

The PREACHERS MAGAZINE

March-April, 1948

Because He Lives I Shall Live Also

I know that my Redeemer lives—
What joy the blest assurance gives!
He lives, He lives, who once was dead;
He lives, my everlasting Head!

He lives, to bless me with His love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.

He lives, all glory to His Name;
He lives, my Saviour, still the same;
What joy the blest assurance gives—
I know that my Redeemer lives!

(from an old Methodist Hymnal)

The Preacher's Magazine

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D. SHELBY CORLETT, D.D., Editor

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The Spirit of the Minister

D. Shelby Corlett, D.D., Editor

LOVE must always be the master passion of the minister of the gospel of Christ. The preacher who does not sincerely love people is not a Christian minister in the truest sense; he is a man giving his time and efforts to the profession of the ministry, the victim of professionalism.

The supreme example of the Christian minister is Jesus. A Christian partakes of the Spirit of Christ, as Paul said, "If any man have not the Spirit of Christ, he is none of his." But it is more particularly true of the Christian minister that he not only partakes of this Spirit of Christ, but also he must be possessed with the compassion and love of Jesus as it was manifested in His life in a self-giving ministry to others. When Jesus looked upon the multitude He saw them not as a mob; He saw them as sheep without a shepherd. When He looked over His congregation which had listened to His message until long past mealtime, He saw them not as a congregation; He saw them as hungry individuals who needed to be fed, and He fed them by the use of His miraculous powers. When Jesus thought in terms of greatness He did not use figures of kings, of lords, and of masters; He spoke in terms of servants and ministering; "... whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:43-45). The greatest Christian minister is the one who loves and serves the most.

The great Christian ministers of the ages have been those who have had the true spirit of a Christian minister; they have loved Christ and people. With Paul it was the love of Christ which constrained him and inspired him to give unselfish service and sacrificial devotion to Christ and others. The mere mention of many of the names of those who filled a large place in the history of the Christian Church is to call to mind their devotion to Christ and love for people. It was said of Henry Ward Beecher that he swayed the masses simply because to him there were no masses; he thought of and loved each member of his

congregation as a person. On the base of the statue of Phillips Brooks, the famous Boston preacher of a former generation, are these words: "Preacher of the Word of God and Friend of Mankind." One in speaking of the late S. Parks Cadman said that he had a heart as big as Brooklyn.

This interesting incident is told of a younger minister in the city of New York who came to visit Dr. Cadman and spoke of the difficulties he was having with his people. This young preacher said that his congregation was made up of a group of spiritual slackers and loafers. But Dr. Cadman said, "Yes, I know. I know. But if you would save yourself and save them, you must love them." This is the spirit which must characterize the minister of the gospel.

Unless the spirit of Christ, the passion of love, is the inspiration of the minister's life he will not have much appreciation for the value of people. He will be content to think of them in terms of their relation to the church, the organization; consider them more in the nature of things or tools to be used or maneuvered at his discretion to make for his own advancement and the progress of the church. But no true Christian can think of people as tools or things; they are persons who must be loved and appreciated, whose value must be recognized at all times; persons who must be inspired to love Christ and to have such devotion to Him as to give their lives in loving service for Him and His church. With such devotion and service the church will make progress along every line.

If we love people sincerely we will not be quick to lose patience with them. I remember a godly mother who had a son who had brought much grief and heartache to her and the family; he was called worthless and bad by those who knew him. I visited the mother on an occasion of one of this son's numerous infractions of the law. She was deeply grieved and embarrassed because of her son's actions and talked quite freely about the number of times he had been involved in this manner, how they had tried in every way to help and save him. Then she said, "But there is some good in him, and I believe if the

right person could get hold of him he would make good." This mother had not given the son up; he had failed her time and time again, but she still had hopes of his making good. She felt that there was some value in him which could be salvaged. Why? She loved him. Love gave her hope and made her value even the wayward son. The Christian minister must have love of that nature if he is to save the wayward and faltering ones of his congregation.

Love always inspires sacrificial service. What an example Jesus is of such love! He wept when His love failed in its efforts to reach the people. There is no more pathetic scene in literature than that of the Master looking over the city of Jerusalem, weeping over the rebellious city: "And when he was come near, he beheld the city, and wept over it." Or when He made His lament over the city, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Yet He loved this rebellious people; He died to save the lost. The Christian minister must partake of this phase of the spirit of Christ if he is to reach even a small number of the people of his city and win them to Christ.

Love makes us examine our failure and seek their causes. On one occasion I visited a physician friend and found him quite nervous and unstrung. Dark lines were under his eyes; he was noticeably bothered about something. I inquired, "What's wrong, doctor?"

He said, "I've lost a patient I had hoped to save. He was brought to me rather late to do much for him, but I felt that we could pull him through and save him. I have spent the night by his bedside; but an hour or so ago he died. I lost him! I am going over the case, considering every angle of it; perhaps there was something I might have done which would have saved him. Why did I fail?"

If a physician takes such a vital and heart interest in saving the lives of his patients, would not the true spirit of Christ inspire a minister to take at least a like interest in saving the souls of people?

What is this love which the minister must possess, this spirit of the true Christian minister? Is it only an emotion? When God commanded people to love Him with all of the heart, soul, mind, and strength,

was He dealing with an emotion? Are we capable of so regulating our emotions? Obviously not. There is something more to this love than a mere emotion. It is a matter of the will, a determining principle of life. Emotionally we do not love people we do not like. But the Christian is commanded to love those whom he does not like. What is this love? This love has been defined as a consistent and persistent spirit of good will toward all people. We may not be able to govern our emotions by our wills; but we can maintain a spirit of consistent good will toward all people and toward God. This is a matter of the will and not of the emotions. The Christian minister can and must by the grace of God maintain a spirit of good will toward all people. This is fundamental in his qualifications as a Christian minister. He can maintain a spirit of good will toward people he does not like, toward his opposers, toward his persecutors and enemies (although one possessed of such a spirit will never recognize a person as his enemy), toward the wayward, the vacillating, the slackers and spiritual loafers, toward the ungodly and the unsaved.

The minister must guard his spirit jealously. He must not permit anything or anyone to tarnish his spirit in its steadfast devotion to Christ, and love or consistent good will toward others. No minister is successful as an individual, no matter what apparent success he may have with his congregation or what credit for success he may be given by church leaders, unless he guards or keeps his spirit. The statement of the Wise Man of old is true today, "He that ruleth his spirit (is better) than he that taketh a city."

A New Editor

THE IDEA of having a preacher's magazine in which the message of holiness would be distinctly emphasized was born in the mind and heart of Dr. J. B. Chapman, who became its first and only editor until the time of his recent homegoing. Dr. Chapman was outstanding in his ability to present great and profound truths in a simple and appealing manner. His editorials printed in this magazine have been of untold blessing to the subscribers for over twenty-two years. The last of the editorials written before his death were printed in the January-February, 1948, issue.

Since 1937 the writer has been the managing editor of this magazine. He has had the full responsibility of the paper with the exception of writing the editorials; such work as planning the paper, selecting writers, reading all contributions submitted and editing those which were printed, arranging for sermonic material and keeping schedule with the publishers have been under the supervision of the managing editor. At the recent meeting of the General Board of the Church of the Nazarene the managing editor was chosen to be the editor of *THE PREACHER'S MAGAZINE*.

Any thinking person will realize that it is impossible for anyone to fill Dr. Chapman's place as editor of this paper. He was unique and made a contribution to the holiness movement which no other person can make. As the chosen editor I shall not endeavor to fill his place; but I shall do my utmost by the help of God to make a worth-while contribution to the magazine through the editorial pages.

Perhaps a word about our situation will be in order. In a very real sense, *THE PREACHER'S MAGAZINE* has always been a side line activity both with Dr. Chapman as the editor, and myself as managing editor. He gave his full time to the work of the general superintendency of the Church of the Nazarene and wrote his editorials on his extra time. The managing editor has full-time responsibilities as the editor of the *Herald of Holiness*, and has carried on the duties of the managing editor of the *PREACHER'S MAGAZINE* in his extra time. Now the responsibilities of the full editorship fall into this extra time activity of the editor. This statement of our situation is made not as an alibi, but as an explanation. So as the editor serving under these extra time conditions, we pledge to you that we shall do our best to give you the very finest magazine possible. Using the words of the Apostle Paul, we make this appeal, "Brethren, pray for us."

D. SHELBY CORLETT, Editor

Send Your Suggestions

We want our subscribers to feel that this is your *PREACHER'S MAGAZINE*. We solicit your suggestions to enable us to make the magazine all that you desire it to be.

The crosses we make for ourselves out of our faithless anxieties about the future, are not the crosses the Lord ever commanded us to take up.—*Selected*.

Request More Symposiums:

We are gratified with the unusually fine response and statements of appreciation we have received regarding the symposium on eradication printed in the last issue. Several preachers have suggested that we have more such symposiums in the magazine. We shall be happy to comply with these requests if you let us know what subjects you would like to have discussed. Send your suggestions at once; we will work on them.

* * *

New Subscribers:

Why not do your brother minister a good turn by introducing him to *THE PREACHER'S MAGAZINE*? We have on our subscription list ministers of many different denominations. We have received letters from a number of these telling us of the benefits they receive from the magazine. While it is printed by a denominational house and by far the largest number of subscribers are Nazarene ministers, the magazine is not sectarian. We desire to serve holiness ministers of all denominations. Give your magazine a boost to your brother minister.

* * *

Book Supplement:

With this issue of the magazine we are beginning a book supplement in which we will print serially the manuscript of a book on "Holiness, as Taught by the Early Church Fathers," by Dr. J. B. Galloway. The author says that he spent about a year gathering the material for this manuscript, and that he has collected all that the early church fathers said on the subject of holiness and related terms. This will provide our readers with a compilation of valuable information which can be found nowhere else except scattered through the original messages of these early leaders of the Christian Church.

If there is a sufficient demand we will preserve the type of this book serial and print it in book form. Give us your reactions to the material. If you want it published in book form, tell us.

The Keeper of the Keys

Dr. Paul S. Rees

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

SOMEWHERE I have read a legend about an Indian tribe that lived in a great forest at the foot of a lofty mountain. One day the old chief ordered that the lads of the tribe, the sons of his braves, be called into his presence. When they came, he asked them to climb the soaring mountain. He knew as they did not, that beyond it nestled a marvelously beautiful lake. It would not be easy to conquer the peak, he warned them, but if they did it, it would make him and the whole tribe proud and happy.

The eager lads started out. The hours went by. Slowly they began to return. No one had succeeded. While each was ashamed that he had not reached the summit, all were eager to prove the height which they had attained. One lad brought a tuft of moss which he had torn from the rocky mountain side. It indicated roughly the elevation he had reached. Another presented the broken twig of a tree. He had climbed a little higher than the lad with the moss. Still another brought back a certain flower which bloomed not far from the peak. All the weary climbers were back now—save one. It was a long time before he appeared. The daylight faded into darkness. The chief, surrounded by his men, waited by the camp fire. Then a keen ear caught a sound. It was the call of the one remaining climber coming from within the distant forest. Nearer and nearer came the voice. Nearer and nearer came the trudging feet until, in one excited moment, the lad stepped inside the fire-lit circle of the waiting camp. Not a single token did he carry in his hand, but when they looked into his face they did not need to ask him if he had reached the heights. That face was lighted with the glory of vision as, turning to his chief, he cried aloud, "I've seen the crystal sea!"

The early Christians felt like that—and acted like that—after the resurrection of Jesus. The first rumors of His rising from the grave startled and confused them. The women said He was alive, but they hadn't seen Him. It was a tuft of moss! Peter and John had raced to the tomb and found it

empty, but they hadn't seen Him. It was the twig of a tree! The angel declared that He was risen, but that was not quite the same as seeing Him for themselves. It was a beautiful flower! Then came the actual "appearances" of the risen Master—what Luke calls the "many infallible proofs" of His rising from the dead. It was enough! They had scaled the heights of incredibly glorious reality. In Him they had "seen the crystal sea" of life triumphant and power tremendous and love transcendent. A few days later, filled with the Spirit of this risen Christ, they went out to share their vision and herald their message through all the world. And everywhere they went, they could hear, sounding like a brace of trumpets within their souls, this matchless message of our text: "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Those keys arouse my interest. I want to know what sort of authority and mastery they represent. I ask you to join me in examining them.

I.

For one thing, *this risen Christ holds the key to the prison house of sin's tyranny*. One has only to go back a few verses in this chapter from which our text is taken to find such glowing language as this: "Unto him that loved us, and washed us from our sins in his own blood!" In place of the word "washed" one translation has it "freed" and another is "loosed." It is clear that what the writer has in mind is the bondage which is always associated with evil, from which it takes the power of our living Lord to free us.

There is a tragic irony in our modern life. I wonder if you have thought it over seriously. It is the irony of twentieth century man denying sin, mocking at sin, with conscience blunted against sin, on the one hand; and on the other, this same modern man, notwithstanding all his denials and mockeries, hopelessly bogged down in sin and nigh unto the ruin of the whole civilization of which he has boasted.

Here is a sample. On a February day in 1942 the author Stephen Zweig committed suicide. He was neither in financial difficulties or in poor health. He was a writer of distinction, near the top of his profession. The reason for his act of self-destruction was given in a note written with his own hand. It read: "*After one's sixtieth year unusual powers are needed to make another wholly new beginning. Those that I possess have been exhausted by long years of hopeless wandering.*" Yes, sinful, prideful, unredeemed man is in prison, and by himself he cannot break out.

Here is another sample. Dr. C. E. M. Joad, the well-known British writer, a professor of philosophy in one of England's leading universities, has recently announced his conversion. No, it is not an evangelical conversion to full trust in Christ, but it is a serious intellectual conversion from being an agnostic to being a convinced believer that the problem of evil in man requires the power of God for its solution. "*For the simple truth,*" says Joad, "*is that one cannot help oneself. To be confronted by a universe which contains evil as an ineradicable fact, to know there is no defense against it save in the strength or rather in the weakness of one's own character . . . this I find to be a position almost intolerably distressing. For one cannot help but know that one's own character is not strong enough . . . Our burden in the world, as it has become, is indeed greater than we can bear.*"

There you have no red-hot evangelist speaking but rather one of the coolest brains in contemporary scholarship. And what a picture of humanity in prison! The prison house of sin's tyranny!

And now another sample—with a sequel. He was one of those geniuses with a twisted talent—a talent for writing, warped and wasted by a career in crime. Behind him were sixteen years in prison. Now he had gone straight, so far as the police were concerned, for six years. But another sort of prison held him. He tried to write. Everything failed. As he put it, he became "obsessed by a sense of utter futility." To a Christian journalist he wrote, "*For me there can be no question of belief in a 'Risen Lord.'* Indeed, *I am devoid of the religious temperament.*"

But the journalist kept after him, challenging him with our Lord's words, "If any man willeth to do his will, he shall know of the doctrine, whether it be of God." At last he broke down in surrender to Christ, confessing that he had been "in-

spired by conceit and selfishness." The risen Christ "loosed" him from his sins. Over his own signature appeared this testimony in a literary magazine to which he was a contributor: "*All the barriers swept away, all the sick fears and self-induced phantoms, all the bitterness and cynicism of thirty years swept away in the mighty rush of a new revelation . . . swept me to my knees to thank God for His goodness and loving mercy to me.*"

Stuart Wood found for himself that Jesus Christ held the key to the prison house of sin's tyranny. He who "died for our transgressions and rose again for our justification" gave him the freedom of a new life and the hope of a new day. He stands ready to do the same for all the rest of us.

II.

Think, too, how *this risen Jesus holds the key to life's anxiety*. As this vision unfolded to the Apostle John, the first words which Christ spoke were: "Fear not." "Fear not; I am the first and the last; I am he that liveth."

It seems to have been the delight of Jesus to cast out fear and in its place plant faith and hope and love. Listen to Him as He talks to panic-stricken passengers on a storm-tossed ship: "It is I; be not afraid!" Follow Him to the house of sorrow, as in the case of Jairus and his dead daughter, and hear Him say: "Be not afraid; only believe!" Go with Him to the Last Supper and listen to Him as He says to His disciples: "Let not your heart be troubled, neither let it be afraid." Then go to the empty tomb and see how, by the lips of angels, the same message is carried forward to a magnificent climax: "Fear not ye," said the angel to the women, "for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said" (Matthew 28:5, 6).

Do we not need this Easter message of unquenchable good cheer and courage for the days through which our world is passing? Ours has been called "the great age of fear." Not long ago one of our national magazines devoted several pages to a photographic study of the characteristic fears that are said to be preying on the mind and health and happiness of our people. One head-line asked the question: "What do you fear?" Then followed pictures illustrating people who fear loneliness, or insecurity, or sickness, or old age. Words of counsel were given as to how to control or conquer these phobias that are landing so many people in hospitals or in the

hands of nerve specialists. There was a vague reference or two to religion but, with this exception, there was no hint that Jesus Christ might be consulted about these anxiety-states in which there lies so much of human wretchedness.

In general, Jesus tells us that if we care enough about the right things, we'll not be much afraid of the wrong things. If I care enough about truth, I'll not be afraid of the consequences of telling it. If I care enough about my Christian character—more about it, in fact, than about my reputation—I'll not be afraid of the slurs or slights or insults that may occasionally come my way. If I care enough about cultural and spiritual values, I'll not be afraid of going through life without being prosperous or wealthy. If I care enough about Christ, I'll not be afraid of the crowd.

Very well, you say. So be it. But what has that to do with the resurrection of Jesus Christ our Lord? Just this: that it forever settles the question of whether these higher values are real and dependable. Is it worth while to care supremely about truth? Look at Jesus on Good Friday, with His body limp and pale upon a cross, and you would be tempted to say, "No, it is not worth while. A lie is the thing that wins." But see how Easter morning changes all that. It gives the lie to falsehood and the eternal nod to truth. The same is true of love's victory over hate, and purity's victory over evil, and faith's victory over doubt, and compassion's victory over revenge. Christ's resurrection gives ultimate backing to all these values and thereby fires us with courage to be identified with them no matter what the cost.

I know of no place better than the Empty Tomb of Jesus to recite Gladden's familiar lines:

*And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side.*

III.

Again, this risen Christ of ours holds the key to the prison house of death's mystery. "I . . . have the keys of death," is the confident and authoritative language of our text. I take it that no listener at this moment is in doubt that death is a mystery. Apart from the revelation which the Christ of Easter gives to us, it is enshrouded in impenetrable and unbearable mystery.

Some time before his death Clarence Darrow, the renowned lawyer-agnostic, wrote for publication a sketch of his early life. In it he tells about a little church in Ohio which he attended as a boy. Years later, he said, he visited that church and walked about in the yard where the graves of the dead lie bleakly beneath their simple markers. Then philosophizing a bit on the subject of death, he declared his astonishment at what he calls "*the general conspiracy to keep silent about that event which awaits us all.*"

Mr. Darrow should have had no wondering in his mind. In the first place, Christians are *not* silent about death. In the second place, most people who do not possess our Christian faith cannot be blamed for being silent about a thing concerning which there is so little to be said and concerning which they have a certain elemental horror. For Arthur Hewitt is altogether correct when he declares that "*One of the primal emotions of the human race is the horror of death.*" So, not being able to face it with victorious peace, men try to forget it.

And it's trying to forget it that gives them away: they *are* afraid! Buttrick says that death underscores three facts in human existence and, since we don't like to admit any of them, we try to evade the mystery of it. Those three facts are: (1) our wickedness, (2) our ignorance, and (3) our finiteness.

But this dear Conqueror from Calvary and the vacant tomb comes along and lo! all three things suddenly take on a different aspect. He redeems us from our wickedness and fashions us into the likeness of our Heavenly Father. He flings light in upon our ignorance—light that is a revelation straight from the mind and heart of God. He supplements our finiteness by gathering us up into the infinity of His life and love, and assuring us that "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Ah, my soul, He *does* have the key to this mystery of death. And as he unlocks the prison for you and for me, we see that death is no blind alley down which we shuffle despairingly but an avenue of light upon which we move serenely into the sanctuary of the life immortal.

Let me give you the story of three poems. In the progress of these poems I want you to see how the riddle of death is victoriously solved when faith becomes fully and

truly Christian. If it stops short of that, it may be a stoical faith, or a dignified faith, but it is not a triumphant faith.

The first poem is by the Honorable John Hay, one time Secretary of State. It is called "The Stirrup Cup." It is based upon the biblical figure of the Pale Horse of death, to which is added the custom of cavalry-men to drink from their cup just as they were in the act of leaping on their horses.

*My short and happy day is done,
The long and lonely night comes on;
And at my door the pale horse stands
To bear me forth to unknown lands.*

*His whinny shrill, his pawing hoof
Sound dreadful as the gathering storm,
And must I leave this shelt'ring roof
And joys of life so soft and warm?*

*Oh, joys of life, so soft and warm,
Kind friends, so faithful and so true,
My rosy children, and my wife,
So sweet to kiss, so fair to view.*

*So sweet to kiss, so fair to view;
The night comes on, the light burns
blue,
And at my door the pale horse stands
To bear me forth to unknown lands.*

The lilting rhythm is there, but no light, no confidence, no eternal fulfillment.

Hay's poem was read by General E. P. Alexander, one of the veterans of the Civil War. He felt it lacked the note of daring and of dauntlessness. So, taking the same theme and figure, he added these lines:

*But storm and gloom and mystery
Shall only nerve my courage high;
Who thro' life's scenes hath borne his part
May face its close with tranquil heart.*

*No trembling hand will grasp the rein,
No craven soul the path will trace;
This life has not been mine in vain,
In unknown lands I'll seek my place.*

*I drain the cup and boldly face
The heritage of the human race,
Whose birthright 'tis to pierce the gloom
And solve the mystery of the tomb.*

*I follow some, and others lead
From whom my soul would ne'er divide.
One fate for all. Where moves the great
Procession, there let me abide.*

There's a touch of defiance in that, you see; but it's far from Christian, and therefore far from victorious.

Now both of these poems were studied by a Presbyterian minister of Virginia. Dr. James Powers Smith, himself a Civil War veteran, had been on the staff of Stonewall Jackson. More than once he had ridden through the "valley of the shadow of death" with Christ the Lord right there at his side. Since neither of these poems struck the high note of Easter, Dr. Smith, taking the same theme and figure, wrote these gallant stanzas:

*The pale horse stands and will not bide,
The night has come and I must ride;
But not alone to unknown lands,
My Friend goes with me holding hands.*

*I've fought the fight, I've run the race.
I now shall see Him face to face,
Who called me to Him long ago
And bade me trust and follow.*

*The joys of life have been His gift,
My friends I'll find when clouds shall lift;
I leave my home and all its store
To dwell with Him for evermore.*

*What does He give? His cup of love;
Until with Him I rest above!
I'll mount and ride, no more to roam,
The pale horse bears me to my home!*

The man who wrote that had met the "Keeper of the Keys." Those nail-scarred hands, now transfigured into resurrection beauty, had opened for him the prison house of sin's tyranny, the prison house of life's anxiety, and the prison house of death's mystery.

The work is solemn—therefore don't trifle;
The task is difficult—therefore don't relax;
The opportunity is brief—therefore don't delay;
The path is narrow—therefore don't wander;
The prize is glorious—therefore don't faint.

—Herald of His Coming

Gleanings from the Greek New Testament

Dr. Ralph Earle

Matthew Fourteen

IN THIS ARTICLE we continue our study of Greek words in Matthew's Gospel, which has been interrupted for the discussion of other topics. In our last study we treated the seven parables of Matthew thirteen. So now we take up the sequence again at chapter fourteen.

Mention is made in the first verse of "Herod the tetrarch." The English word tetrarch is simply a transliteration of the Greek word. (Transliteration means the writing of a word of one language in the letters of another language. It should never be confused with "translation," which refers to a very different process.)

The Greek word *tetrarches* (or *tetrarches*) is a compound of *tetra*, meaning four, and *arche*, meaning ruler. It therefore describes one who rules over a fourth part, or one of four rulers of a region. This Herod is thus labeled because he ruled over a fourth part of the former kingdom of his father, Herod the Great.

Several Herods are mentioned in the New Testament. It might be well to distinguish them, so that we might have them straight in our minds.

HEROD THE GREAT

Herod the Great was the ruler of Palestine when Jesus was born. Since we now know definitely that Herod died in 4 B.C., it has been necessary to revise the traditional date for the birth of Christ. He was born not later than 4 B.C., and 5 or 6 B.C. is a more probable date.

Herod was an Idumean. The name Idumea was applied to the territory south of Judea. During the Babylonian captivity the Nabatean Arabs pushed into the country of Edom—south of the Dead Sea—and the Edomites moved northward into southern Judah. They even occupied Hebron, only twenty miles south of Jerusalem. When the few Jews returned from captivity they were not able to repossess their former territory in full, but had to permit the Edomites to remain in the Negeb, or south country. That section was finally called Idumea, for Edom.

One of the Maccabean rulers, John Hyrcanus, conquered the Idumeans in 125

B.C. and forced circumcision and the Jewish religion on them. It is one of the interesting examples in history of the forcible conversion of a conquered people. Obviously such a procedure produces little in the way of spiritual results.

Herod's father—called both Antipas and Antipater—had been appointed procurator of Judea by Caesar in 47 B.C. He was a clever politician and managed to further his own interests at every turn. His son, Herod, followed in his father's footsteps. With almost incredible diplomacy—which often is largely deceit—he succeeded in keeping in the good graces of the changing rulers at Rome. From 37 B.C. to 4 B.C. he ruled as king in Palestine.

Herod was a cruel, ruthless, wicked man. Altogether he had ten wives, a fact which did not help to bring about domestic tranquility. When we add to this Herod's very jealous and harsh disposition we find the materials for constant conflict.

The cruel despot killed one after another of his sons, driven to desperation by a feeling of jealousy for his throne. He finally killed the only person he ever loved, apparently, his beautiful wife, Mariamne, descendant of the Maccabees. Overcome with remorse immediately afterwards, he suffered from extreme melancholy and fits of insanity. It was declared to be better to be one of Herod's pigs than one of his sons. At least it was safer.

