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Managing Editor's MESSAGE

THE title of an article caught my attention as I was looking through a periodical. It stayed with me and started me to thinking along some serious lines. The title was: "Are you an evangelist? The methods are secondary." In short, it is the man, his spirit, his passion for souls, the burden he carries on his own heart for the salvation of people that counts. That man will find some way to reach the people; if one method fails he will try others; for he is an evangelist.

Have we made too much distinction between pastor and evangelist? Have we been too willing to put over on the shoulders of the person who is commissioned to do evangelistic work the entire work of evangelism in the church? It is to be feared that there is too much of a tendency among us to do that very thing. Pastors are so burdened with organizational and routine activities, with promoting this and that interest of the church, with attending various committee meetings, conferences and rallies; with efforts at keeping disgruntled members in a good humor that they either lose entirely or put in a secondary place in their thinking and activities their God-given commission to do the work of an evangelist and to win souls to Christ. The pastor who is an evangelist at heart will find a way to win souls to Christ.

* * * *

Since this is your magazine and the Managing Editor is working for your interests, he will be most happy to have your suggestions for improvements that may be made to help you in your work. Are there subjects you would want to have discussed in these pages? Are there other features we might add, or some we might eliminate, which will help you better to do your work? Speak up! We'll be glad to hear from you.

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

Convincing Preaching — The Argument

J. B. Chapman, Editor

IT has been said, "A question well asked is half answered." The origin of this saying is no doubt based upon the evident fact that one cannot ask an intelligent question about something of which he knows little or nothing. And the more anyone knows about a subject the easier it is for him to learn something more about it.

On a basis somewhat parallel to this idea of the significance of questions is the matter of progress in Christian life and thinking. The hardest people to whom to preach Christ are those who know nothing of Him and care nothing for Him. And with the progress of life and thinking the task of further instruction becomes the easier. So that in the end, "Those who know it best seem hungering and thirsting to hear it like the rest."

From the preacher's approach, the hard task is to know what to preach if you can preach but once to a certain people. If there are to be several opportunities, the strain of choosing diminishes. And if the preacher is truly alive and awake spiritually and mentally, he will never "scrape the bottom of the barrel," no matter how long he remains to minister to the same people.

But, again paralleling the subject of the good question, a proposition well stated is half proved. Much of the argument that goes on among preachers and Christians in general is the result of weak and clouded statement. Most preachers would do well to give greater care to sermon topics, for, in addition to being of advantage in advanced advertising, the well-stated topic helps to establish the content as well as the title. And all the way through the sermon, well-stated arguments are well on the way to serve their purpose.

Arguments need not be many in number, if they are strong enough in force, and no multiplying of weak arguments can add much to the convincing power of a discourse. The rule should be strength, rather than number. Let us take as an example the question, Why is sanctifica-

tion a work of grace subsequent to justification? The answer is, Because the conditions for becoming sanctified are such that one cannot meet them until after he is justified. Now there may be other reasons, but there can scarcely be another valid reason in the same class with this one, and since this one is sufficient, why suggest that it needs support by offering inferior evidence to bolster it up?

The rule for allowing the sufficient reason to stand alone is especially applicable when the argument is taken from the Bible. Let us say that we want to show that it is not necessary for any Christian to fall from grace. We offer in proof of the thesis the Bible statement "My grace is sufficient for thee." We may do well to multiply Bible promises, but, having done this, if we then turn to uninspired men and quote their sayings on the matter, we have weakened our proof, rather than strengthened it.

The preacher has to be pretty much his own measure. Whatever would convince him he naturally believes would convince others. Perhaps this is the mark of difference between "little" preachers and "big" preachers. Both ready credulity and persistent skepticism are earmarks of small caliber. The truly scientific mind requires proof, but when the proof is sufficient it does not persist in doubt. Thomas is a case in point. He asked for sufficient evidence of the resurrection of Jesus, but when that evidence was given, he unhesitatingly cried, "My Lord, and my God!" A too credulous preacher is a menace to truth. If he hears a report he is likely to accept it without asking for the second witness. If he reads a statement in print he is likely to immediately conclude he is informed on the subject in hand. And what is even worse, he demands that his hearers accept what is told them without waiting for sufficient evidence. The fact that he has accepted some new idea is with him sufficient reason why others should accept it. A good while ago, reasoning from experience and observation, I

made for myself the prudential motto, "Nothing is either as good or as bad as it is reported to be." Like all rules, this one no doubt has its exceptions, but its approximate truth makes it useful for practical guidance. In the scope of the preacher's work it means that both optimism and pessimism have their limitations, and the truth is likely to be somewhere in between.

The author of a treatise on human relations suggests that one should never say to one whom he hopes to win to his way of thinking, "Do you understand?" or "Do you get my point?" Rather he should say, "Do I make myself clear?" But with the preacher this is more than a mere point in practical sociology. It is a norm for self examination. Usually it may be taken that you do not make your point clear, and your effort should be to make it clear. If the point is not clear to you, better not try to get others to see it. If it is clear to you, then remember that your usefulness consists in your ability to make that point stand out. Your job is to show that the thing is true and to show how you know it is true.

Lincoln is said to have listened to an earnest old preacher. At the close someone asked Lincoln if he believed what the old preacher said. Lincoln replied, "I do not believe it, but the old preacher does." This is quoted frequently to emphasize the value of sincerity. But there is another side to it. We may presume that Lincoln was also sincere. In that case the old preacher's proposition was either not true or he did not muster sufficient proof to convince Lincoln that it was true. So in spite of his sincerity, the old preacher failed to do what Lincoln needed to have done on the occasion.

To state our thesis in a few words: our emphasis is on clarity. Let the theme itself be definite, and let it be definitely and clearly stated. Let the divisions be few in number and fundamental in class. If you have only one point, just make that one point clear and let it go at that. If you have two or three points let the divisions come at places of actual, not imaginary distinction, and make sure the points are of equal rank in importance—then make them plain. Do not go off on long detours. Stick to your subject and to your crowd. Use simple, expressive language, and make thought, not words, your chal-

lenge. If some people complain that your preaching is "deep," don't take it seriously. Conclude rather that your fountain is muddy, and that that is the reason they cannot see the bottom. Major on making it clear. Do not try to preach what you do not know. Insist within yourself that you must know that what you say is well founded as to evidence, and that it is important, as well as true. And with these principles well in mind, you stand a chance of becoming a convincing preacher.

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Forceful Preaching — Emphasis

BY THE EDITOR

A young preacher gave an address on "How I Know Jesus Is Divine." His arguments were all familiar ones, and he did not make them any fuller or any more forceful than usual. But at the end he said he knew Jesus is divine because He had done a supernatural work in his own heart in changing him from sin and the love of the world to holiness and the love of God. The testimony was clear and unequivocal, and expressions of approval from the hearers were many and applied to the whole of the address. The two-thirds which was mediocre was covered by the one-third that was good, and the splendid impression made was largely creditable to the good judgment the young man used in making his one strong point emphatic. So far as the impression made was concerned, the address had just one point in it. But that point was made the more impressive by the very fact that the other points did not stand out in comparison to it.

I used to hear Will Huff make as many as five or six climaxes in one sermon. But there are not many preachers who can do that. If more than one climax is made, the preacher should use care to give them the ascending order, so that he will close on the highest of the peaks. Otherwise a fair climax may give the impression of an anticlimax. In other words, the average preacher has his choice between making just one climax or making more than one with the highest at the last. The nature and capacity of the human mind

being what it is, the average preacher will do well to remember that, as a rule, his hearers go away with only one emphatic point in mind, no matter how many points the preacher may think he makes. And if that point is an important one, and if the preacher does succeed in making it take root in the memory and judgment of his hearers, he should be given credit for being a good preacher. If so much is attempted that the general impression is blurred, the preacher has not largely succeeded.

There is the story of one who came home from church reporting that the preacher did well. But when questioned, he could not recall the text, the subject nor one single quotable statement from the preacher. Perhaps all the sermon was on a high level. But it is the peak, not the plateau that enables one to identify the mountain range.

The oratorical order may not always be the same as the logical order, and in such a case, the preacher must give place to the oratorical order. The sermon may be adapted as a pastoral, inspirational or evangelistic sermon simply by the adjustment of its order, and the preacher must make the adjustment according to his opportunity and purpose. What does he expect in the way of response? The answer to this question should help the preacher decide what part of his material he will use first. But it should certainly help him decide what part he will use last, for in the consideration of results, the conclusion is of first importance.

The question of emphasis applies to sentences and words, as well as to paragraphs and arguments. If the preacher attempts to emphasize all his words, the result is he emphasizes none at all. He simply pitches his voice to a high uniform level and causes a strained, unpleasant effect upon his hearers. After this attempt to emphasize all words, comes the fault of emphasizing by rhythm, according to which the preacher emphasizes just ever so often, "Let the force (chips) fall where it will." Then comes the fault of emphasizing first and last words in sentences, no matter whether the idea requires such emphasis or not. Following this fault, the preacher will say, "*The man drove his car to town,*" when what he is interested in telling is that something unusual happened to the car—not to either the man or the town.

It is odd, but true, that many a man who talks naturally and practically in ordinary conversation, assumes a "preacher voice," and a strained, faulty emphasis just as soon as he gets up before an audience. On the other hand, there are men who are animated and interesting in conversation who seem to become stale and meaningless when they get into the pulpit. Much of the trouble with all preachers will be helped by their becoming adjusted to public speaking to the place where they feel normal, and to where they see the people as individuals, rather than as an indistinguishable mass. And they will be helped by their consideration of the fact that they have something in mind that they want to say in a way that people will understand and appreciate it, rather than to think of themselves as some sort of an automaton that must "preach," whether what he is saying is of practical importance or not.

Higher critics decided that there were two Isaiahs because with the general change of subjects there seemed to be a change in personalities. But I think an ordinary, unbiased reader will find sufficient reason for the change in the prophet just in the subject of his prophecies. I used to hear Ed Furgeson in the day meetings and in the night meetings in the camp meetings. In the day time he usually preached on salvation themes. At night he usually preached on judgment themes. And but for his physical appearance, one could easily have believed he was hearing two different men. His attitude, and even his tone of voice were different. In the daytime he was hilarious and full of wit. At night he was pressed and solemn. But he was the same man under different circumstances. He did not simulate the difference. He was as different inside as he was outside. He was natural both times, but he was different that he might be natural.

And again I conclude on a generality. Preaching should be both convincing and forceful. Forcefulness is consistent only with conviction, and conviction depends upon intellectual certitude, as well as upon spiritual assurance. It is a form of lying for the preacher to emphasize an unimportant item, just as it is a form of lying for him to give out eternal truths in a dull voice. For the preacher to practice unmeaning emphasis is to charge himself with no inward response to the relative value

of truth. So while there are many things a preacher can do to improve his emphasis, the greatest thing at all is for him to become inwardly conscious of truth perspective which will impel him to say ordinary things calmly and important

things with force. And if he is the truly well-tuned instrument he ought to be, the effect of this inward direction will appear in the details of his words as well as in the more general scope of his thoughts and arguments.



Word Pictures from Colossians

Olive M. Winchester

The New Man

And have put on the new man, which is renewed in knowledge after the image of him that created him (Col. 3:10).

WEARY with the surgings and inner conflicts, with the tempests of stormy passion, a feeling of consolation comes when we hear the message that we may put off the old self with all of its attendant evils and put on a new man, a new man with new motivations, and a new dynamic. The realization of this is an ideal that should call forth a ready response and the concentration of all our efforts to this end. Some attain the goal and others, although admitting the desirability of the ideal, fail to press on toward this high calling in Christ Jesus.

PUTTING ON THE NEW MAN

In noting the various phases of this experience we read the admonition to put on this new man. The word expresses the thought of clothing with a garment; accordingly we might be led to infer that it indicated the covering of the old life, but such is not the case. Reading the context we find that previously they had been exhorted to put off all the vices which had characterized their day and age. So there was a putting off before there was a putting on.

Furthermore the phrase "new man" would emphasize the same fact. The term "man" indicates what we designate as self. In consequence the thought involved is that at the very seat of our being there is to be a transformation. This correlates with the expression in Corinthians, "If any man be in Christ Jesus, he is a new creation." (Our authorized version reads

"creature," but the Greek signifies "creation.") Just as God in the beginning called the things that be not as though they were, that is, called into existence a form of life that was nonexistent before so in the being of man there is introduced a new life that did not exist before the transformation took place.

Considering this thought of bringing into existence new life, we find that it stands in direct contradistinction to any suggestion of Christian nurture as the means of entrance into a definite Christian experience. Many in our day claim that all that is necessary is to cultivate the divine in a man and thereby he may become a Christian. This theory has two fallacies, first the claim that there is an element of the divine originally in a man. There may be elements of goodness, but these vary from a divine entity in man. The second fallacy is that the process of transformation is a process and not an act. Such a position is human wish-thinking rather than exegesis of Scriptures. The Word of God lays stress upon regenerating life which has its genesis through the operation of the Holy Spirit, not through human culture. This is further stressed by the word, new, which refers to what is recent; such a word would not be applicable if the process were one of nurture and not a definite transforming act.

Again in relation to the mode of putting on the new man all the descriptive phrases which we have thus noted indicate, as has been said, a definite act. Moreover this thought is emphasized the more by the

tense used; this carries the idea, as Light-foot suggests, of something done once for all, not a process. Thus the putting on is an introduction of new life into the very seat of our being and that too by a specific definite act.

THE PROCESS OF RENEWING

While there is a definite act in putting on the new man, this is followed by a process. "Which is ever being renewed," so the scripture reads according to Light-foot's translation. This is a present tense and consequently indicates a continual act. Some have seemed to think that the initial religious experiences are sufficient in themselves and have relied on their momentum to carry them on in the Christian life, but this is a great mistake; there must be a constant renewal in any and every state of grace. This does not mean a new generation of life, but it does imply a refreshing of the life given.

The thought of the continual renewing of the inward life is expressed not only here but also in Corinthians where the Apostle says, "Though our outward man perish, yet the inward man is renewed day by day." Here likewise the tense is present indicating a continual process. Our physical frame grows more decrepit, but the inward life may ever be increasing in strength and that by a daily invigoration.

Moreover the parallel passage in Ephesians suggests the same trend of thought. In connection with the putting off and also putting on, there is injected the verse, "And be renewed in the spirit of your minds." Here again the tense is present which suggests a continuity. Furthermore this passage carries out the idea which follows in our text and that is that renewal has a specific relation to knowledge and understanding.

In considering this matter further in this parallel passage we may note what is said concerning the old life, namely, that it continually becomes more corrupt. (Eph. 4:22.) No life is static; it either becomes better or worse. The corrupt nature in our being untouched by grace grows more and more corrupt, and the regenerated nature should increase in Christian vitality.

One more passage correlates with those we have already quoted which is found in II Peter 3:18 reading thus, "But grow in grace and knowledge of our Lord and

Saviour Jesus Christ." We have a present imperative expressing the thought grow, and consequently it has the import that the other present tenses had, that is, we grow throughout our Christian life. We are like the flowers in warm climates, we continue to increase both summer and winter.

With all of these passages we see there is a distinct emphasis on growth, a renewing of the divine life. The mode of this renewal is distinctly specified. It is not essentially the reviving of the emotional reactions that attended the original experience although such will return, but it relates specifically to knowledge. The acquisition of knowledge is always a process, even spiritual understanding. The capacity for such comes with the new nature. The natural man does not comprehend the things of God, for they are spiritually discerned, but with the incoming of divine life there is given the capacity for spiritual understanding. Yet in the case of knowledge neither in the natural birth nor the spiritual are we born with innate ideas. We have the capacity to know, but not the content of the knowledge.

This thought of development in knowledge is further indicated by the word here; it is a compound which expresses the thought of becoming better acquainted with what we have known before. Consequently in this specific instance we come to an experience of divine life in the works of grace in the heart, but thereafter we increase in knowledge of Christ. The Christian life is not simply a mystic knowledge as the heresiarchs of that day asserted; it is an intelligent effort to know the graces and virtues of Christian living as exemplified in Christ.

THE GRACES OF THE NEW LIFE

With the incoming of the new life there are certain characteristics of its nature that come as potentialities. Thus the apostle gives a further exhortation in verse twelve and admonishes us to put on certain Christian graces. The tense here as in the preceding case is in the aorist; we put on these graces at the same time we put on the new man, but we do not receive the characteristics in their full development; they are in embryo, and we must needs develop them.

Turning to the virtues themselves, we

will note their significance. First among them is the expression which in its translation indicates a heart of pity. The Christian is characterized by pity. This is a virtue that was not too well known in the days of heathendom; the unwanted young were exposed to die as were the elderly people. Sympathy and pity came with the Christian religion.

Then come the words indicating graciousness and humility. According to Lightfoot these describe the Christian temper of mind generally, and this in two aspects, as it affects either (1) our relation to others, or (2) our estimate of self. Defining the first word, Trench states, "So far from being the mere grace of word and countenance, it is one pervading and penetrating the whole nature, mellowing there all which would have been harsh and austere." It is to be distinguished from suavity which though affable yet seems to indicate an element of insincerity; it is exercised for ulterior purposes, but graciousness has Christian benevolence as its basis. Moreover this very word is a distinct contribution of New Testament literature to the Greek vocabulary, furthermore is solely Pauline.

As with graciousness so with humility, both the thought and the word came with Christian experience. Trench gives us a well-drawn picture of this grace. "The work for which Christ's gospel came into the world was no less than to put down the mighty from their seat, and to exalt the humble and meek. It was then only in accordance with this its mission that it should dethrone the heathen virtue of self

exaltation and set up the despised Christian grace of humility in its room, stripping that of the honor it had unjustly assumed, delivering this from the dishonor which as unjustly had clung to it hitherto; and in this direction advancing so far that a Christian writer has called this last not merely a grace, but the casket or treasure-house in which all other graces are contained."

Finally we have the graces of meekness and longsuffering. Both of these relate to the attitude of the Christian toward others. Meekness, it is said, can be best understood by noting its opposite which is harshness and rudeness; so likewise longsuffering which is in opposition to revenge and resentment. Meekness has as its foundation element humility which we have just analyzed and extends this virtue to the outward conduct. Longsuffering indicates the ability to bear up under provocation; it will bear long before it gives way to passion.

Thus we have the Christian graces which are sown as seeds in the heart with the new life and are to be cultivated that they may come to fruition in Christian living. The new man comes with a new nature and new virtues; in consequence new attitudes will result and new values in life; all this will result as the Christian develops in knowledge, a knowledge which is essentially Christo-centric. Our whole philosophy of life will be built on the Christian faith; all other phases of knowledge will be brought into relation to it, then will we attain unto the goal and ideal of the Christian man.



What Is Christianity?

In the home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is fairness.
Toward the unfortunate it is pity.
Toward the weak it is help.
Toward the wicked it is resistance.
Toward the strong it is trust.
Toward the fortunate it is congratulations.
Toward the penitent it is forgiveness.
Toward God it is reverence and love.—*Author Unknown.*

Gleanings from the Greek New Testament

Ralph Earle

5. Anger in the New Testament

IT is often assumed that all anger is sinful, that to be angry is to be carnal. Indeed, if one were to judge by the frequent mention of deliverance from "temper" on the part of those who are sanctified it might almost appear that anger is a synonym for carnality.

That such a view is superficial is obvious to anyone who has read the New Testament carefully. God is angry; Jesus was angry. It would certainly seem that we as children of God and followers of Jesus should be capable of a righteous anger.

The truth of the matter is, of course, that unrighteous anger is only one of the many manifestations of the carnal nature. Pride, self-will, rebellion against the will of God—these, rather, than anger are the essence of carnality. The reason that so much notice is taken of anger is that it is more apparent. But self-will is far more fatal.

In the New Testament we find three Greek words for anger. One of them occurs only once. So we shall treat it briefly and then pass on to a study of the other two.

This *hapax legomena* (word found only once) is *parorgismos*. It is not a Classical Greek term, but is used in the Septuagint, a Greek translation of the Old Testament made in Alexandria, Egypt, some two hundred years before Christ. In the New Testament it occurs in Ephesians 4:26, "Be ye angry, and sin not: let not the sun go down upon your wrath."

Here *parorgismos* is translated "wrath." It means "indignation, exasperation" (Thayer); "irritation" (Abbott-Smith). The prefix *para* (beside) suggests the idea of a passing rather than a permanent state of anger.

We shall leave our discussion of the first part of this verse to a later point in this article. Here we would simply note that any indignation or exasperation which we feel should not be allowed to remain. We may properly be indignant about some things that we encounter in life, but we

must be ready quickly to forgive and forget as far as our personal feelings are involved.

The cognate verb *parorgidzo* means "provoke to anger" (Abbott-Smith); "rouse to wrath, provoke, exasperate, anger" (Thayer). It occurs in Romans 10:19 and Ephesians 6:4. In the first passage it is quoted from the Septuagint, "I will provoke you to jealousy by them that are no people" (that is, the Gentiles). Here God is speaking. In the second passage we have the admonition, "And, ye fathers, provoke not your children to wrath." In other words, don't irritate your children—advice which is needed by all parents.

One of the common statements of present-day psychology is that problem children are usually caused by problem parents. How much we need the grace of God in order that we may not irritate our children.

Now we come to the study of the two more common Greek words for anger. They are *thumos* and *orge*. The former occurs some eighteen times, the latter about thirty-six times.

Thumos is defined by Abbott-Smith as meaning "passion, hot anger, wrath." In the plural it means "impulses or outbursts of anger." Thayer calls attention to its derivation from *thuo*, which means "to rush along or on, be in a heat, breathe violently." It "signifies both *the spirit* panting as it were in the body, and *the rage* with which the man pants and swells." He would render it "passion, angry heat, anger forthwith boiling up and soon subsiding again."

Orge (accent on last syllable, pronounced as long *a*) denotes "indignation which has arisen gradually and become more settled" (Thayer). It was used originally for the natural disposition or character of a human individual. But it came to have more of an emotional connotation and was finally applied to anger or wrath.

Trench points out the difference between the two terms. He says that *thumos* is "more of the turbulent commotion, the boiling agitation of the feelings, either presently to subside and disappear or else to settle down into *orge*, wherein is more of an abiding and settled habit of mind, with the purpose of revenge." Jeremy Taylor wrote that *thumos* (plural) are "great but transient angers." Aristotle characterizes the angers (*thumoi*) of old men as being like fire in straw—quickly blazing up and quickly extinguished.

The two terms are used together several times in the New Testament (Rom. 2:8; Eph. 4:31; Col. 3:8; and Rev. 19:15). In the last one cited it speaks of the *thumos* of the *orge* of God. The King James Version translates it, "the fierceness and wrath of Almighty God"—not too good a rendering. Commenting on this passage Trench says that "*thumos* denotes the inward excitement, and *orge* the outward manifestation of it." It is God's anger against sin breaking out in punishment of sinful men.

This brings us to the problem of God's wrath. How can a loving God be angry?

The answer seems to lie in the very nature of God. Since He is holy, He must of necessity feel a deep abhorrence toward sin. Trench expressed it well when he wrote, "There is a 'wrath of God.' Who would not love good unless he hated evil, the two being inseparable, so that either He must do both or neither; a wrath also of the merciful Son of Man; and a wrath which righteous men not merely may, but as they are righteous, must feel; nor can there be a sadder token of an utterly prostrate moral condition than the not being able to be angry with sin—and sinners."

Fuller in his book, *Holy State*, says, "Anger is one of the sinews of the soul; he that wants it hath a maimed mind."

This leads us back to Ephesians 4:26, "Be ye angry, and sin not." This is a strange statement indeed, if all anger is sinful. Trench has offered an explanatory paraphrase which seems to give the right interpretation, "Be ye angry, yet in this anger of yours suffer no sinful element to mingle." There is a righteous anger. But we need to guard carefully against indulging in unrighteous anger.

Both *thumos* and *orge* are used for that kind of anger which we as Christians are to avoid. They are thus used together in

Colossians 3:8, "But now ye also put off all these; anger (*orgen*), wrath (*thumon*)." The same admonition is given in Ephesians 4:31, with the words in reverse order.

The idea that one could be angry and at the same time be Christlike seems, at first thought, to be preposterous. But we are told that on one occasion Jesus was actually angry. "And when he had looked around about on them with anger, being grieved for the hardness of their hearts" (Mark 3:5).

The first observation that might be made here is that Jesus' anger was mingled with grief. This is not true with sinful anger. The anger which He felt arose out of the grief He experienced because of their stubborn cruelty.

The second observation we should like to make is that Jesus' anger was not sinful because it was not selfish. He was not angry for personal reasons. He was indignant because these religious leaders would prefer to let a man continue in his physical suffering rather than yield a point in their manmade tradition. He was angry not because of any attitude they were taking toward Him, but because of their attitude toward the afflicted man. It was the principle involved and the other personality involved that moved Him to anger.

Sinful anger is selfish anger. It is that against which we are warned in Romans 12:19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath." Wrath here (it has the definite article, *te orge*) evidently means the wrath of God. "Don't ever indulge in personal reprisal," the apostle says. "Let God take care of punishing those who wrong you."

That seems to bring us to the heart of the problem. Anger of itself is a perfectly natural, proper, God-given thing. God is capable of anger. Man was made in the image of God and so was capable of anger. It is the motive behind the anger which distinguishes it as righteous or unrighteous. If we are angry because others have wronged us, we sin. But we should feel a reaction of righteous indignation against the wrong done to others. A person with a properly developed moral sensibility must of necessity feel angry at such atrocities as were perpetrated in the concentration camps of Germany. The one who can read eyewitness accounts of the horrors found there by the Allies without any stirring within him is not a normal human being.

