perfect. Yes, it's true, people expect them to be the smartest children in the public school, the best Bible students in the Sunday school, the best behaved youngsters in town—and still they have to be friends with everyone else's children!

So as I mused, I wished in my heart that, instead of blaming the preacher's children because they were not perfect, others would pray for my children. Parsonage boys and girls do not always have a life of ease; but hosts of them have risen to places of honor. My prayer for my boy and my girl is that God's will may be done in their lives. Will you help me pray for my boy and my girl?—thus mused this minister's wife.

(To be continued)

If your cup of trial is sometimes bitter, put in more of the sugar of faith. If you feel chilled by the disappointments of your plans or the unkindness of others, get into the sunshine of Christ's love. If income runs down, invest more in God's precious promises. A good, stout, healthy faith will sweeten your affections, and sweeten your toils, and sweeten your home, and sweeten the darkest hours that may lie between this and heaven. Adherence will bring assurance.—

THEODORE L. CUYLER.

Discerning Our Youth Problems

D. L. Niswander *

DUE to the serious nature of our calling, it is easy for us who are the shepherds of the flock to become quite exacting and severe in our treatment of our up-and-coming generation. I do not mean by this that we should not be positive, but that we could become more assuring and gracious. Sometimes we give a quick answer to a youth problem, rather than diagnosing the case from every angle. We have the same answer for every one. We meet the problems of youth on the basis of our own personal experiences rather than on the basis of the youth. We lack the sympathetic qualities to get underneath the case. We are unable to discern the dangers that are lurking and thus prepare youth for the bitter experiences that come to them. We may even get impatient when they shrink from the dark valley experiences that would cause some of our ripe, choice saints to tremble. We pastor them on the same basis as grown-up sheep, forgetting the perils and pitfalls to which they are constantly endangered because of their expanding energy.

We shall endeavor to present some of the great perils that face our young people today and outline a few suggestions that will aid us in meeting their needs. Let us first consider—

I

The peril of doubt. It may seem to some that, when the experience is clear, there is no room for doubt; but we must remember that doubts often come from a mental confusion. A young person is immature in his mental concepts. He is often prone to become more rationalistic than realistic. We find that individuals vary in their reasoning powers, but those who are dreamers are usually the ones who are afflicted with the malady of doubt. We can do them a great injustice by making accusations. This group are indispensable to the cause of Christ, and we need to answer patiently the problems that are on their minds.

It must be remembered that our young people are living in a rationalistic age, and are committed to the task of making their own decisions about many things. The theory of evolution has caused more detriment than we would like to admit; but it is not only this theory but other theories also that can set the youthful mind in a whirl. We must present to our youth a

program that is built on certainty. This can and must be done by establishing greater faith in the Word of God. This is factual; and, therefore, their whirling minds, when they are established on this fact, can rest from the hectic chase that doubts have given them.

Young people who love the Lord do not appreciate doubts. They want to be delivered from them, and we can do much to help them from this fear. We need patience with these youth as they appear at our altars. Faith and assurance is a requisite to a vital experience with God, but that assurance can be deepened by our constant experience with God. Young people cannot look back through long years of answered prayer. Their experience is too limited for that.

One of my most consecrated young girls, who has a promising future, startled me with this statement last week, "Pastor, I don't know what is wrong with me, but I am often confronted with doubts." She asserted that they were not doubts that tend to invalidate her experience, but peculiar mental concepts that tend to cloud her soul. I emphasized to her the fact that she has no right to assume that she is qualified to find an immediate answer to her queries. (She has a keen analytical mind and is a rampant dreamer.) "Preach to yourself," I said, "that you are still a young girl just growing up." Young people should know that it is a dangerous thing to try to understand every hypothesis suggested to their minds, and should be encouraged to strengthen and stimulate their faith by a devotional life.

II

The peril of sex. No pastor will ignore the fact that the greatest hindrance to the spiritual advancement in many of our churches is the sex problem. I know that the problem is a sensitive one, and to engage frequently in sexual topics can produce the opposite to the desired result. Many of our young people have been affected by the licentious spirit of our age, and the sex urge has been exhilarated. A pastor's wisecracks about marriage and love affairs do not help the situation. This matter is too serious to take lightly. For the sake of clarity, we shall consider two types of problem cases.

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(1) *The passionate youth.* There is a period in many young people's lives when their minds are in constant struggle with the sex urge. In coming to an altar of prayer, they recognize sexual perversions and thoughts as their greatest sins. There is no doubt but that they are sincere and that their prayers are heard; but they seemingly are unable to find victory over their condition, and soon give up the fight.

We must be careful not to discredit their experience and criticize them severely for their defeat, but attempt to lay a better foundation in this respect so that they will again be able to walk in newness of life. There are many parents who are unable to guide their children through the critical years of adolescence. For a pastor to put his arm around a fellow, and assure him that he will prayerfully stand by him, means more than we can realize. A minister's wife can do much in protecting the young virgin from pernicious ways.

(2) *The conscientious youth.* This youth is not beset by a frivolous state of love making, but is confronted with the problem itself. The consciousness or fact of sex seems to put him in a state of conviction. There are some who think that the sex urge is wicked, and they loathe themselves. I have found that young people have often become discouraged over their condition, which is often a most natural and healthy condition. I have known young people who have enjoyed a rich spiritual life of victory, but recognized the temptation of sex and were defeated immediately. We need to emphasize the work of the Holy Spirit in leading them through their critical stages, and emphasize the plan of God for them. If we are going to help the youth, we must not be ignorant here.

There is another side to this problem of sex, and that is the problem of companionship. So many young people are unwise and need help and guidance at this point. One fact we must make clear is that infatuation is not the fleece that proves God's will. Infatuation can be a most subtle and dangerous thing. We have no right to assume the responsibility of choosing the mates for our young people, but we ought to lay down some fundamental rules that will help them not to go astray. They ought to know the rules of chastity and should be able to discern God's will for their lives.

There are young people who are not able to discern God's choice for themselves as well as others; they lack a natural discernment and instinct. I feel that a pastor has a right to speak and to counsel in certain problem cases. I am corresponding with a

young navy man this week who was converted under my ministry, a young man who has unusual talent and ability and who, I expect, will enter the ministry; but he is struggling with a delicate situation. He has confided in me concerning this problem, and I feel obligated to help him.

III

The peril of insecurity. All aggressive, spiritual young people want a chance. They want to do big things, but they want to be safe. This sense of insecurity is sometimes taken as a carnal trait. There is a class of young people who can follow a plan or program without restraint; but there is another class who may be just as thorough in their consecration, but who weigh each matter in the light of their better judgment. In the holiness movement, often we have made it very difficult for these young folks. We cannot all act in the same way; we may not even do the same things.

We need to discern the place that each will have in the work of the church; he then will need much encouragement. The greatest thing that we can do for our youth is to encourage them. Young people want a chance, but often they lack confidence in themselves. Not long ago a Japanese girl was converted under my ministry and, quite true to the nature of her race, she appeared shy and backward. In the next prayer meeting she came and gave testimony. When she sat down, I knew how she felt—humiliated and chagrined. She might have done better, but I was so delighted with the start that I proved to her that I thought it was wonderful. She has a constant testimony now that really thrills you.

We are often guilty of using and developing those who are more talented and who take more initiative. It should be our purpose to develop those who have less native ability. It might surprise us what we might be able to do with ordinary timber. God has a plan for them too.

IV

The peril of the social functions. We find in this a most chronic problem. It is unfair to state certain definite rules because every pastor should carefully discern the problem from the angle of his own local situation. No two churches can follow exactly the same pattern. I pastored a church where young people did not care for a large social program, and would not attend any social gathering in much larger numbers than an ordinary meeting. I pastored another church where times of fellowship and entertainment were necessary. Community problems

are also different, and the home life of the individuals enters into the picture. As pastors, we need to be sensible and discerning in this matter, to allow only that which would foster rather than fester the spiritual growth of our society.

If a young person, coming from a good Christian home and having a number of brothers and sisters, would state that he felt deprived of social privileges, I might consider it as an excuse based on self-pity. But when a young person coming from a more sombre, unchristian home makes the same excuse, I will give strict attention. Young people should be permitted to look forward to great gatherings. We should see

that their lives are filled with interesting things; and, when it doesn't show partiality, some of the more unfortunate young folk could be granted special privileges for their encouragement.

There is a place for the social activities, but we should discern the spiritual significance of every event. We should guard it from becoming a cliquish affair, and establish such a definite spiritual program that everything else will become supplementary to it.

Let us encourage our young people and stand by a program that will see them take their place in this day of missionary enterprise.

Freedom Indeed!

A Sermon by A. E. Airhart

ONE of the forceful declarations of scripture is contained in a single verse found in Paul's letter to the Romans, chapter 6, verse 22: *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

There is a word today that is often on our lips, but a word that is at the time often misunderstood. That word is freedom.

One momentous August day during those dark months that surrounded America's entry into World War II, the president of the United States and the prime minister of Great Britain met with great secrecy on board ship off the dreary, fog-bound Atlantic coast. The dramatic Atlantic meeting on the battleship "Prince of Wales," and the cruiser "Augusta," sent a thrill around the world. Liberty was, at that moment, fighting what seemed to be a losing battle with tyranny. Then, from the hidden battleships a message of freedom was flashed to freedom-loving people everywhere. The free peoples spoke their purposes through the declarations of Mr. Churchill and Mr. Roosevelt. The Atlantic Charter was proclaimed. There was to be freedom for all men in every place: freedom of worship, freedom of speech, freedom from want, and freedom from fear.

The Atlantic Charter thrilled the world because it sounded the chord of freedom that is native to every human heart. Something in us calls for freedom. We know that we were not born for slavery. We

cannot bear the loss of liberty. Tyranny is worse than death.

The men who framed the Atlantic Charter promised no bed of roses. They offered no easy path to freedom. The price was to be "blood, sweat, and tears." The answer to that challenge came in a million ways. Fathers and sons laid down their lives. Mothers and daughters waited through the night. Sacrifice, heartache, misery, and death were all involved. But no price was too great to pay. "Freedom," they said, "is worth it."

That very word, freedom, has a noble ring. It is the central idea of this great sentence from St. Paul. Something of the majesty of the idea seizes us as we begin to read the words of the great fighter: *But now being made free.*

"Being made free —". A question comes naturally and persistently to mind, the first of four questions.

I. WHAT IS THE MEANING OF FREEDOM?

The answer may seem at first very obvious. Someone may be thinking, Why ask? To be free means simply that one is not a slave; it means—well, it means just to be free.

Certainly many aspects of freedom are well summed up in the Atlantic Charter. Freedom of speech—that is intellectual freedom, freedom to express one's thoughts. Freedom of worship—that is religious freedom, freedom of faith. Freedom from want—that is economic freedom, the freedom to live. Freedom from fear—that is emotional freedom, the freedom to be happy.

But is this all? Had we not better look a little deeper? Here is a man who lives in this land of freedom. He enjoys freedom of speech in that the law guarantees to him the right to speak, write, or publish his opinions within the bounds of decency and order. But his expression is befouled by oaths and cursing, and this unclean habit clings to him so that he cannot shake it off. Does he enjoy freedom of speech?

Here is another who boasts in his right to worship or not to worship, how or when or what he chooses. But his real idolatry of gold or fame or power shuts out every other pursuit and makes true worship empty. Does he have freedom to worship?

Here is a woman surrounded by every economic security and every material luxury. Yet she is engaged in a never-ending and desperate search for satisfaction, in pleasure, and popularity, and things. Can anyone really believe that she is free from want? She herself knows that it is not true; but she will suffer the pangs of want until she has learned to say, "The Lord is my shepherd; I shall not want."

But once more, and more seriously still, consider the soul, protected by law, shielded from lawlessness, and yet the miserable fugitive from an accusing conscience and from the face of God, who finally cowers in terror at the borders of eternity as he faces judgment. Is such a soul free from fear? A thousand times, no! Not governments, not safe homes, not police officers, provide freedom from fear; but "perfect love casteth out fear."

What is the meaning of freedom? No definition can contain the whole answer. Here is *one* definition that strikes deeply into the heart of our question. It comes from a great preacher, Dr. E. Stanley Jones. "True freedom is to live spontaneously according to the laws of our being." Saying it another way, "True freedom is the ability to live the right way, spontaneously." The right way is the natural way. The natural way is the sane way. The sane way is the right way. Nothing today is more sure, nothing has been proved more positively again and again, than that there is a right way and a wrong way to live, and that the right way is the good life and the wrong way is the frustrated and defeated life. Freedom is the ability to live naturally the good life.

I can now hear someone saying skeptically, "Ah, yes, but who sets the standards of the good life? Who is to say what it is? On whose authority can we depend in all the modern maze of conflicting ideas?" Thank God, there is a positive answer to

that vital question. I turn with confidence and assurance to the words of the world's Master Teacher. Jesus speaks to this day and generation with the authority of none but God. The good way is Jesus' way. This way is no mere fine ideal, no mere lofty but impossible precept; His way is rather the sane way, the natural way, the way of freedom.

The Sermon on the Mount is the road map of the Kingdom with the highway to happiness clearly marked. The reason that its directions startle us is that we are shocked to find how far we have wandered down our jungle trail. We have become so accustomed to the unmarked, tortuous foot-paths which we have run down in our lostness that the great, broad highway of holy living seems to us too often like a desert mirage.

What are the markings on the road? "I say unto you," Christ replies, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is heaven" (Matt. 5: 44-45). It is the way of love instead of retaliation, the way of forgiveness instead of vindication. It is the way of humility instead of pride, the way of self-forgetfulness instead of self-interest, the way of meekness instead of boastfulness. It is the way of giving instead of getting, the way of generosity instead of greed.

This is life's highway, and to fail to go this way means that we must suffer the inevitable consequences. Those consequences are often expressed in no more exciting ways than a case of nerves or a stomach ulcer. The consequences are often the loss of love and loved ones, the alienation of friends, or the failure in business. They lead to unhappiness, crime, suicide, and hell. A newspaper published a cartoon showing a very sick-looking world with a doctor holding its pulse. The doctor was shaking his head and saying, "You are in a bad way—you are allergic to yourself." The world is in a bad way because too many self-centered people in it are allergic to themselves.

What is the meaning of freedom? It is the spontaneous, inward ability to live not by consequences, but by results, the results that follow from living according to the laws of our being, living the right way, the way of the Sermon on the Mount. But do we live this way and, if not, why not? The answer to the first part of our question is obvious; to the second part, not so plain.

It is true, sadly true, that most men do not live this way. Our second great question is therefore:

II. WHAT IS THE BARRIER TO FREEDOM?

At once we note that St. Paul helps us greatly in the words of our text, "But now being made free *from sin*."

There is an interesting dialogue between Jesus and the Pharisees recorded in the eighth chapter of John's Gospel. The controversy was raging over Jesus' authority and the truth of His witness to himself. But as Jesus spoke of His identity with the Father, many believed on Him and became disciples. To them Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They quickly answered, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" They were, of course, too proud to admit the obvious fact that they were then in political bondage to Rome. But Jesus' reference was not to this political question which had stung them so. He came quickly to the point of His remark and replied: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin If the Son therefore shall make you free, ye shall be free indeed."

The real barrier to freedom, the barrier that men are loath to admit, is sin. Sin is the tyrant, the despot, the hateful but often well-loved master that enslaves the souls of men.

Daily we can observe a demonstration, not of the law of Christ, but of the law of the jungle. What is it that makes men react like beasts? What is it that causes the all-too-common scenes of anger and hate? The answer is sin. Theologians call it original sin, indwelling sin, or depravity. It is an ugly, monstrous, destructive cancer that has fastened itself to the souls of men. While we salve it, and doctor it, and often pamper it, it grows and fastens itself yet more securely upon our souls, until it saps away our life and plunges our lost spirits over the precipice of eternal night. O monstrous, loathesome, hideous tyrant, who shall deliver us from your grasp? We chafe in our bondage and fear, and rattle our chains of slavery and long to be free. Release us before our day of grace is past, and we have been destroyed forever!

I ask again, What is this barrier to freedom? There is a warp in our natures that is the result of sin. There is a twist in our emotions and in our passions that is the terrible work of sin. There is a bias in our affections, a blight upon our wills, a veil

upon our eyes, and a self-destructive principle within our very hearts.

A mistake which is sometimes made by those who have been newly converted and forgiven of their sins is to suppose that they have been completely delivered and made free from this inward tyrant. In the rapture of their new-found release they think for a time that they have done forever with the inward struggle. It is true that through the Spirit's ministry of grace they have done with the necessity of defeat. But sadly they learn, sometimes very soon, that the tyrant is only dethroned, not dead. Inward sin asserts itself again and brings chagrin and grief to the heart of the child of God. Indeed, sometimes the struggle is on in earnest, and only by taking to instant prayer is the newborn soul able to emerge from the struggle with victory at all. The cry of his heart now becomes, "O Lord, not only dethrone the tyrant of indwelling sin, but put him utterly to death. Let the inward warfare cease. Let love and joy and peace dwell complete and unhindered within my heart. Let Christ reign supreme with every rival banished." Listen to the prayers of the truly regenerated but unsanctified man or woman, and you will catch this note as he or she rises to the loftiest place of devotion:

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.*

Or else this:

*Oh, for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood,
So freely spilt for me!*

*A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.*

Nor can our hearts rest until the barrier to freedom is fully destroyed.

We have surveyed now the nature and meaning of freedom; we have also discovered the real enemy of freedom. We must pause now to ask further:

III. WHAT ARE THE BOUNDARIES OF FREEDOM?

That there are such boundaries we are convinced from the very meaning of freedom. Once more St. Paul comes to our assistance in the words of the text: "But now being made free from sin, and *become servants to God*." There is a seeming contradiction. "Made free" and "become servants." It is like speaking about free slaves

or enslaved freemen. Whoever said that the truth is nearly always expressed in paradoxes or in opposites was right. In this expression of St. Paul lies a profound truth. There is no real freedom without submission; there is no liberty without law.

Stop and ask a question: "Is God free?" It seems foolish to ask. God is the source of all true freedom. But is God unrestrained, lawless? Again the question seems foolish. God, ever constant, faithful, acts always according to the laws which He himself decrees in himself.

Some of us, when we were children being reared by wise parents, thought at times: If only I could get away from parental restraints! If only I could get out from under these do's and don't's! Then I'd be free, and what a time I could have! The theory that freedom can be achieved by casting off restraints is juvenile. How sad that so many people have never grown up!

Let us suppose that tomorrow morning the mayor and chief of police of this city should issue the following statement: "Due to the difficulty of enforcing traffic laws and to the many complaints received by our officers, we are now rescinding all traffic ordinances of every sort and description. We are tired of this problem. From now on you may drive as you please with no fear of arrest." Tomorrow morning there would be no speed limits, no traffic signals, no rules of the road. The result would not be freedom but chaos. Freedom can be achieved only within well-defined boundaries.

In ancient Israel a striking provision was made for those who were slaves. No man could be enslaved by an Israelite beyond certain limits of time and circumstance. Having been set free at the end of a period of slavery, a man was then free to choose one of two courses. He could either become independent or he could become what was known as a love-slave. If he had learned to love his master, and if he wished to continue in the master's protection and service, a simple ritual was provided. The master took a sharp awl, placed the ear of the servant against the door of the house, and pierced the lobe of the ear, pinning the slave to the door. By such a ceremony the servant declared that he was now the slave of his master, not for six years, but forever. He gave expression to his freedom by becoming a love-slave forever. In the security and affection of his master's service he found a freedom that he never could have achieved otherwise.

May I paraphrase the words of the text? "Now being made free from sin and become love-slaves of God." Why should we run away from our Master, who stands, awl in hand, ready to receive our pledge in the contract that will make us His love-slaves forever? Someone replies, "But I find it hard to be willing to consecrate my possessions, my future, my loved ones, myself to the will of God." Can it be that we suppose we are coming to a cruel taskmaster who will snatch away our possessions, spoil our future, and deprive us of all the good gifts of life? And do we think that, if the omnipotent God wished to do such a thing, He should need to wait for our consent?

If someday a few years from now my little boy should come to me and say, "Daddy, I love you, and you have always been good to me, but I have been thinking about the future; and I am afraid that, if I promise to do just as you say, and if I allow you to provide for me, you will take advantage of me to harm me and to spoil my life," I would either question his sanity or be heartbroken because he doubted my love. What must our Heavenly Father feel when we hold off from making ourselves His love-slaves forever? I like that passage in the Gospel where Jesus says to His own, "Henceforth I call you not servants; . . . but I have called you friends."

O soul seeking freedom from sin, that freedom will be found only within the blessed boundaries of God's will. The poet was right when he wrote:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.*

A last question remains to be answered and it comes naturally to our minds—

IV. WHAT ARE THE FRUITS OF FREEDOM?

The Apostle Paul is very positive about this: "But now being made free from sin, and become servants to God, *ye have your fruit unto holiness, and the end everlasting life.*"

Here is a sharp and beautiful contrast. It is sin and death on the one hand and holiness and life on the other. For the wages of the tyrant sin is death, "but the gift of God is eternal life through Jesus Christ our Lord." Nowhere in all of literature is this sharp contrast more dramatically pictured than in the closing verses of Paul's letter to the Romans, chapter 7, and

the opening verses of chapter 8. Having pictured the desperate and unavailing struggle of a man against the sin despot, the chapter 7 closes with the bitter cry, "O wretched man that I am! who shall deliver me from the body of this death?" The wretched man is bound hand to hand, foot to foot, and face to face, with the rotting carcass of sin. But before the despairing echoes of this cry have died away the Apostle raises a new exultant shout of joy, "I thank God through Jesus Christ our Lord!" In a moment the contrast is complete. From the darkness, the gloom, and the despair of a soul held in awful bondage to sin and awaiting the prospect of death, we are suddenly transported into the light and life and liberty of the soul that has found victory in Christ. What grand words these are! "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I can picture the Apostle standing exultantly on tiptoe, lifting his voice to a shout, and thundering forth these great words, so that all three worlds may hear: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

These are the fruits of freedom: life in place of death, holiness in place of sin. And who can describe the beauties of holiness and the glories of eternal life? The Psalmist exclaimed, "O worship the Lord in the beauty of holiness!" Holiness is beautiful. Holiness is health, and health is beautiful. Holiness is love made perfect, and love is beautiful. Holiness is joy unhindered, and joy is beautiful. Holiness is "peace, perfect peace in this dark world of sin," and peace is beautiful.

And what shall we say if we attempt to describe the life that is eternal? It is a life which begins here and now. It is a new quality of life. It is a life which lives itself out from an eternal Source who dwells within. This fruit of freedom is the product of the spontaneous overflow of the eternal Source within. It thus becomes possible to live spontaneously according to the laws of the Kingdom. It is a life lived, not by outward compulsion, and not by inward struggle, but according to the inner law of life, spontaneous life within. It is life in Christ. It is life through the indwelling Holy Spirit.

A few words which the late Dr. J. G. Morrison used have stuck in my mind:

*'Tis as easy now for the heart to be true
As for grass to be green, and skies to be blue,
'Tis the natural way of living.*

The meaning of freedom is inward harmony with God. The barrier to freedom is sin. The boundaries of freedom are the loving arms of our Heavenly Father. The fruits of freedom are holiness and life forevermore.