ARCHELAUS

When Herod died his kingdom was divided among three of his sons, who had somehow managed to survive. Archelaus had been named in his father's will as the recipient of the largest piece of territory.

In order to make sure of his title to the throne Archelaus decided to go to Rome and present his claims to the emperor. But before he left a riot occurred at the pass-over season. With typical Herodian heartlessness Archelaus subdued the riot by military force. The fact that three thousand Jews were killed did not add to the popularity of the new ruler. An embassy carried a complaint to Rome, but the emperor confirmed Archelaus as ruler. How-

ever, he was not allowed the title of king. Jesus may have been referring to this trip to Rome when he spoke of a certain nobleman who "went into a far country to receive for himself a kingdom and to return" (Luke 19:12).

It will be remembered that Matthew tells how Joseph and Mary did not stop in Judea, when they heard that Archelaus was ruling as successor to his father but went on up into Galilee. They had probably heard of the cruel way in which Archelaus had quelled the riot. In truth the new ruler was a "chip off the old block."

Because of his cruelty the Jews sent further embassies to Rome. This time they succeeded. Archelaus was deposed in A.D. 6 and banished to Vienne, in Gaul.

HEROD ANTIPAS

When Joseph and Mary arrived in Galilee they settled at Nazareth. A brother of Archelaus, named Antipas, was ruler of Galilee and Perea (Transjordan). This is the one who is called "Herod the tetrarch" in Matthew 14:1.

Herod Antipas is the one who put John the Baptist to death. He had married his brother Philip's wife, Herodias, having fallen in love with her on a visit to Rome. This ungodly union was condemned in no uncertain tones by the rugged prophet from the wilderness. The clever scheming of the unprincipled Herodias achieved its goal in the execution of the Baptist. This is the Herod whom Jesus referred to as the "fox" (Luke 13:32). He is also the Herod to whom Pilate sent Jesus in his desperate attempt to avoid having to decide the case himself (Luke 23:7). Herod's treatment of Jesus reveals the measure of the man.

But justice finally caught up with this fox. Agrippa, the brother of Herodias, had been given the title of king. Moved by jealousy and ambition, Herodias persuaded her husband to go with her to Rome and petition the emperor for a similar recognition. But these Herods were not long on love. Agrippa sent letters to the emperor Caligula against Herod Antipas. The result was that the latter instead of becoming king was banished. This was in A.D. 39. He had ruled for over forty years.

HEROD AGRIPPA I

In the twelfth chapter of Acts we read of "Herod the king." In the twenty-sixth chapter we find "King Agrippa." Both were called "Herod" and both were called "Agrippa." So they have been distinguished

by scholars as Herod Agrippa I and Herod Agrippa II.

The former, the Herod of Acts 12, was the grandson of Herod the Great. He stood in high favor with the emperor Caligula, and so was appointed king of the tetrarchy of his uncle Philip, who had died. When Herod Antipas was banished, in A.D. 39, Herod Agrippa received Galilee as an addition to his kingdom. When Claudius became emperor Agrippa was also given Judea and Samaria. So his territories approximated those of his grandfather, Herod the Great.

In the twelfth chapter of Acts we learn that he executed James, son of Zebedee and brother of John, and imprisoned Peter. The intervention of an angel kept Peter from his execution.

Josephus gives a striking confirmation of the biblical account of Herod's death, as found in Acts 12. This took place in A.D. 44.

HEROD AGRIPPA II

This man, the "King Agrippa" of Acts 26, was the son of Herod Agrippa I. Because he was only seventeen years old at the death of his father, the emperor appointed a procurator, or governor, to rule over Judea. Later Herod Agrippa was made king of territories north and east of Galilee. He created a scandal by his relations with his sister Bernice. He comes into the biblical picture because of his visit to Caesarea to welcome the new governor, Festus. We cannot tell whether his answer to Paul's personal pleading was sincere or flippantly ironical. At any rate, he did not yield to Christian influence, but continued to lead a pagan life. He did, however, show a better attitude toward the Jews than most of the Herods. After the fall of Jerusalem in A.D. 70 he retired to Rome where he was honored as praetor.

HEROD AND JOHN

The fourteenth chapter of Matthew tells how Herod Antipas executed John the Baptist. His clever wife, Herodias, stooped so low as to allow her daughter to dance publicly before a group of men, as if she were a geisha girl. But she was desperately determined to secure the death of the prophet.

In comparing Matthew's account with Mark's there seems to be a contradiction. Mark says (6:24) that the girl went out and asked her mother, when Herod made his rash offer. Matthew says, in 14:8, that the daughter "being before instructed of her mother" asked for the head of John

the Baptist. How are we to reconcile these two very different statements?

Fortunately, in this case the solution is simple. The King James rendering does not well represent the Greek. Weymouth translates it: "instigated by her mother." That gives the true thought and does not conflict at all with Mark's statement that she went out and asked her mother. Sometimes a careful study of the original clears up the difficulty in a passage. The American Revised Version reads: "being put forward by her mother." The Revised Standard Version further simplifies the account

by saying: "prompted by her mother." Either of these renderings takes care of the difficulty that lies in the apparent contradiction of the King James reading in the two accounts.

As we have noted before, the new translations have considerable value as commentaries, clearing up difficulties at times and frequently throwing fresh light on a passage that might otherwise be a bit obscure. The earnest student of God's Word will seek any and every means for the better understanding of the divine revelation given to us in the Bible.

HE LIVES!

Frank Colquhoun

I know that my redeemer liveth (Job 19:25).

WE SHALL not stay to consider what Job signified when he uttered this majestic confession of faith thousands of years ago. Whatever the words meant to the patriarch in his day, they certainly mean a great deal more to us now, in the light of New Testament revelation; and it is in that light that we shall briefly examine the text in our present study.

Let us carefully note and underline four particular words.

1. *A Word of Assurance.* "I know that my redeemer liveth." It is a great thing to be able to say "I know" with regard to the eternal verities. There are many Christians who fall short just at this very point. They lack the glad note of certainty in their religion. They doubt their beliefs and believe their doubts. They listen to the whisperings of the devil instead of staying their faith upon the Word of God.

In one of his delightful essays Dr. Boreham tells the story of the little girl who came home from school and said that she had "learned to punctuate." "Indeed," exclaimed the mother, "and how did you do it?" "Well, mother," she said excitedly, "it is just as easy as can be. If you say a thing is so, you just put a hatpin after it, but if you are only asking whether it is so or not, you put a button-hook!"

All life resolves itself, sooner or later, into a matter of hatpins and button-hooks—our affirmations and our interrogations. Here is a fact which we can affirm with

absolute certitude: the resurrection of Jesus Christ from the dead. The evidence of the empty tomb is invincible. The humblest believer can declare, with the accent of conviction, "I know that my redeemer liveth!"

2. *A Word of Deliverance.* We look next at the word *redeemer*. What does it mean? Redemption is the act of deliverance—deliverance by right of purchase, by payment of a price. This word, then, takes us straight to the Cross and speaks to us of Him, "who was delivered for our offences, and was raised again for our justification."

The empty tomb is the pledge and promise of a perfect salvation, a complete atonement. By the sacrifice of the cross our loving Saviour paid the full price of sin, and on the third day He was raised again from the dead in token that the work was finished once and for all. The Resurrection, it has been said, was the "receipt" by which God attested that the account of sin was settled. "We have redemption through his blood, even the forgiveness of sins." Wonderful Deliverer! Wonderful deliverance!

3. *A Word of Triumph.* We come now to the word *liveth*. It is the most emphatic word in the text. "I know that my redeemer *liveth*!" Oh, the glorious triumph of the Easter tidings!

There is a story told of an artist who, having completed a picture of the Crucifixion, went down one day to mix with the people in the famous gallery, so that he

might hear their comments. Among the crowd he noticed a small boy who had come in with some grownups, and, for the sake of interest, the artist stooped to ask the boy what the picture was about.

"Don't you know?" was the surprised answer of the little fellow. "That's Jesus." "Why is He on the Cross?" asked the artist. "Because of our sins," was the reply; "He died that we might be forgiven." Then, having his answer, the artist passed on. But a few minutes later he found the boy, who had run after him, standing breathless at his side. "Please, sir, there's a bit more. *He didn't stay dead!*"

Praise God for that! We must never separate the Cross from the Resurrection. He who died as the world's Redeemer now lives as the mighty Victor over the grave.

It was impossible that He should be holden of death. The third day He rose again. The Easter music throbs with the note of triumph. *He lives!*

4. *A Word of Possession.* We cannot leave this text without underlining that little word *my*. Is it not a precious word? Martin Luther used to say that Christianity is the religion of personal pronouns. And he was right. It is wonderful indeed to know that Jesus died for the whole world, that He is everybody's Saviour; but the crowning wonder is to be able to look up into His face and call Him "*my redeemer*."

Do we possess Christ or merely profess Christ? Easter will have a new meaning for us when we can say, humbly but genuinely, "I know that *my redeemer liveth*." —*Heart and Life.*

Making the Scriptures "Click"

Rev. Fred Smith

AS A MINISTER who makes a practice of sitting in the pew from time to time that I may the better retain the viewpoint of the layman, I always give attention to the way the minister reads the Scriptures. Sometimes I come to understand what the passage is all about by the way he reads it. Too often I find that he does not know what it is all about. Just by the way he reads it.

Listening to my brethren in the pulpit leads me to say that I can assess their reading of the Scriptures on various levels of value. Some ministers, in their reading, merely irritate me. They read as those who have only a pedestrian task to do. Such was the reading I heard recently, of all places, in a University Chapel. The reader just uttered sounds almost without meaning. I prefer Mendelssohn's "Songs Without Words." But yesterday I heard the Scriptures read by two bishops of the Methodist Church at an ordination service. Both did the reading commendably, a result not always achieved by bishops. The reading of the Scriptures clicked in both instances. I sought to find the reason by analysis. And I came on this result. One had perfect command of diction. Every syllable told. It was music to the heart and mind. The other read as one who him-

self was taking the Word of God freely but reverently. He was not merely reading words; he was realizing worths. It meant something great and grand to him, and he communicated that realization to others in the way he read the Scriptures. Now and again he would tap the page with his finger tip for emphasis.

As one who reads to "my people" from the Holy Scriptures every Sunday of the year, save four, I seek to achieve what each of the bishops achieved, only more so. In my reading of the Scriptures I must be second to none. I do not intend to use habitually the technique of the finger tap of the bishop. But I have a notion it will come in useful at the right time. On the other hand I saw a technique used the other week that earned my approbation, but it will not awaken my imitation. This brother minister has an excellent memory. In his earlier days, now far off, he evidently learned "elocution." He was called upon to conduct a devotional service. Instead of reading the Scriptures, he recited them. It was done to good effect. For those who know how it is a commendable way. But not to the carrying of it too far. I knew one minister who never read the Scriptures. He recited them every service. The result was that his people came to admire the

technique for what it was in itself. It became a good thing carried too far.

In my own ministry I have found, among other things, to use on occasion, and rather frequently, the method of the early Pilgrim Churches. Then it was the rule, the directive, if you please, that the Scriptures never be read in church without some explanatory comment. It is a technique that should be restored to frequent use in the average congregation of the Protestant churches of our time. Biblical illiteracy is more common there than I care to admit.

In advocating the use of comment, however, I am not thinking of some supposedly elaboration of the Ur-Marcus theory of the Gospels, or the "Rainbow" interpretation of the Pentateuch; or the dual theory authorship of Isaiah. There is a time and place for the utterance of these things, but it is not the average Protestant pulpit. The thing I have in mind is an apt phrase of explanation that clarifies in a sentence what is to follow. Such an occasion came to me recently when I undertook to preach a sermon on "The Meaning of Salvation According to Jesus." I chose to read four passages of scripture. Each passage emphasized in its distinctive way the topic I had chosen in the sermon title. The one thing common to all the four passages was the characterising word "except." The first reading was from the Sermon on the Mount. I precluded the reading of it by commenting that Jesus probably uttered the words in a rather sarcastic vein. I then read it with that emphasis—Matthew 5:17-20. Then I read the familiar scripture concerning a little child and the kingdom of Heaven. I precluded this with the comment that Jesus probably demonstrated what He was saying by placing His hand on the head of a little child. The next scripture was that in which Nicodemus came to Jesus. I precluded the reading by commenting as follows: "Please note what a strange

question a Doctor of Philosophy put to Jesus." For the last scripture I read a brief portion from the sixth chapter of John. The comment I made there was that many who had not understood the metaphors of Jesus rightly had come to the strange conclusion that Christianity was a form of cannibalism. The people listened well that day.

Another day I devised another method that proved effective. I noticed that one of the "pillars" of the church was not giving more than a semblance of interest in the reading of the Scriptures. It is a common attitude in many who have attended the services of the house of God through many years. I decided that his interest was worth capturing. I was reading a portion from Isaiah. I was reading a passage in which the judgments of God were to come on the sinful countries of that ancient time. I saw that it was all "old stuff" to the "pillar" of the church. So I made the scripture there and then contemporary. Instead of reading the names of the ancient peoples I substituted the names of Chicago, New York, Hollywood. I had heard some professor tell that the Scriptures are eternally contemporary. On that day they were proved so. Everybody listened. The reading of the Scriptures clicked.

Other suggestions can be made. I do so briefly. It is well not to make a fetish of the reading of the over-praised King James Version of the Scriptures. It often has sonority without sense. It is well not to fall into the error of reading the Scriptures just for the sound of the words. It is done more often than many realize. Search all the translations to see which one has the best meaning for the scripture you are going to read. Then, having found it, read the words so that the worths they contain will be like apples of gold in baskets of silver.

A little boy once long ago,
At even, ere the sun sank low,
Freely offered his meager food,
Which Thou didst take and bless and break,
And with it fed the multitude.

Dear Lord, with like simplicity
I bring and give my life to Thee
To bless and break as seems most good;
Then of it take, for Thy dear sake,
And use—to feed the multitude.

—WILLIAM AHTERTON

The Preacher's Correspondence

By a Pastor

IF THE LETTERS written by some of our Nazarene pastors and evangelists were indicators of the quality of work being done by them and the aggressiveness of the church they represent, we would not care to have their services nor to attend their churches. In fact, we have sometimes been tempted to cancel the slated meetings with certain evangelists after having received some of their correspondence; we were afraid that persons so careless about their letters would be equally careless in their work.

We have received letters written with pencil on the cheapest kind of paper; there have been letters with no form, little or no punctuation, misspelled words, errors in grammar, erasures and strikeouts, and an over-all appearance of untidiness.

Every evangelist and every church should use letterheads printed on good quality paper. The cost is not prohibitive; even if it were expensive, it would be better to sacrifice elsewhere to make it possible.

The form of the letter is important. Any standard business form is acceptable, but the one chosen must be consistently followed. One of the most attractive forms is the "block" form, in which nothing is indented except the date which is placed directly under the head in the center of the page. The address is then placed on the extreme left margin with no indentation or end punctuation. A double space separates the address from the salutation which is also on the left margin and punctuated by a colon. A double space separates the salutation from the body.

The body of the letter, of course, is punctuated in the conventional manner, but the paragraphs are not indented. They are separated by double spaces.

The closing of the letter, quite contrary to old usage, is also placed on the extreme left margin, separated from the body by a

double space and punctuated at the end by a comma.

This form of business letter when properly centered and typed is very attractive. Many large business firms are using it exclusively.

Regardless of what form we use, however, our letters will not be attractive if an old ribbon is used in our typewriter, and erasures and strikeouts are permitted.

No preacher, who represents the highest and best in this world, should allow himself to become careless in this matter. His letters should be in keeping with his profession.

Nuggets of Truth

By the late

General Edward J. Higgins

Faithfulness is the crowning virtue. It speaks of strength of character, of nobility, of nature and of true courage. It will face lions, submit to flames, and follow blindly.

Keep on the narrow way; it is the only one free from dangers, and the sure one to secure the sunshine of God's favor.

Nothing will bring out the dormant qualities of your nature and spirit unless you are willing to submit yourself to the discipline of the school of development.

There is no new way to the development of character and ability, any more than there is any way to develop oak trees other than that stern discipline which nature has designed to promote their growth.

No man will do heartily what he does not think worth doing.

Holiness of heart is the best of cures for lack of zeal, for dissension or dissatisfaction.

What a power is clear teaching when a man or woman can back it up with convincing personal experience!

The enjoyment of holiness is a distinct and definite experience, and its exposition, to be powerful and convincing, must be in clear and definite terms. Nothing is so unattractive as indefiniteness.—*The War Cry*.

In making your life worth something to God and others, you make it worth something to yourself. The self-centered life is a tragedy. The God-centered life is a glorious reality. It is what God designed it to be; beautiful, enjoyable, a blessing to all concerned.

—Selected.

“Ye Are That Ye Should”

(1 Peter 2:9)

Rev. F. Lincicome, Evangelist

YOU WILL notice that I have ruled out of this verse the descriptive words such as “chosen generation, a royal priesthood, an holy nation, a peculiar people.” My purpose in so doing is that you might get the chief part of the verse. With the descriptive words out it reads, “Ye are that ye should show forth the praises of him who hath called you out of darkness into light.” A better rendering of it is that “Ye might show forth the moral excellencies of Him who hath called you out of darkness into light.”

In this is the supreme purpose of our redemption.

YE ARE—THAT YE SHOULD PRAY

Prayer is the working force in any Christian worker's life. Prayer, with the one that has been redeemed, is more than communion with God. Prayer was the working force with Christ. He did not pray merely to set us an example. Prayer brought Him, as it does us, power that makes us a great force for righteousness. It was the secret of His career. We need to pray in order to put God to work. Prayer affects three spheres of existence. It affects the divine, the angelic, and the human. Prayer puts God to work, it puts angels to work, it puts man to work. God has voluntarily made himself dependent upon our prayers.

Someone asks, “Is intercessory prayer necessary so far as God is concerned and the work He would have accomplished in the world?” We must say that it is. It is impossible for God to bring the world forward to its goal without the aid of human beings. We must not overestimate the importance of the human agency; nor must we underestimate it, for the human is as indispensable as is the divine. It thus becomes evident that God has voluntarily made himself dependent on our prayers. For, after all, prayer is the deciding factor in the life of every one who surrenders to God to be used by Him. “What we do in God's Kingdom is entirely dependent upon what we are, and what we are depends upon what we receive; and what we receive depends on prayer.”

This not only applies to the work of God in us, but also the work of God through us. For Jesus said, “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” Here Jesus has told us He is dependent upon our prayers. Heaven is full of power that will convict sinners but it must be released before it can help anyone, and the greatest agency in releasing that power is prayer—prevailing prayer. In the old covenant there were only a few through whom God could transmit this power, but since the day of Pentecost this has been changed. Since then He makes all who will accept salvation transmitters of power.

To leave prayer out is to leave God out, for it takes prayer to put God to work. Elijah on Mt. Carmel put God to work. He prayed and the fire fell and consumed the sacrifice which caused many to come over on God's side. Elijah put God to work. Rain was needed; Elijah prayed and rain came. Moses put God to work, and as a result Joshua in the valley with his army won the battle. Prayer does influence God. It does not influence God's purpose, but it does influence God's practice.

YE ARE—THAT YE SHOULD PLAN

That ye should plan big things—the churches are suffering from the fatal habit of the minimum—from the minimum in belief. It seems to be fashionable to believe as little as possible. There seems to be quite a general conviction that the Church should come very close to the world in what it believes. It has become quite common to say it does not matter what one believes just so he is sincere in it. This is no time to believe as little as possible. It is the maximum belief that gives life and swing and triumph. We cannot carry the word minimum and stay with God, for there is no place for a minimum belief in an omnipotent God.

Suffering from the minimum of experience.

It seems most people want as little religion as possible. Satisfied to merely exist spiritually. Willing to have some experi-

ence but not too much. Must take great care not to overdo it. It's all right to leave the Ur of Chaldees but stop at Haran. You can be born of the Spirit but don't get the baptism. Aim at the comparative degree in religion but have nothing to do with the superlative degree. People everywhere are living below their rights and are using only a fraction of their potentialities. Most of them are traveling on two cylinders and rundown batteries. Regardless of whatever defense anyone may choose to make against such statements as I have made; the facts remain that the Church of today is painfully low on experience when so many try to see what is the least they can take in without refusing it altogether. The Church is also suffering from the minimum of giving and the minimum of service.

Let us as preachers do our best to lift the Church out of the minimum and plan bigger things. Cut our patterns larger. No church can prosper and grow and do its best work run on the least possible basis. There is such a thing as an extravagant economy. This kind of economy will impoverish us, cramp us, straiten us in our purpose. We cannot effectually represent a great God on a penny basis. The time has come for a larger demonstration of our faith; to do it we must cease tolerating minimum and cut our patterns larger.

YE ARE—THAT YE SHOULD POUR OUT

God has filled us with wisdom, love, zeal, grace, and courage that we might pour it out upon a needy world. If we begin to look out for ourselves we might as well say good-by to any great work for God. If our understanding of the spirit of the Master is to clothe ourselves in a robe and bedroom slippers and sit down in an easy chair while souls are groping their way to damnation we must bid farewell to a career as a soul winner. It is said that the Czar was going to give a banquet and no price for admission was to be asked, but the guests were to show their hands to a Russian soldier at the door. If the hands were white and flabby and fat they got only the crumbs. If hard and worn and calloused with toil they would get the best at the Czar's table.

My fellow ministers, that is the way it is in the Christian warfare. Some of us would rather see souls saved and burn up our lives for the Master than to live in ease and have the chief seats at the table. As the suffering needs a herald, as the story needs a teller, so the gospel requires an evangelist, and a finished case demands an efficient presentation. So the work of

Calvary must ~~proclaim~~ itself through its sacrificial saints. When our sympathy loses its pang we can no longer be the servants of the passion. Paul once heard a cry from Macedonia and the pain on the distant shore was reflected in his life. His sympathy and passion tore the strings of his sensitive heart and made him go. He was exhausted with other folks' exhaustion.

My brethren, do the world's cry and needs pierce our hearts? I am amazed how easily I become calloused to the world's need, so much so that the cries of humanity from far and near do not seem to reach me. A benumbment settles down upon me at times and the pangs of the world invoke no corresponding sympathy. Christ offered up prayers that reached the point of agony. "I would you knew how greatly I agonize for you." It is too bad that we cannot shed a tear for those, for whom Christ shed His blood.

YE ARE—THAT YE SHOULD PULL IN

After all, the crowning glory of our ministry is to see souls saved. If we do, there is one thing we will have to do and one thing we will need to have. The one thing we will need to do in the language of Mark Guy Pierce is to keep ourselves out of sight. Mark Guy pierce was an expert fisherman and he has laid down what he considers the essential rules for all successful fishing concerning which he says there is no need trying if you do not mind them. "The first rule is to keep yourself out of sight, the second rule is to keep yourself further out of sight, the third rule is to keep yourself still further out of sight." A notable angler summed it all up in his advice: "Let the trout see the angler and the angler will catch no trout." How easily we as ministers, become obtrusive. How easily we are tempted to aggressive prominence. How prone we are to push ourselves to the front in quest of honor, fame, praise, popularity, and money.

The temptation comes upon us in many ways. It steals upon us in the study and spoils our secret labor; spoils the efficiency of the bait we prepare.

Let us remember, the first essential in the art of man-fishing is the suppression and eclipse of the preacher, for as soon as the people see the preacher they won't take his bait. As soon as we become prominent our Lord is never seen. So let us keep out of sight. The one thing we will need to have is a spiritual sensitiveness—a soul burden. It was Jeremiah's apprehension of the soul's peril and value that

made him weep until his eyes were turned into rivers of water. That made Jesus look over Jerusalem with heaving bosom, weeping eyes, and crying heart. That made the greathearted Paul say, "I could have wished myself accursed for my kinsman."

In view of the soul's peril and value how we should as ministers estimate its value, tremble for its danger, labor for its rescue, and rejoice over its salvation. But where is the minister that cares as he should for the souls of those who come within the circle of his activities. Many a soul within five blocks of every church could say with one of old, "No man cared for my soul."

We need to recover that evangelistic passion and burden we once had. Let us this day consecrate ourselves anew to the task of saving the lost; and say with the man who went to the art gallery at the noon hour to view the paintings. The first one his eyes fell upon was a picture of Jesus. So intense was his interest that he never took his eyes off the picture until he saw it was time for him to return to the office. He turned about and started for the door; but as he got near the door he turned and looked again at the picture, and said as he was looking: "Man of Galilee, Thou canst depend on me." So may we as His ministers say today, "Thou canst depend on me to be earnest and constant in my effort to save the souls for whom Thou didst shed Thy blood."

Ye are . . . that ye should: (1) That ye should—*pray*; (2) that ye should—*plan*; (3) that ye should—*pour out*; (4) that ye should—*pull in*.

Transformed by Beholding

The story is told of an artist who tried to reproduce on canvas his inward vision of Christ. But he never was satisfied with his clumsy efforts sufficiently to complete the sketch. But his own face caught the radiance, and his own life reflected the glory which his fingers never succeeded in tracing on canvas. Some one has finely expressed it in these lines:

"The canvas never knew the pictured form,
But, year by year, while still the vision shone

On his own life, the Master's image grew,
And unto men, through him, the Lord made known."

—A. B. SIMPSON

Preaching That Lifts

Dr. A. S. London

THERE are a few things in life that lift one more than hearing a great sermon. It is a rare treat to hear a man preach who has prepared his message, who speaks out with authority, lives in the presence of the Divine, and comes to the people with truth that lifts, inspires, and challenges one to a higher and nobler life.

A man went to hear a preacher in Scotland. He said, "He showed me the majesty of God." He heard a different preacher the following Sunday and, speaking of this message, he said, "It showed me the loveliness of Christ." And in telling of the third sermon he heard, he said, "It showed me all my heart." This man heard preaching. In each case it was a ministry that lifted, brought him in touch with God, and caused him to have a selfexamination.

A great sermon has a mission to fill. It should quicken the consciences of the hearers by showing them the holiness of God. It should cause the people to open their hearts to the love of God, and devote the will to the purpose of God. The minds of the people under the influence of a God-given message should be fed on the truth of God. The imagination should be purified under the spell of divine truth.