In conclusion we might note the close relationship between God's wrath and His punishment of sin. Thayer says, "The *orge* attributed to God in the New Testament is that in God which stands opposed to man's disobedience, obduracy (especially in resisting the gospel) and sin, and manifests itself in punishing the same."

It is interesting to observe that the idea of God's wrath is not as common in the New Testament as in the Old. That is as we should expect. It is also noticeable that the Book of Revelation, the main emphasis of which is judgment, gives more

attention than any other part of the New Testament to the wrath of God. It is something not to be trifled with. Among the most solemn warnings to be found in sacred writ is this one in Revelation 6:17, "For the great day of his wrath is come; and who shall be able to stand." There have been many lesser days of God's wrath—days when His wrath was manifested in punishing the wicked. But the "great day" of His wrath is yet to come. May God grant to all of us that we may escape that day and dwell forever in His presence.



This Term "Fundamentalism"

Oscar F. Reed

THERE is a vital distinction between seeking for fundamentals of religion and identifying oneself with a philosophy of religion called "Fundamentalism."

"Fundamentalism" is a term of the twentieth century. It is only within the last generation that Protestant orthodoxy has become known as Fundamentalism. The reason for the symbol is clear. Liberalizing tendencies in the nineteenth century both in theology and morals came to the foreground and gradually bid fare to monopolize the Protestant point of view.

"Reacting violently against these dangerous innovations," states Dr. Burt, the holders of "the time-hallowed Protestant creed concentrated more explicitly than ever in their sermons and teaching on those articles of the traditional faith which appeared to be threatened by the insurgent attacks. In 1909 twelve volumes of essays on *The Fundamentals* were published in Los Angeles by these conservatives. Ten years later two aggressive interdenominational organizations were

(The following article is not an attempt to split hairs over terminology, but a sincere evaluation of a danger that will associate the Church of the Nazarene with ecclesiastical groupings that have no sympathy with the holiness tradition.)

formed to combat the rising tide of modernism — the Christian Fundamentals League, on the Pacific Coast, and the World's Christian Fundamentals Association, with headquarters in the Middle West. By 1920 the term "Fundamentalist" had come into general use as the accepted means of referring to these traditionalists."

Since that time, many religious organizations have adopted the term including the notorious, renegade Mormon polygamists recently indicted and convicted by the federal government.

To inquire into the history of the majority of those groups who have claimed the term "Fundamentalism" is to exclude those organizations who claim Wesleyan traditions as their antecedent. These include the Church of the Nazarene and kindred groups. In casual conversation, Fundamentalism as a term can probably be generalized to include any form of Protestant orthodoxy opposed to modernism. But there is always the danger that one who is familiar with the contemporary associations of the term will misrepresent the church to which it has been attributed.

Many organizations who are known as Fundamentalists are those who proceed from an extreme Calvinistic tradition propagating the dangerous doctrine of Eternal Security. To admit their major premise

of Absolute Divine Sovereignty is to strike at the very heart of the Doctrine of Holiness.

Wesleyanism which we shall use as a convenient substitute, has common antecedents with Fundamentalism but diverges widely over the problem of the "freedom of the will" during the eighteenth century.

Why is it necessary to quibble over terms? Associations change the meaning of any term. Definitions are variable in direct ratio to their usage. Thus a term that might have suited our purpose a decade ago has been taken over by groups in complete antipathy to our doctrine and spirit.

The following are three practical consequences of one form of Fundamentalism:

1. By invalidating the "freedom of the will," the Fundamentalists have depreciated the value of human personality and made it impossible for man to choose God under the conviction of the Holy Spirit.

2. By eliminating the possibility of "falling away," some of the Fundamentalists have produced a lethargy toward courageous Christian living and socially approved moral standards.

3. By encouraging the belief in the efficacy of "works" to guarantee "election," many of the Fundamentalists have destroyed the belief in the efficacy of "love" as an impetus toward working for the kingdom.

Let no man be mistaken. This type of Fundamentalism is scholarly, logical and subtle. Out of the 1600 years of theological research, it has built a powerful case. If one is not cognizant of the fallacy in the major tenet, it is easy to fall into its persuasive web.

A second group that are using the term widely are "tongues' sects" who speak of Fundamentalism as identifying their own fanaticism. Let us catch a glimpse of some of these so-called Fundamentalists.

Their theology is not built upon merit, but irrational emotionalism and unwarranted prejudice. They carry no intellectual integrity and feed upon a cultural and emotional lag that modern Protestantism has failed to remedy. The great number of splits and subsequent congregations are based upon motives independent of divine guidance. For the most part their polity is dictatorial although absolute peace and democracy are the themes of their speakers. Their theology

dips into magic, astrology, superstition and unknown tongues calling for a literalism of the Bible that excludes a total appreciation of the scripture in order to suit a particular need or dogma. They usually shirk community responsibility and inter-church co-operation while looking for a cataclysmic response on the part of God that supposedly relieves them of any responsibility in the saving of humanity. They all believe in freedom, but in the majority of cases it ceases to be freedom and becomes license.

Through a negative philosophy of moral conduct, these so-called Fundamentalists tend to keep their adherents emotionally as tight as a bow-string. In many cases either the bow-string breaks or the individual overshoots the mark and scandal takes on a spectacular journalistic value.

Any thorough study of these high-tension groups will reveal that the greater number of them subscribe to the description related.

The Church of the Nazarene has too often been associated, by those who did not know, with the latter group. How many times has one of our evangelists or administrative officers been directed to a group that were not in harmony with either church doctrine or program? Scholars are not making their mistake of the past, but the church constantly becomes the victim of misrepresentation entirely through ignorance.

Modern writers of religion will make a real contribution to the Holiness Movement by coining a term that will exclude fanaticism and extreme Calvinism from the Wesleyan tradition and make it common parlance through wide usage.

Whatever that term might be, let us continue to seek the fundamentals of the Holiness tradition without confusing it with Fundamentalism.



Unity

There is one thing I have noticed as I have traveled in different countries: I have never known the Spirit of the Lord to work where the people were divided. There is one thing we must have if we are to have the Holy Spirit of God work in our midst, and that is unity.—D. L. Moody.

"We Live by Faith"

L. L. Wightman

WHEN we examine the basic principles of Christianity and other religions, we inevitably reach the conclusion that Christianity cannot be reduced to a comparative level with other religions, but must remain in its exalted position.

Reducing the religions of the world to their final analysis, we discover they are merely systems of philosophy. Now philosophy is the science of reasoning, dealing with the rational faculty of man. Originating in the rational faculty of man, these religions can be only systems of reasoning. Beginning with the reasoning and teaching of some individual, they grow from this foundation. Confucius, Mohammed, Buddha—these leaders of religion—had nothing greater than a system of man's reasoning.

Wherein does Christianity differ? Christianity is not a system of philosophy, but a life which had its origin in the supernatural. It gives life to the individual believer. "Ye must be born again" is the essential requirement to be fulfilled if one is to become a Christian. This spiritual birth will be followed by growth which involves the entire personality of man and has for its goal the fulness of the stature of Jesus Christ. It involves a personal relationship to Jesus Christ.

Philosophic systems are based on reason; Christianity combines faith and reason. Thus, when philosophy is substituted for Christianity, the loss is tremendous, for we eliminate the element of faith which reaches beyond the boundary where reason fails to penetrate.

There is no basis whereby comparison can be made between Christianity and the religions of the world, for Christianity is superlative, supreme, alone in its approach to God.

Did you ever endeavor to understand faith, hope and love by pure reason alone? If so, you failed, because these things are a part of life and not of reason. For this reason the religions of the world are insufficient to cope with the needs of men, for it gives them a cold philosophy barren of life rather than a personal relationship to God.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The Jews required a sign, and to them Christ was a stumbling block, due to their pride of heart. The Greeks sought after wisdom, and to them Christ was foolishness, due to their pride of intellect.

All the reasonings of philosophy and the wisdom of men cannot bring man to a knowledge of God, because he must be approached by faith. God revealed himself through Jesus Christ, and a personal relationship to Jesus Christ by faith is our approach to God. Therein lies the salvation of man, not by reason or wisdom of man, but by the "foolishness of preaching" of Jesus Christ crucified, which is the wisdom of God unto salvation.

Why is this kind of preaching effective? Jesus said of the Holy Spirit, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." Jesus said of himself, "I am the way, the truth, and the life: no man cometh unto the Father but by me." The Holy Spirit is concerned with Jesus Christ and not with our speculations about him. When human wisdom and the reasonings of the human mind are substituted for the facts of Christianity, the power of the Holy Spirit is lacking. But he honors and empowers the preaching of the true gospel.

Blind philosophy is not Christian at all, for it lacks the Christian message. Some of that which parades in the garb of Christianity is mere paganism, for it lacks the facts of "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Success in winning souls does not depend on the intellectual ability of the preacher, but upon his life of faith. If he relies upon faith in Jesus Christ and the power of the gospel to save, souls will be won.

However, the culture of the intellectual life should not be neglected, but it should be kept secondary to faith.

The mission of the Holy Spirit is stated succinctly in John 16:8-11. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The purpose of this is that men shall call upon the name of the Lord to be saved.

This calls for human messengers, for "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The messenger, filled with the Holy Spirit, will speak the message of the Holy Spirit, the center of which is Jesus Christ. That is God's way of salvation for human souls, this "foolishness of preaching" which saves them that believe.

It is imperative for those men standing behind pulpits as messengers of God to make sure they proclaim the facts of Christianity. Otherwise, the pulpit may be nothing more than a place of pagan philosophy, where the reasoning of the human mind supplants faith in Christ, leaving souls barren and cold.

Reason, as well as faith, is a gift of God, but God-given reason will tell a man to put faith first. Both must be used. Philosophy has its place, but not as a substitute for the gospel of Jesus Christ, which alone is the power of God unto salvation to those who believe.

The religions of the world lack life. Lacking life, they lack the power of salvation. Christianity stands alone as a witness to the power of salvation, for it has life, supplied by vital union to the Giver and Sustainer of life.



Hindrances and Helps to a Church Service

Elliot Clayton

IT was just a few minutes before the meeting would begin. The minister dashed into the auditorium with evidence of haste in all his movements; he darted from one person to another, having a word with each. Then he hurried into the vestry, and emerged in half a minute with a book or two in his hand. He almost sprinted into the pulpit and, nearly out of breath, apparently, began the service. One could imagine he was having a race with the clock and had determined to be the winner.

The congregation felt the strain of his attitude, for tenseness is often contagious. It was some moments before an atmosphere of mental tranquillity and relaxation was gained. Had the preacher's text that morning been, "He that believeth shall not make haste" (Isa. 28:16), he could hardly have said to his auditors, "I have given you an example."

Far, far better would it have been for himself and for those to whom he spoke, if he had engineered his time so that he

could have been alone in the church study, or in some other room of the building, for a quarter of an hour or more, just before walking into the pulpit. With that period for tranquilizing himself in the presence of the Eternal, fortified and energized by prayer and meditation, appearing before his people immediately after that communion with the Most High, he could have commanded an attention from the very beginning that would have immensely enhanced the helpfulness of his ministrations.

Of course, there are occasionally inevitable situations when the pastor must confer with certain persons just before the service, or attend to certain tasks after he arrives at the church. But if he resolutely plans that his arrival shall be far enough in advance of the service's start so that these duties can be looked after before he takes time to be alone with the Lord, what a mighty difference would be realized often at the commencement of the meeting! Coming from the silence of the secret place he would more authoritatively

be manifested as the spokesman of eternity.

But the folks in the pews also have a responsibility as to the use of the time just preceding the beginning of the service. As a pastor I frequently have been distressed to note the great amount of "visiting" among people before the service starts. I am by no means discouraging sociability; but it seems to me that being sociable with the Lord during the few minutes before the meeting starts adds greatly to the success of the service.

How uplifting it is to see a worshiper come into the church, take his or her seat, and bow the head for a moment in prayer, and then sit quietly, reading from the Bible or song book, or reverently meditating. This might be called "tuning" the soul for making the music of worship during the holy season soon to begin. "O may my heart in tune be found, like David's harp of solemn sound!"

By repeated suggestions, requests and even admonitions on the part of the pastor that the people arriving at church before service follow such a procedure, this "consummation devoutly to be wished" can be realized. But the preacher will need abundant supplies of grace, probably, in the form of patience and perseverance. The dividends, however, are well worth the investment of these energies.

When the service has begun, one of the most important parts of it is the pulpit prayer. There should be a real preparation for this. I am far from recommending the practice of a certain preacher who wrote out such prayers and read them from the pulpit. But it would tremendously increase the blessing from the pastor's petition if he would be conscious in a very general way of the requests he would be bringing to the Divine Throne, and of the specific matters for gratitude he would mention, before the prayer began. Part of his meditation immediately preceding his coming before his people could be devoted to what he would petition as he prayed publicly.

But prayer is not simply asking; ascription, adoration, thanksgiving, are essential parts of it. "The prayer that teaches to pray," which we call the Lord's Prayer, but which really is the Disciple's Prayer, by no means consists only of requests. I once heard a preacher declare that one-

half of our praying should be devoted to praising and thanking.

Many of us, preachers and laymen, are like that little girl to whom I had given a treat of candy or fruit. Her mother wanted the small one to express appreciation of the gift, and said to her, "What do you say to the man?" The tiny maiden responded thus, "Give me some more!" A man once asked me if I ever had had the "Gimmes." I fear we all have had an attack of this malady.

Very recently I attended a church gathering where the pastor's prayer was almost altogether requesting; and I was distressed to note that these askings had little reference to the worshipers present. He prayed for the absent sick ones, which was laudable; he entreated the heavenly blessing on various religious enterprises in different parts of the world—a commendable proceeding; he supplicated for our country and the men fighting for its defense, which praying was to be desired. But as far as recognizing the needs of the folks before him in the pews, he was almost voiceless! In almost every congregation there are those who have their problems, burdens, heartbreaks, discouragements and vast spiritual hungers. As a spiritual priest, the minister in his pulpit prayer has the wonderful opportunity to bring these situations to God, and to be the compass by which the distressed ones can steer their hearts into the ports of peace and victory.

Recently also I was at a prayer meeting where the minister had the people sing a song of a number of stanzas; this was done while they were standing. Then he asked them to remain on their feet during prayer, which lasted for some few minutes. It was indeed exhausting to be in this position for so long a time, particularly for the many present who had been engaged in wearying labor during the day. "A more excellent way" would have been to allow them to sit while singing, and stand for the prayer, or vice versa. Emerson wrote that there is a right and wrong way to do everything, even to the boiling of an egg.

I have just referred to the prayer time being spent while the people are standing. This is one of the biblical postures of prayer; although kneeling is certainly more often found in the Holy Writings. One of many such references is where

Paul wrote, "I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). I myself have experienced, and I believe almost everyone could testify likewise, that there is a certain increased sense of worship when one kneels. Dr. William James insisted that bodily positions and movements immensely affect our emotions and thinkings. And the mighty Browning wrote, "Nor soul helps flesh more than flesh helps soul" ("Rabbi Ben Ezra," stanza XII.).

When we kneel it is easier for our souls to be on their knees. It is almost disheartening to be present in some Sunday congregations, of really spiritual people too, and to find how very few kneel at the time of prayer. On such occasions one feels there is a lack somewhere. I believe a pastor, by gentle, tactful persistence can educate his people to form the habit of kneeling during public prayer, so that practically all present will conform to this holy action. The spirit of worship will thus be greatly intensified.

Almost with a thrill do I recall the custom of a congregation at whose meetings I was a few times present when a boy. It was one of the points on my father's circuit; he was a Methodist preacher out in Iowa. In that little country hamlet of Imogene, on Sundays when the pastor would say, "Let us pray," everyone present would kneel; ten-year-olds like myself, as well as the "oldsters" would be on their knees. It was as beautiful as it proved impressive. Across the vast gulf of years I can see "the kneeling hamlet" in my mind's eye; it is one of "the pleasures of memory," and will be a blessing to me like sweetly remembered music as long as the power of recollection is mine.

But kneeling can be overdone; that is, in a prayer meeting.

I was once an attendant at such a gathering, where the leader kept us on our knees continuously for at least forty-five minutes. It may have been longer. I am by no means asserting that this was too much time to devote to supplication at the midweek meeting; but I am fully persuaded that that long a period for one kneeling was not wise. It was wearying to a considerable extent. It was hard on the children, and there was danger that it would create in the minds of the young folks a distaste for the precious occasion.

A happier experience was a time when the pastor would have the people pray

for perhaps fifteen minutes, and then request them to rise for a song. When this had been sung he would have them kneel again. This was a better method, without doubt. Of course, there are exceptional seasons when the Spirit will lead to protracted praying; but ordinarily I believe to vary the prayer period as I have detailed will be more profitable.

Just this minute, immediately after finishing the preceding paragraph, there came to my mind what I read about George Whitefield. He and a friend were together, and had knelt for a time of prayer. Whitefield prayed, and then his friend began. He prayed interminably, so it seemed to the great evangelist, who at last rose from his knees and sat in the chair. When the other finally came to his "Amen," Whitefield said to him, "You prayed me into a good frame of mind, and then you prayed me out of it." It would seem that the experience of holiness would have helped the mighty gospel orator on that occasion to manifest the grace of patience. (He and Wesley, as students of church history will recall, had a sharp contention on the matter of Christian Perfection). Nevertheless, it is possible that his friend at the time of that praying together did not use wisdom with his exceedingly long prayer. Pastors might sometimes remember this incident, to the profit of certain ones in their prayer meetings.

It was Moody's sanctified common sense in dealing with unduly prolonged praying that resulted in the salvation of a soul. The mighty soul winner was holding a revival service in London. At the beginning of it a certain minister on the platform was called on to lead in prayer. It seemed that he never would finish. There was in the audience that evening a young medical student, Wilfred Grenfell. He was not a Christian. As the good brother kept on praying (it seemed he was lacking "terminal facilities"), Grenfell, along with many others, became restive. Moody himself realized that the minister needed to reach his "Amen," and said to the great throng before him, "While our brother finishes his prayer, we will sing a hymn."

This gracious, tactful method of handling a difficult situation on the part of the evangelist gave him such an influence over Grenfell that the medical student eventually was saved during those meetings; and he became God's own angel to the desolate Labrador coast.

The Minister and the Convalescent Veteran

By *Chaplain John T. Donnelly*

THE minister can be helpful to the returned serviceman in clarifying some of his ideas, and in correcting others, which have resulted in troublesome attitudes. However, the minister should not attempt to force the individual into a more optimistic outlook on life by proclaiming to him a Polyanna type of philosophy to the effect that "all is right with the world." Rather the minister should seek to help the man find an objective basis for confidence in himself and in his future.

The fundamental principle of our society and the burden of most of the teachings of our present generation to the young men in uniform had, prior to entering the war, run counter to the acts of fighting and killing which soldiers, sailors, and marines are taught to do. When these men came into the service it was necessary for them to change and to even reverse some of their thinking. The older men seemed to have had more difficulty in adjusting their philosophies of life than did the younger men. The reason for this, I believe, is quite natural in that the older men had more years of thinking to reverse.

It is well for the pastor to remember that the returnee has been in a position, either mentally or physically, and usually both, where danger to existence was menacing and that the reactions to the fear of death are manifold and very primitive. These men have been placed in a catastrophic subjective condition which arose as a result of a variety of outer-world demands for dealing with a complex and vitally urgent situation. The attempt to cope with such a situation has left debilitating effects on the lives of many men, the result of which is generally termed "operational or combat fatigue." An individual suffering the effects of "operational fatigue" is one that has been exposed to conditions which were close to the limit of physical and emotional endurance. The man will be characterized by heightened irritability and a feeling of insecurity. It has been estimated that

The Nazarene Service Men's Commission suggests that pastors interested in becoming better informed on giving helpful guidance to returning servicemen may find such information in the following books—all of which may be purchased through our Publishing House: "Mental Illness: A Guide for the Family" by Edith M. Stern, price \$1.00; "Pastoral Care of Nervous People" by Henry Jerome Simpson, price \$2.25; "The Art of Counseling" by Rollo May, price \$2.00; "Interviewing: Its Principles and Methods" by Annette Garrett, price \$1.00.

twenty to twenty-five per cent of the returning servicemen will have "operational fatigue" in some degree.

There is a close relationship between fatigue and anxiety. Both have to do with the amount of physical energy available for expenditure. From the psychological point of view, fatigue and anxiety seem to be related to one another as cause and effect, although which is cause and which is effect may not always be easy to determine. "Operational fatigue," therefore, is something quite different from being tired from the result of the expenditure of physical energy alone. That is the reason why a much longer period of rest and recuperation is required for these men than would be necessary if they were merely suffering from being physically tired.

In the light of the foregoing statements it is evident that much can be done by the minister and by the church to aid the discharged serviceman in finding an objective basis for a confident outlook on life.

Our ministers and our churches have a unique and God-given opportunity to reveal to needy men the stabilizing influence of Bible-taught, Holy Ghost-blest salvation, and its therapeutic value in the lives of men. Dr. Arthur Hatfield, famous English physician, has said, "Speaking as a doctor who has no concern for theology,

I am convinced that the Christian religion is one of the most valuable and potent influences we possess for producing harmony and peace of soul which is needed to bring health and power to a large portion of sick people. In some instances I have cured nervous patients with the suggestion about that faith in the power of God which is the substance of creation, confidence, and life. Then the patient has been strong." Faith in the power of God is the very substance of life.

While the minister is not a psychotherapist I do believe that he can, through Christ and the Church, offer therapies to aid in a fuller, speedier recovery of the weary serviceman. For example, the Church exists upon the conviction that broken lives can be made whole. The faith which the Church exemplifies and transmits is marked by a breadth that is coextensive with man's deepest needs.

Psychiatry has merely adopted what the Church has taught through the centuries, that personality can be remade. Psychiatry, like the Church, teaches that life is a struggle—a struggle to exemplify a worthy standard of conduct in the face of impulses and instincts which clamor for unrestricted expression. People become confident and valiant when they firmly believe that through God's grace there is wondrous love and saving power, a strange potency that has made life livable for countless millions of harassed souls. It displaces the crouching fear that lurks in man's breast and crushes the unrest that eats at his soul.

Psychiatrists and psychologists recognize the value of integration of personality and the adverse effects on health of a conflict with one's self. The religious man is one whose personality is integrated about an ideal. An adherent of the Christian religion is one whose personality is integrated about the ideal set forth by the life and teachings of Jesus the Christ; "He that abideth in me, and I in him" (John 15:5). To be integrated with Christ means more than just accepting Him as Saviour. It means that one must go on until Christ has become pre-eminent and Lord of one's life. It means that one has passed from a complex and unstable state of guilt and sin into a relatively simple, composite, stable and integrated oneness in Christ.

Our church encourages the confession to God of weaknesses and of sins. Such confession is necessary if one is to be at peace with his Maker. He who is at peace with his God will be at peace with his neighbor and with himself. One who has arrived at this point will have gone a long way toward stability of life.

Our church believes in prayer. Prayer is not a magical thing as many would have it, but a dynamic, intelligent, and powerful instrument. It will divert one's attention from self toward One who is infinitely wise and just. Prayer will tend to increase good will toward, and faith in one's fellowmen. If fear and mistrust have destroyed one's emotional equilibrium, it is logical to believe that prayer, faith in God, and goodwill can build it up again.

Our church offers a worship service which gives assurance and peace in the soul, awareness of the One worshiped, and the establishment of mutual relations between the soul of the worshiper and Almighty God who is worshiped. It diverts attention from one's own pettiness and imperfections and permits the individual to identify himself with Christ who is infinite, benevolent, all-wise and unchanging. Surely to experience, redemption, faith, hope, fellowship, peace and to possess the mind in that atmosphere which worship facilitates is good for us all. Such worship is especially beneficial to persons who are facing great adventures and possible crises, and to others who have been subjected to long periods of personality-disintegrating influences. Worship of, and devotion to, Christ does not assure us immunity from physical danger, and it may not be a guarantee of freedom from disease, but this much it does accomplish, it does help to remove much intrinsic cause of mental and emotional stress.

Our church shows the deepest possible knowledge of the human heart and its desires and needs. Therefore I feel that our church and our ministers can be of the greatest possible help to our returning servicemen by both church and minister being under the anointing of the Holy Spirit and faithful to the doctrines, policies, and practices of the church. May each of our churches be sanctuaries where returnees, and others as well, may always find salvation, soul-food, sympathy, and fellowship.

Homiletical Instruction

By the Late Samuel Chadwick

WHAT TO DO WITH TEXTS

HAVE a book for texts. Put down on one page a text that impresses you and also all the thoughts that come to you on the occasion.

Don't get too big a text or else it will get neglected.

Let your choice be settled and don't leave a passage because it is hard to study.

Live in the guidance of the Spirit.

Work at your text and not at other people's.

The Apostle said:—"Give thyself to reading,"—that does not mean to stealing another's substance.

We should read for information and not for "purple patches."

There are two types of preachers—the sponge, and the spring. The sponge sucks in from other's works, squeezes it out to his hearers and then sucks in more to give out again and again. The man who begins as a sponge often ends as a loafer; but he who starts as a spring often ends as a fountain.

We should rely upon the Holy Ghost and not other people's works.

A few simple rules found by the Rev. S. Chadwick during his long ministry.

1a. FIDELITY

Study the grammar of the text by parsing it, etc. Deal honestly as text is presented. Turn to the history of the text and to its literary associations. There is a prophetic way of handling history, and we need to treat things as to what they belong, and not to something else. Don't enlarge too much on this, lest the introduction becomes too large. However, we must be aware of the universal implications of the passage and be faithful to the interpretation of the text.

1b. EXEGESIS

This means being faithful to the context. This is the hardest type of preaching. Get down to relation of passage to its immediate context, then to its wider context. Note the marginal notes in the Revised Version. Explore relative passages and then find relation of text to these.