What a prospect! What a challenge is offered! The patriot, Patrick Henry, exclaimed in love of country, "Give me liberty or give me death!" Thousands have died for freedom's sake. But here is a freedom which none could purchase but the Son of God. The price was nothing less than the precious blood of Jesus. He died to make men free. He died to liberate from sin. He came and gave himself to open the prison-house of sin, to cast off the chains which sin had forged, and to make us all free men and free women in Christ. Thank God, "If the Son therefore shall make you free, ye shall be free indeed."

E. Stanley Jones says, "You are free to choose, but you are not free to choose the results of your choosing." So many fail to think of the consequences when making a choice. Choices lead somewhere and culminate in results. Making choices is in your hands, but the results of your choices are in the hands of others than yours. Choose carefully, thoughtfully, wisely.

Just Preachin'

A man may never gain renown

Just preachin',

Nor ever wear a diamond crown

Out preachin'.

His mind is set on heavenly gain,

Nor does he shrink from grief or pain;

He treads the way of Calvary's stain,

Out preachin'.

Some senators are lauded high—

He's preachin'.

Flags do not wave as he goes by—

He's preachin'.

But men are conquering soul defeat,

Making safe the paths for children's feet,

Lifting the loads their brothers meet,

Because he's preachin'.

Prayer scatters fear and terror flees

While preachin'.

He brings poor sinners to their knees

A-preachin'.

The bitter cup is turned to wine,

Heaven's glory on his brow doth shine,

And all earth seems a realm divine,

Out preachin'.

—KAY McCULLOUGH

The Office of the Ministry

A. L. Cargill

Article Two

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine (I Timothy 5:17).

AN OFFICEHOLDER has the deputed authority of the office he occupies. This authority is based upon the established ordinances pertaining to such office, but limited in scope to the power of those enacting the ordinances and establishing the office. Thus, the authority of a municipal judge is confined to the limits of the city of which he is judge; the county judge has authority to the limits of the county; but a justice of the Supreme Court of a nation has authority to decide matters of legal jurisprudence concerning any part of the nation.

In Matthew 28:18-20, we find that the office of the ministry is unlimited in its scope. When Jesus was upon the earth in human body, the people marveled that He taught as one having authority, and not as the scribes; and in Luke we read, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick (9:1-2). This authority was extended to all time; for, after the death and resurrection of Jesus, we read His words, "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23).

Thus we see the disciples were commanded to receive the Holy Ghost, who would endow them with power for the ministry. It is the Holy Spirit who accompanies the minister and gives efficacy to his words, and it is His presence and power that constitutes the only guarantee of ministerial success. Paul planted, Apollos watered, but it was God who gave the increase. There is no earthly office, however great, to which such presence and power is attached. The minister is a laborer together with God. No reverent mind can think of this divine presence and depreciate the office which He sanctifies and empowers,

The ordinances establishing the office of the ministry are found in the Holy Scriptures. But when I speak of this inspired volume as giving authority to the ministerial office, I do not dare compare it merely with those ordinances supporting civil courts, which expound only the principles of earthly jurisprudence. They refer to Blackstone and Kent, and search through the decisions of their deceased predecessors. They carefully and laboriously gather up the doubtful opinions of dead men. But the minister has a word inviolable and infallible, which was breathed upon those who wrote it; this he must explain and illustrate.

The one who fills the ministerial office is divinely enjoined to use the Word faithfully (II Tim. 4:1-2). And just as all the forces of a nation are back of the decisions rendered by the Supreme Court, so all the forces of Heaven are back of the minister teaching the ordinances of God. Should the minister cower in the presence of any earthly personality, however great? Should he tone down his message lest it offend? Or should he, as Paul before governors and kings, reason of righteousness, temperance, and judgment to come?

Read again of God's minister (Jeremiah 1:17-19). No being on this terrestrial globe possesses as great authority for the office he fills as does the minister of the gospel. A minister, filled with the Holy Ghost, and with a proper conception of the authority of his office, will hate lies and shams and frauds, and be wedded to truth. He will be neither two-faced, double-minded, nor double-tongued. He will love candor, and abhor double dealing, wire pulling, indirectness, and with holy scorn will tear off the mask which covers moral turpitude, behind which immorality rots the souls of men. His speech will be natural and unaffected, and he will have no time merely to entertain an audience. He will carry a message from God, a message of life to the lost.

Those who make ordinances establishing an office usually state in such ordinances the qualifications necessary for one aspiring to assume that office. And God has been very explicit in His Word as to the qualifications necessary for one aspiring to the office of the ministry (Titus 1:7-9).

He was very definite in establishing the qualifications for the Levitical priesthood (Num. 8:5-11; 18:20-24; Lev. 21:16-23), and He is not less definite as regards the work of the ministry. There should, of course, be the divine call that produces in the heart that feeling Paul had when he cried, "Woe is unto me, if I preach not the gospel"; but the Church of God is established upon human as well as divine authority, and one seeking to enter this sacred office must also meet the requirements of authorized human leadership.

There is no office which involves issues so transcendently important. There is a lost world to redeem generation by generation. There are battles, with eternal issues involved, to be fought in every city, village, and countryside; upon every mountaintop, every plain, every valley, and even upon the waves of the seas. How comprehensive the commission, "Go ye into all the world, and preach the gospel to every creature."

The apostles recognized this human authority in setting certain qualifications for an office (Acts 6:3). The men chosen for this work were to be possessed with both divine and human endowments. The qualifications as given in the scripture were mental, moral, and spiritual. There is no other office known among men that calls for the kind and degree of qualifications which God's Word requires for the ministerial office. He must possess gifts, graces, and character such as no human law requires for any earthly office. The measure of knowledge and scholarly education is not given; but Paul said to Titus, "Holding fast the faithful word as he hath been taught."

A person who will not take teaching never will be qualified to teach. God called and used such vessels as Amos, the shepherd of Tekoa, a man of the common people, without training in the schools of the prophets, and ridiculed and held in contempt by the more highly educated prophets like Amaziah; also John the Baptist, who, although of priestly lineage, dwelt in the wilderness, dressed in a rough camel-hair coat with a leathern girdle, and ate locusts and wild honey—which, no doubt, would have been repulsive to the tastes of the more highly educated. But God also called and used such men as Moses, who, although a Hebrew, was reared in the lap of luxury and educated in all the learning of the Egyptians; and Saul of Tarsus, reared with royalty, born a Roman citizen, and educated at the feet of Gamaliel. Yet a minister must be apt to teach. Without this aptness he can never properly fill the ministerial office.

The minister must be possessed of the highest moral nature; he must wrap himself in a mantle of personal purity whiter than the falling snow. This mantle no minister can besmirch with impunity. He must keep himself unspotted from the world, blameless, and of honest report among men. When he has given grounds for men to question seriously his sincerity or morals, he had better resign. Not for money must he accept a call to any church. He must be a lover of good men. His social life must not be governed by the clothes people wear, the houses they live in, the amount of their possessions, or the prominent positions they occupy. He will want the influence of good men upon his life—some of these he will find in a mansion, but others he will find in a shack. He will not feel himself above the one or beneath the other.

He must not be stubborn—self-willed—and set his own course without regard to the advice of others; but he must not be turned aside by silly flatteries, and muffle the divine voice speaking through him. While men about him hate and fight, he must be no striker or brawler, stirring up strife. He must be a good man.

Yet a man reaching even this high standard of mental and moral life is not by these alone qualified to fill the office of the ministry. His spiritual qualifications reach still higher. He must be full of the Holy Ghost. Jesus gave the direct command to His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. . . . ye shall be baptized with the Holy Ghost not many days hence."

This was a qualifying experience—"Ye shall receive power"; "Ye shall be witnesses." No person is qualified, in the full and true sense of the word, to fill the ministerial office until that person has experienced the mighty, fiery baptism of the Holy Ghost in sanctifying influence. Ministers are to shine as lights—not the shining of natural talents, physical splendor, or intellectual attainments, but the direct shining of the Holy Spirit. This shining of the Spirit will drive away the thick darkness produced by sin and ignorance. This light and power are as painful to fraud and imposture as sunlight is to owls, bats, and the slinking varmints of the night. It hurts them and drives them to their holes and dens. This light is too bright for their deeds, and also their thoughts. Unless we have the Holy Spirit, we are lamps without oil. We may have good form, but only burn the wick of human intellectuality and smoke the globe of divine reflection.

JOEL

Ralph Earle

IT was a hot summer afternoon. As Joel stood outside his home in the shimmering heat, he feared the results of the drouth which was already beginning. Everything now looked green and beautiful. How long would it stay that way?

Turning toward the northeast he suddenly noticed a cloud on the horizon. Nearer and nearer it came. Faintly in the distance he heard a whirring sound. Then the whir became a rumbling roar, like the sound of surf on a near-by beach. Quickly Joel turned and shouted the ominous news: "The locusts are coming."

In a matter of minutes the air was filled with myriads of insects. The ground, the trees, the bushes, the walls, the houses—everything was covered with a crawling mass of life.

As Joel listened to their teeth sawing noisily through blade and stalk, through leaf and bark, a feeling of helpless terror came over him. Here was destruction—incessant, inevitable. No matter how many one killed, there were always thousands more crowding into every vacant place. Joel watched them climb the wall of his house and clamber in the open windows. Everywhere there was just one ceaseless swarm of death and destruction.

Only when everything green was gone did the moving millions take to their wings. With a roaring sound they swept on toward the field of some hapless neighbor.

As Joel surveyed the landscape he felt a sickening sensation. Every tree was stripped bare, not only of leaves but of bark. His garden was as barren as if it had been plowed and harrowed. In the fields there was not even a thin blade of dry grass for a hungry goat. Around him stretched an endless expanse of destruction and desolation.

A plague of locusts is one of the most terrifying experiences to befall the people of oriental lands. Many travelers have described the feeling of horror and helplessness that accompanies their approach. They come on like an invading army, with nothing to stop them.

William Thomson, in *The Land and the Book* (II, 297 f.) gives a graphic description of his own experience:

Never shall I lose the impression produced by the first view of them. I had often passed through clouds of flying locusts; but these we now confronted were without wings, and about the size of full-grown grasshoppers . . . But their number was astounding; the whole face of the mountain was black with them. On they came like a disciplined army. We dug trenches and kindled fires and beat and burnt to death "heaps upon heaps," but the effort was utterly useless. They charged up the mountain-side, and climbed over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. After a long and fatiguing contest, I descended the mountain to examine the length of the column, but I could not see the end of it. Wearied by my hard-fought battle with that devastating host, I returned, and gave over the vain effort to stop its progress for that day.

On the march the locusts remind one of an invading army. Mrs. Thomson well describes this aspect:

In every stage of their existence the locusts give a most impressive view of the power of God to punish a wicked world. Observe the pioneers of the host, those flying squadrons that appear in early spring. No power of man can interrupt them; thousands on thousands, with most fatal industry, deposit their innumerable eggs in the field, the plain, and the desert. This done, they vanish like morning mist. But in six or eight weeks the very dust seems to waken into life, and begins to creep. Soon this animated earth becomes minute grasshoppers, and, creeping and jumping, all in the same general direction, they begin their destructive process . . . A large vineyard and vegetable garden adjoining ours was as green as a meadow in the morning, but long before night it was as bare as a newly-ploughed field or dusty road.

Palestine has suffered many such plagues. Severe ones came in 1845, 1865, 1892, 1899, and 1905. The Arabs still call 1865 "the year of the locusts."

But the one about which we know the most occurred in 1915. A graphic description was given by John D. Whiting in the *National Geographic Magazine* for December, 1915.

Mr. Whiting tells how the locusts could be heard even before they were seen. The whirring of their wings sounded like the distant rumbling of waves. Suddenly the sun was hidden from view and an ominous darkness covered the landscape, as the cloud of locusts drove in from the northeast. Literally tons of the insects were buried alive by people intent on their destruction. The government issued a proclamation requiring every able man to gather eleven pounds of locust eggs daily.

Not only did the locusts leave the ground and trees bare; some poor Arab mothers who had left their babies in the shade found them with their faces devoured by the marauding hosts. One traveler mentions their biting his shins in their gnawing hunger.

These locust plagues commonly last from two to five months. It was at the end of the one in Joel's day that he wrote (1:4):

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

The Hebrew gives it in brief and striking form; something like this:

What the *gazam* left, the *arbeh* has eaten;

What the *arbeh* left, the *yelek* has eaten;

What the *yelek* left, the *hasil* has eaten.

Some have thought that the reference is to four successive stages of the same swarm. But George Adam Smith holds that it rather refers to successive swarms of invaders. The four Hebrew words were different names given to locusts to describe their various destructive activities. He translates the passage thus:

What the Shearer left the Swarmer ate,
What the Swarmer left the Lapper ate,
What the Lapper left ate the Devourer.

George L. Robinson, in his book *The Twelve Minor Prophets* (p. 33), describes the stages in a locust's life.

When first hatched they are quite black and resemble large ants, having no signs of wings; but as they develop they cast off their outer skins which become outgrown, and molt through three stages which are plainly distinguishable, namely the larva, or wingless stage . . . ; the pupa, with wing sacks developing . . . ; and full-fledged flying locust The males are by far the handsomer, having a vivid yellow body; the females are larger, being a deep brown When the insects are fully developed they are

about two and one-half inches long, their heads resembling horses.

As Joel observed the appearance and activity of the locusts, and the terrible desolation they left behind, God gave him a message for His people. The devastating plague was a warning to Judah of the enemy armies that would soon be invading her borders, a symbol of the coming judgments of God upon the land.

And so Joel has given us a vivid description that would apply equally well to the plague of locusts and to the invading armies. Notice the apt phrasings, found in 2:3-10:

The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: . . . they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.

There are three stages in Joel's prophecy. In the first he describes a recent plague of locusts and declares it to be a judgment from God for the sins of the people. In the second he warns the unrepentant nation of the enemy armies that will come sweeping down from the north like a great plague of locusts, leaving death and desolation behind them. In the third stage he puts the telescope of prophecy to his eyes and looks down across the centuries to the final great day of God's judgment upon the nations of the earth.

The key phrase of Joel is "the day of the Lord." It occurs five times in the three chapters of this brief book. (1:15; 2:1, 11, 31; 3:14).

Just what is meant by "the day of the Lord"? Joel pictures it as the day of God's judgment. He writes: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (1:15).

The prophet's most vivid portrayal is to be found in the first two verses of the second chapter. Here he cries:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness.

Still stronger is the language he uses in the eleventh verse: "For the day of the Lord is great and very terrible; and who can abide it?" This is echoed in the thirty-first verse, where he speaks of "the great and terrible day of the Lord." The day of the Lord is a day of judgment, a day of darkness and destruction.

The imminence of the day of the Lord is emphasized by the prophet. He writes: "For the day of the Lord cometh, for it is nigh at hand" (2:1). Again he declares: "For the day of the Lord is near in the valley of decision" (3:14).

Just when will this day come? To answer that question we have to recognize the truth of what is sometimes called the telescopic principle of prophecy. Many predictions in the Old Testament have a nearer partial fulfillment and a distant complete fulfillment. The prophet speaks to his own generation, but he also speaks to the centuries yet unborn.

Joel gives us an excellent example of this. The occasion of his prophecy was a recent plague of locusts. That was "the day of the Lord," a day of God's judgment upon the nation.

But the day of the Lord is still coming. Soon alien armies will be invading Judah. God will visit His people and punish them for their sins.

Then the prophet lifts the telescope of prophetic inspiration to his eyes and looks down across the centuries to the final great and terrible day of the Lord. It will be the day when God takes over the reins of government, puts down all enemies, and rules supreme. Man's day of running and ruining the world will be exchanged for God's day.

This sense of contemporaneousness and yet contemplation of the future is well expressed by G. Campbell Morgan in his book, *Voices of Twelve Hebrew Prophets*. He says (p. 22): "The Day of the Lord is always present, and is always coming." Every day is a day of God's judgment. But there are special crises of divine visitation in human history. These may most aptly be labeled "the day of the Lord."

Since the principal teaching of Joel is concerned with judgment, it is only natural that the language of the book should be heavy. This is more apparent in the Hebrew than can be brought out in the

English translation. George Adam Smith, the outstanding exegete of the minor prophets, describes this characteristic of Joel's style. He says:

Joel loads his clauses with the most leaden letters he can find, and drops them in quick succession, repeating the same heavy word again and again, as if to stun the careless people into some sense of the bare weight of the calamity befallen them.

But the prophet does not stop with the announcement of judgment. He issues a call to repentance. In 2:12-17 he calls upon the people to seek God's mercy.

Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: . . . Let the priests, the ministers of the Lord, weep between the porch and the altar.

If they will do this, then God's blessing will be poured out (2:18-27). He will pity His people (v. 18). "I will send you corn, and wine, and oil, and ye shall be satisfied therewith" (v. 19). The trees will bear their fruit in abundance (v. 22). God will give them plenty of rain for their crops (v. 23). "And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (v. 24).

Then follows one of those beautiful passages of promise so often found in the prophetic books. Joel writes (2:25-27):

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

Just as God had delivered them from the recent plague of locusts, so also He would rid them of the enemy armies which were soon to invade their borders. The language which Joel uses here (2:20) is reminiscent of the stench which arose from the dead bodies of millions of locusts.

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, . . .

and his stink shall come up, and his ill savour shall come up, because he hath done great things.

This beautiful passage of promise in the second chapter finds its climax in Joel's greatest prophecy, the prediction of Pentecost (vv. 28-29).

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.

In unequivocal terms Peter identified this with what took place on the Day of Pentecost, as described in the second chapter of Acts. "This is that," he declared. The prophecy made back there waited long centuries for its fulfillment. But the day finally came. So shall it be with all the promises of God which yet remain unfulfilled. Christ is going to return and establish His rule of righteousness and peace. One of the greatest lessons we human beings have to learn

is that of patient waiting for the working out of God's plans and purposes. "In the fullness of time" God always appears on the scene.

But this description of the gracious outpouring of the Spirit is followed immediately (vv. 30, 31) by a forecast of darkness and doom. What is the connection?

George L. Robinson has well expressed it: "Grace and judgment always move side by side. The fall of Jerusalem was the sequel of the Day of Pentecost" (*Op. cit.*, p. 45). The city of Jerusalem witnessed God's visitation in special blessing at Pentecost, in A.D. 30. Because the city as a whole rejected the coming of Christ and the coming of the Holy Spirit, judgment came in A.D. 70 with terrible vengeance. God's wrath always comes after the rejection of God's love.

As with others of the minor prophets, the Book of Joel ends with a promise of future blessing for God's people (3:18-21). So the Bible ends with "a new heaven and a new earth" (Rev. 21:1). That is the ultimate outcome of all history.

Preachers and Their Influence in the Nation

A. S. London

THE influence of preachers in our nation goes back to the early days of the Colonists. I am reminded that Samuel Davies, the pastor of Patrick Henry, proclaimed the doctrine that it was wicked to betray the people's liberties. Patrick Henry heard his pastor proclaim such truths until he came out with the immortal statement, "Give me liberty or give me death."

Preachers and churches always have been the trail blazers of civilization. A New England preacher by the name of Jonathan Mayhew advocated that the Colonies should not only be free and independent, but also should become a republic.

A minister declared that "Jefferson received his first clear conception of a free constitution from the practical exhibition of religious liberty and equality which he saw practiced in the church in his neighborhood."

"To the Puritan pulpit," says an old divine, "we owe the moral force which won our independence." Pioneer preachers always have been the stabilizers of our nation. One has said, "They were cast in so large a mold, they dealt so clearly with the fundamental emotions of men, and the facts

of spiritual life, that they almost ranged themselves with spiritual giants."

Cotton Mather, a preacher of the early days of the Colonists, had the largest library of any man of his day. It was a preacher who influenced Lincoln to issue the Emancipation Proclamation—Bishop Matthew Simpson.

It was a preacher by the name of Howard Russell who first organized the churches against the liquor traffic. It was a minister by the name of Bishop McConnell who aroused the conscience of the nation to do something about the awful conditions existing among the steel workers.

Someone has said, "The pulpit leads the world." As our late Dr. R. T. Williams often said, "The pulpit is the preacher's throne." Lloyd George of Great Britain said, "When the wheels of our chariots get stuck, as they often do, nothing will lift them out but great preaching that goes straight to the heart."

Queen Elizabeth's ambassador to Scotland said of John Knox, "The voice of this single man put more heart in us than five hundred trumpets continually blustering in our ears."

It is generally believed that preachers are not practical men; but this is often untrue. It is not generally known, but it was a minister who started the first savings bank. Also, it was a preacher who gave us the first systematic weather chart. A preacher started the first college in our nation, as he gave one-half of his fortune and all of his books; his name was John Harvard.

I stood one day and looked at the names of those who signed the Declaration of Independence; on that list were the names of ten preachers' sons. There have been four presidents of the United States who were preachers' sons.

Emerson, Wendell Holmes, Lowell, Morse the inventor, the Wright brothers, and Harriet Beecher Stowe—all came out of parsonages. When one writes the history of our nation, he must reckon with the ministry of this country from the dawn of our civilization down to this present hour.

Preachers have created ideals of brotherhood and Christian citizenship in trackless forests, and along the trails of this nation, and helped to bring us to a place of religious freedom.

We now stand in need of great preaching. Our country needs an awakening which preachers alone can bring. As Mr. Dewey

has said, "Our greatest need today is in the realm of the spiritual."

John Adams once said, "The highest glory of the American Revolution was that it connected the principles of civil government with the principles of Christianity."

Preachers, as a whole, are men of the strongest character. It is a tragedy when any preacher fails to carry the sacred banner entrusted to his care, with high and holy dignity. It is pitiable to see any minister stoop to little and mean things.

Theodore Roosevelt once said, "Preachers help to keep alive the divine spark within our souls." Ten thousand such men and women are needed in our land today. We are standing on the edge of a great precipice; and millions soon will go over unless "watchmen" stand on the walls and cry aloud!

The first four decades of the present century have perhaps witnessed more falling thrones and destroyed nations than any similar period in history. Not only so, but many things that men long have thought were permanent have suffered radical changes or have altogether disappeared. Was not such a time as this in the mind of the inspired writer when he spoke of "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain"? It was to meet the needs of the human heart in such a time that the many passages of the Bible, telling us of the things that cannot be shaken, were written. Dr. Wilbur M. Smith, in a recent address, summarizes some of these as follows: "The Holy Spirit abides (John 14:17). The Word of God abides forever (I Peter 1:23). God abides ever faithful (II Tim. 2:13). Christ abideth forever (John 12:34). Now abideth faith, hope and love (I Corinthians 13:13). The Word of God abides in us (I John 2:14). He that doeth the will of God abideth forever (I John 2:17)." Many similar statements in addition to those quoted could be compiled from the pages of the Word. Hence it is that our faith is one of comfort and courage and strength—of hope and assurance. May we hold on to the things that cannot be destroyed, and may our prayer be like that of the poet:

*Change and decay in all around I see;
O Thou who changest not, abide with me.*

—Christian Observer

A skilled physician about to perform a delicate operation said reassuringly to the patient: "I may hurt you, but I will not injure you." The Great Physician oft speaks to us the same message, if we but listen.

