

The Preacher's MAGAZINE

March - April, 1946



The Preacher's Magazine

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Managing Editor's MESSAGE

I LISTENED to a very interesting conversation between two house-to-house salesmen. Both of them told of their reactions when they had been unable to make a sale after people had been interested sufficiently to permit them to demonstrate their product. They said that they went over each of these failures in their minds, checked on each point, tried to discover where they had missed the proper emphasis or had failed to impress the prospects as they should, and that they endeavored to profit in each succeeding sale by the mistakes they had made on those in which they had failed.

I recalled a visit I had made some years ago to the office of a physician. He was nervous that morning, dark lines were under his eyes, and evidently he had been pacing up and down his office before I came in; something was weighing heavily on his mind. Almost unconsciously he said, "I lost him. I can't understand why." The story, as he told it, was that early on the previous night a patient had been brought to the hospital and he was called to handle the case. His case did not appear critical at first; but in the night he became worse, and this doctor had spent most of the night at the bedside of this patient, doing all he could to save him. About an hour before I saw him, the patient had died. The doctor was baffled and disturbed because of this loss, hence was saying, "I lost him. I can't understand why."

Being a preacher, it was the natural thing for me to apply these thoughts to the ministry. I leave it with you with this question: "Are we as anxious to know the causes of, and to correct, our failures as were these salesmen and this doctor?"

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

To Bless Is to Bleed

J. B. Chapman, Editor

THE word bless and the word blood have the same root. Originally to bless meant to consecrate with blood, and from this sacerdotal use the word went forth into a larger field. But through all the way the kinship between the two words has remained close, not alone in their etymological origin, but in their practical working, so that it may be said, whosoever would bless must bleed.

Jesus put the idea in a slightly different form when He said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matthew 16:25). Motherhood is an example of the necessity of giving life for life in the propagation of the race, and the example is transferred to the Church and to all who would serve in unselfish service for others.

Even in the world of mechanics blessing requires bleeding. The priceless radium gives out vital sparks, but in the process it itself becomes lead. The turning of useful machinery consumes coal and oil and commodities of commercial worth.

A generation ago, Sheldon, author of "In His Steps or What Would Jesus Do," wrote a story which he called "The Crucifixion of Philip Strong." Philip Strong was a preacher who set out to redeem and revive his parish, and was crucified in the process. He took the burdens and sorrows of his people upon his own heart and the weight of his sympathies crushed out his life. But the story illustrates the fact that we do not really share with others until and unless we share our lives with them. We must go to Calvary for the highest illustration and example of this inexorable law.

It were folly to claim that bleeding is a joy, for if it is a joy it is not bleeding. Nay, rather, it is the bleeding from which we draw back. We should all be willing to bless, if blessing did not require bleeding. It is the bleeding and the prospect of more bleeding that keeps many of us from becoming a real mount of blessing to those about us.

There is no calling among men that demands such complete self negation as that of the Christian ministry. No one worthy of the calling ever entered it as an escape from hardship, and no one worthy of it can possibly continue in it and at the same

time spare and save himself. These things are involved in the perspective. But also there are few callings in which there are so many temptations to softness as come into the preacher's life. People call the doctor when they need him. But when people should have the preacher their tendency is to shun him. The doctor goes because he is sent for, but the preacher must go without being even wanted, and if he does not do so, he will not go when he is needed. Pupils go to school whether they like the teacher or not, and whether they want to go or not. But church attendance is voluntary, and the preacher must make the people want to come. Lodges, clubs, and unions assess dues, and bring pressure to bear to secure payment. But the program of the church must develop and maintain the interest of its adherents or they will withhold their support. The point is that the preacher who takes the attitude, "Well, I am here, if they need me they can let me know. Here is my church, they know where it is, and if they want its ministry they can come" may live in ease and uselessness, and the temptation is for him to do so. Paul exhorted Timothy to "stir up the gift that is in thee," and if we do not stir ourselves, no one will do it for us.

But there is a depth to the essential work of the preacher that comparatively few pay the price to enter. Philip Strong entered it, and it brought about his untimely death. The fact is that the average life span of those who enter this valley is not long. It is the valley of the bleeding heart, and bleeding saps life's substance. On many of the gravestones of those early American Methodist preachers who sleep in the corner of Olivet Cemetery at Baltimore, surrounding the graves of Bishops Asbury and Emerson are these archaic words, "He was a pathetic preacher." The biographers of the times used that word pathetic to describe men who preached "as dying men to dying men," amidst heart-break and tears. The words bring up the picture of Jeremiah who wished that his head might be a fountain that his tears might sufficiently express the burden he felt for his people.

We are not thinking in terms of outside expression. Copious tears are not the gift

of all, even as they were insufficient with Jeremiah. There is a passion for souls, a depth of burden for men, a care for the flock of God that beggars words and sighs and tears.

Many a man calls himself a preacher who is but a director, an entertainer or a lecturer. He does not really lead the people in the worship of God, he merely directs them. He does not make the people really happy, he just amuses them. He does not speak with the voice of a prophet, he merely echoes generalities. He does not bless because he does not bleed. He is a well-wisher, but he is not an intercessor. He is brilliant, but he is not burdened. He helps, but he does not heal. He restrains, but does not deliver. He improves, but does not save. Men like him as he is when there is health and prosperity. But they wish he were different when they need someone to bring the consolation of God to them.

The demands upon preachers are today more varied and pressing than ever before, and the danger is that they shall become busy "here and there" and let the main business of their calling slip away. They must keep their bodies healthy and their minds full. God forbid that they shall do these things at the price of shorter hours for prayer and less revival unction and power. They must keep the people busy and united. God grant that these things shall never become substitutes for soul travail and the resultant fruits of old-time praise and victory.

Martin Luther was accustomed to spend two hours every day in private devotions. This, he said, was sufficient time for ordinary days. But when there was an extra amount of work to do or extraordinary responsibilities to be met, he added another hour to his prayer time. This testimony is a rebuke to those who would make activity an excuse for abbreviated prayer. The more one does the more prayer is required that he shall not become enmeshed in the King's business so as to forget the King.

Our tendency always is to compensate. This tendency is not always an advantage, for it results in making us lopsided. If a preacher is a "student type," we expect that he will not be much given to prayer. If he is a "demonstrative speaker," we expect that he will use up his energy in saying it, and not be careful enough about what he says. If he is a "good pastor," we look for the qualifying phrase, "but not a strong preacher." If he is a "teacher," we think he will not pay the price for a revival. And allowing for the exceptions, the rule is

that to be an all-round blessing one must submit to bleeding at all his pores, and too many preachers do not like to bleed.



Ministerial Passivism

BY THE EDITOR

THE terms passivism and militancy as applied to spiritual attitudes should not require definition. We use them here as describing the spirit and temper in which preachers approach their task. President Madison was so reluctant to plunge his country into war that one of his critics said, "He could not be kicked into a fight." And the words apply to many preachers. They are for peace regardless of the price. These are the ones to whom we are applying this word passivism.

It is a dreadful thing for a preacher to become just negatively critical, so that he just finds fault without taking any responsibility for correcting faults. And many a preacher nullifies his preaching of perfect love by means of his near slander of his brethren in private conversation. This critical spirit is in the nature of fanaticism and wild-fire; and its opposite, passivism, is in the nature of fox-fire and compromise. And since things appear in fuller outline when presented in contrasts, we make this passing mention of the pair.

But there is no greater curse than heart indifference, and there is no snare that is easier to fall into. Some preachers find it difficult to realize that when they accept a church they accept all the liabilities, as well as all the assets, and all the problem members, as well as all the dependable members. And it is difficult for some preachers to realize that they have a heavy responsibility for the unsaved of their church families, as well as for those whose names are on the records.

"Letting well enough alone" often means simply letting poor enough alone, and contentment with things as they are is often just complacency in the face of things that ought to be and are not so. Want of effort is usually the fruit of spiritual dullness, and mere increase of activity will not cure callousness of the soul. Preachers are reformers by very commission, and as soon as they reach the place where they are content with things as they are, they cease to reform.

When Martin Wells Knapp lay dying, after a period of silence, he suddenly called out, "Wake them up! Wake them up!" Watchers by the bedside, thinking their

friend was delirious, asked, "Whom shall we wike up?" In a voice colored by deep pathos, the dying man replied, "Wake up lost souls before they wake up in hell." The spirit of militancy still held the warrior as he approached the gates of peace.

Passivism is first of all a quality of spirit, and then when it goes on out into the life it shows up in the form of inactivity, want of push, lukewarmness of temper, want of burden for souls, and lack of fervor.

A preacher of national reputation, asked what could be done to "reach the masses," said, "I don't know. I don't try to do it. The people of the community know where my church is, and if they want what it has to offer, they can come to it." This is extreme passivism. Or perhaps I should say it is frank passivism, for there are many who hold to this theory in substance who would scruple to confess to it in words. The real militancy that deserves to be commended says, "If the mountain will not come to Mohammed, Mohammed will go to the mountain." If the people will not come to the church, then I must take the church to them.

But I must not close without saying that true militancy of spirit requires full activity for its expression. Therefore a lazy preacher is a menace, even as an unburdened preacher is a farce. The common alibi "too busy" is as threadbare as it is unreasonable and false. If any preacher is too busy to do his work, he is busy with things that are not of first importance; for otherwise there just is not enough to do to make a preacher's day that is fuller than full. Too busy to visit the sick, too busy to call on the distressed and needy, too busy to pray and be truly spiritual, too busy to properly prepare to preach, too busy to give attention to strangers, too busy to be approachable by any and all who need spiritual advice and help—these are all excuses and alibis as straining of ethical

character as they are on ministerial reputation and success.

Go and read the twentieth chapter of the Acts again. Read how Paul proved by his old parishioners that he ceased not to testify and to preach publicly and from house to house with "tears and temptations" for the space of three years during which time he declared unto them all the counsel of God. His balance between care and activity is the pattern for us all, and it leaves the light-spirited preacher and the lazy preacher both entirely out of the running. "Fight on my soul, fight on!"



All the preaching of the early Christians was evangelistic. It did not aim so much at the imparting of information or the pleasing of the audience, but its aim was to reach the heart. If the Church today is to accomplish its God-given mission in the world it must make its chief aim the turning of the hearts of men back to God. The sermon that is preached to the intellect alone will accomplish little. But the sermon that is preached to the whole man, that not only convinces his intellect, but causes him to know that his heart is not right with God and that God longs to have him surrender his heart to Him, will be greatly blessed of the Spirit. The story is told of a young preacher who once came to Mr. Spurgeon lamenting the fact that there were so few conversions under his ministry. Mr. Spurgeon with keen and discriminating understanding, turned to him and said sharply, "Young man, you don't expect a conversion after every sermon, do you?" The answer was given rather hesitatingly, "Well, no, not after every sermon." Mr. Spurgeon then turned to him with stern severity and said, "That's the very reason you don't have them."—*Christian Observer*.

Christ Can--

*Christ can save though black the heart,
 Christ can wondrous peace impart.
 Christ can make blind eyes to see,
 Christ can set the prisoner free.
 Christ can cleanse 'till all is pure,
 Christ can hope beyond assure.
 Christ can meet each human need,
 Christ can satisfy indeed!*

—H. DALE MITCHELL

Gleanings from the Greek New Testament

Ralph Earle

Matthew Six

THERE are several expressions in this chapter which gain further meaning from the study of the Greek. Some of the new light comes from the oldest Greek manuscripts, which have only been available to scholars during the last century; some from the Greek papyri, which have been discovered during the past seventy years. The translators of the King James Version (1611) had only a few late Greek manuscripts, none of them earlier than the eleventh century. Today we have some four thousand Greek manuscripts of the New Testament, in whole or in part, reaching back to the fourth century. In addition we have considerable sections of the New Testament on papyrus leaves from the early third century. It is thus possible now to get closer to the original text of the books of the New Testament.

The first expression we wish to notice is the opening word of the chapter, "Take heed" (*prosechete*). The Greek idiom signifies "hold your mind on this"; in other words, "give careful attention to the matter." Jesus is laying down important principles which He wants us to heed.

The word "alms" is correct in verse two but incorrect in verse one. The oldest manuscripts have *dikaïosunen*, righteousness. In this chapter Jesus is discussing three forms of Pharisaic "righteousness"—almsgiving, prayer, and fasting. The first verse is a general introduction to the discussion of these three religious practices.

We might interpolate here the fact that the American Standard Version is a more accurate translation of a better Greek text than is the King James. The preacher who is concerned to know what God's Word actually says will use the Revised Version in his study.

There is still another expression in verse one which we want to notice. Jesus says that we are not to do our good deeds ostentatiously, so as "to be seen" of men. The Greek word used gives us our English "theatre." What Jesus is saying is: "Don't make a theatrical show of your giving, praying, and fasting."

The word "hypocrite" in verse two is an interesting one. It comes directly from the Greek *hupokrites*. The term is used by Aristophanes, Xenophone, Plato, and other

writers before the time of Christ for an actor or stage-player. The Christian is not to wear a mask and try to appear what he is not. He is to be sincere and straightforward. Even the preacher needs to beware lest he be something of an actor in the pulpit. It is not our task to impersonate someone else—to try to intone and gesture as some admired pulpiter does. Our job is to preach the Word in a simple, direct, natural manner. "Don't try to be somebody else; be yourself" is good advice.

The papyri which have been dug up in Egypt—where the dry climate has permitted their preservation for two thousand years—have furnished added significance to one statement in this chapter. Jesus said of those who give, pray, and fast to be seen of men: "They have their reward" (verses 2, 5, 16).

The great German scholar Diessmann in his *Light from the Ancient East* says of the Greek verb used here, *apecho*, that it is "a technical expression regularly employed in drawing up a receipt" (p. 110). He gives examples from the papyri of rent and tax receipts where this word is used. He concludes by saying (p. 111):

I think we may say, therefore, that this technical meaning of *apecho*, which must have been known to every Greek-speaking person, down to the meanest labourer, applies well to the stern text about the hypocrites: "they have received their reward in full," i.e., it is as though they had already given a receipt, and they have absolutely no further claim to reward.

We might note in passing that the Revised reading, "They have received their reward," is much preferable to the King James, "They have their reward." It should not be assumed, however, that the revisers made use of the new light from the papyri. The first discovery of a large mass of these papyri took place in Middle Egypt in 1877. Only gradually, toward the close of the century, did biblical scholars realize their significance for an understanding of the language of the New Testament. The American Standard Version (1901) simply follows the English Revised (1881) in the rendering of this passage. (Actually the

American committee, which had collaborated with the English committee in producing the version of 1881, did very little further work on the text before publishing it in this country in 1901.)

Jesus' teaching on this point sounds a somber warning. Those who are greedy for the praise of men forfeit their eternal reward. One has to weigh values and decide which reward is more to be desired.

"In praying," Jesus said, "use not vain repetitions, as the Gentiles do" (v. 7). The expression "use vain repetitions" is one word in the Greek, *battalogo*. It originally meant "stammer," then "repeat." Probably the English word "babble" best reproduces the thought. The Greek term (accented on the short e) is an onomatopoeia; that is, the sound of the word suggests its meaning, as "buzz," "hiss."

We have often wondered, when hearing someone pray in public, how this command of Jesus can be missed by so many sincere Christians. We have heard people use a name of deity in every sentence, sometimes even beginning and ending a sentence with such a designation. "Jesus, help us today, heavenly Father" may be praying with the spirit, but it certainly is not praying with the understanding. Paul said he sought to pray with both (I Cor. 14:15).

Even preachers are not innocent in this matter. Who among us is not guilty of repeating "this morning" or "this afternoon" several times in the same prayer? It is our duty as leaders to set an example to our people in the matter of praying, as in other things. It would add effectiveness and beauty to our worship services if our prayers were thoughtful as well as fervent. And a thoughtful prayer need not by any means be a formal prayer.

It might not be amiss for us to study the scene on Mount Carmel, described in I Kings 18. After the prophets of Baal had worn themselves to exhaustion, yelling "O Baal, hear us," screaming and leaping on the altar, crying aloud and cutting themselves, Elijah stepped into the arena.

With quiet faith in the presence and power

of God he prayed a simple prayer—and got results. It may be that sometimes what we need in praying is not more frenzy, but more faith.

The model prayer which Jesus gave His disciples (vv. 9-13) is characterized not by verbosity and extravagance, but by reverence, confidence, simplicity and brevity. "Lord, teach us to pray."

There is one expression in this prayer which perhaps should be mentioned. The word "daily" ("Give us this day our daily bread") until recently had not been found anywhere in Greek literature outside this passage. Hence its meaning was not certain. But it has now been found in an ancient housekeeping book. It apparently means "for the coming day." The Christian is to pray for the supply of his needs in the immediate future.