2. CONSTRUCTION

A good many sermons are rag bags, full of all sorts of unconnected things. The craftsmanship in making a sermon needs all the skill that we have. Every text has some truth in it that no other text has. Find out this unique truth and compress it into one sentence—this will be the subject and title of the sermon. Your introduction has to lead up to it and your divisions have to expound it. Don't overcrowd your sermon but make plain the central idea, and be as artistic as you can to make it attractive to carry conviction.

3. ORDER

A great deal more depends upon how to manipulate the stuff than the stuff itself. Thus, many with great mental ability never become great preachers, whilst some who are not so good become very effective. Preachers sometimes announce their divisions. In the Free Churches the pulpit is central. In the Anglican and others the altar is central. Presbyterian preaching is often theological. In Methodism we usually expound, divide, and interpret the text. Usually there are divisions, whether they are announced or not. Nothing can be done without order and sequence. Divisions should be short and simple, and should be progressive and comprehensive. Begin with a primary statement, follow by its sequence, then bring it to its consummation. In every sermon there should be an element of testimony, either personal or otherwise. This should form the verification of the message. Hugh Price Hughes always gave his testimony—there his power came. In every sermon we have an application and make an appeal. First of all the Exposition; secondly, the Testimony; and then, last of all, the Appeal. Have an Introduction in which there is something interesting to arouse attention; this should introduce and be of the same substance as the rest of the sermon, not detached. The middle part should be doctrinal and fundamental—a main body of teaching. The exhortation or application should be faithful. It is the "therefore" of the whole matter that should persuade men. The end of preaching is persuasion and not denunciation.

4a. SUBSTANCE

No one can make a preacher—God has to do that; we must continually fall back on the Holy Spirit. The theme should be appropriate to the occasion. If it be a special time such as Christmas, Easter, or Whitsuntide, remember to have some respect to the occasion. Read books pertaining to the seasons and preach sermons according to the same. Note the festivals of the Church year.

4b. DOCTRINE

A sermon should always be faithful to Evangelical truth. Don't assail Methodist doctrine in your Methodist pulpit. The teaching of a sermon should be practical as it bears upon the instruction of your hearers. Preaching was never intended to be speculative.

5. APPLICATION

This should be direct and unmistakable in its simplicity. A sermon should persuade men. To win a verdict is not enough—we must win a man by persuading his will as well as his mind.

6a. THE ART OF ILLUSTRATION

Very few people are capable of following a sustained argument, and if a man becomes weary, he either sleeps on, or turns his thought in another direction. Then he is lost. Illustrations relieve the mind

of its tension. Make people think to some purpose and have at least one illustration to each division. Do not buy books of illustrations, as original illustrations are the best. Illustrations are windows in a sermon. Do not develop into an entertainer—you are a preacher.

6b. SOURCES OF ILLUSTRATIONS

Always look out for your own. Keep an observant eye and an observant mind. Turn from nature to history. Come to literature for illustrations and not quotations. Find illustrations of spiritual truth. Do not be anxious to become eloquent—but anxious to become understood. For every truth in the New Testament there is an illustration in the Old Testament. In the Scriptures you have any amount of illustrations. Look out for illustrations in elementary science which can move interest.

7. DELIVERY

Discipline your voice and be natural. Command your voice, hands, feet, eyes, etc. Give your body to the Holy Ghost. Do not wear things to attract the attention of your hearers. Clean your body, keep yourself clean everywhere. God wants a clean body as well as a clean heart.

The only justification for a preacher to enter the pulpit is the Word. The Bible is the preacher's text book.—*The Flame*



Sermon Preparation*

B. F. Neely

THE subject assigned is so broad in its scope that one can do no better than to make some general observations, in the hope that some good may be accomplished.

A sermon has three constituent parts: The Introduction, Body of the Sermon, and The Conclusion.

I.

The introduction of a sermon, which always should be as brief as conveniently possible, should seek to do two things: First, it should get the attention of the people; failing at this point it is time

wasted and opportunity lost. Second, it must present what is being introduced. This presentation should be so vivid that attention should immediately pass from the speaker to that which he is introducing; and it should be so impregnated with the elemental coloring of the subject matter that it would require discriminating listeners to discover when he passes to the main body of his discussion. A man preached fifty minutes on a given subject, at the close of which he announced that he had just completed his introduction. When he finished discussing his several subjects, he had spent two and one-half hours on what he termed one sermon; and apologized by saying that it

* Paper presented to a preacher's conference, Eastern Oklahoma District.

took a long time to present such a sermon. Some of his auditors, however, could have showed him several fine stopping places.

No oratorical display should be included in the introduction of a sermon lest the attention of the audience be attracted to the speaker at the expense of his sermon. A man introduced his sermon with a brilliant description of the massive walls and hanging gardens of ancient Babylon; and he ascended to such bombastic heights in his description of Babylonian grandeur that when he got to his sermon he was all alone—his audience stayed at Babylon. The fact is, we remember only his introduction. On suggestion he changed ends with his introduction, using the material in his conclusion; the climax was fine and the sermon greatly improved.

II.

It is not usually to the best advantage to have more than three main divisions in the body of the sermon. There may be more, or there may be less, but three is conceded to be more nearly ideal. And in making these divisions, two things are of fundamental importance: First, there must be the preservation of the continuity of the thoughts of the discourse. To accomplish this, the law of reasoning must be complied with, for the law of reasoning operates to collect information and correlate it in the order of its importance, and thus enable one to ride the vehicle of logic to proper conclusions. Second, in making both the main divisions and the sub-topics, care must be exercised to separate them in their nature, as to allow a proper discussion of each without the danger of making inroads into the territory of the other. Respecting this principle of good homiletical practice would make a lot of our literature much more usable.

A great number of subtopics may make an outline look more imposing on paper, but their multiplicity will increase the danger of repetition in the delivery of the discourse. Again, a multiplicity of subtopics should be avoided for the reason that it binds the preacher too close to his outline, and thereby interferes with that mental and spiritual freedom so necessary to develop one in the much-coveted art of "thinking on his feet." For many of the greatest thoughts that ever sprung into the mind of a preacher came when he was looking into the eyes of his audience, or that of an imaginary adversary.

III.

In the preparation of the sermon, the treatment of the text is of prime importance. If ever there was a demand for honesty on the part of the public speaker, the pulpit is the place where it makes its most uncompromising requisition. The preacher who makes his text mean what was not intended by its author is guilty of dishonesty on two counts; and his offense is at least threefold. First, he makes the author of the text say something which he did not say; second, he robs the hearers of what the author of the text wanted them to get; and third, he puts the ministry generally to a disadvantage in the estimation of intelligent listeners; and they will judge him either as ignorant or willfully unfair.

To illustrate: A man was preaching on the mode of water baptism by immersion; and he proved his point by the wisest of Old Testament sages thus, "The voice of the turtle is heard in our land" (Song of Solomon 2:12). He made the point that the turtle was under the water, and one would necessarily have to go under the water in connection with the baptismal rite to hear the voice of the turtle. But Solomon was singing of springtime; the whole passage reads, "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." If the passage is to be fulfilled in connection with water baptism it would be a point in favor of effusion; for one could not hear the birds sing while he is under the water.

A man preaching on the two works of grace drew his sermonic material from the Parable of the Talents. According to his interpretation, the giving of the talents represented regeneration; the gaining of the other talents was sanctification and was that for which the master rewarded them on the reckoning day. The slothful servant was one who did not believe in the second blessing, and consequently lost what he did have on the reckoning day, and was lost himself as an unsaved man. When the preacher was questioned for his careless handling of the Word of God, he defended his practice on the ground that God blessed his efforts with seekers. He was told that if he had preached the truth based on the truth he might have won some intelligent people.

The Parable of the Talents could not represent regeneration and sanctification,

for they were talents all the way through. If they did represent regeneration when first imparted, the man who received five had five regenerations unless it took five talents to make one regeneration; and in that case the man who received only one talent received only a fraction of a regeneration, therefore he did not get a square deal. Also, if the gaining of the extra talents represented getting sanctified, the five-talent man ultimately had six regenerations and five sanctifications. But there were no differences in the talents, therefore sanctification and regeneration would be identical. Saint Paul's example should be carefully followed, when he said, We "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (II Cor. 4:2); and Jeremiah warned, "Cursed be he that doeth the work of the Lord deceitfully" (Jer. 48:10).

IV.

The very first step in sermon preparation is to determine what is the object of the sermon. What is to be accomplished by the effort. For until one comes to a clear decision at this point he is hardly in a position to make further effort. Since the objective of the sermon is the center of attraction, all the effort at preparation should point in that direction. And as sermons vary in kind with the varying needs of the people, there is no use of going to the shop for tools until we have decided on the nature of the task for the day.

In ascertaining the demands of the occasion upon which one is to preach, too much emphasis cannot be placed on the importance of prayer. It is God's message to His people, and to undertake such a task of being God's spokesman to those whose every step towards eternity may be

the last one, without earnestly praying for divine guidance is a reflection on one's judgment as well as his Christian integrity. Notwithstanding however, it is generally admitted by those who are among the best of our men, that there are times when they have not been able to get direct leadings in the choice of a message. Under such conditions, it is only reasonable to conclude that it is the will of God for the preacher, in prayerful contemplation of the service, to use his best judgment and proceed in full confidence that it is the will of the Lord to use the preacher's own consecrated mind and heart in determining the course to pursue. That can be but the best thing to do in the absence of direct leadings of the Holy Spirit.

V.

The conclusion, in its nature and purpose, is determined by the kind of sermon and its objective.

1. If it is a doctrinal sermon, it must be logical; in that case it would be well to conclude in either one of two ways: First, by a brief recapitulation, summing up the points in logical order, calling attention in the briefest way to what has been proved. Or, second, it would be well to conclude by calling attention to the importance of sound doctrine and the advantages accruing to one in its acceptance, climaxing with an exhortation and an altar call.

2. If it is a revival sermon, it should be concluded with a vivid application of the fundamental truth presented, by way of illustration or otherwise, and close with an altar call.

3. If it is a lofty theme, like the resurrection or some other glorious thought, it should be concluded with a peroration sublimely colored with the sermonic essence of the discourse. Or, it could be concluded with a hortatory exhortation, intended to inspire greater interest in the theme of the hour.



Someone has said that one of the great needs of the world is for "more encouragers." Is not that the very thing Christians ought to be? They will be, if they follow the example of the Master. How often were the words, "Be of good cheer," upon His lips! How often He extended the hand of help, spoke the word of encouragement and strength, performed the deed of kindness, manifested the attitude of understanding sympathy! In some measure at least, we can manifest His spirit. And as we make the effort He will work through us, making us a blessing to the troubled souls we meet along the way.—*Selected.*

A Pastor Writes to Evangelists

WOULD it be out of order, Mr. Editor, to put in practical terms and plain words what three thousand of us Nazarene pastors seek? We want—we need evangelists; successful evangelists. We will pay for them. We will pray for them. The times have burned into our hearts one all-consuming conviction—we need a Holy Ghost revival! We need it today!

Politicians have said, "As goes Maine, so goes the election." Church leaders cry, "As go the schools, so goes the denomination." Is it fair to observe, "As go the evangelists, so go the revivals"?

For five years evangelism was my field. I believe I know the nerve-racking tension, acute pressure, untold hardships under which true, God-called evangelists labor. Indeed, they deserve our support and understanding. God bless them!

But here, I voice the feeling of multitudes who call themselves "Nazarene" in the five suggestions for evangelists who would "win souls and influence people":

First, the evangelist must preach with unction and power. It is conceded that he has been born of and baptized with the Spirit. His message is our present concern. It must be personal, pointed, piercing. The pastor's practice is general. The evangelist is a specialist; a specialist in preaching. The pastor must visit; advertise; pray for the sick, the erring, the needy; he must finance the campaign; and direct the affairs of the church in its entirety. His mind and time are occupied by a thousand things—and about that many people. The evangelist is free from all this. God and his calling exempt him. He has the whole day in which to prepare heart and head; to wait on the Lord until soul and sermon are saturated. God forbid that he fritter away the day, entering the pulpit with a routine, "mechanical" sermon! True, he didn't bring a revival in his brief case. But dry eyes, a cold heart, a dead sermon convince no one he really wants a revival. He is a poor example of the product he tries to sell!

Then, let the specialist *preach*—and preach well! I forbear to tell him what to preach. His voice, mannerisms, speech

may not be to my particular liking, but if it's "in the Spirit" and blessed of God, I say, "Amen." I once heard Dr. Chapman remark, "There's no use to throw a gun away because it has been used once." Well, that's true. But the shells need to be re-filled; the weapon well cleaned and oiled. Otherwise we have a "form of godliness, but no power." Direction alone is not enough. We must have a motivating force. The evangelist's sermon, while used and re-used, must "be the power of God unto salvation." His business is to *preach*. If he takes money for lifeless orations or dry lectures, he takes it under false pretenses. Pastors and laymen expect his message to be anointed by the Holy Spirit.

Second, ninety-nine out of a hundred evangelists preach *too long*! For souls' sake, shorten the message. Chaplains and successful pastors learn to "boil it down" to a thirty-minute maximum. A close scrutiny of most messages reveals that irrelevant matter, century-old stories, time-worn illustrations, endless repetitions swell the body of the sermon to the breaking point, leaving the congregation threadbare, uninterested, disgusted.

Pastoral and lay hearts have been "wrung out" a thousand times! Their tears, prayers, efforts, and money spent to bring loved ones or neighbors to Christ, have been trodden under foot by rambling, long-winded, hour-preaching revivalists! Has it never dawned on our good evangelists that we are out of the Colonial Period or the Eighteenth Century? Someone needs to shake them out of their stupor! The days of marathons are over, brethren! If such reminder were given too often the answer comes, "Bless God, I'm going to deliver my message. If you had more religion, you'd not be so tired and restless." Charles Jefferson has a good answer to that, "It is not courage so much that gets one in trouble as it is a lack of sense."

I firmly believe souls will go to hell because Brother Evangelist went headlong past a climax, the bound of time's reason, the endurance of a nervous, twentieth-century people, and the workings of the

faithful Holy Ghost. Conviction can be worn off—by the sinner or the specialist! Oh, soul winner, "it is not by might nor power nor long-winded repetitions dressed in different colored stories, but by my spirit," saith the Lord. Altar calls are often ruined thirty minutes before they start.

Third, do not expect the pastor to entertain you, day and night. You do not have a monopoly of his time. It is unfair to him and his people that he should be kept up half the night by an evangelist who may sleep until ten o'clock next morning, while the pastor must arise early. You will rest in the afternoon. You will have seclusion. He will have neither. He bends every effort to get people to the services. The revival is a life-and-death proposition with him and his church. On a business basis, he's your employer. You are not called to sit in his office all day discussing politics, war, or religion. Although you have things in common and your fellowship be mutually helpful, make your "visits" brief. He will have much more confidence in you and your ministry if prayer is heard from your room, or the Bible and good books are seen open on your desk. Please do not expect a courteous pastor to openly inform you that you are making a nuisance of yourself—but you are!

Fourth, make no mistake, you are not expected to "high pressure," "trap," or embarrass a congregation to produce results. No pastor, worthy to be called a shepherd, wants that kind of program. We are not after "seekers" today. We want souls. A pastor once said to me, "Evangelist, if we have a revival we will give God the glory; if we do not have one, we will not blame you." It would be better to have two souls than two hundred seekers who were "put on the spot" and pulled to the altar by an unscrupulous evangelist. Some things are not for sale

at any price. Fairness is one of them.

Fifth—Everyone is hurt when the evangelist must "hurry away" on the last night to catch a train. And next to that we pastors abhor the popular (?) idea of his "coming in a day late." Truthfully, this is mostly uncalled for. Evangelists are well paid today. If they are capable to any degree their calls are numerous. Why jeopardize revivals or altar calls by arriving late or hurrying away? Souls are at stake. Eternity is involved. Scores of our laymen ask if it isn't getting to be a mercenary "racket." The evangelist hurts himself, the pastor, the revival and the church. It is a great "load" off the revivalist's heart soon to leave the scene of action. But he pays too great a price if he sacrifices souls in his obvious haste.

This writing has not been pleasant or easy. It has been a conviction. I love evangelists. Some of my best friends are in the "field." I support and boost them. One hundred dollars per Sunday is my *minimum* for the called worker. The best entertainment available in hotels, apartments or homes, according to their preference, is secured. Their lot is not an easy one. If the day comes when our church substitutes pastors and superintendents for evangelists, our movement is doomed. Evangelism is indispensable among holiness people.

But, under God, I feel there is a way to increase their efficiency. We want a revival! We need an explosion! We must be blown out of our rut! It is the "old-time" gospel we must have. But obsolete, antiquated, anemic methods do not produce the goods! The Nazarenes, yea, the world, would welcome a modern John the Baptist. And though the 384 evangelists listed in the *HERALD* possess neither John's ability nor graces, I and multitudes like me sincerely believe they could improve their usefulness by observing the five suggestions in this article.

In What Are You Trusting?

Trust in yourself, and you are doomed to disappointment;
Trust in your friends, and they will die and leave you;
Trust in money, and you may have it taken from you;
Trust in reputation, and some slanderous tongue may blast it; but
Trust in God, and you are never to be confounded in time or eternity!—
Exchange.

Four Phases of Missionary Work

I. THE MISSIONARY MOTIVE—Love ye (John 15:12).

II. THE MISSIONARY MIGHT—Pray ye (Matt. 9:38).

III. THE MISSIONARY METHOD—Go ye (Mark 16:15).

IV. THE MISSIONARY MEANS—Give ye (Matt. 14:16).

I. THE MISSIONARY MOTIVE—Love ye—(John 15:12). "This is my commandment, that ye love one another, as I have loved you." The gospel of Christ is a gospel of love. It was because, "God so loved the world, that he sent his son into the world, to redeem the world." When we receive this gospel into our hearts, we are also filled with a love for the lost and a desire to see them saved. Every true Christian is a missionary at heart. I do not believe that a person can be a Christian and not have the missionary spirit.

*In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth,
In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close binding all mankind.*

*Join hands, then, brothers of the faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.*

II. THE MISSIONARY MIGHT—Pray ye—(Matthew 9:38). "Pray ye the Lord of harvest, that he will send forth laborers into his harvest." Prayer is the Christian's stronghold. It is truly the missionary's might. It would be impossible for our missionaries on the foreign fields to carry on the work they have to do if they could not draw new strength daily from the great storehouse. It gives them new courage and strength when they know we are praying for them at home. If we have been neglecting to pray for the missionaries in the foreign fields, let us begin today. Let us remember that

when we intercede with God for them we are actually strengthening them and helping them in their work.

III. THE MISSIONARY METHOD—Go ye—(Mark 16:15). "And he said unto them, Go ye into all the world, and preach the gospel to every creature."
*Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?*

*Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises, what are men?*

*Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won.*

This great command, however, will not prove sufficient unless the church possesses a passion for souls. Where the missionary passion is lacking the interest languishes. We should remember that in the divine plan the missionary enterprise is a fundamental part of the activities of the church. It is one of the essentials in the program of a spiritual, aggressive people. Too often we fall far short on this part of our program. Many of us are like the young lady at the street meeting. The people were singing that old song, "I'll go where you want me to go, dear Lord." While they were singing the pastor motioned for this young lady to step forward and give a testimony when the song was ended. She shook her head but continued to sing, "I'll go where you want me to go, dear Lord, I'll be what you want me to be."

We need to be more like the missionary who went to Japan. He lived in a city where there were no street lights, so everyone who traveled through the streets at night had to carry a lantern to light his way. All the influential families had their coat-of-arms on their lanterns, so people would know who they were. They asked this missionary why he did not have his coat-of-arms on his lantern. Of course he did not have any coat-of-arms,

but it gave him an idea, so he had a blood-red cross painted on his lantern—his coat-of-arms. Then as he went through the dark streets he carried this lantern, lighting his way and uplifting the cross of Christ.

Families who had worshiped idols all their lives followed him when they saw the cross uplifted. They came to the mission and were converted because one man lifted up the cross of Christ.

There is no reason why we should go forward save for this—to carry the cross of Christ. The heart of this great world is aching in the night, and God alone can heal it; God alone can give it light. And we are the ones to bear that message—to speak the living word.

We grovel among trifles, and our spirits fret and toss.

While above us burns the vision of a Christ upon the cross.

For the blood of God is streaming from His broken hands and side.

And the voice of God is pleading, "Tell thy brother I have died."

IV. THE MISSIONARY MEANS—Give ye—(Matt. 14:16). "But Jesus said unto them, They need not depart; give ye them to eat." Give ye—a command which comes to each one of us today. We are not all called to go to the foreign fields to labor, but we are all commanded to give the "bread of life" to the people in these foreign lands. Why are we not accomplishing more in the foreign fields? Is it because we do not have the missionaries to send? No, we have many consecrated young people who are called of God, and who are ready and willing to go the the foreign fields to labor. Is it because the missionaries upon the foreign fields are not doing the work they are called upon to do? No, indeed not; many of them work far beyond their capacity.

It is because we, the people here in the home land, fail to do our part. We are too careless with the money that God has entrusted to our care.

If, as we believe, the carrying out of the Great Commission is the first and highest obligation of every Christian, ought we not to forego some luxuries at home in order to provide for the necessities of missions abroad? If, as we believe, there is no second probation for the heathen who have died without hearing the gospel, can

we reasonably expect that there shall be any second probation for Christians who have passed through this life and who have done practically nothing to give the heathen the gospel?

We have consecration services where we ask the young people to consecrate their lives to the Lord, to promise Him that they will do whatever work He calls them to do. I think we need to have just a little different kind of consecration service, and it can include the old as well as the young. We need to consecrate our pocketbooks to the Lord and to His service.

Every Christian should tithes his income, and do it systematically and conscientiously. We would then have sufficient funds to carry on a greater and more successful missionary program.—HENRY M. PAULSON, in *The Free Methodist*.



Lengthened Shadows

Edward G. Wyman

AN institution is "the lengthened shadow of an individual." While this was Carlyle's philosophy of history in general, nowhere can it be applied with more truthfulness than to the Church of Jesus Christ. What is the Church, we may ask but the lengthened shadow of that matchless personality, the incarnate Son of God? The grandeur of the institution of the Church is the grandeur of its divine Founder.

In a lesser sense the church is a lengthened shadow of its human leadership. The virtues of the leadership are the virtues of the church; the vices of the leadership, the church's vices. "Like priest, like people," is eternally, unchangeably true. The strength or weakness of the pulpit is reflected in the pew. Given praying leaders, the result will be a praying church. Let the ministry be flaming heralds of the full salvation message, the consequence will be a laity with, "Holiness unto the Lord" as their battle-cry. Let the preachers be filled with a passion for the lost, and their evangelistic fervor will be inevitably stamped upon their followers.

On the other hand, if the church has a visionless, burdenless, passionless lead-

ership, that, too, will make its impress upon the rank and file in the church. If holiness loses its central place in the message of the pastor, there will be few witnesses to the "great salvation" among the laity. If the press of even worthy activities crowds out prayer in the pastor's life, the whole church will suffer. Every pastor should be a "hustler" and a "good mixer" in the best sense of the term. Every pastor should desire to develop to the fullest extent possible his preaching ability. Yet infinitely more important than this is his ministry Godward, as one of the royal priesthood, bearing the spiritual needs of the people before God. As a certain church board replied to a District Superintendent regarding what preacher should be given them, "We don't care if you send us a 'big preacher' or not, but we do want him to be big enough to touch heaven when he gets on his knees."

"Lengthened shadows"—then I must conclude that the part of the church that I represent is to a greater or lesser extent a lengthened shadow of my life. The thought startles me with its stirring, challenging, convicting power. Am I ready to have my qualities as a spiritual leader reflected in my flock? Would I want my prayer life to be the standard for the church as a whole? Do I want to perpetuate my degree of piety in those who look to me for spiritual leadership? I almost tremble at the thought. God knows that I desire for His Church far more spiritual depth, prayerfulness, devotion, and evangelistic passion than I see represented in myself. Yet whether I choose it or not my shadow is perpetuating itself in the life of the church. Humbled by the tremendous responsibility which this truth involves, I can but make my own the prayer so familiar to us all:

Spirit of the living God,
 Fall fresh on me;
 Spirit of the living God,
 Fall fresh on me;
 Break me, melt me, mold me, fill me;
 Spirit of the living God,
 Fall fresh on me.

If I can place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the Heavenly City.—PHILLIPS BROOKS.

It Works Wonders

Some years ago, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—worried and excited her to such a pitch, the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But, doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today," and he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible, "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible.

"I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

"Yet I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if tried, it would work wonders."

This is a true story.

The physician has died, but his prescription remains. It will do no one any harm to try it.—*The Pentecostal Herald*.



What the Pew Expects from the Pulpit

THE Middleville Presbyterian Church, being temporarily pastorless, invited me to act as "pulpit supply." After the evening service, seated in easy chairs before Deacon Goodman's cheery fireplace, he and I talked ecclesiastical shop.

Dr. Kirkwell—"I notice, Deacon, that your church has had a series of unusually short pastorates."

Deacon Goodman—"Yes, we have had a number of misfits."

Dr. Kirkwell—"What's the matter? Are you hard to please?"

Deacon Goodman—"No, we're easy. The ministers were good fellows, but they didn't seem to know what they were here for. The last one was fresh from the seminary. He had studied just enough to unsettle his beliefs. In every sermon we heard about higher criticism, internal evidence, new meanings for old words, ideas borrowed from paganism, and the like. The only thing he was certain about was that he was uncertain. Finally, I said to him, 'Don't tell me about your doubts. I have doubts enough of my own. Tell us what you do believe.' But it didn't do any good and he didn't last long.