A Preacher's Prayer

Hide Thou Thy servant, Lord, behind Thy cross

That but thyself, Thy beauty, may appear,
Thy touching truth that pricks the heart to hear;

Poor human words could bring to Thee but loss.

Speak Thou the veil from heaven to earth across;

Thy precepts speak into each listening ear;

Let doubt give way, defiance drop a tear;
Lord, hide Thy servant well behind Thy cross!

Then shall Thy testimonies pure unfold;
Then shall be seen heaven's altar-fire aglow;

With Spirit-power shall be Thy words and bold;

Then freely shall Thy loving-kindness flow,

Thy tender mercies, golden, pure of dross,
If Thou but hide Thy messenger behind Thy cross!

—JEAN LEATHERS PHILLIPS

Eradication Versus Suppression

Article Four, by Stephen S. White

THIS article takes up the most important phase of the whole question of eradication. Since this is the case, we shall now consider several significant general or preliminary matters. In the next article, we shall consider in detail the specific arguments—scriptural and otherwise—which are for and against eradication.

MINOR USES OF THE TERM SUPPRESSION

First of all we shall briefly point out two minor uses of the term suppression. The Wesleyan or full-fledged adherent of eradicationism sometimes uses the word suppression in relation to inbred sin in the heart of the regenerated. In this presanctified state, man does not commit deliberate acts of sin. He is saved, not from the presence, but from the power of the carnal mind. Thus the "old man of sin" is kept under or suppressed.

Some of those who believe in the instantaneous eradication of sin in this life use the term suppression in relation to the postsanctified life. They connect it with that passage where Paul declares that he keeps his body under. No doubt Paul is here referring to the natural appetites of the psychical self, and means that they must be controlled, even after one has been sanctified wholly.

Those who thus employ the word believe in both eradication and suppression—eradication for the carnal mind or the "old man" and suppression for the natural appetites of man. Such use of suppression is confusing, since it has already come to be definitely associated with another situation. Further, there is a more exact way to describe this postsanctified condition. Why not say that the natural appetites must be directed or guided after one has been entirely sanctified? This is actually what has to be done.

ERADICATION AND SUPPRESSION EXCLUDED

Next we shall elaborate two theories as to man's nature which make no room for either eradication or suppression. First, someone has set forth the thesis that man is naturally good. This means, of course, that he is free from the sin nature and the acts of sin. This is explained by the claim that every man has God within him. This divinity which is immanent in man's personality is described as disinterested will or the will to universal good.

Such a view of man could at best believe only in the direction of the natural and

acquired traits of human beings. Salvation could be no more than this, whether it is looked upon as dependent upon grace or finite reason. Thus there would be no place in such a scheme for either the eradication or the suppression of sin, since there is really no such thing as sin.

Second, there are some today who would, no doubt, declare that there is sin in act but no condition within human nature which might be described as sinful. People in this class would be following largely in the footsteps of Zinzendorf, who limited sin to the will.

As has been said more than once, any view like this is not only unscriptural and contrary to experience—as was the case with the view that finds a positive trend toward good in man—but it is also illogical. How can there be sinning as a habit or life without sin in the nature? Or better, how can there be the fruit without the tree, or the branches without the root, or the constantly flowing water without the spring or source?

ERADICATION AND SUPPRESSION THEORIES

This brings us to the view of man which practically all Christians and Christian churches hold. This, at least, is the position which is stated in their creeds, though for a time many scholars rejected it because of their inability to harmonize it with the theory of evolution. This position is the belief that men are naturally sinful now, and that sinning is the outcome of such a state. This truth has been so strongly forced upon us by experience, within recent years, that even religious thinkers who are evolutionists are fitting it into their systems of philosophy.

If man is a sinner by nature, then the question arises as to how and when he can rid himself of this condition. None, so far as we know, hold that this sin nature is eliminated when one is saved. It must always come after regeneration.

The first view which we shall mention is that of the Church of the Nazarene. It is the Wesleyan position, which declares that man is freed from sin by the instantaneous eradication of the carnal mind, here and now, by the baptism with the Holy Spirit. Thus the "old man" is expelled, and Christ takes over the rule in our hearts. The freedom from conscious sinning which had already characterized the regenerated life is now made much easier. However, we

must remember that it takes the same consecration and faith to keep this second blessing that it did to get it. From this viewpoint, it is a moment-by-moment affair. We should also remember that it is not something that we bring to pass, but is rather the work of God. We should ever look to Him in great thankfulness for this achievement. No glory can ever come to us because of this experience or life. All the praise and honor belong to God.

The second view which we shall mention is represented by Mudge's *Growth in Holiness*. It defends the gradual eradication of sin and sinning after justification by the constant help of the Holy Spirit. This process may culminate at some point in this life; and thus the individual is completely freed from sin and sinning. It is hazy, as such claims usually are, so far as to just when the sin nature and sin will be annihilated. It seems to be always approaching the goal but never arriving at it. However, in all fairness, one must admit that the objective is at least theoretically attainable by this gradual movement, sometime before death.

We are not taking the time to answer this view specifically, because it does not come under the head of suppressionists' theories in the technical meaning of this term. It is an eradication rather than a suppressionist theory, although the eradication is gradual and not instantaneous. Daniel Steele wrote a little book which specifically answers the teaching of Mudge's book. Anyone who reads the latter should, out of all fairness, read the former also.

We might pause long enough here to assert that all theories which make sin natural to man's present existence believe in final eradication. We shall discover later in this discussion that even the suppressionists believe that all sin must be eradicated before a man can get to heaven. Suppressionism will not meet the test of the next world.

The third view to which we would call your attention teaches a gradual eradication of sin and sinning by the help of grace as administered by the Holy Spirit which will never be finally achieved until the hour and article of death. This is the general reformed view; and such men as Warfield and Hodge give excellent presentations of it. They do not hesitate to use the term eradicate; and they believe that, as the sin nature is little by little done away with, our sinning will become less. However, they so overemphasize the fact that we do not completely get rid of sin and sinning in this

life that they blind one to the idea that any real progress is made in this life. This makes death take on a more important place in the scheme of eradication than they seem at times to desire.

Anyway, their view, like the growth theory, from one viewpoint is an eradicationist claim. Please do not misunderstand us in thus describing their contention. It does not bar the tendency in their writings along this line to fall back on some form of imputation which is often mixed up with the strictly suppressionist arguments. It should also be said here that all of the suppressionist theories stem from Calvinism and the general reform position rather than from Arminianism. Wesleyanism, on the other hand, rests on an Arminian foundation.

The fourth theory is committed to the instantaneous suppression of sin with the consequent instantaneous eradication of sinning which is momentary, continuous, and permanent. By permanent we do not mean that grace cannot be lost; but it need not be lost, and is not merely temporary. It does, nevertheless, require continuous surrender and faith in order for it to be perpetuated in one's experience. Further, of course, this instantaneous experience is a second blessing.

We must also always bear in mind that the suppressed sin nature is not reduced in the least during this life. It must await death before it can be eradicated in any degree. It is along this line that Warfield criticizes this view. He thinks that his claim that sin and sinning are both gradually eliminated—the one with the other—is much more logical than to hold that all sinning is destroyed while the sin nature is untouched, so far as being lessened is concerned. For him, the destruction of each is completed at death.

Those who are in this fourth group constitute the suppressionists, if one is speaking exactly. There are other organizations which are related to them; but they alone, in the technical sense, belong in this category. The Keswick associates in England have been, for something like seventy years, the leaders in this thought. The Victorious Life movement in America—a later development—holds the same position theologically. Neither of these movements is denominational in character.

Rev. W. E. Boardman joined Rev. R. Pearsall Smith in 1873 in London, where the latter was beginning a "Higher Life" campaign. This activity took on great proportions, not only in England but also on

the continent. The Keswick movement was one of the results of this work. It has maintained itself down to the present time with more zeal and influence than the Victorious Life movement has in America. Mr. Smith, as well as Mr. Boardman, was an American; and both men received their start as they came in touch with the regular or Wesleyan holiness movement in America. However, from the very first, they deviated somewhat from the Wesleyan teaching as to eradication.

There is a Keswick Week held each year in England, when messages are given which emphasize the deeper life in accordance with Keswick teaching. The messages of each convention are published in a book. The 1947 volume defines the Keswick message as "victory over sin through submission to the sovereignty of Christ and the infilling of the Holy Spirit." It is fair to say also that there are many deeply spiritual people who are loyal to the message of Keswick and make a real contribution to the kingdom of God.

The fifth doctrinal position which we would define is related to the Keswick and Victorious Life groups but cannot be classed as true suppressionism in the technical sense of this term. Nevertheless, it has a Calvinistic slant which relates it to suppressionism. It is the two-nature theory, and may be stated thus: With conversion, the Holy Spirit comes in and makes possible an intermittent counteraction or domination of the sin nature, with the consequent intermittent prevention of sinning. When the Holy Spirit is given in conversion, man becomes a two-nature creature—possessor of a carnal mind and of the mind of Christ.

This view, of course, makes no place for a second blessing. Neither does it provide in any way for the eradication of the "old man of sin." This can take place only in the next world, after the physical body has been disposed of. In this teaching, however, there is the possibility that at times the Adamic nature can be counteracted and sinning be excluded. The Christ nature rises up and dominates the old nature temporarily, and the outward life thereby manifests righteous living.

This movement, although it has connections with the past, is having quite a revival today. Its only value seems to be that it emphasizes sinlessness as a theoretical possibility for the Christian occasionally. We say theoretical because those who champion this notion have so much to say about the saved sinning that they almost hide or cover up their claim that it is possi-

ble to reach temporary or intermittent sinlessness.

It is difficult to describe this two-nature theory, because it is quite a hodgepodge or conglomeration of Calvinistic attempts to solve the problem of salvation. We have aimed to give only its chief characteristics.

The sixth tenet, which is foundational for some, is that both our justification and our sanctification are positional only. Through Christ we have a holy standing. His holiness is imputed to us or we are reckoned as free from sin through Him. This is ours through faith. The Plymouth Brethren might be thought of as best representing this type of belief. There is no emphasis with them on the second blessing. Holiness comes when we are regenerated, that is, the kind of holiness which they believe in—holiness that is imputed only. This group came into existence during the earlier part of the nineteenth century. They depended wholly upon the fact that Christ's righteousness stood between them and all judgment or danger if they only believed on Him or accepted that which He had done for them.

The third, fourth, fifth, and sixth views, which we have just outlined, are interrelated. They overlap at several points; and, because of this fact, cannot be clearly and fully differentiated.

CRITICISM OF ANTI-ERADICATION VIEWS

What is wrong with the theories of salvation which deny the eradication of the sin principle in this life? In the first place, they are unscriptural. They deviate from the truth as laid down in the Bible. This fact is all-important. It is not what any man says or believes; it is what God's final Word declares that determines the matter. This consideration will require too much space for the limits of the present paper. Besides, we are interested now in giving only a general survey of the shortcomings of these views. In the next article they will be discussed in detail.

This type of unscriptural teachings is also unpsychological. Suppression, as many of its proponents declare, is a form of repression. Since the coming of Freudianism into the psychological picture, repression has had a questionable standing with almost all psychologists. It is dangerous to hold down or keep under this sinful nature. To do so will cause it to carry on a traitorous or treacherous life in the subconscious realm. This will result in several types of unhealthy personality states. A recognition of this much truth in Freudianism does not mean that it is swallowed whole.

The two-natures theory may get away partly from the repression scheme; but in so far as it does this, it jumps from the frying pan into the fire. It escapes from suppression or repression only by bringing into the foreground a terrible struggle between the sinful nature and the Christ nature. Thus we are faced with a divided self—a self that lacks any kind of integration, good or bad. This is another psychological situation which tends to lead to various mental maladies. Thus these doctrines which deny eradication in this life, for the most part, alternate between repression on the one hand and a divided self on the other. Both results are psychologically bad.

There is another very grave difficulty with these contentions. It is their emphasis upon the body as sinful. Such a procedure is both unscriptural—as we hope to show later—and unpsychological. Sin is a psychical-ethical something and does not reside in the body itself. There is no way by means of which such a conclusion can be established. The Biblical exegetes, the moralists, or the psychologists will not support such a position. This will be dealt with in detail in the next discussion.

These suppressionists and semi-suppressionists place the chief emphasis upon power and service. These are essential to the Christian life, but they are by-products and not primary. Purity or holiness is inner and causative—has to do with character in and of itself, while power and service are effects. To center on the latter and ignore the former is to put the cart before the horse, and ultimately means that all three—purity, power, and service—are eliminated.

Consecration cannot take the place of sanctification. There is no possible means whereby the term sanctification can be reduced merely to consecration, if a fair exegesis of God's Word is presented. Only a few days ago we had occasion to read a B.D. thesis written by one who was graduating from a school with Calvinistic leanings. The subject of this monograph was "The Holiness of God in the Old Testament." He was dealing with the subject exegetically and not theologically. He definitely and openly stated that the holiness of God had an ethical element in it, and that God, even in the Old Testament, required more than consecration of those men who were declared holy.

The last wrong conception which is involved in all of these suppressionist schools of thought is that which hinges on such terms as imputation, reckoning, potential,

positional, and standing. It leads to an overemphasis upon grace and faith and to a neglect of right living. Such a course inevitably results in antinomianism in some form. It is only fair to say, in concluding this discussion, that many of the adherents of these views live above their theology.

(To be continued)

A Pastor's Paraphrase of First Corinthians Thirteen

Though I speak fluently about spiritual matters and have not God at heart, I am become as a man-made machine, void of divine life-flow.

And though I have the gift of preaching and teaching great truths with popular acclaim, and though I give the appearance of practicing them, and have not personally exalted Christ, I am vain.

And though I faithfully bestow all that I have in pastoral ministrations, and though I veritably wear myself out for my people, and offer not this sacrifice by the Holy Spirit, there is little or no reward.

Real reverence for God makes so much difference: redeems to the full, revealing to others Him who saves;

Drives out selfishness and all sin; brings in the sweet graces of the Rose of Sharon;

Gives the needed perspective—the divine viewpoint, God's scale of values;

Saves from mere form, hypocrisy, and professionalism; keeps us alive, genuine, and sympathetic.

Love of God must never grow cold; sermon preparation comes second, and pastoral duties can wait;

Clubs and committees, crusades and conferences are but for the present;

But when He shall appear, the great end (for which these many things are but means, at best) of love's eternal fellowship shall be realized.

When I was unsaved I busied myself about many things and troubled myself with much unnecessary care, but now that I am a Christian I should keep my Lord foremost.

For now we must occupy for Christ, though not just in a round of activities, and then shall we be joined to Him in life's fulfillment.

And now abides the job to be done, those who will help, and God, these three; but the greatest of these is God.—DR. JAMES T. MARTIN, pastor of Chevy Chase Baptist Church, Glendale, Calif.; in the *Watchman-Examiner*.

The Pastor's Use of the Bible*

Ross E. Price

I HAVE never ceased to marvel at the apparently large amount of success some men achieve in the ministry with so little use of the Bible as a part of that ministry. Surely if a man is called to be a minister of God to his people and generation he is expected to be, not only a minister of the court of heaven, a minister of the church, and a servant of the souls of men, but a minister of the *Word of God*. The homiletical poverty of many modern preachers who have thrown the Bible out the study window is all too apparent in their evident inability as physicians of the souls of men.

Perhaps it would have been wiser, therefore, to have entitled this little discussion "The Minister's Nonuse of the Bible," or "The Minister's Abuse of the Bible," or even "The Minister's Misuse of the Bible" rather than to attempt to talk about his use of the Bible; for even among holiness preachers the use made of the Bible is all too infrequent and unintelligent. Which is worse, my brothers, the man who seldom uses his Bible as a source for his living and preaching and is more interested in politics and book reviews and social activities, or the man who looks upon the Bible as a compendium of proof texts, as a tool rather than a message, as a starting peg for some clever theory, and who at best uses it in a rather mutilated fashion with little or no regard to context, background, and setting?

Probably you have heard the story of Bishop Wilberforce and the young curate. The former asked one day, "What have you been preaching about?" "On 'Hear the Church,'" was the answer. Wilberforce replied, "There is no such text in the Bible." "Surely, my lord, it reads, 'If any will not hear the church,'" "Well," said his superior, "I will give you another for next Sunday, 'Hang all the law and the prophets.'"

From the way some ministers' Bibles are all worn and dog-eared at only a selected group of texts in the New Testament or the Psalms, you would think they had done just that—hanged all the law and the prophets.

More important than his public ministrations of the Word of God are the uses the minister makes of the Bible for his own

soul's edification and his devotional living. Let us never forget that we, first of all, must be an embodiment in flesh, bound up in shoe leather, of the message we seek to proclaim.

If a minister always comes to the Bible in an intellectual and critical spirit, for the purpose of finding themes for sermons, or of propping up some theological speculation, he will deprive his soul of the proper nourishment. A minister who has both an intellectual and spiritual grasp of the Scriptures is one who feeds upon the hidden manna of the Word and is taught by a wisdom that is higher than the schools.

Let us read the Bible for our own spiritual and devotional living. Shut out all speculation and search after strange things. Let God speak to your heart through His Word. Approach the truth in a simple, childlike manner. Let it open the hidden springs of deeper meaning while you listen in silence. Remember the Bible is *His Word*. Unless we find Him therein we have missed our way. Ours must be a great earnestness of desire to know more of God's manifestation of himself in Christ through His Holy Word. From it we must get a daily glimpse of the face of Jesus. The Book speaks of Him; it is His story and testimony. There is no homiletical poverty to compare with that of the preacher who has neglected the devotional use of his own Bible.

Next to the personal use of the Bible for edification and uplift of the soul stands the necessity of a teaching ministry wherein the Bible is used as the main textbook. It is a bit disappointing to note how little scripture most of us put into our services with the people, either on the Lord's day or during the midweek service. To be able to read the Bible aloud effectively and at the same time give the sense thereof is a great art. One should seek to be efficient in the doing of it. Reading it aloud to some old stump in the woods on Saturday may help you read it better to hungry-hearted people on Sunday. It is more important that our people shall get a message from God's Word than that they should hear the preacher. Let us not fail to make effective use of the scripture lesson in our services for the congregation. A Bible church will

*Paper presented at the Chicago Central District Preachers' Meeting, March, 1947

only come about as the result of the leadership of a Bible-centered ministry. Let us make good use of the Bible in our Sunday services. Let us make the mid-week services times when together as pastor and people we sit at the feet of the great Master around the table of His Word.

Nor are these the only avenues open to the minister for the instruction of the people in the Word. The young people may well be engaged at some time during the week, or even in the devotional Sunday night meeting, in a definite series of Bible studies where they may grow in grace and knowledge of our Lord. The pastor should also take advantage of the Christian Service Training program with a view to using it for some special courses with his workers in thorough Bible study.

Time was, among the holiness preachers of an earlier generation, when a man stood up to preach he would expound an entire passage of scripture, giving the various truths and items of doctrine therein their respective emphases by means of a "thus saith the Lord." But expository preaching is hard work; and, since we are all just as lazy as we dare to be, this type of holiness preaching has largely gone by the board with most of us. Few men are willing nowadays to study the backgrounds, the languages, and settings of a passage of scripture carefully enough to be able to give the full sense thereof in a well-thought-out message. Most of us who live in this streamlined age would rather read something hurriedly from that popular preacher and use it without much thought, or select something from *THE PREACHER'S MAGAZINE*, than to spend days and even months wrestling with a book of the Bible until we become sufficiently acquainted with its great veins of truth and are thereby able to mine from it the great gems of spiritual wisdom therein.

To be a Bible preacher necessitates one's becoming a man of one Book. While he may use many commentaries (the more the better), dictionaries, historical helps, and other books to illuminate to his own heart the Bible in its original sense and permanent meaning, *the Book itself* must ever be the field on which he seeks to major and become an expert. Let us not read everything that another has said about the Bible until we have read the Bible itself. There is nothing more discrediting to a preacher in the minds of his listeners than misinformation and lack of factual knowledge of the Bible. To quote Peter under the name

of Paul because one doesn't know better is simply to display one's ignorance. And if a man may be at fault or in error on the one line in which he should be a specialist, how will the people follow him in confidence in matters that are more concerned with good judgment than with the definite statement of truth?

Again, one may keep the flock of God spiritually poor and anemic by failing to make available to them the soul food that they have a right to expect—and all because of one's own neglect of the Word of God. The Bible contains the most vivid, dramatic, and arresting material the preacher or any public speaker can use. No sermon can be considered dull and unchallenging if one has laid hold of the truths from the Book that have continued living and fresh through the millenniums. Even though that truth must be channeled through the humble conduit of one's own personality, it will throb and bless and bear fruit unto godliness. Especially is this the case where it is vitalized by a studious mind, a burning heart, and a tongue fired by the baptism with the Holy Spirit.

Preaching from the Bible saves one from the futile strain of trying to preach a "great" sermon each Sunday. It also saves one from having to search frantically on Saturday for a message for the coming service. Consistent Bible study and Bible preaching will open up such a wealth of truth that one shall rather lack opportunities for its proclamation than to be found without a message from the Lord when an opportunity is afforded for one to speak.

So study the Bible, my brother! Study it by topics. (Try memorizing all that the Bible says about holiness, or hell, or the Second Coming, or tithing, and you will be able to speak with authority on the subject.) Study the Bible by subjects; study it by books; study it by chapters, and verses. Familiarize yourself with its structure. Saturate your soul and mind with its message. Then let it speak through you God's message to God's people, and all to the glory of Him who has chosen you to be a minister.

The motive of all service for Christ should be "for his name's sake"—not for money, not for self-aggrandizement, but for His name's sake! When the Lord sat over against the treasury, He looked not only at the amount, but at the motive of those who put in their gifts.—*Selected.*

THE PREACHER'S SCRAPBOOK

Jesus, our infallible pattern, was a thankful Man. When He had but a piece of bread He gave thanks to His Heavenly Father before dividing it among His disciples.

*There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.
But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hand which moves the world,
To bring aid to His own.*

—The Jewish Era.

Sophie, a converted scrub-woman who said she was "called to scrub and preach," was made fun of by someone who said she was seen talking about Christ even to a wooden Indian in front of a cigar store. Sophie replied, "Perhaps I did. My eyesight is not so good. But talking to a wooden Indian about Christ is not so bad as being a wooden Christian and never talking to anybody about the Lord Jesus."—*Selected.*

Avoiding temptation is next in importance to resisting temptation. For lust of the eye is fearfully apt to begin the lust of the flesh. We met this in Matthew Henry's commentary the other day. "Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade with the devil, keep out of his shop."—*Selected.*

Broken Lives

Christ is building His kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filled with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow, and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to Heaven's glory.—J. R. MILLER.

A Poster Suggestion

MISSING—Last Sunday, some families from church.

STOLEN—Several hours from the Lord's Day by a number of people of different ages, dressed in their Sunday clothes.

STRAYED—Half a dozen lambs, believed to have gone in the direction of "No Sunday School."

MISLAID—A quantity of silver and copper coins on the counter of a roadhouse, the owner of these coins being in a great state of excitement.

WANTED—Several young people. When last seen they were walking in pairs up Sabbath-breaking Land, which leads to the city of "No Good."