Richard Baxter, the great divine of long ago, said that a man should "Preach as a dying man to dying men." Someone has said that all preaching that begins not and ends not in pointing the people to Christ is but a giddy, elaborate, and exquisite ignorance. Preaching is to uphold divine truth, to save the world from the curse of God, to perfect the church, and to help attain the ends of Christ's redemption.

Ezekiel, the prophet, said "So thou, O son of man, I have set thee a watchman unto the house of Israel." A preacher is to be a sentinel, appointed to keep vigil over immortal souls. The pressure of such a task causes one to cry out, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" This is the cry of any preacher who has grasped the essential issues of his calling. Redemptive work is not easy; it takes all there is in a man, physically, mentally, and spiritually, to be a God-called preacher!

In the first place, preachers face a world of complacency. This can be found in our

national, social, and spiritual lives. This is the Church's greatest enemy. The foundations are being undermined; the edifice of man's vaunted achievements have come down upon us with a crash. The question is, "Does the preaching of our day give out a message that offers hope?" Does it inspire an audience to fight through on a Bible basis? Jesus said in such times as we now face, "Look up, and lift up your heads; for your redemption draweth nigh." The disillusionment and complacency of our day challenges the God-called preacher to give a message of optimism and hope. If not, then what is our preaching worth?

In the second place, preachers face a world of defeatism. This will chill any minister on earth if he does not strike a depth of religious consecration that lifts him above it. A preacher is to be the herald of a religion which has gone through the darkest nights that the world has ever known, and come out victoriously, and with a conquering outlook. This is no time to offer a reduced, milk-and-water type of religion. We have too much preaching that presents a half-Christianity. The average church member is whipped. Does the preaching have anything to offer that will lift him out of this state? If not, as one has said, "Is the preacher worth his salt?"

Napoleon put up a placard in a very dangerous place saying, "The battery of men without fear." History says that this place was always manned. A whipped, cowed preacher who is afraid to speak the truth in love has but little lifting power to a suffering race. Dr. Parker once told of a sermon and the effect it produced upon his life. He said: "First, the shock, then the heart-laugh, then the wonder, then the prayer, then the heart-felt thanks." A defeated preacher cannot preach in a manner to produce such results upon an audience.

In the third place, preachers face an age of skepticism and doubt. The world is "in a strait betwixt two"; inner conflicts tear at the heart of the average individual; unbelief is everywhere. Spurgeon once said: "Preachers, don't go in for popularity. Preach down nothing but the devil, and nothing up but Christ." The cry is, "We would see Jesus." Give out a message that will lift people out of a state of doubt and fear; preach for a verdict. Get action in

an audience. The people stand in dire need of divine aid.

Preachers, be real! For God's sake, and the sake of a brokenhearted race, be sincere. Do not try to be eloquent, or clever, or sensational. If you are not real, as far as you are concerned, the cause of Christ is lost in your field. Anything that is unreal in the pulpit is an offense against God and the cause of the Church of Jesus Christ.

Preaching is but the outflow of the preacher himself. Do not behave so imprudently, or so weakly, that the whole business of preaching is but a farce. Are sinners hardened, rather than converted, under your ministry? Do you carry a sense of importance that kills the effect of the message? John Bunyan said, "I dare not play in the relating of the things that got hold of me. I must be plain and simple and lay down the thing as it was." Life and death issues are in your mouth when you preach the gospel of Christ. A living message sends forth streams that water the desert. Can you say with the Psalmist, "I believed, therefore have I spoken"?

Can You Answer This?

A Welsh minister, beginning his sermon, leaned over the pulpit and said with a solemn air: "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here, he could not answer it. If a devil from hell were here, he could not answer it."

Every eye was fixed on the speaker, who proceeded: "The question is this, 'How shall we escape, if we neglect so great salvation?'"

—Free Methodist.

Law commands; grace bestows. Law curses; grace blesses. Law demands love, "Thou shalt love the Lord thy God"; grace proclaims love, "God so loved the world, that he gave his only begotten Son." Law requires man to come up to its standard; grace comes down where men are. Law says "Do!" for "Moses describeth the righteousness which is of the Law, that the man that doeth those things shall live by them"; Grace says "Done!" for "Christ is the end of the Law for righteousness to every one that believeth."—W. HOSTE, B.A.

The primary object of the baptism of the Holy Ghost is personal holiness and power for service. Personal holiness is necessary in order to serve effectually. We must live Christ before we can give Him.—A. B. SIMPSON.

The Divine Anointing

A. M. Hills

I USED to think the disciples spent ten days in the Upper Room getting filled; but I now believe they were there ten days getting *emptied*. Moody writes: "Let us ask God to forgive our sins and anoint us with power from on high. But remember, He is not going to give this power to an impatient man; He is not going to give it to a selfish man; He will never give it to an ambitious man, whose aim is selfish, till first *emptied of self—emptied of pride and of all worldly thoughts*. Let it be God's glory and not our own that we seek, and when we get to that point, how speedily the Lord will bless us for good. . . . I believe firmly that the moment our hearts are *emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law*, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God. I believe many a man is praying to God to fill him when he is full already with something else. Before we pray that God will fill us, I believe we ought to pray Him to *empty us*."

When one is *filled, flooded with the Holy Spirit*, one must exclaim, as did Moody and Finney, "Lord, stay Thy hand; I can endure no more and live," then are we empowered to serve the Lord.

CLOVEN TONGUES

"On the day of Pentecost all the disciples received double tongues of fire: one to preach hell-fire to convict the wicked, and the other to preach heavenly-fire to make holy the righteous. Hence the gospel preacher has but two subjects, i. e., hell for the wicked and holiness for the Christian, and is bound to have a tongue of fire to preach either of these gospels. The baptism with the Holy Ghost splits the tongue, and sets both prongs of it on fire."

It takes the dynamite of conviction to burst up the strong heart of the sinner. All sin is Satan's rock. It is so hard that nothing but God's dynamite can blow it out of the human heart. When God endues a man with this spiritual power from on high, he is fitted for service, and becomes mighty for God. Jonathan Edwards had it

that day he preached on "Sinners in the Hands of an Angry God," and sinners were so moved that they cried for mercy, and hung on to their seats to keep from slipping into hell. Calvin Worcester had it. Dr. Bangs writes of him: "Such was the unction of his spirit and the bold, resistless power of his appeals to the wicked, that few of them could stand before him. They would rush out of church or fall to the floor under his word. It is recorded of this holy man that when so far reduced as not to be able to speak above a whisper, his whispered utterances conveyed by another to the assembly would thrill them like a trumpet, and fall with such power on the hearers that stouthearted men were smitten down to the floor; and his very aspect is said to have so shone in the divine glory that it struck conviction to the hearts of many who beheld him."

GOD GIVES HIS SPIRIT TO THEM WHO OBEY HIM

How Dr. Akers received this spiritual power, he relates himself, "Immediately, as I believed for it, I was filled with such a sense of Christ's fullness and grace as overpowered me, and unable to speak or stand, I sat down. I felt that the power working in me was able to raise all the dead from Adam to the last man that dies, and said to myself, 'This is the power of Christ's resurrection.' The congregation was affected at the same time in a similar manner. Believers wept and shouted for joy, while the impenitent trembled and fell to the floor, crying for mercy. At last I got to my room and lay down, unable to sit up, overwhelmed with a sense of the infinite grace and glory of God. In some ineffable way there came to me a consciousness of the presence of the triune God—Father, Son, and Holy Ghost—a view of the Holy Trinity as related to human redemption and my own need, which filled me with joy unspeakable and full of glory. But mortal man could not long endure such visitations of the living God, and at length I asked Him to stay His hand, and let me live to declare His glory. Under my first sermon after this forty persons were awakened, and most of them were soon converted; and under almost every sermon I preached for

years similar results appeared. Nearly half a century has passed since then, but the power is with me still, and I trust will abide with me for ever."

BY THE POWER OF THE SPIRIT

This spiritual dynamite was given to Finney, with oft-repeated bestowals of the gift, until he became a very wonder of God. He tells us that at times, when he was preaching, people fell from their seats as fast as he could have knocked them off with a club. With this power upon him, he enters a cotton mill. Operators look upon him and begin to tremble, till they can not tie the threads with their fingers. They are confused, then appalled, and sit down and weep. A solemn awe settles upon them, as if the angel of God was summoning them to judgment, so mightily are they convicted of sin by the power of the Holy Ghost. The proprietor of the mill, an ungodly man, does not escape that heavenly influence, and says to the superintendent: "Stop the mill; it is more important that our souls shall be saved than that this factory should run"; and all this time the mighty man of God has not spoken a word. A religious meeting is held, and hundreds cry for mercy and rush into the kingdom.

At another time, when for days Christians were discouraged, and sinners were enraged and stubborn and would not repent, Finney and a Baptist deacon went into a grove together, and spent the whole afternoon in prayer. Just at evening God gave assurance of victory. Mr. Finney says: "The Spirit of God came upon me with such power in preaching that night that it was like opening a battery upon them." Conviction spread over the congregation, and that night, after the service, he was sent for from many quarters to visit people in awful distress of mind, and great numbers were saved.

CHRIST SUMMONING HIS PEOPLE TO THE UPPER ROOM

All should tarry for this Holy Spirit power. I have no doubt that it would be infinitely better for the world if all Christians would suspend all their efforts in every other direction till, with strong crying and tears, they shall have waited on the Lord and received this unction. *How few stalwart souls there are in the church—moral giants, who can put their arms under a whole community and lift it Godward.* The power of Satan over the sinner is alarming. The Holy Spirit alone can break

this influence. How easy to lead a sinner to Christ when this power of Satan is smitten! "Thy people shall be willing in the day of Thy power."

If we would do more pleading with God we would not have to do so much pleading with men. It is not great preaching that we need but great praying! It is power, power from on high that we need to-day. I desire to impress this upon every layman who reads these lines. It is one of Satan's wiles to lead the church to throw all responsibility for the possession of this spiritual dynamite and success in spiritual work upon the minister, the membership indulging themselves in worldliness and unspirituality. God can not lavish His best gifts upon such a church. At Pentecost, it was Peter and the whole church filled with the Holy Ghost that harvested the three thousand souls, and not Peter, alone, facing the mob with a breaking heart.

UNITY OF FAITH AND UNITY OF THE SPIRIT

Wilbur Chapman once said that, when he went to Philadelphia to be pastor of Wannamaker's church, after his first sermon an old man met him in front of the pulpit, and said: "You are pretty young to be pastor of this great church. We have always had older pastors. I am afraid you won't succeed. But you preach the gospel, and I am going to help you all I can." "I looked at him," said Dr. Chapman, "and said to myself, 'He is a crank.'" But the old man continued: "I am going to pray for you, that you may have the Holy Spirit power upon you, and two others have covenanted to join with me." Said Mr. Chapman: "I did not feel so bad when I learned that he was going to pray for me. The three became ten, the ten became twenty, and the twenty became fifty, and the fifty became two hundred, who met before every service to pray that the Holy Spirit might come upon me. In another room the eighteen elders knelt so close around me to pray for me that I could put out my hands and touch them on all sides.

"I always went into my pulpit feeling that I would have the anointing in answer to the prayers of the two hundred and eighteen men. It was easy to preach, a very joy. Anybody could preach with such conditions. And what was the result? We received eleven hundred into our church by conversion in three years, and six hundred of them were men. It was the fruit of the Holy Spirit in answer to the prayers of those men. I do not see how the average pastor, under average circumstances preaches at all."

O disciples of Christ, remember you have something else to do besides going to church as curious, idle spectators, to be amused and entertained, or even instructed. It is your business to pray mightily that the Holy Ghost will clothe your minister with power, and make his words like dynamite to the flinty hearts of sinners.

MY GLORY I WILL NOT GIVE TO ANOTHER

If we would obtain this power we must feel deep down in our hearts that nothing can supply its place. Here lies the difficulty of the church in multitudes of instances. She leans upon other things to do the very work which the Holy Spirit was sent into the world to perform. In some cases she will lean upon the minister, his talent, his eloquence, his learning or his influence. When the church has secured the man of her choice, she sits down to rest. She expects he will build her up. What can a minister do unless he has this power to work with him? If he is as eloquent as Gabriel, not a soul will be saved without this power. The church must feel this, and be on her face, and plead with God for the Holy Ghost to work in him and by him. If the church substitutes the preaching and talent of the minister, or leans upon them instead of this power, God will withhold this blessing.

CLOTHED WITH POWER

It was a church leaning hard on God in prayer for a week, and spending nearly two whole nights in prayer, that brought the Holy Spirit power upon their pastor, Livingstone, when he preached the sermon at Shotts that brought five hundred to Jesus. Finney says that it was the praying of "Father" Nash and Bro. Clary and other souls who were walking with God that clothed him with such power from on high that the stoutest sinners were broken down by his presence and his words. The Baptist evangelist, Earle, tells us: "An evangelist had just closed a four-weeks' meeting, and said, 'The revival is at an end; we can go no further. I stopped in town to rest a day or two on the way to a meeting, and was asked to preach. The minute I got in I could see that the net was full of fish, but there was not power enough to pull it to shore. And I said: "Now, there is that double parlor, and we are going in there to spend the whole of this night in prayer, if Jesus does not answer sooner. You may rely upon it, He will answer when He has got something He can use." One after another we poured out our souls until half-past two in the morning.

"That night God sent conviction like a chain-shot of lightning to the heart of Judge He was a bold sinner—and leaning-post of all the sinners in the town—and he was converted. There was another prominent man in the place, and as soon as he heard the judge was converted, he came and cursed us all, and said: "Judge has made a fool of himself." I said: "Let the man curse; he will pray pretty soon." The Spirit took away the leaning-post, and swept like a tornado. In three or four days all the prayers that were in the golden vials were used up. Again, fifty of us went to the vestry and prayed till past midnight. A third night two hundred of us prayed again to fill the golden vials, and the revival swept like a tornado, and one hundred and fifty men—hard, solid men—in that town were converted."

PRAYER TURNING THE TIDE

Moody said of his work at Cambridge University: "I don't think the preaching had anything to do with it. Mr. Sankey and I had a pressing invitation to go to Cambridge when we were in England ten years ago, and I refused. I thought I had no call to go to universities. But when we were over there again, another call came, signed by a list of names six or eight feet long, and I said, 'I will go.'

"The first Sunday night we were in Cambridge the students tried to break the meeting up. I had preached to all classes of people—to hoodlums and all—and never had that happened before. It looked very much as if they were going to snatch the whole thing out of our hands. I don't think there were fifty students out of that roomful that heard the songs of Mr. Sankey, and right on through the whole meeting it was just the same.

"On Monday night the disturbance was just as bad, or worse. On Tuesday the outlook was darker than ever. But on that day a lady, a bed-ridden saint, who was very much interested in the work, sent around word to a few Christians to get together in a little upper room, to plead with God for a change in those students. That turned the tide. It wasn't the preaching. They had heard better sermons from the best preachers of the Church of England. It was those Christians, in that upper room, praying to God, that made the difference. And how they did pray! It seemed as if their prayers burst into heaven, and I said, 'The victory is ours.'

The Sabbath Question

"That night I preached. I don't think I had much power. When I asked, 'If any man in this audience wants to become a Christian, will you go into the inquiry-room?'—they had their college gowns on; of course, they were known—I did not know there would be a man. But there was a hush over that audience, and fifty-two men sprang to their feet and went up into the gallery, and we had all the inquirers we could attend to.

"About one o'clock in the morning—I was getting pretty tired—a man came to me, saying, 'I wish you would come and talk to this man.' They were on their faces, crying to God for mercy. God had not only broken their wills, but their hearts were broken. It wasn't the preaching. I was pretty weak that night. I talked to the man, and the tears were running down his cheeks. But he found Christ that night. Someone said to me, 'Do you know who that was? That was the senior wrangler in Cambridge—the first in scholarship among three thousand students.' There he was on his knees, and the power of God came in answer to prayer.

"The next Sunday night there were two or three hundred inquirers—men of broken hearts, crying out for God. It isn't preaching we want. It is prayer. I would rather be able to pray like Daniel than to preach like Gabriel. We don't want any more preachers in this country; we have enough. What we want is to *pray*. Let us open up communication with heaven, and the blessing will come down."

INCREASING THE DESOLATION IN ZION

Churches are calling for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. Seminaries of learning are much at fault. They do not stress this endowment as an essential qualification. And so the seminaries of learning and the churches themselves are bringing up a barren ministry to increase the desolation of Zion. O teachers of ministers! O people of God! Lay stress upon the divine anointing! Pray for it for yourselves. Above all, bring down the cloven tongues, the heavenly fire, the spiritual dynamite upon the ministry so they will be able to break the hard hearts of sinners, and you, in a measure, will share in the everlasting glory of reaping floors full of wheat and fats overflowing.—*Herald of His Coming*.

Neutral men are the devil's allies.—E. H. CHAPIN.

WHEREVER the Sabbath is mentioned in the New Testament by our Lord Jesus Christ, He mentions it in connection with the Jews and their religion. The accusation brought against the Church of Rome by the Seventh Day Adventist Cult, that Rome changed the Sabbath is not true. The Sabbath has not been changed, it still falls on the last day of the week, which the Gentiles recognize as their Saturday. Christ was crucified on the Jew's Friday and rested in the tomb on the Jewish Sabbath, and arose on the Jew's Monday which became the Lord's Day, which Gentiles call Sunday, which is the first day of the week. God made known His Holy Sabbath to a redeemed and delivered people, while they were in the wilderness (Neh. 9:7-14; Exod. 16:22-30). The Sabbath was not given to the heathen nations, but only to God's redeemed people, Israel. Rest could not be enjoyed apart from redemption. Israel alone was redeemed. They were (and still are) the Lord's peculiar treasure in the earth (Exod. 19:4-6; Ps. 135:4). At Sinai God incorporated the Sabbath into the Mosaic system of laws which He gave to Israel (Exodus 20:8-11). The Sabbath was given to Israel for special reasons. It was given to them—

1. As a remembrance of their marvelous deliverance from Egypt (Deut. 5:12-15).

2. As a sign of God's perpetual covenant BETWEEN HIMSELF AND THEM (Exod. 31:12-18; Ezek. 20:12, 20). It was to be a "sign" to them that it was God who delivered them, and so also of their separation unto Him.

3. With other Jewish Ordinances, as a shadow of which Christ was the substance (Col. 2:16-17).

4. The Sabbath was regulated by special laws, which localized it to Israel. There was no work to be done, not even a fire kindled under the penalty of death (Exodus 35:2-3; Numbers 15:32-36). It was to be a day of complete rest. There was to be no burden carried on the Sabbath Day, with an assured blessing or curse (Jer. 17:21-27). It is noteworthy that Seventh Day Adventists, while insisting on the Church keeping the Old Testament Sabbath, never for one moment insist on enforcing the penalty attached to its desecration. The Sabbath was a Day of complete rest, and not a day of special religious worship. The Sabbath was des-

tinued to pass away, according to some special Scriptures in the Old Testament (Hos. 2:11; Amos. 8:4, 5, 9, 10).

Christ was a minister under the law.

1. He was "born of a woman, born under the law" (Gal. 4:4).

2. He was circumcised on the eighth day (Luke 2:21, 27).

3. He was presented to the Lord (Luke 2:22-24).

4. He was baptized by John (Matt. 3:15). In this act He identified Himself with Israel.

5. He paid tribute-money (Matt. 17:24-27).

6. He observed the feasts ordained by the Law.

7. He came to fulfill the law (Matt. 5:17, 18).

8. He came to the lost sheep of the house of Israel (Matt. 10:5-6). Thus we see how that the Old Testament Sabbath given to Israel, was never changed, or given to the Gentiles. It is an important enquiry, why we observe the first day of the week as our day of rest and worship, when the original Sabbath was the seventh day. In answering this question, we shall parallel the two Days under discussion.

THE OLD TESTAMENT SABBATH

The Old Testament Sabbath was God's rest in creation.

The Old Testament Sabbath is linked with Mount Sinai.

The Old Testament Sabbath is linked with the Law.

The Old Testament Sabbath is the memorial of the Old Creation.

The Old Testament Sabbath is linked with Moses.

The Old Testament Sabbath falls on the seventh day.

THE NEW TESTAMENT LORD'S DAY

The Lord's Day is His rest in His work of Redemption.

The New Testament Lord's Day is linked with Mount Calvary.

The New Testament Lord's Day is linked with Grace.

The New Testament Lord's Day is the memorial of the New Creation.

The New Testament Lord's Day is linked with Christ.

The New Testament Lord's Day falls on the first day.

We are to keep the first day of the week, which is the memorial of the death, burial and resurrection of Christ. Those who keep the Old Testament Sabbath are keeping the Memorial of a dead Christ. He was in the

tomb on the Sabbath Day. We are to keep the Lord's Day.—*The Congregational Methodist Messenger*.

God's Way of Working

... The mightiest forces in the universe are the stillest—Destruction ever crashes on its way, like the express which tears through the little wayside station. The roar of the autumn sea! The vehemence of the hurricane hurtling through the forest! The crackling of the devouring fire! The thunder, the earthquake, the volcano! But who can hear the day break?—or detect the footfall of the spring stepping through the woods, scattering flowers? Who thinks of listening to the pulse of the law of gravitation, or the thud of the forces that redden the grape, golden the corn, and cover the peaches with their delicate bloom.

Stand on an eminence and watch the effect of a long summer day on an English landscape. There is no sound, but the far away bleat of the sheep, the low of the cattle, or the lazy murmur of the bee, by which the effect of the silence is rendered still more intense. Nature seems to be asleep under some drowsy spell of slumber. The hours move slowly, as if loathe to leave their merry dance in the woodland glade. But all the while, as you lie in a delightful reverie, you are aware that mighty chemical processes are at work, by which the juices of the earth and the elements of the air, the dew and the sunshine, are being elaborated for the sustenance of man.

So God works in the hearts He loves. He does not strive, nor cry, nor cause His voice to be heard in the streets of the inner city. It is sometimes difficult to detect His working, and impossible to say, Lo here! or Lo there! His touch is so gentle; His voice so still and small; His breath so zephyr-like. When He is most at work within we think that we are making no progress, and even that we are going back. Comparing the experiences of some others with our own, we are inclined to imagine that we have not been the subjects of His Spirit's work; or that His operations have come to a standstill because there is nothing sensible to record. The presence of the ozone in the air can only be detected by the most delicate tests, a faint color on a piece of litmus paper—that is all. And the presence of God in the soul is only apprehended when the bloom of perfect health becomes apparent as its result.—F. B. MEYER, in *Religious Telescope*.

The difficulty is just this, that altogether too many Christians live an improverished existence spiritually.

The Minister's Use of Sound Recording*

Rev. J. Lester Seel

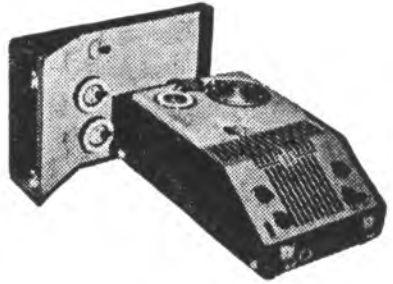
THERE are various methods of sound recording, such as the common disk, paper tape, and magnetized wire. For the minister, these are all practical, and not too expensive. It is thought, however, that the wire method is the most versatile and fascinating of all, and in this article, I shall give you some of its characteristics and advantages.

The first recordings using wire as a medium, were in 1898. Exhibitions were first made at the Paris Exposition in 1890, by the inventor, Valdimar Poulsen, a Danish scientist. This is contrary to the popular conception that wire recording is a brand new invention.

Not much progress was made in the art, however, until World War II. A recording means was needed which would be portable and simple to operate, and capable of recording over long periods without interruption. Magnetic recording seemed to be the answer. It offered the additional advantages of being compact, unbreakable, and capable of being stored for any period of time, without loss of quality, or being affected by normal conditions of heat and moisture.

For home entertainment, in our complex and varied commercial and industrial life, and in the professions, wire recording has now proved its usefulness.

Many a minister is finding the wire recorder of invaluable worth. Spools of wire are available in fifteen-minute, half-hour, and hour lengths, at moderate prices. The recording service is uninterrupted, as is not true with disk recording. The hour spool is something like three inches in diameter, by perhaps three-quarters of an inch in thickness. The wire itself is not much thicker than a hair; it is made of stainless steel of high tensile strength and flexibility. The spool contains 7,300 feet of



this wire, but can be held in the palm of the hand. The cost of the hour spool is about \$6.50, and if the user so desires, the recorded material may be kept and used 10,000 times, without loss of quality. On the other hand, the one spool can be used over and over again, if the recorded material is not valuable enough to be filed away, as the machine will automatically erase the last recording, at the flip of a switch, a split second before the new goes on, even as the wire passes through the instrument, if the operator so wishes.

Naturally, every minister would like to preserve the sound of special services, such as the opening of a new ministry, or the farewell of an old; wedding ceremonies and funeral services are conveniently and simply preserved; permanently, if desired.

Sometimes, an outstanding singer or a prominent preacher has come our way, and thrilled us unspeakably. How often have we fervently expressed a wish that such a service could have been recorded and preserved. It can now be done. The machine, which, folded, has the appearance of an expensive overnight case, can be set in the pulpit desk, out of sight, and the small microphone unobtrusively placed in front of the visitor, lying perhaps behind a songbook. The machine makes no noise, and needs no attention. At the flip of a switch, it starts, and the wire goes through the recording mechanism at the rate of two feet a second, and does it for as long as an hour, with no interruption and no attention.

Larger churches are now recording every sermon delivered by their prominent ministers, and keeping them on file for future reference and inspiration.

*The Nazarene Publishing House sells the Webster-Chicago Wire Recorder pictured above. It is the most reasonably priced wire recorder on the market. The editor has used it for several months with satisfactory results. He endorses this article by Rev. Seel, and recommends this recorder to any preacher interested in purchasing one.—EDITOR.

I have found that the fifteen-minute spool, which costs less than \$3.00, may be wonderfully employed in recording bits of the Sunday morning service, such as the prayer, the special song, and the reading of God's Word, and then used in pastoral visitation. Shut-ins are vastly thrilled in hearing these choice bits from the past Sunday's worship service, brought to them perfectly true to life, and in the genuine

spirit of the hour, in their own homes. Many a tear freely flows, and fervent appreciation is expressed by these dear ones who never would otherwise have the opportunity to catch the spirit of the church service. The pastor leaves, feeling he has made a worth-while contribution to the happiness of his shut-in members. To me, visiting the sick in their homes has taken on a new meaning since I have been using the wire recorder.