"Before him we had a young man who was all fired up over social reforms. Every Sunday he talked of collective bargaining, sit-down strikes, lock-outs, unearned increment, the crimes of capitalism, the forgotten man, and all the other catch words. One day I said to him, 'We're in sympathy with every practicable effort for social reform, but on Sunday we'd like an occasional change of diet. I like quail, but no man can eat a quail for thirty days.' But you can't reason with a man of one idea, and he soon had to move.

"His predecessor was a fiery zealot for temperance reform. Of course, it is true

that out of the abundance of the heart the mouth speaketh. He had seen something of the evils of alcohol and could talk of nothing else. So we called him in. We explained that we are all teetotalers and ready to support every effort to curb or stop the liquor traffic, but we do not like music from a harp of one string. He smiled tolerantly, but didn't change. So he left."

Dr. Kirkwell: "You seem to have had more than your share of one-idea men. After all, Deacon, what kind of pastor are you looking for?"

Deacon Goodman: "We want a man who doesn't regard the pulpit as an exploiting place for any one idea or reform, no matter how worthy, who remembers that the messages from the pulpit should be as wide in range as human nature and as lofty as man's aspirations, who feels that it is his duty to fire man's heart with such zeal for fundamental righteousness that he will be instinctively right on every great moral reform, who sees in the eager eyes of the worshipers a hunger for a positive, reassuring, heart-warming message from the Old Book, who drives home the sobering truth that no man can call himself a child of God unless he has a pure heart, clean hands and an honest aim. And if he isn't a child of God he isn't fit either for this world or the next."

As I retired for the night, I said mentally, "If good, sound horse sense could make a preacher, the Deacon would be a Beecher."—REV. W. B. MILLARD, in *The Presbyterian*.



A Negro's Prayer

D. T. Curd, of Cave City, Ky., submitted this old Negro's prayer.

"Oh, Lawd, give thy servant this mawning, de eye of de eagle and de wisdom of de owl; connect his soul with de Gospel telephone in de central skies; 'luminate his brow with de sun of heaven; saturate his heart with love for de people; turpentine his 'magination; grease his lips with possum; loosen him with de sledge hammer of Thy power; l'ectrify his brain with de lightning of Thy Word; put 'petual motion in his arms, fill him plum full of de dynamite of glory; 'noint him all over with de kerosene oil of salvation and sot him on fire. Amen."—*Christian Victory*.

What's the Use of Living?

A Sermon by Rev. Lloyd B. Byron

TEXT—*It is better for me to die than to live* (Jonah 4:8).

I THOUGHT of those words recently when I noticed a news item concerning a man who tried three times to kill himself, and then decided not to try again. At the beginning I guess he felt akin to Jonah: "It is better for me to die than to live." It looks that way anyway. Not an old man at all—only forty-three years of age, first, he tried severing an artery by slashing his wrist, and inflicted a nasty cut, but not a fatal one. So then he drank a bottle of powerful disinfectant that caused severe internal burns, but not death. And finally he plunged from his seventh story hotel room and broke his shoulder, but still lived! That brought this grave observation from the scowling would-be-suicide, according to the newspaper reporter, "Kind of a foolish thing to do—I might have killed myself!" Well, it looks as though that was what he had been trying to do those three times, for apparently the sentiments of Jonah were his too: "It is better for me to die than to live."

Oh, I know he does not lack company; I know there are multitudes of folks, young as well as old who feel the very same way; and there always have been. Why, away back in Aristotle's time the philosopher himself accepted that belief, for he solemnly and emphatically declared that there was no way of making life worth living for slaves, for they were the mere tools of their masters; hence they could ask, what's the use of living, with all of logic on their side. Nor was there any way of making life worth living for the diseased, because nature had doomed them to misery; and the same line of reasoning maintained for the paupers, who were too poor to be happy. That, in brief, was Aristotle's opinion; and shared, it seems, by the young man who tried in vain to take his life: What's the use of living?

Some people today admit that life may be worth living for a few: the prosperous, the fortunate, those who by heritage or by achievement have the world's cushioned seats, but for the ill-bested, the baffled, the hard-put-to-it, the stricken, the cruelly handicapped, those thousands and thousands mangled and mauled by war, and those millions of men and women

stripped and whipped and beaten, life is not worth living; for them, there is no use living!

But wait a moment! I, for one, cannot accept that conclusion. I must protest that philosophy of pessimism. I rise to testify that life is worth living, if, and here is the crux of the matter, if a man knows God! And our boys are writing that blessed word home to us here in America, to some who have lapsed into carelessness, into sinful indulgence, into moral waywardness, into cynical discontent. They shout to us across the oceans, from foxholes on coral isles, from foxholes on craggy mountains, from foxholes in muggy jungles, from foxholes on blood-red beachheads, from life rafts lurching lazily on the endless expanse of a dazzling sea, from battered planes limping their lonely way home: from a thousand experiences that young men should never know, they cry out, "Life is worth living now that God is near. There was no point to the struggle for life until I came to know Him, but now I know He loves me, He cares for me, He saves me, He gives me strength and new life, He fortifies me, He forgives me, He upholds me in the arms of His fellowship in the bitter days and nights of this mad clash of arms; now, life is worth living!" Oh, my friends, it is a conundrum to me how folks get along without God. Certainly their gloom, their despondency, their moral abandonment, their bitter cynicism is not surprising; but it is so unnecessary! For the man who knows himself God's child has come into such happy, such radiant, such glorious experiences that from that moment on, beyond question, life is worth living—every day and every hour!

Then life is worth living for the man who lives with purpose, with a sense of direction; the man who is going somewhere. Those who are getting nothing good out of life, nothing noble, nothing exhilarating are those who are adrift, living aimlessly, with no great challenging purposes. These are the vagrants who aren't going anywhere, who don't know from whence they came, and who have no home to which they are going. Without aim or objective in life, they just wander about anywhere and nowhere—moral and spiritual vagrants, and most of the time going there like mad! An American statesman once related an incident occurring to him on

his return from a trip to Europe. He arrived at the railroad station in Liverpool with a bare half-hour before his ship was to sail from the dock on the other side of the city, bound for America. He leaped into a cab and called to the cabby, "Drive like mad." The driver whipped up his horse and started off at a great speed. Suddenly the traveler remembered that he had given no directions as to his destination. He leaned out of the window and said, "Driver, where are you going?" "I don't know, sir," was the reply, "but I'm going like mad." And that's the way with the mass of people today, vagrants, living with no stimulating, challenging objectives. Imagine, men with heart throbs pulsing from a divinely arranged machinery, but beating for nothing. Getting up every morning, going about this world all day long, working hard all the time, and all for nothing that will last. Ah, there is the reason men are querying, "What's the use of living!"

But did you ever hear the Apostle Paul talking that way? He lived with purpose, sure enough. Hear him: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He had a goal in view, and life was certainly worth living. Oh, again and again we find him exulting: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings"; why, there is a man who wants to live, who enjoys life; a man who finds life worth living because he lives it with a purpose, with a sense of direction, always heading toward a worth-while goal. And surely there are enough worthy objectives to stimulate any man to want to live: the good that a man can do for others, the blessings he can bring into other lives, the development of his own Christian character, the purposive building of a great soul, a studied attention to right being, the intention to live so as to benefit men and women right now and bring God into their lives. Why, the man who has objectives of immortal worth never wants to die; there is too much to do for God and humanity now; life is too well filled with opportunities and respon-

sibilities to want to leave it; certainly for such men life is worth living!

And, finally, life is worth living for the man who is really ready to die. Now that may sound like double talk that gets us nowhere, but I don't intend it that way, so I'll repeat it: life is worth living for the man who is ready to die. Now not every man is ready to die; and only the man who is ready to die is ready to get enough out of life to make it worth-while to keep on living. How is that, any clearer? According to the records, a woman put this question to John Wesley, "Supposing you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester and again at five tomorrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory!" You see, he was ready to die; hence, he could keep right on living the same busy, useful, happy life. But no man is ready to die unless his sins are forgiven, unless the old account of sin has been settled, unless the past is all buried in the sea of God's forgetfulness, unless his guilt is gone, unless his heart is renewed in Christ, unless he is right with God in his heart. And, wherever you find a man like that you find one who is very definitely finding life worth living. With nothing between him and God, so that death is no longer feared as an enemy, by the same token there is nothing between him and God while he lives, so that he now lives with peace, with confidence, with blessed assurance, with a glorious consciousness of God real and very near; ready to die—he is ready to live! Whichever it is, it is all right; and doesn't that remind you once again of the Apostle Paul who wrote one of the churches, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." That is to say, he goes on, "For me to live is Christ, and to die is gain; but whichever way it goes, it is Christ: to live is Christ, to depart is to be with Christ." And when a man has that awareness of Christ, he is not only ready to die, but he finds life eminently worth living!

Well, the young fellow I mentioned as I began this message hasn't found life worth living; so he thought he would be better off dead; better dead than alive.

But what about you? You may not have gone to the same desperate lengths as that young man, but do you know God as your God, through the salvation provided by our Lord Jesus Christ? Are you a Christian, a know-so Christian, right now? Are you living with purpose—high, holy, noble, challenging purpose? Are you ready to die? Is it well with your soul—tonight? While we pray, and while Jesus pleads, move from your seat and seek Christ tonight. He alone is the life-giver. There

is life for you; life and satisfaction. Will you take God's way out? The young man tried to take the devil's way out, and that would have meant eternal darkness, to be lost forever. But tonight you may take God's way out, and find life worth living now, gloriously so, and increasingly so through a bright eternity. Just as you are, move forward tonight to the place of prayer. Right now, as we sing softly the old, old song, "Just as I am without one plea."



Spiritual Giants

A Sermon by Rev. Dallas Baggett

TEXT—*Building up yourselves* (Jude 20).

WITH your permission I change the reading slightly to make it a definite command and say, "Build up yourselves." Man is a threefold being: body, mind and soul. If he is normal, these will be properly developed. If his physical muscles are not built, a dwarf will result. When the mental powers are below par, his class is with the morons and imbeciles. What shall we say of those countless thousands of professing Christians who have remained in the state of spiritual inertia, perpetual religious babyhood, and continued carnal childhood! God says, "Build up yourselves." The words of the text speak pointedly and definitely to the development of the spiritual.

The shrunken, undernourished, undeveloped, stunted figure on the street corner is an object of pity. God have mercy on him! The slobbering, muttering, trembling idiot is a case for charity. Heaven help him! But we overlook the ever-increasing holiness hosts who wallow in the slough of infantilism. May God grant that each of you will determine before leaving this auditorium to build up yourselves in the most holy faith! I am not concerned about your physical or mental development. Your physician or a psychiatrist can help you on those lines. But as a minister of the gospel I am interested that your soul be full-grown and well-fed.

One absolute essential to growth is food. From food we derive vitamins. The world is vitamin-conscious today. And well it should be. A diet that is lacking in these indispensables is a waste of money and effort. I believe there are vitamins for the soul. By God's grace I will prescribe a diet and guarantee it "to build you up" in the things of the Spirit. Let us consider

the various vitamins; what they are good for; the results of being without them; and the sources from which we may obtain them.

VITAMIN A

Good for vision; a clear, true vision. Without vitamin A people are near-sighted, color-blind, half-blind, perhaps totally without sight. We may obtain this vitamin in reading the Bible. We pastors hear cries of "I don't see anything wrong with this or that." "Do you think it is wrong to participate in certain habits?" on and on until we are made to say, "Verily, verily this generation has lost its sense of discernment." Too many are so near-sighted they can't see their loved ones or next-door neighbors plunging into the blazing pits of hell. They soothe their smoldering conscience, smother their convictions, harden their hearts with the time-worn, anemic excuses about the war efforts taking all their time. A clarion call from the Book should haunt them, "Where there is no vision the people perish." Things are no longer right or wrong; sin is prevalent to such a degree that even the saintly are not shocked by its presence. As Dr. Chapman says, "Things are not always black or white, but sometimes gray." God give us a clear conception of sin and the remedy provided through the blood.

VITAMIN B

Now, vitamin "B" is good for the nervous system. It serves as a tonic. It soothes, calms, and gives rest. Without B folks are fussy, grouchy, irritable, hard-to-please, extremely sensitive. The source of this vitamin for our soul is secret prayer. Christendom has lost the poise and "rest of faith" of its fathers. We easily become victims of the age and hour. Our

people are taking on the coloring of their surroundings. Have we forgotten David's plea, "Fret not thyself because of evil-doers"? There is increasing evidence of restlessness among us. As a whole we preach and practice "full salvation." But the number is too large whose feelings must be pampered. Too many are easily offended. Super-sensitive "nerves" have robbed the outsiders and often the un-saved members of the family of faith in what the professor laid claim to. The spirit of sacrifice has disappeared like the morning vapor. Intercessory prayer sits on the bench while old Brother Have-my-way-or-move-my-membership displays his ability.

Oh, friends, let us tarry in the secret closet until the heavenly manna has filled our souls to overflowing. Today as never before we must have that source of hidden strength. The world needs convincing. Irritable, fussy, bickering church members will never attract the lost. Let us not starve our souls, and the souls of those about us.

VITAMIN C

This vitamin is good to build resistance and restore vigor. As I understand it, "C" puts iron in your blood. Without it our resistance is low. We tire easily, catch cold quickly. We have little or no vitality. Our energy is gone. We feel weak and faint. You Christians will secure this vitamin by attending the means of grace; the prayer meeting, Sunday school, N.Y. P.S. the missionary groups, and the church services. We need a ton of vitamin C!! We need more spiritual vigor and resistance! I have known some of my members to invite four or five people to Sunday school during the week and the effort left them threadbare and exhausted for the rest of the year! Others attend one service on Sunday and were so overtaxed they were on the verge of nervous prostration and could not possibly get back that night! Yea, thousands have fallen victim to religious rheumatism, creeping paralysis, spiritual anemia, and a general run-down condition that marks them prey for the devil. They faint if Satan gets within a mile of them. We need iron in our blood! Oh, for the holy boldness of the Apostolics! Unless we learn to say *no* to the devil our efforts will be puny, indeed, in bringing in the kingdom of God. As Uncle Bud used to say, "Oh, God, give us a backbone like a saw log"! It is hard to tell which side the fence a lot of Christians are on. Let's work and not faint. God, revitalize our souls. Energize our spirits. Strengthen our will and determination. Give us spiritual stamina.

While you sit there and look at me this morning, let God search your hearts. Is His service a romance and delight? Or is it a task and burdensome responsibility? Thank God you can have an experience of grace and live in such fellowship with Him until the song of your heart will be:

I am drinking at the fountain where I ever would abide;

For I've tasted life's pure river and my soul is satisfied;

There's no thirsting for life's pleasures, nor adorning rich and gay,

For I've found a richer treasurer, one that fadeth not away.

Glory to God! Oh, brother, we ought to be victorious Christians! God wants his people to be robust and healthy in their souls. Let's do it. Let's keep the heavens open and the glory down. Amen! Praise the Lord!

VITAMIN D

Vitamin D is good for strong bones and a stalwart constitution. Its absence occasions such disease as the rickets. The victims do not have strength or ability to walk or stand erect. They are deformed. On the farm we had chickens which were troubled with what my father called the "limberneck." That meant they were unable to hold their heads erect and in a normal position. They soon died. People with vitamin D deficiency have weak, defective bones. Christians who fail to get vitamin D will not walk straight, nor stand long. I am told that cod-liver oil is one source of this vitamin, but that sunshine is the purest and best means of obtaining it. So the Christian would find D by walking in the light! By so doing he will grow up to be a spiritual giant, walking straight and erect before the world, even in the times of stress and strain—learning what pleases his Father concerning the minor and nonessential things.

VITAMIN E

This is necessary for the reproduction of the race. Without it our homes are barren. No children grace the family and bless the world. Applied spiritually, our altars would be empty. No souls would be born into the kingdom of God. There would be no shouts of new-born babes. The angels would not weep for joy because sinners had come home! To build up ourselves with strength sufficient to bring children into the world, Christians must pray and fast! That is the source. That is God's final way to victory. "What will it profit a church if it pays its budget, increases its Sunday school, attracts the youth, and defends its doctrine—if no souls are born again?"

God has commanded us to "build up

ourselves"! We will obey! Souls are involved. Eternity is at stake. We refuse to be puny, negative, vacillating, worn-out, run-down-at-the-heel Christians. We will grow up. We will endure hardness as

good soldiers of Jesus Christ! We want clear vision, calm spirits, strong and rugged resistance, endless energy, a consuming passion, a straight walk, and a big part in the salvation of lost souls!



Bread Corn Is Bruised

A Sermon by Rev. Fletcher Galloway

SCRIPTURE LESSON—Isaiah 28:23-29.

TEXT—*Bread corn is bruised* (Isa. 28:28).

THE Hebrew prophets were past masters in the use of figurative language and dramatic symbols. For instance, Jeremiah talks about "a seething pot" and "the rod of an almond tree." Ezekiel saw "a whirlwind," "a fire," and "a valley of dry bones." Daniel dreamed dreams and saw "great and terrible beasts." Amos spoke of "a basket of summer fruits" and "a man with a plumbline." Zechariah dramatically presents "the man among the myrtle trees."

Here Isaiah uses a farmer and his husbandry as a type of spiritual truth. He names six different kinds of grain—fitches, cummin, wheat, barley, rye, and corn—and gives the peculiar treatment and care which each requires. Then he lists four methods of threshing—flailing, dragging, waining, and treading of oxen. Even after threshing however the grain is still not ready for breadmaking, the prophet says, until it is bruised or ground, "Bread corn must be bruised." The corn was placed between the upper and nether stones, great flat rocks, and pounded or ground into meal. Then, and only then, was it ready to be prepared as food for hungry men.

This is a fundamental truth. It is what Jesus was talking about when He said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." It is what He meant when He said, "Except a corn of wheat fall into the ground and die, it abideth alone." Jesus himself was the perfect Example; He came as the "Bread from heaven." If He was to be Bread however, He had to be broken, "bruised." Satan sought to turn Him aside on the mount of temptation, when he said, "All these things will I give thee, if thou wilt fall down and worship me," as he showed Him the kingdoms of the world and the glory of them. Jesus knew that there was no easy way to save a lost world—"Bread corn is bruised." As Jesus rode into the city of Jerusalem on that first Palm Sunday, the multitudes cried, "Ho-

sanna," and would have crowned Him if they could, but Jesus knew that "bread corn is bruised." In the garden He prayed, "If it be possible, let this cup pass from me," but in His innermost heart He knew that He must drink it—"Bread corn is bruised"—and so He drank it to the bitter dregs. When the soldiers came to take Him, Peter drew his sword and smote the servant of the high priest and cut off his ear, but Jesus said, "Put up again thy sword . . ." for thou savorest not the things that be of God—"Bread corn is bruised." In ridicule the priests and Pharisees railed on Jesus as He hung on the cross, "He saved others; himself he cannot save." They thought this was a masterpiece of castigation and irony; they were too blind to see that this was the fundamental law of life. And so because Jesus went to the cross, because His body was broken and bruised, He now can say, "Take, eat; this is my body."

Only Jesus could die for a lost world, and only He could become "the Bread come down from heaven," but there is a sense in which all Christians must enter into "the fellowship of his sufferings" in order to be of much value in His kingdom. "If any man will come after me, let him deny himself, and take up his cross, and follow me." And again, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." There is a sense in which we must be bruised in order to bless; we must suffer in order to have sympathy. Our spirit must be chastened and mellowed by the grievous experiences of life before we can help anybody very much.

Even in the natural realm we are not much good to anybody until we have gone through some suffering. It takes "a heap o' livin' in a house to make a home" and it takes a heap o' livin' to make a world. Did you ever meet a person whose character was so beautiful and Christlike

that he seemed to radiate an atmosphere of another world, a person whose very countenance seemed to shine and whose life always blessed you? That kind of an experience cannot be obtained at an altar of prayer alone. Its foundation is an experience of grace, but its enrichment is a process that can come only with the years—going through the fire and at the same time maintaining an unwavering faith and an unbroken walk with God.

In Romans 12:1 the Apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That suggests an entire, unselfish, commitment of the whole life to God for service or for sacrifice. If every Christian made this kind of a consecration and then kept that consecration, what a difference it would make in the church and God's kingdom. Too many professed Christians want only to wear a little emblem cross, rather than shoulder a rugged cross that means reproach and suffering.

Two ears of corn lay in the bin side by side. As the farmer husked them and dropped them in the bin he said to himself, "Those certainly are wonderful ears." One of them looked up and said, "I agree with you. I want you to shine me up and take me to the fair. I think I am the finest ear of corn in the state. I deserve a blue ribbon, and I believe I would win it if you would just put me where I could show off to the best advantage." And so the farmer took this ear of corn and polished it up and took it to the fair. It was gold in color and so he made a nice purple background and placed it where it would get the full advantage of the sun through the skylight. When the judges came by they easily picked it as the winner, and attached the blue ribbon. The farmer was very proud, and for a long, long time he kept it in the beautiful box with the purple background, and whenever his neighbors came over he showed them his prize-winning ear of corn and the blue ribbon.

But the other ear of corn—the one that lay beside this one originally in the bin, and looked very similar to it—said to the farmer, "Master, it would be nice to wear a blue ribbon, but I have heard that in this world people are dying because they haven't any bread. I have heard that people are hungry and starving. I am not asking you to take me to the fair. I want you to take me to the mill. I don't suppose it is a very pleasant process to be crushed between the grinders, but somebody must make the sacrifice. If I

can keep a starving child from dying, if I can feed hungry people, I will be satisfied. Take me to the mill." The trouble with the Christian Church is this, we have too many people who are willing to wear the blue ribbon, and too few who are willing to go to the mill—"Bread corn is bruised."

In a far-away land many centuries ago there lived a lad whose ten older brothers were very jealous of him. Joseph was devout and God-fearing, and no doubt many times he prayed, "O God, please make my brothers like me. Won't you make them kind to me instead of being jealous." But God said, "No, Joseph, I need some bread corn, and bread corn must be bruised." And so Joseph was sold as a slave by his brothers; he was taken down to Egypt. However, you cannot keep a good man down. Soon Joseph was head of all his master's household. But again Joseph comes up against a difficult experience; because he would not compromise his conscience, he finds himself the victim of the plotting of a woman scorned. Again he prayed, "O God deliver me! I am innocent and clean. Why must I suffer this awful injustice?" But God replied, "I need some bread corn, and bread corn is bruised." The years of waiting and suffering for Joseph at times must have seemed endless, but finally the time came when he was able to feed his brothers and his father and, in fact, all the land of Egypt. Joseph's storehouse kept millions from starving during those seven years of famine, but he never could have fed them if he had broken down in those years when the "bruising" process was going on.

John Bunyan must have prayed scores of times for release during those seven years he spent in Bedford jail. It may have seemed to him that God had forgotten him; no doubt his faith was tried. God had a great purpose in it though; He was deepening and enlarging Bunyan's soul and clarifying his spiritual vision; He was bruising the bread corn. Out of this experience there came that immortal allegory, *Pilgrim's Progress*, which has blessed a million souls. If Bunyan's prayer had been answered that book might never have been written.

Fanny Crosby lost her eyesight in a tragic and painful accident when she was a very small child. In Sunday school she heard the story of blind Bartimaeus, and that night she got down beside her bed and prayed, "Dear Jesus, you healed the eyes of Bartimaeus. Won't you heal mine so I can see like other children?" But Jesus did not fulfill her request, for He had a greater purpose. He wanted to give to the world the beauty and faith of Fanny Crosby's hymns. "Bread corn is bruised,"

and so because Fanny Crosby never was able to see with her physical eyes, her spiritual eyesight became more and more keen. She gave to the world

*Blessed assurance, Jesus is mine;
Oh what a foretaste of glory divine;
Heir of salvation, purchased of God.
Born of His Spirit, washed in his blood.*

Hundreds of broken-hearted mothers have found comfort in her song "Safe in the Arms of Jesus" when their little ones have been taken by death. If Fanny Crosby had been give normal eyesight she might never have written "I Shall See Him Face to Face" nor "Pass Me Not, O Gentle Saviour" or the scores of other songs and hymns that have blessed the world.

And so, dear heart, do not chafe and fret when the providences of God seem grievous. The pressure of the upper stone

against the nether stone may seem to be crushing your very life out, but remember, Jesus suffered for us, and Paul says we "may enter into the fellowship of his sufferings." Saving a world is a costly process. It cost Jesus His blood, and if you and I can have a little part with Him in "bleeding to bless" we ought to "re-joice that we are counted worthy to suffer shame for his name."

Oh Christ of the cross, how much thou didst bear to redeem us and save us.

Thou hast called us to follow Thee. May we always remember that there were blood drops along the Golgotha road. Only Thy blood is vicarious and redemptive, but if we can hasten the coming of Thy kingdom by sacrifice and suffering, may we not draw back. In Thy sacred Name, we pray. Amen!



Partakers of the Divine Nature

A Sermon by Rev. Harvey S. Galloway

THE portion of the Word of the Lord about which we are to center our thinking is, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

Someone has said, "Every man is a god; he is divine." This statement is not true. It might have been at least partially true if the history of the beginning of the human race had been different, for it is true that God made man in His own image. When creation was climaxed by God's breathing into man's nostrils the breath of life in such a way that man became a living soul, there was such an impartation of the divine life and the divine likeness that man became in a very real sense a partaker of the divine nature.

But Adam sinned; and that sin so warped, blighted and dwarfed human nature that the essential divine likeness was crushed out. Man stands today as a ruined temple; once this temple was beautiful beyond comparison, with the incense of worship and praise and love and fellowship ascending from its altars to the heavenly Father; but now it is a broken wreckage, a dwelling place of foul spirits, from whose broken altars ascend the poisonous vapors of sin.