In verse 25 we find an obsolete translation in the King James, one which certainly should not be taken literally: "Take no thought for your life." Every intelligent reader of the Bible knows that the meaning here is "anxious thought"—"Do not be anxious." This is one of many cases where the English of the King James Version (contemporary with Shakespeare) has changed its meaning radically in the past three hundred years. We are thankful for the Revised Version, which brings the language more nearly up to date. The new Standard Revised Version, due to appear early in 1946, will have still more improvements. What we want to know is, "What does this or that passage in the Bible mean?" Actually the King James sometimes says, as far as our English today is concerned, exactly the opposite of what the inspired writer meant. We welcome every effort to bring before us more clearly the real meaning of the original.

There are three things that Jesus emphasizes very definitely in this chapter—sincerity, simplicity and singleness. They make a good first, secondly, and thirdly. E. Stanley Jones discusses these very helpfully in his book, *The Christ of the Mount*, one of his best books and one of the best devotional studies of the Sermon on the Mount to be found in print.

Every man must render to God the things that are God's, and that, be it remembered, is all he is, and all he possesses. How are all things sanctified to me but in the separation and dedication of them to God? Are they not all His talents and must be employed in His service? Must not every Christian ask, "In what way may I most honor God with my substance?"

—BAXTER.

Arminian Christology

Notes Selected from the Writings of James Arminius

Ross E. Price

ARTICLE ONE

ON THE PERSON OF OUR LORD JESUS CHRIST (From Private Disputation XXXIV)

I. Because our Lord Jesus Christ is the secondary object of the Christian religion, we must treat on Him as such in several disputations, but we count it necessary, in the first place, to consider His Person as to what He is in Himself.

II. We say that this person is the Son of God and the Son of Man, consisting of two natures, the divine and the human, inseparably united without mixture or confusion, not only according to the habitude or indwelling, but likewise by that union which the ancients have correctly denominated *hypostatical*.

III. He has the same nature with the Father, by internal and external communication.

IV. He has His human nature from the virgin Mary through the operation of the Holy Spirit, who came upon her and overshadowed her by fecundating her seed, so that from it the promised Messiah should, in a supernatural manner, be born.

V. But, according to His human nature, He consists of a body truly organic, and of a soul truly human which quickened or animated (vivified) His body. In this, He is similar to other persons or human beings, as well as in all the essential and natural properties both of body and soul.

VI. From this personal union arises a communication of forms or properties; such communication, however, was *not real*, as though some things which are proper to the divine nature were effused into the human nature; but it was *verbal*, yet it rested on the truth of this union, and intimated the closest conjunction of both the natures.

COROLLARY

The word *Autotheos*, "very God," so far as it signifies that the Son of God has the divine essence from himself, cannot be ascribed to the Son of God, according to the Scriptures and the sentiments of the Greek and Latin churches. (The thought here is that the divine essence was derived from the Father).

(See *Arminius' Works*, Vol. II, pp. 83-84)

The author will provide more of this type of message if our readers are interested. Write us your reactions.—Managing Editor.

ARTICLE TWO

ON THE PRIESTLY OFFICE OF CHRIST (Private Disputation XXXV)

I. Though the person of Christ is, on account of its excellence, most worthy to be honored and worshipped, yet, that he might be, according to God, the object of the Christian religion, two other things, through the will of God, were necessary: (1) That he should undertake some offices for the sake of men, to obtain eternal salvation for them. (2) That God should bestow on him dominion and lordship over all things, and full power to save and to damn, with an express command, "that all men should honour the Son even as they honored the Father," and that "every knee should bow to him, to the glory of God the Father."

II. Both these things are comprehended together under the title of Savior and Mediator. He is Savior, so far as that comprises the end of both, and Mediator, as it denotes the method of performing the end of both. For the act of saving, so far as it is ascribed to Christ, denotes the acquisition and communication of salvation. But Christ is the Mediator of men before God in soliciting and obtaining salvation, and the Mediator of God with men in imparting it. We will treat on the former of these.

III. The Mediator of men before God, and their Savior through the soliciting and the acquisition of salvation, . . . has been constituted a priest by God, not according to the order of Levi, but according to that of Melchisedec, who was "priest of the most high God," and at the same time "king of Salem."

IV. Through the nature of a true and not of a typical priest he was at once both priest and victim in one person, which (duty), therefore, he could perform only through true and substantial obedience towards God who imposed the office on him.

V. In the Priesthood of Christ we must consider the preparation for the office, and the discharge of it. (1) The *preparation* is that of the priest and of the victim; the priest was prepared by vocation or the imposition of the office, by the sanctification and consecration of his person through the Holy Spirit, and through his obedience and sufferings, and even in some respects by his resuscitation from the dead. The *victim* was also prepared by separation, by obedience (for it was necessary that the victim should likewise be holy), and by being slain.

VI. (2) The *discharge* of this office consists in the offering or presentation of the sacrifice of his body and blood, and in his intercession before God. Benediction or blessing, which, also belonged to the sacerdotal office in the Old Testament, will, in this case, be more appropriately referred to the very communication of salvation, as we read in the Old Testament that kings, also, dispensed benedictions.

VII. The results of the fulfillment of the sacerdotal office are: reconciliation with God, the obtaining of eternal redemption, the remission of sins, the Spirit of Grace, and life eternal.

VIII. Indeed, in this respect, the priesthood of Christ was propitiatory. But, because we, also, by his beneficence have been constituted priests to offer thanksgiving to God through Christ, therefore, he is also a eucharistical priest, so far as he offers our sacrifices to God the Father, that, when they are offered by his hands, the Father may receive them with acceptance.

IX. It is evident from these things which have been now advanced, that Christ, in his sacerdotal office, has neither any successor, vicar, nor associate, whether we consider the oblation, both of his propitiatory sacrifice which he offered of those things which were his own, and of his eucharistical sacrifice which he offered of those also which belonged to us, or whether we consider his intercession.

COROLLARIES

I. We deny that the comparison between the priesthood of Christ and that of Melchisedec, consisted either principally or in any manner in the fact that Melchisedec offered bread and wine when he met Abraham returning from the slaughter of the ten kings.

II. That the propitiatory sacrifice of Christ is bloodless, implies a contradiction according to the scriptures.

III. The living Christ (as our representative) is presented to the Father in no other

place than in heaven. Therefore he is not offered in the mass (or sacrament).

(—Vol. II, pp. 85-87, *Arminius' Works*)

ARTICLE THREE

ON THE PROPHETICAL OFFICE OF CHRIST

(From Disputation XXXVI)

I. The Prophetical office of Christ comes under consideration in two views—either as He executed it in His own person while He was a sojourner on earth, or as He administered it when seated in heaven, at the right hand of the Father. In the present disputation, we shall treat upon it according to the former of these relations.

II. The proper object of the prophetical office of Christ was not the law, though He explained or fulfilled that and freed it from depraved corruptions; neither was it the promise, though He confirmed that which had been made to the fathers; but it was the gospel and the New Testament itself, or “the kingdom of heaven and its righteousness.”

III. In this prophetical office of Christ are to be considered both the imposition of the office, and the discharge of it. 1. The *imposition* has sanctification, instruction or furnishing, inauguration, and the promise of assistance.

IV. (1) Sanctification is that by which the Father sanctified Him to His office, from the very moment of His conception by the Holy Spirit, (hence He says, “To this end was I born, and for this cause came I into the world, that I might bear witness to the truth.”)

V. (2) Instruction, or furnishing, is a conferring of those gifts which are necessary for discharging the duties of the prophetical office; (Here He lists the effusion and abiding of the Holy Spirit upon Christ and in Christ, which gave Him the will, the wisdom, and the courage to teach all that He should.) His mind and affections, both having been sufficiently and abundantly instructed or furnished against all impediments.

VI. But the instruction in things necessary to be known is said, in the Scriptures, to be imparted by vision and hearing, by a familiar knowledge of the secrets of the Father, which is intimated in the phrase in which He is said to be in the bosom of the Father, and in heaven.

VII. (3) His inauguration was made by the baptism which John conferred on Him, when a voice came from the Father in heaven, and the Spirit, “in a bodily shape,

like a dove, descended upon him." These were like credential letters, by which the power of teaching was asserted and claimed for Him as the ambassador of the Father.

VIII. (4) To this must be subjoined the promised perpetual assistance of the Holy Spirit, resting and remaining upon Him in this very token of a dove, that He might administer with spirit an office so arduous.

IX. 2. In the *discharge of this office*, are to be considered the propounding of the doctrine, its confirmation and result.

X. (1) The propounding of the doctrine was made in a manner suitable both to the things themselves, and to persons—to His own person, and to the persons of those whom He taught with grace and authority, by accepting the person of no man, of whatever state or condition he might be.

XI. (2) The confirmation was given both by the holiness which exactly answers to the doctrine, and by miracles, predictions of future things, the revealing of the thoughts of men and of other secrets, and by his most bitter and contumelious death.

XII. (3) The result was two-fold: The FIRST was one that agreed with the nature of the doctrine itself—the conversion of a few men to Him, but without such a knowledge of Him as the doctrine re-

quired; for their thoughts were engaged with the notion of restoring the external kingdom. The SECOND, which arose from the depraved wickedness of His auditors, was the rejection of the doctrine, and of Him who taught it, His crucifixion and murder. Wherefore, He complains concerning Himself, in Isaiah 49:4: "I have labored in vain, I have spent my strength for naught."

XIII. As God foreknew that this would happen, it is certain that He willed this prophetic office to serve, for the consecration of Christ, through sufferings, to undertake and administer the sacerdotal and regal office. And thus the prophetic office of Christ, so far as it was administered by Him through His apostles and His servants, was the means by which His church was brought to the faith, and was saved.

COROLLARY

We allow this question to become the subject of discussion: Did the soul of Christ receive any knowledge immediately from the *Logos* operating on it, without the intervention of the Holy Spirit, which is called the *knowledge of union*?

(—Works, Vol. II, pp. 87-88)

A Shuffling Theology

R. A. Kerby

During the late sixteenth and early seventeenth centuries there lived in England a man whose genius towered above his fellows, and still towers above all uninspired writers. Without any doubt this man, William Shakespeare by name, had a deeper and clearer insight into human behaviour than any other writer outside of the inspired penmen themselves.

In one of his great tragedies, *Hamlet*, Shakespeare makes bare the soul of Claudius, king of Denmark, who had murdered his brother, stolen his queen and crown. The prayer that this king utters in the effort to relieve his "bosom black as death" is one of deep insight. After vainly praying and deploring his sin he wildly exclaims, "May one be pardoned and retain the offence?" He answers his own question in the negative as follows,

*In the corrupted currents of this world,
Offence's gilded hand may shove by Justice*

*And oft 'tis seen the wicked prize itself
Buys out the law: but 'tis not so above;
There is no shuffling, there the action lies
In its true nature; and we ourselves com-
pell'd,*

*Even to the teeth and forehead of our faults,
To give in evidence.*

Thus we see that whatever may have been the weaknesses of Shakespeare's character yet his vision of man's responsibility to God was crystal clear. His moral sense told him beyond the peradventure of a doubt that pardon was out of the question as long as the offense was retained.

The comparison that brings this discussion startlingly up-to-date is that the theater-goers of the rough Elizabethan age received a clearer exposition of prayer and a higher standard of ethics than does many a modern who gives attendance upon and attention to a "gospel of grace" which often hints and sometimes unabashedly

states that one may be pardoned and "retain the offense." A case in point is the sad history of a preacher who deserted his wife for his secretary, who often deplored his sin but died as the paramour of this woman. One of his "Eternal Security" brethren then attempted to preach his guilty soul through the Pearly Gates while outraged Truth looked on and wept.

A theology of this sort is "shuffling" in that it will not come to the point, but attempts to circumvent it in various devious ways which outrage alike scripture and logic. A scheme of doctrine that would declare that a state of justification obtains in the presence of known sin savours strongly of "the corrupted currents of this world." Many preachers of note need to heed the old rough Elizabethan playwright who says,

*But 'tis not so above, there is no shuffling,
There the action lies in its true nature.*

Let every enlightened heart cry "Away with a doctrine of imputation so false that it will not stand the moral outcry of a Seventeenth Century Drama." Of far more tragic significance than any of the tragedies of this great writer is the sad spectacle of a reputedly enlightened Fundamentalist ministry falling below the worldly playwright in clear moral teaching.

In a sublime passage Hamlet pleads with his erring mother to repent of and forsake her illicit union with her husband's slayer:

Mother, for love of grace,

*Lay not that flattering unction to your soul,
That not your trespass but my madness speaks:*

*It will but skin and film the ulcerous place
Whiles rank corruption, mining all within,
Infects unseen. Confess yourself to Heaven;
Repent what's past; avoid what is to come;
And do not spread the compost on the
weeds,*

To make them ranker.

The King and Queen do not repent but continue on in their sin until the curtain is rung down in a welter of blood. While we do not by this comparison recommend theater-going nor defend Shakespeare's uncouth expressions on occasion, yet we do say that this tragedy sets forth the wages of sin in a clearer light than a so-called "gospel of grace" that would find place in heaven for those who live and die in sin. It is to be feared that the "compost" of a profession but makes sin the ranker. In this play Shakespeare sends the sinning couple out into darkness, while the "Eternal Security" preacher bids his adulterous colleague depart in peace. If the wages of sin is death, then this "shuffling theology" will utterly and eternally damn every soul who continues in sin while professing that grace abounds. It is to be feared that folks do not "repent of what is past if they do not avoid what is to come."

May the Lord God of heaven help us of the Wesleyan message and heritage to take our stand against the "shuffling" theology which is overspreading the Fundamentalist world like Egypt's frogs. Certainly there is death in this pot which will kill the souls of all who partake. If such items on the theological menu as "Sinning Saints," "Sinners Yet Saints," "Holy in Christ but Vile in Myself" and "Standing and State may Widely Differ" do not have that within them that will bring "rigor mortis" to the soul, then white is black and black is white!

We of the "holiness" churches who have had clear light must be careful not to indulge in a "holier than thou" spirit, and yet we must be careful also that we do not allow this "shuffling" style of Bible interpretation to sway our thinking one little bit. If, when Ephraim joined himself to idols, God commanded the other tribes to "let him alone," it will follow that we as a people must not join forces with those whose ethical teachings often fall below the standard of the Shakespearian stage.

Why Worry, Christian?

Why should we worry about the things which we miss here, when "all things are yours, and ye are Christ's"? Ah, that is it—we forget Christ. In the multitudes of cares and worries we heap up for ourselves, we forget Him. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalms 107:9), and no one and nothing else can. He not only satisfies, but abundantly satisfies" (Psalms 36:8).

—Ad inserted on church page of local newspaper by CBMC of Galt, Canada

Offerings Which Cost Something

J. Warren Slote

I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing (II Samuel 24:24).

ARAUNAH was a Jebusite. He owned a place which was used as a threshing floor, and also some oxen. David the King wanted the site on which to build an altar. Araunah offered the site to David as a gift. David refused to accept it as a gift and offered to purchase it at a price, and did purchase it and the oxen. He then built an altar there and sacrificed the oxen unto God as a burnt offering. The words the passage quoted show the reason David refused to accept the site as a gift. From this incident we may learn something about offerings acceptable to God, or more acceptable to God, if a distinction can be made between acceptable and more acceptable.

At the start we should consider the matter of offerings and particularly of burnt offerings. There are various kinds of offerings mentioned in the early section of the Book of Leviticus. The first of these offerings mentioned is the *burnt offering*. It was to be made as an offering of sweet incense to God, or, in other words, an offering of thanks. We might say that the burnt offering represents that which we bring to God as a matter of the expression of our gratitude. It may be in the form of money, prayer, service. David's attitude was that what he brought to God as an offering of thanks should mean something to him in the way of personal sacrifice.

Is it not true that the most effective money, prayer, service offered to God by Christians throughout the ages was offered on the basis of sacrifice? That which costs us nothing is not greatly appreciated by ourselves, hence its bestowal does not really represent a part of ourselves. On the other hand, when we work, save and translate our physical and mental energies into funds, those funds represent us in a peculiar sense, and when we give them to God as an offering we are in reality offering ourselves. It is the same in the case of prayer. If we spend a few moments, which we would waste anyhow, in prayer, we are not desperately in earnest; not anything like what we would be if we were taking time and

energy to pray which we *would* use profitably to our own advantage otherwise.

When we come to the matter of Christian service, of whatever sort, the idea still has a pertinent application. If our Christian service is in the nature of a pleasant venture from which we *ourselves* hope to profit primarily and extract pleasure primarily *for ourselves*, the value to God as a burnt offering is low, at least in comparison with the value if that service were rendered at great sacrifice. It is one thing to serve God because it pleases us in one way or another, but it is a very different matter to serve God when it involves an expenditure of time and energy with the glory of God and the good of mankind as a primary objective. To visit the sick or sorrowing or needy in the middle of the night when sleep would be more in order, to pray with seekers after a service when it would seem more appropriate to go home and enjoy the comforts of home, to give one's self to ministering to the needs of others when the time spent in study would be more pleasant—these items suggest burnt offerings which cost something. It might do us good to think of how the heroes of the faith have offered such burnt offerings to God at great sacrifice and cost to themselves throughout the generations.