LOST—A lad carefully reared, not long from home, and for a short time very promising. Supposed to have gone with one or two older companions to "Prodigal Town."

When David Hume, the agnostic, was twitted with his inconsistency in going to hear the orthodox Scotch minister, John Brown, he replied, "I don't believe all that he says, but he does, and once a week I like to hear a man who believes what he says."—O. S. MARDEN.

"Sin's smiles are more dangerous than her frowns."

A stranger passing some mines in Pennsylvania, years ago, asked a little boy why the field was so full of mules. "These mules are worked in the mine during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind." The application is apparent. Do not allow yourself to go spiritually blind. Come to church on Sunday and let the light of God's Word shine into your heart.—*Minneapolis Messenger.*

Wesley on Holiness

To his preachers he said: "Earnestly aspire after a full deliverance from all sin, and a renewal in the whole image of God, and God will prosper you in all your labor. As soon as any [penitents] find peace, exhort them to go on to perfection. Preach full salvation now receivable by faith. This," said he, "is the word which the devil particularly hates and stirs up his children against, but it is the word which God will always bless."—"Do not neglect strongly and explicitly to urge believers to go on to perfection. Preach full sanctification. Preach it definitely. Preach it constantly.

Preach it explicitly. Preach it whenever you have an opportunity. Insist on it everywhere. All our preachers should preach it, should make a point of preaching it constantly, strongly, and explicitly. Explicitly assert and prove that it may be received now by simple faith. If others grow weary and say but little about it, do you supply their lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God."—Selected.

Prescription for a Revival

I can give a prescription that will bring a revival to any church or community or city on earth.

1.—Let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest I aim to say will come to nothing.

2.—Let them bind themselves together to pray for a revival until God opens the heavens and comes down.

3.—Let them put themselves at the disposal of God, for Him to use as He sees fit in winning others to Christ.

That is all! This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instances has it ever failed, and it cannot fail.—R. A. TORREY.

If the love of God sets us to work, the love of God will find us the wages.

For Those Who Stand Alone

O Lord, it's sometimes hard to walk alone
While other people take another way,
And leave me on the stony road of life
With a solitary path to walk each day.

But in the way that I accept as mine
I see Thy guiding beams, a certain light
That shows me Thou art near; and then
I'm glad
I dare to stand alone for what is right!

And though my pilgrim feet are often tired,
And in my heart I long for home and rest,
Thy will for me is greater far than mine,
And counsel come from Thee is always
best!

"A civil Sabbath is the strongest pillar in the temple of liberty."

"A quiet Sabbath is the greatest moral force in the world."

"A sacred Sabbath is the mightiest police force in the land."

"A secular Sabbath is destructive of all good."

—I. W. HATHAWAY

The Voice of the Corn

I was made to be eaten and not to be drank,
To be packed in a barn, not soaked in a tank.
I come as a blessing when put in a mill,
As a blight and a curse when run through
a still.

Make me up into loaves and your children
are fed,

But put into drink I will starve them in-
stead.

In bread I'm a servant, the eater shall rule;
In drink I'm the master, the drinker a fool.
Then remember my warning, my strength
I'll employ.

If you eat me, I'll strengthen; if you drink,
I'll destroy.

—Selected.

Voltaire boasted that shortly every tree of Christian doctrine would be girdled and die. Hitler and Rosenberg boasted to the same effect. But today "the trees of the Lord are full of sap." Those who would destroy Christianity must first, as the French peasant said to the atheist, "pull down the stars."—D. D. F. BURRELL.

The story is told that, when John Quincy Adams was an old man, he was met on the street one day by a friend who said, "And how is John Quincy Adams this morning?" Mr. Adams replied, "John Quincy Adams is very well, thank you. The house he lives in is becoming dilapidated. Its roof leaks, the walls are caving in, and the foundation trembles with every wind that blows, and John Quincy Adams will soon have to move out; but John Quincy Adams is very well, thank you, very well."

Strange People

People who talk about prayer, but never pray.

People who say tithing is right, but never tithe.

People who wish to belong to the church, but never attend or support the church program.

People who say the Bible is God's Word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay from church for trivial reasons, and then sing, "Oh, how I love Jesus!"

People who follow the devil all their lives, but expect to go to heaven.

—The Expositor

Are we organizing or agonizing? (Something to think about.)

A religion which is still an experiment, and not an experience, cannot help us solve the problems of life.

1. Topic: Facing the Future

TEXT—*The Lord is my shepherd; I shall not want* (Psalms 23:1).

Introduction:

First Sunday of the new year; an untried tomorrow. Never faced just such a time as this. Desire to face this future with confidence and hope. If this psalm could write its own biography, what a thrilling story it would write—there is no sea it has not crossed; no land it has not visited; no language it has not spoken; no road it has not traveled; it has been thumbed by beggars and kings, by little children and silver-haired pilgrims. White-souled mothers have rejoiced over it; sin-sick harlots have clung to it as their only hope. Sheltered souls have sung it amid the peace of God; tempest-tossed souls have sung it amid persecution, and on their way to exile. Dying saints have found it a soft pillow, and martyrs have found it a dying comfort. Dying soldiers have quoted it as they have met their God.

I. As an *analogy* it is perfect.

A. Review David's childhood, giving the picture of the shepherd.

B. The analogy of the Lord being our Shepherd.

II. As a *discovery*, it is amazing.

A. David dares to claim God as his very own.

B. Having done this, he dares to say, "I shall not want."

III. As a *promise*, it is literal.

A. I shall not want for rest and refreshment.

1. "I am the bread of life."

2. "I am the water of life."

3. "He that cometh to me shall never hunger."

B. I shall not want for leadership or guidance.

1. "He leadeth me beside still waters."

2. "He leadeth me in the paths of righteousness."

3. He is my Shepherd, and goes before me.

C. I shall not want for restoration.

1. "He restoreth my soul."

2. "Is there no balm in Gilead; is there no physician there?"—perhaps thinking of his own fall and restoration.

Conclusion:

To take the promise of the text practically for your own life during the coming year.

2. Topic: I Am the God of the Way

TEXT—*Ye have not passed this way heretofore* (Joshua 3:4).

Introduction:

Narrative of context. Inference for us of today. New Year: occasion for meditation

January-February, 1949

Recently Rev. H. H. Wise, pastor of the First Church of the Nazarene, Nashville, Tenn., died very suddenly in his church office. Considered to be one of the greatest pastors in the movement, we thought it would be of interest to our readers to have an early perusal of some of his sermon outlines. Through the courtesy of his office secretary, Miss Mary Lee Saxon, we have obtained a few of Dr. Wise's sermons, revising them and printing only the basic framework.

on the past and to make resolves for the new year. Review the footprints of the past year.

I. What to leave behind

Take your pick and shovel and bury the past, "Forgetting those things which are behind, . . . I press toward the mark . . ."

A. Failures

B. Doubts

C. Disappointments; hold no grudge

D. Sin and indifference—"the old man and his deeds"

E. Worry: over the past, dread of the future, lost present

II. What we have to face (only God knows)

We do not want the curtain pulled back

A. The battles of life

B. The sorrows of life; new stars in window (during the war)

C. Financial troubles

D. Blessings of God

E. Treasures in His Word and in prayer

F. Fellowships found in Christian friendships

G. Maybe Jesus will come: what a glory!

III. What we are commanded to do

A. "Rise and save yourself"—Joshua—be ready for any emergency.

B. Promise—"The Lord will do wonders among you."

C. Do something for God in a personal way this year.

Conclusion:

The future is all ahead of you. Forget the past—use the present—be ready for the future.

3. Topic: Enlargement and Enrichment for 1948

TEXT—*Be ye also enlarged* (II Cor. 6:13).

Introduction:

Michelangelo entered the studio of one of his students and inspected a sketch upon which he was working. The design was too cramped; so Michelangelo wrote across its

face, "Amplius," and repeated it three times, "Larger; larger; larger!" This also is the cry of the Apostle Paul, "Larger; larger; larger!" "Today's wonders make yesterday's revelations commonplace." Question not, "Am I living?" but rather, "Am I growing?"

I. Enlargement

Not alone Sunday-school and church roll, or the enlargement of our contributions, but a spiritual enlargement of soul. William Carey once preached on this theme, and his sermon kindled missionary fires that burned for more than one hundred years.

A. Enlargement of our conception of God

B. Enlargement of our conception of the gospel

C. Enlargement of our conception of the Bible

D. Enlargement of our sympathies for people

E. Enlargement of our expectations

II. Enrichment

A. Enrichment of soul will put a new note in our songs.

B. Enrichment of soul will give strength in the hour of trial.

C. Enrichment of soul will commend us to men.

D. Enrichment of soul will add glory to the cause of our Master.

Conclusion:

The Church must surprise the world by the greatness of her faith and labors. An enlistment of our labors and efforts for Him will open the flood-tides of glory upon the Church and convince a doubting world.

4. Topic: The Abiding Companionship

TEXTS—*My presence shall go with thee* (Exod. 33:14).

He shall give you another Comforter, that he may abide with you for ever (John 14:16).

Introduction:

Not only the outward sign of the cloud and pillar of fire, but also the indwelling presence, illuminating the understanding. His presence is with us: in the serious affairs of the home—in the fight to get an education—in the relaxation of recreation—in the broad and in the narrow ways of life—in the stress of business with competition keen, and along the narrow road which leads to the grave.

I. His Unchanging Companionship.

A. The road changes, but the Presence is unchanged.

B. Where will the road lead? Only answer is speculation, but the Presence is sure.

II. Our Ignorance of His Purposes.

A. We are on an open road, but the next step is in the mist.

B. "Thou knowest not what a day may bring forth"; "Ye have not passed this way heretofore," but, "I am the God of the way."

III. Our ignorance of the future should bring no concern.

A. It doesn't promise the dispersal of the mist, but the destruction of the loneliness.

B. Some of the loneliness of life that His presence will destroy:

1. The loneliness of unshared sorrow. "When I kept silence, my bones waxed old"—David. Nothing ages people like unshared grief.

2. The loneliness of unshared triumphs.

3. The loneliness experienced in temptation.

4. The loneliness of death.

Conclusion:

Poem quotations: "I Won't Have to Cross Jordan Alone"; and scriptural promises.

5. Topic: The Militancy of the Gospel

TEXT—*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth* (Rom. 1:16).

Introduction:

The gospel message is so militant that it blazes. This militant message of the gospel has withstood the decay of time, wars, persecutions, conflicts, chaos, confusion through all time, and has burned its way into the hearts of men. (1) We have a militant message, a militant God, a militant Christ, a militant Bible, and a militant challenge. (2) We need a militant program, militant churches, a militant faith, a militant Christian laity. (3) Our aim is to restore the militancy of the Pentecostal days; they shook the world to pieces.

I. The teachings and spirit of the gospel are militant.

Militant spirit of Christ's followers: David Livingstone, Clara Barton, Milton, etc.

II. There is militancy in the power of the gospel.

Paul was not ashamed of it: in Jerusalem, where ritualism reigned—in Athens, where wisdom reigned—in Ephesus, the seat of heathenism—in Corinth amidst awful human lust—in Rome, the stronghold of idolatry—on Mars Hill, the seat of intellectualism; it never failed him.

III. Gospel militancy revealed in its victories.

A. Program of the gospel has been one of conflicts; "For we wrestle not against flesh and blood, but against . . ." (Eph. 6:12).

B. Progress of the gospel has been one of conquests (give missionary review of its conquests).

Conclusion:

The gospel is not a loser, but a winner. All of today's confusion is not a sign of a losing gospel—crime, wars, etc.—but that Christ is soon coming to bring an end to it all. "Every knee shall bow."

6. Topic: Marred and Made Again

TEXT—*The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel (Jer. 18:1-6).*

Introduction:

God uses the commonplace things to teach us lessons. God had a purpose for Israel, but they had thwarted His purpose. The visible work of the potter was also a picture of the silent forces going on to remold the nation. It is also a picture of God's dealing with every individual life, for which He has a fixed, definite purpose.

I. The Original Design

A. A pattern for every one. God is the almighty Potter; we are the clay.

There is some beautiful ideal which God has for us; expressed in His Word, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, . . ." (II Tim. 2:21).

B. Vessels purchased, possessed, and prepared for His service. Also, suggests the living presence of the Potter in the world. Remember, He molds into an image to reflect His holiness.

II. The Marring

A. Only some foreign substance in the clay can cause the marring. God is the Master Potter and makes no mistakes. If our natures are plastic, they will yield to treatment. There might be some stubborn, resisting element which would not yield to the potter's moulding.

B. We can joyously submit to the Divine Potter, or wickedly refuse.

III. The making over

A. He could not make it into the same vessel, but "another vessel."

B. He seeks out the broken pieces of your marred and spoiled life; He takes them and makes over the life.

C. "By grace are ye saved, through faith." Salvation is the element which will renovize and make anew your life.

Conclusion:

Get the introspective vision and see if there is anything in you which would hinder God in making out of your life just what He plans.

His pow'r can make you what you ought to be;

His blood can cleanse your heart and make you free; . . .

7. Topic: The Filling with the Spirit

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

Introduction:

Pentecost means the filling with the Holy Spirit of God. "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Remarkable that Acts 2 and Ephesians 5 would liken the coming of the Spirit, in its effect upon the body, to wine. Interpreting it in three ways, we have the three divisions of our message.

I. Joy: Wine produces a sense of joy or exhilaration.

A. A man filled with wine sings, laughs, and is full of joy. He sees the bright side and senses no burdens and cares.

B. Joy is one of the main characteristics of people filled with the Holy Ghost. They are a singing people: Luther's revival spread through songs, Germany feared his songs more than his preaching. John Wesley and Whitefield had a Charles Wesley; Moody had his Sankey. Our present movement is characterized by its great singing.

II. Speech: A man filled with wine is talkative—loves to talk.

A. One cannot keep Holy-Ghost filled people quiet; characterized by a witness and testimony.

B. The reason he talks is that he has an artesian well within; to put such expression in the proper channels is the task of our movement.

III. Power: A man filled with wine has a sense of power.

A. He fears nothing and is controlled by a power beyond himself.

B. This is true in a spiritual sense; "Ye shall receive power, after that the Holy Ghost is come upon you."

1. Power to live a holy life

2. Power to resist temptation

3. Power to obey immediately

4. Power to be devoted to God

Conclusion:

Are these elements of joy, witness, and holy living manifested in you? Make it personal.

8. Topic: Manifestations of the Holy Spirit Within

TEXT—*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you (Rom. 8:9).*

I. Its certainty

In consciousness and change

II. Its individuality

Manifestations will vary according to the personality of the individual.

III. Its accompaniment

The Cross

IV. Its Time

At point of complete resignation

V. Its Progressiveness

Act is instantaneous, but the development in the grace after sanctification is progressive.

9. Topic: *The Church in a Chaotic World*

TEXT—*Upon this rock I will build my church; and the gates of hell shall not prevail against it (Matt. 16:18).*

Introduction:

A declaration of defiance—a challenge. God versus the devil. Give the contextual setting, as related to Peter and the meaning of Christ's answer. Also give a resume of the world's condition—rather a dark picture. But in the midst of it all, Jesus said, "I will build my church."

I. The Church Christ builds is a firmly-founded church.

II. The Church builded by Christ is a Holy-Spirit-endued and empowered Church.

III. The Church Christ builds is a praying Church.

IV. The Church Christ builds is a missionary Church.

Conclusion:

These four elements testify as to why the "gates of hell shall not prevail against it."

10. Topic: *The Christian's Song*

TEXT—*He hath put a new song in my mouth (Psalms 40:3).*

Introduction:

This text should awaken this age from its drowsiness. For many, life has become colorless; too often, the only song is the jazz of this world. Here we have a "new song." The writer finds a "fountain of youth." Life has ceased to be a yellow, fading leaf, and is now a bubbling spring.

I. What is the source of this "new song"?

A. This song is not the child of chance or circumstance.

B. This song did not rise from the hills of prosperity and worldly success.

C. This song is not the fruit of rugged determination.

D. This song is the gift of God—"He hath put a new song in my mouth."

II. What is the nature of the poet's song?

A. His is a song of deliverance; "He brought me up also out of an horrible pit, out of the miry clay . . ."

B. His is a song of security. He "set my feet upon a rock, and established my goings."

C. His is a song of gratitude; cannot withhold his praise.

D. Finally, it is a new song; not that it never was sung before, but it was new to the singer. It is new to all who have it, and it stays new. As long as we are making new discoveries in God, our song will be new.

III. Why should we covet this new song?

A. Because it is an unspeakable benediction to him who possesses it; the "joy of

the Lord is your strength." Nearly every testimony begins with "I'm so glad."

B. It is a source of strength in hours of bereavement, in hours of disappointment, in hours when the "lights are all out," in hours of temptation.

C. Because it is a benediction to the listener; the world recognizes that Christians are happy people.

11. Topic: *A Firm Foundation for Our Trembling Feet*

SCRIPTURE LESSON—Matt. 7:24-28

TEXT—*And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain (Heb. 12:27); Jesus Christ the same yesterday, and to day, and for ever (Heb. 13:8).*

Introduction:

A theme appropriate for our day. Many things are being shaken today; foundations are being removed. National boundary lines have been obliterated. Nations have crumbled like crisp eggshells. These texts tell of things that can be shaken, but there are things which cannot be shaken.

I. Things that may be shaken.

A. Material things: position—wealth—family—health.

B. All man-made things may be shaken.

II. Things which cannot be shaken.

A. Faith is unshakable. The Christian has an enduring foundation.

"All power is given unto me in heaven and in earth. Go ye therefore . . ." Dr. Paul Rees said of a Christian: "Burn him at the stake, burn him and scatter his ashes, swing him from the gibbet, or feed him to the lions; but, before you are done with it, all heaven will ring with his shout of victory."

B. Truth is unshakable. "Truth is a flower which blooms into immortality."

C. Jesus Christ himself is unshakable.

D. God's Word is unshakable; because it is truth.

III. These sureties give us a firm foundation for our trembling feet.

It is a sense of security which guides us; "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). God's salvation gives us this firm footing. David said, "He brought me up also out of an horrible pit, . . . and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psalms 40:2-3).

Someone asked Michael Faraday, the great scientist, at the close of his life, "What are your speculations now?" His answer was, "I have none; I am resting in the certainties of God."

Conclusion:

Close with statements relative to the unshakableness of faith in God. Faith in God

is not a creed, but a certitude. America was built on faith. The Church was built on faith. All strength of character is built on faith. Personality development is on faith. "Faith of our fathers! Holy faith! We will be true to thee till death!"

12. Topic: A Dual Objective

TEXT—Men . . . which could keep rank: they were not of double heart (I Chron. 12:32-33).

Introduction:

Study the type of men involved in the context. Other things that were said about them: (1) Fit for the battle; (2) use the bow with both the right hand and the left; (3) like roes upon the mountains; (4) had faces like the faces of lions; (5) set fire to every city they came to; and two of the most significant characteristics are those of the text—they could keep rank, and they were not of double heart.

I. Organization—could keep rank

A. Pride ourselves on individualism, but it is weak without organization. One plus one is more than two.

B. Basis for organization. Common love and faith in and around Christ. "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

C. For what are we organized?

1. To scatter the faith.
2. To gather a harvest.
3. To conserve the efforts; subordination; co-operation.

II. Enthusiastic devotion—"not of double heart"

A. Inner fires in the heart.

B. Singleness of purpose.

1. Notice the effect on the individual.
2. Notice the effect on the community.
3. Notice the worthlessness of discipline without it.

13. Topic: Three Fear-nots

TEXT—I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death (Rev. 1:18).

Introduction:

It seemed strange that, of all men, St. John should be afraid of Jesus. He had spent so many days with Him. He had walked the roads, heard this voice, and watched the actions of the Master; was with the inner circle on the Mount of Transfiguration; was in the death chamber of Jairus' home; was present in Gethsemane; and had leaned on His breast at the Last Supper. Now he falls in consternation and terror at His feet, overcome no doubt by the splendor of the vision. I can imagine

that Jesus laid His right hand on John's shoulder and said (quote text).

Martin Luther tells an incident of a lad marching behind a priest at mass. Suddenly he thought of the bread and wine, and harbored the thought that Christ was actually there. A cold sweat broke out on him—but such a feeling was not from Christ, for He doesn't alarm—He comforts! Hence, the text suggests three "fear-nots."

I. Fear not to live; "I am he that liveth."

Many are not afraid to die, but are afraid to live.

A. Human experience is steeped in fears brought about by a guilty conscience.

B. Men often are overcome with fear as they face some great crisis in life.

C. There are those who fear because they have no future; see nothing but toil, tears, monotony, poverty.

But Jesus says, "Fear not to live; I share your life." "As thy days, so shall thy strength be." We can meet anything in the power of the Living One!

II. Fear not to die—I "was dead."

Men do not know what it is to die; a new experience. Hence all their lives they fear that coming moment. "It is appointed unto men once to die." No other person ever said these words, "I . . . was dead; and . . . I am alive for evermore."

A. God did not teach us to make light of death; but He did make it possible for us to be free from haunting, tormenting fears.

B. He bids us master the fear of death by bidding us to remember that He passed through it all, down to the dark portals. "I was dead—but look now—I'm alive. See the change—what a contrast!"

He is no longer the Man of Sorrows.

He is no longer the object of scorn and awful hate.

He is no longer the One staggering beneath the cross.

He is no longer being made sin and a shame for us.

He is no longer a lamb dumb before her shearers.

He is no longer the One conquered by death.

He is no longer the tenant of a lonely grave.

BUT HE IS A MIGHTY CONQUEROR,
R' SEN TO ENDLESS LIFE!

Death and darkness, get you packing.

Nothing now to man is lacking;

All your triumphs now are ended,

And what Adam marred is mended.

Graves are beds, not for the weary;

Death a nap, to wake more merry.

—HENRY VAUGHN

Because Christ lives, His people shall live also.

III. Fear not what comes after death:

"I . . . have the keys of hell and of death."

Our enemy does not hold the keys; Christ, the Conqueror, has the keys. When a man

owns land on both sides of water, he owns the water between. Christ has the land on both sides of the river of death, and we will not have to cross Jordan alone, nor fear its torrent.

*The weary child—the long play done—
Wags slow to bed at set of sun.
Sees Mother leave, fears night begun,
But by remembered kisses made to feel,
Tho' lonely, undismayed,
Glides into dreamland unafraid.*

*The weary man, life's long day done,
Looks lovingly at his last sun,
Sees all friends fade, fears night begun;
But, by remembered mercies made
To feel, though dying, undismayed,
Glides into Glory unafraid.*

(Concluded in next issue)

Communion Sermon Outlines:

"The Blesser Betrayed"—M. Winterburn, Manchester, England.

"The Lord's Supper"—R. T. Williams, Jr., Oklahoma City, Okla.

"Exhibiting His Death"—Carl Bunch, Electra, Texas.

"The Hand on the Master's Table"—L. B. Mathews, Valparaiso, Ind.

"The Value of Communion"—R. M. Nichols, Yakima, Wash.

The Blesser Betrayed

SCRIPTURE—I Corinthians 11:23-24

TEXT—. . . *the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat (I Cor. 11:23-24).*

Introduction:

We can learn much through the atmosphere of Christ's life during Passion Week, as His steps were taken toward the cross.