A Seldom Mentioned Need

PATIENCE is a virtue which springs from a principle, and the patience to wait, coupled with a willingness to work, is the rock foundation of all lasting achievement. But to talk of patience tries men's patience and makes it unpopular conversation.

TWO SIDES TO CONSIDER

In Hebrews 10:36 the inspired writer declares that we "have need of patience." The meaning of the word here is steadfastness, or patient endurance; a refusal to be swerved from a deliberate purpose and loyalty to the faith despite all sufferings and trials. Many, many professed followers of Christ need this enduring grace. The reference here is to a temper which does not succumb to suffering; it means to suffer without sinking; and "it implies a continual pressure of a harassing nature on the one hand, and a competent constitutional power of passive resistance on the other."

There is a passage in I Thess. 5:14 which exhorts us to "be patient toward all men." Weymouth translates this in a significant way: "Keep your temper with all men." Patience is more than endurance, for many endure without being patient. The thing we most need today is not necessarily enduring grace (that is needed!) but the possession of a spirit or disposition which is not irritated under provoking circumstances; which is composed and self-restrained; which shows the spirit of Christ, illustrated in I Peter 2:20, instead of seeking revenge and retaliation by word or by deed.

Thus, we see that in one sense patience is the exact opposite of cowardice and surrender; and in the other sense is the exact opposite of being short-tempered. As Christians we must be both steadfast

and longsuffering. As leaders and teachers, pastors and people, children and as citizens in a world of confusion, we need patience. It is needed in, and will sweeten, all the relationships of life.

THE TEST OF WAITING

Waiting is about the most difficult thing some people can be asked to do. And many of us have never learned to wait gracefully. We have forgotten that success does not come by a sudden leap from obscurity to prominence. Instead, it is a "gradual compilation of the tiny grains of application, drudgery, and . . . struggle toward improvement." And the most miserable man in the universe is the ambitious man who is unwilling to wait. One's impatience may drive him to rashness which prevents his enjoying the fruit that would have come by waiting.

In one of Victor Hugo's stories he illustrated this by the man who allowed his failures to drive him to despondency. One day in a fit of despair he committed suicide. And that very day the postman arrived with a letter bearing the news that a relative had left him a rich estate. Poor man, he allowed his impatience to make him unreasonable. If he had waited only one day! But isn't that comparable to some of our experiences? We may have written a letter, spoken a word, or taken an attitude that we soon wished we had not! Perhaps within a short time we saw our folly. But it was too late to recall the matter. And we spent many times as long trying to make amends and explain as it took us to show impatience.

IMPATIENCE AND SNAP JUDGMENT

Snap judgment is always dangerous; but it is doubly so when indulged in by one whose influence has been salutary hitherto. Often such arises because one

supposes that his casual observation and present information (which may be but partial and perhaps biased!) acquaints him fully with the case. What pain has followed someone's supposition that a course of action merited censure because he did not know all that entered into the case! He has proceeded to "speak his mind and pass his judgment" without knowing all the facts. Hence a finger of accusation, and a sentence of judgment, was passed upon what appeared to merit it, and upon one who may not have deserved it. Often the innocent suffers in silence while the one who merits censure gleefully mingles with the critics. The true Christians had rather suffer unjustly than to create greater confusion by trying to "explain" and "defend" themselves. Those who criticize habitually do so because this spirit is in the heart, and when an explanation is made they merely shift to another item. Owing to a weakness and deficiency which the grace of God and a little self-effort would cure, they are crippling themselves and wounding others.

IMPATIENCE BEGETS INTOLERANCE

Intolerance is a tragic thing. Look at the sorrow it has evoked and the blood it has spilled in this global war. And it is disastrous among professing Christians. Often because one has special weakness and temptations of which others know nothing; or because of inexperience and lack of opportunity his development and progress in the Christian life may not be as marked as it is with some who are more favorably situated. If one's motives are good and he is trying to improve, we owe him all the help we can give. He deserves our sympathy, for the same Book which tells us to *be patient* toward all men also tells us to *support the weak*!

In showing sympathy and trying to help others to live instead of merely *letting* them live, we enrich our own experiences and enlarge our usefulness and increase our joys. Of course, it is true that there are times when criticisms must be offered to secure improvement. But there is a right, and Christlike, way in which to do this. When criticism must be made it should aim to elevate and not depress; it ought to come as a handclasp and not as a "slap in the face"; it ought to come as a winning reassurance and not as a caustic condemnation that sends one away to weep in silence and nurse unnecessary wounds; if there are to be wounds, they

should be the wounds of a friend, that bind the ties more closely, instead of severing the friendship between the critic and the one he would help; it should come as an admonition and not as a denunciation. Criticism when properly dispensed pays big dividends, but when abused proves disastrous in many ways.

The sorrow which impatience and haste can bring is illustrated by the story of Prof. Blackie, the eminent Professor of Greek in the University of Edinburgh. Under heavy pressure this learned man became irritable and exacting, and unusually sensitive. Students to be admitted were arranged in a line before his desk for examination and commanded: "Show your papers!" Up they went. But one lad awkwardly held his paper in his left hand. "Hold them up properly, sir, in your right hand!" The embarrassed lad tried to stammer an explanation, but the teacher shouted, "The right hand, ye loon!" The poor lad, recovering his breath, said, "Sir, I have no right hand." And he held up a right arm, with no hand on it. The class burst into hisses of indignation at the teacher. But the great man jumped from his chair, flung his arm over the boy's shoulder, drew him to his breast, and said, "Eh, laddie, forgive me that I was overrough. I did not mean to hurt you, lad, I did not *know*!" What a lesson for us when tempted to be a bit impatient with someone. Let us wait until we *know*!

No better human description of patience can be found, perhaps, than the words of Bishop Horne:

"Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.

"Patience produces unity in the church, loyalty in the state, harmony in families and in society. Patience comforts the poor and moderates the rich; makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach. Patience teaches us to forgive those who have injured us and to be the first to ask forgiveness of those whom we have injured. Patience delights the faithful, and invites the unbelieving. It is beautiful in either sex and in every age."—*The Wesleyan Methodist*.

Sam Jones and the Second Blessing

"And speaketh the truth in his heart"
(Psalms 15:2).

A MAN is never better than his heart. A clean heart is the need of every Christian man and woman.

This should be the cry and plea and the earnest object of every believing child of God, "Create in me a clean heart, O God." Thank God that this is our privilege. Thank God that many people seek and obtain it.

I don't care what you call it, whether the second or third or thousandth blessing, it cleans out and then cleans up—purifies the heart, cleans up the life, and, thank God, so benign and wondrous and so needed a work of grace can be possessed by men and women! Welcome it under any name, and have profound contempt for the spirit that would depreciate the people who possess it or the great grace which has come to them.

You may say what you please about the holiness people, but I want to say this: I have never seen a holiness man that wasn't a Prohibitionist from his hat to his heels. I have never seen one who didn't fight liquor, card playing, and every phase and form of worldliness in the church. I have never seen a second blessing man or woman who believed in or gave card parties, indulged in punch slinging, went to the theater, or dancing parties, or engaged in or encouraged any form or phase of the devilry that is cursing the Church today. I have never seen a second blessing man or woman who wouldn't pray anywhere and everywhere when called on, and who was not ready to stand up and testify for the Lord whenever opportunity offered. I never saw a second blessing person in my life, man or woman, at the head of a family, who did not get right down night and morning and pray for the children in that home, and for God's guiding hand in all things pertaining to their sacred home responsibilities.

I will tell you another thing: I never saw a preacher in my life that was fighting the holiness crowd that was not a dead dog in his own pulpit—can't bite! You may watch it. Every little preacher that you hear fighting the holiness people is a fellow that hasn't had a revival meeting or a conversion in his ministry for years unless he got somebody else to hold his meetings. God won't honor such a preacher.

You never see a man in the church who fights the holiness people but if you will

search down far enough you will find him wrong in his life or rotten in his character.

I will tell you another thing: whenever you hear of the sisters in the Church just pitching into these "second blessing fanatics," as she calls them, you may set it down that she is one of them old gals that either has a punch-bowl in her house, or she slips across to her neighbor and just "takes a little," or leads in some form of worldliness.

Sometimes folks have said that I "fit" the second blessing people. I want to say right here and now, it is not true. I never did any such thing. I do not fight 'em; I just trim 'em up sometimes, like I do all the other gangs, and they need trimming just like the balance of you folks need it.

The second blessing people are right in heart; some of them are wrong in the head. Some second blessing people (so-called) haven't got the right spirit and maybe don't live right, but I can say this—such folks just haven't got any second blessing, and if they ever had it, they've lost it. And I can say that some of the crowd that is everlastingly fighting the second blessing folks may have had the first blessing when they commenced the fight, but they have fought until they have lost the first blessing.

You have got to have a clear heart if you have a clean life, and God demands both; and yet some of the worldly gang in the church are whining.

"I just can't live without sin; I just have to sin every day; I am just a poor worm of the dust, and poor human nature is so frail that I just can't live without sin."

Well, now, just tell me what sin is it that you are compelled to commit every day? Just sit down and write it out on a piece of paper and look at it, and see which of the commandments you have got to break every day of your life? What sin or sins do you have to commit every day of your life? What a libel on your Saviour! What slander on the atoning blood of the Lamb! For what was the Lamb slain? Why did the crimson tide flow from the side of Divine Innocence if it was not to cleanse us from *all* sin? Did He not come to save us from sin? Where sin abounded, did not grace much more abound?

No, brother, sister, thank God, it is false when you say you have to sin. You sin because you want to sin, and you insult your Lord and misrepresent the Atonement when you seek to cover your guilt or apologize for your love for something forbidden by pleading a necessity for sin.—*from Holiness Banner.*

The Theological Question Box

Conducted by Dr. H. Orton Wiley

1. What is the source of the tradition that St. John was placed in a caldron of boiling oil?

Tertullian, a North African writer in a well-known passage says concerning the city of Rome, that it was the place "where Peter suffered a death like our Lord's; where Paul was beheaded like John the Baptist; and where the Apostle John after being plunged into burning hot oil without being hurt, was banished to an island."

2. What is the significance of the Tel el Amarna tablets for the historicity of the Book of Genesis?

The cuneiform tablets now known as the Tel el Amarna tablets were discovered in 1887 and 1888, and were taken from the ruins of an ancient Egyptian city, the site of which is now known as Tel el Amarna. It was from this that the tablets took their name. They consist of various letters and dispatches sent to the Egyptian court from the kings of Babylonia, Assyria, and Syria, and also from the vassal governors in Palestine. They are written on clay tablets in the script of the Babylonian language which appears to have been the language of diplomacy in that day.

Two of the most remarkable coincidences in archaeological researches occurred in 1892. Among the letters of Tel el Amarna were two which were written by the governors of Lachish, one of whom was Zimrida. One of the letters from the king of Jerusalem contained the information that Zimrida had been murdered by the servants of the king of Egypt. In 1890, Dr. Petrie was excavating in Southern Palestine at a mound named Tel el Hesi. From several indications he suspected that this was the site of the ancient city of Lachish, which later proved to be true. Here he unearthed tablets exactly like those of Tel el Amarna, and upon them occurred the name of Zimrida. The letters from upper Egypt had scarcely been translated when their counterparts were found in Palestine, and thus the two parts of the correspondence were brought together.

This discovery was far-reaching in its consequences. Whereas the higher critics had maintained that Palestine before the conquest was inhabited by uncivilized tribes, it was now proved that there was a high degree of civilization there. One of their cities was named *Kirjath Sepher* or "House of the Books" indicating that there were libraries in Canaan as well as in Egypt and Babylonia. Before this discovery

the critics had endeavored in many ways to explain a verse found in Judges—"out of Zebulon came down they that handle the pen of a ready writer." On the supposition that there were no ready writers at that time, any reasonable explanation was impossible. These tablets, however, show that there was a high degree of education and culture. Canaan was the great highway from the Mediterranean Sea to the Eastern trade centers, and paid a land tax to Egypt long before the Exodus. "There was hardly anything which the Egypt of the eighteenth and nineteenth dynasties had not obtained from Syria," writes Dr. Erman. "The culture of the Syrians must therefore have been very highly advanced to have obtained such a conquest."

There is another interesting historical statement in connection with these tablets. One of the letters is from Ebed Tob, governor of "Urusalem"—not by Egyptian appointment but as a vassal who paid tribute. The word "Uru" signifies a city, and Salem "peace." This therefore was Jerusalem which the writer mentions as "the city of the mountain of Salem," and speaks of himself as "a priest of the most high God." When, therefore, we read in Genesis the account of Melchizedek, who was king of Salem and priest of the most high God, it appears to be quite conclusive that this was the Ebed Tob of the Tel el Amarna tablets, written centuries before the time of Moses.

What do you think is the real significance of the Song of Songs, and how do you account for the amatory language?

It would be difficult indeed to express in any dogmatic manner the real significance of this much misunderstood book. Dr. Adam Clarke gives the following summary of the different views which have been advanced to explain it—many of them contradictory. He says:

1. It is a plain Epithalamium on the marriage of Solomon with the daughter of Pharaoh, king of Egypt, and it is to be understood in no other way.

2. It is an allegory relative to the conduct of God towards the Hebrews, in bringing them out of Egypt through the wilderness to the promised land.

3. It is intended to represent the incarnation of Jesus Christ, or his marriage with human nature, in reference to its redemption.

4. It represents Christ's love to the Church, or elected souls, and their love to Him.

5. It is an allegorical poem on the glories of Jesus Christ and the Virgin Mary.

6. It is a collection of sacred idylls; the spiritual meaning of which is not agreed on.

As to the amatory language, Dr. Moulton has the following which is well worth the consideration of any one making a study of this book. He says, "Many readers of Solomon's Song are surprised, some of them shocked, at the amatory warmth of its language, and the apparent absence of all delicacy and reserve as each of the lovers catalogue the bodily charms of the other. Partly no doubt, this is due to the more passionate nature of the oriental peoples. But in part such an impression is a false one and caused by the reader's want of familiarity with the poetic medium through which the scenes of the story are coming to him. Where western poetry rests mainly upon imagery, the poetry of the East adds to imagery, symbolism. Imagery paints pictures, appealing directly to the imagination; symbolism is analytical comparison importing ideas as standards of excellence which may be incompatible with pictorial effect.

His head is as the most fine gold.

This line by itself might raise in our mind the picture of a golden beauty, were it not that the next line comes as a contradiction.

His locks are bushy and black as a raven.

It is evident that gold and raven black are cited only as two among many types of beauty, all of which with their self-contradiction may be claimed for the ideal hero. Similarly, a modern love song would be turned into a farce by a comparison of the heroine's eyes to pools of Heshbon, her nose to the tower of Lebanon, and her delicately braided hair to the harness of Pharaoh's steeds; but to the oriental mind there is nothing here for the imagination to work upon, but simply standards of excellence, each supreme of its kind.

Symbolism has always been popular with the mystics. It was the favorite book of Bernard of Clairvaux who poured out his hoarded tenderness in eighty-six sermons to the brethren of Clairvaux. Jonathan Edwards also, in an account which he gives of his religious experience says, "The whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time and found from time to time an increased sweetness that would carry me away in my contemplations."

Recently we heard a minister in performing a wedding ceremony, use the expression "sacrament of marriage." Is marriage a sacrament according to Protestant teaching?

No, according to Protestant teaching marriage is not a sacrament. Doubtless all the

minister had in mind was a sacred ceremony. Protestantism recognizes only two sacraments—baptism and the Lord's Supper. Roman Catholicism recognizes seven sacraments—baptism, confirmation, Holy Eucharist, penance, extreme unction, holy orders, and matrimony. The Roman Catholic Church bases its belief in marriage as a sacrament on the text found in Ephesians 5:32—"This is a great *mystery*; but I speak concerning Christ and the church." Here it asserts that the word *mystery* means the same as the word *sacrament*. Protestantism on the other hand holds that no religious ceremony can be regarded as a sacrament unless instituted by our Lord himself while on earth. Only two religious ceremonies were thus instituted by Christ—baptism and the Lord's Supper, and therefore Protestants hold that only these two are sacraments.

The question frequently arises as to whether God created the world in twenty-four hour days, or whether the term day must be interpreted to mean a long period of time. What is your opinion?

I have stated my position I think clearly, in *Christian Theology*, Volume I, page 456. Yes, this question frequently arises. Some extreme and militant fundamentalists teach that to hold otherwise than to a twenty-four-hour day is a concession to modernism. This, to use Dr. Shedd's expression, is one of the "errors of ignorance." The best Hebrew exegesis never regarded the days of Genesis as solar days, but as day-periods of indefinite length. Only with the scholastics of the Middle Ages and the evangelical writers of the seventeenth and eighteenth centuries was this twenty-four-hour day current. Previous to this a profounder view was held. Augustine taught that the term *day* does not apply to the duration of time, but to the boundaries of great periods. Nor is this a metaphorical use of the word, but the original which means "to put period to" or to denote a self-completed time. This was the common use of the term in the patristic period. When it is taken into consideration that the Hebrew word *yom* which is translated "day" is used no less than 1,480 times in the Old Testament, and is translated by something over fifty different words, such as time, life, today, age, forever, continually, and perpetually, it is pure dogmatism to insist on unswerving restriction to only one of those meanings.

In seeking to follow Jesus, men and women have not only discovered a clearer moral vision, but the courage and strength to live by that vision.

SEARCHING TRUTHS FOR MINISTERS . .

Wesley's Passion

"Oh! that God would give me the thing which I long for; that before I go hence and am no more seen, I may see a people wholly devoted to God, crucified to the world, and the world crucified to them, a people, truly given up to God in body, soul, and substance. How cheerfully should I then say: 'Now lettest thou thy servant depart in peace.'"

A Question

Will the road be any easier because you've passed that way?
Has your travel helped another on the weary road today?
Is the path a little smoother in the place where you have trod?
And have you helped some other one to find his way to God?

—Selected

Conversion is a great experience. I like to read again of the conversion of some of the great men of the church. Spurgeon was saved January 6, 1850, when he was sixteen years of age; he had been under conviction for five years. It was Sunday; he rose early to pray and read his religious books. "God was ploughing his soul, ten black horses in his team—the Ten Commandments—and cross-plowing it with the messages of the gospel. It was a snowy morning and he could not go to his regular church, so turned into the Primitive Methodist Church. About fifteen persons were in the congregation; the regular preacher did not arrive, so a local preacher, an unlettered man, preached from the text, "Look unto me and be ye saved, all the ends of the earth." He preached till he came to the young stranger and he said, "Young man, you look very miserable. You will always be miserable—miserable in life and miserable in death, if you don't obey my text; but if you obey now, this moment, you will be saved." Then he shouted out, "Young man, look to Jesus Christ! Look! Look! You have nothing to do but to look and live." It was a message straight from God. Spurgeon was converted on the spot.

Spurgeon began to preach soon after his conversion and became the boy preacher of England, soon to become the most sought for preacher of his age. He preached nothing but the pure gospel while pastor for over thirty years in the largest church in London. In one of his sermons he said:

"We want John Knox back again. Do not talk to me of mild and gentle men;

of soft manners and squeamish words. We want the fiery Knox. We want Luther to tell men the truth unmistakably in homely phrase. The velvet has got into our minister's mouths of late but we must unrobe oracles of soft raiment, and truth must be spoken and nothing but truth."—*Pentecost Herald*.

Our Faith

Faith is hindered most of all by what we call "our faith," and our fruitless struggles to work out a faith which after all is but a make-believe and a desperate trying to trust God. This must ever come short of His vast and glorious promises. The truth is that the only faith that is equal to the stupendous promises of God and the measureless needs of our life, is "the faith of God" himself, the very trust which He will breathe into the heart which intelligently expects Him as its power to believe.

Blessed be His name! He has not given us a chain which reaches within a single link of our poor helpless heart. . . . Nay, the last link, the one that fastens on the human side is as divine as the link that binds the chain of promise in the heavens. "Have the faith of God," is His great command. "I live by the faith of the Son of God" is the victorious testimony of one who had proved it true.

Beloved, in the light of this great provision, listen to the mighty promise now, and in His faith rise to claim, "If thou canst believe, all things are possible. . . ."

—A. B. SIMPSON.

Plea to Preachers

Frieda S. Dause

*Every Sunday as we wend
Our way to church, dear preacher friend,
There is a hope within our breast
That there we may of God be blest.*

*Yes, we come to church to be
Fed, dear preacher friend, by thee.
Fail us not, but remain true
To the trust God placed in you.*

*Feed us not on hash grown cold,
Hackneyed phrases, stories old.
Fresh food from the Word we need;
Show us Him in word and deed.*

*Seek His face, dear preacher friend,
'Til His message He doth send.
Pray that He'll anoint your speech,
Then you will the hungry reach!*

"Behold the Man"

Fred Scott Shepard

I see a frowning judgment hall—
A ruler robed in state;
I see One standing at the bar,
Pursued by cruel hate:
A throng, by passion moved along,
While right and justice wait.

I see a Man led forth to die—
Earth's awful tragedy!
Nailed to a cross, sin's substitute,
To suffer agony!
O Christ, with death to thus keep tryst,
My soul from sin to free!

I see the tomb, wherein was laid
His body, scarred and torn;
I see the empty sepulchre,
From whence He rose that morn:
Rejoice, my soul, with grateful voice,
In Christ anew be born!

I see a throne in heaven high—
My Saviour reigning there,
While myriad hosts there homage pay,
In praise beyond compare:
Be mine the joy, by grace divine,
This wondrous bliss to share.
—The Evangelical Christian

Jesus Will Be There

The glow of a beautiful morning
Awakened my sleeping soul,
As the mighty sun threw ribbons of light
to herald the coming day;
And then as I opened my eyes
I saw that the morn was fair,
But I knew that the day would be darkest
night
If my Saviour were not there.

I came to the doorway of evening
Where crimson curtains hung,
And I longed to tread the golden paths
flung out by the setting sun—
The glory of heaven shone 'round me,
And I saw that the eve was fair,
But I knew there would be no sunset glow
If the hand of God were not there.
I know that the night will be falling,
For earthly days must end,
But beyond the sky, be it dark or bright,
there is eternal day.
And as I pass through the shadow
No fear will I know, or despair,
For heaven so bright will burst on my sight,
And Jesus will be there.

—GRACE VIOLET McDILL,
in *The United Presbyterian*

Easter Praise

Out of the tomb, for it could not hold Him,
Back to His own He came!
Wonderful Lord, from the grave arisen,
Jesus ever the same

Sing we Thy praise, O Thou Blest Re-
deemer,
Victor art Thou on this glorious day;
Death could not hold in its cruel clutches
Thou Who art truly the life and the way.

High on the throne with the Father above
us,
There art Thou hearing our songs of
praise;
Joining the angels' hosannas to Jesus,
Loud are the anthems to Thee we raise.
—KENNETH ROBINSON

An Easter Hymn

He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings.
Alleluia!

Now He bids us tell abroad
How the lost may be restored,
How the penitent, forgiven,
How we too may enter heaven.
Alleluia!

Thou, our Paschal Lamb indeed,
Christ, Thy ransomed people feed:
Take our sins and guilt away,
Let us sing by night and day,
Alleluia!
—Old German hymn, trans-
lated by Winkworth.

A Song in the Night

And when they had sung an hymn, they
went out (Matt. 26:30).

'Twas night!
And o'er their troubled spirits hung
A heavy cloud of sorrow,
As if impending doom had flung
Its shadow from the morrow.

'Twas night!
But in that hour they sung a psalm,
And o'er their spirits stealing,
Like soothing balm, a heavenly calm
Brought rest, and peace, and healing.

'Tis night!
And 'round us fall its sombre shades;
But Faith, though faint with yearning,
Sings of the morn when darkness fades—
The morn of Christ's returning.
—EMMA F. BEERE

The Cross . . . Was His Own

He borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain
pass

For Him to ride to town;
But the crown that He wore
and the cross that He bore
Were His own.

He borrowed the bread when the crowd he
fed

On the grassy mountain side;
He borrowed the dish of broken fish
With which he satisfied;
But the crown that He wore
and the cross that He bore
Were His own.

He borrowed the ship in which to sit
To talk to the multitude;
He borrowed the nest in which to rest,
He had never a home so crude;
But the crown that He wore
and the cross that He bore
Were His own.

He borrowed a room on His way to the
tomb.
The Passover lamb to eat;
They borrowed a cave for him a grave;
They borrowed a winding sheet;
But the crown that He wore
and the cross that He bore
Were His own.

The thorns on His head were worn in my
stead;
For me the Saviour died;
For the guilt of my sin, the nails drove in
When Him they crucified;
Though the crown that He wore
and the cross that He bore
Were His own.

—Author Unknown

Ablaze with God

I saw a human life ablaze with God,
I felt a power divine
As through an empty vessel of frail clay
I saw God's glory shine.
Then woke I from a dream and cried aloud:
"My Father give to me
The blessing of a life consumed by God
That I may live for Thee."—Selected.

I'll Sing My Song

"I'll sing my song"; perhaps one strain of
music
Will tremble on the heart-strings of a
soul
Discouraged, weary, weak and heavy-laden,
But striving evermore to reach the goal.
Perhaps 'twill tune his heart to courage,
brighten

The dreary path which he alone must
tread,
Perhaps engender Hope—the burden lighten,
And banish lurking tho'ts of Fear and
Dread.

"I'll sing my song" to those who walk in
darkness,
Who grope, benighted, in the gloomy way.
Perhaps the melody will hail the dawning
Of light and life for them—a glad new
day!

"I'll sing my song," it may be that Love's
carol
Will cheer the burdened one upon Life's
road.
For I will sing of Him whose sacred Pres-
ence
Illumes all darkness, shares the pilgrim's
load.

"I'll sing my song" to those who live for
pleasure,
Who, careless, walk amid the giddy
throng.

There may be one, perhaps, who'll heed
the message,
Receive the truth, and help to sing the
song.