Would not Paul have enjoyed his seat in the Sanhedrin more than the kind of life he lived in carrying out his heavenly calling and executing his God-given commission?

Would William Booth not have enjoyed a Methodist pastorate in the English countryside more than a station in the slums where he was called upon to minister to the multitudes, without proper food, shelter and the necessities of life, who lived on a sub-sub-standard level?

And what about men like Francis Asbury and Peter Cartwright, who left the comforts of home to live on horseback, and who did "with or without" as the occasion afforded in order that they might carry out God's program for their lives?

From the time of Abram, who left Ur of the Chaldees to become a stranger in a strange land, to the present, men have been making burnt offerings to God at tremen-

dous cost to themselves. Why? Because of their gratitude to God for His goodness to them.

God is not unfaithful to forget their labor of love. His reward will be forthcoming in due course, for He cannot be in-

debted to anyone—not even for service rendered in gratitude.

Do we render unto the Lord that which costs us nothing? Or, do we render a service which means sacrifice, which is the better way!

The Religious Situation

Harold Volk

IT IS Browning, I think, who depicts the poet making dead facts live again. Projecting into them his "surplusage of soul," breathing on and reluming the "half-burned-out, all but quite quenched wicks o' the lamp stationed for temple service on this earth," he

*Makes new beginnings, starts the dead alive,
Completes the incomplete, and saves the thing.*

He then goes on to compare the marvel wrought by the poet to the miracle performed by the true minister of God. His description of the poet might well describe the utter giving of self by a pastor in the communication of moral and spiritual life to those lying dead in trespasses and sins, or half-dead in soul lethargy:

Was not Elisha one?—

Who bade them lay his staff on a corpse-face,

*There was no voice, no hearing! he went in
Therefore, and shut the door upon them
twain,*

*And lay upon the corpse, dead on the couch,
And put his mouth upon its mouth, his eyes
Upon its eyes, his hands upon its hands,
And stretched him on the flesh; the flesh
waxed warm;*

*And he returned, walked to and fro in the
house,*

*And went up, stretched him on the flesh
again,*

*And his eyes opened. 'Tis a credible feat
With the right man and way.*

Certainly that is a picture of the needed man or men today. Men who by the power of the indwelling Holy Spirit can awaken souls lying dormant, vivify the comatose, and inspire them both to activity for God and souls. Not preachers only, but laymen from every church need to catch the vision thus, if the world is to learn about Jesus in any saving way.

The average church member in these days feels very little responsibility resting upon him for personal work; the most of them are satisfied simply with church attendance and contributions. This lack of individual effort is one of the weakest links in the chain of present-day Christianity. It is impossible for the church to create in the community a spirit which is little in evidence in the church itself. Jesus knew this to be true, therefore directed His disciples to tarry in Jerusalem until they should be endued with power from on high. He knew that an unspiritual church could never, by any mechanical contrivance or invention, bring about a spiritual revival. No organizing of committees, no advertising, no array of big choirs, no hiring of great halls, no "drawing power" of a celebrated name can take the place of the fundamental thing—a spiritualized church.

The religious situation of today convicts the church, generally speaking, of too little and too unbelieving prayer. The church will not go forward, and revivals will not be kindled until there is more real "praying down" not only in public, but especially in private. As a rule, religious life registers itself in prayer; between one's life and one's praying there is a constant action and reaction. Prayer broadens life, and life broadens prayer. Prayerlessness contracts life. God is always in advance of the greatest pray-ers of His people; therefore God is the greatest encouragement in prayer and in redemptive work. Gospel workers, carrying on their hearts the burden of souls; parents praying for their children; wives praying for the salvation of their husbands; friends praying for friends; saints longing for the redemption of sinners, and evangelists weeping for the repetition of Pentecost—let all of them know that God is before them, has a deeper yearning for immortal souls, a more intense desire for a revival, a larger mercy, and a greater pity for sinners than they have.

The great men of God—Baxter, Knox, Wesley, Luther, Whitefield, Edwards, Paton, Finney, Moody, Mueller, Schmelenbach—all were men who devoted themselves to much and fervent prayer. The most real things in the career of Christ were His prayers; sometimes He was too busy to eat, but never too busy to pray. Paul put his best efforts into prayer; and so should we.

Prayer is a neglected weapon of God's people today; even preachers neglect to pray. Moody said that if he were choosing ten men to work with him for the redemption of a city, he would choose ten men who could pray well in preference to any ten men who could preach well. Prayer was the power in the apostolic days. It was a praying audience of disciples that made a fisherman's sermon the instrument of converting three thousand souls. The time of the Acts saw a perfect passion for prayer. Men laid hold of God, using God, being used of God, being girded by God, and being God-filled and God-strengthened. Prayer is the standing miracle of the times.

Certainly there is no lack of activity in the church today. In many respects the church never was more vigorous and active than now. It never was so well-organized, preaching never so practical, or at least never more practical. Preachers were never better equipped intellectually. Missionary activities multiply and broaden, and we are filled with wonder over their prospects. Money is lavishly poured out for the sake of the kingdom. Education, having its incentive in the Christian motive, is rising everywhere among our people. Bibles are printed and scattered by the millions, and religious literature abounds. What then is there about which to complain?

The complaint of the religious situation today is the woeful lack of what is broadly called "spirituality." By that term no reference is made to sanctimoniousness, nor any artificial unctuousness or mannerism, but the real mood and attitude of the soul. St. Paul and St. John seemed to be saturated with it, and yet no one could accuse them of asceticism, or of being "other-worldly" recluses. Rather, they were thoroughly alive and in touch with humanity. Wesley and Watts gave the impression in their songs that they were in contact with something, unseen and indefinable, but red-hot and victorious. They were in possession of something that seems to be lacking in the hymns and psalms of today; we repeat the same syllables, but we do not get the same meaning.

The religious situation today is dominantly practical; a far cry from anything that may be called mysticism. We have put our religion on the same basis that we have put our bread-winning, the "business basis." The preacher today must be a "hustler"; church services must have a "railroad" schedule, and instead of being restful and devotional, the people are restless and nervous. Oh, for the breath of the Spirit of God to empower and enliven!

The religious situation of today, I fear, convicts the church, largely speaking, of professionalism. Too often the dominant note is the question on size, influence of the membership, and the proportions of the salary, rather than the opportunity to win men. How often the conversation of even Christian workers centers around these, rather than around the spiritual condition of the church, and the lostness of an unsaved world. Even the ministry runs the danger of becoming professional and mechanical, rather than passionate and spiritual. Too often we hear about "methods" rather than motive and spirit. I have no intention of over-drawing the picture, nor am I in a depressed mood, as I write these words; but I do have a hope of helping us to see that there is power in the gospel which is ours if we but lay hold of it.

The need is for a spiritual power in individual lives and in the church which will be attractive to the unsaved, worldly world. Christ, in the New Testament, offers to furnish this power, this moral efficiency. His gospel is no mere proclamation of ethics; it is the revelation of Christ, dynamic and encouraging, sending men out on world conquest, and offering them the might of his Spirit if they will but "tarry" until they are endued with "power from on high." This need and this offer were manifest in the early followers of Jesus; they needed more than what they had seen in their association with Him. They had witnessed His marvelous life, His miracles, and His resurrection, but they needed the mighty baptism with His Spirit.

Then Pentecost came! It was ushered in with a rushing, mighty wind, which although unseen, and unseeable, manifested its presence and its mighty works. There were cloven tongues of fire, symbolizing the penetrating, unerring revealing power of speech under the touch of Jesus: the gift of *other* tongues that strange peoples might hear and know and be saved also. Who can read the Acts of the Apostles, with the many references to the disciples' being filled with the Holy Spirit and not

feel that here is a record of something neither natural nor ordinary, but mysterious, divine, supernatural, miraculous, inexplicable, Godlike! Certainly it was something from above!

That power is the power that must energize the Church in this twentieth century as well as the first, if her mission is to be fulfilled. Organization, planning, finance—these are important; but the presence of the Spirit is the all-important, indispensable need. No artificial zeal can make up for the supernatural energy of His Presence. Always when this mystical element of Christianity is supplanted, even partially, by human machinery in the church, there is only a caricature of reality left.

I am no pessimist. I know it is difficult today to correctly diagnose the religious condition. I am aware that not one thing only, but many things, prevent the growth and progress that Christianity should be making. We are hedged about with a variety of weakening influences. The drive of this high-tension age makes it a difficult job to catch the ear of the hurrying throng; the money-madness that is strangling the people of today makes it hard to reach the mind and make it see the real values of life. But there are real values present, and the only power to center our vision on them and keep our heavenly vision clear and unobscured by earthly objects, is the mighty baptism and abiding presence of the Holy Spirit. This is indispensable!

“I Have Somewhat to Say unto You”

F. Lincicome

SOMETHING to say about the elements of success. The first one is *Preparation*.

Equipment is a determining factor and never did it require a better preparation in order to succeed than it does today due to the keen competition on every hand. Carlyle was right when he said, “The race of life has become so intense that the runners are treading upon each other’s heels, and woe be unto him who stops to tie his shoestrings.”

Nobody prepares for life’s work by four easy lessons through the mail. Moses was eighty years getting ready to do a forty-year job.

You can grow a pumpkin in one summer with the accent on the “punk.” You can grow a mushroom over night with the accent on the “mush.”

Keep in mind that your preparation primarily is not to prepare you to get more out of life. It is to enable you to *put more into life*. It is not to prepare you to do others. It is to prepare you to do *for* others.

Some think of an education as a passport to class and caste, as a path to respectability, as a means to an easy life. An education sought and urged from such a motive is a calamity to the individual and a curse to civilization.

The next element necessary to a successful life is *Concentration*.

Aim is indispensable. You are hitting at something or nothing or else you are drifting. The one who has no definite ob-

ject is going nowhere. That is why he never arrives. Drifting ships often make long voyages but they seldom, if ever, arrive at desired harbors.

Life with a host of people is as if they were in the woods with a gun but could not tell for the life of them whether they were going to shoot a moose or a woodchuck. While you are aiming, aim high. It is no harder on your gun to knock the feathers out of an eagle than it is to knock the fur off of a skunk.

Paul believed in concentration. He said, “This one thing I do.” Moody said, “You had better be able to say this one thing I do than to say these fifty things I dabble in.”

Adam Clarke said, “The old adage, too many irons in the fire conveys an abominable lie.” He said, “Keep them all going, poker tongs and all.” But all are not Adam Clarke. The man, in this day of specialization, that has too many irons in the fire at once finds them cooling faster than he can use them. Many have failed because of their monopolizing ambition by grasping at too many of the world’s prizes and getting none.

The day of universal knowledge is past. Men used to aspire to know everything. But let me say to you, have the courage to be ignorant of many things that you may avoid the calamity of being ignorant of all things.

The third element I give you is *Perspiration*.

You will not get far in the race of life without an expenditure of energy. There is no way to eliminate hard work from success. Every winner has been a worker.

Edison said, "Genius consists in two per cent inspiration and ninety-eight per cent perspiration."

Good luck never promoted anybody. It takes hard work to get a raise in your salary—to get on the honor roll—to carry off a scholarship.

It is an unfailing law that a full price must be paid for supreme achievements. There never has been a harvest of results in this world without a heavy sowing of sweat and labor somewhere. In the long run the magnitude of the harvest will depend on the liberality of your sowing. You cannot sow sparingly and reap bountifully.

Everything preaches to me of the sheer impossibility of getting something for nothing. The desire to get something for nothing is fundamentally wrong. It belongs to the psychology of crime. So, if you are expecting to wait for success, I would advise you to sit down while you wait; you never did hear of anyone's ever leaving his footprints upon the shores of time sitting down.

The fourth element to success is *Determination*.

The difference in the quality and quantity of success is largely one of determination. Men succeed in proportion to their invincibility. If you can find a man's quitting point, the place where he gives up, you can easily take his measure. You cannot keep a determined man from success. If you put stumbling blocks in his way he will make stepping stones out of them to lift him higher.

Take away her eyesight—she will give to the world thousands of beautiful songs. Put him in a Bedford jail for years—he will give to the world *Pilgrim's Progress*. Put him in a log cabin—he will split rails all the way to the White House.

It takes determination to keep on the job. Anyone can start something. Good beginnings are easy. Some people's lives are made up of a history of beginnings; made up of fits and starts. Some have had forty fits to every one start.

Some of us should go to the postage stamp and consider its worth, for it is always ready for service. It goes where it is sent—does not give up when licked, and sticks to one thing until it gets there.

The last element is *Salvation*.

You may have all the other elements—preparation, concentration, perspiration, and determination and not have salvation; then you have lived and died a big failure. We are only a success inasmuch as we accomplish the purpose for which our heavenly Father has created us. True success does not consist in what we have, but rather in what we are, and must be viewed in the light of another world.



Joy Perfected

S. L. Brengle

There may be sorrow and heaviness on account of manifold temptations, there may be great trials and perplexities, but the joy of the Lord, which is his strength, like a great Gulf Stream flows and throbs in an unbroken current through the heart of him who is sanctified. God becomes his joy. David knew this when he said, "Then will I go . . . unto God my exceeding joy."

Probably not all who have the blessing of a clean heart realize this full joy, but they may, if they will take time to commune with God and appropriate the promises to themselves. Jesus said, "Ask, and ye shall receive, that your joy may be full." And John said, "These things write we unto you, that your joy may be full." And again Jesus said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

This joy could not be beaten out of Paul and Silas with many stripes but bubbled up and overflowed at the midnight hour in the dark dungeon, when their feet were in the stocks and their backs were bruised and torn. It turned Madame Guyon's cell into a palace, and Bedford Gaol into an ante-room of Beulah Land and Heaven, from which the saintly tinker saw the Delectable Mountains and the citizens of the Celestial City. Glory to God! It makes a death-bed "soft as downy pillows are."—in *Heart and Life*.

SAID SPURGEON, "Husbandman, your Great Employer sent you out to sow the seed, but if no grain of it would ever come up, if you sowed the seed as He told you, and where He told you, He will never lay the blame of a defective harvest on you."—*Selected*.

No Need for Tears

About the "Social Problem" of Our Youth

Richard S. Taylor

WE HAVE aggravated a problem by talking about it too much.

In forums, in rallies, in conventions, and at institutes we have been so anxious to let our young people know how much we sympathized with them that they have come to the conclusion that maybe they had better begin pitying themselves. Our misdirected and perverted sentiment has been doing untold damage.

We have allowed them to magnify the taboos of the Christian life to the point of suffocation. They have said, "We can't dance, can we?" "No." "We can't go to shows, can we?" "No." "We can't play cards, can we?" "No." "Then what can we do?" And we have solemnly agreed that surely they were in a dilemma!

And thus have we become a party to a diabolical insinuation against the Christian life.

But it is not only an insinuation against salvation, but a distortion of the facts. In all history there never have been as many various wholesome activities possible for Christian young people of all ages as there are today. There is boating, hiking, camping, picnicking, parties, archery, baseball, basketball, volley ball, swimming (under suitable circumstances), ping pong, debating, skits, concerts, hobbies, hobby clubs, horseback riding, bicycling—and what have you.

The real difficulty often is that too many young people do not want recreational activities that require a little effort and brains and initiative, as some of these do. They want their fun handed to them ready-made by the world. They would rather pay money in a commercialized amusement center than to hike out under the stars for a wiener roast. Movies, dancing, and card-playing are culturally the lowest amusements possible, because they require no personal planning or effort. Roll back the rugs, turn on the radio, and you can dance. Buy a ticket to the theater, then just sit. All you need for a card game is a table and a pack of cards. But a good wholesome party or picnic, or ping pong tournament, requires planning and intelligent effort.

Also, too many young people are so accustomed to the sordid excitement of sin-

ful pleasures that wholesome, innocent amusement seems tame and uninteresting to them. "That's no fun!" they say. But is the church going to cater to that sort of perverted fun appetite? If we attempt it, we will not win the world, but the world will win us.

Adults sometimes remark, "Well, you can't expect young people to do nothing but just pray and read the Bible and go to church all the time!" What an unfortunate thing to say in the presence of young people, saved or unsaved! "Just pray and read the Bible. . . ." As though such religious activities were so tame and stale that live young people would die of boredom! As though praying and Bible reading and church going was life's bitter medicine that had to be gotten down, so that we could do pleasanter things! Is there no solid pleasure and joy, even for a young person, in spiritual activities, in communing with God, in divine public worship, in united service for souls? According to the testimony of both young and old who have thoroughly done them, such occupations are more soul-satisfying than all the purely social activities and sports in the world. Then let's tell young people the truth! We need some social fun, that's true. We need some outdoor play and exercise. But it's the terribly distorted emphasis, the devilish insinuation against the spiritual life, that needs rebuking.

"But it is not the spiritual young people we are thinking about!" says one; "it's the unsaved young people we are trying to attract." Attract to what, to our parties or to Christ? "But we want to attract them to our parties in order that we might attract them to Christ." It is possible for a party to be conducted and climaxed and followed up in a way that the attendant is attracted to Christ, but few are. Very few have ever been won to Christ through a social program.