A. Before man He was calm, serene, and strong. His undisturbed, tranquil spirit brought surprise and conviction to those who moved in His immediate presence.

(Illustration: His face was settled in steadfastness, Luke 9:51. The inference here is that His heart was fastened upon its course with a calmness which could not be shaken by turbulent action from the outside.)

B. Before God He was the weeping, agonizing Jesus (quote Heb. 5:7).

It is only a broken life before God that can give a gigantic life before men. Melted before Him, we shall reign in the power of the Spirit before men.

(Illustration: Gryffyth, the Welsh evangelist, was pleading with God in secret for his meeting. The hour of commencement had arrived, and a farm servant was sent to the

quiet room to summon the preacher. Through the door, he heard the words, "I will not go unless You come with me." The servant thought Gryffyth had human company, but he was wrestling with divine Company, and came out to serve with power.)

Deal with God first, and you can face the world afterward. If you stand before Him, you will stand anywhere. The triumph of Christ on the cross was possible because of Christ's travail in prayer prior to the cross.

I. The atmosphere of the crisis, ". . . the same night in which he was betrayed . . ."

A. On the human side, this was one of the most noticeable features, and had a large part in the conversation during supper (Mark 14:18-21).

B. The word *betray* means "to give over to." Here, in the case of Judas, it meant a giving over of Christ to those religious leaders seeking His death. It carries the sense of us loosing our hold upon the one betrayed. That is why every backslider is a betrayer of Jesus, since such people loose their hold on Jesus. Another element in betrayal is that you consign the betrayed one into hands that you know are against him. That is why the betrayal of Jesus is so cruel; it cuts Him away from you as the only Source of help, and it consigns Him to those whose attitude to Him is murderous. Through the backslider, the cause suffers shame.

II. The divine reaction; ". . . when he had given thanks."

A. In the hour of betrayal, Jesus was a thanks-giver to His Father. By full salvation we are called into this same attitude. We must give thanks in everything (I Thess. 5:18).

B. We can give thanks only when we have something to inspire our thanksgiving. We cannot be on top in the spirit of gratitude without inspiration to support that attitude. If we make any human person a prop, our thanksgiving will die if he betrays us; but if we wholly lean on Jesus' breast, we can continue in thanksgiving, since His abiding promises remain through all time. Quote:

*Where mighty blasts of circumstance,
And pricks of petty care,
Are countered with an upward glance,
And find no access there.*

III. The ability to distribute.

A. Thanksgiving in the hour of sunshine conveys the idea of *gratitude*, but thanksgiving in the hour of storm carries the idea of *triumph*; that is a spirit which will minister to others.

(Illustration: Booth-Tucker was giving a message on the all-sufficiency of Christ, when after the service a listener said it would not work in his house, where his wife had died, leaving him with a group of small, crying children. After the meeting, Booth-

Tucker himself got news of his own wife's death in a railway accident; and in the following meeting he said that his message of the previous night still stood true).

B. It is only the triumphant man who can break and give. It was a triumphant Christ who went to Calvary. He was triumphant before the cross, triumphant towards the cross, triumphant on the cross, and triumphant after the cross. By inward victory alone have we power to distribute blessing. (Quote: "God cannot use a discouraged servant.")

C. The triumphant man can be broken in such a way as to feel the need of others. Many have not been broken for themselves yet. This is a different brokenness—that for others which leads to their distinct blessing. This is a triumphant spirit which loses its own position in the concern to get blessing across to others.

(Illustration: Thomas Waugh, the English holiness evangelist, had a son killed in a railway accident. Thomas Waugh, in his own grief, wrote to the engine driver, expressing sympathy that his train had crashed. He lost his own sorrow in pouring out consolation to another.)—M. WINTERBURN, *Manchester, England*.

The Lord's Supper

SCRIPTURE—Matt. 26:17-30

TEXT—I Cor. 11:27

Introduction:

A. The Lord's Supper is purely a Christian ordinance, being originated by our Lord himself.

B. He gave specific command that it should be observed forever.

C. It has come to us through the years with varied interpretations, three of which are:

1. A miraculous mutation—by which the bread and wine become the actual body and blood of Jesus; this we deny.

2. That it is a mere memorial—of a great event and person. This also we deny.

3. That it is a sacrament—a visible sign of an inner grace and truth. This we believe and advocate.

I. The historic setting

A. The Jewish Passover is its background; Israel delivered by God.

B. This is the real Passover, of which the other is a shadow, or type.

C. It marks the end of the old Passover, institutes a new covenant. The Old Testament covenant was sealed by the blood of bulls and goats; the New Testament covenant, by the blood of Christ.

II. The importance of this ordinance sacrament

A. Jesus originated it himself.

B. He commanded its everlasting observance; not optional.

C. This act of worship combines all the

elements of the Atonement, both divine and human.

D. The object of the sacrament is both God and man; to glorify God and to benefit man—brings God and man together. This night sit face to face: Jesus and His disciples.

III. The meaning of this service; the content

A. The divine side of it

1. It is a memorial of the death of Christ.

2. It is a memorial of Christ himself—"I am the way, the truth, and the life"; "I"; the only emphasis one ever gave of himself that was proper.

3. It makes Christ supreme.

a) Our only way of salvation

b) All-sufficient Saviour

4. It expresses God's love and friendship for His disciples.

5. This cup contains an ample supply for man's every need: forgiveness, cleansing, equipment—for every day and emergency.

6. It satisfies justice, and opens way for mercy.

7. It is proof of life after death. Shall not drink again until in the Father's kingdom—we shall sit together again, and under more auspicious conditions.

B. Man's part

1. It is to express a right attitude toward Christ, His will, and His work.

2. It is an expression of faith in God with the appropriation of all that is offered in His death.

3. It is a hope, belief, and knowledge of His return.

4. It involves the glory of communion with God.

5. Here union with Christ is implied.

6. It is an expression of our complete satisfaction with Him.

IV. Who may come to His table?

A. His children—His table.

B. We need no high priest—the way is open—every one a priest.

C. All who seek to love Him better.—
R. T. WILLIAMS, JR., *Oklahoma City, Okla.*

Exhibiting His Death

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

Introduction:

The subject connected with the text is that of believers remembering the death of Jesus by partaking of the ordinance of His Supper. Especially would we emphasize the last portion of the text, "shew the Lord's death till he come."

I. In what ways do we exhibit Christ's death in this ordinance?

A. The elements used exhibit the manner of His death.

1. Bread, the symbol of His body.

2. Bread broken, the symbol of the torn and afflicted body of Jesus.

3. Wine poured out, exhibiting the blood, the life of Christ, shed as a ransom for sin.

B. The ordinance exhibits the design of Christ's death.

1. He suffered for sin, and the welfare of sinners.

2. He gave His body as food to the world.

3. He shed His blood to remove the misery of the world; He said, "This is my body, . . . broken for you."

C. In this ordinance we become interested in Christ's death.

By personal participation—by eating His flesh and drinking His blood.

D. The effect this ordinance will have upon us.

1. Lead us to a remembrance of Christ, His love and sorrows.

2. Necessary to keep His cross before us at all times.

II. Christ's death must be exhibited in this ordinance until He comes again.

A. This ordinance stands midway between His first and second advents.

1. Look backward to what He has done for us.

2. Look forward to the completion of all mediatorial undertakings—when He will appear the second time without a sin offering to salvation.

B. When Christ comes all ordinances will be superseded.

1. Faith exchanged for sight.

2. In His immediate presence, where there is fullness of joy for evermore.

III. Our duty of exhibiting Christ's death.

A. We are to observe it.

1. For our love and gratitude to Him.

2. Our own happiness demands it.

3. Owe it to the Church and the world.

B. Cross is the world's only hope—we must elevate it.

Must not conceal Christ's death, but display it; Jesus said, "If I be lifted up from the earth, will draw all men unto me."—CARL BUNCH, *Electra, Texas*.

The Hand on the Master's Table

SCRIPTURES—Psalms 41:9; Luke 22:21; I Cor. 11:28

Introduction:

Picture the Last Supper with its events leading up to words of Jesus (Luke 22:21).

I. The daring and calm of Judas; self-possessed, cool, calculating, in the presence of Jesus.

II. The aftermath of Judas' deed was betrayal of Jesus.

To try to commune with Christ without breaking with every sin may lead to the most dastardly sin known—the betrayal of Jesus.

III. What it involved.

A. Denial of deity and lordship of Jesus (cf. Matt. 26:22 with verse 25 of same chapter; cf. I Cor. 12:3)

B. Denial of authority of Jesus as Head of the Church

C. Breaking of fellowship; strife followed (Luke 22:24-27)

D. Crucifixion of Jesus (cf. Matt. 26:24, "better never born!")

E. Darning of own soul

IV. How we may betray Him

A. Deny His authority as Head of the Church

B. Work against His appointed and anointed representative, the pastor; "In Christ's stead, be ye reconciled to God"—"Preach the word, reprove, rebuke with all authority"—"Against an elder receive not an accusation, except in the presence of two or three witnesses." "For me to live is Christ." "Ambassadors for Christ."

C. Work against unity of the Church, the Body of Christ (cf. Prov. 18:13). "Tyrants are bad, heretics worse, but false brethren worst of all"—Martin Luther.

D. Crucify Body of Christ (Church) publicly; expose it to ridicule and shame

E. Live worldly while professing to be His followers

V. The result of our betrayal

A. Damn our own soul

B. Damn others by our influence

VI. The darning of those who betray Him today. "Honor me with their lips, but their heart is far from me."

VII. Why such conduct wounds (cf. Psalms 41:9). Scofield says that "trust" is the familiar Old Testament word for the New Testament "faith," "believe." Occurs 152 times in the Old Testament and is rendering of Hebrew word signifying "to take refuge" (Ruth 2:12); "to lean upon" (Psalms 56:3); "to roll upon" (Psalms 22:8); "to stay upon" (Job 35:14).

A. From the time Jesus chose and ordained the Twelve, their futures were interdependent.

B. Pastor called, puts future into hands of church, and vice versa.

C. When we join the church, we put our future into one another's hands.

VIII. Our duty in view of these facts.

"Examine himself"—"Is thy heart right with my heart?"

Conclusion:

"So let him eat." Said to encourage us, not to discourage us.—L. B. MATHEWS, *Valparaiso, Ind.*

The Value of Communion

SCRIPTURE—Luke 22:14-18

Introduction:

With desire, Christ had wished to take the Passover and establish this new ordinance before He left them.

I. It has a remembrance value.

A. It carries us back to the night in Jerusalem when the Passover had ended and this communion was instituted. "This do in remembrance of me."

B. Not His birth, not His death, not His teachings, not His resurrection, but of Him in the totality of His ministry.

II. It has a spiritual value.

A. To be spiritual, a Christian must have the spirit and life of Christ.

B. All his life ruled by the Spirit of Christ.

C. The spirit of Christ is the spirit of reverence, the spirit of love, the spirit of joy, the spirit of sincerity, and the spirit of hope and faith.

D. The spirit of unity—all one body.

III. It has a loyalty value.

A. Here were men soon to lose their Leader; "It is expedient for you that I go away."

B. Here is something that would challenge their loyalty.

One by one, when it was revealed that someone would betray Him, they said, "Lord, is it I?"

C. Many times they met after this and renewed their vows of love and loyalty.

1. It means that for us.

2. At this time let each search his own heart, "Lord, is it I?"

D. This is a dedication of renewed service.

IV. There is a fellowship value.

A. "There is no difference."

1. All redeemed in one body in Christ.

2. That body describes fellowship with Christ.

3. This body has wondrous unity.

B. There is life that throbs throughout the whole body—the Church.

The life-blood is Christ.

V. There is a living faith value.

A. This is an experience of faith.

B. This is a renewed faith value to the Christian; "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).—

R. M. NICHOLS, Yakima, Wash.

Forms for Wedding Ceremony

NOTE—We have had many requests to publish a wedding ceremony which we have used for a number of years. Some time ago we heard one used by Dr. Henry B. Wallin, now pastor of First Church, Pasadena, California, and we have asked him to add his service, so that the two ceremonies might be available for our ministers. They are published here.

FORM FOR WEDDING CEREMONY

(Used by L. A. Reed)

Pastor: We are gathered here in the sight of God and in the presence of these witnesses to join together this man and this woman in holy matrimony; which is an

honorable estate, ordained of God at the time of man's innocency and confirmed by the gracious presence and miraculous blessing of Christ at the wedding in Cana of Galilee. It is not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God. It is to unite two hearts and lives, blending all their mutual interests and hopes. I charge and entreat you, therefore, in entering upon and sustaining this hallowed union, to seek the blessing and favor of Him whose blessing maketh rich and addeth no sorrow. (Some states demand an opportunity for an objection; if so, it can be added here.) If there be any one present who knows of any lawful reason why these two may not be united in holy matrimony, let him speak now or forever hold his peace.

Pastor: Who giveth this woman to this man?

Answer: "I do," or, "I, her father, do," or "I, her uncle, do," etc.

Preacher addresses the groom: (John,) wilt thou have this woman to be thy wedded wife? Wilt thou love, honor, and cherish her, in sickness and in health, in prosperity and adversity, and keep thee only unto her as becometh a good husband, as long as ye both shall live? The answer is, "I will." (Groom repeats answer.)

(Mary,) wilt thou have this man to be thy wedded husband? Wilt thou love, honor, and cherish him, in sickness and in health, in prosperity and adversity, and keep thee only unto him as becometh a good wife, so long as ye both shall live? The answer is, "I will." (Bride repeats answer.)

If a ring ceremony, then proceed as follows:

Pastor to Groom: What token do you give that you will faithfully perform these vows?

Groom answers: I give this ring.

Groom places ring on the third finger of the left hand of the bride and repeats the following words after the pastor:

"With this ring I thee wed—and with all my affection—I thee endow—in the name of the Father—and of the Son—and of the Holy Spirit—Amen." Preacher continues: Henceforth, may this ring be the chaste and changeless symbol of your ever pure and never dying affection.

"Let us pray"—or use the words, "Let us seek God's blessing upon this union."

(If a more extended ceremony is desired, each can pledge to the other their troth in the following manner and before the prayer.)

Pastor: Please repeat after me your pledge each to the other.

I, John—take thee, Mary—to be my lawfully wedded wife;—to have and to hold—from this day forward—for better or worse—for richer or poorer—until death do us

part—according to God’s holy ordinance;—and thereto—I plight thee my troth.

I, *Mary*—take thee, *John*—to be my lawfully wedded husband;—to have and to hold—from this day forward—for better or worse—for richer or poorer—until death do us part;—according to God’s holy ordinances—and thereto—I plight thee my troth.

(Prayer)

Pastor: Join your right hands.

Forasmuch as you, *John*. and you, *Mary*, have consented together in holy matrimony and have pledged each to the other your sacred troth, I do hereby, through the authority invested in me by church and state, pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined, let not man put asunder. Henceforth, as you go down life’s road together, let love be the charmed word in the dialect of your home and hearts, and may Heaven’s richest benediction crown your union with all the joy and blessedness of a happy marriage.

Benediction: The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. Amen.

Pastor: Greet your bride.

The Old Stone Marriage Ceremony *

(A Presbyterian Service)

As used by Robert Wilson Mark, of Old Stone Church, Cleveland, Ohio

(submitted by Dr. Henry B. Wallin)

The union into which you two are now about to enter, dear friends, is the closest and tenderest into which human beings can come. It is a union founded upon mutual experience and affection, and to Christian people it is a union in the Lord. Marriage is God’s institution intended for the happiness and welfare of mankind.

....., the highest ideal you can have before you is that which is presented in God’s holy Word: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” That love is pure, tender, genial, and constant, and a love even unto death. And with affections somewhat like unto this you are to guard and cherish the life which is now opening before you.

....., God’s Word also says: “And let the wife see that she reverence her husband.” It becomes you to promote his happiness to the utmost of your power; by sympathy, genial consecration, and by constant kindness and care to do all that is competent for you to do to insure the completeness, the happiness, and the usefulness of his life.

You have both been taught from your childhood to love God. Live in the sunshine of that love, and look for the blessing He gives, which secures true and abiding felicity. In the hope and with the prayer that it may be so with you, I now proceed before God and these witnesses to unite you together.

Who giveth this woman to be married to this man?

Father: I do.

Join right hands.

....., do you take this woman whom you hold by the hand to be your lawful and wedded wife? Do you promise to be a faithful and loving husband so long as you both shall live?

I do.

....., do you take this man whom you hold by the hand to be your lawful and wedded husband? And do you promise to be a dutiful and affectionate wife so long as you both shall live?

I do.

What token of these pledges do you give?

Holding ring, groom repeats after minister: This ring I give thee in token and pledge of our constant faith and abiding love.

Join right hands.

And now by the authority that is given unto me as a minister of the Church of Christ, I pronounce you two husband and wife.

Our gracious and loving Father, Thou hast taught us that, if in all our ways we acknowledge Thee, Thou wilt direct our paths. We come, therefore, to ask Thy fatherly blessing upon these two just now joined in marriage. Even as two streams coming down the hillsides unite their forces and run on together through the valleys, enriching them as they go, grant that these lives may be. In Thy providence Thou hast brought them together; grant that each may enrich the other’s life and that together they may be a blessing to the world, their world through which they pass. In the midst of life’s joys, keep them true to each other and loyal to Thee, their God. And if perchance trials and difficulties come, may they be but the means of binding them yet more closely together, together to work out life’s problems, together to perform life’s tasks. And through all the coming days we commit them to Thee and Thy gracious care and keeping in a great companionship along life’s road, through Jesus Christ our Lord.

And may the peace of God that passeth all understanding stand sentinel at the gateway of your lives, keeping out all the things that hurt and annoy, and permitting to pass only the things that sweeten and enrich and beautify, through Jesus Christ our Lord, Amen.

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ILLUSTRATIONS

Supplied by Buford Battin

Creator of the Universe

A few years ago the *American Magazine* published a businessman's statement of the reason for his belief in God. The man wrote: "It takes a girl in our factory about two days to learn how to put the 17 parts of a meat chopper together. One might take these 17 parts of a meat chopper and pour them out in a tub and if they were shaken about in the tub for 17 billion years they would never come to be assembled in the form of a meat chopper."

It is presumed by some that the earth and the thousands of heavenly bodies, each balanced so wonderfully and in their separate orbits, have by chance assembled themselves in space. We could not accept such a theory if the Bible had been silent on the subject. To look into the starry universe and learn of these heavenly bodies is to be able to draw no other conclusion than that of David: "The heavens declare the glory of God; and the firmament sheweth his handywork."

The Guiding Star

An artist drew a picture of a midnight scene. It was the picture of a lone man rowing his boat across a lake. The night was dark and stormy. The angry waves were beating around the frail bark. The heavens were black. But through a rift in the clouds a lone star was shining. The man in the boat had his eyes fixed on that star while he pulled his boat through the storm. Beneath the picture were these words, "If I lose sight of that, I'm lost."

In the voyage of life, in the conquest for Christ, we pass through the midnight darkness and we face storms; but through a rift in the darkest cloud shines the Morning Star, our hope, our life, our stay. We must keep our eyes on Him through all the stormy midnight, rowing and toiling; for if we lose sight of Him, we are adrift.

The Trojan Horse

Homer, the ancient poet of Greece, told of a contest between the Greeks and the Trojans. In the tenth year of the war the tide of battle was in favor of the Trojans, who were shielded behind the strong walls of Troy. The Greeks built a monstrous wooden horse and placed in it a number of the bravest Greek heroes. They then left this horse before the walls of the city and sailed away, apparently giving up the fight. After some hesitation the Trojans took the horse into the city. At night the Greeks within the horse crept out and opened the

gates of the city to their comrades, who had returned. A few hours later the city was taken and destroyed by the Greeks.

Carnality in the heart is deceptive. A person may have been saved from the sins for which he has been responsible. The door of the heart may be closed to the powers of sin that are on the outside. There may appear to be little danger; but in an hour when it is least expected the agents of carnality may arise from within and open the way for the enemy on the outside to enter and destroy.

The Lions Are Chained!

In Bunyan's book, *The Pilgrim's Progress*, the author pictures the pilgrim on the King's highway. He had traveled a long way and the day was closing. He looked ahead of him and saw a house where he might lodge for the night. Upon approaching the house he came to a very narrow passage, and there in front of him he saw two lions in the way. He feared the dangers of going on and he did not want to retreat, for he was on his way to Mount Zion and wanted to get there. While he was standing there trembling, thinking that nothing but death was for him, one called out from the other side and said, "Fear not, for the lions are chained, even though you can not see their chains. Stay in the midst of the path and they can not harm you."

God will keep His children from harm and evil if they will walk by faith and remain in the center of the path God has directed them to follow.

Food for the Soul

A little girl noticed that her mother read her Bible earnestly every day and she said, "Why do you read the Bible so often?"

The mother said, "I need to, my child. Why do you drink milk and eat bread so often?"

She said, "But, Mother, you know quite well I must have food; otherwise I would die."

The mother said, "What has God given us besides our bodies?"

"Our souls, Mother."

The mother said, "You see, my child, I have felt that my soul, even more than my body, must have food. We must read our Bibles daily to find food for our souls, just as we eat and drink to sustain our bodies. If tomorrow, my child, you went without your breakfast and again at noon could not eat, what must I think?"

"You would think that I was sick," replied the child.

"Yes, truly; and this is a sign of our soul sickness, when we neglect to study God's Word. Other books can nourish our minds, but only God's Word can feed our souls."

There are many people, even Christians, who need this mother's answer to her daughter. How many are being starved spiritually!

A Strong Determination

There was a boy named William Carey. One day he saw a bird's nest near the top of a tree. He decided he wanted that nest and attempted to climb the tree to get it. He fell out of the tree. He decided he would try again; he made a second effort to climb to the bird's nest and he fell the second time. He would not give up in defeat and the third time he tried to climb to the top of the tree and get the nest. This time he fell from the tree and broke his arm. He had to have his arm set and bound until it had time to get well. His mother warned him that he exposed himself to great danger and could have been killed.

William was lying on his bed with a broken arm. Looking up into the tree from out his window he could see that bird's nest he had wanted to get but had failed to be able to get it. When his mother returned to his room later, she found William with the bird's nest in his hand. He had gone back to the tree and, even with his arm in a sling, climbed the tree and taken the nest. His mother was astonished and scolded him a bit; but William said, "Mother, whatever I undertake, I am sure to finish." This boy, William Carey, grew to manhood and undertook to go to India as a missionary. Many things were in his way. He found a way to get there and he finished a great work as an outstanding missionary to India.

Whitefield Influences Franklin

George Whitefield came to America with the intent of establishing an orphanage in Georgia. Whitefield made the acquaintance of Benjamin Franklin and was a guest in Franklin's home. Whitefield told Franklin of his plans to establish the orphanage. Franklin was not inspired with the idea. He said that Georgia was too thinly settled for an orphanage and that Philadelphia was the better place if an orphanage was to be built. Franklin refused to make any contribution or take any part in the project.

Soon after his decision Franklin was listening to Whitefield preach and, knowing that he would take a collection for the orphanage at the end of the sermon, he resolved that he would give nothing.