But even in the dwarfed human soul there have ever been fond dreams, dreams of a former grandeur, dreams of something beyond man's ability to reach. There has been a kind of homesick longing for a lost estate. Man has searched after something to satisfy this longing, but the result has been only an unsatisfied quest. But that which has been held before him as an elusive dream has now become a possibility. He may in these last days become a partaker of the divine nature. He may share the presence of God. He may receive a portion of His nature. He may have something of the nature of God within himself.

How can these things be? Is it possible that the human soul can be restored to its divine likeness? That it can be again brought to the place of restored fellowship? Simon Peter has the answer in the words of our text, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Let us look into this scripture and find out how these things are possible.

There are two indicated parts of the pathway the soul must take in becoming a partaker of the divine nature; the latter one as given in the text is the first to demand our attention. There is a

negative approach and requirement. The statement of the text is, "having escaped the corruption that is in the world through lust." The Apostle has simply chosen another way of giving us the plain statement that if a man would recover his lost estate he must somehow escape from sin.

That escape is the problem, for the origin of that sin, of that corruption, gives it a strangle hold on human nature. Its origin is indicated; it is a "corruption that is in the world through lust." Lust is desire gone mad, desire from which reason has been dethroned, desire that does not reckon with right and with God. That desire, that lust, broke loose from its moorings, broke with God, brought the temple of man's soul crashing into wreckage, and filled all with a hellish pollution. That corruption has further depraved desires, made them more mad than ever, and increased lust has added to corruption until a vicious, downward spiral has been set up in human life and nature. That corruption has become a pervading, invading corruption that fills the human nature. It is *sin!*

If a man's quest to become a partaker of the divine nature is to be satisfied, he must escape that sin; but human power is not capable of escape. There is no use to tell a man to save himself; he cannot do it. You might as well cry out to a man caught on an island in the midst of a rising, raging flood to save himself. You might as well tell a man sinking in the treacherous quicksands to lift himself out by his own bootstraps. The more he tries, the deeper he will sink until finally he goes down in despair. But there must be a way, for the divine nature cannot live in the same soul with that corruption.

There is a way! Thank God! That way is through Jesus Christ. Zacharias, the father of John the Baptist, prophesied that in Him of whom John was to be the forerunner would be fulfilled the oath that God swore unto Abraham, "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Here the soul leaps for joy, for there is deliverance.

John the Baptist grew up and began preaching; then one day he exclaimed to his audience, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Then Jesus came! He came to meet the sin problem, and to provide a solution for it. He offers forgiveness that brings release to the guilty conscience and rest to the troubled soul. He offers the baptism with the Holy Spirit that cleanses the human soul from the last remains of sin. There is a complete escape and that escape is through the power of Jesus' blood. The Apostle in the Epistle to the Hebrews proclaims that truth, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Would you be free from your burden of sin?

There's pow'r in the blood, pow'r in the blood;

Would you be whiter, much whiter than snow?

There's power in the blood, pow'r in the blood;

Sin stains are lost in its life-giving flow, There's wonderful pow'r in the blood.

But there is another part to this pathway to become partakers of the divine nature, as set forth in our text. There is a positive approach and requirement. The statement of the Apostle in the text is, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." This approach is by "exceeding great and precious promises." What are they? This is the field we now attempt to explore.

We push the door of this secret ajar by a reference to II Corinthians 6:17-18; 7:1: ". . . I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved. . . ." Here is the same language as in the text, "these promises." The promise here is the promise of sonship; that the Lord Almighty will be our Father, and we His sons and daughters. Another scripture of similar import projects itself into our thinking; that is, I John 3:1-2, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . when he shall appear, we shall be like him. . . ." The glorious promise is that we may, by the new birth, come into the family of God, that He will be our Father and we His children.

Now sonship implies likeness. The son has something of the nature of his father. Usually the best compliment you can give a father is to say, "Your son is like you." Observe a child, and you will discover many ways in which the nature and characteristics of the father are a part of the young life. A king of Sweden, Gustavius,

was killed in battle. His only child was a six-year-old daughter, Christina. A general assembly of the realm was summoned to decide his successor. The Chancellor arose, "We desire to know," said he, "if you will accept the daughter of our beloved King Gustavius to be your queen." An old peasant arose, walked to the platform, and asked, "Who is this daughter of Gustavius? We do not know her." Christina was brought. The old man who had known her father well took her in his arms and gazed into her face. Then he exclaimed, "This is truly the daughter of Gustavius! Here is her father's brow! Here is his piercing eye! She is his very picture! This child shall be our queen!" And when God has become our Father there is a divine likeness implanted in the human soul. We become like Him. We are now partakers of His nature—the divine nature.

The door to the secret is now ajar. Let us explore a little further.

There is the promise of an imputed and imparted righteousness. Romans 4:20-24 gives the promise that righteousness shall be imputed to us "if we believe on him that raised up Jesus our Lord from the dead." Jesus, by His death on Calvary, took upon Himself our sins, that by faith in Him we might stand justified before God, and that by faith His righteousness might be credited to us on the record books of God. But the promise does not stop here. To do so would be to leave the justified man powerless in the face of the onslaughts of sin and iniquity. Peter gives us a glimpse of a further truth with these words, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." It is the promise of an impartation of divine power to the believing soul. Our Lord proposes to place a power for righteousness within, that brings a sufficiency to meet any onslaught of sin and iniquity victoriously. It helps us to live holy and righteous lives. That power is of God; we share it, and thereby become partakers of the divine nature.

There are many promises that have a relation to the truth suggested in the text, but we shall explore only one more. There is the promise of the Baptism with the Holy Spirit. The promises that have to do with the restoration of the human relationship to God seem to have their climax in this one. Joel seems to give the Old Testament's clearest expression of this promise, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." John the Baptist caught its beauty as the climax of the work of Jesus

Christ for the believer; "He shall baptize you with the Holy Ghost, and with fire."

Jesus reiterated the promise, "I will pray the Father, and he shall give you another Comforter, Even the Spirit of truth," and pointed to its fulfillment, "Ye shall be baptized with the Holy Ghost not many days hence." The Holy Spirit came in the fulfillment of that promise on the Day of Pentecost. He now offers Himself to every believer as the capsheaf of Christian experience, finishing and perfecting the work of God in the salvation of the soul. God, the Holy Spirit comes into His temple of human personality; there He is in supreme control. The human soul is filled with God. By such a realization of His presence we become partakers of the divine nature.

Do you cry for something higher? Is there an unsatisfied longing within, a quest for the divine nature? In Jesus Christ there is complete deliverance from the corruption that is in the world through lust, and through the realization of His promises there is satisfaction for that quest.

An old story I used to hear when I was but a lad illustrates this truth. Perhaps I can give it in part. A man out in the mountains one day captured a young eagle. Thinking to make a pet of the bird he brought it home with him. He kept the wing feathers clipped, and finally let the eagle run in the barnyard with the chickens and hogs. Months passed; and the eagle, now grown, seemed to have become accustomed to the hogs and chickens and seemed to be satisfied. His owner neglected to clip the wing feathers, and soon the eagle learned to fly about the barn. But one day a wild eagle came over in the heavens. The call of the wild eagle awakened the dormant nature of the eagle on the ground. He could be satisfied with the barnyard no longer, but rose on his mighty wings to inhabit the mountain crags and fly in the blue of the heavens.

My friend, the devil has succeeded in capturing man and placing him in the hopen, but a glimpse of the Son of God, and a surrender to Him, and the human soul rises to heights of beauty and glory. Thank God! You, too, may become a partaker of the divine nature.

The religion of the Lord Jesus Christ is direct contact between an Almighty Father above and a child on earth who has one business in this world—to follow the dictates that come from up there.—Exchange.

The Successful Walk

A Sermon by Rev. C. T. Duckett

TEXT—Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more . . . For this is the will of God, even your sanctification, that ye should abstain from fornication (I Thess. 4:1-3).

IN many respects the Thessalonians were exemplary Christians. Paul writes, "Ye became imitators of us, and of the Lord" (1:6). As a result, "Ye became an example to all that believe in Macedonia and Achaia" (v. 7). Because they were good followers they became good leaders. However, they were not without their persecutions and "much affliction."

Paul writes to comfort them by saying, "Ye were become very dear to us," also he was very anxious that they become established in holiness. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus with all his saints" (3:12-13).

We testify to the saving and sanctifying power of Christ, we also want to be an example of this testimony in our daily living. Observe Paul's earnest exhortations to a higher sanctity, "Furthermore then, we beseech you, brethren, and exhort you," "And the Lord make you to increase and abound in love one toward another, and toward all men." The ultimate test of any doctrine is the character and life which it produces. Purity is the perfection of the Christian character. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, . . . and forgiving one another . . . and above all these things put on love, which is the bond of perfectness" (Col. 3:12-14). As Flavel has said, "What the heart is to the body that the soul is to the man; and what health is to the heart holiness is to the soul." May I repeat, holiness is soul health, health encourages activity. A "walk" implies continual approach to a goal. Our goal must be a life which finds its chief joy in the divine approval—"and to please God." Thank God! It is possible, then, to live so as to please God. What a power-

ful incentive to live a holy life. Donne, on his death bed, said, "I count all that part of my life lost which I spent not in communion with God, or in doing good."

THE CHRISTIAN'S WALK

"How ye ought to walk and to please God." There was a time, no doubt, when you *thought* you could stand, and you tried, but fell helplessly by the way-side. But Jesus of Nazareth passed by and said, "Wilt thou be made whole?" You responded in faith, and like the man at the Gate Beautiful, you found a new energy and walked and leaped and praised God. This new power was given you to enable you to realize that "they that wait upon the Lord shall . . . walk and not faint."

There may be movement in our Christian life but no progress. Like the door that swings on the same hinge, but never moves from the doorpost; in our Christian life we become excessively busy, continually in and out, but never advancing into the interior truths of God's Word. Oh Father! help us to study and hide Thy precious word in our hearts. Christian life is not a treadmill round; Christianity is not meant to teach us how to talk, but to teach us how to walk, and walking in orderly, constant progress toward a terminus, a glory. "The path of the just . . . shineth more and more unto the perfect day."

We, too, have directions for our walking. Walk after Christ by a living faith. "Walk while ye have light;" darkness may be nearer than we expect. "Walk humbly with thy God"; we have been promised better things and higher places. "Walk in the spirit"; if we have not the spirit of Christ we are none of His. "Walk in love"; when we truly love Jesus we desire to please Him; in fact we just try harder to please those we love most. "Walk before me and be thou perfect"; as Abraham, get thee out, "walk", I will show you the best way to the "promised land." "Walk in wisdom"; the perfect Christian is a perfect gentleman. "Walk honestly"; or rather honorably; there is a certain unaffected dignity that belongs to the friend of God, and commands the respect of men. "Walk circumspectly," or accurately; be particular about little things, little vanities, self indulgences, worldliness, sins of tongue and temper. "Walk today and tomorrow"; busy about our Father's business, seeking and saving the lost. "Ought to walk as he walked"; when questions

arise remember Christ is our great example. Does my life please God? "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil." In other words, always be careful.

THE MOTIVE

"So ye would abound more and more." This deeper consecration is not necessarily the doing of new things, but doing the old things better. The advice of Paul to the Thessalonians was to abound more and more in the very things in which they had been active. Perfection and finish are not gained in trying new things, but by repetition. Some years ago I enrolled in a course in Special Penmanship. Some letters of the alphabet gave me more trouble than others, requiring several hours of practice over a period of days. While I was improving in skill, I was also getting better movement for other letters that were to follow. Skill in the mechanic arts, in sculpture and in painting is gained by repetition of the fundamentals of each. The sculptor who is to make a model of your face and head, the painter who is to paint your portrait, asks of you many sittings, and the more sittings you can give him the more perfect will be the bust or portrait. The daily study of Jesus will fashion the life after the glorious model, Jesus.

What are you going to live for? To be happy? To get to heaven? You may get both, but these are not what you were sent into the world for. If you want to find out what should be the object of your life, look at Jesus. Wear the channels of the old religious routine deeper. Several years ago in our rural community a "sheik" was a young man that stayed dressed in his Sunday clothes, and was never known to do anything. Dr. Franklin used pleasantly to repeat the words of his negro servant, "Everything, Massa, work in this country; water work, wind work, fire work, smoke work, dog work, man work, bullock work, horse work, donkey work; everything work here but the hog; he eat, he drink, he sleeps, he do nothing all day—he walk about like a gentleman." The harvest is so great and the laborers are few. By the grace of God we shall be more active in the deeper work along the old lines of faithfulness, study, prayer, tender consideration, faithful regard to vows, holy living, bearing still better responsibilities.

Yes, dear Jesus, give us men—not men that are glowing while they sing, and heavenly while they pray, though we would have them so; but give us men that are, morning, and noon, and night, born of God, sanctified holy as a second definite work of grace, and that so carry the

beauty and savor of Christ that men coming into their presence say, "There is a Christian here," as men passing a grape arbor say, "There are grapes here." I do not ask to be shown the grapevine in the woods in June before I will believe it is there. I know that there are grapes near when the air is full of their odor; and the question under such circumstances always is, "Where is the vine?" and never, what is it I smell?

In the language of an old familiar hymn:
*I saw a blood-washed pilgrim, a sinner
saved by grace,
Upon the King's great highway with
peaceful, shining face;
Temptations sore beset him, but nothing
could affright;
He said, "The yoke is easy, the burden it
is light."
Mid storms, and clouds, and trials, in pris-
on, at the stake,
He leaped for joy, rejoicing, 'twas all for
Jesus' sake;
That God should count him worthy, was
such supreme delight,
He cried, "The yoke is easy, the burden
is so light."*

THE GREAT PURPOSE

"For this is the will of God, even your sanctification." In I John, verse seven, "The blood of Jesus Christ his Son cleanseth us from all sin"; also in Paul's letter to the Ephesian church God has foreordained, "that we should be holy and without blemish before him in love" (Eph. 1:4). "That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God" (3:14-19). The climax is complete. The highest form of holiness is love, a love which at once purifies affections, exalts the heart, and conforms us to the likeness of Him in whom all holiness finds its example and perfection. Sanctification purges out inbred sin, sanctification is supernatural, divinely infused. Weeds grow of themselves. Flowers are planted. Sanctification is a flower of the Spirit's planting; "the sanctification of the Spirit." It lies chiefly in the heart, it is called the adorning, "the hidden man of the heart." It works from center to circumference. It does not consist in having, but in being. It spreads into the whole man. "The very God of peace sanctify you wholly (through and through)."

Some signs of sanctification are; you can remember a time when you were un-

sanctified, you felt the need, sought the experience, by faith in Christ you have the indwelling of the Spirit. "Sanctify them through thy truth"—"That they all may be one"—"That the world may believe"—"That they may be perfect in one; and that the world may know that thou hast sent me." Rescue the perishing, lift up the fallen, care for the dying—a burning out for a lost world. "The love of Christ constraineth us." The spiritual performance of duties from a principle of love. A well-ordered life. "Be ye holy in all manner of conversation." Where the heart is sanctified the life will be too. The temple had gold without as well as within. I will mention one more sign by saying sanctification gives us a steadfast resolution. I am resolved that no longer I'm charmed by the world's delight, but things that are higher, things that are nobler, they have allured my sight. God hath called us to it; "God hath not called us to uncleanness, but unto holiness." Without sanctification we have no title to the new covenant. If a man make a will, and settle his estate upon such persons as he names in the will, none else but they can lay claim to the will; so God makes a will and testament, but it is restrained and limited to such as are sanctified; and it is high presumption for anyone else to lay claim to the will. There is no going to heaven without sanctification: "Without holiness no man shall see the Lord."

God will spare no pains to create and perfect holiness in a man's soul. God spared no sacrifice, in that He sent His son; "to purify unto himself a peculiar people." And for us, and in us, He will work to this great end. He will prune this vine, that it may bear more fruit, He will cut, and chisel, and polish till the fair image of Christ is seen. And as we smart, and weep and wonder at our heavenly Father's severity, let us think of His great purpose. "God wills it."

*Unto sinners Thou art gracious, Thou hast
freely justified;
Still I trust the blood so precious to be
wholly sanctified;
Thou art able now, and willing, Lord Thy
promise I believe;
With the Holy Ghost Thou art filling, Full
salvation I receive.*



It is not so much what we have that counts, but what we do with what we have. One of the secrets of victorious living is to utilize what we have to the maximum. Some people go farther and achieve more in life with one talent than others who have five. Some people achieve more with blind eyes than those who have their eyesight. Many of the handicapped in life have outstripped those who have no handicap.—*Selected.*

God can supply all your needs according to His riches in glory by Christ Jesus. Just now, if you need to be saved, sanctified, or reclaimed, Jesus is tenderly pleading. Come, say yes to that "still small voice."



Christian or Moral Mrs. Ethel Green Strunk

Christian or moral?

There is a difference, you know.

We can be Christian and moral; but we can, also, be moral without being Christian.

Some of the finest men and women we know never belonged to a church or bowed the knee to their Creator; and the question arises from time to time as to whether the moral man can be saved.

Our religion definitely answers no.

We are told that the world is full of fine men and women who would not steal, lie, murder, or cheat. And, yet, they do not recognize Christ as their Saviour.

Well—that is the moral man.

Our Commandment says, "Thou shalt worship the Lord thy God and him only shalt thou serve." Also, "Except ye be born again ye cannot inherit eternal life."

WHAT IS THE DIFFERENCE?

The moral man lives on his own conceit. He bows to nothing and to nobody. He is too proud to stoop to open sin, either petty or great. This is a fine upstanding position but it does not go far enough. It does not include the Creator who is the beginning and the ending. "In the beginning God." And Jesus taught that man must be saved through Christ.

Saved from what?

Saved from self—even a good, moral, self. We must be saved from our own selfish indulgences; to serve God so that we may serve humanity (the great company of peoples of the earth who are God's children and our brothers).

No—morality is not enough to satisfy a just, merciful, and loving God; we must, also, be Christian.—*The Wesleyan Methodist.*

The Theological Question Box

Dr. H. Orton Wiley

What is meant by the "seven Spirits" as found in such passages as Revelation 1:4; 3:1 and 5:6?

THE number seven is used in scripture to express perfection. Doubtless the references in the Book of Revelation are related to the symbolism of the Golden Candlestick in the holy place, and to the prophet Isaiah's utterance concerning the sevenfold aspect of the Spirit. The sevenfold office of the Spirit as here mentioned is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord" (Isa. 11:2-3). In the church, this sevenfold aspect of the Spirit has generally been interpreted as follows: (1) *Wisdom* is that which gives us a taste for spiritual things, and enables us to esteem the things of the Spirit as of greater worth than the things of the world. (2) *Understanding* is that which helps us to know the true spirit of Christianity and to detect errors in teaching. (3) *Knowledge* is the truth concerning our holy religion, rightly discerned and apprehended. (4) *Counsel* is that which guides us during perplexing circumstances. (4) *Fortitude* or *Might* is that which enables us to overcome obstacles or to endure suffering for Christ's sake. (6) *Piety* is the tender love for God and His people, especially as manifested in prayer and communion with God; and (7) *The Fear of God* is reverence for God and divine things.

In Revelation 3:1 we have St. John's introduction, containing two names of the Deity expressed in apocalyptic form. The one "which is, and which was, and which is to come" is the threefold name applied to the Father. This expression occurs only in the Apocalypse and is not the equivalent of the Hebrew *Jahweh*; nor is it the same as the expression, "who is, and who was, and who shall be." The "shall be," must be translated as "the Coming One," and hence is strongly Messianic. The "seven Spirits" is the name applied to the Holy Spirit, and expresses the perfection of the Third Person of the Trinity, as the threefold name expresses the perfection of the Father. When the number three, or the number of God, is used with

Let's keep this department interesting and helpful. How? By your sending your theological questions to Dr. H. Orton Wiley, % Pasadena College, Pasadena 7, Calif. It is well to remember that the question you would like to have answered may be of interest to many other readers. Keep your questions coming.—MANAGING EDITOR.

the number four, or the number of the earth, the world and man, we have three plus four or seven, which indicates God's perfect dealings with men through the Spirit. On the other hand, when the number seven is applied to the churches instead of the Spirit, we have the reverse truth, that is, man's perfect union with God through the Spirit, the church indicating the presence of the Spirit.

It is interesting however, to note the differences in the use of terms. In Rev. 1:13 where the word candlestick is used, the Greek term is *lukniai* which signifies "lamp pedestals," and connotes the idea that the lamps with their lights are to remain there. Thus the churches are intended to be the resting or abiding place of the Spirit in the perfection of His manifestation. Christ is the Light of the world, the Holy Spirit is the medium for the communication of this light, and the church is the "lamp pedestal" or resting place of the Spirit. The "candlestick" may be removed in case of unfaithfulness, or a quenching of the Spirit. In Revelation 4:5 the word used is *lampades*, which signifies a burning torch and not a lampstand. These torches represent the perfection of the Spirit in His going forth from the throne, and connote the idea of aggressiveness, being carried afar in the victories of Christ.

In your work on Christian Theology, there seem to be two views concerning the extent of depravity. Please explain.

Yes, this is my position. The term "original sin" is used in two different senses in the Bible, and this distinction must be kept clearly in mind if we would be scriptural in our teaching.

(1) Original sin is a term used in the broad sense to express the condition of the human race after the fall. The race as such is now under the curse of death, and is propagated under this penalty. There is therefore entailed upon the race, and upon every individual member in it, not only the natural depravity born of the deprivation of the Spirit, but also the consequences which flow from this depraved condition, such as physical death, weakness, disease, and infirmities of both body and mind. This condition will continue until the resurrection and glorification of the body, when the curse will be lifted, and the consequences of sin removed.

(2) Original sin, in the narrower sense of individual depravity, is a term used to express the natural depravity of the human heart, or "the sin of the world" individualized in every member of the human race. This is the sense in which we most frequently use the term. This "inbred sin" in so far as it belongs to the heart, or spiritual nature of the individual man, may be cleansed by the blood of the atonement and the efficient agency of the Holy Spirit. Hence we hold that "the carnal mind" or "inbred sin" is removed in entire sanctification. But entire sanctification does not remove the weaknesses and infirmities which attach to bodily existence, these are only removed by the resurrection as previously indicated.

This twofold distinction is clearly set forth by the Apostle Paul as follows: "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). Here it is evident, that so far as man's spirit is concerned, he may be redeemed and become righteous, which is life; but the body which is still a member of a fallen race is as yet under the curse or penalty of death.

It is for this reason that holiness people have always been careful to make the distinction between sin and infirmity. The sin may be cleansed away, and the heart made pure, but infirmities belong to this bodily life and remain even in the entirely sanctified. These infirmities are not sins; they are the consequence of sin. But St. Paul holds out a glorious hope. He says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

Another question by the same writer is as follows: How can a depraved person turn to God? Does God call first, or does man seek God first?

This question on the surface, is easily answered. God calls first, and man either accepts the call and is saved, or rejects it and is lost. But evidently the writer is referring to the deeper question of "Vocation" or "Call" wherein the Calvinistic and Arminian positions widely differ. Since there is much abroad of a Calvinistic flavor, though not a true Calvinism, our people should have a clear grasp of our position concerning total depravity and the doctrines of grace. Especially is the teaching on the "free gift" little mentioned among us, and yet this is the very core of the Arminian teaching. It is the only scriptural way, we believe, to harmonize the belief in total depravity with the doctrine of free will. For this reason, we may be pardoned for writing somewhat at length on the subject. Failure here is failure everywhere. We shall confine ourselves largely to the definition of terms.

1. *Total Depravity*—Both Calvinists and Arminians hold to the doctrine of total depravity. To break down here is to destroy the whole work of salvation by grace. But since the term has been greatly perverted in popular speech, its theological significance must be carefully guarded. The term is not used *intensively*, that is, human nature is not regarded as being so thoroughly depraved that there can be no further degrees in wickedness; but *extensively*, as a contagion spread throughout man's whole being. No informed advocate of this doctrine affirms that all men are personally wicked in the same degree; or that wicked men may not "wax worse and worse." The term "total" is applicable to depravity in a threefold sense: (1) it is total in that it affects the entire man, and vitiates every power of his being—spirit, soul and body (Isa. 1:5); (2) it is total in the sense that man is destitute of all positive good (Rom. 7:18); and (3) it is total in a positive sense, in that the powers of man's being, apart from divine grace, are employed with evil continually (Gen. 6:5; Matt. 15:19). In the words of the creed, "Man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

2. *The Free Gift*—But the question of original sin, and with it that of total depravity, cannot be understood apart from its counter truth, the free gift of righteousness. By the "free gift" is meant an unconditional diffusion of grace to all men, as the first benefit of the universal atonement made by Jesus Christ. This may be said to be the distinctive doctrine of earlier Arminianism, and was confirmed by the Wesleyan theologians from Fletcher to Pope. They allowed with Calvin, that

full penalty of death applied to both Adam and his posterity as a consequence of the fall; and that, therefore, apart from the grace of Christ, both guilt and demerit attached to inherited depravity. But they differed in this—Calvinism taught that the whole race having fallen in Adam, God might without any impeachment of His justice, predestinate some to salvation in Christ, and leave others to their deserved punishment. Over against this, the Arminians taught that there was a “free gift” of righteousness, unconditionally bestowed upon all men through Christ. Thus Dr. Summers says, “Representative theologians from the beginning until now, have overthrown this fundamental teaching of Calvinism with the express statement of the Scriptures, setting over against the death-dealing first Adam, the life-giving Second. If a decree of condemnation has been issued against original sin, irresponsibly derived from the first Adam, likewise a decree of justification has been issued from the same court, whose benefits are unconditionally bestowed through the Second Adam. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Rom. 5:18-19). The first member of each of these verses is fully balanced and reversed by the second member. Had not the intervention of the Second Adam been foreseen, universally making and constituting righteous all who were made and constituted sinners, Adam would never have been permitted to propagate his species, and the race would have been cut off in its sinning head.” Thus the Arminian position admits the full penalty of sin, and consequently neither minifies the exceeding sinfulness of sin, nor holds lightly the atoning work of our Lord Jesus Christ. It does so however, not by denying the full force of the penalty, but by magnifying the sufficiency of the atonement, and the consequent communication of preventent grace to all men through the headship of the last Adam.