After all, the best way to attract is by showing our primary stock in trade. Does an automobile salesman display neckties in order to attract attention to his car? No, he displays the car. Who ever heard of a car dealer enticing the public into his place of business by so decorating the windows

of business by so decorating the windows and doorways with drygoods that the customer wouldn't know he was selling cars until he got inside? The customer would consider himself fooled, and resent it. If he was attracted by socks, it was because he wanted to buy socks, not autos. No, the dealer washes the windows and arranges his gleaming new cars on the floor in such a way that the passer-by sees nothing else. "Sirs, we would see Jesus."

The joy of the Lord in our hearts, a glad testimony, fervent praying and victorious, kindly, friendly, clean living, is our stock in trade. It is our display of our Saviour. If that does not attract, then the church has no business to attract at all. More young people have been secretly disappointed in the church because it displayed everything but vital religion than young people have been disappointed because spiritual exercises were made the dominant attraction, with the social functions kept casual and incidental. Let's display our goods!

But all this hue and cry about providing something for the young people to do in the way of amusement and recreation is just shadow boxing anyway.

Our real problem is spiritual. What are we trying to achieve, basically, if not the establishment of young people in a satisfactory, stable, useful experience with Christ? Is not our goal the solution of the problem of "chronic seekers," and hardened, worldly young people?

Can we solve this primary problem by broadening our social activities and accelerating a bigger and better athletic and party program? History says, No! Do the larger city churches which have gymnasiums have fewer chronic seekers, proportionately? Have the larger denominations which have gone in for athletics and social life in a big way succeeded in holding their youth, or in keeping them spiritual?

It may be that churches when possible ought to provide moderately for the athletic and social life of its youth, when they are not wholesomely and adequately provided for in the public schools and community functions. But that is not the primary function of the church. Nor is it the primary problem of the church in dealing with its young people. Nor is it the solution to the primary problem. It would be well to remember the advice of Horace Greeley, when church officials had enumerated all the schemes and devices they had used to attract and hold people and were at their wit's end to know what to try next: "Why not try religion?" he asked. The less religion churches have the more they feel the

need of hypodermics; and the more they resort to shots in the arm and more helplessly do they become addicted to such religious dope, and the farther they drift from vital spirituality.

That there is a distorted emphasis among us is evidenced by the perennial remark made in our annual business meetings, "Whom will we have for social chairman? We must get someone good, for this is important." And they proceed to spend more time picking a good social chairman than they do in providing for all the other committees combined. The social chairman indeed has an important function; but is it more important than that of the evangelistic chairman, for instance?

That is our weakness. We have more skill for socials than we have for service.

Instead of racking our brains for something new and clever in the way of entertainment for our young people, why not begin developing activities of positive Christian service? Why not begin challenging them with the thrill and joy of witnessing, of helping the needy, of getting out and doing something for others? I realize that just having a good time is the big thing in the minds of many adolescents; but how are they going to learn differently if a constructive program of service is not worked out in which older young people set the example?

One Sunday afternoon a group of young people was taken by their pastor to sing for shut-ins. In the group was a high school senior who had recently been converted. The church had been worrying about how to "hold" her. But this day, after visiting several homes, she said, "I've had more real joy out of this than anything I have ever done." That girl is a married woman now, and a faithful, skilled worker in the church, not just a religious butterfly. Many more young people would respond similarly if we gave them a chance.

At any rate let's stop pitying our young people and encouraging them thereby to pity themselves. Let's stop telling them how sorry we feel for them that they can't go to the devil but have to be Christians in this naughty but exciting world. Let's stop letting them feel that the sinners have all the "breaks" while in the Christian life there is "nothing to do."

And then, let's make sure we are not conducting our young people's societies and Sunday schools so as to give the impression that the social and athletic activities of the church is the orange juice to help youth swallow the castor oil of religion!

The Craft of Sermon Illustration

By the Rev. W. E. Sangster, M. A., Ph. D

IT PLEASED God by the foolishness of preaching to save them that believe."

The foolishness of preaching!

What preacher but has felt at times the foolishness of preaching? Words . . . words . . . words! In moments of depression how can he help but contrast his lot with that of those who do things: the cabinet-maker, for instance, angle-deep in the fresh-smelling shavings, and fondling with a craftsman's pride a piece of finished work; an architect, seeing his dreams turn into solid stone before his eyes; an engineer, listening, with rapture on his face, to the purring of his great machine?

But the foolishness of preaching. . . .

"I gave it up," said one man who showed promise for a while of being a prince among preachers. "I gave it up because I felt that it had no more effect upon people than the patter of the rain upon the roof."

Nevertheless, the fact stands. Mysterious as we may judge it to be, it pleases God still, *by the foolishness of preaching*, to save them that believe. That is not to deny for a moment the inter-relation of preaching with other means by which conviction concerning Christianity is brought to bear on human minds. No one who has had a cure of souls for any length of time is likely to minimize the effect on a child of a devout home, or the influence on people at any age of contact with a saint, nor yet the direct advocacy of the Holy Spirit in a human heart when He

. . . pleads the truth, and makes reply

To every argument of sin.

But, again and again, all this is made vivid, disturbing, meaningful, by a challenging word from a preacher, and the will is moved to action when some poor stammerer eagerly leans over his pulpit and offers Christ. We might wish that God had fashioned His universe another way. In blasphemous vanity we might suppose, with Omar Khayyam, that, if the world were in our making, we could "Remould it nearer to the Heart's Desire," but that is all vain speculation. We must accept the universe. On this earth a chief means which God uses to win men and women to himself is preaching. Inevitably, therefore, all that concerns preaching is of an importance hard to exaggerate and perilous to ignore.

First, of course, in importance is the actual *substance* of preaching—the message

itself, the matter, the character of the proclamation. How to announce it (with one aspect of which this series of articles proposes to deal) is, in its very nature, secondary. *What* the preacher has to say as a message from the Almighty is clearly the thing which matters most.

It is one of the tragic curiosities of preaching that some men commissioned to give this message seem to have no message to give. Appearing before people with a warrant which they claim to have taken from the pierced hand, they speak without conviction and they are heard without effect. When they have said all, they have said nothing. If a working woman asked a member of their dispersing congregations, in her homely way, "What was he on about?" not even the intelligent could give an answer.

Nor is this poverty concealed by the most valuable natural gifts of oratory. Those shining gifts will only provoke the damning criticism of Carlyle: "If that man had anything to say, he could say it." The absence of a message makes the preacher a charlatan. Some of the old Hebrew prophets announced their word from God as a "burden." It weighed them down. How much it weighed them down we may test in this way. As we thrust our shoulders beneath their "burden" today, it weighs us down. Slipping within the covers of their book, we feel the relevance of their message to our own times, and, as we face both the claims of God and the obduracy of man, we feel crushed by the weight of the sorrow of God.

If a man has lost—or never felt—the greatness of his message, he does not need some secrets of sermon illustration. The only value that sermon illustrations can have is to light up the solemn grandeur of the message; to make it clear and winsome and graspable by the mind . . . and, if there is no message, the very effort becomes meaningless. Indeed, it might be worse than meaningless. Some facility in this craft might blind a man—and even his hearers for a while—to the poverty of the situation, and by engaging their appetites with sugary trifles, leave them half unaware that they never had a meal.

But if a man has felt the greatness of the Gospel of Jesus Christ: if the Bible speaks to him and speaks as the word of the Living

God: if the doctrines of the Church constrain his heart and reason, and he knows that men are false guides who deprecate doctrinal preaching: if he is schooled, moreover, in the philosophy of religion (not giving it a pre-eminence to theology but, on the other hand, not shutting out its just claims), and if, above all else, he wants to cry: "Oh, let me commend my Saviour to you" then that man will despise no discipline which will make him succeed in his awesome toil, and he will gladly "scorn delights and live laborious days" to prove himself a workman that needs not to be ashamed.

Nor—to be perfectly plain—does the craft of sermon illustration require any man to scorn delights and live laborious days. It is fun. It is an occupation of leisure. It rests a mind tired of grappling with heavier things. It is a recreation with which to reward oneself at the end of a weary day.

Let a man give the best of his time for study to quarrying in the Book of God: let him be at pains to prove that the doctrines of the Church are well set in the Scriptures: let him lose no time (as some do) whining that "people are not asking the right questions," but in facing resolutely the questions they do ask even though they seem as "elementary" as every Religious Brains' Trust reveals ("Is there a God?" "Does man need a religion?" "Why pray?" "Is this life the end?") . . . and he will discover this: that he can use the odd moments of his busy day in learning how to put his point in a homely parable: how to have at call the apposite incident: how to reach swiftly for an honest analogy, and how, in short to cast a flood of bright light by apt illustrations on what would otherwise be blurred and without sharp edges in the mind of his most earnest hearers.

The craft of sermon illustration is always subservient. It is important that that be borne in mind. The thin ranks of the great preachers include outstanding figures who never mastered this art at all. R. W. Dale said: "An illustration is my despair." Dean Church and F. W. Robertson illustrate rarely. But no man can come within hailing distance of these masters who does not burn with his message and feel at least a little of what Paul felt when he said, "Woe is unto me, if I preach not the gospel."

Nevertheless—having put the subject in its proper place—let us be clear that, even if the place is subordinate, the theme is not trifling. Nothing about true preaching is trifling. That which can clarify the Word of God, and carry conviction to a hesitating mind; that which can banish doubt and

remove impediments from frustrated faith, is not to be airily set aside by anyone.

Many years ago I talked with a man in the town of St. Helens. He had known much trouble. His wife had been an invalid for years, and life had posed other and harder problems for him. I gathered from our conversation that he had been much helped by meditating on Paul's thorn in the flesh. "It has been of help to me for years," he said.

Then he went on:

"I heard a sermon on the subject long ago. It was a very ordinary sermon. My attention wasn't fully held until the end. Before the preacher closed, however, he gave an illustration. He told of a man who lived in a provincial town and whose love of music was nourished by gramophone records, the best of which he played over to himself again and again.

"One day he invited another music lover to spend an evening with him, and during the evening he made a little experiment with his friend. 'I am going to play the same record twice,' he said. 'Listen carefully, and tell me which rendering you prefer.'

"As the music died away his friend said quite positively: 'I preferred the second rendering. It was purer, sweeter. What was the difference?'

"'Just this,' said his host. 'The first time I played it with a needle . . . and the second time with a thorn.'"

I make no comment now on the appositeness of the illustration, nor yet on the fact that the use of thorns for playing records on gramophones has since become common. I stress only this. The point of the illustration went into that man and stayed. It interpreted the faith to him through much testing, and he was bold to believe that there was a ministry at the heart of his own unlifting troubles because God was in them and God had said, "My grace is sufficient for you."

Never again could I think lightly on the art of illustration. By this means hard-pressed men and women can be constrained to believe.

Yet, to make the value of this study clear beyond all cavil, it would be well to set down plainly, and in order, precisely what illustrations can do to extend the preacher's power.

1. *They can make the message clear.*

However earnestly a preacher may labor to explain his point, if, in its very nature, the point is somewhat abstruse, and if, as is probable, his congregation includes some people not given to hard, consecutive think-

ing, it is almost certain that it will not be clear to them unless he illustrates what he means. Let him reach for an analogy, or throw the truth into a picture, or give an instance of the principle he is enunciating, and both relief and recognition will register on his hearers' faces. It is as though they say with a smile: "We've got it now."

2. *They ease a congregation.*

The amount of time that the average public assembly can listen to a sustained argument is strictly limited. Unless a man has before him a company of highly trained minds, he can only subject them to flinty thinking for short periods. They must rest mentally for a moment or two before moving on again.

3. *They make the truth impressive.*

Truth, as truth, is not impressive. It is, all the time, being debased into truisms. When it has become familiar, people greet its announcement with a yawn. Their very expression seems to say: "We have heard all that before."

Illustrations can do something to combat that. By their means, truisms sound true and seem significant. The obscure abstract turns into the vivid concrete, and what seemed blurred when stated as a general principle stands out in sharp impressiveness when seen in the particular. People are convinced more by what they *see* than by what they *hear*. Illustrations help them to *see*.

4. *They make preaching interesting.*

So much preaching is dull. Indeed, a tradition of dullness in preaching has developed in some circles, and it seems almost to be taken as a mark of sanctity if the sermon is certain to bore.

Why the thrilling announcement of good news should be calculated to bore people is altogether mysterious, but there can be no serious doubt that the wise, restrained and discriminating use of illustration is one means by which dullness can be banished from the pulpit.

5. *They make sermons remembered.*

Sermons, of course, are not preached to be remembered: they are preached to be *translated*. When they have gone into character they can be cheerfully forgotten, but during the period of translation it is not unimportant that they be remembered.

Illustrations help to make them remembered. If the illustration deserves to be called an illustration: if, that is to say, it does not need to have its explanation appended, but carries it in its very heart, the recollection of the illustration will mean the recollection of the point.

Most preachers have had amusing re-

mindings that people remember the illustrations when they remember nothing else. If a man repeats an illustration (and occasionally the same incident can illustrate two things) he may be roguishly accused by the less keen among his hearers of repeating a sermon. It will abate his righteous indignation to remember how deep was the impression which the illustration had made!

6. *They help to persuade people.*

Not all preaching is preaching for a verdict.

(a) There is *expository preaching*; the high and hard task of expounding the Scriptures.

(b) There is preaching which aims primarily at *building-up the Christian character*. It was John Wesley, pre-eminent among evangelists, who said: "I find more profit in sermons on either good tempers, or good works, than in what are vulgarly called gospel sermons. That term has now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or His blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'"*

(c) There is *doctrinal preaching*—among the hardest and yet most necessary segments of the field in which the preacher has to work.

(d) There is *social preaching*—the interpretation of the Christian ethic to the problems of communal life.

(e) Last (and first) *evangelistic preaching*—the supreme example of preaching for a verdict. The attempt to persuade underlies other types of preaching besides evangelism, but here it both underlies and overarches all that is said.

The distinctions between these ways of presenting the truth are neither hard nor fast but, whatever branch of preaching it be, skill in the use of illustration means more power in the effort to persuade.

7. *They make repetition possible without weariness.*

No small part of the craft of preaching is to keep saying the same thing in the same sermon without its appearing to be the same. That is uttered neither in cynicism nor in naivete. A common error of young preachers is to have too much "matter" in a sermon, and not to respect the limitations of their theme even when they fancy that they have fixed them. "One

* *Works*, Vol. xiii, p. 36 (edit. 1872).

sermon, one aim" is a wise rule. All the more reason, of course, why the aim should be a high and worthy one, but, if every sermon carried conviction to the congregation on one important aspect of truth, the power of the pulpit would be immeasurably increased. There is more sense than there seems at first glance in the homiletical rule of the rustic preacher who said: "First I tells 'em what I'm going to tell 'em: then I tells 'em: and then I tells 'em what I've told 'em."

Here, then, is the difficulty. How can one do this without weariness to the hearers? How can this important truth be approached from various angles, or hung in

different lights, so that *fresh* impression is made on impresssion and conviction carried beyond the very desire to resist?

Illustration is a chief means to this end. Freshness in the illustrations skillfully disguises deliberate insistence on the sameness of the theme. A few swift strokes at the end reveal the unity which has been in the speaker's mind all the time, and people and preacher pass almost imperceptibly from consideration of one facet of the gospel to adoration of Him who is the Way, the Truth, and the Life.—in *The Preachers' and Class-leaders' Magazine*, London.

The Greatest in the Kingdom

Colonel Andrew Zeally

He . . . took a towel, and girded himself (John 13:4; read John 13:1-17).

THIS is a theme which, on the surface, would appear to run counter to the general procedure of our system of government. But upon examination, and in practice, you will find that the two can harmonize and fit in, one with the other.

There is no perfect form of human government. There are dangers lurking in every crevice of human arrangement, and temptations abound in every sphere of human life—even the Garden of Eden was not immune from it. There is no system of government which does not carry with it, its own peculiar temptations.

The incident recorded in the above scripture reading followed the request of the mother of Zebedee's children, concerning her two sons, James and John, that they might occupy the chief places in Christ's Kingdom; an evidence of over-weening ambition on the part of a mother for her two sons. Whether they possessed the qualities required for such a position, perhaps did not enter her mind; except that most mothers think their children are as good, or better, than others.

Anyhow, an unhappy note was struck; it produced discord amongst the disciples. What a pity this jangling note was introduced. The ten disciples were moved with indignation. I know no more fruitful cause of unrest, indignation, dissatisfaction and consequent paralysis, than this matter of preferment and occupying the higher places and positions. The test came to the dis-

ciples and, sooner or later, the test will be applied to us all.

We should remember that up to the time of the crucifixion of Jesus, the disciples were self-centered. Their minds were considerably agitated about their future prospects and position; they had not yet grasped the idea of a *spiritual* kingdom which Christ had come to establish. Because of that lack, a trivial thing, comparatively, caused disunion, discontent and quarreling. *Where there is a lack of the Christ-spirit*, trivialities become important and oftentimes lead on to breakage and even disaster.