Franklin said that as he listened he began to soften and decided that he would give a few coppers. A few more strokes of oratory made him feel ashamed and he resolved to give some pieces of silver he had in his pocket. By the time Whitefield had finished, Franklin emptied his pockets and gave all he had into the collection dish. Franklin was elected a trustee of the orphanage and he accepted the position.

Franklin thought he was not interested. He had to be stirred and the message had to penetrate his heart before he would be moved to throw himself into the cause that Whitefield represented. There are multitudes about us who, by their attitudes, seem indifferent to the gospel. They will not pledge their support to Christ and the Church. They seem to have little concern. If we could get their attention and get our message over to them, many would soften and invest their lives in the cause of Christ.

Wolves Chasing Deer

A traveler who spent a summer in the forests of Canada relates that he was one day passing along the side of a ridge. Below him was a narrow thicket and beyond that a deep lake. Suddenly he heard the noise of a deer in full flight. She was coming down the hill clearing twenty to thirty feet at each leap, and behind her was the yelping of wolves. At first he thought there was no danger for the deer as a few more leaps would give her the deep water, and it seemed that no wolf could catch her at that speed. But the wolf pack had divided and laid in ambush for her in the thicket, and as she reached its edge they sprang at her. The pursuing pack closed in and she was encircled. Right up into the air she bounded, and into the air bounded every wolf but one. This one rushed in and fastened upon her flank when she came down. She dragged him; but the other wolves went into the air again on every side to meet her should she try to overleap them. Then the pitiful cries of the deer, and the savage yells and snapping jaws of the hungry wolves as they devoured the flesh. The man was utterly helpless in any effort to rescue the victim of the chase.

The picture of that poor deer beset by wolves is not an exaggerated illustration of the soul that is pursued by besetting sins. There are sins that are on the chase after a soul, and there is the nature of sin that is hidden in the heart, concealed for a surprise attack. Man is unable to save himself; neither can his friends redeem him. It was necessary for Jesus to come to our rescue. It was Jesus "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

Prayer Meeting Talks on Holiness

From the 119th Psalm

Prepared by L. Wayne Sears

Introductory

THE 119th psalm is the longest chapter in the Bible. It is filled with sundry prayers, praises, exhortations, and resolutions. It is the outcry of a sincere heart after God. The completeness of the picture is indicated in that the 176 verses are divided into stanzas of eight verses each, making twenty-two divisions in all. These divisions correspond to the twenty-two letters of the Hebrew alphabet. In the original, the first word of each verse in a particular paragraph begins with the letter of the alphabet in that order. All the first words of verses of the first paragraph begin with the first letter of the alphabet; the first word of each verse in the second paragraph begins with the second letter of the alphabet; etc. Some have thought that this mechanism made it easier to memorize the passages. But the fact remains that the Psalmist went through the entire alphabet, extolling the greatness, goodness, and holiness of God, and speaking of man's need for entire conformity with that standard.

There are ten words, one of which is found in every verse with the exception of verses 122 and 132. These are the words: law — testimonies — ways — precepts — statutes — commandments — judgments — word, etc. Thus the psalm is full of the law and commandment of God. Since all the moral law of God leads to and demands holiness, we have endeavored to understand each paragraph with reference to Christian perfection. There is a gradual development that is distinct and clear. "It is a treasure chest of jewels of truth, rather than a chain of gold links." (Eiselen, *Bible Commentary*)

1. A Cry for Holiness

PSALMS 119:1-8

TEXT—*O that my ways were directed to keep thy statutes! (v. 5).*

INTRODUCTION

The words of our text are an echo of the cry and deepest desire of sincere men of all ages. It is an echo of Psalms 51, "Create in me a clean heart, O God." The emphasis of this entire psalm is on the doctrine and experience of holiness. No other standard of life ever was or ever will be demanded by the Lord of men. Let us bear in mind that God's standards are always the same; that there is such a thing as holiness of heart and life, and that God demands of us that our lives so conform.

I. BLESSEDNESS OF HOLINESS

The first three verses of this division indicate the happiness and blessedness of

those who live the life of complete consecration and of purity. "Blessed are the undefiled in the way, who walk in the law of the Lord." Notice that there are those who do just that; that there are those who are undefiled in the way, and who walk in the law of God. They are happy and blessed because of peaceful hearts and lives in which the strife is ended. "Blessed are they that keep his testimonies, and that seek him with the whole heart." There are those who seek God with the whole heart, who keep His testimonies or laws, and who are happy in His service. They are blessed because of a consciousness of fellowship with God.

"They also do no iniquity" deals the deathblow to all the "sinning-religion" heresies in the world. There are those, according to this word, who do not sin every day in every way possible. There are some people who are undefiled in the way, who do no iniquity, who keep His testimonies. If a person were going to state the doctrine of Christian perfection, how much stronger would the language have to be in order to mean a state of grace that keeps us from sin? Surely if the language of God means anything at all, this triple repetition of a sinless state of grace would mean just the type of perfection that we teach and believe and live.

II. REASON FOR HOLINESS

The fourth verse of this paragraph gives us the reason for holiness. "Thou hast commanded us to keep thy precepts diligently." Surely this can be taken to mean that God's commands are that we walk in His way and do His will. God spoke to Abram, "Walk before me, and be thou perfect"; and to Moses, "Be ye holy: for I am the Lord your God." Surely God would not say such demanding, commanding words if they did not express what He meant. We believe that the will of God is for our sanctification. We believe that His commands are that we live above sin in this present world, and we believe that His commands are in force today, and have not been abrogated nor changed.

We also believe that God would not command the impossible. We believe that all He commands is entirely within our ability or His grace; and where we lack strength and ability, His grace supplies the remainder. So the flat statement that we are to live above sin is accompanied with the promise of divine help and grace.

III. THE CRY FOR HOLINESS

"O that my ways were directed to keep thy statutes!" is the answer of a sincere heart to what he acknowledges to be the

will of God. He realizes his own inability to keep God's laws in his own strength, and cries out for the promised assistance. The prayer for help is the answer to the command of God to walk in the way. It is the natural result for the person who is sincere, and who recognizes this command of God. The blessedness of holiness and those who are undefiled, coupled with the command of God to live thus, is sufficient reason for any man to cry out to God for help. Let each of us, in his own heart, cry out to God for this divine assistance which enables us to be among the blessed of this earth.

IV. RESULTS OF HOLINESS

The last three verses of this paragraph indicate the results that come from holiness. There is a peaceful conscience, a testimony of praise, and a determination to keep all the will of God. The peaceful conscience, "Then shall I not be ashamed," is one that the world longs to have but cannot attain. The man who is sure of his standing with God, that it is right, can look the world in the face and thank God for a clear conscience. Longfellow pictured a man with a clear conscience because he "owes not any man," but that in itself is not sufficient reason. Each of us has a debt of love, and only in the discharge of that debt can we know the full happiness of release from shame and worry. The testimony comes, "I will praise thee with uprightness of heart," as a natural result of a clear conscience. The determination to keep all the will of God, "I will keep thy statutes," is the end-result of the man who has experienced the grace of God in his heart.

This paragraph indicates that nominal Christians or "sinning Christians" is a misnomer. They are misnamed. Either they keep God's law or they do not, and there is no middle ground. This cry, and the words around it, prove the necessity of holiness.

2. Youth and Holiness

PSALMS 119:9-16

TEXT—*Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word (v. 9).*

INTRODUCTION

This portion approaches the problem of personal cleanliness. It is not so much concerned with the opinion of others as it is with that inner state of soul that must be lived with day after day. The question of how to cleanse the way of our life is one that faces us all. It is natural for the soul to long after holiness, but the question is how to bring it to pass. How may I cleanse my thoughts, my words, my deeds, so that they will conform to the highest standard of right? How may I cleanse my heart so that my desires and deeds will always be pleasing to God?

I. HOW MAY I LIVE THE LIFE?

"Wherewithal shall a young man cleanse his way?" is a question that has more than a thought of the cleansing of deeds and actions. It also carries with it the thought of a question of deeper import, "Where is the victory in giving up the pleasures of life?" "Is there a way of complete inner victory?" "How may I cleanse my way so that it will be a way of complete inner victory, so that I will not be longing after the pleasures of life and wondering if it is all worth the while?" Such questions face all of us, but more especially the young people. Most of them do not want to live a life of profession without possession. If there is complete inner victory, and if there is a real moral satisfaction in giving up the pleasures of sin, then they are ready for it. But just to live a life of constant struggle with evil desires and worldly ambition is not worth the fight.

II. THE ANSWER

"By taking heed," is the first part of the answer to the question. Holiness is not a cure that takes away all the normal ambitions and desires of life, leaving it sterile and useless. Rather, it is a controlling and directing force that leads and guides in the correct way. "By taking heed" indicates that there is still an amount of care and caution that must be taken in order to make sure that the life is always pleasing to God. "Taking heed" is one of the things that young people do not like to do, many times, but it is necessary. We must be careful of speech, of companions, of deeds, and of desires. It is a constant watchfulness that gives complete victory; not that there is constant struggle, but guarding against struggle by carefully guarding the inception of trouble.

"By taking heed thereto" indicates the purpose that must be used in ordering and regulating life; making a definite effort towards our living and being to keep it in harmony with the highest and holiest in the will of God. Life without purpose is guilt, and must be cleansed by the incoming of the Holy Spirit to take over the making of plans.

"According to thy word" indicates the standard to be used for a guide. The word of God includes the written Word, the Bible that is a set of principles and promises, with definite purpose of enrichment. The living Word is Jesus Christ, our perfect Example of life. "By taking heed thereto according to thy word" furnishes us with the answer to our besetting questions of life and morality. "Thy word have I hid in mine heart, that I might not sin against thee," also indicates the direction of the cure. Hiding the Word of God in the heart is one of the surest remedies against the incoming of evil desires and habits.

III. COMPLETE CONSECRATION

Complete consecration to God and all that is good and right is included in the life of

victory and complete happiness. "With my whole heart have I sought thee" (v. 10) indicates the regard that David had for complete obedience to God. Complete and fathomless consecration includes all that we are and have and hope to be and attain. All that is bound up in the life and heart of the individual must be yielded to God before the complete victory will come. So long as there is one desire or idea or ambition left outside the will of God, there is a battlefield, and a fight to keep that thing under subjection. Like the rear-guard of an army that is constantly fighting skirmishes with the enemy, all the forces of our life must be brought into the main camp before there can be complete peace.

IV. WAYS TO LIVE VICTORIOUSLY

The remainder of the paragraph describes the ways to live victoriously as being closely connected with God. The key to the whole answer is the "word" or "Word," meaning either the written or the living Word of God; either the Bible or Christ. "I will meditate in thy precepts" indicates that the thinking must be centered on Him. "I will delight . . . in thy statutes" indicates the position of the desires with relation to Him. "I will not forget thy word" indicates the constancy that must be used in keeping touch with God. The tenor of life is exhibited in these words, "Blessed art thou, O Lord: teach me thy statutes." When the soul cries out, "Blessed be the name," in sickness or health, in poverty or wealth, there is complete victory. Only through God can this victory come!

3. The Wonders of Holiness

PSALMS 119:17-24

TEXT—*Open thou mine eyes, that I may behold wondrous things out of thy law* (v. 18).

INTRODUCTION

The wonders of holiness are such that the natural eyes of man cannot conceive nor imagine them. If we are to behold the glories and wonders of God, we must have our eyes opened. "The Bible does not so much need comment, as the soul does the light of the Holy Spirit" (A. Clarke). Paul, in writing to the Romans, speaks of the darkness of humanity when he says, "Their foolish heart was darkened" (1:21). And David recognizes that there are wondrous things in the law of God; stupendous heights, and wonderful glories never seen by the natural eye. He prays that his eyes may be opened, that the scales may fall, that his sight may be sharpened that he may behold what there is to see of the wisdom and majesty and goodness of God.

I. HOLINESS REMOVES SIN

One of the glories of the way of God is that the life of holiness removes sin from the

heart. "Remove from me reproach and contempt; for I have kept thy testimonies." Sin is the greatest obstacle and stumbling block in the way of man's obedience to God. If we can find victory over sin, we can be happy in the service of God. But if there is the necessity of sinning every day in word and thought and deed, then life is a drudgery, worship is a sham, and service is hypocrisy. The heart cries out for deliverance from this enforced service, and finds it in the mighty power of God; for God can undo all that Satan has done and can give us victory over our worst enemy.

II. HOLINESS REVEALS GOD

The heart is constantly seeking for the infinite God; for nothing short of infinity will satisfy the never-dying soul of man. No matter what may be the devious ways of expression, the central thought and purpose of all life and struggle are that man may find security in infinite strength. Even a denial of immortality is a subtle escape from the knowledge that there is responsibility attached to moral acts that will one day be called into judgment. The way of holiness reveals God in all His beauty and goodness. "I am a stranger in the earth: hide not thy commandments from me." The commandments and laws of God reveal God; and this prayer is sure of an answer from an all-wise and all-loving God, who seeks to reveal himself to man.

III. HOLINESS TRIUMPHS OVER OBSTACLES

It is one of the glories of God that we can triumph over all the obstacles in our way. Stumbling blocks become steppingstones up to a higher plane and a clearer view of God. One obstacle in the way of human progress is a dead soul and a dull heart (see verse 17); "That I may live, and keep thy word" indicates the soul that has been dead, and the heart that has been dull in the keeping of the will of God. The blessing of holiness revives the soul and sharpens the understanding of the heart until man can "live, and keep thy word."

Blindness of understanding is an almost insurmountable obstacle, but through the help of God we can be made to see; "Open thou mine eyes." Man without God is a wayfarer through a pilgrim land, a stranger, who knows not where he goes and is uncertain of his destination. "I am a stranger in the earth"—the feeling of being lost is removed when we are found of God.

Pride of heart is another obstacle to successful living. The rebuke that comes is hard to bear and leads to discouragement and defeat. "Thou hast rebuked the proud"; but the blessing of God maketh rich, and He adds no sorrow to it. The opposition of people may sometimes bring sadness, but through Christ this can be made a steppingstone to greater comradeship with Him. "Princes also did sit and speak against me: but thy servant did meditate in thy statutes."

IV. HOLINESS BRINGS JOYFUL SERVICE

"Thy testimonies also are my delight." The buoyant, joyful, happy, and victorious life is found in the way of complete obedience to God. Abundant happiness is found only in the way of dedication and purity. The testimonies are a delight, the laws are not grievous, but happy; and the soul is glad for the privilege of keeping the whole will of God. Commandments are guides, and statutes bring freedom rather than bondage when the soul is happy in God. Sacrifices become blessed privileges, and there is no sorrow in losing the life for Christ's sake.

4. The Enlarged Heart

PSALMS 119:25-32.

TEXT—I will run the way of thy commandments, when thou shalt enlarge my heart (v. 32).

INTRODUCTION

This division is a study in contracts. It represents the growth of the human heart from the very bottom of the spiritual scale. The word begins with the natural heart, that is full of sin and selfishness, goes to the state of justification, and finally to the enlarged heart of the sanctified. The heart is taken to mean the entire personality of man, and it is in need of regeneration and sanctification. The experience of sanctification makes a vast amount of difference in the human heart; it is not only a matter of outward conduct, but also of inward change. It is the witness of the Spirit to the human heart that helps us to know that "whereas once I was blind, now I see."

I. THE NATURAL HEART

There are several references to the natural state of the human heart. "My soul cleaveth unto the dust" (v. 25) speaks of the total depravity of the natural heart; for there is the feeling that the soul is cleaving or is welded to the dust, or the worse things of life and the world. David complained that his soul was so attached to the things of the dust that he could not lift it up through his own strength.

"I have declared my ways" (v. 26) speaks of the selfishness of the human heart. It is a matter of being more interested in our own ways than in the testimonies and laws of God. It is a matter of being so proud in our thoughts that we declare our own ways to the disfavor of all others. It is a characteristic of the world that the people of the world will loudly and arrogantly proclaim their own ways, and declare that they are the best, to the exclusion of all others.

"My soul melteth for heaviness" (v. 28) literally means "droppeth down" toward the dust. It is significant that the Psalmist should speak of the heaviness of soul and the fact that it was "dropping down" to the dust because of that heaviness. Heaviness of spirit is the natural expectation of

those whose ways are their own, and whose soul cleaves to the dust. This feeling of guilt and of frustration comes because of the natural state of the heart.

II. THE REGENERATED HEART

The regenerated heart is in direct contrast to the natural heart. Where the Psalmist spoke of his soul cleaving unto the dust, now he says, "I have stuck unto thy testimonies." The difference in the attachment of the soul is that, whereas before he was attached to the dust and the things of the world, now he is attached or sticking to the testimonies of God.

In the 26th verse he speaks of declaring his own ways; but now in verse 27, he says, "So shall I talk of thy wondrous works." There is a manifest difference between the conversation of one who loves God and one who is unregenerated; no longer is there the constant declaration of selfish ends and ways, but now a testimony and constant praise for the ways of God. In order to make this the more natural estate, he declares, "Thy judgments have I laid before me" (v. 30). Here he is not only declaring the wondrous works of God in the past, but also he is laying out the future in the light of the judgments of God; speaking of the course of his life, that it is in the direction of God, His works, and His ways.

The natural heart feels itself "dropping down" for heaviness, but the regenerated heart declares, "Strengthen thou me," "Grant me," and, "Put me not to shame," feeling the Spirit of God who can perform these things in his soul.

All this comes about because "I have chosen the way of truth." When the sinful man, recognizing his need, will choose the way of truth, he will find the glorious provision of help for his soul.

III. THE ENLARGED HEART

"I will run the way of thy commandments, when thou shalt enlarge my heart" speaks of the improvement of sanctification over regeneration. No more is there talk of halting and stumbling, but the heart with the blessing of holiness can run the way of God's commandments. It is the overcoming grace spoken of in Isaiah 35, when he said, "Then shall the lame man leap as an hart, and the tongue of the dumb sing." The way of holiness is a way of joy and peace and victory. It is a way of overcoming obstacles, and freedom to run the way that God would have us to go. Ben Eastman, a great runner of a few years ago, had run so many races that his heart was enlarged to double its normal size. The Christian, running the way of God's commandments, does not become abnormal, but above normal, if normal be taken as the natural state. The love of God in the heart gives victory and joy and peace, so that the way of holiness is a way of happiness and enlargement. No more is the soul cramped, feeling near to

the dust; but it is enlarged, lightened, sees heights of love and depths of mercy never dreamed of before.

The prayer of David can become a reality for us. "God having provided some better thing for us, that they without us should not be made perfect." Our promise is that, by faith, we may inherit the spiritual Canaan and have the joy of complete victory over sin.

5. The Direction of Holiness

PSALMS 119:33-40

TEXT—*Incline my heart unto thy testimonies, and not to covetousness* (v. 36).

INTRODUCTION

"This whole paragraph is a prayer that the Psalmist may observe to do the law of Jehovah" (Eiselen, *Bible Commentary*). The words of each verse, except the last, begin with a petition for God to help in the observance of the laws of God. Such words as, "Teach me, O Lord"—"Give me understanding"—"Make me to go"—"Incline my heart"—"Turn away mine eyes"—"Stablish thy word," and "Turn away my reproach," are not empty phrases, but deep-seated prayers and longings for the help of God in the matter of living the life that the Psalmist felt God would have him to live.

I. PRAYER FOR GUIDANCE

Verses 33, 35, and 36, each begin with a specific prayer for direct guidance in the way of life. This is one of the first characteristics of the sanctified person, his desire for God to lead in all things. What better desire can be imagined than that God may lead in all the devious turnings and twistings that make up the path of life? It recognizes the deep need of the heart and soul. None but God can know what is best and true and right in all circumstances and at all times. None but God can lead continually in the correct ways and the right paths.

It is significant that David prays, "Incline my heart unto thy testimonies," for the heart of man is the center of his affections and desires. Only as we keep our hearts right can we know the full and complete joys of redeeming grace. Therefore, this first prayer for guidance touches the heart; and the direction of holiness is always in the direction of complete obedience to the will of God.

II. THIS DIRECTION IS AWAY FROM SIN

When he said, "Turn away mine eyes from beholding vanity," the Psalmist recognized another characteristic of the direction of holiness; and that is, it is always and forever away from sin. The holy life is one that will not tolerate nor countenance sin in any of its forms; not hard and critical of the sinner, but strict in his own life and standard of conduct. The constant tampering with, longing for, and running after the

things of sin and the world are not characteristic of holiness. The up-and-down experience that has trouble separating itself from the wrongs of sin is not a part of holiness and holy living. For a person to die out to sin and crucify self on the cross of Jesus means something more than a second trip to the altar; and that kind of self-crucifixion will result in an experience that will keep the heart and mind centered on Christ.

When the Apostle John urged the disciples to "love not the world, neither the things that are in the world," he was speaking of the direction of holiness. The world and sin represent the opposite direction from God and holiness; and for the person who constantly seeks to align himself with the world and worldly people, there is nothing but defeat and frustration. The truly happy Christian is the one whose constant and steady direction is away from sin and always toward God. Like a good compass that neither hesitates nor wavers, but always points steady and true, the life of holiness is always toward God. "Quicken thou me in thy ways" is the counterpart of "Incline my heart," and means the same thing in a positive sense.

III. THIS DIRECTION IS FIXED

The direction of holiness, as we have indicated, is a fixed direction. The compass does not wobble, and the hand that holds the rudder is always steady to keep going in the right way. When head and heart and mind and will are united in a holy purpose to do the will of God, then the conduct is such that God can honor and bless. "Stablish thy word unto thy servant," is the prayer of David for that fixity of direction. He longed to set his face "like a flint" toward God and away from the world, so that he would not wobble nor steer a devious course; rather, would he love to serve God with a certainty and surety of purpose and motive that would give him inner calm.

The desire of David is the privilege of the Christian through the offering of Christ on the cross. We can sing, "I shall not be moved," and have the inner assurance that it is so in our hearts. Such an assurance is worth all the price that may be demanded in order to possess it. Such an assurance will keep us in the midst of doubt and strife, in the midst of storm and trouble, and will enable us to sing of the peace in our souls through all the vicissitudes of life.

Thus the direction of holiness is always in the direction of a prayer for guidance away from sin and toward God. The holy life is always interested only in the will of God. "In the center of the will of God there is no such thing as promotion." Prayer is the keynote. Prayer is the text of the life. Prayer is the desire of the heart. Prayer is

one of the stabilizing elements that keep us going the right way. No wonder the Psalmist cried, "Incline my heart unto thy testimonies, and not to covetousness . . . And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes."

6. The Liberty of Holiness

PSALMS 119:41-48

TEXT—*And I will walk at liberty: for I seek thy precepts* (v. 45).

INTRODUCTION

There are those who accuse the holiness people of being bound by laws and ordinances too hard to observe; they speak of prohibitions and restraints that make life a series of "don'ts." They would have us believe that we are not free to live a normal and healthy life, that our lives are hampered and narrow, and not conducive to carefree living. The world has a phrase, "Let yourself go"—that means just to forget any laws or rules of conduct and do just as you please; they complain of the restrictions of society, and loudly declare that no one has a right to "fence them in."