3. *Mitigated Depravity*—This is a term commonly applied to the Arminian position. It holds that as a first consequence of the atonement of Christ, made provisionally for all men, there has been given to all a measure of the Spirit in his preliminary offices of awakening and conviction. The atonement did two things: (1) it removed the guilt which naturally attached to original sin in the race; and (2) is provided a “free gift” of preventent

grace for all mankind. While man in his fallen state is totally depraved, he has been brought by the atonement into a state of salvability. Now under the tuition of the Spirit, man’s “natural inability” has been changed into “gracious ability,” so that in obedience to the call of God, and through the gracious leadings of the Spirit, he may turn to God and be saved. Mr. Wesley states the matter plainly in these words: “Allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a mere state of nature; there is no man, unless he has quenched the Spirit, that is wholly devoid of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural: it is more properly termed preventing grace. Every man has a greater or less measure of this, which waiteth not for the call of man.” The true Arminian as fully as the Calvinist, admits the total depravity of fallen human nature, and thereby magnifies the grace of God in salvation. But he places over against the particular election, limited atonement and effectual calling of Calvinism, the more logical and scriptural positions of a universal call, a provisional atonement for all men, and preventent grace as a “free gift” to all.

4. *Voluntarily Appropriated Depravity*—Before passing on to a consideration of the Vocation or Call, it may be well to notice briefly the other phase of the atoning work of Christ. Arminian theology teaches, that while men are now born with a depraved nature, guilt does not attach to it—this guilt having been removed by the atonement. Men are now born innocent, justified, and free from guilt. However, Christ has provided a remedy, not only for actual transgressions, but for inbred sin as well. To reject this remedy is to incur the full penalty of both actual and original sin. Mr. Watson, the first systematic theologian of Methodism, speaking of the remedy for sin says, “Should this be rejected, he stands liable to the whole penalty, to the punishment of loss as to the natural consequence of his corrupt nature which renders him unfit for heaven: to the punishment of even pain for the original offence, we may also without injustice say, as to an adult, whose actual transgressions, when the means of deliverance have been afforded him by Christ, is consenting to all rebellion against God, and to that of Adam himself; and to the penalty of his own actual transgressions, aggravated by his having made light of the gospel.”

5. *The Vocation or Call*—We have now laid a foundation for a proper consider-

ation of the Vocation or Call as the term is used in theology. It is evident that it must be considered either from the standpoint of "natural inability" as held by Calvinism, or "gracious ability" as held by Arminianism. The Calvinists with their view of total depravity and natural inability, are shut up to particular election, a limited atonement, and effectual calling, by which is meant an interior grace or compelling power, by which the mind is led to accept the invitation of the gospel, and yield to the solicitations of the Spirit. A sharp distinction is usually made between the *external call* which is regarded as universal, and the *effectual call*, which pertains only to the elect. This is essential to their system, because the totally depraved soul, dead in sin, can make no move toward God, and consequently must be first regenerated by the Spirit through "irresistible grace" quickened and made alive, before it can repent and believe. Hence the *ordo salutis* or order of salvation as found in Calvinism is regeneration, repentance, faith, justification, adoption, and sanctification. The Arminian holds that sufficient grace is

given to all to enable them to turn to God, and hence has a different *ordo salutis*, as follows: Prevenient grace (resulting in awakening and conviction), repentance, saving faith, justification, regeneration, adoption and entire sanctification. In each case, however, the grace of God initiates every movement toward salvation.

It becomes clear now, why we said in the beginning, that God calls men first, before there can be any seeking for God on the part of man. When we quote that beautiful text, John 3:16, we believe that God through the death of His Son has made a provisional atonement for all men, and that accepting this by faith, all men may be saved. The Calvinist quotes the same scripture and likewise affirms, that all who believe will be saved, but he holds that only those who receive an effectual call will believe, and hence limits this glorious truth to the elect only—the elect being according to this type of theology, those whom God has chosen or predestinated to salvation in the secret counsel of His own will. Calvinism glories in the fact, that out of fallen and depraved humanity, some must be saved; Arminianism glories in the fact that all may be saved.



About Church Bulletins

Conducted by Rev. C. Wesley Jones

THE church bulletin should be considered an important part of the publicity program of the church. This presupposes of course that each church plans the kind of publicity it receives. These plans are seen in the arrangements made for the selection of a location for the church, of the architecture, the fixtures, the landscaping and the church sign. It is further seen in the selection of pastors, evangelists, leaders, workers and in the membership requirements of the group.

It is also seen in the printed and mimeographed material dispensed by the church, such as, bulletins, news sheets, pastoral letters, parish papers, publicity folders, advertisements, and posters. It is planned to touch on these various forms from time to time, but this article is to present the possibilities of the bulletin with emphasis on content.

The content of the bulletin depends entirely upon the purpose it serves. Let us note some common types of bulletins:

The Program Folder—This would contain the orders of service with unison

In the interest of better bulletins, send your suggestions, copies of your bulletins, and your questions, to the head of this department, Rev. C. Wesley Jones, Box 147, Cheney, Wash., who because of the excellent bulletins he issues, deserves to be called an expert along this line.—**MANAGING EDITOR.**

readings of calls to worship, prayers, and responsive readings together with a devotional or inspirational thought or illustration harmonizing with the theme of one of the services. It is suitable for use by chaplains leading services where a large portion of the audience may be unfamiliar with the order of service—to give poise, where many are appearing on the program—to eliminate the announcement of program numbers, and where a sizeable group are unaccustomed to extemporaneous prayer—to give direction. They have value as souvenirs and may be used to advertize the services.

The Program Announcement Folder—The order of service of one or more services, the calendar of events and other announcements comprise this form. It is intended primarily for the regular attendants of the church but as with all succeeding types and variations has advertising value. It is distributed at the services of the church and through the mails.

The News Promotion Folder—This type of bulletin usually appears in the mail during the week. It contains primarily brief news items and promotes the various programs and activities of the church. It is distributed to the membership but more especially to the visitors and strangers.

While the above three types may be basic, innumerable variations are extensively used. The nature of these variations will be determined in part by whether the bulletin is to be distributed among the congregation or among the casual attendants and strangers. Assuming that you have selected the basic form you are to use, let us now note the features that may appear in your bulletin:

The Order of Service—This feature was mentioned above, but it might be added that shut-ins and absentees could be encouraged to follow this order, at least in part, in private or family worship following the Sunday service. Through the reading of the call to worship, the singing or reading of the hymns, the reading of the scripture lesson and the inspirational thought much blessing might be derived.

Announcements—The trial of most pastors and all congregations is the giving and hearing of the announcements. Your bulletin—what a friend! The notices, brief and complete, should *not* be sermonettes. If the bulletins are mailed to absentees, they will carry the announcements to those who might have been missed.

Inspirational Thought—Each bulletin should carry a devotional or inspirational thought. This may be a sermonette, an

illustration, or a poem. The writer, whose bulletins have varied greatly through the months, finds the most appreciated feature of his bulletins is the poetry appearing in each issue for over two years. Real quality must characterize this feature. Nothing light or smart-alecky should ever appear. All contributions should have literary value. Because material appears in lines, it should not necessarily be inflicted upon the reader as poetry. There are many collections of suitable poems; Mudge's "Poems with Power to Strengthen the Soul" is a splendid collection and may be purchased from the Publishing House.

News—Births, illnesses, deaths, anniversaries, honors conferred, notable purchases (homes, farms, etc.), trips taken, visitors at the services, elections, auxiliary activities when recorded make for reader interest among members, friends, and strangers. Items should be brief and intermounts with names, *names, NAMES!*

Promotion Plans—The bulletin may well be used to promote the various activities of the church, *but* a special letter or folder should be used for this purpose rather than to detract from the other regular features.

Fillers—It is possible to use fillers to not only fill a page in your bulletin but to contribute to the work you are trying to accomplish through the publication. Fillers should be brief and dignified, they may consist of short quotations, sentence sermons, scripture verses, slogans and Bible quizzes with answers appearing in another place or at another time. Sometimes it is possible to say in a filler, without offense, what might not be said from the pulpit.

Last it should be said that the content of the bulletin as well as the appearance must be dignified. True there must be life and interest, but at the same time it must never be forgotten that the bulletin is an organ of the church of the living God.



Rough Packages

Sometimes diamonds are done up in rough packages, so that their value cannot be seen. When the tabernacle was built in the wilderness there was nothing rich in its outside appearance. The costly things were all within, and its outward covering of rough badger skin gave no hint of the valuable things which it contained.

God may send you, dear friends, some costly packages. Do not worry if they are done up in rough wrappings. You may be sure that there are treasures of love and kindness and wisdom hidden within. If we take what He sends, and trust Him for the goodness in it, even in the dark, we shall learn the meaning of the secrets of Providence.—A. B. SIMPSON.

SEARCHING TRUTHS FOR MINISTERS . . .

Why I Pray

Prayer controls my thinking, governs my acting, censors my speaking, helps me cling to my loftier impulses and forfeit my lower ideals. Prayer increases the nobler urges of my spirit and helps me conquer the body and let the spirit win.

Prayer is the center around which a Christian life revolves.

By prayer I learn to desire the best that life offers, and that best I see in Christ. You can manage quite well without prayer. You can for a time. I know from experience. You become impatient and urge time on, and yet would frantically hold it back. Contentment and happiness are deepened by prayer. I found that to be true. Since I let Jesus have the right of way in my heart and life, I have been more contented than ever before.

Prayer makes the Bible real. "Watch and pray," says the Bible, lest we enter into temptation.

I find too that prayer can make a person thoroughly genuine. It helps one to cast off artificiality. I believe it changes the expression of the face.

Sincere prayer enlightens and sensitizes the conscience. It removes interest from self, makes one kinder, stronger, more gentle, more patient, and it brings peace within, without, and everlasting.

Over each deep spiritual chasm we cross by prayer, we make it a little easier for the hesitant, inexperienced foot which treads after us.—*The "War Cry."*

The Highest Distinction

"My brethren, I would warn you against this wretched, mischievous spirit of party. . . . A Christian! A Christian! let that be your highest distinction; let that be the name which you labour to deserve. God forbid that my ministry should be the occasion of diverting your attention to anything else. But I am happy that I can appeal to yourselves, whether it has not been the great object of my zeal to inculcate upon you the grand essentials of our holy religion, and to make you sincere practical Christians. Alas! my dear people, unless I succeed in this, I labour to very little purpose, though I should presbyterianize the whole colony."

—SAMUEL DAVIES, in *Virginia and New Jersey*, died 1762. (*Federal Council Bulletin*).

We discover the true way of life when we learn to harmonize our lives with the purposes of God. That was one of the secrets of the perfect life of Jesus. "I and my Father are one," He declared. "My meat is to do the will of him that sent me, and to finish his work." Here too we must follow Him. Whoever we are, God has a purpose for us. To let Him show us "the path of life," and to walk faithfully therein, is to realize that fullness of joy that He is waiting to bestow upon us.—*Christian Observer.*

Elijah had a definite object in view when he prayed. His whole being was bent on securing rain. . . . We might as well post a letter without addressing the envelope and expect it to reach its destination, as to pray without any definite aim and expect an answer. . . . Elijah prayed definitely, and then expected an answer to his prayer. . . . Is it not a wonder that we so often are surprised at the fidelity of God.—F. W. FARR.

We are always in danger of allowing teaching to substitute for living. Indocctrination is not regeneration and should never be mistaken for it. Thousands are turned out of confirmation classes each year who have never known the transforming power of the gospel. These go out to be life-long anomalies, orthodox in creed, but untouched pagans in fact. They have absorbed the notion that to receive the creed concerning Christ is identical with receiving Christ. This is a costly and tragic error.

There is one sure way to escape the delusions of religion: receive Christ as Lord of our lives and begin to obey Him in everything. Submit to the truth and let it search us. Submit and obey are hard and exacting words; but necessary if we would be true Christians.—TOZER.

Preaching is not the performance of an hour. It is the outflow of a life. . . . The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of divine unction because the man is full of divine unction.—E. M. BOUNDS.

THE PREACHER'S ENGLISH

Leewin B. Williams

ONE speaker may have a wonderful fund of information, but not be able to tell it in an interesting manner. Another may have common place knowledge, yet be able to impart it in an instructive, entertaining manner. The speaker who tries by loud, dramatic speaking to magnify thirty cent thoughts into \$64 questions, will not fool very many people for a very great length of time. A preacher should have a message worth listening to, and then tell it in a manner which will edify his congregation. Ponder this parable:

*A lion met a tiger
As they drank beside a pool,
Said the tiger, "Tell me why
You're roaring like a fool."*

*"That's not foolish," said the lion,
With a twinkle in his eyes,
"They call me king of all the beasts
Because I advertise."*

*A rabbit heard them talking
And ran home like a streak;
He thought he'd try the lion's plan,
But his roar was a squeak.*

*A fox came to investigate,
Had luncheon in the woods;
So when you advertise, my friends,
Be sure you've got the goods.*

Common words often mispronounced or used incorrectly:

EXPECT—"I expect it is." Better to say, "I think (believe or suppose) it is."

GOT—"Let him have what he wants," called the mother to the maid. "He's got it, ma'am," answered the maid as the child screamed. It proved to be a live wasp. When one has been seeking to get something, we properly say, "He got it." The dog *got* the rabbit he was chasing; but he has ears and tail which he had no part in getting.

HAD (OR HADN'T) OUGHT—"He hadn't ought to have done it." Better to say, "He ought not to have done it." *Ought* differs from most English verbs in taking no auxiliaries, such as *have* and *had*. Simply say *ought*, or *ought not*.

HOPE—"I hope he arrived in time." Better say, "I trust he arrived in time." *Hope* refers to the future. "What a man seeth, why doth he yet hope for?" *Hope* is made up of expectation and desire. We

hope for that which we both desire and expect. Mother said she would come; we hope she will. We want (desire) her to come and we are looking for her (expecting). A distant relative may propose a month's visit, bringing six children and a dog. You may expect them but not desire them, hence no hope.

IRREGARDLESS—There is no such word. The prefix *ir* is a negative, hence you cannot make it any more *regardless* by adding another negative to it. Say *regardless* or *irrespective*.

MEMORY—MEM-o-ry, not MEM-ry.

MOUNTAINOUS — MOUN-tan-us, not moun-TAIN-e-us.

NUMBERS—Unless you are speaking of separate units, use the singular number. 4x5 is (equals) 20. That hundred dollars is here.

PARADOX—"The statement is a *seeming* paradox." A paradox is something that seems at first sight absurd or false; as, we live by dying, we win a crown by bearing a cross. Say, "The statement is a paradox."

PLURAL NOUNS—When two nouns are united to form a compound, the first is never pluralized. We say *foot-stool*, not *feet-stool*; *tooth-ache*, not *teeth-ache*; *woman-hater* not *women-hater*. When a noun follows a numeral in a compound word, the noun is not pluralized; as, a *ten-foot pole*; a *two-mile race*. Compound words generally form their plurals by adding *s* at the end of the whole word; as, *handfuls*, *spoonfuls*, *armfuls*, etc.

POST, POSTED—Wrong: He is well posted. Right: He is well informed.

PRACTICAL—Do not say, "He is a practical plumber." Every workman must be *practical*, if he really works. Use "skilled," "trained," or "experienced," as, a skilled mechanic, a trained sailor, an experienced barber.

PROMISE—This word properly refers to the future; as, "I promise to go," "I promise to pay," etc. Wrong: "I was frightened, I promise you." Promise ordinarily refers to something desired or desirable. Wrong: (Headline) "Assassinations Promised to All Officials."

George Whitefield frequently spoke from the text, "Ye must be born again." When someone asked him why he used that text so often, he replied, "Because ye must be born again."—*Exchange*.

QUOTABLE POETRY

The Great Designer

Just as a piece of tapestry hangs on the loom,
So I beheld this broken life of mine;
But, oh, the Master Weaver is working on it daily,
Shaping it to suit His great design.

And though the pattern seems all broken and unfinished,
Gazed on from this tear-dimmed vale of sighs,
I know the lines will all be perfect in completeness,
For not one thread escapes the Master's eyes.

And though oft the threads seem knotted, torn and tangled
With misfits that an artist could not hide,
I remember that I'm gazing through only "darkened glasses"
While He is seeing clearly—and from the other side.

And though the dark threads overrun and far outnumber,
Seemingly to cover all the bright,
I know that they shall have a deeper meaning
Beneath the rays of that diviner Light.

And so I must not doubt the Great Designer,
Nor question why He makes the pattern so,
For when the threads of life have all been numbered,
At last, it shall be beautiful, I know!
—ALICE HANSCHKE MORTENSON, in *Sunshine and Shadows*, used by permission.

Rules for Daily Life

Begin the day with God:
Kneel down to Him in prayer;
Lift up thy heart to His abode
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.
Conclude the day with God:
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep.

—ANON.

A Labor Day Prayer

God, speed the day
When the labor of men
Will advance the cause
Of peace again.

God, pity us now
As all men toil
To further war
With its frightful spoil.

In every clime
Of this glorious earth,
God, turn us back
To the things of worth;

To the things that make
For righteousness;
To noble tasks
That mankind bless.

God of all work;
Of all workers, too,
We humbly make
This prayer to You!

—NORMAN C. SCHLICHTER, in *Herald of Holiness*.

When Will Our Turn Come

I hear the children crying in the night—
The little children: "God of Stars and Sun,
We do not like the darkness; send down light,
From where there is so much to where there's none;
Fireflies and flowers we love, and all things bright,
But in our hearts 'tis dark; dear God, send light!

"A Little Child, we've heard, Thou once
didst send—
Light to the heart of all the world to be,
And so we think, dear God, Thou didst
intend
Some light for little children such as we.
For what a child can bring a child can
take;
Then give us light, dear God, for that
Child's sake.

"And if there be no light to spare—
Dear God, forgive if what we ask is
wrong.
We're only heathen children—is it fair
That others should have all the light so
long?
We would not wish that they should have
our night,
But when will our turn come to have the
light?"

—SELECTED.

My Neighbor's Bible

I am my neighbor's Bible
He reads me when we meet
Today he reads me in my home—
Tomorrow in the street.
He may be relative or friend
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

And pray, who is this neighbor
Who reads me day by day
To learn if I am living right
And walking as I pray?
Oh He is with me always
To criticize or blame;
So worldly-wise in his own eyes
And "sinner" is his name.

Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do;
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.—Revival
Echoes.

What Would He Say?

(Luke 12:35-37)

If He should come today,
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today,
And find my love so cold,

My faith so very weak and dim,
(I had not even looked for Him.)
What would He say?

If He should come today,
And find I had not told
One soul about my heavenly Friend
Whose blessings all my way attend,
What would He say?

If He should come today,
Would I be glad—quite glad?
Remembering He had died for all,
And none, through me, had heard His
call,
What would He say?

He Gives Me Grace

My heart rejoices in God's will,
'Tis ever best—I do not doubt;
He may not give me what I want,
But gives me grace to do without.

I blindly asked for what I crave,
With haughty heart and will so stout;
He oft denies me what I seek
But gives me grace to do without.

He makes me love the way He leads
And fear is put to rout;
With my fondest wish denied,
He gives me grace to do without.

Oh, blessed, hallowed will of God,
To it I bow with heart devout;
I will abide in all God's will,
His way is best, I do not doubt,
He may not give me what I ask,
But gives me grace to do without.

—AUTHOR UNKNOWN.

The Task

Ethel Morris Haley

One day along a winding path I saw
Some footprints marked in blood upon
the clay;
And one who loitered by the roadside said:
"A Man who bore a cross has passed this
way."

But when I cried, "Then I must hurry on
And help Him bear His burden," he re-
plied:

"You come too late; today upon a hill
The Man who bore a cross was cruci-
fied."

Yet three days after, one in white stood by
An open tomb outside a little town,
And said, "You are not late; tell all you
meet:

The Man who bore a cross now wears a
crown!"

—The Church School Magazine.

Holiness Comparisons

1. Holiness is to the soul what health is to the body.
2. Holiness is to spiritual life what good soil is to vegetable life.
3. Holiness is to life's ambitions what a pure fountain is to the water supply.
4. Holiness is to spiritual discernment what good eyesight is to proper vision.
5. Holiness is to spiritual power what clean contacts are to electrical power.
6. Holiness is to ideals what wings are to the eagle.
7. Holiness is to fellowship what justification is to relationship.
8. Holiness is to victory what regeneration is to deliverance.
9. Holiness is to heaven what harmony is to music.—W. A. MASON.

A Good Thing About Tobacco

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away, and years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, or what not.

In other words, tobacco kills indirectly and escapes the blame. What killed General Grant? Cancer. But what caused the cancer in his throat? Smoking! General Lee could not get Grant, but tobacco got him.—LUTHER BURBANK.

Babe Ruth's Tribute

The following testimony to the useful life of an old minister was given by "Babe" Ruth, the famous baseball player, "Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them. I knew an old minister once. His hair was white; his face shone. I have written my name on thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him. Because he was not trying to please his own immortal soul, fame never came to him. I am listed as a famous home-runner, yet beside that obscure minister, who was so good and so wise, I never got to first base."—*Sunday School Times*.

A New Method

We make no extra charge for passing along the following method of dealing with public speakers, attributed to a South African tribe. This simple tribe considered long speeches injurious both to the orator and his audience. To protect both, there is an unwritten law that every public speaker must stand on one leg while addressing his hearers. As soon as his other foot touches the ground, his speech is brought to a close, by force if necessary.—*The Safer Way*

Not Ashamed

Among the outstanding leaders of the late and present war are many men of great faith. We quote below the sentiments of some of them.

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

General Wavell, "What our men want and need is a quiet place to read their Bibles and turn their thoughts to God."

Field Marshal Montgomery, "I read my Bible every day, and I recommend you do the same."

General Dobbie, "Christ has saved me and has satisfied me for forty-seven years."

The late Field Marshal Sir Douglas Haig said, "The Gospel of Christ is the only hope of the world."

With the Apostle Paul, these men can testify to the fact, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).—*Selected*.

Smoking and Endurance

Profiting by the opportunities afforded by the three-mile cross-country run held periodically at Aldershot, England, T. F. Kennedy has studied the influence of smoking on the endurance of the runners, with interesting results. Says *The Lancet* (London):

"During ten years nearly 2,000 men were observed. These were graded into non-smokers, moderate smokers (those taking the equivalent of less than twenty cigarettes a day), and heavy smokers (those taking the equivalent of twenty cigarettes or more a day). The numbers in the various groups were: Non-smokers, 345; moderate smokers, 1,461; and heavy smokers, 167.

"Of the non-smokers, 18.8 per cent were among the first ten to arrive home in the three-mile race, while the corresponding percentages for the moderate and heavy smokers were 8.6 and 6.0 respectively.

"Further, a study of the last ten men to finish the race each year showed that only four per cent of the non-smokers were in this group, but 11.4 per cent of both the moderate and heavy smokers.

"These figures obviously suggest that smoking reduces physical endurance, which is highly probable; but they must be qualified by the recollection that would-be athletes often eschew tobacco, while their weaker brethren take to it very readily."—*Narcotic Review*.

Fallen Preachers

Mr. Wesley wrote to Alexander Mather in a letter not found in Wesley's works, but quoted by Leyerman, "No, Aleck, no! The danger of ruin to Methodism does not lie here. It springs from quite a different quarter. Our preachers, many of them, are fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Patley Bridge, or to you at Boston. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the Kingdom of Heaven upon earth."—*Selected*.

Nutshell Sermons

(I Peter 5:7)

The reason why people are anxious is because they are taken up with two things at once. A man writes a book; he wonders how the public will receive it and he is anxious about his profits—two conflicting thoughts, two conflicting emotions. The lack of concentration is the secret of the anxiety in your life, and it is the basis of all weakness of character. The Spirit of God centers, concentrates the mind; He brings every thought into captivity. It is this mental concentration which is the root of all strength of character.—J. DOUGLAS ADAM.

Eager to Believe the Gospel

Dr. Moffatt translates the familiar Corinthian phrase, "Love believeth all things," to read "Love is always eager to believe the best." These words go to the very heart of one of our most common vices. Many in our day seem to be eager to be-

lieve the worst. They have an appetite for bad news, they rejoice at calamities befalling those they dislike, they have a ready ear for scandal, a delight in evil report, a malignant enjoyment at talebearing. Paul is here saying that a heart of love produces a "mind-set" to believe the best possible, as soon as possible and as long as possible. Such eagerness to believe the best possible actually creates the best possible in others. A young mother, undaunted by discouragement, believed the best for her son, and Caruso was given to the world. In this day of racial and national hatreds it is so easy to believe the worst concerning the enemy. But love incarnate in the human heart ought to make us "eager to believe the best."—*Editorial in Arkansas Methodist*.

What Is a Minister?

What is a minister, my son?

Why, he is a man called of God, who is responsible only to God and dependent upon the grace of a congregation. He is a specialist, educated, trained and experienced in a field where everyone on earth considers himself a specialist. He is the manager of an institution, numbering scores of activities and hundreds of members, whose major task it is to manage it without the fatal hint of assuming any authority.

And, what does a minister do, my son?