The failure to perform the common courtesies was the first manifestation of this ugly spirit. A grave omission had occurred. It was the Eastern custom, when there was a feast or ceremony, for a slave or servant to be stationed at the entrance to the house or hall and to wash each guest's feet in water and to wipe them with a towel. In the absence of a servant, the disciples by turn would perform that task.

But no one did it! Why? The reason is plainly revealed. They would be saying within themselves—I am as good, or better, than the other man! and so the custom of washing the feet was ignored or forgotten. They seated themselves like so many sulky school boys. Not one of them was sensitive enough to be ashamed of showing such a temper in Christ's presence.

This unhealthy attitude quite unfitted them to listen to what their Lord had to say that last evening. They were not occupied with an absorbing desire for the prosperity

of His kingdom, but with selfish ambitions that separated them alike from Him and one another.

If ever a man might have been excused for being absorbed in his own affairs, Jesus was that man. With the weight of a world on His heart, He was thus engaged in composing their differences. His heart must have been broken with disappointment after these three years of living among them and teaching them His precepts.

The spirit the disciples showed on this occasion is the spirit that causes sorrows, heart-burnings, jealousies, discontent, strife and spiritual decline. It paralyzes the arm, deadens the senses, cools the heart, destroys enthusiasm and casts over the whole life the shadow of death.

The Master did not reprove them or address them on their unworthy attitude, but His action, prompted by the tenderest love and a desire to help them, at one stroke, convicted them, made them ashamed, caused them to loathe themselves—destroyed the spirit that would have destroyed them; and with that master-hand of His, He united them once more in love and fellowship.

That which they were too big and important to do—the Master did Himself! He took the towel—did the slave's task—and washed their feet.

It must have broken their hearts! Yes, it did, except one, for His betrayer was present. Judas, the cold, calculating, malignant, devil-possessed, erstwhile disciple was present, but not even these influences melted him. *And Jesus washed his feet*—His betrayer, a thief, His professed friend and disciple, but a soul-less, carnal, money-lover.

Would you wash such people's feet? Well, only a baptism of divine love would empower you to do *that*.

The Master looked through His tears of love to the traitor's face as He sat at meat. What a picture! The contrasts between these two mentalities are the most striking in the gospel.

What made Jesus great? His lowliness, His condescension; He "made himself of no reputation, and took upon him the form of a servant." Christ took the form of a servant because this was the most effective avenue to greatness and conspicuous influence. "He that is least among you all, the same shall be great." Christ is here reversing the normal conception of greatness and stating the law of true and abiding influence. Selfishness is doomed to extinction, but sacrifice is rewarded with permanent continuance. That is the solemn teaching of history.

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He was so great! He commands our worship, our love, our service. Men will die for Him. Do you want to be great in His kingdom? Then take the lowly place; "Blessed are the meek: for they shall inherit the earth."

Jesus was the One who adjusted and composed the differences of the disciples; not through argument, clamor, debate, conflict, but the person of Jesus, who humbled Himself. It was the *spiritual* which overcame the carnal.

Is it not always so? When disagreements arise, who is the first to show kindness and consideration and reveal anxiety for peace and settlement? The spiritually minded! Note—

This spirit will impress sinners and those you live with more than all the finest preaching.

This spirit will enable you to stand firm and true under the greatest strain and provocation.

This spirit will make you warm-hearted toward each other and the stranger within your gates.

What was the power that enabled Jesus to act as He did? He knew He had great possessions! "Jesus knowing that the Father had given all things into his hands, . . ."

Why do you manifest an opposite spirit? Is it because you have not entered into full possession of those spiritual qualities which will make you to resemble Jesus? The Father wants to *give* all that His Son has purchased for you by His condescension, humiliation and death on the cross.

A sergeant in Egypt tells this incident about himself:

"There was a private in the same company who was converted in Malta before the regiment came to Egypt. We gave that fellow an awful time. One terribly wet night he came in very tired and very wet. Before getting into bed, he got down to pray. My boots were heavy with wet mud, and I let him have one on one side of the head, and the other on the other side; and he went on with his prayers.

"Next morning I found those boots beautifully polished and standing by the side of my bed. That was his reply to me, and it broke my heart. I was saved that day."

Dr. W. E. Sangster, of the Westminster Central Hall, says:

"Years ago in the bazaars of Damascus, the oldest of all inhabited cities, crowded with strange sights and sounds, I saw an earthenware vase. It was nothing much 'to look at.' If I had wanted a vase to adorn my home, I would not have bought it. I have a friend in 'the five towns' who

would make something better, better-looking at least, any day. But when the old Arab salesman persisted in drawing my attention to it, I became aware of a strange fragrance that filled the air, and it came from the earthenware vase. There was nothing *inside* it! I picked it up and looked. Yet how could such fragrance possibly belong to the clay! Surprised and curious,

I turned to the man and inquired, but he only smiled and said, 'It has been near the rose.'

And I have known obscure disciples like that vase. Some of them were not much to look at, but they had the breath of God about them, and were sweet with the odor of a holy life. They had been near the Rose of Sharon!

Preachers Can Talk Too Much

Good Conversation a Witness for God

G. O. Bell*

THE wisest man among the ancients said, "A fool's voice is known by the multitude of his words." Some preachers have been known to fall into that category. A further observation of the ancient seer was, "The wise in heart will receive commandments; but a prating fool shall fall." Too much talk has culminated in the fall of many a promising preacher.

James wrote unto the church concerning the use of the tongue. He said, "We all make many slips, but whoever avoids slips of speech is a perfect man, he can bridle the whole body as well as the tongue." The preacher who can guide his talk into useful channels and control his conversation is greater than he that taketh a city. Though the tongue is a small member of the body, it can boast of mighty exploits. It can kindle consuming fires. The sacred writer further states that, "every kind of beast and bird, of creeping animals and creatures marine, is tamable and has been tamed by mankind, but no man can tame the tongue—plague of disorder that it is, full of deadly venom! With the tongue we bless the Lord and Father, and with the tongue we curse men made in God's own likeness, blessing and cursing streaming from the same lips."** The ordained messenger of God should, above all others, seek a complete mastery over the tongue.

Preachers Talk Too Much About—

A preacher can talk too much about the personal affairs of the people whom he serves. He should know his people intimately, that he may appraise their strength and weakness. Indeed he should know even the idiosyncrasies of his most obscure parishioner. However, a knowl-

edge of such personal matters does not warrant his becoming a press agent to publicize them to the world. Preachers talk too much when their conversation degenerates to mere gossip. They join their voices with the scandal mongers of a community. The voice of the preacher who speaks less frequently but with great discretion will carry greater weight.

Ministers sometimes talk too much about their community. Paul said, "I must see Rome." Rome was a godless metropolis but it challenged Paul. While our modern brother wails, "This is a wicked place, I must get out of it." What a fall from the courage of Paul to the whine of some modern preachers. He who labors under such misconception of his call is apt to be over sensitive. A newspaper stab or an anonymous letter will cause him to swell up as though he had been bitten by a tarantula. For days after he will smart and moan, and try hard as he will to hold back, more or less of the hurt will trickle into his next Sunday's discourse.

Some preachers have such a budget of wrongs to talk about that these wrongs are more frequently on his lips than the eternal truth which he is supposed to proclaim. Nothing is more nauseating than a grown-up baby forever dwelling on his wrongs. A preacher who constantly appeals for sympathy is one whom everybody wants to get away from. One instinctively shrinks from the man who as soon as he gets you alone proceeds to take off the poultices with which he had bandaged his soul that you may see how badly he has been hurt. Clouds of darkness are around most men anyway, and it is the preacher's business to let the sunlight in. A congregation needs

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nothing so much as the sun. Upon this theme the late Charles E. Jefferson said, "Oh man of God, quit your pining. Stop your moping. Put an end to your brooding. Get out of the slough of the despondent. Cut down your cypresses and willows. Burn up your sermons with sobs in them. 'Be converted.' 'Be not afraid.' 'Be of good cheer.' 'Rejoice and be exceeding glad.' This is the language of Christ and the apostles."

Preachers can talk too much about current events that are of secondary value. Ministers should never forget that they are "heralds of the Evangel." We preach Christ. He is the herald's message. This everlasting gospel we preach is not of man's devising. The faithful interpretation and declaration is the call and the challenge of this dark hour. Speaking of a passion to preach Christ, the late George Truett said, in his early life he desired to become a lawyer, but God did not so choose, and after preaching in one place for more than forty years, if God should give him a thousand lives to do as he pleased, he would say, "O Master, if thou wilt, let every one of these thousand lives preach Christ to the end of the day. Happy if with my last breath, I may speak his name, preach him to all and cry in death, 'Behold, behold the Lamb.'"

Vigilance the Price of Leadership

Every preacher must keep a constant vigilance lest he suffer unconscious decay. A man growing better does not measure the stages of his progress, nor does the man growing worse realize the headway of his descent. Thus Moses after his long communion with the Eternal came down from the mountain with glory in his face, but, "Moses wist not that his face shone." What was evident to others was concealed from him. Likewise Samson after that the Lord had departed from him, "wist not that the Lord was departed." This he knew only when his enemies broke upon him and he found himself impotent and humiliated.

It is for this reason that many professional apostles of the so-called higher life do not win the confidence of the discerning. They talk too much. The man who says, "Look at me, see how my face shines," closes our ears to his argument for holiness by the impudence of his vainglorious invitation. A self-righteousness and lofty spiritual attainments do not go together. Men who live nearest to the heart of God do not prattle about their visions nor boast of the light in their faces.

We cannot fail to be suspicious, likewise, of the modern Samsons who have lost the power of conquering but in their weakness go on boasting as if they were still able to carry off the gates of Gaza.

Over a certain southern railroad bridge was a sign, "Shut the ash pan." This sign was there lest the hot coals set the oil-soaked wooden bridge on fire and disaster would follow. A gleaming sign before the conscience of our modern preachers should read, "Shut the ash pan"—lest our hot words and unguarded talk set on fire the very framework of society. Preachers can talk too much.—*The Christian-Evangelist*.

**From *The Bible: A New Translation*, by James Moffatt. Used by permission of Harper & Bros., copyright owners.



There Is

A Spirit-filled Life

CATHERINE BOOTH, in one of her magnificent addresses on the Holy Ghost, said "What a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness and dearth of the Christian Church. We cannot help feeling that there is a great want somewhere! This is not only my opinion, but it is almost universally admitted, that with the enormous expenditure of means, the great amount of human effort, the multiplication of human instrumentalities during the past century, there has not been a corresponding result.

"People say to me on every hand, we have meetings without number, services, societies, conventions, conferences, but what comes of them all, comparatively? And I may say here that numbers of ministers and clergymen in private conversation admit the same thing. When talking behind the scenes, they say, 'Yes, it is a sad fact; I think I preach the truth, I pray about it, I am anxious for results, but alas! alas! the conversions are few and far between, and even those are superficial.' Now I say this is universally admitted, and it behooves us to ask before God, where is the lack? Thousands of sermons are preached—the truth and nothing but the truth. Nobody will pretend to say they were not in perfect keeping with the Word of God; and yet they will be perfect failures, and nobody will know it better than they who preach them. These are facts

"What is the matter? There must be something wrong. God is not changed. Human hearts are not changed; they are depraved, vile, devilish, just the same as ever. The Gospel is the same power that it ever was 'the power of God unto salvation.' Where is the lack? I say most unhesitatingly that the great want is the power of the Holy Ghost . . . This power is as distinct, and definite, and separate a gift of God as was this Book, or God's Son, or any other gift which He has given us! We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker, accompanying His Word, making it cut and pierce to the dividing of soul and spirit.

"This is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, transforming power of the Holy Ghost.

"I care not how gigantic the intellect of the agent, or how equipped from the school of human learning, I would rather have a hallelujah lass, a little child with the power of the Holy Ghost, hardly able to put two sentences of English together, to come to help, bless, and benefit my soul, than to have the most learned divine in the kingdom without it; for 'it is not by might, nor by power, but by my Spirit.'

"Oh that you would learn it! When you have learned that, you will be made. When you experience it you will lay hold on God. It is not by might of intellect, or learning, or eloquence, or position, or influence—man power of any sort, but by my Spirit. This is as true as it ever was.

"Here is the secret of the Church's failure. She is like Israel of old. 'She hath multiplied her defenced cities, and her palaces, but she hath forgotten the God of Israel in whom her strength is.' In view of these solemn facts that individual Christians are weak and worldly and joyless, and churches are barren and lifeless without this filling of the Spirit, is it any wonder that God commands all believers to obtain this blessing.

"Let me remind you that God holds us responsible for all the good we might do if we had this Holy Spirit power. Do not

deceive yourself. He will have the five talents with their increase. He will not have an excuse for one, and you will not dare to go up to the throne and say, 'Thou wast a hard Master. Thou biddest me to save souls when Thou knowest I had not the power.' What will He say to you? 'Wicked and slothful servant, out of thine own mouth will I judge thee. You knew where you could have got the power. You knew the conditions. You might have had it. Where are the souls you might have saved? Where are the children that I would have given you? Where is the fruit?'

"Oh, friends, these are solemn and awful realities. If I did not believe them I should not stand here. Oh, what you might do! Who can tell? Who would ever have thought, twenty years ago, when I first raised my voice, a feeble, trembling woman, one of the most timid and bashful the Lord ever saved, the hundreds of precious souls that would be given me? Let me ask you, supposing I had held back and been disobedient to the heavenly vision, what would God have said to me for the loss of this fruit? . . . My brother, my sister, He holds you responsible."—L. O. STANTON in *Spiritual Life*.



Seeking the Lost

Christianity is inherently missionary. It embodies the bloody sweat. It is the divine truth breaking into the world. Christ is on an errand. He comes needed but uninvited. He crowds Himself upon the race when nothing awaits Him but a manger and a cross. He intrenches in a hostile world and undertakes its subjugation. He is seeking the lost. He has the alertness of a hunter. We are to have His spirit. Thus the New Testament church is the mightiest missionary society ever launched upon the sea of the centuries. If you cannot keep step with this cause, beware. You will be left in the wilderness alone. Christ always marches at the head of His church—BISHOP C. H. FOWLER.

Pray On

"Prayer gets things done."

"The things that are impossible with men
Are possible with God!" He will draw nigh
To those for whom you pray in life's dark hours;
Hope's stars shine brightest in a moonless sky.

"Prayer gets things done."—*Selected*.

Warming Himself

A Sermon by Paul S. Rees

TEXT—*And Peter stood with them, and warmed himself* (John 18:18).

THERE is more here than first meets the eye. What seems to be a minor detail in John's account of the trial of Jesus turns out to be extremely revealing and strikingly suggestive.

Our Lord's trial, as you will remember, took place in certain distinct stages. There was the hearing before Caiaphas, the high priest, the hearing before the council or Sanhedrin, the hearing before Herod, and the hearing before Pilate. The incident to which we are here introduced seems to have taken place outside of the great hall of the high priest's official residence. In the court at the end of the hall, or perhaps just outside it, were gathered certain servants of the palace together with petty officials from elsewhere, and perhaps a number of hangers-on; all of them in the sharp morning air huddled around the glowing charcoal fire. The Peter who so lately had told Jesus that he would stand by Him if all others forsook him should have been up there close to the Master's side. Instead, he was here warming himself at the fire of Christ's enemies. He doesn't seem to realize the danger to which he is subjecting himself. His identification with Christ's foes leads on to his repudiation of Christ's friendship.

Peter warming at the world's fire is a symbol. He is representative of many of the rest of us. Standing there with curious, wrinkled, nervous brow and hands pinched and purple with cold, he is a spectacle of warning for all of us to behold.

I

Consider, first of all, what *lessons* are to be drawn from this picture.

For one thing, let it be pointed out that *a man is always in danger when he finds his escape or his satisfaction in the wrong company*. The old saying cannot be laughed down: "A man is known by the company he keeps." The Scriptures, moreover, assure us that "evil communications corrupt good manners."

I recently read an account written years ago by Julia Ward Howe in which she told about a visit which she and her husband, Dr. Samuel G. Howe, made to Cuba. While there Dr. Howe made the acquaintance of a noble scholar and leader among

the Cuban people. He was a venerable old gentleman who had worked for years to bring about reform and progress in the Cuban government and the social conditions of the Cuban people. He was particularly interested in freedom and advancement for youth. Because Cuba was under Spanish domination, this gentleman, Don Pepedella Luz, was watched very closely by the officials. One day Mrs. Howe accompanied her husband when he went to call on the old man. In the course of the conversation he said, "Doctor, what we need here is that air of which you and I were speaking the other day—that air, you know." When they were by themselves, Mrs. Howe asked her husband what air it was of which Don Pepe was speaking, to which Dr. Howe replied, "It was the air of freedom." He wanted, in other words, a new *atmosphere* of liberty, justice and progress to prevail among the Cuban people.