But the sanctified life is the only one that enjoys true liberty. The automobile may seem to be hampered if kept only on roads, between fences, on highways, and in the streets; but that is where the car can run the best. And the same is true of life. Man is not made to run wild through the forests of iniquity and the pastures of sin; only on the highway of holiness does his engine perform best, do his shock absorbers hold, and does his car run the longest and best. There may be a certain amount of freedom in wildly tearing across pastures, rocks, stumps, ditches, etc.; but it is destructive of all that is good, and soon dissipates the best.

A friend, his first time on a motorcycle, in a pasture in West Texas, thought it fun to jump ditches, skirt barbed-wire fences, run through mud and water, to the imminent peril of the rabbits. But that wild ride demonstrated not superior freedom, but inferior skill. David speaks of the true kind of liberty, the liberty of holiness, the freedom in Christ, that leads to the best, demands the best, and brings out the best that is in us.

I. FREEDOM FROM SIN

"So shall I keep thy law continually" (v. 44) is the way David expressed the freedom from sin found in the life of holiness. He knew that the shackles of sin are hard and grievous to bear; he knew that the yoke of the world is the one that is heavy. Therefore he cried out with joy at the thought of complete freedom from this tyranny of sin. Paul shouted aloud his own joy in the words, "Sin shall not have do-

minion over you." Glorious thought that we do not have to sin every day in every way possible! Wonderful freedom in Christ that brings victory over sin! The favorite way of punishing runaway servants and slaves was to cut the ligaments from the muscles of the limb to the heel, permanently crippling them so they could no longer do other than cripple about. Today, for criminals, leg-irons are used that will lock if the leg is bent too far as it would have to be in running away. Both of these represent the crippling, hampering effects of sin. Glorious freedom! for Christ sets us free from the law of sin and death!

II. FREEDOM FROM FEAR OF THE WORLD

"So shall I have wherewith to answer him that reproacheth me" (v. 42) tells of the freedom from fear of persons that haunts many people. The Christ-centered life, not arrogantly defiant of the world, but quietly confident in Jesus, has a freedom from the fear of reproach. That man (or life) has an answer that is good and sufficient; he has a sure Rock that gives him stability and strength when others would deride and doubt; he knows Christ and, knowing Him, is content.

III. FREEDOM TO WORSHIP GOD

"I will delight myself in thy commandments, which I have loved" (v. 47) tells of the happy privilege that David found in the worship of God. In the way of holiness, worship is a delight, service is a pleasure, and life is full and complete. Services of the church are not drudgery to be attended perfunctorily and irregularly, if at all; but they are times of communion and blessed adoration in common with others of like minds and faith that make it a holy joy to be united in the service. The prayer meeting is a delight, and revivals are a special privilege. Private devotions are times of unequalled bliss, and family altars are the usual thing. Freedom to worship God, despite the reproach of others, is the result of a holy life.

IV. FREEDOM TO OBEY GOD

"My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes" (v. 48). With these words, David speaks of the freedom to obey God in the matter of service to others, in the matter of testimony, in the matter of witnessing, and obeying the Spirit of God. "I will speak of thy testimonies also before kings, and will not be ashamed."

Thus the person endowed with holy zeal is unafraid of the consequences of witnessing for Christ. This, of course, is tempered with courtesy, for, "Rudeness under guise of zeal spoils every good" (A. Clarke).

The liberty of holiness—freedom to serve God, to worship God, and victory over sin—transforms duty to privilege, leads to love, and makes it the joy and crown of life to do the will of the Lord. The sainted Dr. J. G. Morrison said, "It isn't that we 'can't'

do the things of the world, but that we 'don't want' to follow the world." Holiness brings liberty to the soul to enjoy God and make life the outreach of a personality that desires to do the will of God.

7. The Songs of Holiness

PSALMS 119:49-56

TEXT—*Thy statutes have been my songs in the house of my pilgrimage* (v. 54).

INTRODUCTION

Singing is natural to us all, for all of us love to sing. "Music hath charms" is true in the spiritual realm. All great nations have had their songs, for times of crisis produce great hymns or songs. Out of night and sorrow, despair or rapture, great songs have come. The holiness movement has had its songs, "Holiness Forevermore" and others. The Psalmist here speaks of songs in the house of his pilgrimage. Truly our lives would be barren and dull without the great ministry of song. I had rather be the author of a great song like "My Faith Looks Up to Thee," "Rock of Ages," or "Amazing Grace" than to own millions in wealth and friends.

I. HOPEFUL SONGS

"Remember the word unto thy servant, upon which thou hast caused me to hope." This paragraph is one that describes great trials and griefs; it speaks of affliction (v. 50), derision (v. 51), horror (v. 53), and night (v. 55). Yet, in the midst of all these dark scenes, there are hopeful songs. It is the glory of holiness that, even in the darkest night, there is strong hope as an anchor of the soul. Even in despair and in defeat, there is a bright hope of a better day coming; even in the midst of ridicule and derision, there is hope in God, who understands and loves. There is a great and strong hope for the child of God, who walks in His way. There is hope and assurance that God will fulfill His word; there is hope that Jesus may come soon; there is hope that heaven may soon come, and hope that our prayers may yet be answered.

II. COMFORTING SONGS

"This is my comfort in my affliction: for thy word hath quickened me" (v. 50). Who has not seen the time when he sorely needed comfort? Who has not been sad or forlorn or lonely, and needed the comfort of a song, or a friend, or of God, to help him along the way? All of us know the comfort of God for our souls. Charles Wesley saw a bird that had been beaten and battered by the storm fly away, after warmth at his fireside, when the sky was blue, only to return when another storm was coming; and he wrote:

*Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!*

And to the soul who has found Christ, there is no comfort like His, no voice to cheer like His, and no comforting reassurance like that which comes with His "Well done!"

III. STEADFAST SONGS

"The proud have had me greatly in derision: yet have I not declined from thy law" (v. 51). In times of adversity when all the world seems to be arrayed against us, there is joy in the steadfast faith that refuses to yield the fight. There is joy in singing "A Mighty Fortress Is Our God"; there is strength to be obtained from singing "I Shall Not Be Moved" or "Oh, for a Faith That Will Not Shrink." Steadfast in trial, steadfast in times of test, steadfastness of character when others are losing ground—that is the heritage of holiness. It lends to our souls the inner character that will not yield to sin or sorrow, that will not shrink from trial or test, that will not lose hope in adversity. How we thank God for steadfast songs and steadfast hearts, made so through His grace!

IV. TRUSTFUL SONGS

"I have remembered thy name, O Lord, in the night, and have kept thy law" (v. 55). "I remembered thy judgments of old, O Lord; and have comforted myself" (v. 52). With these words, we see the value of trustful songs. David speaks of the night and the dark; but he says that, when he could no longer see his way, he could remember the past where God had so graciously led. He could not discover the way out of difficulty, but he could remember former deliverances; so, because of remembering former blessings, he had faith to trust in God for final deliverance.

We sing "Trust and Obey," and realize that the only way to be happy in Jesus is to "trust and obey." That is a characteristic of the life of holiness. It trusts when it cannot see. Where it cannot figure a way out, it trusts for God to provide that way. When the Jordan is in full flood, it trusts in God's invisible dam to hold up the torrent; it places the ark of trust in the center of the stream, marches over dry-shod, and builds an altar on the farther shore because it dares to believe.

V. TRIUMPHANT SONGS

"This I had, because I kept thy precepts" (v. 56). "While I suffered for God, I rejoiced in God" (A. Clarke). Songs of triumph are not new in our midst. We sing "He Lives," "Living Forever," and "Victory in Jesus" because we have found it so; and one day we will sing the glorious song of complete triumph over all foes forever, in the rousing spirit of "All Hail the Power of Jesus' Name." These hopeful, comforting, steadfast, trustful, and triumphant songs come to us because of faith in God and a willingness to do His will. "This I had, because I kept thy precepts." This we have because we have the blessing and live the life that God has for each of us!

8. The Choice of Holiness

PSALMS 119:57-64

TEXT—*I thought on my ways, and turned my feet unto thy testimonies (v. 59).*

INTRODUCTION

The doctrine and experience of holiness involve the entire being of man. It is impossible to set one part of the personality of an individual apart from the rest of him and say that his religion involves only that part; for all he does and all he is, is affected by this standard of the grace of God that we call holiness. That means that a man cannot do what is right unless he is right. He must have the experience of entire sanctification before his actions and thoughts can be up to the standard that God requires.

Because the experience of sanctification involves the entire being of man, sometimes people have received the wrong impression of it from our preaching and living. If a man preaches and lives in the realm of the doctrine itself, never touching the practical aspects of his life, others may look on and say that it is a beautiful theory, but it won't work out. On the other hand, we may spend so much time on external conduct that others get the impression that it is a series of do's and don't's with no heart realization.

Within these eight verses, David treats the subject with the idea that holiness does touch and transform each phase of our being. He mentions the intelligence or reasoning power of the mind that we have; he speaks of the heart, where our desires arise; he speaks of the will power, where decisions are made; and he tells of our conduct, that makes holiness real to the outsider.

I. HOLINESS TOUCHES THE MIND

In the words of our text, "I thought on my ways, and turned my feet unto thy testimonies" we find a direct allusion to the mind. When David said, "I thought," he recognized the importance of our intelligence, and of our powers of reasoning being brought into conformation with the will of God. Man alone, among the creatures of God, is able to consider his ways; his is the privilege of weighing, deciding, and acting on his own conclusions at which he can arrive independently. Therefore, it is of supreme importance that our minds be in tune with the mind of God. We must learn to think straight, to think honestly, to think sincerely, before we ever can come to the decisions that will make or mar our lives. It is a supremely happy day for any man when he begins to think on his ways, with respect to what God will think of him.

II. HOLINESS TOUCHES THE HEART

In the words of verse 58, David mentions the heart, "I intreated thy favour with my whole heart." This indicates that the writer places a correct emphasis on the condition of the heart; for it is in our heart that our desires arise. There are many allusions to the importance of the heart.

Another writer urged, "Keep thy heart with all diligence; for out of it are the issues of life." Truly then, if we are to live the kind of life pleasing to God, our hearts must be purified so that unclean and evil desires will not arise from within us. Enemies from the outside are not dangerous like those within. The blessed experience of sanctification cleanses the heart, making the motives and desires pure, so that our minds may consider good things for action.

III. HOLINESS TOUCHES THE WILL POWER

In our text, the declaration, "and turned my feet unto thy testimonies," tells of the importance of the will; for no matter how pure the desires, and how honest and sincere the mind, unless we can put these desires into action by an act of the will, our life will still not be right. We may speak here of the necessity for turning the steps of the sinful man toward God. The 60th verse, "I made haste, and delayed not to keep thy commandments," indicates the definite purpose and quick decision that is reached when the heart and will are aligned on the side of God and holiness. Adam Clarke speaks of "I made haste" as meaning not "what-what-what," not vacillating, nor "shilly-shallying," but going with definite purpose to the intended goal.

IV. HOLINESS TOUCHES THE CONDUCT

"And turned my feet unto thy testimonies" indicates that the result of choosing God with heart and mind and will is a conduct right in the sight of God. This includes the sum-total of life, of all we are and do. We may remark that the direction and destination of life is determined by the steps our feet take. When we desire to be like Christ, but our steps take us in the direction of the world, then our lives are worldly. How important, then, that our conduct conform to the standards of holiness! This includes our companions (v. 63), our words (v. 57), and our time (v. 62).

CONCLUSION

"Thou art my portion, O Lord" (v. 57) is the conclusion of the choice of holiness. We choose God to direct our minds, our hearts, our wills, and our conduct. "Thou art my portion" as opposed to the world and its follies. "Thou art my portion"—not friends, family, or any other. The choice of holiness is for God, for all His ways, His thoughts, His choices, and His conduct.

9. Afflictions and Holiness

PSALMS 119:65-72

TEXT—*Before I was afflicted I went astray: but now have I kept thy word (v. 67).*

INTRODUCTION

Trouble either brings us closer to God or drives us away from God. During the recent war, many people were made atheists on account of their sufferings and sorrows, while others were brought to a more definite realization of God. This particular por-

tion of the psalm is a record of one who, through trouble and affliction, learned to love God more perfectly than he had before; he came to a better understanding of God's love and purposes. It is our attitude that determines the result in our own lives. If we have the right attitude toward God, then afflictions will lead us on to holiness of heart and life. If we understand that all that comes is for our good, and let all things work together for good, then the net result of all afflictions and troubles is a soul better founded on God's love and more in tune with His plan for our lives.

David looked about him at the troubles that had beset him, but because of a right attitude he came out closer to God. When he came to the understanding that all God's dealings with him were for his own good, then he exclaimed, "Thou hast dealt well with thy servant, O Lord, according unto thy word" (v. 65). There was not the bitter sense of frustration that so many have when their cherished plans have crashed. There was not the sense of being cheated when others perhaps have made more visible progress in life. There was only the acknowledgement that God was leading and doing right, and that he had only to trust and keep faith, and all would be well with his soul.

There are three basic steps, by which afflictions lead to holiness, mentioned in these verses:

I. AFFLICTIONS REVEAL SIN

"Before I was afflicted I went astray" (v. 67) reveals that, in the midst of his sorrows and troubles, he suddenly came to the realization that he had missed the way. So long as things go smoothly, we are prone to let well enough alone. When we are getting along well outwardly, there is little tendency to examine the inside; but when afflictions begin to come, the right attitude is to begin to examine the heart and soul and see if there be some inner reason. For that reason, the Psalmist, after going astray, suddenly awoke when afflictions began to come; and, beginning a spiritual checkup, he realized his "gone astray" position. When afflictions reveal that we have gone astray, then we can say that they are "blessed." How much better to learn through earthly messengers that we are off the track than to continue in the wrong direction and wind up in hell!

II. AFFLICTIONS REVEAL GOD'S LAW

Just as afflictions reveal sin, and reveal the fact that we have gone astray, so also do they point to the right way of God's law. "Before I was afflicted I went astray: but now have I kept thy word," David cried, admitting that his trouble had made him more determined to keep God's word than he had been before. When he returned to the way of God's law, then he could say, "It is good for me that I have been afflicted;

that I might learn thy statutes" (v. 71). He realized that, in his undone condition, it was trouble that found him out and pointed the way back to God. There follows a prayer that he may learn better the ways of God, when he says, "Teach me good judgment and knowledge"; for he realized that he needed to know more of God in order to avoid the ways of sin and trouble.

III. AFFLICTIONS REVEAL GOD

Back on the main road of holiness, the Psalmist was aware of a deeper devotion and love to God than he had known before. He could contemplate the way he had gone, and God's methods of bringing him back, and could say, "The law of thy mouth is better unto me than thousands of gold and silver" (v. 72). He could also contemplate the love and mercy of God in bringing him again to His side, and he cried, "Thou art good, and doest good" (v. 68); because he had learned through afflictions that he was astray, he had learned the right way back to God, and he knew now that all that had come after he went astray was for his good.

This is the attitude of holiness. It is God's plan or ideal for us to follow. We need to come to the conclusion that the law of God is better than all the thousands of gold and silver. Rightly understood, faced, and interpreted, afflictions will lead us to God, and to this understanding of His plan and purpose and loving watch-care. We can look back, after we have returned, and behold the way He has led us and shout again, "Thou hast dealt well with thy servant" (v. 65), and know that, if it had not been so, we would have been lost.

10. The Sound Heart of Holiness

PSALMS 119:73-80

TEXT—*Let my heart be sound in thy statutes; that I be not ashamed* (v. 80).

INTRODUCTION

The prayers of this division are for understanding (v. 73), for comfort (v. 76), and for mercy (v. 77). In these prayers, and the accompanying words, the Psalmist recognizes the source of understanding and wisdom as being from God. "The fear of the Lord is the beginning of wisdom." The culmination of the prayer is for a sound heart. Holiness is the source of a sound heart. Spiritually, the only way to obtain a good heart is through the blessing and experience of entire sanctification. But these others lead up to the sound heart and the experience of holiness. The first necessity for a sound heart is—

I. A SOUND MIND

This includes a clear understanding of the main tenets of the Word of God, and a faith that they are the eternal truths of the universe and of God. The word of the 73rd verse is, "Give me understanding." This prayer is that the Psalmist may under-

stand more perfectly the word of God, especially in relation to the commandments of God. A sound creed is no guarantee of orthodoxy, but it is the basis of all religious experience. A clear understanding of the doctrine and experience of holiness will effectively guard against backsliding or leaving the church for more radical or emotional groups. In order to be truly built up in the grace of sanctification, the believer must understand something of what it does and what he must do.

This is not to say that a perfect understanding of the doctrine is necessary to obtain the experience; but it does mean that it is necessary afterward, in order to avoid pitfalls along the way, in order to keep the believer from the snares of the devil. For to an earnest person, with little clear knowledge, many plausible theories, like unknown tongues as an evidence of the baptism, are hard to put aside, especially when they are explained by those who have "seen the light themselves." A sound mind, a good understanding of the purpose of sanctification and God's provision of a pure heart, will make such theories of little effect. So we must all pray for more enlightenment and understanding.

Another manner of keeping the mind right is a good faith. "I know, O Lord, that thy judgments are right" (v. 75) indicates a faith that what God has pronounced is right eternally and everlastingly. If we have a sound faith in God and in His kingdom and righteousness, then it is easy to believe that what He says is right, no matter how hazy may be our understanding of some of His mysteries.

II. A SOUND HEART

But to be established in the Word of God takes more than a sound mind. We have already mentioned that a sound creed is no guarantee of orthodoxy; it is possible to believe what is right and still not have the experience. A friendly observer of holiness people for years said this: "Holiness people are liable to be straight as a gun-barrel concerning their doctrine of second-blessing holiness, but lacking in the vital experience itself." Such an observation is the result of years of friendly study; it is an indictment of all those who profess the experience, but who do not enjoy the possession of it. It takes more than a firm belief in the doctrine of holiness to keep us right; we must have the blessing. "Let my heart be sound in thy statutes" means that it must be perfect, and all given up to God, and all possessed by God. It indicates sanctified desires, ambitions, words, deeds, and thoughts. It is the sound heart that supplements the sound mind and leads to the establishment of the soul in God.

III. ESTABLISHED "IN THY STATUTES"

"Let me be established in thy word," is the prayer of this one who longs for the sound heart. Established in the Word of

God is the blessing that all of us need and must have. Many are established in the statutes of the land; others know the rules of their company or labor union; and others know the rules of the church—but our great need is to be established in God's Word.

"That I be not ashamed" is another reason for a sound heart. One with his mind well established and his heart fixed on God will not be ashamed before God or man. He will look to God for all his blessings, and will be a blessing to man wherever he goes. The glory of the grace of holiness is that it establishes. Rare indeed are the instances of those who really know the glory of the second blessing who fall aside or go astray from this way of truth.

(To be continued in next issue)

HINTS—

For Pastors Only

ALTHOUGH a very ordinary lay member, I have been intensely interested in our church. I have been a very regular reader of just about all of our periodicals, even the early publications as the *Living Water*, the *Nazarene Voice*, and the *Pentecostal Advocate*, as well as almost every issue of the *Herald of Holiness* since its beginning.

I've listened to and enjoyed many a good sermon by many of our great ministers during the years, and my conviction is that ours is the best holiness church of any size in existence.

Of late, of necessity, we've worshiped in many different local churches; and, after close, careful, and conscientious observation, a few conclusions have crystallized on "little things that affect a great cause."

In some places, there's not enough distinction between the closing of Sunday school, with its necessary promotional agitation, and the beginning of the morning worship service, thus bringing down to a kind of human program that which is high and holy and sacred, that is, *worship*.

In a few places, there are prolonged and haphazard preliminaries. In some instances, there are patting-each-other-on-the-back introductions which certainly detract from pure, exalted worship of God.

Then in all too many instances and places, the pastor talks too much, prays too many times in one service, until his voice becomes monotonous and tiresome, thus detracting from the service. He prays an opening prayer, an offertory prayer; then perhaps at a baby dedication, or for new members, and again just before he preaches. Many times he will pray at the close of his message, even re-emphasizing the points in his

message. There should be a pastoral prayer, as a rule; and there are times of necessity when he has to pray more than once. Also, there are times when he has to make more announcements than ordinarily; but I believe that thought, prayer, and planning could condense and concentrate and cause everything to be conducive to real worship.

Personally, the simplest form is the best; as, the choir assembling, the hymn announced, the whole congregation singing. Then prayer and another hymn; announcements, the offering, and maybe a special song—not always—sometimes an old prayer-hymn, a stanza or so, is better. Then the sermon. And there ought to be someone in most congregations who can pray the dismissal prayer. We need not try to copy the older churches, the larger and more formal ones, in their many items on their programs of "Order of Service."

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The Preparation of Sermons

By Andrew W. Blackwood. (Abingdon-Cokesbury, \$3.00)

As a reference for refresher purposes, no volume of recent times has had more significance for the pastor as a homiletic study than this new book from one of Christendom's most seasoned authors and teachers. This treatise constitutes one of the "Musts" for the pastor, as it relates to the very latest in sermon construction. Methods are quite standard, as related to technique; but in this

modern era, one needs to have an accurate estimate of types as well as the conception of the sermon as an "act of worship." One sentence from a review will characterize Dr. Blackwood's latest work: "Variety, good organization, clarity, practicality, and a high sense of the sermon's purpose mark this new work from an outstanding writer in the area of homiletic method and worship procedure."

The table of contents is quite illuminating.

- The Work of the Preacher
- The Sense of Human Need
- The Beginning of a Sermon
- The Custom of Using a Text
- The Value of Textual Sermons
- The Need for Expository Work
- The Call for Other Materials
- The Choice of a Sermon Topic
- The Case for Topical Sermons
- The Art of the Introduction
- The Concern About Structure
- The Variety of Sermon Plans
- The Use of Illustrations
- The Force of the Conclusion
- The Habit of Writing Sermons
- The Marks of Effective Style
- The Preparation for Speaking
- The Delivery from the Pulpit
- The Helpfulness of the Radio
- The Problem of Sermon Length
- The Message for Boys and Girls
- The Ethics of Quoting Materials
- The Sermon as an Act of Worship
- The Round of the Christian Year

E V A N G E L I S M

Survival and Home Missions

Roy F. Smee*

THERE is always danger of the preacher's taking his job as a matter of fact. We feel that, since the Lord called us to preach, the Lord will always have a place for us. Too often when we come up to the district assembly and there is no place for us, we blame the district superintendent and are tempted to indulge in the cynical charge of "politics, back-scratching, and wire-pulling," and forget that possibly we ourselves are more to blame for our plight than anyone else. The Lord will help us to have always an open door for our ministry, but He expects us to co-operate.

I once had a brother pastor who came to the end of the year without a call from any church. He weepingly asked, "What have I done to deserve this?" The answer was

"Nothing"—literally *nothing*. And because he had done nothing, no church wanted him. There is no substitute for hard work. It is production that counts. "Pull" may get you by for a while; but after you have served five or six churches and bounced from district to district, you will find that the pastor who stays and produces is always wanted.

By production we do not mean merely adding members to your own church. This might come as the result of personal attraction and egocentric endeavor. If the man of God is not constantly adding to the sum total of the entire church program, he is not, in the strictest sense, a producer. He may gain something for himself, but when he is gone his gains will vanish with him. Every true preacher of the gospel should desire to bear fruit "that shall remain."