Well, his time is his own, which means he is always on the job. He preaches and teaches, he heals, though without pills or knife. He is sometimes a lawyer, often a social worker, an entertainer, a philosopher, and a handy piece of decoration for public functions.

He visits the sick, marries people, buries the dead, labors to console those who are in sorrow and to admonish those who sin. He spends considerable time keeping people out of each other's hair, and more time trying to scramble out himself with the least possible loss.

Oh, yes and between times he prepares a sermon and preaches it on Sunday to those who don't have any other engagement for the Sabbath holiday. Then, on Monday, he smiles when some jovial chap roars, "What a job—one hour of work a week!"—From the "City Temple Times," Sioux Falls, S. D.

All Christ's ways of mercy tend to, and end in, the saint's joys. He wept, sorrowed, suffered, that they might rejoice; He sendeth the Spirit to be their comforter; He multiplies promises, He discovers their future happiness, "that their joy may be full."—RICHARD BAXTER.

SERMON OUTLINES

The Church of God

Acts 20:28

The Church is God's Institution in the world, perhaps we should say His only Institution. "She is His new creation by water and the Word." Dark pages may have stained the history. Backslidings and worldly wanderings have at times blighted her influence and robbed her of her power, but she is still God's chosen vessel.

*Tho' with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.*

How perfectly the imprint of Divinity is stamped on "the church," is indicated by the following seven divine aspects of the church revealed in the Word of God.

A DIVINE PURCHASER

"The church of God which he hath purchased with his own blood" (Acts 20:28). "Bought with a price," and what priceless exchange! "The precious blood of Christ as of a lamb without blemish and without spot." Well might the apostle exhort. "Therefore glorify God in your body and in your spirit which are God's."

A DIVINE FOUNDATION

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, *Jesus Christ* himself being the chief cornerstone" (Eph. 2:19, 20). And, "other foundation can no man lay than that is laid, which is *Jesus Christ*." How firm a foundation! Yes, "The foundation of God standeth sure."

A DIVINE BUILDER

"Upon this rock will I build my church" (Matt. 16:18). "Ye are God's building," and the Builder has an exalted purpose for this building. "In whom ye also are builded together for an habitation of God through the Spirit." It is defiled when occupied by any other than the Spirit of God.

A DIVINE SANCTIFIER

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). For this cause He "suffered without the gate," "For it is not

possible that the blood of bulls and of goats should take away sins." "But this man, after He had offered one sacrifice for sins for ever . . . hath perfected forever them that are sanctified." "His blood avails for all our race, and sprinkles now the throne of grace."

A DIVINE HEAD

"When he raised him from the dead . . . and gave him to be the head over all things to the church" (Eph. 1:20, 22). "Christ is the head of the church: and he is the Saviour of the body." "Therefore . . . the church is subject unto Christ." Glorious, exalted subject! "No more in chains of sin I repine. Jesus the glorious Emancipator now and forever He shall be mine."

A DIVINE PURPOSE

The propagation of the gospel. "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Wonderful commission. A service that angels would delight to perform.

The preservation of the earth. "Ye are the salt of the earth: but if the salt have lost its savour wherewith shall it be salted?" Is your testimony a preservative? Or is your candle under a bushel?

A DIVINE POWER

"And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). "But ye shall receive the power of the Holy Ghost coming upon you." Not independently of our attitude toward the need or provision. Nor regardless of our desire or lack of it, but as we realize the great need and while contemplating the glorious provision God has made, we wait with intense, longing desire at His feet until, "The Comforter has come."—REV. T. W. ALEXANDER, in *The Holiness Era*

The Eyes of the Lord

INTRODUCTION—The words of the text were spoken by the prophet Hanani to king Asa, who had made a league with the king of Syria. God was not pleased with this league, and sent the prophet to rebuke Asa. The prophet reminds him of a former time when he had been attacked by a superior force and God had delivered him. But now he is relying on the heathen king of Syria to help him instead of relying on God as before. Let us gather some lessons from this verse which has a wider application than to Asa.

I. GOD'S SEARCHING EYES—The statement of the prophet is consistent with what the Bible teaches elsewhere: that God is

omnipresent and omniscient—He sees everywhere and everything. "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3). "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Psalms 34:15). It is well to remember that on all occasions the eyes of God are upon us. This is calculated to restrain from evil doing, and to encourage the needy soul.

II. FOR WHOM GOD IS SEEKING—God is not only in a general way seeing all that is going on in the world, but He is making a search for particular things. In this verse He is represented as making a search for a certain class of people. It seems this class of people, described as having hearts perfect toward Him, are rare, so rare that it requires searching on His part to find them. He searches all countries and all races. He looks into the palace and the hovel, the city and the country, the plain and the mountain. He looks into the heart of the young and the old. He visits the preacher and the missionary, the farmer and the banker, the rich and the poor. What other people seek may not attract Him. His quest is for those whose hearts are perfect before Him. He saw David keeping the sheep, and called him to be anointed as king of Israel. He saw Moses leading the flock in the desert, and called him to deliver His people from Egyptian bondage. Jesus saw Nathaniel under the fig tree, and described him as an Israelite in whom was no guile. He saw Jacob asleep on his pillows of stone, and promised him the land whereon he lay as an everlasting possession. He sees the saint on his knees pleading the promises. When the Christian closes the door of his closet the Lord seeth in secret and rewards him openly. Every where the Lord is searching for the perfect in heart.

III. GOD'S PLAN FOR THE PERFECT IN HEART—God is not merely curious to find who is perfect in heart toward Him, but He has a purpose for him. How it ought to impel us to perfection of heart toward God to read what He is planning for those whom the prophet describes as perfect in heart toward God! He plans to show Himself strong in their behalf. Speaking of God's strength, it is well to consider how strong God is. Read in Isaiah 40:12 a description of Him: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Further it says, "He taketh up the isles as a very little thing." And this strength is at the disposal of those whom God discovers

as having hearts perfect toward Him! What an opportunity!

CONCLUSION—With such a privilege as this extended from the Lord who would not want to qualify for such help? Is it not surprising that very few make any attempt to qualify for the Lord's help? The natural heart of man is not perfect toward the Lord. There must be regeneration and sanctification, and then a walking in all the light of God's truth as given in the Bible and revealed by His Spirit. Nothing is insignificant when we come to dealing with God. What some term nonessentials may be very essential to being perfect in heart toward God. Reader and hearer, do you not desire to qualify for the help of God's strength?—
WILLIAM M. SMITH.

Weighed in the Balances

TEXT—*How much then is a man of more value than a sheep (Matt. 12:12 R. V.).*

"Doth God take care for oxen?" inquires Paul, when referring to an old Mosaic law, enjoining kindness to the cattle when treading out the corn. Yes, He does; but infinitely greater is the care, as Paul argues, which He exercises over man. David got hold of this thought when he penned the eighth psalm, ". . . man, . . . For thou hast made him . . . and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea. . . ."

Man is the grandest achievement of creative skill. How noble in reason, how infinite in faculties! in apprehension, how like a god. "How much, then, is a man of more value than a sheep?"

I am going to suggest a series of points in respect of which a man is of more value than a sheep:

I. HIS PHYSICAL FORM AND BEAUTY

The human body is—so far as our knowledge of creation extends—by far the most exquisite organism that has come from Jehovah's hands. I am fearfully and wonderfully made, said the thoughtful psalmist.

The human form excels that of the lower creation, and proclaims that man is better and nobler than they. The ox may surpass him in strength, the horse in speed, the greyhound in agility, the eagle in keenness of vision, the hare in quickness of hearing; but, taking his body as a whole, with all its capacities and powers, it surpasses every other of which we know anything.

Are you going to desecrate a temple so fair? By self-indulgence, are you going

to mar its beauty, and by artificial and unnatural coloring hasten its decay? This is what many are doing, bringing themselves down to the level of the beasts that perish, and turning their glory into shame.

II. HE IS ENDOWED WITH REASON

When you think of the mines of literature he can explore, of the treasures of science he can penetrate and of the wonders of creation he can unfold, what a noble heritage is his with the mental gifts the Creator has bestowed upon him, to traverse all the ages that are past, to hold converse with the great and good who have lived before him, and to hand down memorials of his own industry to the generations yet to come.

III. HE IS ENDOWED WITH A MORAL NATURE

He is an accountable and responsible being. A sheep cannot sin; not because it is a superior, but because it is an inferior creature to us. This inward conscience, this moral faculty lifts him above the brute.

"Let us make man in our image," said the Lord. He never said that of any other creature He has formed.

As a moral being, man is a subject of divine affection. The Almighty cannot love an ox or a sheep, but He can love you.

IV. HIS CAPACITY FOR PROGRESS

To him only is it given to advance, to grow, as the ages roll on. Mark the development of art and science, and of all that tends to diminish labor, alleviate suffering, and increase the comforts of life.

In the case of the sheep, years add nothing to its intelligence or development; but man is, or at least is presumed to be, every day enlarging his stores of knowledge, maturing his mental powers and becoming better qualified for fulfilling his part in life.

V. HIS SPIRITUAL NATURE, AND HIS CAPACITY FOR KNOWING GOD

Here the line that divides us from the lower animals is deep and broad. Man is a religious being. The record in Genesis tells us that when the Lord God formed man, and breathed into him the breath of life, he "became a living soul." He did not merely possess a soul, but *became* it. The soul—the spiritual nature—was his truest self.

VI. HE IS POSSESSED OF IMMORTALITY

The dumb creatures of the meadow live their life and die, and there is an end to them; but man has an existence that knows no end.

Man's superiority over the beasts of the field is crowned by the fact that

VII. CHRIST DIED FOR HIM

You can see, in the sacrificial death of

Christ, the tremendous value God had put upon man.

In daily life, you estimate an object by the price men are willing to pay for it; but, when the price voluntarily offered is one with which in comparison all the silver and gold of the earth are but corruptible things, who shall tell the worth of the object redeemed.

He who made man, and stamped His own image on him, giving him not only an exquisite physical form, but a reason, a conscience, a spiritual faculty, a capacity for progress, and a deathless immortality, deemed him worth an infinite sacrifice, and spared not His own Son for his redemption.

Truth to tell, there are hundreds around us who put on value on themselves, who are treading their glory in the dust and sinking to the level, aye, beneath the level, of the beasts that perish.

"Of more value than a sheep!" Alas! I have known instances in which the degradation has been such, that one has been forced to exclaim, "How much is a man of *less value* than a sheep!" For, where the passions have been unchecked, the lower appetites freely indulged, the intellect untutored, the conscience defiled, the spiritual nature ignored, and God and eternity forgotten, say, has not the descent been so terrible as to bring the man down to a lower level than the beasts of the field. Then he wakes up to find his very soul is so permeated and saturated with matters secular, and matters commercial, and matters financial, that he is utterly unable to apprehend spiritual truth.

Two influences are upon you, two forces are pulling you. Are you to yield to that force, sinking you down until you become of less value than a sheep? or, drawn upward by divine grace, are you to rise, until higher than the angels themselves, you may sit with Christ upon His throne in glory!—ANDREW ZEALLEY.

The Tempted One Shows the Way

SCRIPTURE—Matthew 4:1-12.

TEXTS—II Peter 2:9; Heb. 2:18; Heb. 4:15

INTRODUCTION

Temptation is universal. It makes its appeal to the good and to the bad. It comes to the man in high places and to the man in the lowly walks of life. It is ever present in every age.

A. Adam and Eve in their beautiful garden were tempted to eat the forbidden fruit.

B. Abraham was tempted in a strange country to lie to save his life.

C. Joseph was tempted in a palace to sin.

D. Christ was tempted in a wilderness to disobey God's will.

E. The Christian too will be tempted. "In the world ye shall have tribulation: (includes temptation) but be of good cheer; I have overcome the world."

Christ left us an example that we should follow in His steps—Sheldon's popular book "In His Steps." We may follow in His steps.

Notice four things about Christ's temptation. He shows us the way.

I. THE REALITY OF CHRIST'S TEMPTATION

- A. Tempted when He was weak
- B. Tempted when He was alone
- C. Tempted when He was in the wilderness
- D. Tempted when He had been assured of divine Sonship (Baptism)

II. THE NATURE OF CHRIST'S TEMPTATION

- A. To yield to physical appetite
- B. To yield to wrong ambition
- C. To yield to spiritual pride
- D. To yield to disbelief in God—*If*

III. THE VICTORY IN CHRIST'S TEMPTATION

- A. Prayer prepared Him for the hour of struggle
- B. God's word answered every temptation
- C. Satan left Him for a season
- D. Angels came and ministered to Him

IV. THE LESSONS FROM CHRIST'S TEMPTATION

- A. No one religious experience will assure immunity from temptation.
- B. No temptation is overwhelming in itself. He "will not suffer you to be tempted above that ye are able."
- C. If the enemy cannot defeat through temptation to worldliness, He will tempt to spiritual pride.
- D. Christ overcame through God's Word and power. This, too, will be the secret of our victory.

CONCLUSION

Dr. Haldor Lillenas has written of the promise unfulfilling (see II Peter 2:9): *The tempter may strive to ensnare and defeat,*

*And many a pitfall is laid for my feet,
But grace all availing, each trial shall meet,*

The promise unfulfilling is mine.

Thank God, He shows the way—more, He makes a way!

Dr. Williams' illustration: A little story of two fliers in France on a special mission—blew up a supply train—one plane was hit—flew on an angle and couldn't get above two thousand feet—dangerous altitude for flak—Buddy went ahead and blew up anti-aircraft installations and pillboxes—the two made it in together. Christ makes a way and shows the way. Praise be to God!—HAROLD W. REED.

The Three Groans of Romans Eight

SCRIPTURE—*We know that the whole creation groaneth and travaileth in pain together until now (v. 22).*

Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves (v. 23).

Likewise the Spirit also helpeth our infirmities: . . . maketh intercession for us with groanings which cannot be uttered (v. 26).

We have before us, in these selected verses, three "groanings," the first of which is—

I. THE GROANING OF AN ACCURSED NATION

A. The curse of "death" blights all the realm of nature, which is here designated as "the creature." The animal kingdom, plant life, and all elements, are under the withering blight of the curse. The viciousness of the animals, the decay and death seen in vegetation, the strained and death-dealing work of the elements, all testify to the fact that they are under the curse. And all of these strained and abnormal conditions are "groans" for the day of deliverance.

B. Creation is to be delivered from "the bondage of corruption into the glorious liberty of the children of God." Since "corruption" here no doubt refers to mortality, there is ground for assumption that all creation is eventually to become deathless.

The throes of pain in which nature now travails are her birthpangs preceding the time of her deliverance.

II. THE GROANING OF THE SPIRITUAL

"Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

A. What we now receive of God through grace is declared to be "the firstfruits of the Spirit." We are now the sons of God, through the new birth, which is wrought by the Holy Ghost. He is the "Spirit of adoption." It is His coming to infuse divine life, and to dwell within us, which constitutes the witness to our sonship (see vs. 15-16). This witness all true believers receive.

B. But we have now only the "firstfruits" of the Spirit. What He now does for us affects only our spirits, and not our bodies. The Holy Spirit abides, sealing us unto the day of redemption. This abiding or sealing is the "earnest" until the final "redemption of our body." Full sonship, our public "adoption," our outward "manifestation" as sons of God; all these are still ahead of us, and it is for this event that we now "groan within

ourselves." Our possession of the Spirit is a foretaste of its bliss.

C. As we await the time of this final deliverance we "groan" in travail, being afflicted with a hundred and one "infirmities." This mortal body, with its impairments, limitations, and afflictions, is a drag upon our spiritual lives; and, being unstrung, it often prevents the perfect music for which our purified spirits pray and yearn. And who of us has not sighed for deliverance and release?

But there is another *groan* of great importance here, and that is—

III. THE GROANING OF THE SPIRIT

"Likewise the Spirit also helpeth . . . maketh intercession for us with groanings which cannot be uttered."

To grasp the full meaning of these words, we want to share with you the rendering of this verse by Weymouth: "But the Spirit Himself pleads for us in yearnings which can find no words: And the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for the saints are in harmony with God's will."

Leading up to these verses, let us see some other things that the Spirit does for us:

A. He indwells every believer, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (vs. 9-10).

B. He leads all of God's true children. "For as many as are led by the Spirit of God, they are the sons of God" (v. 14).

C. He is the "Spirit of adopted sons," and bears witness to our adoption. "The Spirit itself beareth witness with our spirit, that we are the children of God" (v. 16).

D. Now, in verse 26, He is said to be our great Assistant in our infirmities, and to make "intercession for us."

As our Helper, He *rectifies, interprets,* and at times *forms* our prayers. It is He who answers the oft-spoken cry of our hearts, "Lord, teach us to pray!" We ask for utterance and He anoints us in prayer. We seek an atmosphere in which to pour our prayers out, and He creates it. Thank God, for this wonderful anointing, and for the high privilege of "praying in the Holy Ghost!"

But a closer observation of these words will reveal that the highest form of prayer is not even that in which the Spirit assists me, but it is so sinking into God that my heart becomes the shrine of prayer. A place where God speaks to God! More that God praying by our side, it is the Spirit of God praying within us. Oh, the marvel and mystery of such supplication! I am not now the priest who pleads, but

the very shrine in which prayer is uttered.

Christ, "in the days of his flesh, offered up prayer with strong crying and tears"; and evidently the Spirit shares the same intercessory burden. If we yield to Him fully, we too will know a touch of that same passion and soul-travail. Men of olden times did; and it was this kind of praying that brought to pass the large movements of God towards the souls of men to save them. Today we are so light, so worldly, and so far from living in the Spirit, that we seldom pray half-ferently unless some extremity wrings it out of us.

If we would carefully check up on ourselves, weighing in balance what we are with what we know we could be, and then meet every known condition to abide deep in Him, God would bring us to the point where we would experience frequently the passion and the victory of real intercessory prayer. God move in upon us! —ROY L. HOLLENBACK.



Expository Outlines

Lesson Reading:

I Corinthians 10:1-13

TEXT—*There hath no temptation taken you but such as is common to man* (I Corinthians 10:13).

INTRODUCTION

The temptation common to man needs to be emphasized often; and a word of warning should be sounded. The truth is that many do not understand the methods and motives of the evil one; and are often overcome by him. Much truth lies before us in this study; we approach it in prayer and faith for light.

OUTLINE

I. THE COMMON PURPOSE—"Let him that thinketh he standeth take heed lest he fall" (Ver. 12).

1. The *Exhortation*—"Take heed lest he fall." This shows that one may lose both his state and standing with God. One must watch, and be wise, and hear the warning. Be careful, and cautious, and clean.

2. The *Examples*—"With many of them God was not well pleased; for they were overthrown in the wilderness" (Vers. 4, 11). We must perceive this fact, and profit by it, and pray for faith and fidelity.

3. The *Enduring*—"These things are written for our admonition, upon whom the ends of the world are come" (Ver. 11). We have an age of trials and tests. Let us not fail in faith, and fall. This is the dispen-

sation of eternal truth, and eternal life, and eternal hope. The ends of the age are upon us now in perfect redemption.

II. THE COMMON POINTS—"Such as is common to man," in its pattern of appeal.

1. The *Point of Life*—"We should not lust after evil things, as they also lusted" (Ver. 6). (See Numbers 11:4).
2. The *Point of Loyalty*—"Neither be ye idolaters, as were some of them" (Ver. 7). This is a desire for an easy religion. Sat down to eat, rose up to play.
3. The *Point of Love*—"Neither let us commit fornication" (Ver. 8). This is a type of spiritual infidelity to the love life with the Lord. Divided affection.
4. The *Point of Leadership*—"Neither let us tempt Christ" (Ver. 9). (See Numbers 21:4-8). Discontented with the leadership of Christ; the going was hard.
5. The *Point of Light*—"Neither murmur ye." This at the evil report of the spies. Defeated at the point of light on the Land of Promise.

III. THE COMMON PROMISE—"God is faithful, who will not suffer you to be tempter above that ye are able."

1. The *Pledge*—He is faithful in His person and in His power, and in His provision.
2. The *Provision*—"But will with the temptation also make a way of escape." He provides an escape, and an enablement, and enlightens us.
3. The *Purpose*—There is always a wise design of God in permitting trial. It enlarges us, and equips us, and evaluates us in His sight.—T. M. ANDERSON.



Lesson Reading:

II Corinthians 6:1-18

TEXT—We beseech you also that ye receive not the grace of God in vain (II Corinthians 6:1).

INTRODUCTION

Grace is the unmerited favor of God freely offered to all men. It is the power of God, and the pity of God manifested in Christ Jesus. To receive it in vain means to derive no benefit from the merits of Christ. To live and die without hope, and without help from God.

OUTLINE

I. THE GRACE OF PROVISION—"Behold, now is the day of salvation" (Ver. 2).

1. The *Truth of Atonement*—"The grace of God." We have the gift of the Son, and the gift of salvation, and the gift of the Spirit; all in the gracious

atonement of Jesus. We have free grace, full grace, and favoring grace. We have manifested grace, and measureless grace, and marvelous grace.

2. The *Time of Acceptance*—"I have heard thee in a time accepted" (Ver. 2). There is a time to repent, and a time to receive, and a time to respond to God. A time to seek, and a time to supplicate, and a time to be saved.

3. The *Trusting for Assistance*—"In the day of salvation I have succored thee." To succor means to aid, and to assist the faith of the seeker. We have help to faith, and help to find, and help to follow.

II. THE GRACE OF PURITY—"Let us cleanse ourselves from all filthiness of the flesh and spirit" (Chap. 7:1).

1. The *Constraint to Cleansing*—"Perfecting holiness in the fear of God." If we are sincere in worship, then we are sincere in His will. The fear of God means reverence, respect, and response to His Word and wisdom.

2. The *Completeness of Cleansing*—"All filthiness of the flesh and spirit." This cleanses all the soul, and all the spirit, and all the self. The carnal desires of the flesh; and the conflicting devotions of the flesh, and the covetous disposition of the flesh.

3. The *Conditions of Cleansing*—There are two conditions: surrender and separation. "Ye are straitened in your own bowels" (innerself). This means stingy and small of soul. Men are small and stingy with God; they shut up the heart against Him. "Be ye also enlarged" (Vers. 12-13). Open up the heart; be generous with God. Yield all in full surrender to Him. Separation: "Come out from among them, and be ye separate, saith the Lord" (Ver. 17). Out of touch with every person and possession; no ties, and no treasures.

III. THE GRACE OF PROMISES—"Having therefore these promises" (Vers. 16-18).

1. The *Promise to Receive*—"I will receive you." Receive our person, and prayers, and into His pleasure.

2. The *Promise of Resources*—"I will be their God." All He is, and all He has are yours. God of power, and plenty, and of purity.

3. The *Promise of Relationship*—"I will be a Father unto you." This is parental care: He will father you with pity, and patience, and provide for you.

4. The *Promise of Residence*—"I will dwell in them." Our heart the habitation of the Holy God.

5. The *Promise of Reproduction*—"I will walk in them." God lives His life out through us. Walks in us, works through us, and witnesses in us.—T. M. ANDERSON.

Lesson Reading: Hebrews 3:13

TEXT—*Today if ye will hear his voice, harden not your hearts* (Hebrews 3:15).

OUTLINE

I. HARDENED BY DISOBEDIENCE—*Harden not your hearts as in the provocation* (v. 8).

1. *Disobedient to the Will of God.* The redemptive will of God is back of all His dealings with men. His will to save, and sanctify, and share His glory with them.
2. *Disobedient to the Word of God.* "If ye will hear His voice." His pleading, and preaching, and promises were in His voice. The voice of law, and of love, and of life spoken unto them.
3. *Disobedient to the Works of God.* "And saw my works forty years." (v. 9) God labors to save men. Jesus worked among us, and disclosed His grace and His goodness, and His glory. He said, "Believe me for the works' sake" (John 14:11).

II. HARDENED BY DECEPTION—*Lest any of you be hardened through the deceitfulness of sin* (v. 13).

1. *The Erring in Heart.* "They do always err in their hearts; and have not known my ways" (v. 10). Blind to the ways of God; deceived, and devoid of understanding. Blind to His provision, and to His purposes, and to His promises.
2. *The Evil in Heart.* "Lest there be in you an evil heart of unbelief, in departing from the living God" (v. 12). A depraved heart, a disloyal heart, and a departing heart. Wicked, and wayward, and willful in heart.
3. *The Enmity in Heart.* "Some, when they had heard, did provoke" (v. 16). The carnal heart is full of enmity and will not yield to the call to holiness. It is this hostility in the heart that defeats the Spirit and vexes a just God to wrath.

III. HARDENED BY DISBELIEF—*They could not enter in because of unbelief* (v. 19)

1. *Displeasure of God.* "I was grieved with that generation." These unbelieving people defaulted, and displeased God by their decision. Unbelief always grieves God; and results in disfavor resting on the soul.
2. *Disinherited of God.* "So I swear in my wrath, They shall not enter into my rest." This was a tragic and terrible decision of the Divine. Denied through disbelieving God's promises; forfeiting all favor by a lack of faith.

3. *Destroyed of God.* "Whose carcasses fell in the wilderness" (v. 17).—T. M. ANDERSON.

Lesson Reading: Hebrews 2:1-9

TEXT—*How shall we escape if we neglect so great salvation?* (Hebrews 2:3).

OUTLINE

I. THE NECESSITY OF SALVATION—*That he by the grace of God should taste death for every man* (v. 9).

1. *The Plight of the Lost.* Men are dead in sin, and under the dominion of Satan, and are disobedient in their sins (v. 2, 14).
2. *The Passion of the Lord.* "For the suffering of death." There could be no salvation without a suffering Saviour. He tasted death, and triumphed in death.
3. *The Purpose of Life.* We are saved that we might live; this being the one purpose of the Saviour's work. Regenerated to life, released to life, and to have the resurrection to life everlasting.