To a larger extent than many of us realize, life is a matter of atmosphere. If we are in an atmosphere of Christian faith and unselfishness and reverence, we are likely to find our way to Christ and great living.

On the other hand, if we go for our pleasures, recreations, and social stimulations, to those who have no faith in Christ or, if they do, are not living devoted, consistent, and adventurous lives for Him, we are bound to be influenced to our hurt.

That was the tragic blunder that Lot made when he left the presence and companionship of Abraham, left the atmosphere of Abraham's altar, and of his devout family life, and turned his face toward the city of Sodom. In Sodom there was no prayer; in Sodom there was no spiritual song; in Sodom there was no God-conscious conversation. You know the result. The atmosphere of Sodom became the poisonous destroyer of Lot's family.

Most of us care too much what people think of us. *Admittedly* a certain regard for their attitude toward us is wholesome. That is why it is a beneficial thing if we find our associations and our companionships among those whose standards and ideals are thoroughly and uncompromisingly Christian. It is why, also, it is such a damaging thing for us to find our companionships among those who live on lower levels, and whose Christianity, if they call

it Christianity at all, is a nominal thing, thoroughly integrated with the spirit of the world instead of being separate from it. Fall in with this crowd, run with this group, seek to be admired by this element, and you are running high risks of losing your spiritual sensitivity and your Christian effectiveness. Says Leslie Weatherhead in one of his books, "There is not one person reading these words who does not know in his soul that he would be a far better man if he did not care what people thought of him." Turn that over in your mind. See if it does not say something to you about the Peterlike blunder that you are making by warming yourself at the wrong fire.

There is another lesson for us to observe here. *It is that a man is always in danger when he is more concerned about his personal comfort than he is about Christ and the cause of Christ.* What was Peter doing? Just warming himself! He was taking care of Number One. Christ was on trial. Peter knew that. What Peter seems to have forgotten is that he, too, was on trial. The testimony of his Master, the personal safety and wellbeing of his great Leader, the promises that Peter had made, the towering loyalty that he had professed, all of these for the moment were forgotten. The uppermost thing in Peter's mind was his own cold hands which he wanted warmed, his own shivering body which he wanted protected.

Here is something that disturbs me in the life of our twentieth century Christianity. We profess to be followers of Jesus and in love with Him and His cause, yet we make so much of comfort and security, so much of our own convenience and gratification. When we skirt dangerously close to the edge of things worldly and things questionable, we want to dismiss every challenge or every rebuke that may come to us by simply saying, "If I want to do it, and my conscience doesn't bother me, it is no particular business of anybody else." I tell you there is something alarmingly fallacious about that kind of reasoning. It is the reasoning of people who are missing the very center and core of our Christian message and our Christian sense of responsibility. Warming *ourselves*, that's the thing we are most interested in!

On the other hand, I do not hesitate to say that if we—we who are younger and we who are older—would let Christ take over the controls of our life in fact as well as in theory, we would then become such devoted, such adventurous, such sacrificial, and such enthusiastic servants of His that

many of these things which now bother and baffle us would not affect us as they do. Perhaps not at all.

It is recorded in Roman history that one of the armies of Caesar was one day so furiously engaged in battle that when an earthquake shook the very rocks around them, they did not notice it. They had to be persuaded afterwards that it was true. They had a task that absorbed them so completely that even the shaking earth failed to terrify them. It is that kind of passion of love for Christ, slaying the over-weening desire for comfort and for self-gratification, which we so desperately need today. Gibran is quite right when he says "Verily, the lust for comfort murders the passion of the soul, and then walks grinning at the funeral."

Be sure of this, if you are a comfort-hunting disciple of Jesus Christ, you will fail at either one of two points in your life—either the rigors of discipleship will discourage you or the ridicule of unbelief and worldly-mindedness will intimidate you.

After all, Peter's consciousness of being cold was itself something of an indictment. Only a few paces away, just inside the great hall of the high priest, Jesus Christ was in the hands of His enemies and His friends were nearly all gone. It was a great hour for any true comrade of His to cast aside every consideration of personal convenience and security, and to stand by the Master with reckless disregard of consequences. If Peter's thoughts and feelings had been rightly focused he would have forgotten how cold he was. John B. Gough, coming to the close of an impassioned temperance address, once brought his fist down on the table so hard that he broke two bones in his hand. Yet he was not aware of it until the evening was gone and his hand had begun to swell. A primary and demanding enthusiasm makes us oblivious to lesser considerations.

II

Consider, in the second place, what it was that led to this spectacle of a timid Peter warming himself at the world's fire. There are at least two things in the background of this incident that, I think, should be singled out for mention. For one thing, Peter had been *drowsy in prayer*. Had he not gone to the Garden of Gethsemane? Had he not been invited by his Master to a partnership in prayer in that trembling and awful hour of agony? Had he not been chosen along with James and John to share the extraordinary intimacies of that prayer experience with Jesus? And had he not

failed pathetically enough to rise to the high and holy demand of the occasion? We read that he and his companions were found "heavy with sleep."

What we see here in Peter's case is at least suggestive of the danger that besets every disciple of Jesus. People who pray vitally live vitally. Living snugly against the beating heart of their living Lord, they are never found rubbing their hands nervously around the little fires of Christ's foes. But when prayer ceases, or becomes feeble and fickle, then look out!

And there was a second thing. The man who was drowsy in prayer became distant in fellowship. We read of him that "he followed Christ afar off." It is ever so. Prayerlessness breeds remoteness. One does not suddenly renounce or abandon Jesus Christ. That comes, under some provocation, as the unhappy climax of a process of spiritual deterioration. Distant discipleship becomes at length defeated discipleship. Carelessness precedes collapse.

III

Think, too, of what was *lost* by Peter's policy of seeking warmth and escape around the fire of Christ's critics. It is obvious, for example, that he lost his *courage*. The man whose name signified "rock" suddenly became as weak as water. At the very moment when his Lord so desperately needed an unflinching witness before the court of adverse public opinion, Peter was ready to declare that he had neither part nor lot with Jesus. Many of us have not gone so far as to say it, but our example has a certain tragic eloquence about it: we are simply failing to "stand up and be counted" among those who are frankly and fearlessly His.

Another thing that Peter lost was his *control*. When pressed with the accusation that he was one of Christ's followers, he finally lost his temper, fell into a fit of anger and blurted out his ugly denial of his Master to the accompaniment of a curse. Twenty-four hours earlier it was impossible to tell Peter that he would play the coward's part. When forewarned that he would deny his Saviour with an oath, he would have none of it. But here he is, a poor man who has suddenly gone to pieces.

Let no one try to squeeze false comfort from Peter's sad example. There was no necessity for his cowardice, no necessity for his compromise, no necessity for his bad temper, no necessity whatever for his cursing. It is no Christian diagnosis of Peter's case to say, "Oh, well, everybody has his failings. What can you expect from human nature?" Thus do we talk at times.

And thus do we show how appallingly ignorant we are of the message and genius and power of the Christian gospel as offered to men.

On the other hand, let no one miss the true comfort and encouragement which he has a right to draw from Peter's dismal failure. A sudden collapse need not be a permanent defeat. Peter went momentarily to pieces, but near at hand was a Christ who could put him together again.

And then, manifestly, Peter lost his *communion*. There was a break between him and his Lord. That is what sin always means. You can have the ineffable glow of the Mount of Transfiguration with Christ or you can have the garish flame of this world's fire. But you cannot have both. It is one or the other.

The one thing that Peter did *not* lose was his Lord's love, compassion, and intercession. "I have prayed for thee," said Jesus, "that thy faith fail not." "That thy faith shall not be entirely eclipsed" is the way someone has translated the clause. Peter fell, but he did not apostatize, he did not "fall away." When Peter's denial reached the ears of the Master, we are told that Jesus "turned and looked at him." There was no surly "I told you so" in that look. Far from it. There was no fierce resentment, no hot and searing anger. It was the look of wounded love. It broke Peter utterly—broke him into repentance and into the grace that made him whole again.

The beautiful sequel that Christ's love wrote into Peter's life, following so shameful a failure as had been his, may be seen on the shore of Galilee after the resurrection when Jesus and His chastened disciple come together in a oneness of grace and healing. It may be seen further by turning to the Acts of the Apostles where this fumbling, faltering, failing apostle is "filled with the Holy Ghost" and becomes in deed and in truth the "man of rock."

Backslider, whatever your failures, God loves you. Whatever your collapses in life, Christ's compassion goes out to you. Take hold of it today, with the eager hands of a humble faith.

Commander Evangeline Booth used to tell the story of a boy in one of our mid-western states who was arrested for the crime of murder. Into his jail cell came his old mother who, sitting down beside him, said "Jim, tell me now. Did you do it?" With what seemed to her to be a convincing honesty, he said "Mother, I did not do it." However, just before the trial the judge said to the mother, "If you will persuade your boy to plead guilty, we will

be easy with him." "But, your honor," said she, "he did not do it." When neighbors and friends sympathized with her she would smile and say, "But he did not do it." The prosecuting attorney, knowing how unmistakable was the evidence about to be brought into the trial, asked the mother to persuade Jim to make a confession, to which she simply replied, "Thank you, sir, but he didn't do it."

The trial proceeded and the young man was convicted. He was sentenced to be executed. With the shadows of the gallows falling across him, Jim was visited by the prison chaplain. "Jim," said the chaplain, "you are facing eternity. Tell me, did you do it?" With face averted, Jim sat per-

fectly still for a moment, then turning to the chaplain, he said, "I did it. Will you go and tell my mother?" The chaplain went. The mother sat with her head in her hands. Finally the chaplain reached the point where he told her that Jim had just confessed to the crime. No word did she speak for the moment. But one huge shudder went over her aged body. Then, slowly raising her face, a face down which the tears of love and pain were trickling, she said, "Chaplain, go back as quickly as you can and tell him that I love him." That is God! That is Christ's love in miniature. It is a hint of the matchless mercy that awaits the return of the man who has failed. In that love is our healing and our hope.

The Theological Question Box

Dr. H. Orton Wiley

What is the technical use of the word spirit and soul in the Scriptures?

The word *spirit* with its equivalents (Hebrew *rauch* and Greek *pneuma*) and *soul* with its equivalents (Hebrew *nephesh* and Greek *psyche*) originally referred to the physical life. As used in the primal sense, spirit (or *ruach*) referred to the principle of life, and soul (*nephesh*) to the bearer of life. Spirit was regarded as the animating principle, and soul as the animated result. Laidlaw says that "in all the Old Testament references to the origin of living beings, we find it possible to distinguish *nephesh* or life as constituted in the creature, from *rauch*, as life bestowed by the Creator. However, when soul and spirit on the one hand were opposed to the body or flesh on the other, the immaterial as opposed to the material, this distinction tends to disappear."

When the use of the word *soul* came to mean the entire human being, and *spirit*, the life-principle as belonging to God and bestowed by Him on man, it undoubtedly influenced the New Testament writers, especially St. Paul. Spirit, being associated with the animating principle as a gift from God, came to be associated with the higher faculties, and was used in some sense as a temper or quality of mind; while soul, being more directly related to the body, was associated with the lower faculties, the term flesh being used to denote man in his natural state apart from God. Thus we have *pneuma* and *sarx* as a moral contrast.

Does the Bible teach a dichotomy or trichotomy in regard to the constitution of man.

It teaches both. There is (1) an essential dichotomy, and (2) a functional trichotomy. As to the first, man is composed of a material and an immaterial substance, and therefore a dichotomous being. But no one can study the writings of St. Paul without realizing that there is also a functional trichotomy—that is, the immaterial portion of man is viewed from a twofold aspect. Spirit and soul belong to one immaterial substance, although in a functional sense, spirit refers more especially to the higher aspect of the immaterial part of man, and soul, being closely connected with the body, is used to express the immaterial part in its natural or fallen state. There is no contradiction here. Dichotomy is used concerning the essential nature of man, trichotomy concerning the functional aspect.

A friend tells me that we do not have holiness in ourselves, but that all our holiness is in Christ. Is not this out of line with what the Nazarenes teach, and is there not a dangerous tendency in it?

This type of teaching is generally known as "antinomianism." The people who hold it, maintain that Christ did away with the law, and hence are opposed to what is ordinarily known as "works." They do not appear to make any distinction concerning works as a condition of faith, or the result of it, and works as meritorious

for salvation. We do not believe that we are saved by the merit of works, but we do hold that works are both a condition and result of faith.

It was against the antinomianism of the Moravians that Mr. Wesley objected so strongly. The particular statement which was so objectionable was this, "A believer is never sanctified or holy in himself; but in Christ only; he has no holiness in himself at all, all his holiness being imputed, not inherent." To this Mr. Wesley replied, "Scriptural holiness is the image of God, the mind that was in Christ; the love of God and man; lowliness, gentleness, temperance, patience, chastity. And do you coolly affirm that this is only imputed to a believer, and that he has none at all of this holiness in him? Does a believer love God, or does he not? If he does, he has the love of God in him. Is he lowly or meek or patient at all? If he is, he has these tempers in himself; and if he has them not in himself, he is not lowly or meek, or patient. You cannot therefore deny that every believer has holiness in though not *from* himself; else you deny that he is holy at all; and if so, he cannot see his Lord." Mr. Wesley sums up the whole position in these pointed words, "What a heap of palpable self-contradiction, what senseless jargon is this!"

Dr. Chadwick calls this "a theory which regards Christian Perfection as 'metaphysically attainable' and denies the fact of actual attainment." It is too devout to bluntly deny the doctrine, but it regards it as an imputed perfection and not as an actual possession. In this teaching, inbred sin is not eradicated but repressed, and holiness is not imparted but imputed. "Such a theory," he states, "makes void the law through faith. It is a process of sheer make-believe. God shuts His eyes to our real state and agrees to accept fiction for

fact. It makes men holy by exemption, instead of by righteousness. Such teaching contravenes the plainest statements of God's word, in which Christ is declared to have made provision for man's deliverance from all sin. Christ died not that He might secure our exemption from the law, but that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

As to the danger of this tendency, it certainly is something to be guarded against. Mr. Fletcher found it necessary to guard against it in his day. He says, "Antinomian principles have spread like wildfire among our societies. I have seen them who pass for believers follow the strain of corrupt nature; and when they should have exclaimed against antinomianism, I have heard them cry out against the legality of their wicked hearts; which they said, still suggested that they were to do something for their salvation. How few of our celebrated pulpits where more has not been said for sin than against it."

To show the dangerous tendency of these antinomian theories, it may be well to recall a statement of Rev. Richard Hill, who advocated the theory in Wesley's day. He says, "Even adultery and murder do not hurt the pleasant children, but rather work for their good. 'God sees no sin in believers, whatever sins they may commit. . . . Though I should outshine Manasses, I should be less a pleasant child, because God always views me in Christ. Hence in the midst of adulteries, murders, incests, He can address me with 'Thou art all fair, my love, my undefiled, there is not a spot in thee.' Although I highly blame those who say, 'Let us sin that grace may abound,' yet adultery, incest, and murder shall, on the whole, make me holier on earth and merrier in heaven." Any theory which can lead to such positions as these is dangerous in the extreme.

I'm Looking for Jesus!

Sin abounds

—but I'm looking for Jesus!

Trouble increases

—but I'm looking for Jesus!

Clouds darken

—but I'm looking for Jesus!

Bewilderment grows

—but I'm looking for Jesus!

Heartaches multiply

—but I'm looking for Jesus!

Indifference prevails

—but I'm looking for Jesus!

Determination increases

—I'm looking for Jesus!

—H. DALE MITCHELL

THE PREACHER'S ENGLISH

Leewin B. Williams

WORDS are the tools that speakers use. The study of them is very fascinating. The English language is made up of hundreds of thousands of words. We freely appropriate words from all languages of the earth. I have read somewhere that before a word could get into the German language it must be passed upon by some governmental authority. No doubt, our American soldiers have given the Germans a lot of new words that will tell them where "to get off," "search me," and other short cuts to "put over" their orders, desires, and wants. These may never get into the German dictionaries, however.

Some words are dying, becoming obsolete; others are being born, or being coined daily. Just as some machinery, like the spinning-wheel and stage coach, go out of use, so a number of words pertaining thereto go out of use. Every new invention or discovery produces a crop of new words. Electricity brought a flood of new words into our language. The "atomic age" will give us more new words.

Agglutination—are you acquainted with this word? It means to take anywhere from three to a half dozen good, sound English words and combine them into a single misshapen word. Thus, a noble old phrase like "bill of lading" becomes "blading." "Duty outside the continental limits of the United States" is cut down to "dutout." "Commander escort carrier force, Pacific fleet" becomes "comescar-pac," which sounds like a very nasty medicine. These words sound like the grunting of a pig, "oinc, moine, soinc," meaning, respectively, "officer-in-charge," "medical-officer-in-command," "supply-officer-in-command." We recognize that this practice has come about by the necessity of condensing cablegrams, and code messages. If this practice should become popular and quite general, then we could condense an entire page into a short paragraph and greatly economize our reading time!