"I'll sing my song"—perhaps some way-
worn pilgrim,
Still struggling onward, upward, in the
way,

Will pause to hear, and, listening, will be
strengthened
By words of cheer, and music of my lay.

"I'll sing my song"—and travel on rejoicing,
Altho' the path may be both rough and
long.

And all the way my heart shall thrill and
echo

To strains divine—the new eternal song!
—VIOLET HADLEY TRAVERS, in *The Free
Methodist*.

Faith

When trouble comes and all seems drear
And clouds obscure the sky,
Stand still and see what God can do;
The storm will soon pass by.

'Tis written in the Book of books,
"The Lord shall fight for you."
So hold your peace, dear weary one,
And see what God can do.

Though worldly care may oft depress
And hold one in its sway,
It should not find a lodging place,
For God still rules the day.

So, weary one, be calm, serene,
And to your Lord be true;
Walk in the light of faith and love,
And see what God can do.

—ALVENA E. WIEMANN

What Are Good Rules of Living?

General Booth's rules of Christian living are these:

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God—country, home, friends, and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.—*The Broadcaster*.

The Secret of Bible Study in Five Sentences

1. Study it through. Never begin a day without mastering a verse.
2. Pray, it in. Never leave your Bible until the passage you have studied is a part of your very being.
3. Put it down. The thought God gives you, put in the margin of your Bible or your notebook.
4. Work it out. Live the truth you get through all the hours of the day.
5. Pass it on. Seek to tell somebody what you have learned.

—J. WILBUR CHAPMAN

Those who have been taught of Christ know in their hearts that the first law of life is to love God, and next to God one's neighbor; that they are great who serve many, not those whom many serve; that we need to be forgiven much and to forgive generously; that ill-will blocks the channels of life and blinds us to God; that the body and all the things of nature are not to be despised, but mastered for spiritual ends; that the life which is self-saving and self-serving is starved; that the ac-

cumulation of possessions and the care they become is not the great good, but a great hazard to the life of the spirit; that he is a fool who invests his life's interests in undependable securities, in values that do not last; that God is trustworthy and to be trusted, and in that trust we may escape our great enemy, fear; that "God so loved the world that he gave his only begotten Son."—ANGUS DUNN.

Improve the Box

A certain soapmaker, having run out of superlatives to define the perfection of his product, hit upon a statement that said in a novel and compelling way the last word that could be said concerning it; "As we couldn't improve our product we improved the box."

We cannot improve the content of religion, but we can improve the container—ourselves.—*Men and Religion*.

The average man speaks 11,000,000 words in a year and one-half of them are "I," "Me," and "Mine."—*Policysales*.

God's Workmen

Most of the people whom the Lord used in His service had an occupation, and were employed when He called them. Take a few instances, from the first Adam to the Second Adam:

Adam—a gardener.
Abel—keeper of sheep.
Hagar—handmaid to Sarah.
Moses—a shepherd.
Aaron—a high priest.
Joseph—prime minister.
Daniel—king's chamberlain.
Joshua—servant of Moses.
Jacob—laborer to Laban for fourteen years.
Amos—a herdsman.
David—a shepherd.
Nehemiah—a cupbearer.
Ezra—a scribe.
Saul—on a message for his father.
Samuel—serving in the Temple.
Gideon—threshing his father's wheat.
Simon—a tanner.
Zacchæus—a publican.
Lydia—a seller of purple.
Dorcas—worker with her needle.
Peter—a fisherman.
Matthew—a tax-gatherer.
Martha—a housekeeper.
Paul—a tentmaker.
Luke—a physician.
And our Lord Jesus Christ wrought as a Carpenter.—*Author Unknown*.

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

The Enemy Disarmed By the Prince of Life

(Easter Sunday)

SCRIPTURE—I Corinthians 15.

TEXT—*The last enemy that shall be destroyed is death* (I Corinthians 15:26).
Death is swallowed up in victory (I Corinthians 15:54).

Introduction:

1. All forms of life have their enemies. Birds prey upon the insects, insects upon plants. Life is a pretty serious thing, is it not, when it exists only by preying upon something else?

2. The life of man is fraught with myriad difficulties.

a) We have a struggle for existence against disease, against the elements, against our enemies, against old age.

b) We have the struggle for happiness: physical, social, educational, moral and religious.

c) Many things oppose us.

3. But one of our most serious enemies is Death. We say sometimes, "While there is life, there is hope," thus implying that death is worse than most of the hard things that come to us, and that death is the end of hope. The scriptural word "death" refers to several different things, but we usually think of one thing when we speak of death, namely, the death of the body or the separation of soul and body. No one can quite appreciate the victory of Easter until he has first seen what a cruel enemy has been vanquished by the Christ of Easter.

I. What a cruel enemy is Death!

A. Death means disintegration of the body. This is not the most important thing, of course, but this is a hard blow for

1. Places and things come to mean much to us—the old house and furniture, some family heirlooms, etc. The old neighborhood and familiar sights and scenes.

2. The familiar face and form of loved ones cannot be laid away without heart-ache. A little babe was born into the home, grew to a fine strong boy or girl; then was taken away. Those hands, those kind eyes, that voice—to have them gone is a cruel hard thing.

B. Death means separation.

1. Many of the things we think of as hardships are as nothing when compared with separation from our loved ones.

2. This is a final separation. There is no being called back once we have crossed the great divide.

C. Death shows no discrimination. Death takes the mother from her children and leaves some worthless drunken sot of a man, no good to himself or anyone else. Death passes by the criminal and takes millions of the finest flower of our manhood. Death passes by the beds of thousands of hopelessly sick and suffering and seizes a happy healthy young woman who cries out, "Life is so sweet. I don't want to die." Death takes thousands of little innocent babies and leaves groaning crippled older people. If death were to come carefully weeding out just the weak and diseased and the aged and leaving the strong to become a superior noble race, that might be something in its favor. But death spoils the noblest people and the fairest lands and homes and leaves millions of suffering hungry cursing cripples that want to die. How cruel death's apparent lack of discrimination!

D. Death usually comes shrouded in the robes of might with suffering and fear and doubt crowding in upon soul and body. The ebbing of physical vitality usually brings a sinking of the mind and emotions in the slough of despair and darkness. It is rarely ever easy or attractive or beautiful.

E. Insofar as possible Death blacks out the future with the pall of night just at the same time that all of earth is blacked out and there is the soul in terrifying loneliness.

F. Death cancels out all the values and beauties of life—love, work, plans, art, intelligence. But you say, "Preacher, you are painting death too dark." Ah, no! I am carefully trying to describe it not too darkly. No one could really describe it even in terms of midnight black and blood red punctuated with shrieks of terror! All this and worse is death, were it not for the Prince of Life who has vanquished Death and robbed it of its worst sting.

II. Behold how the Prince of Life, whose day of victory is Easter, has disarmed Death our enemy.

A. He had disarmed Death by receiving its sting in himself. Some insects and snakes can bite but once. Jesus has received the sting or bite himself—thus we go free.

1. He knew separation.

a) From heaven's glory.

b) His worst moment was when He cried, "My God, My God! Why hast thou forsaken me?"

c) Separation to the ignorance, and hatred, and sins, and misunderstanding of men.

2. He knew suffering and darkness such as none of us will ever know.

a) Physical pain—sweating drops of blood—crucifixion—visage marred.

b) Condemnation and shame of our sin.

c) Went down into death and hell and faced them at their worst and vanquished them.

B. He has thus disarmed Death for us. There is still hurt there, but the deadly sting is gone.

1. Disintegration has found a Master in Jesus.

a) The world is going to smash and to be destroyed with fire but we look for a new heaven and a new earth wherein dwelleth righteousness.

b) Bodies of our loved ones have to be laid away, but there is coming a resurrection day and in glorious resurrected bodies "like unto His own glorious body" we shall all stand together on the sea of glass.

2. Separation has lost its sting through Jesus.

a) Our loved ones are better off with Him anyway.

b) By faith we know it is simply a temporary separation.

3. All the injustices of death are set right through Jesus.

a) Death is cruel and life is often unjust—Heaven evens it up. Poor crippled boy will probably be permitted to run over the hills of glory and fly from cloud to cloud for ten thousand years, to make up for his lack here. Poor lonely soul will be surrounded by saints and have a special battalion of angels just to do nothing but be company for him for a thousand years.

4. All the suffering and darkness of the valley death are lightened by His companionship who is the Light of the World.

5. All the real values of life are preserved through death and transplanted to grow forever in a more fruitful soil over there.

a) "You can't take it with you!" That is true as far as money, etc., are concerned.

b) But there are many things you can take with you—love, character, riches of faith and works laid up over there. It is sin, after all, that corrodes and spoils life. Through the blood of Jesus all sin is removed so that the values we have as Christians are non-corrosive in time and eternity.

Conclusion:

1. Death has been vanquished by Jesus—no longer has power to destroy though it may hurt.

2. One day it will be banished.

Why We Rejoice at Easter (Easter Sunday)

SCRIPTURE—I Corinthians 15.

TEXT—*But now is Christ risen from the dead* (I Corinthians 15:20).

Introduction:

1. Perhaps more people are happy in our town today than have been for six months. Why? Is it spring and the flowers—warm, fair weather? Is it special holiday atmosphere—something in the air? Is it that we are in a land of relative peace and prosperity? None of these are to be ignored.

2. But when we ask ourselves "Why should we rejoice at Easter?" We want to know the basic reasons. Is there something that would make us to rejoice in rain, in war, in poverty, in sickness, in death? Yes. Why do we rejoice at Easter?

I. Because Christ was raised from the dead! We are not thinking now of anything that may come to us. But because we love Him we rejoice that He was not held captive by death.

A. We read the Gospels and our hearts are captivated by Him.

B. We read of His seizure and crucifixion, of His being laid in the tomb, and with the Negro spiritual we say, "It causes me to tremble."

1. If He stays in the tomb.

a) Our highest love is dead. The college student didn't believe in the resurrection, until his own mother was mentioned.

b) Our confidence in the universe is destroyed. If the highest, holiest, most beautiful is left to decay—then what is the use? If the one we love best is crushed by that we fear and dread—what's the use?

C. But He didn't stay in the tomb.

1. The One we love is restored to us. Our hope rises again. Our champion is vindicated. If we never know the resurrection we rejoice that He arose because He is the best and most beautiful. Why do we rejoice at Easter?

II. Because of its meaning for us.

A. Paul here in I Corinthians 15, traces some of the meaning of Easter. There were many then as now who disbelieved and so Paul reasoned as follows: If the dead rise not,

1. Then Christ is not risen.

2. If Christ is not risen—

a) Then we are false witnesses;

b) Our loved ones are forever gone;

c) We have no hope of immortality;

d) Then we are yet in our sins.

B. But Christ is risen! What does it mean for us?

1. It means we shall live forever—we are immortal. If Christ loved us enough to die for us; if God loved Christ enough to raise Him from the dead; then we can be assured that the same "God who raised up the Lord Jesus will raise us also by Jesus."

2. It means our loved ones are not forever gone from us. During the war, a mother in London received a telegram with black border announcing the death of her son. She said, "No answer," but there is an answer! Death is just on our way home through the cemetery.

3. It means He has become an all-sufficient Saviour from death and sin.

He does bring us "eternal life," a life free from sin because He conquered sin as well as death.

At Easter Looking Toward Pentecost

SCRIPTURE—Acts 1:1-8.

TEXT—*Why are ye troubled? And why do thoughts arise in your hearts?* (Luke 24:38).

Introduction:

1. For some weeks now we have been thinking about the last of the life of Christ and His death and resurrection.

a) There is no saving merit in thinking of the suffering of Christ. We are saved by accepting Him and believing on Him.

b) We came last Sunday to the glorious reality of Easter—complete atonement for sin and victory over death.

2. But Easter is not the end, as wonderful as it is.

a) Easter is the completion of the provision for sin. Jesus lived and died and ascended to the mercy seat above to present His provision for men.

b) But the benefits of the Atonement had not been made actual in the hearts of men. Pentecost and the outpouring of the Holy Ghost were essential for that.

(1) Christ was raised from death on Easter; but the resurrection power of Christ did not get into the disciples until Pentecost.

I. Let us observe the spiritual assets of the disciples after Easter.

A. They had been called and converted by the Son of God. This evidenced by: their names written on Lamb's book of life; preaching kingdom repentance, etc.; seeing miracles—devils cast out, etc.; Jesus said, "I call you no longer servants but friends," "These are not of the world, etc." John 17.

B. They had spent about three years in His intimate companionship. Had talked with Him face to face. Had seen His kindly miracles, the raising of dead, etc. Had absorbed His teaching, heard the Sermon on the Mount.

C. They were there when Jesus came into the valley of the shadow of death—the Upper Room, Gethsemane, Calvary.

D. They had seen the Risen Lord, had talked with Him and touched Him.

1. It is impossible to say they had never been converted.

2. But some might say they had backslidden.

a) True it was they failed Him in His hour of deepest need. Left in the garden, forsook Him, and fled when the enemy came; left Him alone in the judgment hall. There is no doubt that Peter backslid, for he cursed and denied his Lord. But, if they had backslidden, then some place on Friday, or silent Saturday, or Easter or just after, they had been restored to forgiveness. Jesus lifted up hands and blessed them, etc. (Luke 24:50-53). They were ten days praying of one accord—if backsliders will do that—give us some more like them (Acts 1).

E. If one were to come into our midst with a spiritual background like this we would feel like sitting at his feet to learn of him and to hear his story. But all was not well with these disciples!

II. Let us observe their spiritual liabilities.

A. It will not do a bit of good for us to belabor the disciples for their personality quirks and faults. What is more, if we do get after them too severely, it will make all of us feel pretty small for we all have our own peculiar traits and twists.

B. But there are definite spiritual evils in them which indicate the need of "more grace."

1. One thing that struck us so forcibly as we read the Easter story last week was the utter blindness and doubt of these men. They had read or heard Old Testament prophecies. Jesus had told of His death and resurrection and of the nature of His kingdom. He died a terrible yet glorious death and they saw it all and yet remained sunk in loss of vision. We can conclude only that they had never really seen the vision or that it had been crushed out of them. Consider how we see this same thing in the church today. All of us are slow to learn, but that is not what I am speaking of. I am speaking of a blindness that keeps us from ever seeing or blacks out our vision once we have caught it. Carnal doubt is as deadly as carnal temper.

2. Another thing related to this blindness and doubt is fear "for fear of the Jews" (John 20:19).

a) Not physical fear.

b) Not normal fear—"those who know nothing fear nothing." We each have particular things we are afraid of—water, lightning, fire, height, mice, etc. Fear is a God-given instinct.

c) But moral or carnal cowardice. You'll shake, you'll tremble—but if you turn and run it is because carnal fear is in your heart.

3. Another thing in these disciples was incipient hate. They wanted to call down fire from heaven to destroy their opposition. You may have been to Easter. You may have seen the Lord. But if you haven't

been to Pentecost you have hell in your heart. May be the violent hate of explosive temper. Or the silent brooding hate—but it is all the same. It is of the devil.

C. The result of these three (doubt, fear, and hate) is powerlessness.

1. The church has in a large measure failed in her mission to the world.

2. Even where the church has preached conversion she has left the needs of the disposition untouched.

3. That's the reason the church is powerless. She needs to go on to Pentecost to receive the Holy Ghost and His power.

Conclusion:

1. Where do you stand today?

2. Turn your eyes to Pentecost.

"This Is That"

(Pentecost)

SCRIPTURE—Acts 2:1-21.

TEXT—*This is that which was spoken by the prophet Joel (Acts 2:16).*

(Joel 2:28f.)

Introduction:

1. Note the occasion of the text.

a) The occasion—the outpouring of the Holy Spirit upon 120 disciples of Christ in Jerusalem during the Feast of Pentecost. This outpouring came after Christ's ascension and at the termination of ten days of waiting upon God. It was accompanied by a sound as of wind, by tongues as of fire, and by the disciples' speaking in the languages of the various visitors in Jerusalem at that time. In languages never known to themselves before but clearly understood by their listeners the disciples proclaimed, "The wonderful works of God." The news spread like wild fire and several thousand people gathered around.

b) The audience—

(1) "Devout men," Jews from every nation under heaven. These men were amazed at the phenomena. But though it was miraculous it was not unintelligible, for they understood the message of the disciples, i.e., "the wonderful works of God." These men were hungry. They wanted the truth. Theirs were open minds and hearts. They asked sincerely, "What meaneth this?" These are the kind of people it is a pleasure to preach to.

(2) But there were others there who mocked and ridiculed and said, "These men are full of new wine." These were those who had heard the messages of Christ before and had rejected it—hard of heart, blind, prejudiced.

c) The speaker—Peter.

(1) Certainly this was the time to speak. The Bible says that we should always be ready to give a reason for the hope that lieth within us. While we speak sometimes when silence would be far better, it is also true that there are times when God's people should and must speak.

(2) We are not to be a silent people. We are to cry aloud against sin and spare not. We are to warn men against sin and judgment. We are to sing God's praises around the seven seas. We are to be an eloquent people, a preaching, praying, praising people. Our lips are to speak forth His praise. "I believed, therefore have I spoken" (II Corinthians 4:13). Hitherto impulsive, boastful, cowardly, Peter—now a different Peter—speaks.

d) The method Peter used. First, he explained what this phenomenon was not. Then he explained what it was. Then he made the application. Then he made the altar call—and there were three thousand saved and sanctified that day.

2. We might say, first, what "this" is not.

a) Peter said—sanctification is not drunkenness.

b) It is not dehumanization—we are still human with our natural faculties and propensities.

3. It is not irrationalism—We cannot comprehend all of God's ways and thoughts, but God certainly does not consistently offend our reason and our sense of propriety.

4. Pentecost is not its concomitants. Whenever a person gives major emphasis to the sound or the tongue of flame or the divinely given languages, he loses to that degree the heart of Pentecost. For the heart of Pentecost is—"I will pour out of my Spirit." The incoming of the Holy Spirit into a consecrated heart, purifying and filling—that is Pentecost. And it would do despite to the Spirit of grace to minimize His coming by looking for a noise, or a flame, or any physical manifestation or concomitant. "These are not drunken," said Peter. This is not something spurious. But "This is that."

I. This is that of which the prophets spoke.

A. Of which Joel spake (Joel 2:28f). He called it the "outpouring of the Spirit."

Results in reverse order.

1. Old men dream dreams. Dreams are made of the stuff of yesterday. Old folks will meditate upon all the good things of the past. They will rejoice in that which God has done for them. Their old age will be sweetened by their dreams. God's word promises you a sweet old age if you are filled with the Spirit.

2. Young men and women shall see visions. Visions are forward-looking. Young people don't have so much behind them but if they are Spirit-filled how God will inspire them with faith and vision. Youth filled with God laughs at impossibilities and cries, "It shall be done." Pessimistic, downhearted, easily discouraged and frightened young people are not Spirit-filled.

3. All, both young and old, shall prophesy; that is, preach the gospel, the un-

searchable riches of God. A Spirit-filled church will be a soul-winning church, a preaching, testifying, singing, soul-winning church. As Peter and John said before the Sanhedrin, "We cannot but speak the things that we have heard" (Acts 4:20).

B. This is that of which John the Baptist spoke. "John answered, saying unto them, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: 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 will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke 3:16, 17). John calls it being "baptized with the Holy Ghost." He emphasizes purity.

C. This is that of which Christ spoke. "But tarry . . ." (Luke 24:49). "But wait for the promise of the Father, which, saith he, ye have heard me . . . etc. . . . But ye shall receive power, etc." (Acts 1:4-8). Jesus speaks of the Holy Ghost "coming upon" them or of their being baptized. He emphasizes power, the power to live and witness, the power of missionary drive. (The Holy Spirit is the agent of missions.)

II. This is that for which Christ died—the destruction of sin in the heart of the believer. "For this purpose the Son of God was manifested that he might destroy the works of the devil (I John 3:8). The work of the devil is sin in the believer's heart. Robbery, lying, etc.—that is our work. We are to blame for sins, the devil for sin or depravity. It was more than forgiveness of sins that Christ died for—it was for destruction of sin. Anybody that stops short of the cleansing fails God and frustrates the grace of God. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12, 13). "And for their sakes I sanctify myself that they also might be sanctified through the truth" (John 17:19). "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you" (John 16:7). "Christ 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" (Ephesians 5:26).

Believer, how can you frustrate the grace of God when you know that Christ died for your cleansing? How can you continue to say you love Christ when you refuse to do His will?

III. This is that which the church needs.

A. That which the Church must have to get to heaven. "Follow peace . . . and

holiness (or the sanctification) without which no man shall see the Lord" (Hebrews 12:14).

B. That which the Church needs to live above sin. That does not mean that a believer always commits sin. He doesn't as a rule. If he does then he has to seek forgiveness again. But it does mean that with an inward propensity to sin the unsanctified believer is far more likely to fall into sin and remain there. An unsanctified church is so likely to cool off, compromise, let down, cut corners, get discouraged, split up, or any one of a hundred and one things.

C. That which the church must have to save the world. Carnal disciples, fearful, selfish, grasping, ambitious, envious, did very little for Christ, but when they were filled with the Spirit three thousand were saved the first day. "Ye shall receive power . . . and ye shall be witnesses . . ." You are not much of a witness unless you are filled with the Spirit.

Conclusion:

1. This is that which you need.
2. This is that which God has promised.

A Living Memorial **(Communion Service)**

SCRIPTURE—Luke 22.

TEXT—I Corinthians 11:24.

Introduction:

1. There are memorials to most of the world's great.

a) In Washington D. C. there is a beautiful marble building. Before it is laid a rectangular pool of water which mirrors the columns in its smooth surface. Inside that magnificent structure you will come face to face with a large life-like statue of the most loved of all Americans—Abraham Lincoln.

b) In New York City between Riverside Drive and the broad Hudson River is an imposing circular stone structure, beautiful for its artistic design and its stately pillars—the Grant Memorial.

c) Over in India reflected in amazing detail in the water before it is the most magnificent monument ever erected to womanhood—The Taj Mahal. This marble palace was built by an Indian Prince as a memorial to his wife.

The world over there can be found statues, buildings—memorials of every kind to departed friends and relatives. And everywhere are to be found cemeteries with their countless memorials to those gone before. New England farms and churchyards are dotted with little family plots, surrounded by rusting iron fences and sprinkled with mossed covered tombstones.

2. Why isn't there a memorial to Jesus Christ?

I. Because He isn't dead?

A. He was dead and is alive forevermore. He ever lives to make intercession for us. With such ceremony as only Burmans can elaborate, some reputed relics of the Buddha had been given religious repose before great festive throngs on the pagoda-covered slopes of Mandalay Hill. The Sunday following, in the unostentatious morning service of a near-by mission chapel, the preacher quietly but thrillingly asked: "Have you thought what it would mean if, instead of these relics being of the Buddha, they had been of the Christ?" "It would mean," he tellingly added, "that this could not be Easter morn."

B. It matters not what Christ may have done, what He may have taught, if He is not alive then Christianity is powerless. Paul says, "If Christ be not raised, your faith is vain. Ye are yet in your sins." But Stephen saw Him standing on the right hand of the Father, and all of us see Him by the eye of faith. No one would think of building a memorial to one who had gone away for a short time to prepare a home.

II. Because He is God.

A. God is Spirit and they that worship Him must worship Him in spirit and in truth. Ours is not a God of silver or gold. He is not made with hands. Ours is a God that created out of nothing all things that are. He is present everywhere, filling, empowering everything.

B. He needs no memorial—all the world is a memorial to Him.

III. But there are memorials to Jesus Christ—or rather remembrances, reminders of Him.

A. There are tens of thousands of church spires pointing toward Him, chapels, cathedrals, humble missions the world over which speak of Jesus Christ. Upon millions and millions of lips His name is the sweetest, the most adorable and the most assuring. There are church bells tolling out a beautiful invitation to come to Him. There are millions of priceless paintings and reproductions portraying our conception of His dear face. There are costly church windows which become startlingly beautiful when the sun falls upon His likeness—Jesus of Nazareth. Almost countless are the homes where there is a picture of the dying Son of God upon the cross, or of Him praying in Gethsemane, or sitting in the Upper Room, or blessing the little children. When we look at that face we cannot face our sins with an easy conscience. In it shines a light divine.

A rough old cattleman who never had been to church in his life was waiting in a doctor's office. He sat looking and looking at a picture of Christ. When the doctor came in, the cattleman said, "When I look at that picture I feel like I could never do anything mean or selfish or sinful again."

B. His image is engraved on the Christian's heart and is continually before his eyes.

C. Then there are living memorials—those who are saved, sanctified, recreated in His likeness. The greatest memorial to motherhood is a son or daughter, strong, healthy, clean, righteous, intelligent, noble. The greatest memorial to God's grace is not a towering mountain range. It is a lofty character, a noble life. Jesus Christ can so transform men that all heaven will rejoice throughout eternity. Angels will stand by in amazement and men themselves will never cease wondering.

IV. And there are memorial services.

A. Everytime a Christian bows in prayer.

B. But the Communion service is particularly and sacredly a memorial service. "This do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come," (I Corinthians 11:24, 26).

1. Looks back upon His earthly ministry and service and suffering.

When I survey the wondrous cross

On which the Prince of glory died

My richest gain I count but loss,

And pour contempt on all my pride."

2. Looks up to Him now at the mercy seat. "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him, etc., and is set down on the right hand of God the Father on high" (Hebrews 12:2). "If any man sin we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

3. Looks forward to seeing Him again.

And I shall see Him face to face.

And tell the story saved by grace.

"Come Lord Jesus, come quickly."

Christ and Company

SCRIPTURE—Matthew 4:17-22.

TEXTS—The Lord gave the word: great was the company of those that published it (Psalms 68:11)

And the Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst come. And

whosoever will, let him take the water

of life freely (Revelation 22:17)

Introduction:

1. There are three false and dangerous attitudes in regard to the salvation of the world.

a) One is that salvation is all the Lord's work—that man has nothing to do.

b) Another is that salvation is all man's work—that it is man's task to build a better world. This is the general position of the liberal worldly church which relies upon human plans and programs to save the world.

c) Another is that salvation is the Lord's work plus the effort of a certain restricted

class of men and women, usually the ministry.