II. THE NATURE OF SALVATION—*What is man that thou art mindful of him* (v. 6).

1. *The Nature of Escape.* Escape from the past, and power, and punishment of sin. Jesus is a refuge, and rest, and a reward.
2. *The Nature of Experience.* "Which at the first began to be spoken by the Lord." The experience is the spoken word and work of the Lord in the soul. So great salvation; one in which we have realization, righteousness, and restoration. A great grace, and a great gift, and a great God as our Saviour.
3. *The Nature of Evidence.* "And was confirmed unto us by them that heard him." Confirmed by the Spirit, and by the spoken word, and by the Son of God who witnesses to His working in our hearts.

III. THE NEGLECT OF SALVATION—*If we neglect so great salvation*

1. *Neglect to Hear.* "The things which we have heard" (v. 1). We must hear the truth of the things of Christ provided for salvation. One can become dull of hearing, and lose the capacity to receive the Word of God.
2. *Neglect to Heed.* "We ought to give the more earnest heed." After hearing we must obey; we must be doers of the word as well as hearers.
3. *Neglect to Hold.* "Lest at any time we let them slip." Fail to retain the grace of God; and fail to remain in the love of God. It leaks out like a leaking vessel.—T. M. ANDERSON.

A Gold Star Service

By Lauriston J. Du Bois

A service to accompany the placing of a gold star on the Honor Roll.

By Lauriston J. Du Bois, *Secretary Nazarene Service Men's Commission* (In substitute for, or in addition to a memorial service. It may be shortened to be used as a closing for a regular service of the Church.)

Introduction: Words of explanation given by the pastor.

Scripture: Psalms xxiii, or other.

Meditation and silent prayer followed by prayer while organ or piano plays softly:

Poem: "Victory's Price" or another

VICTORY'S PRICE*

By Mary R. Haas

Proudly she placed in the window

*A flag with a star of blue,
With an earnest prayer within her heart
That her boy be brave and true.*

Silently she breathed a prayer

*As she knelt on bended knee,
And her words were smothered by her tears
As she prayed there brokenly.*

'Our Father who art in heaven

*Watch o'er this boy of mine,
And bring him safely back to me—
If that be Thy will divine."*

Then one day as the twilight sun

*Painted the sky as of old,
It also tinted the star of blue
And turned it into gold.*

That night a mother's heart was crushed

*As she grieved upon her loss,
Then whispered words came to her heart,
"My Son died on the cross."*

Another price for victory

*That freedom's bell might ring,
That lands now torn with war and strife
Of peace again will sing.*

So when a blue star turns to gold

*Though it means heartache and pain,
It also means the free can live
In joyous peace again.*

Appropriate special song:

Poem:

Statement by minister as to significance of the gold star, such as:

It has long been customary to designate those from our church who have died in the service by a star of gold on our service honor roll. There could be

*Used with permission from "The Young People's Journal," July, 1945.

no worthier symbol: gold is a metal of great worth. So, too, this life that has been sacrificed. No money could buy it. More than ever before, we today feel his worth. This life was a great sacrificial price for a great freedom. The star we have taken from the heavens. It is to us a symbol of another and a higher world. It represents the lofty and high ideals for which this young man gave his life, and lights the port to that Other World, which, through Christ, is ours.

May God bless the memory of this our son and brother who has been taken from us. May his supreme sacrifice be our pattern for life. May his hope for a better world and for peace be fulfilled in us and through us always.

Placing the gold star: With the conclusion of this statement, an usher or one designated will come forward and replace the blue star with the gold. (This should be prepared and rehearsed ahead of time so there will be no delay.)

Taps: While this is being done, from another room, or by organ or piano, "Taps" will be played. At the close of "Taps," a final prayer will be given.

Prayer:

(Request should be made for all to retire from the church quietly at the close of the prayer.)

Wartime Themes

"They Can't Ration These" (Exodus 16:31), by Rev. William Scott McMunn. "When the Lights Go On Again" (John 1:5), by Rev. Harold S. Wilson.

"Divine Priorities" (Matt. 6:33), by Dr. Ernest B. McClellan.

"The Christian's Assets" (I Cor. 3:21-23) and "God's Message in Times of Crises" (Haggai 2:4), by Dr. James K. Leitch.

"A Spiritual Call for First Aid" (Acts 16:9), by Dr. J. M. McCalmont.

"God and the Moral Struggle," and "Man and the Divine Order," by Rev. William Nicholl.

Communion Themes

"The Real Presence" (Gen. 28:16) and "And It Was Night" (John 13:30), by Dr. Thomas H. Newcomb.

"The Cup We Drink" (Matt. 26:27), by Dr. R. W. Gibson.

"A Sacrifice to God" (Ephesians 5:2) and "The Selfless Life" (Matt. 27:35), by Rev. W. Scott McMunn.

"Come Unto Me Ye Weary" (I Sam. 20:18b), by Rev. Raymond L. Wilson.

"The Cross and Our Sins" (I Peter 2:24), by Dr. Wm. T. Lytle.

"The Chief Cornerstone" (Psalms 118:22), by Rev. Lester C. Taylor.—*The United Presbyterian.*

MISSIONARY DEPARTMENT

It Works

A judge in India heard of a native who had at one time been a wealthy man through part ownership in an indigo farm. This man had become a Christian, and as a result he had been cast out of his home and had lost all his possessions. So the judge, himself a Christian, took the native into his own home and said to him, "Nordubur, since you are a Christian, I know you will not mind the menial task of being an attendant to my little boy, although this work seems beneath your station." Nordubur took the job.

Some time later the judge and his family were having their daily devotional period of Bible reading and prayer. Nordubur was present. The judge read the passage containing the words of our Lord, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." The judge paused a moment, and then he said, "Not one of us has done this, except Nordubur," and turning to him, he asked, "Nordubur, does this verse tell the truth?"

"I do not have many earthly possessions now," said the faithful man, "but I have peace with God and joy. I can truly say that I would not trade what I have now for all the possessions in the world without the Lord. Christ said that He would give an hundredfold. My master, He gives a thousandfold."

Yes, Christianity works. Everything that we are told in the Bible is true. In Christ is forgiveness of sin, power over sin, salvation and peace and joy. Try it. Believe in Him as your Lord and Saviour.—*Essex.*

+ **Mr. Bhagnat**

(The story of Mr. Bhagnat came in a letter from a Presbyterian missionary to India—Norma Dunning Farmer, M.D.)

"Are you certain? Are you sure you want to do this?"

"I am, sir."

"You know the probable consequences, your family, your friends, they will turn from you. Are you ready for that?"

"I shall not know until I am tried. But I believe I am ready for anything."

The large brown eyes in the young face warmed with confidence. He held up four thin sensitive fingers.

"For four years I have listened to your teaching. For four years I have watched the love in your heart turn to benefit all who come within range of your in-

fluence. For four years I have seen you deliberately choose the difficult path for you and yours in order to clear and smooth the way for others. I have found no better way of life. I am ready."

And so the highborn, wealthy young Brahmin was baptized. All his fears and the fears of his Christian friends were realized. Cast out and disinherited by his family, he was not only cut off from familiar associations, they sought so actively to do him physical harm, that he had to be hidden in the home of the missionary for his very life's sake.

He decided to go to America to study—he had no means of livelihood, but he would work his way. That was proof positive that he had done with the tradition of his caste, for no true Brahmin would soil his hands with labor.

He was not a good sailor and the voyage was devastating. Not only that—he was not sure he could get into America for he had no friends there. Then he thought of writing to the head of the Y. M.C.A. in San Francisco. He did not know the man, but perhaps he would tell him what to do.

And his conjecture was right. The Y. M.C.A. head met him and there were no difficulties.

"I know," he said to his new friend, "that in America you have no use for those who will not work. I want to work."

Work was found for him. He pitched right in. Nothing was too menial for him. He needed to earn his food and shelter, and as his highborn hands, freed from tradition, earned them, his freed spirit learned new lessons in true Christian liberty. Freed from privilege he was free to serve.

When he completed his double job of earning a livelihood and an American education, he returned to India and began the business of living in his own land again. But Mr. Bhagnat, for that is his name, did not return to the ease of the house of his fathers. He married a charming girl, one who not only approves his work but shares in every aspect of it, and together they are working for the government and serving the jungle people, settling the aborigines on a tract of hill and jungle land. It is a lonely life far from the folk of their own culture and one of marked privation and poor climate. There has been trouble, too, for to settle the jungle people on land of their own means to some of the landed people the loss of free labor, and they do all they can to prevent it. Crops have been set on fire, farm animals mysteriously die

money fails to come through on time, friends they have counted on fail. But nothing dims the radiance of the two young Christians who go about their building and rebuilding in complete confidence that God is working His purpose out and they are helping.

"What does India need most from America?" Mr. Bhagnat was asked. "Evangelistic missionaries," was his prompt answer. "How can I tell America to send evangelistic missionaries? In this day there are others to teach and to do the doctoring, at least more than in the past. But how can India learn about the Saviour if it is not told?"—*The Presbyterian*.



"Missions Pay Off"

Writes Sergeant

M/Sgt. Russell T. Dryden, who bosses the ground crew of a big Army plane, has changed his mind about foreign missions. From the South Pacific islands, where he's been putting in the past three years, he's sent \$300 to his pastor, the Rev. M. T. Eicholz, of the North Vernon, Indiana, Methodist Church, to be used for "World Service." Add to that another money order for \$200 for the denomination's Crusade for Christ, a fund for postwar relief and reconstruction.

"I used to wonder how much good the mission work did," he wrote. "Now I can truthfully say that it more than repays our small gifts. Many of our soldier boys would have perished if it had not been for the friendliness and goodwill of these natives who were cannibals not so long ago."—*Arkansas Methodist*.



Christian Courage

Dr. Robert J. McMullen, former president of Hangchow College in China, heard that a village had been swept by disorders and that the people had been driven from their homes which were being looted. With a committee he went out to see what could be done. As they neared the place they were startled as a man jumped out from beneath a tea bush and warned them that all the people had fled the village and their houses were even then being looted. The party went down into the village and facing the marauders, in instant peril of being shot, finally induced them to cease their looting and to pay for what they had taken. The people of the village were at last gathered together and taken to a place of safety. As they went on over the hill a very old man who was noted as a Chinese scholar said to Dr. McMullen, "Many years ago a missionary told us in this village of a man who had

come and given His life to save others, but we could not understand. Now today I have been able to see how it was. For the first time I have seen people who were willing to risk their lives just to save others. You are Jesus Christ."—
By the REV. J. CHRISTY WILSON, D. D.



Fruit from Faithful Service

Ye shall know them by their fruits (Matt. 7:16). "Back in Vella La Vella, when we were holding front-line positions, we had two dozen native workers with us. It amazed me to see these black people holding prayer meeting every night, singing in their native tongue, the songs we all know, giving thanks to God for their blessings, and praying for the American soldiers to be victorious and drive the Japanese from their land. Someone has done a grand job here, and I heard so many of the boys say that since they know where the money collected for missions went they would not be so close whenever the plate is passed again for missions back home. Many a night, as I stood listening to them, I felt the pull of God, and my heart filled my throat, and tears were brought to my eyes. It seemed queer that the natives could hold prayer meetings, while the army had provided none for the soldiers at a time when God was our only refuge. The missionaries have really done a job over here, and can never get enough credit for their work. They are usually the last to leave a Jap-infested area. They go out the back door as the Japs come in the front."—From *World Outlook*.



The Larger World

William Carey read a book, the record of Cook's voyage around the world. In his vision the shoe cobbler saw the whole world. He made the globe, which he kept before him in his shop, and daily, as he prayed for the world, the conviction deepened that the gospel should be given to all nations.

Overnight, Adoniram Judson's conception of the world was changed, and he turned from a selfish, frivolous life to follow his Lord to the ends of the earth.

In Dr. Henry C. Mabie's autobiography we are told how, as a little boy, he was taken by his mother to a missionary service. He could not understand everything the returned missionary was saying, but something which was said deeply moved his mother, and he could never get away from the impression made upon his own heart when his mother took the gold ring off her finger and gave it for world missions.—*Baptist Messenger*.

A Young Jew's Choice

And he saith unto him, Follow me. And he . . . followed him (Matt. 9:9b). At a Sunday school anniversary a boy of Jewish caste, with piercing eyes, in the midst of deep silence, rose and repeated, "Jesus, I my cross have taken, all to leave and follow Thee," in a voice so thrilling as to move the whole audience. Many eyes were moist, for the story of the young Jew was known. His father had told him he must either leave the Sunday school or quit home forever, and the words of the hymn showed what he had given up to follow Christ. The meeting was inspired with new life. Friends and businessmen secured him a situation by which he could earn his own living.—From *Christian at Work*.

We Have Wings

Where it came from I do not know, but there is an ancient legend of an egotistical young man who was jealous of the wisdom and high reputation of an old hermit of their village. So, catching a live bird, he said, "Now I'll prove myself to be wiser than that old fool. I'll go to him with this bird in my hand and I'll say, 'Is this bird alive or dead?' If he replies, 'It's dead,' I'll open my hand and let it fly away. If he answers, 'It's alive,' I'll close my hand and crush the life out of it. Either way he answers I'll prove that he is wrong." He went to the old hermit and asked his questions. The old man replied quietly, "My boy, it's in your hand. It's what you choose."

The sage was right. And also of the life of the youth he could say, "My boy, it's in your hand. It's what you choose." And also to the girl it can be said, "Your life is in your hand. It's what you choose."

God made us with power of choice, for only those who could choose heaven or reject it would be big enough to inherit it. Too bad to use the power God gave us that we might choose heaven and take our inheritance, and with this power choose against the Father and what He would give!

Imagine the dove having, perhaps of necessity, made her nest in a trash pile back of the old pottery. Under the pile are bugs and lizards and rats. As she broods upon her nest the soot from the chimneys and the dust from the streets may settle upon her until she may appear to be a part of her surroundings and of a kind with the earth-bound, sordid, and per-

haps vicious creatures in the pile. But the dove has wings. She need not become a part of her surroundings. She may be in the environment but not of it. She may step to the edge of her nest on occasion and cast herself into the air and ascend into the blue, and the sun shining upon her soaring beauty may be reflected in splendor.

And the promise is to everyone of us, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

We have wings. We may let them be forever unused. Still, isn't it wonderful that we have wings!?!—*The Free Methodist*.

The Lord Hath Need

"Nobody seems to want me," said a young girl forlornly. "I'm a cripple and in everybody's way."

As she spoke thus to herself, she chanced to be passing a book store. Her eyes fell upon the words, "The Lord hath need."

She repeated the words a number of times so she would not forget them. When she reached home she looked them up in her Bible.

"Jesus once needed a donkey," she said. "Perhaps He wants me—a cripple. 'I'll ask Him.'"

Forty years later a lame Bible woman died—mourned by hundreds of people. That woman was once the little lame girl.

It does not matter who you are, the Lord needs you. If you will give your life to Him, He will use you for His glory in just the place where you can serve Him best—*Gospel Sunlight*.

"I Can Plod"

India doubtless owes more to William Carey than to any other Western scholar. His genius for language and philosophy was startling, even to orientals seemingly born with polyglot tongues, and to whom metaphysical distinctions are as familiar as the various inscriptions on their coins. Carey, anticipating the design of his would-be biographer, said to him, "If, after my removal, anyone should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder he will describe me justly. Anything beyond this will be too much. *I can plod. I can persevere in any definite pursuit. To this I owe everything.*"—JAMES M. LUDLOW, in *Incentives for Life*.

Influence

On a very snowy Sunday morning, over a century ago, about fifteen people had braved the weather and gathered in a little church in England. Owing to impassable roads, the preacher did not arrive. One of the worshipers—described as “a poor, thin-looking man”—was prevailed upon to preach. There was a fifteen-year-old boy sitting under the balcony, and the speaker’s words that morning touched his heart. The boy was Charles H. Spurgeon. Forty-two years later he died, having reached millions by his preaching and led hundreds of thousands to Jesus Christ. That is something for all Christian workers to remember.—*Christian Herald*.

Honesty

Clay Doss, the director of the Ford Sunday Evening Hour, is a builder of a home of character making absolute honesty its chief cornerstone. This is best seen in an incident of shopping with his son when they together purchased a dozen toys. The frustrated sassy clerk returned too much change which only the son noticed.

When they reached home the son said, “Well, Dad, we certainly got even with that sassy girl in the store today. She charged us for one toy only while we bought twelve of them.

Then Clay Doss sat down with that son and had a good talk about honesty. “Son, as tired as I am,” he began, “we’ll have to drive back to that store and pay that girl. She was mean to us, but it just isn’t straight shooting to cheat anybody. You and I don’t do business that way, son. Besides that, she will have to make up the difference; we can’t let her do that. Don’t you agree?”

Young Clay agreed with his father when he put it that way. They returned to the store at once to tell the girl of her mistake. A month later the boy said to his mother, “Mother, I guess I have the honestest father in all the world, haven’t I?”—*Selected*.

Distinguishing a Christian

A Baptist minister’s experience in inviting a hungry transient into his home for a meal illustrates the looseness with which the word “Christian” is used. As the man sat enjoying the pastor’s hospitality, his host inquired: “Are you a Christian?”

“Yes,” the man replied. “I’m not a Jew.”

“I didn’t ask if you were a Gentile. Are you a Christian?”

“Yes. I have a Christian name.”

“I didn’t ask your name. Are you a Christian?”

“Yes. I was baptized as a baby.”

“I didn’t ask whether you were a member of a church. Are you a Christian? Do you know Christ?”

Thus pinned down, the minister’s guest simply admitted, “I don’t know what you mean.”

We fear a recounting of “Christian” noses on the basis of whether they *know Christ* would result in a shocking reduction in “Christian” totals but there would be left the real nucleus of ardent followers upon whom their Leader could count.—*Protestant Voice*.

What One Tract Did

As told by the late Len G. Broughton

Some years ago, a brilliant young American actor was on his way to the theater in one of our Western cities. As he turned a corner, a humble woman, whose name has never been revealed, handed him a tract. Out of respect to her, he put it in his coat pocket, never expecting to read it.

When he went to the hotel, he happened to find the tract and said to himself, “I believe I’ll see what this is about.” He found it so interesting that he finished it. When he went to bed, he began to think and found it impossible to sleep. All through the night the Christian message of that tract kept recurring to his mind.

The next morning, he still could not get the message out of his mind, and finally he went to consult a minister and told him about his experience. The minister began to tell him of Jesus and his way of life so that the actor bowed his heart and yielded to him. Five months later, he gave up the stage and entered a theological seminary to prepare for the Christian ministry.

That man was George C. Lorimer, who afterwards became the famous pastor of Tremont Temple in Boston. If he could stand before you tonight, he would doubtless say that one of the greatest forces in the church today is the Christian tract.—*Evangelistic Echoes*.

He Brought His Cold

They that are sick (Matt. 9:12). A man went into a chemist’s shop. He was a poor man, and he said, “Please, sir, have you got anything for a bad cold?” The chemist said, “Have you brought your prescription with you?” The man answered, “No, I ain’t got no prescription, but I’ve brought my cold with me.” Jesus asks for nothing, only that the sinner should say, “Just as I am, without one plea, but that Thy blood was shed for me.”—*From Tract Magazine*.

AMONG THE NEW BOOKS

By Rev. P. H. Lunn

There are already a number of books dealing with the problem of the returning soldier. Some of these contain advice to the soldier seeking to help him adjust to home, church, job and civilian life in general. Others are directed to the church and its responsibilities and opportunities in connection with discharged and demobilized service personnel.

GOOD-BY TO G. I.

By Maxwell Droke. (Abingdon-Cokesbury, \$1.00)

The author is a layman, veteran of World War I, a well-known publisher of material for public speakers. There is good wholesome philosophical and psychological counsel here for those who will read it. We have difficulty picturing a normal serviceman taking time to read through a book of this kind. It does not deal with any phase of religious life except by indirection.

THE CHURCH AND THE RETURNING SOLDIER.

By Roy A. Burkhardt. (Harper—\$2.00)

A sane, albeit a bit academic, discussion of the church's program in relation to returning service personnel. Dr. Burkhardt attempts to analyze the soldier's thinking in areas of his life that could be influenced by the church. He goes on to the church's ministry to those at home and the preparation for those who will return. Then he speaks of the need of a revitalized church; "the Pillar of Fire to be rediscovered and the Altar Fires to be relighted." That's why we termed it academic. No church is going to be essentially different in its ministry and atmosphere and program from what it formerly was because of returning war veterans. We do believe that the individual pastor should do some serious thinking in connection with his plans for interesting and helping returning soldiers. Doubtless they will be intolerant with superficiality. They are likely to demand more accent on the basic truths of salvation. It could be that they will want religion interpreted in terms of everyday living more clearly and more often than they have been accustomed to. We hope our own denomination will have a part in all this perhaps largely through our periodicals or by way of special suggestions to our pastors. Going back to the book—it's worth reading;

the suggestions it gives for problems of pastoral counseling in home, marriage and personal difficulties are valuable. Also the subject index and the four pages of Bibliography add to its worth.

HOW TO MEET YOUR TROUBLES.

By Paul Hutchens (Eerdmans—75c)

True incidents of adversities turned to blessings. In this small volume there is a wealth of effective illustrative material for preacher or teacher. Out of real life experiences these gems are mined. One cannot read these chapters without a strengthened conviction that "all things work together for good to them that love God."

THE MEANING OF SANCTIFICATION.

By Charles Ewing Brown. (Warner Press—\$1.75)

A companion volume to the author's earlier work "The Meaning of Salvation." In this later book Dr. Brown does not attempt to prove sanctification. He says "I have written for sincere Christians sympathetic with spiritual values and sensitive to them. For these I would remove fallacious intellectual obstacles which hitherto have prevented their seeking and finding this fulness of the blessing of the gospel of Christ."

The book begins with a discussion of the theory of gradual growth into sanctification. Next, the historical and scriptural evidences that millions of Christians have believed in a second crisis of salvation are traced. Then follows a study of the implications of such an experience and suggestions for obtaining it.

The eleven chapter titles are as follows: The Theory of Gradual Sanctification, Indications of a Second Crisis, the Symbolism of the Old Testament, The Second Crisis as Cleansing, Sin as Evil Disposition, The Doctrine of Inherited Sin, The Baptism of the Holy Spirit, The Work of the Holy Spirit, Entire Sanctification as a Bundle of Possibilities, The Meaning of Holiness, How is Entire Sanctification Received. In addition there is an Appendix listing the thirty texts on which John Wesley is said to base his teaching of holiness. Also an excerpt from the writings of Dr. Daniel Steele: The Tense Readings of the Greek New Testament.

This book is a distinct contribution to holiness literature. There is evident in it

a definite purpose. There are in it no hastily formed conclusions but results of untiring research and careful thinking. One of the book's outstanding characteristics is its clarity of expression and pleasing style.

We do considerably more than recommend this book. We urge it as a "must" volume for every minister who preaches the doctrine of holiness.

MACARTNEY'S ILLUSTRATIONS.

By Clarence E. Macartney (Abingdon-Cokesbury—\$2.50).

Doubtless this will prove to be one of the most popular religious books of the year. Dr. Macartney's illustrations have given his sermons color and appeal throughout the years. Here are 1,500 of them, stories, poems, incidents, parables, all carefully selected, classified and indexed. It's a large book of 421 pages.

THE OFFICES OF THE HOLY SPIRIT

By Dougan Clark. (Evangel Publisher—\$2.00).

This is an important book to every holiness preacher. It is a revision and abridgment of an earlier edition that has been out of print for some years. However the author's thoughts and message have been undisturbed. There is a regrettable paucity of material on the Holy Spirit from the point of view of scriptural holiness. Therefore this new edition should find a ready response among our readers.

GEORGE W. TRUETT, A Biography.

By P. W. James. (Macmillan—\$2.00)

With the homegoing of Dr. George W. Truett in 1944 the world and the U. S. in particular lost one of the very foremost exponents of simple, gospel, evangelistic preaching. Well-trained and with natural gifts he was an orator who won thousands to Christ through his ministry. This is a revised edition of an earlier volume with an additional chapter covering Dr. Truett's death. Both the content and manner of his preaching remains a challenge to every true minister of the gospel.

PIONEERING FOR CHRIST IN XINGU JUNGLES.

By Martha L. Moennich. (Zondervan—\$1.50)

The story of missionary adventure in the heart of South America. Inasmuch as the missionary studies for our church during the next year will center on South America this book should be of especial interest. Here is an unforgettable ac-

count of pioneer work in the wild Xingu jungles of Brazil where missionaries of the South American Indian Mission are blazing trails to bring the gospel to the savage tribes who have never heard of Christ.



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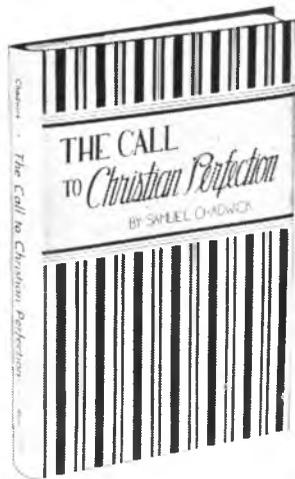
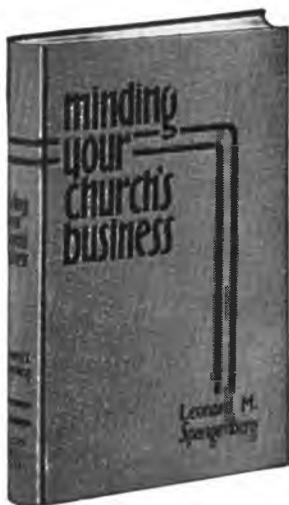
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