Words may be—

Obsolete: No longer in use; as, laboration, officious, etc.

Provincial: Used in certain localities, but not used generally.

Technical: Words used in the arts and sciences that usually have very accurate meanings.

Newly Coined: Words of recent origin; as, penicillin (new drug), coined from *penicillium* (pencil).

Colloquial: Words pertaining to common and familiar conversation. "Every educated person speaks his mother tongue in

at least two ways, and the difference between the dignified and the colloquial is considerable."—KITREDGE.

Loose: Bordering on slang; giving meaning to words usually understood but not accurate; as, "He ate with a *coming* appetite."

There are also provincial or colloquial pronunciations. We accuse the deep South of omitting their *r*'s; buttah (butter), lovah (lover), etc. The New Englander often broadens his *a*'s; as, lahts (last), fasht (fast), etc. There is authority, of course, for this pronunciation; but do not make the mistake a teacher made at a convention. He broadened his *a*'s part of the time, but occasionally his memory slipped and he pronounced these words in the ordinary way. If it's a bathh (bath) once, keep on taking bathhs.

The dictionary is a great law book. Ours is a free country, yet we are not free to do as we please. For the common good we must endure restraints of many kinds. Words are free; but when we misuse them we become lawbreakers. The dictionary, stern book, lays down laws regarding spelling, pronunciation, meanings, which word-respecting people obey.

By knowing the origin of a word, which a good dictionary gives, we can usually tell its meaning. However, this rule will not apply in all cases. The words September, October, November, and December come from the Latin numerals, seven, eight, nine and ten. But these months are not the seventh, eighth, ninth, and tenth in our calendar. Julius Caesar put in an extra month (July), and Augustus Caesar to have an equal honor with Julius put in August. This upset the etymology of the words, but we retain them in the calendar.

Then, words change their meanings. For example, take the word *prevent* as used in the Bible (see I Thess. 4:15) means to go before. Now its ordinary meaning is to hinder, obstruct. Each revision of the Bible makes many changes of this kind.

Note the etymology of the following words:

lunatic: This word comes from *luna*, the moon; the ancients thought insanity was caused by the moon.

bicycle: This comes from *bis*, two, and *cycle*, a wheel or circle, hence two wheels.

salary: Who would think that this word comes from the word meaning salt, *salarius*? It is said that salt was once very scarce and was used as a medium of exchange. A part of a soldier's wages was paid in salt. "Have you received your *salarius*?" became equivalent to saying "Have you received your salary?"

SEARCHING TRUTHS FOR MINISTERS . .

What the True Preacher Does

The true preacher preaches that all men should be reconciled to God. This ambassador goes out and tells people everywhere that they are not at peace with God, that they are at enmity with God, that they are warring against God, and that He is "angry with the wicked every day"; he tells them that they must repent, must become reconciled to God, and that just as soon as possible; for the Bible says that today is the day of salvation—not tomorrow, but today. And so the preacher has to go through the streets and through the towns and country lanes, so to speak, from house to house, to warn everybody here and there of judgment to come, and of divine wrath upon sin, and urge people toward repentance.—R. B. W.

Three Things Needful

It takes three things to make a good preacher: study, temptations, and prayer. The last, no man who lives near to God dare neglect. The first, no man who endeavors to rightly divide the Word of truth, will neglect. With the second, every man will be more or less exercised whose sole aim is to serve God. Those of a different cast, the devil permits to pass quietly on in their indolent and prayerless way.—ADAM CLARKE.

Because we believe that God is omnipotent, we believe He could, if He willed to do so, build His kingdom without the help of man. But such, the Bible teaches us, is not His plan. He asks men and women to be laborers together with Him. That means we must lead dedicated lives. It means we must seek to know His will for us and strive to be obedient to it. To fail here is to miss the supreme purpose of life, to know in the end only frustration and defeat. But we need not fail. To work with Him is to have the joy of knowing that He is also working with us. And the work that He does will abide forever.—*Christian Observer*.

Not Self-promotion

*Not to pile the merits high
Should one seek to serve,
But to bring to lonely hearts
Mercies they deserve.
Not to demonstrate oneself,
But in love to give,
That some tempted one may learn
Better how to live.
Works for show may all be lost
By a selfish aim;
Therefore what you do for Christ
Do it in His name.*

—MRS. E. E. BYRUM, in *Gospel Trumpet*.

"Cherith"

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith (I Kings 17:3).

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

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judea, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the Throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ.—F. B. MEYER.

The Church's Task

A speaker reported in the "Christian" of London well says, "The church no longer has time, strength, money, or workers, to be simultaneously a colony of heaven on earth, a school, an office, a club, an artistic institute, a religious sporting place, a charitable society, and an amusement agency. Once more the church will be the church which does not do a thousand things at the same time, but the one thing necessary—the preaching of the gospel by word and deed, and the winning of individuals for Christ in the name of Christ."—*The Gospel Minister*.

I believe tenderness and steadiness are seldom planted by nature in one spirit. But what is too hard for almighty grace? This can give strength and softness together. This is able to fill your soul with all firmness as well as with all gentleness. And hereunto are you called; for nothing less than all the mind which was in Christ Jesus. It was with great pleasure that I observed your fixed resolution not to rest in anything short of this.—JOHN WESLEY.

An Easter Hymn

The Easter dawn was breaking,
In rays of golden light,
When Christ, the mighty Saviour,
Came forth in glory bright.
No grave, how'er well guarded,
Could hold the Lord of Life,
For death, the age-long tyrant,
Was conquered in that strife.

Christ is the mighty Ruler,
Who holds the keys of death,
And all the foes of Zion
Will smite, with His own breath.
He is alive forever,
All power to possess;
And gives to His own people
Of His true righteousness.

The Church is Christ's own Body,
The glory of our race;
To all mankind dispensing
The riches of His grace.
It sends the gospel message
To bless in every place,
It comforts all who sorrow,
That all my see His face.

Then come, let us adore Him,
Who died and rose again
That all, in faith believing,
Eternal life may gain.
Our King in glory dwelleth
At God's right hand, above,
And by His intercession
He keeps us in His love.

—REV. S. A. BOWER, in *The Presbyterian*

The Glory of the Cross Bernice Wilson

Christian, glory in the cross,
Because He loved thee so;
The majesty of One who died,
Revealed in time of woe!
Gird thyself in purity
From Christ who conquered death,
He lives! He reigns eternally
As God, the Father saith;
Arise! adorn His Matchless Name
The Saviour lives again.
Don thy armor—heart aflame
Proclaim the news to men.

Roll Back, O Clouds! Velma Gray

Roll back, O clouds of darkness!
We greet the Easter morn!
This day within our troubled hearts
A gleam of hope was born,
For the spirit of the Risen Christ
Entered our hearts forlorn
And charged them with His radiancy
This glorious Easter morn!

The Emmaus Way George E. Miller

Oh, the dull despair of yesterday
When we walked alone the Emmaus Way!
Our world was wrecked, our hopes were
dead,
Grief-burdened every word we said;
And, looking ahead or looking back,
The night had come, and all was black.

But what the joy of hope anew,
Of expectations coming true,
Of eyes that glow and hearts that burn
Because of the things we've come to learn!
For we are not alone today—
He walks with us the Emmaus Way.

We've seen! We've heard! We've supped!
We know!
We're up with flying feet to go
Back to the city whence we came
To light the world's great altar flame,
And have sweet fellowship with those
Whose glad lips murmur, "He arose!"

There stretches still the Emmaus Way
For those who will walk with Him today.
—In *Heart and Life*

The Three Crosses

One died in sin—oh, awful death! Impenitent.
One died to sin—forever died. The penitent.
One died for sin—He whom in love the Father sent. —Selected

Calvary

L. T. Newland

His wounded form hung on the trees
For me, for me;
The skies grew black around His head,
The opened graves sent forth their dead
When for my guilt He died instead
On Calvary.

A thousand laughed His death to see—
He died for me.
They jeered Him as a crownless King,
And for their gifts abuse did bring,
But He replied not anything
From Calvary.

His cleansing blood flowed forth so free,
For me, for me.
They pierced Him with a heathen spear,
And from that wound there floweth clear
An antidote for sin and fear,
Blest Calvary.

The Saviour died; it cannot be
He died for me!

Oh, ages sing the wondrous song,
And swinging stars the notes prolong.
Praise the Lamb, ye redeemed throng!
For Calvary.

Exchange

"God, Touch My Life"

"God, touch my ears that I might hear
Above earth's din, Thy voice ring clear;
God, touch my eyes that I might see
The tasks Thou'd have me do for Thee;
God, touch my lips that I might say
Words that reveal the Narrow Way;
God, touch my hands that I might do
Deeds that inspire men to be true;
God, touch my feet that I might go
To do Thy errands here below;
God, touch my life that I might be
A flame that ever glows for Thee."

—Selected

Higher Each Day

Every day I would be, Blessed Saviour, like
Thee,
In each act and each word that I say;
At Thy feet I would bow, and I plead
with Thee now,
Lift me higher and higher each day.

May compassion divide and more kindness
And that more I may win out of darkness
like Thine,
Fill my heart for the souls gone astray,
and sin
Lift me higher and higher each day.
—W. J. HENRY

Come, See, and Tell

Fred Scott Shepard

Come, see the place where the Lord lay
(Matt. 28:6).
Come see the place where lay the Lord
In Joseph's rock-hewn tomb;
Then quickly go the news to tell,
That Christ is ris'n; and all is well,
That joy may banish gloom.

He is not here—death could not hold
The Prince of Life for long;
And now enthroned in Heav'n above,
As Lord He reigns in holy love,
And we to Him belong.

Because He lives, we too shall live,
O death where is thy sting?
Dread not the grave wherein He lay,
Beyond it breaks heav'n's brighter day—
Fear not; rejoice and sing!

Before the Cross

Adoration

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.
See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Contemplation

Near the cross was Mary weeping,
There her mournful station keeping,
Gazing on her dying Son,
There with speechless grief oppressed,
Anguish stricken, and distressed;
Through her soul the sword had gone.

Who upon that Sufferer gazing,
Bowed in sorrow so amazing,
Woud not with His mother mourn?
'Twas our sins brought Him from heaven;
These the cruel nails had driven;
All His griefs for us were borne.

Meditation

When no eye its pity gave us,
When there was no arm to save us,
He His love and power displayed;
By His stripes He wrought our healing;
By His death, our life revealing,
He for us the ransom paid.

Petition

Jesus, may Thy love constrain us
That from sin we may refrain us,
In Thy griefs may deeply grieve.
Thee our best affections giving,
To Thy glory ever living,
May we in thy glory live.

Consecration

I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain or loss,
My sinful self my only shame,
My glory all the cross.

—Gospel Banner

THE PREACHER'S SCRAPBOOK

The Logic of Christian Missions

We face a humanity that is too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ who is too glorious to hide.

We have an adventure that is too thrilling to miss.

—G. P. HOWARD

Do You Know?

That there are 365 "fear nots" in the Bible? This makes one for every day in the year.

That the resurrection of Christ is mentioned 108 times in the New Testament?

That the First Epistle of John is called the book of "knows"? The word occurs forty times.

Twelve Rules for Reading the Bible

1. Take heed how you deal with it.
2. Come to it as God's Word.
3. Open it in humility and with a prayerful spirit.
4. Read it slowly, give it a careful study.
5. Go to it to get information, especially on the highest subjects.
6. Investigate it impartially.
7. Examine it as a whole.
8. Explore it with earnestness, diligence, and reverence.
9. Read it daily.
10. Accept it with thankfulness.
11. Be prepared to obey its teachings.
12. Look for its final triumph.

—Exchange

Worship is the earthly act by which we most distinctly recognize our personal immortality; men who think that they will be extinct a few years hence do not pray. In worship we spread out our insignificant life which yet is the work of the Creator's hands and the purchase of the Redeemer's blood, before the Eternal and All-Merciful, that we may learn the manners of a higher sphere and fit ourselves for companionship with saints and angels, and for the everlasting sight of the face of God.—H. P. LIDDON.

Marks of a Christian

The saintly Samuel Rutherford, Scottish divine of the seventeenth century, wrote thus to a friend:

"Ye may put a difference betwixt you and reprobates, if ye have these marks: If ye prize Christ and His truth so as ye will sell all and buy Him; and suffer for it. If the love of Christ keepeth you back from sinning, more than the law, or fear of hell. If ye be humble, and deny your own will, wit, credit, ease, honor, the world, and

the vanity and glory of it. Your profession must not be barren and void of good works. Ye must in all things aim at God's honor; ye must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read, and hear the Word, with a heart-purpose that God may be honored. Ye must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. Make conscience of your calling, in covenants, in buying and selling. Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication, and thanksgiving; and count not much of being mocked; for Christ Jesus was mocked before you."

Are You Willing?

To close the book of complaints and to open the book of praise?

To believe other men are quite as sincere as you are and to treat them with respect?

To ignore what life owes you and to think about what you owe life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simpler blessings and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To accept Jesus Christ as your Saviour and to let your life be an outlet for His love, joy, and peace?

—The Guide to Light

The Twenty-third Psalm

The Saviour and the written Word of God are sufficient to meet every need of the human race. This is fully set forth in this wonderful psalm. This psalm is one of a trilogy. In Psalms 22 we have Mount Calvary, in Psalms 24 we have Mount Zion, while in Psalms 23 we have the valley. Two mountains with a valley lying between. We are now concerned with the Twenty-third Psalm. Observe—

I. I SHALL NOT WANT REST, verse 2.

"He maketh me to lie down in green pastures."

- II. I SHALL NOT WANT REFRESHMENT, verse 2.
 "He leadeth me beside the still waters."
 III. I SHALL NOT WANT RESTORATION, verse 3.
 IV. I SHALL NOT WANT COUNSEL, verse 3.
 "He leadeth me in the path of righteousness."
 V. I SHALL NOT WANT COMPANIONSHIP, verse 4.
 "For thou art with me."
 VI. I SHALL NOT WANT COMFORT, verse 4.
 "Thy rod and thy staff, they comfort me."
 VII. I SHALL NOT WANT PROVENDER, verse 5.
 "Thou preparest a table before me."
 VIII. I SHALL NOT WANT POWER, verse 5.
 "Thou anointest my head with oil."
 IX. I SHALL NOT WANT ANYTHING HERE, verse 6.
 "Goodness and mercy shall follow me all the days of my life."
 X. I SHALL NOT WANT ANYTHING HEREAFTER, verse 6.
 "I shall dwell in the house of the Lord forever."

—DR. W. A. GODSEY in *The Congregational Methodist Messenger*

I Go to Church

to refresh myself in the soul's green pastureland
 to hear the beautiful Scriptures read which to me are the voice of God
 to keep an appointment with God
 to satisfy the deep longings of my soul which nowhere else can be met
 to keep alive my spiritual conceptions
 to enjoy the beautiful and the sublime in the service
 to drink deep at the nugget-lined pools of truth I find in the sermons.

—Selected

Importance of Prayer for Missions

We can pray for the missionary enterprise. We can be spiritual forces and channels of blessing. We can carry this work continually upon our hearts in loving and believing prayer. We can hold up the workers with holy and uplifted hands. We can touch the hand that controls the hearts of kings, the passions of heathen men, the pockets of millionaires the forces of Providence, and the consciences of men, and reach through prayer regions and accomplish results far beyond the reach of our own words and actions. Believing prayer will bring the money we require; will counteract the perils of deadly climates; will guard precious lives amid privation and peril: will open the hearts of the heathen and closed doors of hostile nations: will bring the workers and righteous to offer themselves; and will bring you to give yourselves, your children and your means in entire sur-

render and practical consecration. This work was born of prayer and the Holy Ghost and it must be nourished and sustained by prayer.

—A. B. SIMPSON

We shall never be able to find any value in the troubles or sorrows that come into our lives until we interpret them in the light of God's love and His eternal purposes. We do not have to believe that such things are sent of God in order to believe that they cannot come upon us without His knowledge. He does know; and He cares. He may not reveal to us the reason why He permits them, but we can still be sure that through them He will work out His plans for our good. "Nothing happens to us which God cannot use," writes Dr. James Reid, of England, sitting as he wrote within sound of bursting bombs. "God knows there are limits to our strength. He is near, when life becomes too much for us, to hold us up and give us rest and confidence in the strong arms of His love. Life is never a bottomless abyss. 'Underneath are the everlasting arms'."—*Christian Observer*.

Hints to Christian Workers

To be eminently useful, we must be eminently holy.
 To be used of God, one must walk with God. God's vessels must not only be humble—they must be clean.
 Don't be ashamed of your Bible, or a shame to it.
 Be willing to do little things—they may prove to be great.
 Prove all things by the word; from this there is no appeal.
 Keep filled. It is hard to draw anything out of a dry well.
 Let your teaching be for the heart, rather than for the head only.
 Expect conversions. Ask, look and work for much fruit.
 Be simple. You cannot make clear to others that which you do not see.
 Be patient and sow the seed. Another may reap the harvest.
 He teaches best who prays most.