2. All of those positions are false and dangerous for they lead to partial or total failure.

3. The true story of the plan of salvation is revealed in these two texts. This is the theme of my message and it presents three fundamental principles.

a) Salvation is of God.

b) Every saved person is to spread salvation abroad.

c) Every one who hears should accept salvation. I visualize Psalms 68:11 as the Christian Publishing House with everyone busily at work.

I. The Lord gave the Word. Salvation is divine in its origin.

A. His word has power.

B. His word has authority.

C. His word has tender forgiveness.

D. His word is "Come." The God of power is also the God of love. The God whose word brought into being a universe so vast that every time we add a few inches to the diameter of our telescopes we see new stars millions of miles farther from the earth than those we have seen before, the God whose word causes the universe to shake and tremble—He is the God who, with love and patience and tenderness, speaks the word, "Come."

He said, "Come," when He made man in His own image. He said, "Come," when He met Adam and Eve in the garden. He said, "Come," in every bleeding sacrifice of the Old Testament, in every sunset, in every yearning of man's soul. He said, "Come," in the wonderful life of Jesus, "Come unto me all ye that labour and are heavy laden." He said, "Come," in the dying Son of God and today, echoing from Calvary, He says, "Come," until the invitation sounds from every corner of the universe and from every faculty of man's being. That such indescribable, irresistible power should speak in such gentle pleading tones is the greatest wonder of all time! But that is only part of the text!

II. "Great was the company of those that published it." The proclamation of God's word is the greatest duty of the church!

A. It seems strange, but it is a fact that "the word of the Lord" will never reach the ears of men unless there is a great company that publishes it.

1. The Lord is infinite, surely. He sends the flash of lightning from east to west in a moment of time. He lights the windows of heaven and speeds the light on its way at the rate of 186,000 miles a second. He scatters His intimations of immortality in every soul.

2. But in His sovereign wisdom He has left the publication of His word to us. His will is, "Let him that heareth say, 'Come.'"

Oh, the awful and unavoidable obligation that rests upon every person who has heard God speak! We have left so much to the ministry and the ministry alone cannot do and has not done the task. Has it ever occurred to you that Moses commissioned at the burning bush was a layman? That Isaiah in the temple was a layman? That Paul on the road to Damascus was a layman? That Jesus Christ himself in a certain sense was a layman? That He was never ordained to the priesthood by man?

B. It thrills my heart to think that this is a "great" company that publishes the word of God—young and old, ignorant and learned, old men with trembling voice speak His praise, little children lisp the story of His love. It should include everyone who names the name of the Lord Jesus.

C. This is a "glad" company.

1. Glad because they have received the word of the Lord—and it has wrought wonders for them.

2. Glad because they know it is that which everyone needs.

3. And so this company goes along singing and smiling, giving the glad news in sermon and song and witness.

*Singing I go along life's road,
Praising the Lord; praising the Lord.*

*Singing I go along life's road,
For Jesus has lifted my load.*

D. Their word is "Come!" "Let him that heareth say, Come!" Come to the one who saved me!"

III. "Let him that is athirst come." In the last analysis this business of salvation comes down to a personal choice.

A. The greatest of all of man's powers is the power of choice.

B. Choose today to "come."

C. And if you have already come, then echo and re-echo the message, "Come."

The Unchanging God

SCRIPTURE—Hebrews 1:10-14.

TEXT—*For I am the Lord, I change not* (Malachi 3:6)

Introduction:

1. See the uncertainty or changeableness of everything about us.

a) At some time or other we all complain about the monotony of things.

b) But certainly the fear of insecurity because of change far outweighs the discontent with the sameness of life.

(1) We ourselves change. We are interested today—disinterested tomorrow. We are bright today, depressed tomorrow. We are young and strong today—old and feeble tomorrow. People say to me frequently, "I used to be able to do this. I didn't used to mind this. I never used to be like this." True—but we change. New Year's Day sees men with great resolutions;

February sees them back in the same ruts.
As the bit of ironic verse goes—

*Toiling, rejoicing, sorrowing,
So I my life conduct.
Each morning sees some task begun
Each evening sees it chucked.*

Only by God's grace can we hope for character and dependability.

(2) Others are changing about us continually so that they are fortunate who have a dozen friends who change not in their devotion. Paul and Barnabas—gods, then devils to be stoned. Christ—king, then blasphemer to be crucified. Mobs are like weather vanes—gentle with southerly breezes, then swinging with wild cold hate. And many times one's dearest friends are uncertain supports on which to lean. Psalmist says, "Mine own familiar friend in whom I trusted which did eat of my bread, hath lifted up his heel against me" (Psalms 41:9). "My kinsfolk have failed, my familiar friends have forgotten me" (Job 19:14).

(3) Places change

(4) Society and world change

(5) The future is going to see a shaking that will remove everything which can be moved. Stars will tumble and the universe will be changed.

2. But thank God, in the midst of this change there is One who remains ever the same, the eternal God, the great I AM.

a) Though the sinful condition of men be better or worse; the source of spiritual power remains undiminished.

b) The conditions of spiritual awakenings remain the same; and we still see the arm of God revealed to the degree we trust Him.

I. God is not static like a painted sky or a flat-nosed Buddha—He is alive and dynamic.

A. God moves. God sees. God speaks. God loves. God thinks. All these denote the highest form of activity.

B. We can never get beyond God. We can never move or think or act too fast for Him. We can never surprise Him or come up behind Him. Faster than light, stronger than all other power combined, sympathetic and loving human thought, effective in His justice, God is more alive than anything in the world—He is the source of life—He is life.

II. And yet God is changeless—"I am the Lord, I change not."

A. God is changeless in His nature.

1. All else changes. Iron rusts, steel corrodes, granite crumbles to dust, civilizations are buried, men rise and fall.

2. But God remains. Eternal, unchangeable, omnipotent, omniscient, omnipresent, etc.

B. God's attitude toward sin remains the same regardless of the fashions, fancies, or

vices of men. "God is of purer eyes than to behold evil, and canst not look on iniquity" (Habbakuk 1:13).

1. See in the context—God coming to judge the wickedness of men—verse 5. As long as time shall last God will not become accustomed to sin; and though men shall learn to smile at sin and roll it under their tongue as a sweet morsel, God will not. Psalms 50:21—Men think that God is altogether such an one as themselves, but God is never smirched with sin. Romans 1:23—Man would feel easier if he could bring God down and change the glory of the incorruptible God into the image of corruptible beast or creeping thing. But God cannot be bought or teased or influenced into tolerating sin.

C. God's attitude toward trusting, obedient souls remains unchanged.

1. Here in the context—verse 11—obey me and I will rebuke the devourer for your sake, etc. "A broken and a contrite spirit I will not despise," He has said.

2. Right in this connection may be profitable a study of the use of the word "repent" in speaking of God. There are several places where it says God is unchangeable and cannot repent. And then several places where it speaks of God repenting. As we study them I believe we will come to these two conclusions.

a) That God never changes His basic attitudes to sin, unrighteousness, atonement, obedience, etc.

b) That God changes somewhat His attitude toward individuals and groups as they change their attitude toward him. (This is based on the free moral agency of man and the conditions of salvation.)

Jeremiah 18:8f explains the problem pretty well—God loves all men but only as they believe and obey Him can He really bless and save them—else He would break down the whole moral fabric of the universe. God's conditions are not based on whim or caprice but upon moral and spiritual law (which of course He made himself).

D. God is unchanged by geography or racial differences. God is no respecter of persons, "for there is no difference between the Jew and the Greek (or the German Aryan): for the same Lord over all is rich unto all that call upon Him" (Romans 10:12). "In every nation . . . is accepted of Him . . ." (Acts 10:34f).

E. God "hath an unchangeable priesthood" (Hebrews 7:21-27). Christ's priesthood is efficacious today to cleanse the sins and sin of any and all who come. "By one offering he hath perfected forever them that are sanctified" (Hebrews 10:14).

F. God has an eternal kingship.

1. He reigns supreme today.

2. He reigns forevermore. "I am Alpha and Omega, the beginning and the ending,

saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). "God is still on the throne!!"

III. Therefore we must conclude—

1. That just as far as we obey and believe God His mighty changeless power will work.

2. That it's up to us to make the next move.

Conclusion:

Psalms 102:28—The unchanging God can put some of His stability into us.

The Three Deadly Sins of Today

SCRIPTURE—Revelation 3:14-22.

TEXT—*Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt . . . to strengthen themselves* (Isaiah 30:1, 2).

Introduction:

1. If we were to start out from our own observation and reactions to select the three deadly sins of today we would pick out the most glaring.

a) Drunkenness—The U. S. A. liquor annual bill is approximately seven billion dollars. That would be over \$4.00 a minute since the time of Christ, spent for liquor in one year in U. S. A.—2,000 years, 730,000 days, 1,051,200,000 minutes.

b) General breakdown of morality—robbery, juvenile delinquency, parental delinquency, neglect of children, drunkenness, infidelity.

c) War

2. But let us turn to the Word of God and from a prophet of 3,000 years ago find the threefold accusation he leveled at the people of his day.

a) Sin is ageless. They accuse us of being old-fashioned because we are Christians. Sin is as old-fashioned as salvation is. Pride, envy, lying, thievery, murder, adultery, irreverence, and God-forgetting are not bright new inventions. They are ancient and damnable diseases as old as the fall of Adam. They become worse as with increased knowledge our responsibility becomes greater.

b) The prophet Isaiah here brings out the root sins of his day and ours. See the background II Kings 18, 19; II Chronicles 32. Assyrians had taken Samaria and Israel—were coming against Judah under Sennacherib. Isaiah warned they were doing wrong to trust in Egypt.

1. See the threefold sin of today.

A. Take counsel but not of me.

1. That began with Adam and Eve—God told them, but Satan contradicted God and they believed his lies.

2. You say, "But you have to learn." True, but if we choose not to believe God, you would think we would believe the

testimony of centuries that sin doesn't pay and that God is right.

3. This age, as no other, is ignoring God.

a) Take counsel, oh yes. Committees, discussions, etc., conventions, planning boards. Bureaucracy in the nation. International committees, etc., until the world has become like Washington, an alphabet soup of councils.

b) But not of God. Religion is openly denied. Or the Bible is cut to pieces until it is no longer the Word of God.—Creation, Fall, Atonement, Second Coming, New Birth—these are quite generally unknown or disbelieved.

If theoretically accepted, the Bible is not seriously followed and lived. See what is in the church—liquor, tobacco, gambling, dancing; separated life—family altar, prayer meeting, etc. are quite unknown. Our own wisdom, our own desires control our lives. God says, "The soul that sinneth it shall die." But we say, "Thou shalt not surely die."

B. "Cover with a covering, but not of my spirit." Oh, yes, we have our coverings!

1. The covering of denial. We close our eyes and bury our heads in the sand to deny the need of the world. We wrap our cloaks about us and sit in our nice homes and churches and close our eyes to the sin and suffering of the world.

2. The covering of excusing sin. Yes, this has gone so far as to glorify sin and paint it in pretty colors. We see Bruno Mussolini—dropping bombs on defenseless Ethiopians and saying that their brown bodies being blown into the air looked like a flower. We hear Pope Pius XII on February 23, 1936, in a speech to the Italian soldiers before they started on the Ethiopian campaign saying, "From Rome go forth forces which go to sacred and holy conquest." There is not a single violation of the Ten Commandments but is glossed over and excused today. A typical wise saying of today: "The chain of wedlock is so heavy that it takes two to carry it—sometimes three."

3. The covering of human righteousness and scientific remedies. There needs to be human effort and legal and moral controls but none of these are good enough to cover human need. For example, every effort must be made to control venereal disease but nothing can stop it as long as sin and loose living continue. Like all sin it must be rooted out—and science cannot do that.

4. God's covering has always been the blood of atonement—Adam and Eve and coats of skin, Passover, thief on the cross, Saul, the righteous Pharisee on the road to Damascus. God's way is for us to say, "I take Christ as my life and righteousness; I plead the blood."

C. "Go down into Egypt for strength."

1. Church has compromised with the world until the world has a gun in the church's ribs.

2. The church ought to call for prayer and fasting, preach the Word and call for penitent seekers.

II. See the result of sin—"Breach in the wall." Egypt failed them and they were finally scattered. So with us today.

III. See the cure for sin—Giving heed—verse 21; crying out—verse 19.

IV. See the glory of restoration—verse 26f.—Sennacherib smitten, God's blessing outpoured.

Conclusion:

The key is God.

1. Ignore or reject Him—failure.

a) Reject God's wisdom—trust our own.
b) Reject God's atonement—trust our own righteousness.

c) Reject God's strength—trust our own.

2. Confess and obey Him—victory.

Life's Choked Wells

SCRIPTURE—Genesis 26:1-22.

TEXT—Genesis 26:18.

Introduction:

1. See the man Isaac. Prospers as a cattleman. Famine comes, but he sojourns in Gerar since God warns him not to go to Egypt. He stays and is blessed. He digs again Abraham's wells which had been stopped by the Philistines. There is a great lesson to be learned from Isaac's patience. But I wish to make an application to our spiritual lives in regard to a spiritual awakening.

I. There is a danger that the Wells of Blessing may become choked and useless. These wells are not a luxury; they are a necessity.

A. These wells had cost Abraham something

1. Separation—he had left his country—"Get thee out . . ." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Corinthians 6:17, 18).

2. Expectation—faith—"Abraham believed God and it was counted unto him for righteousness."

3. Consecration—He gave Lot the best.

4. Perspiration—he had to dig wells. "For as soon as Zion travailed, she brought forth her children" (Isaiah 66:8). Sun never rose on China without finding Hudson Taylor on his knees. Charles G. Finney said, "I once knew a minister that had a revival fourteen winters in succession. I did not know how to account for it till I saw one of his members get up in prayer meeting and make a confession. He had been praying Saturday nights till after midnight, but had neglected it for two or

three weeks. A praying church!" John Knox prayed, "Give me Scotland or I die." David Brainerd groaned in such agony of spirit—would perspire even in winter outdoors. William Bramwell had it as a rule to pray at five in morning and to pray at all opportunities until ten or eleven at night.

B. But the enemies of God, the Philistines, had stopped the wells, had filled them with earth.

1. Who were the Philistines? They were the people of the plains and coasts, prosperous farmers and merchants; wicked, idolatrous, immoral, ungodly; always opposed the Israelites. Goliath was a Philistine. They were not a pastoral people. They did not need the wells out there on the plains. So worldly people and worldly churches may not need blessing, may seem to get along without it, but God's people cannot.

2. It is significant that they stopped the wells with "earth." It is usually the "earth" that chokes spiritual wells.

a) Anything wrong stops the flow of spiritual blessing. This has always been the history of revivals—heart-searching, then confession, then blessing. Wrong thought, wrong word, wrong deed.

b) Even legitimate things can choke our spiritual life. "Demas" (popular) hath forsaken me having loved this present world" (II Timothy 4:10); it doesn't say "evil." "Martha, Martha, thou art careful and troubled about many things" (Luke 10:41). The rich man said, "Soul, thou hast much goods . . . take thine ease" (Luke 12:19); he was choked with earth.

II. It is not easy to reopen choked wells

A. First (and this seems a little unnecessary until you think it over) you must acknowledge that the wells are choked.

1. Serious thought and quiet honesty are necessary. There must be heart-searching—"break up your fallow ground" (Hosea 10:12). "If my people which are called by my name . . ." (II Chronicles 7:14).

2. Am I prepared for a revival? (Read from Finney's *Revival Lectures*—"Hindrances to Revival"—29 points, pp. 18-28.) Are we more interested in temporal things than in spiritual? Have we lost our zest for Bible, for prayer, for communion with Christ? Are we concerned for the lost, ready to weep over souls? Are we as sensitive to the Spirit?

B. Then you must fight and dig and work and believe to dig the wells again. Go to the spot (you will know it; there is no water there, but you remember there used to be. Fight it through until you strike water.)

1. You will have to fight the Devil. Isaac

called his first wells Contention and hatred because they (the Philistines) were bitter in their opposition. The devil will have 10,000 objections—what will people think, etc.?

2. You will have to fight yourself. Lethargy, pride, self-will, temptation to dodge, or compromise, or get eyes on others. Peter said, "What of John?" (John 21:21). Through the rock of indifference, clay of selfishness, shale of deceit, mud of worldliness, dig on, dig on—it is work, hard work, but God will see you through.

3. Then you must believe God. The fact is that even as you dig you must believe.

III. When you get through you will have the waters of spiritual blessing in your life again. Scotch revival, Irish revival of 1859, Jon. Edwards, Wesley, Finney, Moody, Welsh revival. New Haven, Connecticut—when Moody was there, theaters were closed, streetcars would break out in song. Wherever people gathered they would be likely to talk salvation.

Revivals are still waiting if we will dig again the wells of blessing. O my soul, keep thy wells of spiritual blessing unchoked and the waters fresh and free.

The Master of the Vineyard

SCRIPTURE—Mark 12:1-12; Matthew 21:33-46; Luke 20:9-18; Parable of the Wicked Husbandmen.

TEXT—*And at the season . . .* (Mark 12:2).

Introduction:

1. Observe the scriptural setting.

Last week in the public ministry of Christ. Had finished His tours of preaching and healing. And now He knew that the hatred of the scribes and Pharisees had crystallized against Him. And He knew that this trip to Jerusalem would mean His crucifixion—yet He steadfastly set His face to go to Jerusalem. The battle lines were drawn and the Jewish leaders were simply looking for an excuse to take Him. He in turn was pouring in the truth and exposing them.

2. One of the most pointed parables He leveled at the Pharisees was that of the wicked husbandmen.

a) That this was intended for them is the plain statement of the Scripture—Mark 12:12—"for they knew he had spoken the parable against them."

b) The parable refers to the Jewish people.

(1) They were the husbandmen of the gospel. But they refused the servants (the

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prophets). Isaiah was cut in two with a saw. Jeremiah was imprisoned in a deep well to starve to death. Micaiah was imprisoned and starved. John the Baptist was beheaded. Others were stoned, beaten, wounded, killed.

(2) Then God sent His Son, Jesus Christ—they were ready now to kill Him, and soon did.

(4) Finally, God will come and destroy them and give the vineyard to others (to the Gentiles). A million Jews were killed by Romans in A.D. 70. The Jews have been cut off from the gospel ever since and the Gentiles (the wild olive branch—Paul) have been grafted in.

3. But, after all, the Jews were only free moral agents as we are and this scripture has application to every individual and every nation. Especially there is something pointed about that phrase "and at the season" that calls to my mind God's great time clock. See the natural division of this passage of scripture that shows the inevitability of God's movements.

I. God's day of creation—"A certain man planted a vineyard, and set a hedge, etc." See the wisdom and generous love of God in creation.

A. God made the world a place of fruitfulness (a vineyard). God has always been prodigal in His provision for mankind. Every man could be a king if only sin and selfishness were not here. There is enough wool for every man's back, enough food to feed him, enough beauty to feast his soul upon.

B. God made the world a place of safety. Here He put a dense thorn hedge to protect it from beasts and thieves. God put Adam and Eve in a garden and there was nothing to hurt or destroy in all His holy mountain. Even now, without sin and hate, what a wonderful world this world would be.

C. God made the world a place of activity, for labor and constructive toil—"dugged a place for a winefat." Life is not happy without some place to work.

D. God made the world a place of vision. "Build a tower"—to protect against thieves, to view the country, to catch the breezes.

II. God's day of stewardship—"He let it out to husbandmen, and went into a far country."

A. The world of nature and of grace was man's to use as a steward.

B. Man's it was to enjoy. God never intended that life should be boring and painful.

C. Man's it was to make a living, a life, with. The Christian life is not narrow—God wants us to make the best of it.

D. Man's to use for the glory of God, to return interest on God's investment. "And at the season" He sent His servants to receive the fruit of the vineyard.

III. God's day of grace.

A. He repeatedly sent servants, even though they were maltreated, beaten, etc. "many." See the dealing of God with Israel—Moses, Amos, Elijah, Elisha, Hosea, Isaiah, Jeremiah, John the Baptist. Said Abraham to the rich man in hell—"If they hear not Moses and the prophets, neither would they hear though one rose from the dead."

B. Finally, He sent His Son, "his well beloved son," saying "they will reverence him." Notice the process of disintegration in these husbandmen.

1. Undoubtedly they had started out sincerely.

2. They began to see the beauty and the profit in the vineyard; selfishness and greed were born in their hearts.

3. They felt they wouldn't give it up—so they beat the first man and sent him away.

4. Gradually they became hardened in their sin until they killed the son and heir and threw him out of the vineyard.

C. No one can tell the extent of God's mercy but finally "at the season" we have

IV. The day of God's return, verse 9—"The Lord will come" back from the far country.

A. He went away 2,000 years ago. But He left a charge. And He promised to return.

B. He's coming back someday.

1. Much is being said about the world of tomorrow. There is great talk about the peace and prosperity, etc., and I think we ought to co-operate in every way we can except to make a religion out of it and as long as we remember

2. That at any moment the Lord may return to earth again and set His house in order. His return will be sudden and unexpected. It will be personal. It will mean the removal of all the saints and the isolation of sin.

a) The signs of His coming multiply—chaos of world conditions, indifference of the world trend toward united world power, moral and spiritual degradation, Matthew 24, etc.

b) It will mean glorious release for the saints.

c) It will mean destruction for the unbeliever or the unfaithful.

Conclusion:

Are you ready for His return?

SCRIPTURE—II Chronicles 25.

TEXT—*Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? (II Chronicles 25:14, 15).*

Introduction:

1. The story of Amaziah, the king of Judah (about 839 B.C.)

a) Amaziah served God; he did that which was right in the sight of God.

b) But not with a perfect heart.

(1) When a man doesn't serve God with a perfect heart it will get out on him sooner or later. His pride or avarice or anger or worldliness will show.

(2) Amaziah was the kind of a man that will be all right as long as he is around where people know him; but away among strangers will stoop to most anything.

c) The first letdown comes when he puts money first, verse 9. Having paid 100 talents to hire 100,000 men, he would rather disobey God than sacrifice the money. How much like some of us!

d) Overcomes the men of Seir.

e) Comes back to find that the Ephraimites that he had sent back had destroyed some of his cities and had killed 3,000 people.

f) Having already compromised by bringing the idols of the Seirs back with him, he now bows down and burns incense unto them.

g) Then we see his rebelliousness in refusing to hear the prophet God sends to rebuke him.

h) Next we see him foolhardily sending a messenger to challenge the king of Israel. Joash speaks of the thorn wanting to marry his son to the cedar's daughter. Joash defeats him, breaks down the wall of Jerusalem and takes his wealth.

i) Finally, Amaziah is slain by some of his own subjects.

2. Move this incident forward 3,000 years, change the names, and make it a story of business rather than fighting and you have an accurate picture of many people today.

I. It seems strange that Amaziah would forsake Jehovah.

A. Jehovah had done so much for Amaziah's fathers.

1. Called Abram and befriended him.

2. Delivered Jacob's family from famine.

3. Delivered Israel from Egypt.

4. Gave them Canaan.

5. Had been so patient with them in their wanderings.

B. Jehovah had done so much for him.

1. Had given him the kingdom.

2. Sent prophets to warn him.

C. But you can see some of the reasons why Amaziah deserted Jehovah.

1. He loved money. Judas wasn't the only one to sell his soul for thirty pieces

of silver. Many even now are putting a few paltry dollars between them and God. Men in a dispute over a few yards of land have chosen to reject God and to land in eternal ruin rather than give up a little property. Sometimes for less than that men will lose their souls.

2. Amaziah was rebellious and stubborn.

a) He wouldn't hear God's messenger.

b) Men will rebelliously harden their hearts against God. They would rather go to hell than yield. So terrible is the rebellion of the human heart that men will curse God rather than yield. The Scripture says, "He that being often reproved and stiffeneth his neck and hardeneth his heart shall suddenly be cut off and that without remedy."

3. Amaziah was proud.

a) He foolishly challenged Joash to his own hurt and ruin.

b) Men will put their own pride before being right with God.

4. Amaziah thought that Jehovah demanded too much. And he was not ready to yield his will and his pride and humbly to do the will of God.

II. It seems strange that Amaziah would turn to these defeated gods.

A. They had failed to deliver their people.

B. They could not administer comfort or sympathy.

1. They had no feeling, no eyes, no ears, no hands, no heart.

2. Men crave gods that can sympathize with them and comfort them.

C. Yet there are apparent reasons why Amaziah wanted these gods.

1. They demanded little. All they wanted was incense.

2. They did not condemn unrighteousness.

3. The worshiper could do as he pleased with them. Take them on a journey or leave them home, exchange them for others, break them, deface them, destroy them.

III. Despite the apparent folly of Amaziah and his sad end men will still cling to defeated gods today.

A. They will forsake the true God.

1. Despite His goodness. Despite the fact they are hungry for Him and He is the only one that can help them.

2. Because

a) They love something else more than God.

b) They are rebellious and stubborn.

c) Because they are proud.

d) Because God asks too much of them and they refuse to give up sin.

B. They will fall down before defeated gods—before the world, the flesh, and the devil; before other people's opinions; before their own sinful habits.

1. They know these gods have failed to deliver.

2. They know they can administer no comfort.

3. Yet people worship because

a) They demand only a little incense.

b) They do not condemn unrighteousness.

c) Because they can do with them as they please.

Conclusion:

Why do you cling to your defeated gods?

1. They haven't satisfied you. To worship them is idle, vain mockery.

2. They have been broken up in the presence of God. Dagon fell down twice in the presence of the ark.

a) The conviction of the Holy Spirit has shown them up.

b) You have seen something better.

c) You know the fate of the worshiper of a defeated god. A defeated god is no god at all.

3. Turn to the one true God!

God's Better Provision

LESSON—Hebrews 11, 12, 13.

TEXT—Hebrews 11:40.