It should be the consecrated ambition of every preacher of the gospel to lay the foundation and establish at least one church through his own ministry and direct efforts. To expect someone else to pioneer so that

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we can later move in and profit by his sacrifice borders on religious fraud. If you are one who began several rungs up the ladder and never had the privilege of pioneering a church in your beginnings, it is not too late now. I do not mean that you should resign and begin at the bottom. But you are in a position to sponsor the beginnings of a church. Look into that neighboring community or town or city. Marshal the forces of your own church—rent a building, build a chapel or pitch a tent—organize a home visitation campaign—pray until your own soul is anointed and you burn with the urge. Encourage your people to pray and you, in co-operation with your district superintendent, can plant a church that will be a soul-saving center until Jesus comes. It can be done!

This will become a means to your own survival. Your own spirit will be refreshed. Your ministry will be more effective. There will be a new demand for your services. Added to this, you will have created another open door for some preacher. And in a very real sense, this demand for our services as preachers is largely a survival of the fittest. Churches and church boards are calling the best they can get. The success of our schools, colleges, and seminary in training men and women means that these new recruits are going to preach some place. If we are wise, we will co-operate in raising home missionary money, promote home missionary revivals, and be interested in establishing new churches everywhere. Otherwise, we may find ourselves joined to the crowd of cynics sitting on the side lines wondering why we have no place.

This does not mean that we are to become machines for promotion, although promote we must. Possibly the fewer mechanics we have the better, so long as we have an organized, well-poised program with definite objectives. The answer to the need is a genuine soul passion for lost men—a passion born of divine love. Love will find a way. Love will welcome a suggestion to better service. If we linger long in the presence of the Master, His Spirit will possess us; His dying purpose will become our consuming objective. This passion for the lost is contagious. When we who preach the Word are impassioned and thrilled with the divine urgency of our task, our people will catch the vision also.

Evangelism Quotes

Harnessing Our Resources: Standing one day at Niagara, I thought, "Could I harness all the power of this mighty falls, I could do the work of the nation." Traveling through the Rockies, where rivers were racing and churning their way to the sea, I said, "If I could direct these rivers, I could make the barren acres of the great desert

to produce food for earth's millions." Studying about the Victoria Falls in South Africa and learning that they are higher than the Niagara Falls, I mused, "Enough energy and power to bring comfort, leisure, health, and wealth to the natives of this dark continent, were it properly harnessed and distributed."

Unused potentialities mean waste, loss of production, and often starvation. One of the reasons for the poverty and want of Judea is the lack of properly directed manpower. The place where there is the greatest unharnessed power is in the Church of Jesus Christ. In the average congregation, the workers, the ones who really apply themselves to the task of winning men to Christ, are few, indeed. It is estimated that 90 per cent of the professed followers of Christ never do anything to make Christ known to others. Often this condition exists, not because there is a lack of piety or a breakdown in loyalty of the enrolled members, but rather, it is a failure on the part of us who are spiritual leaders to properly harness and intelligently direct the manpower of our churches.—*Wesleyan Methodist*, February, 1948.

If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time, and if it were further conditioned to this end that I might preach every day for the ten years but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years but might exclusively appeal to individuals, I would not hesitate one moment to accept the choice of personal effort as the sole means to be used in securing the conversion of ten thousand souls as the condition of my salvation.—*GOODELL, Pastoral and Personal Evangelism*.

Visitation evangelism is a hopeless quest in a church whose membership is bent on being comfortable. No other type of evangelism demands so much of us by way of time, energy, consecration, and downright disturbance of our specious schedules.—*ARCHIBALD, New Testament Evangelism*.

An evangelist is not to go to a field and reap the harvest for a church while they look on and watch him do it, but he is to lead, instruct, and direct the harvesters as they go out into the field and gather in the harvest themselves.—*CONANT, Every-Member Evangelism*.

We could save every individual in this land for Christ in two years time if each of us would win but one a year.—*OSCAR L. JOSEPH, Essentials of Evangelism*.

A Study of Holiness from the Early Church Fathers

By Professor J. B. Galloway, B.S., Ph.B., B.D.

Chapter Eleven

Interesting Early Christian Literature

TESTAMENT OF THE TWELVE PATRIARCHS

THIS curious fragment of antiquity deserves a few words of study. It is important to us because of its high ethical teachings. It was used freely in the early centuries, but soon afterward it disappeared and was unmentioned until a manuscript of it was found in the thirteenth century. There is a verbal correspondence between it and some of the New Testament. There are allusions to several books of the New Testament.

The work professes to be the utterances of the dying patriarchs, the twelve sons of Jacob. It gives the lives of each, embodying some events not found in the Old Testament, and stresses their virtues for the guidance of those who follow them. The book appears in the form of an Apocalypse, picturing the future of their descendants doing wickedly and foretelling the troubles befalling the Jewish race. Also, it shows that God will put an end to their trouble by the coming of the Messiah. The author was looking for a speedy coming of Christ and believed in the resurrection of the body.

The author was doubtless a Jew who had been converted to Christianity. The date of its composition cannot be placed very far in the second century, for it is quoted by both Tertullian and Origen. From internal evidences it appears that it could not have been written later than the revolt of Bar-Cochaba in A.D. 135. It was written between A.D. 109 and 135.

THE TESTAMENT OF THE TWELVE PATRIARCHS ON HOLINESS

Virtue, righteousness, and holiness are encouraged throughout in the twelve divisions of the book. The spirit of the Sermon on the Mount appears all through it. We will offer two quotations.

An Open Heaven

From Part III. The Testament of Levi concerning the priesthood and arrogance. Div. 18:

The heavens shall be opened, and from the temple of glory shall the sanctification rest upon Him with the Father's voice, as from Abraham the father of Isaac. And the glory of the Most High shall be uttered over

Him, and the Spirit of understanding and of sanctification shall rest upon Him in the water. He shall give the majesty of the Lord to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever. And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him. And He shall open the gates of Paradise, and shall remove the threatening sword against Adam; and He shall give to His saints to eat from the tree of life; and the spirit of holiness shall be upon them.

He shows that during the sanctified priesthood of Christ all sin shall be put away and the spirit of holiness shall be upon His saints.

From Part IV. The Testament of Judah concerning Fortitude. Div. 24, in speaking about the ministry of Christ he says:

And the heavens shall be opened above Him, to show forth the blessings of the Spirit from the Holy Father; and He shall shew forth a spirit of grace upon you, and ye shall be unto Him sons in truth, and ye shall walk in His commandments, the first and the last.

Pseudo-Clementine Literature

The name Pseudo-Clementine Literature, or the Clementina, is applied to a series of writings closely resembling one another and claiming to have been the writings of Clement of Rome. However, the claim is probably false. These works are: (1) the Recognitions, consisting of ten books with many chapters each; (2) the Homilies, twenty in number; (3) the Epitome. Also a few others have been mentioned as the two Epistles on Virginity. They all belong to a class of fictitious literature for a purpose and were written by Jewish Christians.

The Recognitions of Clement

This is a kind of theological romance. The author does not seem to present the facts for the truth, but chooses the disciples of Christ and their friends as the principal characters, and from their discourses he weaves a story containing most of the important beliefs of the Church therein. The date and authorship have been keenly discussed, but with no uniformity of opinion. The first, second, third, and even the fourth centuries have been designated as the time of its composition. But the fact that it is quoted by Origen proves that it could not have been written any later than A.D. 231. There is scarcely another writing which is of so great importance for the history of Christianity in its early stages as this work.

The Story Given in the Recognition of Clement

The Clement of the Recognition is the chief character of the story. The first book begins by saying, "I Clement, born in the city of Rome, was from my earliest age a lover of chas-

tity; while the bend of my mind held me bound by the chains of anxiety and sorrow." As the waves of anxiety arose, he began to seek the truth from the philosophers. As he traveled about he was more and more dissatisfied with the schools of philosophy until he finally heard of Christ and was converted by the preaching of Barnabas at Rome. He later went to Cæsarea, and was introduced to Peter, who cordially received him. He became an attendant of Peter and was instructed by him. At this time Peter was engaged in discussion with Simon Magus in order to refute his errors. This discussion continues with many chapters on almost all the major questions of Christianity and enters into many points of Jewish history. It becomes a regular theology on Christian doctrine.

In the *third book*, twelve were baptized as Christians; and among them were Clement and Niceta and Aquila, who afterwards proved to be his brothers. After much discussion and instruction on Christian doctrine and usages as they traveled about, it was decided that the twelve should divide into bands for a short time. This occurs in *Book 7*. Clement rejoiced that he was to stay with Peter and showed great affection for him. Peter inquired about his family history; and Clement said that he came from a noble stock of the Caesars. His father was named Faustinianus, and his mother's name was Matihildia; and twin brothers were born before him, named Faustinus and Faustus. He had learned from his father that, when he was five years old, his mother had a dream that if she did not leave the city for ten years she and her children should perish by a miserable death. Then his father put his mother aboard a ship with the twins and a servant with money to go to Athens and educate the boys there. After a season he sent to Athens to find out about her; but she was not found. After sending several times, he left Clement with guardians and went to search for his wife and the children; he had not been heard of again for more than twenty years.

After this, Peter went to an island called Aradus, and while here he found a poor woman asking alms. He inquired of her why she was in this miserable plight. She told him how she was born of noble parents, and was the wife of a good man to whom were born twins and afterwards another son. Then her husband's brother tried to entice her into sin; and, to avoid this sin and bringing trouble between the brothers, she told her husband that she had had a vision indicating that she and her two sons would die a violent death unless she fled from the city for ten years. Her husband, hearing it, sent her to Athens and while on the way a great storm arose and they were ship-

wrecked, but she escaped to the shore. The next morning when it was light she tried to find her sons, but could not, and supposed they were drowned. An old woman gave her refuge with her in a hut, and they had lived together until the woman was afflicted, and now she was trying to support both by begging. At this Peter was astonished and inquired of her from what country she came; she feigned one thing after another, and said she was an Ephesian. Then Peter said, "Alas, I thought that some joy had come to you today; for I had suspicioned that you were a certain woman that I just recently heard about."

Clement had come up while they were talking, and Peter had bidden him to return to the ship before him. When the woman would hear more about this woman, Peter told her about the Roman citizen who had sent away his wife to Athens, and told her that the young man whom he had sent on to the ship was the son. Then she cried out, "He is my son." Peter inquired what his name was and she said Clement. And Peter said, "It is he."

Then the woman cried for Peter to lead her to the ship at once, but fainted. He lifted her up and she revived, and he took her by the hand and led her to the ship. Clement came out and she uttered a loud scream and began to embrace him. He would push her aside in astonishment, but Peter said, "Cease: what mean you, Clement? Do not push away your mother." After this happy meeting, a great multitude assembled to see what was happening. When they would depart, the woman said, "Is it right for me to depart and leave the old, sick woman who has befriended me and shared her hut?" Then Peter said in the midst of the crowd that he was a preacher of righteousness, and they went over, and he said, "In the name of Jesus Christ, let the woman arise." Then she was healed and raised from her bed; they gave her money and departed. She lodged with Peter's wife on the journey. She inquired of Clement about her husband, and was told that he had gone in search of her and had not been heard of since.

After this, they came to Laodicea, where Niceta and Aquila were. Peter, seeing it was a good city, decided to stay there for ten days. When Niceta and Aquila inquired who the unknown woman was, Clement told them it was his mother, whom God had given back to him.

Then Peter related the story to them of the woman. When he was telling about her seeking and crying out for her sons, Faustinus and Faustus, when she was shipwrecked, Niceta and Aquila cried out, "Are these things so, or are we in a dream?"

Peter said, "Unless we are mad men, they are so." Then they said, "We are Faustinus and Faustus." And they would go at once and embrace their mother who was sleeping. But Peter asked that they let him prepare her mind for the surprise.

When she had risen, Peter went to her and spoke to her about the true religion, and she said she was ready to give up her old idolatry, and was ready to be baptized. And as she was speaking of her sons, they could scarcely refrain themselves, so rushed upon her and began to kiss her. She said, "What meaneth this?" Peter told her not to be disturbed, for they were her sons, Faustinus and Faustus.

Then Niceta told his mother how on the night that they were shipwrecked they were captured by pirates and sold to a very honorable woman, named Justa, and that she had had them educated in the Greek literature and philosophy. And that when they had grown up, they had been with Simon Magus and had heard Peter's discussions with him, and had become Christians. Soon she recognized her sons, and a little later she was baptized.

Then in *Book 8*: The next morning after, Peter and the twin brothers went out to the sea to bathe, and after that they retired to a secret place to pray. But as they prayed, a certain old man, a workman, as he appeared from his clothing, approached them to see what they were doing, and asked to converse with them. Many discussions in many chapters, on the Christian religion, follow. Almost three books are given to these discussions, and the old man is not convinced of the truth of Christianity until finally he tells of his sad fate: how his wife had fallen in love with a slave of the house, and had told him of a vision to get away from him with her twin sons, and that he had gone out to seek her, but in vain.

Peter asked him how he knew that his wife had deceived him; he then told him that his brother had said that she had first tried to get him to take her, and when he would not she told him that she had had a vision about a violent death that awaited her and her sons if she did not leave the city, that she might run away with the man with whom she had fallen in love. Then Peter asked him if he would believe and turn to Christianity if he would restore to him his chaste and true wife, with his three sons.

The old man said as it was impossible for him to do so, so it was impossible that it should take place. Then Peter pointed out his sons to him and named them. When the old man heard their names, he fainted away, and the sons came and lifted

him up. At this time, the wife of the old man, having found out somehow that her husband had been found, rushed up and cried out, "Where is my husband, my lord Faustinianus, who has been so long afflicted, and searching from city to city for me?" And the old man ran up and embraced her. Then Peter requested the crowd to disperse, and they returned home with him.

After a season together, the old man was instructed by Peter and his family, and finally believed and was baptized. Simon Magus tried to keep the old man from the way of truth, but Peter refuted his discussion, and all ended happily.

THE RECOGNITIONS OF CLEMENT ON HOLINESS

Filled with Spirit

From Book II, chap. 21, the following is given as the words of Peter: "Then going to God chaste and clean, we shall be filled with the Holy Spirit."

In speaking of baptism in Book III, chap. 67, these words occur: "He being first anointed with oil sanctified with prayer, that so at length, being consecrated by these things, he may attain a perception of holy things."

The Clementine Homilies on Holiness

All the existing early fragments of Christian sermons for the first three centuries are in the form of homilies. In the Clementine collection there are twenty of these.

In Homily II, chap. 42, "The Right Notions of God Essential to Holiness," we find these words, "But I do not think, my dear Clement, that any one who possesses even so little love to God and engenuousness, will be able to take in, or even hear, the things that are spoken to Him. For how is that he can have a monarchic soul, and be holy, who supposes that there are many gods, and not one only?"

Chapter Twelve

The Closing of the Ante-Nicene Period

THE first three centuries of the history of the Christian Church was a time of struggle for existence. All the powers of a superstitious paganism and the prejudice of Judaism were battling against them. They were also laying the foundation for the future progress of Christianity. The chief early writings were defensive, and they had little time or occa-

sion to formulate doctrine. As error began to creep in, it became necessary to definitely state the creeds. The deity of Christ was the first distinctive doctrine of Christianity to be stated. The Council of Nicæa was called in A.D. 325 to settle the Arian controversy. The trouble began at Alexandria. Arius, trying to safeguard the unity of God, had denied that Christ was divine and equal to the Father. Alexander, his bishop, opposed him, but soon died of old age, and Athanasius took up the struggle; and Constantine, the emperor, called a council of all the church to settle this difficulty. More than three hundred bishops, some coming from as far as India, appeared at Nicæa, and Arius was condemned. With the nominal conversion of Constantine, the persecutions of the Christians stopped.

The opening of the Council is described by Eusebius as follows:

After all the bishops had entered the central building of the royal palace, on the sides of which were many seats prepared, each took his place with becoming modesty, and silently awaited the Emperor. The court officers entered one after another, though only such as professed faith in Christ. The moment the approach of the Emperor was announced by a given signal, they all arose from their seats, and the Emperor appeared like an heavenly messenger of God, covered with gold and gems, a glorious presence, very tall and slender, full of beauty, strength and majesty. With the external adornment he united the spiritual ornament of the fear of God, modesty, and humility, which could be seen on his downcast eyes, his blushing face, the motion of his body, and his walk. When he reached the golden throne prepared for him, he stopped, and sat down as all the bishops gave him the sign. And after him, all resumed their seats.

What a great contrast between this scene and the Church in the days of great persecutions under the Roman emperors. Soon the primitive purity was displaced by worldliness, false teaching, and corruption; then follow the papal system and the Dark Ages. Almost all holiness and righteousness was crowded out until the days of the Protestant Reformation. Only here and there do we see a gleam of light shining out of the night of the Dark Ages.

There was a little controversy among the early writers about which books should form the canon of the New Testament; but shortly after the Nicæan Council, we find lists of all the books that we now acknowledge as the New Testament, and no others. Pappus has a low estimate on how the authentic books were found. He says: "Having promiscuously put

all the books that were referred to the council for determination under the communion table, they besought the Lord that the inspired ones might get upon the table and the spurious ones under it, and that it happened accordingly." But this is only a legend. The Holy Spirit helped the early Christians to keep the inspired scriptures separate from the spurious ones.

The Apocryphal New Testament

There are more than twenty of these, and they are written in a style very similar to that of the canonical books of the New Testament, but their character is far inferior to the inspired ones. They contain some truth, and many unbelievable legends. Dr. Talmage says of them: "We are not permitted to think that the shadows of Calvary darkened His pathway as a youth, and the Apocryphal Books of the New Testament show a great deal of the earthly life of Christ not to be found in the Evangelists." Some of these books were probably written as forgeries, and others with an intention of being placed with the books of the Bible. They were all written during these early days, but at different times.

We will notice briefly a few of them:

The Gospel of Mary, The Protevangelion, I and II Infancy contain many stories about the birth and early life of Mary and Jesus. In the first two, Mary is given a supernatural birth similar to that of Christ. In the books on the Infancy, many miracles are attributed to Jesus as a child, such as stretching out a board so it would be as long as another in the carpenter shop at Nazareth, making clay birds to fly away, the taking up of spilled water in His mantle after the pitcher had fallen and broken, and similar ones. These are absurd and unbelievable.

In *Christ and Abgarus*, the King of Edessa sends a letter to Jesus to come and heal him, and Jesus answers that He must go up and fulfill His mission, and that He will send one of His disciples to cure him.

The epistles of Clement, Barnabas, and Heermes have received separate treatment; and the letters of Herod and Pilate are interesting, but doubtless fictitious.

HOLINESS IN THE APOCRYPHAL NEW TESTAMENT

Much is said about the coming of the Holy Spirit upon Mary and Jesus in the first of these books, and the idea of purity, holiness, and sanctification is frequently mentioned in a number of the apocryphal books. The most important of these are treated in the previously mentioned books.

The Syrian Documents

Most of the early Christian documents are written in Greek or Latin, but some fifteen have reached us in the Syrian language. Most of these relate Christian history and life; several stories of Christian martyrs occur. These are heroic and inspiring. Examples of Christian piety, courage, righteousness, and holy living are of frequent occurrence.

The First Harmony of the Gospels

The Diatessaron of Tatian is the first attempt at producing the four Gospels as one story; about two-thirds of the verses of the Gospels are used. Tatian says that he was a Syrian and a convert of Justin Martyr. He was born about A.D. 110 and perhaps saw Justin martyred in A.D. 166. His harmony was greatly appreciated in the early centuries, and manuscripts of it occur in many languages. He later became a Gnostic, and was regarded as a heretic.

Pseudo Gospels, Epistles, and Apocalypses

Recent research has brought to light many of these from the early days of Christianity; many of them are just fragments. We may mention from these *The Gospel of Peter*, *The Revelation of Peter*, *The Vision of Paul*, *The Apocalypse of Sedrech*, *The Testament of Abraham*, *The Acts of Zanthippe*, and *the Narration of Zosimus*.

Near the beginning of *The Revelation of Peter* we find these words: "And the God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life; and He will judge the sons of the lawless." After this the writer says that the Lord told them to go into the mountain and pray. Then he describes a very vivid vision of paradise which he sees, and this is followed by a vision of hell.

OTHER ANCIENT FRAGMENTS

Sermons

The oldest known sermon outside of those recorded in the Bible was discovered by Bryennious in the Jerusalem monastery and published in 1875. It is from an unknown Greek or Latin author from about the middle of the second century. It is interesting to note that it begins by addressing the hearers as "Brothers and Sisters."

Another early Christian fragment contains what seems to be a paragraph from a sermon on "The Spirit of Prophecy." It reads as follows:

Man being filled with the Holy Ghost speaks as the Lord wills; the spirit of the divine nature will thus be manifest. For the spirit of prophecy is the essence of

the prophet order which is the body of the flesh of Jesus Christ, which was mingled with human nature through Mary.

From another old sermon, speaking of Christ, we read:

He is the light; therefore He is the Sun of our souls. He is the Life; therefore we live in Him. He is Holiness; therefore He is the slayer of sin.

Prayers

A number of other interesting old sermons from the first centuries have been found. Also a number of fragments of old Christian prayers have been brought to light recently.

Hymns

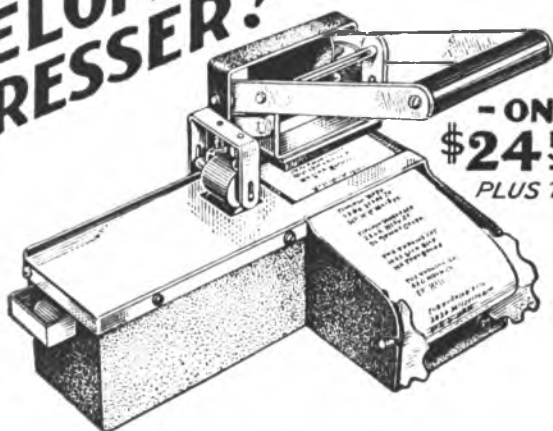
Several very ancient Christian hymns have been discovered, but none more interesting than a collection known as the *Odes and Psalms of Solomon*. Dr. J. Rendel Harris of Cambridge found it in a Syriac manuscript of sixty-four leaves, and published it in 1909. Scholars regard it as the work of a Jewish Christian of the first century. It contains more than a thousand verses.

From *Ode 15* we quote these words:

Behold! the Lord is our mirror; open the eyes and see them in Him; and learn the manner of your face; and tell forth praises to His Spirit; and wipe off the filth from your face; and love His holiness, and clothe yourselves therewith; and be without stain at all times before Him. Hallelujah!

(To be continued)

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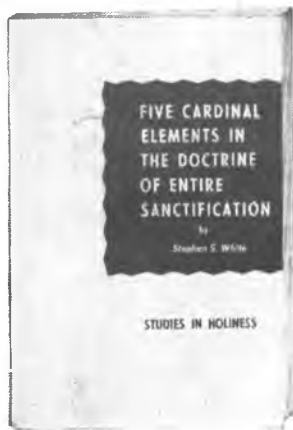
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