1. God's provisions are progressive.

A. His revelation was given in parts (chap. 1:1).

B. A Superior Priest followed inferior priests (chap. 7:16, 26-28).

C. Sacrifices of the Mosaic order were excelled and replaced by the Great Sacrifice (chap. 9:13-15).

D. The former covenant was superceded by the clearer and more powerful new covenant (chap. 10:16).

II. God's provision is better than what the world acclaims as worthy of note.

A. A sensational program—Noah (v. 7).

1. A large vessel built in the desert sands.

2. Would receive a place on the front page today.

B. The pioneer spirit—Abraham (vv. 8-19).

1. The world has always honored true pioneers.

2. Abraham went out unto a country he did not know anything about.

3. Equal to any pioneer project of history.

C. Sacrifice, self-denial—Moses (vv. 23-29).

1. Edward leaving a throne for the love of a woman received world publicity.

2. Moses walked away from the throne for the sake of a distressed, downtrodden people.

3. Equal to any sacrifice of position or honor of world fame.

D. Martyrdom—"What shall I say more" (vv. 32-37).

1. World always acclaims people who die for a cause or for others.

2. The list of heroes of faith includes the names of many who gladly gave their lives for a righteous and often unpopular cause.

III. The better provision.

A. Centers in personality—Jesus Christ (chap. 12:2).

B. Built on an immovable Kingdom (chap. 12:28).

C. Protected by a God of fire (chap. 12:28).

D. Specifically stated — sanctification (chap. 13:12).

1. For the believers.

2. A second work of grace.

IV. Reasons for the superiority.

A. More intimate with God.

1. Law was external.

2. This is personal, individual, and internal.

B. Solves man's inner problem—"The sin which doth so easily beset us" (chap. 12:1).

1. Cleanses from inbred sin.

2. Purifies the motive life.

C. Gives necessary preparation for the race.

1. Definite goal—(12:2).

2. Clear purpose—to do thy will—"The race set before us."

3. Unwavering attitude—"to run with patience the race."

4. Strength for conflict (12:12, 13).

D. Gives proper preparation for heaven (12:14).

V. It is the privilege, as well as duty, of each Christian to accept God's better provision.—LEWIS T. CORLETT.

Freedom from Sin

Psalms 32:1, 2

I. Personal testimony is always interesting.

A. Especially when it is definite, direct, and positive.

B. In this case it reveals two different states one individual experienced.

C. It exemplifies and implies the condition surrounding many throughout history.

II. Reveals the state of one afflicted with sin.

A. Gives a fourfold description of sin.

B. A transgression — directed against God.

1. Separation—departing from—rebellion.

2. Going away from Lawgiver.

3. Gravity of sin is that an intelligent person turns the back on the ever-present Lord.

C. Sin, to the person, is missing in aim, missing that which ought to be the goal of life.

1. All sin is a blunder, never hits what it aims at.

2. It misses the mark it ought to aim at.

D. Iniquity—divergence from law.

1. Something twisted or distorted.

2. Brought into contrast with straight line.

3. Distortion of the right standard.

E. Guile—disposition to deceive.

III. Reveals God's method of delivering from sin.

A. Transgressions forgiven.

1. To lift and bear away a load or burden.

2. Removal of guilt or rebellion.

3. Buried in the sea of His forgetfulness.

B. Sin is covered—blotted out and remembered not. Covered by the blood.

C. Iniquity is not imputed. Lay to account. God clears the record—hidden sin removed.

D. Guile—cleansed—Psalms 51:7, 9.

IV. State of one freed from sin.

A. Blessed—Oh, the blessedness of the man.

B. Rest of assurance—Rom. 8:16.

C. Peace of confidence—Rom. 8:1; 5:1.

D. Bliss of love and sonship—Rom. 5:5; I John 3:2, 3.

E. The joy of a new life—II Cor. 5:17.

F. Happiness of a directed life under His guidance.

G. Joy of prospect and better things.

Blessedness of release.—LEWIS T. CORLETT.

The Atonement, or Why Christ Died

SCRIPTURE—Romans 5:8-11.

Introduction:

People view the death of Christ in various ways: The Jews say it was a criminal's death; the atheist says it was a martyr's death; others say it was because He loved us so.

Various phases and elements of the Atonement:

I. He died a propitiation (Rom. 3:25; I John 2:2; 4:10), to appease or satisfy a demand.

A. It was not wrath but love that prompted God to let His Son die (John 3:16). Love the cause, not the results.

B. His death showed God's displeasure of sin and upheld God's moral government.

C. This propitiation was necessary because of God's nature—not notion (II Cor. 6:14); man an orphan and God bereaved.

II. Christ died vicariously or in our behalf (II Cor. 5:14, 15, 21; Gal. 3:13; John 11:50).

A. This did not make salvation certain, but did make it possible.

B. There is a difference between what Christ did *for* us, and what He has done *in* us.

C. This moral influence of love not only appeals to but transforms the sinner (I John 3:16; 4:19); can be overdone.

III. To reconcile us to God. (Rom. 5:10-11; II Cor. 5:18-19; Eph. 2:16; Col. 1:20-22).

A. It means at-one-ment (Rom. 5:11).
B. It brings reconciliation with each other also (see Eph. 2:14-16).

C. Amnesty in Old Testament becomes peace in New Testament (Rom. 3:25).

IV. To redeem us from Satan's bondage (Rom. 3:24; Eph. 1:7; I Peter 1:18; Rom. 5:9).

A. Man was bankrupt and could not redeem himself.

B. Christ suffered the pangs of eternal punishment while on the cross.

C. This ransom price "made us God's twice" (I Tim. 2:6).

V. It delivered us from the law (Rom. 6:14).

A. He delivered us from its legal requirements (Col. 2:13-17).

B. He brought a better and higher law.

C. Christians are not under the law of Moses.

VI. It made God immanent in the race (Gal. 4:6).

A. The Holy Spirit is again restored to man.

B. The principle of spiritual death is overcome (Rom. 8:2).

C. Those who die in infancy are saved.

Conclusion:
It is universal in appropriation, but must be personal in application; no proxys.—H. C. HATHCOAT.

The Living Christ

SCRIPTURE—Revelations 1:10-18.

TEXT—I am he that liveth, and was (became) dead; and, behold, I am alive for evermore (Revelations 1:18).

Introduction:

We have more than a historical Christ to offer men; we worship and serve a living Christ. Christ's Church is more than an organization—it is a living organism—Christ is its living Head. Christ lives and walks among His churches ("in the midst of the . . . candlesticks" "where two or three are gathered . . .").

I. Christ the Living One, the Source of Life. "I am he that liveth"—the Living One.

A. Christ has life coexistent with God the Father.

B. Christ is the Creator and Giver of life; ("By him were all things made . . .," "the first . . . the last," the Living One).

C. He has the authority of life and death; the keys of death and of hell.

D. He is the Resurrection and the Life; "I am the resurrection and the life."

II. The living Christ and dying Lord—"and became dead."

A. The Living One became dead to save the world.

B. His death was an atoning, vicarious death: for others.

C. He died as the sacrificial Lamb of God.

D. His incarnation, suffering and death was the voluntary work of a redeeming Lord and Saviour.

E. He chose to die; He "tasted death" for every man.

III. Christ the Life-giving Saviour—"Behold, I am alive for evermore."

A. His life, His death, His resurrection, made Him the Saviour of men.

B. He now lives, He intercedes, He atones for sin.

C. This living Christ challenges the pangs of human thirst; "If any man thirst, let him come unto me . . ."

D. He satisfies the hunger of men's souls: "I am the bread of life."

E. He promises rest for the weary soul: "Come unto me, . . . I will give you rest . . . and ye shall find rest unto your souls."

F. He opens the door to all that will come: "Whosoever will, let him take the water of life freely."—H. B. GARVIN.

God's Promise to the Overcomer

TEXT—Revelations 2:12-17.

Setting of text.

I. God knows where you live.

A. Physically—Saul, Acts 9:11; Peter and Cornelius, Acts 10:5-6; Job 23:10.

B. Spiritually—Peter, betraying Christ, Jesus turned and looked at him.

C. In your life of Christian service.

II. It is possible to live a Christian life any place:

A. Christianity is not a thing of locality but of character. Christianity can live wherever man can live. There were saints in Caesar's household (Phil. 4:22). There were Daniel and the three Hebrew young men in Babylon; there was Obadiah in the court of King Ahab and Queen Jezebel; there was the centurion believer in the Roman Army; many boys in World War II stood true to Christ.

B. Since this is true we must be careful not to be prejudiced because of locality. Illus: What Nathaniel said about Jesus. We test one by what he is and not where he comes from.

C. But we must not excuse ourselves for our lack of deep spirituality because of our circumstances. It is never necessary to do wrong; sin is always voluntary.

III. It is harder to be a Christian in some places than in others.

A. In some homes it is natural for the children to grow up in the beauty of holiness and be loyal to Christ while in others they have much opposition.

B. But God has the grace for each individual, special need. Paul found obstacles, false brethren, friends untrue, much suf-

fering, but God's grace was sufficient. He had confidence in his God! He gave God a free hand with his life and found His promises true.

C. The one who has kept faith in God in the face of opposition great trials and obstacles, may be marked with blemishes. But that one will receive more honor than the person without blemishes, who has had no conflicts and achieved no victories.

The harder the fight, the greater the victory, and the more glorious the reward.

IV. The reward—"The White Stone."

A. A white stone was given to him who was condemned to die by a court decree, but was pardoned, and set free. He kept the white stone as proof of his pardon.

B. A white stone was also used as a passport to a king's banquet, which was only to a chosen group; the white stone must be shown to the gatekeeper.

C. It also was given as a token of one's love, as the diamond is used today in the engagement ring.

Conclusion:

Spiritualize on the last above three points.

S. ELLSWORTH NOTHSTONE

A House Examination

TEXT—*What have they seen in thine house?*

(II Kings 20:15).

Introduction:

This question was first asked of king Hezekiah by the Prophet Isaiah concerning his visitors from Babylon. But it is a very applicable question to ask every householder. Every house has things in it that represent the character of the people who live there. We may ask:

I. What do you see in your house?

This depends a good deal on what you consider your house is for. If it is merely a place to sleep and eat your meals you will very likely not consider the furnishings very particularly outside of beds and eats. But if your house is intended to be a home, a place where the cares of the day can be laid aside, where your wife is more contented than anywhere else; where your children love to be; where visitors get that hospitality that makes their lives happier after being with you, you will put something in your home more than beds and tables and chairs.

II. What does your family see in your house?

If your wife and children are to be happy in your house they must see things there that make it homelike. If your children had rather be in some other people's home than yours, there must be something missing in your house. If no Bible is seen in your house, if your children never hear you pray at your table, or in family wor-

ship, it is not likely that they will grow up to be a comfort to you in your old age. Do the pictures on the wall suggest wholesome things? Are there mottoes that speak of God and good things? Is there wholesome reading on the center table? A mother once wondered why her son was determined to go to sea, but the wonder ceased when someone called her attention to the picture of a ship at sea as the most prominent feature on the walls of his bedroom. If you brag on the movie stars and hang their pictures around, you will have only yourself to blame if the daughter aspires to the stage instead of the mission field.

III. What do visitors see in your house?

Consciously or unconsciously your house furnishings have an effect on your visitors for good or bad. They will go away uplifted or depressed as a result of their visit to your house. There should be something in your house that will tell the visitor the first time he comes that yours is a Christian home. The almost unconscious effect of a book on the table or a motto on the wall, or the absence of some things, have their effect on the visitor. If an ash tray with cigarette stubs on it is a prominent feature of your reception room, your visitor will have you sized up before you say a word. If an open Bible lies on the center table, looking as though someone had recently been reading it, it is not likely that your visitor, even if a sinner, will say vulgar words in your house. He cannot be otherwise than impressed helpfully. It will serve as one more call to repent of his sins and seek salvation.

IV. What does God see in your house?

This is the most important question of all. He sees what no one else notices. Does He see a room in your house where you retire for private prayer at frequent intervals? Does He see you gather the family about you for prayer at least once each day? Does He see unnecessary furnishings in your house? Is your wardrobe such that you could look a ragged European fugitive in the face without blushing? Furthermore, does God see that your profession of Christianity is genuine, or is it a veneer over a selfish heart that loves this present world more than the world to which you profess to be going?

V. Who is responsible for what is in your house?

You, as head of the family, have the authority and the responsibility to say what shall be in your house. Your wife, as your helper, has her part to do in keeping the house in order. You should both want the same things in the house.

If your house is not what it ought to be, let's clean house.—WM. M. SMITH, in *The Gospel Minister*.

MISSIONARY DEPARTMENT

Not Evolution but Revolution

Charles Darwin wrote a book entitled, *The Voyage of the Beagle*. It is the record of a scientific expedition lasting five years, that explored part of the continent of South America, and islands of the southern Pacific Ocean. Darwin was a member of the party as "a naturalist without pay."

The ship touched at the tip of the lower continent of the Western Hemisphere; there the scientist met and studied the Tierra del Fuegians. He wrote thus concerning these pitiful people:

"They were the most abject and miserable creatures I anywhere ever beheld. These Fuegians were quite naked. These poor wretches were stunted in their growth, their hideous faces bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant."

Darwin found them so repulsive that he made this confession: "Viewing such men, one can hardly make one's self believe that they are fellow creatures, and inhabitants of the same world."

He learned that for their food they took shell-fish from the rocks, while the women became divers to gather sea eggs. Or, "with a baited hair line, without any hook, they jerked out small fish." The naturalist stated: "If the floating carcass of a putrid whale is discovered, it is a feast." He told of a white man's account of meeting a party of these Tierra del Fuegians, who had been out on a food-hunting trip. "Each man carried a great square piece of putrid whale's-blubber with a hole in the middle, through which they put their heads, as the Gauchos do through their ponchos or cloaks."

In later life (Darwin was only twenty-two when he began his voyage in the *Beagle*), as he was working out his theory of evolution and remembered those inhabitants at the extremity of South America, the surmise was his (it has been reported) that they might be "the missing link!"

Time went on. Another ship sailed down to Tierra del Fuego. Men on board then were not scientists, but missionaries. Their hearts burned for the poor, degraded natives. For seven years that band of seven ambassadors of Christ labored to bring the Christian message to them. In all that period not one convert was made. At last the devoted group died of starvation. It "seemed" that all their sacrifices had been useless.

But Christians in home lands were so stirred by the story of their efforts, "who

loved not their lives to the death," that other missionaries were sent to the desolate land. Glorious results followed. Those poor natives accepted the Good News. For them "old things passed away, and all things became new."

Ten years after his first contact with them, Darwin again was on the wild and barren shores of Tierra del Fuego. Though "seeing is believing," he could scarcely trust his sight. Those folks of whom he had written that he could "hardly believe they are fellow creatures," were "new creatures in Christ Jesus." Through the efforts of the self-denying missionaries there had been a tremendous transformation. "Clothed, and in their right minds"—their former miseries had passed away.

Darwin was so delighted, so astonished, at the change that he became a regular contributor to mission work, unbeliever though he was, and as long as he lived he helped in the glorious work.

According to his own scientific theories, a long "process of the suns" would have been required to bring about the improvement he had noted in those apparently sub-human beings. But what evolution was powerless to do, "the power of God unto salvation" wrought in an incredibly short time.

Yes, it meant for them "a radical change." Thus my dictionary defines "revolution." Hearing the message of those missionaries, they beheld the glory of the Lord, and were "changed" (II Cor. 3:18).

I wonder if Darwin did not have doubts as to his God-dishonoring theories, after he had visited Tierra del Fuego the second time.

"Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:31).—E. WAYNE STAHL.

A Shining Example

The gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave foreign missions 500,000 pounds on the condition that it was all to be spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table than that men should perish for want of the knowledge of Christ."—*Church Chimes*.

Supplied by Rev. Buford Battin

Seeing Jesus Through Chaplain

During the war between the states there was a chaplain who was walking over a battlefield, and he came to a soldier who had been wounded and was dying on the ground. The chaplain happened to have his Bible under his arm and he stooped down and said to the man, "Would you like me to read you something that is in the Bible?"

The wounded man said, "I am so thirsty, I would rather have a drink of water."

The chaplain hurried off as quickly as possible and brought the water.

After the man had drunk the water he said, "Could you lift my head, and put something under it?" The chaplain took off his own overcoat, rolled it up and tenderly lifted him, put it as a pillow for his tired head to rest on.

"Now," said the man, "if I only had something over me; I am so cold."

There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so the wounded soldier looked up in his face and said, "Chaplain, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it."

The world could not know God until it saw Him in the face of Jesus Christ. Multitudes in our day are so carried away by worldliness, they are so oppressed by the burdens of life, and are so seduced by the pleasures and gaities of life; they will never see Jesus until they see Him in our lives.

Tightening Up the Hoops

A revival started in a country community, and at the first service, while all the congregation seemed cold and indifferent, one faithful, honest old fellow seemed to be overflowing with joy. At the close of the service he walked along with his neighbors with tears of joy on his radiant face, shaking hands and rejoicing.

His neighbor said, "John, how is it that you seem so full of religion, and all the rest of us seem so cold and empty?" He replied, "I learned a lesson from the weather. During a long dry spell some time ago the cisterns were all dry, and there was no water except at the big spring two miles away. We had to haul water. A fine shower of rain came and I had barrels under all the gutters around my house to catch the water, but when the rain had ceased, I found my barrels empty. They had dried during the dry weather,

the cracks had opened up and not a barrel would hold a drop of water. I lost the rain and it taught me a lesson. The next time I saw a sign of rain I took my barrels up to the big spring and soaked them until every hoop was tight. I set them under the dripping and after the rain every barrel was overflowing with water. I heard this revival was coming. I took my old dried-up soul every day to the woods and got down under a big old tree, and prayed God to let the Spirit come down on me and tighten up the hoops and this morning, bless the Lord, I was ready, and when the refreshing shower came it filled me to overflowing."

Go to the fountain, brother, and "tighten up your hoops." Keep in a good spiritual relationship with God and the services at your church will be a blessing to you.

The Relief of Lucknow

About the middle of the last century (1857) a British colony was planted at Lucknow, India. The native troops organized against the British. There were 10,000 native troops making an attack on Lucknow with only 1,700 British troops to defend the city. Macgregor and his British troops used all their power to withstand the attack until reinforcements could arrive. The British were in great fear. Every able bodied man was used to defend the city. The men stayed by their guns night and day. The women prepared food and carried it to the men in battle. For three weeks the British fought desperately to hold back the enemy troops but it looked as if all in the colony would perish. They prayed for God to send relief and to save them from death.

One day while the battle was raging a Scottish woman in the colony came running to the men and said, "The Highlanders are coming! The Highlanders are coming! I hear the sound of the bagpipes. It is Campbell and his Highlanders; they are coming."

The men listened a moment and said, "No, you are mistaken. We do not hear bagpipes. All we can hear is the roar of artillery in the distance from the enemies' guns."

But this Scottish woman's ear was tuned to the sound of the bagpipe and she said, "Take courage, hold on, Campbell and his Highlanders will soon have the enemy driven back and we will be saved."

After a while the Highlanders came near. All could hear the bagpipes and it brought new life and courage to every man, woman, and child in the colony. The shrill notes

seemed to cry out vengeance against the enemy and the soft notes sounded comfort to the friends in distress. The gates of the city were opened and Campbell and his Highlanders marched in. The enemy had been driven back and the British were saved.

In many of the battles in life we are often outnumbered. We may throw our best into the struggle but it seems we can see no way for victory. The days drag on and it may appear hopeless. All we can hear is the enemies' artillery. If we keep holding on, throw all our resources in the struggle and petition God to send reinforcements to help us, after a while if we are faithful we will hear the heavenly bagpipes. We must not become so deafened to the enemies' guns that we can not hear the bagpipes in the distance. God will always come in time to give us victory.

Gettysburg Address

At the close of the Civil War, President Lincoln visited the Gettysburg battlefields and cemetery. He was deeply touched with the tragic consequence of the war and the bloody battlefield. Congress decided to set aside the site as the Gettysburg National Cemetery. One of the most gifted orators, Mr. Edward Everett, was chosen to deliver the dedication address. He gave a very carefully prepared address and lacked three minutes speaking two hours. Abraham Lincoln was on the program to speak two minutes. Lincoln gave his address in two minutes. Today the two-hour address of Edward Everett is forgotten and seldom read. The two-minute Gettysburg Address of Abraham Lincoln is recognized as one of the most famous speeches ever delivered by any statesman. Mr. Everett wrote Lincoln that he would feel flattered if he could think that he came as near to the central idea of the occasion in two hours as Lincoln did in two minutes. Lincoln's Gettysburg Address has been read by students through the years and memorized for orations. The words are engraved on the Lincoln Monument in Washington, D. C. Everett's two hour speech is forgotten. What made the difference? Lincoln felt what he was saying and was speaking in response to his inner emotional feelings.

Admiral Nimitz

Chester William Nimitz was born in the little south Texas town of Fredricksburg. The town was established by German emigrants. The grandfather had settled in Fredricksburg as a retired German Navy Admiral. The retired Admiral built his home in the shape of a ship. The walls of the rooms in his house were lined with pictures of ships and he displayed many relics from his naval career.

When the boy, Chester, was small he would sit with his grandfather and listen to stories told of experiences on the high seas and in naval expeditions. Ships would be pointed out to the lad and thrilling incidents told that were connected with them. Though he was some distance from the sea, the boy grew up in a ship and his attention constantly called to ships.

When Chester became a man his greatest interest was the Navy. This boy became Admiral Chester William Nimitz who was the man of top rank in the United States Navy during World War II. He directed the biggest Navy the world has ever produced.

Environment of youth has its lasting influence.

Seeing God's Love

In the day before automobiles, one Christmas Eve, a rich lady of New York City had her coachman stop her sleigh in front of one of the department stores. As she got out, a lad whose clothes revealed his poverty was peering anxiously at the lovely things in the window. The wealthy lady was touched by the scene and she asked him what he would like to have. He told her that he was not thinking of himself but of how he would like to get a present for his sick mother. She had the little boy go with her and when she had bought something for his mother, she had him taken and dressed from head to foot in new clothes. Then she had him get in her sleigh and ride to his home, which was the garret of an old mansion. When the little lad got out and was loaded down with his bundles, just as the sleigh was about to be off, he said, "Lady, who is you? Is you God's wife?" And she was a thousand times repaid.

Most people will see God's love only as they see it manifested through our lives.

Responsibility of an Ambassador

There are times in which an ambassador may save his country war, expense, destruction of property, and loss of lives. At the middle of the last century there was a misunderstanding between our country and France. At the time France and England were at war (Seven Years' War), and we were trying to remain neutral. A treaty with England (Jay's Treaty) placed us on friendly terms with that country. Then France thought we were favoring England and against her interests. Several of our ships were captured by the French Navy. There was a loss of American lives and property. It seemed likely that we would be engaged in war with France. The army and navy were strengthened and as plans were being made for war, our president, Mr. Adams, sent a committee of three ambassadors to France (Pinkney, Marshall,

and Gerry) to try to come to peace terms with France. When these three representatives from America arrived in France they were not met with a brass band nor by a salute of soldiers and escorted through the streets in gay parade. Instead, the French Foreign Minister (Talleyrand) failed to receive them or listen to their message. The French would not consider terms of peace and asked for a bribe before they would respond.

Two of the ambassadors were ready to board the next ship back to America and advise our nation of the insult and to go to war with France. The other ambassador, Mr. Gerry, was a man of wisdom and patience. He seemed to realize his responsibility and that his nation and the lives of his people were at stake. He lingered in France and finally, after weeks of work and planning, he was given a hearing and a peaceful agreement was arranged. Mr. Gerry saved the lives of many of our men who would have been killed in a bloody war. He saved our country a heavy expenditure of money and the destruction of property and the hatred that arises between nations as the results of war. It was done by one ambassador.

Paul said, "We are ambassadors for Christ" (II Cor. 5:20). We are all under a serious commission as Christians. The conflict is on between sin and righteousness. We are trying to bring the world to peace with God. Christians with the message of salvation may not be cordially received by the world today and there are those who will not listen to our message. We must not give up the task in discouragement. If we fail, think of the destruction of sin and the eternal loss of souls. Let us realize our responsibility to God and to souls.

Widow and the Merchant

There is an old story of a merchant who was very fond of music. There was a poor widow and her little daughter living in the town whose husband had been a musician before he had died and left the widow very poor. This poor widow came to the merchant asking for assistance in their great need. The merchant saw that the widow and her daughter were in great distress. He looked with pity into their pale faces and was touched with the story of their great need.

The merchant asked the poor woman how much she needed. The woman replied that five dollars would save them. The merchant sat down at his desk, took a piece of paper, wrote a few lines on it, and gave it to the widow with the instructions that she take it to the bank on the other side of the street. The grateful widow and her daughter, without stopping to read the note, hastened to the bank. The banker

at once counted out fifty dollars instead of five, and passed them to the widow. She was amazed when she saw so much money.

"Sir, there is a mistake here," she said. "You have given me fifty dollars and I have asked for only five." The banker looked at the note once more and said, "The check calls for fifty dollars." The widow said, "I must not take it. It is a mistake." The banker asked her to wait and he went to contact the merchant who had given her the note. When the merchant heard the banker's story he said, "I did make a mistake. I wrote fifty instead of five hundred. Give the poor widow five hundred dollars for such honesty is poorly rewarded even with that sum."

Ingratitude

There was a farm woman who, at the end of a busy day during the harvest season, set before her menfolks a heaping pile of hay. They came to the table, but instead of finding the table set with appetizing food, they found the bowls stacked full of hay. When they insultingly demanded whether she had become insane, she replied: "Why, how did I know you would notice it? I've been cooking for you men for the last twenty years, and in all that time I haven't heard a word to let me know you were eating anything better than hay!"

With all the blessings that come from God and with all the privileges God has made available for us to enjoy, a spirit of ingratitude has made men act as though God had done nothing.

The Lord Sent It

In a certain village there lived a widow who was very poor. Her cabin was old and cold, and water dripped through the roof when it rained. Throughout the summer, with the family washings she could get and with a little assistance from the neighbors, she managed to get along. But midwinter found her in actual want. She was cold and hungry, and as a last resort she knelt before her fireplace with its few smoldering chunks and prayed: "O Lord, I know Thou art going to take care of me, but, O Lord, I'm hungry. O Lord, send me some bread. O Lord, send me some bread. O Lord, send me some bread."

Over and over she prayed in her agony. The village skeptic was passing by and heard her. He thought this would be a good time to put one over on religion. So he hurried down to the village bakery and bought a dozen loaves of bread, climbed quietly on top of the shanty, and threw the bread down the chimney.

The good woman with shouts of joy began to praise and thank the Lord. "I knew You would not forget me, Lord; I knew

You would take care of me. I thank and praise Thee, Lord."

The skeptic threw open the door and shouted, "You silly goose. Why, the Lord had nothing to do with that bread. I threw it down the chimney myself. The Lord sent it! There is no Lord."

The good woman replied, "Yes, there is a Lord, too, and He sent the bread in answer to my prayer. He sent it just the same, even if He did choose the devil to bring it."

Thanks to General Patton

A soldier in the American Third Army during World War II was sent to a rest camp after a period of active service. When he returned to his outfit, he wrote a letter to General George Patton and thanked him for the splendid care he had received. General Patton wrote to the young man that for thirty-five years he had sought to give all the comfort, convenience, and consideration he could to his men. He added that this was the first letter of thanks he had received in all his years in the army.

Which Child?

A father and mother were sitting one evening in their modest little cabin. Their seven children had gone to bed and were silent in sleep. The mother looked at her husband and thought how poor they were. The husband loved her as in youth and if possible was more devoted to her than ever. He had to work so hard to support the family of nine. He denied himself and received so little of the money for his own use but spent it all for the comforts of his family. The mother thought of her unending toils from day to day. The mother went to sleep in her chair as she sat before the fire. While asleep she dreamed that one had come and asked for one of their children. If any one of the children would be given in return they would receive a house and lands as their own. The parents must decide which child should be given.

Hand in hand the parents went to the cradle where the baby slept. They looked at her little form in the cradle and said, "No, we can't give our baby." They stooped over the trundle-bed and looked at the rosy cheeks and golden locks pressed against the white pillows. With a gentle kiss they passed on and whispered, "Not these little ones. We can't give them." To a wayward son they came. The mother said, "We can't give him, for no other would have the patience with his rude ways and we must keep him or he will never be cured of his reckless, idle ways. Only a mother's heart can be patient with him." Then to the eldest son who was so trusty and truthful and so much like his father. The mother said, "I can not and

will not let him go." So the mother replied to the offer in a courteous way that they could not let one child go, no not for wealth that would lift them from poverty and toil. She was thankful to work for all the seven.

Prevention vs. Cure

A young murderer, shortly before his execution, said, "if one per cent of the attention churchmen have given me since I was put in here, had been given me before I committed my first crime, I would not be in prison." It is estimated that 40 boys and girls could be given religious training for the amount spent to keep one prisoner in the penitentiary.—*The Missionary Worker*.

Immortality

The aging Victor Hugo wrote to a friend: "I feel immortality in myself. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come For half a century I have been writing my thoughts in prose and verse; but I feel I have not said one-thousandth part of what is in me. When I have gone down to the grave, I shall have ended my day's work, but another day will begin next morning. Life closes with the twilight and opens with the dawn."—ARCHER WALLACE, in *Leaves of Healing*.

"Law of Substitution"

Many tracts and leaflets are passed by unnoticed, but an impressive one appeared recently, entitled, "He Took My Whipping for Me," published by the Pilgrim Tract Society. Briefly, it is a story related by a Baptist minister, Rev. A. C. Dixon, concerning a school in his mountain section of Virginia many years ago. So rough was this school that no teacher could stay long. Finally, a young, grey-eyed teacher tried tactics that won. The bullies of the school began in their usual way, with "Big Tom" boasting that he could lick him single-handed. Calmly, but firmly, the teacher began, "Now I want a good school, but I confess I do not know how unless you help me. Suppose we have a few rules. You tell me and I will write them on the blackboard. With the completed list of 10 rules went the pupil-made penalty for anyone who broke them—"Beat him across the back 10 times without his coat on."

In a few days Big Tom's dinner was stolen. The culprit, an undersized lad named Jim, came forward for the punishment, coat buttoned up to the neck, and pleading, "Teacher, you can lick me as hard as you like, but please don't make me take my coat off."

The teacher knew the letter of the penalty must be exacted, so off came the coat, revealing that Jim wore no shirt. Tearfully he confessed that his widowed mother was washing his one shirt that day, so he had worn his big brother's coat to keep warm. As the teacher prepared to wield the rod, "Big Tom" rushed up, "Teacher, if you don't object, I will take Jim's licking for him."

All agreed to the teacher's suggestion that there is a law that one can be a substitute for another. Five hard blows with the rod—then it broke—and the teacher bowed his head, wondering how he could

continue. While he hesitated, the whole school began sobbing as little Jim caught Tom around the neck, "Tom, I am sorry I stole your dinner, but I was awful hungry. Tom, I'll love you till I die for taking my licking for me! Yes, I'll love you forever."

Is that not what Christ did for our hungry souls? He took our deserved licking for us, atoning by His blood for our sins. Can we do less than believe and accept Him, and love Him forever? He is our human-divine Saviour whom John repeatedly has presented to us as the fulfiller of prophecy, the Son of God, and Redeemer of sinful mankind.—*Selected.*

BOOK NOTES

By Rev. P. H. Lunn

A MAN CAN LIVE

By Bernard Iddings Bell (Harper, \$1.50)

Many of our readers will recognize in Dr. Bell the author of *The Church in Disrepute* and *God Is Not Dead* both of which were disturbing and stimulating books. The thesis is that a man can live and live triumphantly in this the most confused and disconcerting of centuries. He can keep his head amid wars and rumors of wars. He can believe that life makes sense and is worth living when all around him the materialists are insisting that man is only an educated animal struggling to no purpose and whose ends are frustration and death. He applies the moral and spiritual revelations of Christianity to the present situation. And most important of all, he indicates sources of strength available today for those who are determined not to lose faith in God or in humanity.

BOOKS OF FAITH AND POWER

By John T. McNeill (Harper, \$2.00)

A discussion of six great religious classics which have inspired and given direction to what we are pleased to call the Protestant Reformation. Books do have a significant place in any reform movement and in any definitely progressive trend. The six books are Martin Luther's *On Christian Liberty*, John Calvin's *Institutes of the Christian Religion*, Richard Hooker's *The Laws of Ecclesiastical Polity*, John Bunyan's *The Pilgrim's Progress*, William Law's *A Serious Call to a Devout and Holy Life*, and John Wesley's *Journal*.

TOWARD THE SUNRISING

By Henry Alford Porter (Broadman, \$1.50)

A volume of seventeen sermons by this Southern Baptist pastor who has fifty years of preaching to his credit. Some of the sermon titles are: What I Believe That I Won't Take Back, Life's Gorgeous Adven-

ture, Can You Get Along Without God? The Glory of the Church, Your Cross and Mine, What Men Need Most, The Religion of the Towel, Don't Postpone Life, Journeying Toward the Sunrising.

THE ETERNAL WHY

By L. Fuerbringer (Concordia, \$1.50)

A message that will be appreciated by Bible lovers and especially by Bible scholars. This is a discerning and exegetical study of the Book of Habakkuk which book is a veritable gem in the prophetic literature of Israel. The book raises a puzzling question: Why do the righteous suffer and the wicked seemingly go unpunished. The Book of Habakkuk has the answer.

A MANUAL OF CHURCH SERVICES

By Gordon Palmer (Revell, \$2.25)

This is a practical manual of the rites, ordinances, and ceremonies practiced in Protestant churches. Special stress is laid on the significance and importance of all the observances which include: Scripture Reading, The Ordinance of Baptism, Holy Communion, Marriage Services, Funeral Rites, Dedication of Children, Receiving Tithes and Offering. An unusual feature is a summary of state laws governing marriage.

MISSIONARY PROGRAM TOPICS

By Vivian Ahrendt (Warner, \$1.50)

If the pastor himself has not found a need for a book of this kind his missionary leaders certainly will welcome it. There are fifteen complete programs with plenty of background material for the speaker or leader to present an entire service of inspiration and information. There are programs of biographical nature as well as those devoted to some particular fields of missionary endeavor.

Holiness in the Light of Historic Research or A Study of Holiness from the Early Church Fathers

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

Introduction *Holiness Challenged*

IF the teachings of the modern Holiness Movement are correct concerning the doctrine of holiness and the baptism with the Holy Ghost as an experience for the saints of God today perfecting them in Christian love and freeing them from carnal sin, it seems that we should find some evidences of this faith and teaching in the period of the history of church where they were the closest to the days of Christ. At least a germ of all truth should be evident when God planted the Church in the world. The Early Church before it had left its first love should show some traces of such an experience and doctrine. A careful study of this period of Church History will show that the early Christians believed in holiness, and that an unbroken chain of witnesses have never ceased to give this great truth to the world. When we examine the writings of the first three hundred years of Christian history we see that without doubt the early church believed in, practiced, and taught holiness. There was a diversity of opinions on some subjects, and sects arose that were not orthodox; yet we find much more on holiness than we would suppose could be found in the primitive church. They were in an age far from the intellectual light of modern times. Some of the doctrines of the church had not been thought out very clearly yet many of the writings of the best and holiest men of that day show clearly a trace of a belief in holiness. Few early writers do not contribute something to this great doctrine.

We do not say that the statements made in the early literature always means the same that we would read into similar statements today. Detached expressions separated from the

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context may at times be misleading and the translations may not always be exact, yet there is enough left after due allowance is made for all this *to show the light of holiness gleaming out from age to age where the saints of God served Him in truth.*

Realizing that this phase of the subject of holiness has not had very much study the author has tried to make this work as exhaustive as possible. Years have been spent examining the literature of the early church. Between ten and fifteen thousand pages of the old writers have been tediously gone through from the writings of the Apostolic Fathers, Ante-Nicene literature, Apostolical Constitutions and Canons, apologies, homilies, liturgies, Apocryphal books, biblical comments, and various other treatises, also old sermons, prayers, hymns, and the creeds from the early church. Also the Ecclesiastical histories written before Constantine and the recent fragments that have come to light by modern archaeological research have not been overlooked. Most of the early literature has come down to us in the Greek or Latin tongue. Some has come in Hebrew, Syrian and other languages, and some of this has not been translated. Where possible the author has used the original and the best translations obtainable that have appeared in England and America.

A CHALLENGE TO HOLINESS

The evidence is before you. Did the early church teach holiness? Is holiness a heritage of the whole church? Every great crisis in Bible history was an effort on God's part to bring the world back to holiness, every great revival of religion contributed something to holy living.

It was the message of holiness that the fire-baptized disciples preached. It was the baptism with the Holy Spirit that made the martyr-age of the Church so glorious. Lactantius says:

By reason of our strange and wonderful courage and strength new additions are made to us; for when people see men torn to pieces with infinite variety of torments, and yet maintain a patience unconquerable, and able to tire out their tormentors, they begin to think (what the truth is) that the consent of so many, and the perseverance of the dying persons, cannot be in vain; nor that patience itself, were not from God, could not hold out under such racks and tortures. Thieves and men of robust bodies are not able to bear such tearing to pieces; they groan and cry out, and are overcome with pain, because not endured with divine patience; but our very women and children (to say nothing of men) do with silence conquer their tormentors; nor could the hottest fire force the least groan from them.

The places of martyrdom became such holy recruiting places where so many were converted to the hated faith that the Roman Emperors were forced to forbid the public execution of the holy saints of God.

The young people of this generation have received from their fathers the clear definite preaching of the doctrine of holiness. Will the children of the holiness movement be as faithful in giving this truth to the world and as consistent in living holy lives before all? They can not afford to fail. Arise, on with the work of holiness until all have heard the message "holiness unto the Lord."

It is the message of the *Holy Bible*. Bishop Foster says:

It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of the wondrous theme.

It was the original intention of the author to give a study of holiness from the Creeds of Christendom and holiness in other periods of church history, but space will make it necessary to use this in other works later.

Chapter One

The Apostolic Fathers

THE FIRST LIGHT AFTER THE DAYS OF THE APOSTLES

AFTER the closing of the book of the New Testament it seems almost as if the church had entered a dark tunnel of obscurity. The torch that had flamed forth from the hillsides of Judea was not eclipsed by the uncertainty of our knowledge of the history of those days, but it has continued to radiate its holy light to this day. We know very little of the history of the church from the closing events of the Book of the Acts of the Apostles until the second decade of the next century. As we emerge from the shadows of the dark period following the days of the apostles we find a number of writings which were written by the Apostolic Fathers. They were so-called because they immediately followed and were acquainted with the apostles. The earliest of these is Clement of Rome.

Clement of Rome is the connecting link between the days of the apostles and the great stream of Christian writers which has continued unbroken from the second century. He has been identified with both the Clement mentioned by Paul in Philippians 4:3, and Flavius Clemens a kinsman of Domitian, who was put to death by the latter for becoming a Christian. The ancient writer of the Epistle of Clement may be the person that Paul referred to, for Eusebius, the Father of Church History places his death in A.D. 95 about thirty years after the time that Philippians was written. In the epistle itself St. Paul and St. Peter are mentioned together as men "of our generation." Church history records that Clement was the third bishop of Rome. He may be the writer of this epistle. It is evident that Clement was a very great man in the estimation of the church. The fact that the name of St. Clement was used in connection with the many legends that have gathered around his life is a proof of the great estimate in which he was held. Bishop Lightfoot came to the conclusion by studying his epistle that he was a Jewish Christian.

Two epistles are attributed to him. The first is universally received as genuine, but it seems certain that the second is not his. The Shepherd of Hermas calls him the author, and Hermas mentions that he knew him personally. The Epistle of Clement was written at Rome and carried by three members of the Church at Rome to the Church at Corinth. Its object was to exhort the church at Corinth to unity. One or two persons had started a schism and driven out the presbyters. The trouble seems to have started over the question of re-establishing the old ways that were vanishing from the ministry.

CLEMENT OF ROME ON HOLINESS

In the days of John the church was already leaving its first love. Doubtless many if not most of those of the church at Corinth were living holy lives, but he would have them all united in this. He begins his epistle as follows:

The Church of God which is at Rome to the Church of God which is at Corinth, elect, sanctified, by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ be multiplied unto you.

Effusion of Holy Ghost

In *chapter two* of the *Epistle of Clement* of Rome he speaks of the Holy Ghost coming upon them.

Thus a firm, and blessed, and profitable peace was given unto you; and an unsatiable desire of doing good, and a plentiful effusion of the Holy Ghost.

Life of Holiness

In *chapters twenty-nine and thirty* he exhorts the Corinthians to a life of holiness thus:

Let us therefore come to Him with holiness of heart, lifting up chaste and undefiled hands unto Him; loving our gracious and merciful Father, who hath made us to partake of His election. . . . Wherefore, we being the portion of the Holy One, let us do all these things that pertain unto holiness; fleeing all evil-speaking against one another.

Holiness Instead of Strife

Chapter forty-six is an exhortation for unity and holiness instead of division and strife.

Wherefore it will behoove us also, brethren, to follow such examples as these; for it is written, "Hold fast to such as are holy; for they that do so shall be sanctified." And again in another place He saith, "With the pure thou shalt be pure (and with the elect thou shalt be elect), but with the perverse man thou shalt be perverse." Let us therefore join ourselves to the innocent and righteous; for such as are elected of God. Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us? Have we not all one God and one Christ? Is not one spirit of grace poured out among us all? Have we not one calling in Christ? Why then do we rend and tear in pieces the members of Christ, and raise seditions against our own body: and are come to such a height of madness as to forget that we were members one of another? Remember the words of our Lord Jesus, how He said, "Woe to the man (by whom offences came)! It were better for him that he had never been born, than that he should have offended one of My elect. It were better for him that a millstone should be tied about his neck, and he cast into the sea, than that he should offend one of My little ones." Your schism has perverted many, has discouraged many; it has caused diffidence in many, and grief in us all.

Also *chapter forty-eight* is along the same line as the preceding.

Let us, therefore, with all haste, put an end to this sedition; and let us fall down before the Lord, and beseech Him with tears that He would be favorably reconciled to us, and restore us again to a seemly and holy course of brotherly love. For this is the gate of righteousness, opening unto life: as it is written, "Open unto me the gates of righteousness; I will go in unto them, and will praise the Lord. This is the gate of the Lord; the righteous shall enter into it." Although therefore many gates are opened, yet this gate of righteousness is that gate in Christ at which blessed are all they that enter in, and direct their ways in holiness and righteousness, Doing all things without disorder. Let a man be faithful; let him

be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions.

Perfect Love

He speaks of those who had the experience of perfect love, in *chapter fifty*.

All the ages of the world, from Adam to this day, are passed away; but they who have been made perfect in love have, by the grace of God, obtained a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ.

Just before closing his epistle, his soul cries out in prayer, Guide Thou our footsteps to walk in holiness and righteousness and singleness of heart, and to do all things that are good and well-pleasing in Thy sight and the sight of our rulers. Yea, Lord, show Thy countenance upon us for good in peace, that we may be sheltered by Thy mighty hand and delivered from all sin by Thy lifted up arm, and deliver us from those who hate us unrighteously. Give oneness of mind and peace unto us and all those that dwell on the earth, as Thou didst give to our forefathers who called upon Thee in Holiness, in faith and truth (*Chapter Sixty*).

A Peculiar People

Now, God, the overseer of all things, the Father of spirits, and the Lord of all flesh—who hath chosen our Lord Jesus Christ, and us by Him to be a peculiar people—grant to every soul of man that calleth upon His glorious and holy name, faith, fear, peace, longsuffering, patience, temperance, holiness and sobriety, unto all well-pleasing in His sight; through our high priest and protector Jesus Christ, by Whom be glory, and majesty, and power, and honour, unto Him, now and forevermore. Amen.

Ignatius of Antioch and His Epistles

The second name among the Apostolic Fathers is that of Ignatius. He was appointed the bishop of Antioch about the year A.D. 70. This is the city where the disciples of Christ were first called Christians. St. Paul started from here on his great missionary journeys, and planted the Cross in the cities of Asia Minor and Greece. Then we lose sight of the city until the days of Ignatius. Little is known of his life. He was probably a disciple of St. John and an ancient tradition makes him the little child whom our Lord took up in His arms, when He told His disciples that they must become like little children if they would enter the kingdom of Heaven. This cannot be proved. He is described as.

A man in all things like unto the apostles, that as a good governor, by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labour, he exposed himself to the floods of the adversary; that he was like a

divine lamp illuminating the hearts of the faithful by his exposition of the Holy Scriptures; and lastly, that to preserve the church, he doubted not freely, and of his own accord, to expose himself to the most bitter death.

We are not certain how long he was bishop at Antioch. But persecution arose and he was condemned to be killed by the wild beasts in the arena and for that purpose he was taken to Rome, under a guard of ten soldiers. On his way he was allowed the hospitality of the Christians but at times was treated very cruelly by the 'ten leopards,' the soldiers. During this journey he wrote many epistles to the churches, Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrnaean. Also he wrote to Polycarp, the Bishop of Smyrna. He suffered martyrdom between A.D. 107 and 117. The few bones that the wild beasts left were taken up by his friends and carried back to the city where he was bishop and were held as very precious jewels and an annual festival was held in memory of him. Seven of his epistles are regarded as genuine, others are disputed.

HOLINESS IN THE EPISTLES OF IGNATIUS

Wholly Sanctified

From his *Epistle to the Ephesians*, chapter two, we read:

It is, therefore, fitting that you should by all means glorify Jesus Christ, who hath glorified you—that by a uniform obedience you should be perfectly joined together in the same mind, and in the same judgment, and may all speak the same things concerning every thing; and, that being subject to your bishop and the presbytery, ye may be wholly and thoroughly sanctified.

Full of Holiness

From the *ninth chapter* of the same epistle we quote:

As being the stones of the temple of the Father, prepared for His building, and drawn up on high by the cross of Christ as by an engine, using the Holy Ghost as the rope: your faith being your support, and your charity the way that leads unto God. Ye therefore, with all your companions in the same journey, full of God: His spiritual temples, full of Christ, full of holiness; adorned in all things with the commands of Christ.

No Herb of Devil

Chapter ten reads:

Pray also without ceasing for other men; for there is hope of repentance in them, that they may attain unto God. Let them, therefore, at least be instructed by your works, if they will in no other way. Be ye mild at their anger, humble at their boasting; to their blasphemies, return your prayers; to their error, your firmness in the faith: when they are cruel, be ye gentle; not endeavoring to imitate their ways: (let us be their brethren in all kindness and moderation, but let us be followers of the

Lord: for whom was ever more unjustly used? more destitute? more despised?) that so no herb of the devil may be found in you: but ye may remain in all holiness and sobriety both of body and spirit, in Christ Jesus.

Faith and Charity

He shows that a believer lives above sin in *chapter fourteen*.

Of all which nothing is hid from you, if we have perfect faith and charity in Jesus Christ, which are the beginning and end of life; for the beginning is faith and the end is charity. And these two, joined together, are of God; but all other things which concern a holy life are the consequence of these. No man professing a true faith sinneth; neither does he who has charity hate any. The tree is made manifest by its fruit; so they who profess themselves to be Christians are known by what they do.

God's Temple

The last quotation from this epistle that we offer is from *chapter fifteen*.

He that possesses the word of Jesus is truly able to hear His very silence, that he may be perfect; and both do according to what He speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto Him. Let us do all things as becoming those who have God dwelling in them, that we may be His temple, and He may be our God.

Just before closing his *Epistle to the Magnesians*, Ignatius says: "Knowing you to be full of God, I have the more briefly exhorted you."

Wheat of God

Ignatius shows his devotion in time of trial and his courage in the face of martyrdom as he writes in his *Epistle to the Romans*.

I am willing to die for God, unless you hinder me. I beseech you that you show not an unseasonable good-will toward me. Suffer me to be the food of wild beasts, by whom I will attain unto God. For I am the wheat of God; and I will be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. . . . Let fire and the cross; let companies of wild beasts; let breaking of bones and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.

Christian Perfection

In *chapter eleven* of his *Epistle to the Smyrnaeans* he recognizes that there are those who have reached Christian perfection. He writes:

For as much as ye are perfect yourselves, ye ought to think those things that are perfect. . . . I would to God that all would imitate him (Burrhus), as a pattern of the ministry of God. . . . Be strong in the power of the Holy Ghost.

The Martyrdom of Ignatius

From an ancient story of the martyrdom of St. Ignatius translated out of the original Greek in *Spicileg Patrum*, tom. 2, we read an account of the trial and martyrdom of Ignatius. We quote the following:

Trajan (the Roman Emperor)—“Dost thou carry Him who was crucified within thee?”

Ignatius—“I do: for it is written, ‘I will dwell in them.’” Then Trajan pronounced this sentence against him: “Forasmuch as Ignatius has confessed that he carries about within himself Him that was crucified, we command that he be carried, bound by soldiers, to the great Rome, there to be thrown to the beasts, for the entertainment of the people.” When the holy martyr heard this sentence, he cried out with joy, “I thank Thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love toward Thee.”

Martyrs Perfected

The writer of this story tells how Ignatius was devoured by the wild beasts except a few of the larger bones. And he says that he was an eyewitness to how this holy martyr perfected the course he had piously desired in Christ Jesus our Lord.

POLYCARP, A DISCIPLE OF SAINT JOHN

Polycarp was another one of the Apostolic Fathers. He was the bishop of Smyrna and one of the most celebrated of the early Christian martyrs. We have little information concerning his life. Such meager information that we have about his life is found in the writings of Irenaeus, Eusebius, and the anonymous “Martyrdom of Polycarp.” He was born about A.D. 69. As a youth he was acquainted with and later became a disciple of John. When Ignatius passed through Asia Minor on his way to Rome to be martyred he stopped and visited Polycarp, who was a bishop at that time. He afterwards addressed a letter to him. One of the last things that Polycarp did was to go to Rome to consult with the bishop there on the question of Easter. Soon after his return he was arrested by the Roman officers, tried on the charge of being a Christian, and condemned to death by burning. He was taken by the soldiers in a house near the city where he had taken refuge. He declined to avail himself of an opportunity to escape. When he was required to curse Christ, he

answered: "Six and eighty years have I served Him, and He hath done nothing but good; and how could I curse Him, my Lord and my Saviour!" Refusing to renounce the faith, he was burned to death February 23, A.D. 155. Such was the holiness of his life and such his heroism in martyrdom that he has been held ever since with the deepest veneration. He is said to have written several epistles only one of which has come down to us.

Polycarp on Holiness

In Ignatius *Epistle to Polycarp* he called him most holy Polycarp and exhorts him, "Stand firm and immovable as an anvil when it is beaten upon. It is the part of a brave combatent to be wounded, and yet to overcome." In Polycarp's *Epistle to the Philippians* he advises them to call to mind the doctrine which Paul taught them and exhorts all classes of Christians to holy living and Christian activities.

(To be continued)



PREACHER, DEFINE YOUR TERMS!



What do you mean when you talk about "eradication" of sin?

What is the distinction between forgiveness, justification, regeneration, adoption, etc?

What is the difference between the calvinistic and the arminian view of sin and its cure?

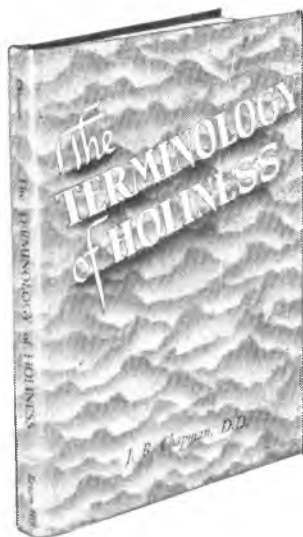
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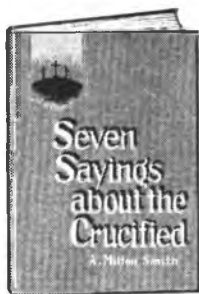
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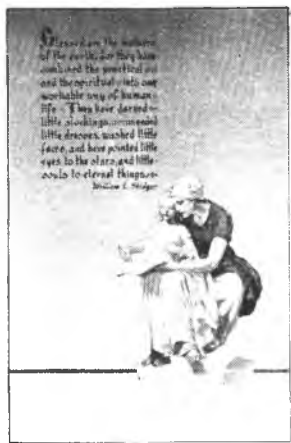
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