—Exchange

Prayer must arise within us as a fountain from unknown depths. But we must leave it to God to answer in His own wisest ways. We are so impatient, and think that God does not answer, but God always answers. As a sound may dislodge an avalanche, so the prayer of faith sets in motion the power of God.—F. B. MEYER.

SERMON OUTLINES

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The Kingly Christ (Palm Sunday Sermon)

SCRIPTURE LESSON—Zech. 9:9; Matt. 21:1-11.
TEXT—*Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass* (Matt. 21:5).

INTRODUCTION

The idea that Jesus was a king simply would not down. He was born in a manger. He lived all His life in poverty. He died on a cross. In spite of all these well-known facts, the belief that He was a king clung to Him from infancy to Calvary. Magi came from their distant homes saying, "Where is He that is born King of the Jews?" They found Him in Bethlehem and worshiped Him, bringing their costly gifts of gold, frankincense, and myrrh.

In the early days of His public ministry His admirers proposed to take Him by force and make Him a king. His disciples, James and John, sought the highest place. Pilate said, when he stood before Him a prisoner, "Art thou King of the Jews?" Jesus answered, "Thou sayest it." And when Pilate wrote the superscription for His cross, he wrote, "Jesus of Nazareth, the King of the Jews." The Jews protested, saying, "Write rather, 'He said He was King of the Jews.'" Pilate said, "What I have written, I have written. Those words were not changed. Instead they have been translated from three languages to one thousand. And the only way they might be changed would be to read, 'Jesus of Nazareth, King of nations, and King of all kings.'"

BODY

Let us think of the kingliness of Christ today in terms of the past, the present, and the future.

I. JESUS WAS A KING

Jesus was a king. He never sat upon a throne. The only scepter He ever wielded was a reed. The only crown He ever wore was one made of thorns. The only subjects He ever commanded were a few fishermen and taxgatherers, and He ruled them by love and not by law. Nevertheless, in the majesty of His manhood He was every inch a King.

A. Jesus made no haughty claims of being King. He asked no outward tokens becoming to a king. He was content to be born in a manger; to work in a carpenter shop; to sleep on the mountainside. Jesus did not demand the homage and obeisance of His followers. Rather when they disputed about who should wash one another's feet, He did it, and said, "Let him who would be greatest among you be the servant of all."

The beast on which He rode was not a proud, prancing horse like kings and conquerors of His day rode. It was an ass,

a symbol of humility and peace, instead of authority and force. Every outward sign was one of lowliness. The ass was borrowed. The boat from which He taught the multitude had been borrowed. The room in which He ate the Passover and the tomb in which He was buried were likewise. Jesus accepted a lowly station among men. Instead of belittling Him, these things magnified Him in the thought of His contemporaries and in all the generations of men that have lived upon the earth since His day.

B. Jesus never denied that He was a King. In spite of His reticence and reluctance to accept the acclaim of men, there was an air and atmosphere about Him that impressed people with the fact that He was truly King. He knew the only way to convince people of His kingship was to behave as a king. To make loud acclaim and a show of superficial tokens would be useless and unbecoming. There was a glory and radiance about His person which made such outward symbols as unnecessary as the blowing of trumpets announcing on each morning that the sun had risen.

1. Jesus possessed a kingly courage. As His ministry drew to its close He announced His intention to return to Jerusalem. His devoted disciples remonstrated with Him, reminding Him that danger and death probably awaited Him in that city. But with great calmness and with unwavering purpose Jesus steadfastly set His face to go to Jerusalem. He was not ignorant of the fact that if He rode into the city of Jerusalem on that Palm Sunday long ago, that the very acclaim of the populous would arouse the indignation of His foes and hasten the day of their vengeance. He did not seek to arouse the wrath of men, yet He did not fear to face it, and He did not seek to evade the issue that was brought on by such a public admission of the fact that He had come to be the King. Into the city He rode in lowly pomp. The multitudes strewed their garments in His way. They waved their palm branches and shouted their Hosannas. Now the die was cast and His doom was determined, but Jesus did not fear and did not flinch. He went directly to the temple and cast out all them that sold and bought, and overthrew the tables of the moneychangers and the seats of them that sold doves. He said unto them, "It is written, My house shall be called the house of prayer, and ye have made it a den of thieves." Hitherto He had challenged the Pharisees. He had rebuked their hypocrisy and raised their wrath. Now He had challenged the Sadducees, the party of wealth and power. From thenceforth they would make common cause against Him.

Jesus made no boasts. In calm confidence and undaunted courage He pursued the path of right and lived in the true character of a king.

2. Jesus gave forth kingly commands. At Cana of Galilee He commanded that water should be made wine and it was so. To an unclean leper He said, "Be thou clean." And his leprosy was cleansed. To a man born blind, He said, "Go and wash in the pool of Siloam." And he went and washed and came seeing. To dead Lazarus He said, "Come forth." And he came forth bound in grave cloth. He pronounced a curse upon a barren fig tree and it withered to its roots in one day. To a storm-tossed sea He said, "Peace be still." And there was a great calm. Only a king possessed of sovereign authority and omnipotent will could issue such commands and receive such obedience.

3. Jesus also demonstrated a kingly compassion. After the triumphal entry was passed. After the Temple was cleansed. After the tumult and the shouting, He sought a place of quiet retreat on the hill that overlooked the city. There He sat silently contemplating the doom that awaited this city that had killed the prophets and stoned those who were sent unto them. He wept over the city that He loved. This was no silent shedding of tears. It was a convulsive lamentation that wrung from His soul those pathetic words, "O Jerusalem, Jerusalem. Thou that stonest the prophets and killest those that were sent unto thee. How often would I have gathered thee as a hen doth gather her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. Oh, that thou hadst known, even thou in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes." In a few hours He was to pass through the dark, lonely experience of Gethsemane, of the palace of the High Priest, of Pilate's judgment hall, of Herod's court. He was to hear the unjust sentence complying with the demand that He should be crucified. He was to bear His own cross out the way of grief. He was to trudge wearily up that hill alone and grey where He was nailed to the tree. But his enemies could not heap enough ignominy upon Him, they could not cause Him enough of physical pain or mental anguish to bring one word of resentment or retort from His sacred lips. When they derided Him while He hung in agony and blood upon His cross He said, "Father forgive them, for they know not what they do." Only a man who was truly King could contain himself in such majestic submission.

II. JESUS IS KING

A. He reigns over a kingdom now. It is not of this world. His kingdom never was. He said, "My kingdom is not of this world," and again, "My kingdom cometh not with observation, for the kingdom of

heaven is within you." Today Jesus reigns over a spiritual kingdom within those who are His willing subjects. He said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Through this miraculous experience of the new birth we enter into the kingdom of our Lord and Saviour Jesus Christ. It is well to own Jesus as our Saviour. But if He is to continue to be the Saviour of our souls He must also be the King of our lives. We cannot accept His salvation and at the same time refuse to accept His rulership.

B. He requisitioned the ass upon which He rode into the city of Jerusalem on that Palm Sunday long ago. When the disciples said to the owner, "The Lord hath need of him," the owner made no reply. He recognized the superior claim to possession which Jesus Christ had over his property. In like manner Jesus Christ has the right to requisition our lives. To protest is to pervert them and to render them unworthy for His service and unhappy and unproductive for ourselves. When Jesus Christ lays human life under tribute to His obedience and service the only proper reply is to say, "Thy will be done." Therefore everyone should lay aside all vain and worldly ambitions realizing that spiritual possessions are greater than any which violence and greed and selfishness ever could grasp.

C. To accept Jesus Christ as our King not only means we accept His doctrine. It means that we also bow to His yoke. He said, "Take my yoke upon you and learn of me." His willing subject wears the yoke of obedience and service and does not chafe because of it. He finds the yoke easy and the burden light and the wearing of it the secret of rest for the soul.

Paul said, "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." The basic principles of the kingdom are the standards of righteousness. By the miracle of regeneration and sanctification Christ imparts to men the principle of righteousness which makes all the moral laws of God a delight to his heart. This means that in His harmonized nature there is the deep settled peace of God which passes all understanding. The changeless equation of Christian experience is righteousness plus peace equals joy. Christ reigns over a kingdom whose subjects are the righteous, peaceful, joyful children of God who have become such through the transforming experience of the new birth.

III. JESUS WILL BE KING

A. The Palm Sunday incident has its pathetic and tragic phase. To the bystander who observed the Galilean Teacher ride into the city of Jerusalem while the populous carried on their demonstrations of adoration and joy, it would have seemed that He would have soon possessed that city, that entire nation. And that if such

enthusiasm could prevail He might become a challenge to the rule of Caesar. How pathetic for Him that in a few hours the temper would change. There would be a new shout in the air. A new spirit would rule in the hearts of men. Instead of crying, "Hosanna to the King," they would be crying, "Crucify him," and choose in His stead a convict and criminal. And when their will had been granted they would pass by His cross wagging their heads and hurling taunts of derision into His face. How tragic for the people who had rejected Him. He had come unto His own and His own received Him not. They had turned from Him, the only king and leader who could bring them out of their bondage and make them really free. And as a result of that tragic rejection they should become slaves not only to a foreign emperor but to their own selfish lusts and passions through all their days. And their posterity should follow in their footsteps.

B. But Palm Sunday has its prophetic outlook also. In an unpretentious scene in the great drama of His life, Jesus Christ thus proclaimed that the day would come when He should reign unrivaled over all the kingdoms of the world. He looked beyond the agony of Gethsemane, the shame and death of Calvary, the triumph of the Easter morn, at last to the establishment of His kingdom, the increase of which there shall be no end. That will be a peaceful kingdom. "Men shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war any more." All God's creation shall be delivered from the curse of sin and its tragic effects. "The knowledge of the Lord shall cover the earth as the waters cover the sea." His kingdom will be one of power. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah 63:1-4). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Then all things shall be brought under Him. He shall be owned by all as King of kings and Lord of lords.

CONCLUSION

To be a part of that peaceful, powerful kingdom then will require that we hear and now own His Lordship in our lives. By so doing we shall condition ourselves for a place in His eternal kingdom. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

—G. B. WILLIAMSON

The Resurrection (Easter Sermon)

SCRIPTURE LESSON—Luke 24:1-12.

TEXT—*Why seek ye the living among the dead. He is not here but is risen* (Luke 24:5-6).

INTRODUCTION

The resurrection of Jesus is the final proof of His deity. If that remains unshaken, the whole system of teaching concerning His person and redeeming work remains safe and sure. It is evident that Jesus himself considered His resurrection the climax of the evidence of His godhood. When the Pharisees said, "Master, we would seek a sign of thee," He answered and said unto them, "An evil and adulterous generation seeketh after a sign and there shall no sign be given them but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:38-40). It would seem that after all that Jesus had said to His disciples about His death and rising again on the third day, that they would have been prepared for it, but they were not. When He told them of His departure, sorrow filled their hearts. When they saw Him taken by His enemies and put to death on the cruel cross, faith failed and hope died within them. Nowhere is it more evident that the will to believe is an essential factor of faith than in the attitude of the disciples regarding the resurrection. Their unwillingness to believe that Jesus would die left them wholly unprepared to believe that He would rise again. They closed their minds to the forewarnings of His death and thereby closed them to the glorious truth of His resurrection. That is the danger of refusing to believe any established fact or divinely revealed truth. The whole reasoning as well as believing faculties are blocked and jammed.

Note how slow all the disciples were to believe that Jesus had risen. Thomas was no different from the others except in degree. Even the devout women who went with the sweet spices and ointments to embalm His body, were much perplexed when they saw the stone rolled away from the door of the tomb and entered in and found not the body. When they reported what they had seen and heard to the other

disciples it seemed to them that they were listening to idle tales and they believed them not. And the two disciples who were on their way to Emmaus walked with Him and talked with Him by the way and their eyes were holden and they did not recognize Him. Small wonder that Thomas struggled with his doubts. All of them were fools and slow of heart to believe. Because they would not believe that He would die they were unprepared to believe that He had risen from the dead. Nevertheless God has sanctified the slowness of their hearts to believe to the good of all succeeding generations of those who entertain the Christian faith and hope. Their demand for convincing evidence brings forth the facts of the resurrection in such a way as to produce an unshakable argument for the truth that He is risen indeed.

Body

I. Quite logically then we may devote a portion of our time today to the proof of the resurrection. It is of striking significance that not one of his disciples ever claimed to have seen Jesus rise from the dead. To some that may seem to be a weakness in their testimony. The converse is true. Their reluctance to believe strengthens their testimony. And the very fact of their absence from the tomb is good argument that they suffered no illusions or hallucinations. Had they been gathered there all night to see it happen the skeptics might have said they faked it rather than lose face. But since only the Roman guards were set to watch and none ever professed to see the miracle take place there can be no doubt of the testimony that is on record. They did not expect it to happen themselves. They needed to be convinced.

A. Looking for proof of the resurrection we do well to consider the witness of the empty tomb. As the women approached the sepulcher they said, "Who shall roll the stone away for us?" To their amazement they found that it was rolled away. And it was for their benefit. Jesus did not need to have the stone rolled back that He might come forth, for He came forth with a glorified body. The stone was rolled away rather that the witnesses themselves might enter into the sepulcher and see for certain that His body that they had seen lain there was no more in the grave. From then until now Christians have claimed no sacred last resting place for the body of their Beloved. We follow and worship a living Christ. He was dead but He is alive forevermore.

A Christian and a Mohammedan were having an argument concerning the relative merits of their respective religions. In what he thought was a master stroke, the Mohammedan said, "You have no tomb for your leader. You do not even know where His body lies. Mohammed's tomb is our shrine." To which the Christian replied, "You are right. The tomb of Christ is no

shrine to the Christian because He is not dead but is alive." That is the crowning fact in the argument for the pre-eminence of the Christian religion.

B. Consider also the testimony of the angels. They said, "Why seek ye the living among the dead. He is not here but is risen. Remember how He spake unto you when He was yet in Galilee saying, 'The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again.'" And they remembered His words, but this was the first time that the truth of them had penetrated to their understanding. Jesus had prophesied His resurrection.

C. The capstone on the pillar of historic proof is found in the various appearances of Jesus after His resurrection. There are eleven of these in all. First it was to Mary in the garden, then to Peter, then to the two on the way to Emmaus, then to the disciples, Thomas being absent, and again when Thomas was present and who was convinced and confessed his faith in the undying words, "My Lord and my God." And so the circle widened until on one occasion He appeared to five hundred brethren at one time. Thus we have a cloud of witnesses who bear their testimony to the historic fact that Jesus Christ rose from the dead.

The well-known Bible scholar, Dr. George L. Robinson, has said, "No fact of history can be more substantially proved than that Jesus Christ rose from the dead." Put it all together. Include the prophesies of the Old Testament, the words of Jesus, the witness of the empty tomb, the angels' testimony, and the disciples' unshaken word and it becomes irrefutable.

D. To this we may add the testimony of Christian experience. Paul said, "And last of all He appeared to me also as one born out of due season." He referred to his experience on the Damascus Road. And in some such mystic revelation Christ appears to every man who puts his trust in Him. In that experience of the revelation of Christ, in transforming experience and his sacred fellowship comes the final proof to the believer's heart that Jesus Christ is alive forevermore. Peter said, "We have also a more sure word of prophecy; whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Peter 1:19). To the Christian the Sun of Righteousness has arisen with healing in His rays. His night has turned to glorious day.

II. Now let us turn our thoughts from the proof of the resurrection to consider briefly its power.

A. As already intimated, the power of the resurrection is first seen and experienced in the transformation of the lives of those who believe. "If thou shalt confess with thy mouth the Lord Jesus, and

shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation" (Romans 10:9-10). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." (Heb. 13:20-21)

As the result of such a transforming experience the life becomes Christ-centered. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20). "For me to live is Christ, and to die is gain." (Phil. 1:21). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

B. The power of the resurrection is also seen in the vitality and energy of the Church of Jesus Christ.

1. Briefly review the accomplishments of the Church in the first century.

2. In spite of the periods of darkness and failure consider the persistent reformations and revivals that have characterized the centuries of Christian history.

3. With all of the admitted lack of power possessed by the Church of today, yet consider the fact that it is still the most influential institution upon the face of the earth, and that it still carries out to some extent at least the great commission of her Lord, "Go ye into all the world and preach the gospel to every creature."

A man went to Prince Tallyrand saying, "I plan to found a new religion." Whereupon the Prince replied, "If you expect your new religion to succeed you must first go and have yourself crucified and then rise again from the dead on the third day. If you are successful in this then men may hear you and follow you." This is the distinctive thing about our Christian faith and this is that which makes it powerful after twenty centuries have come and gone.

III. Finally, let me leave with you a few thoughts concerning the pledge of the resurrection.

A. The resurrection pledges to all devout and believing souls the blessed presence of the living Christ all along the pathway of life. Joseph Fort Newton said that if he could have only one page of his Bible and if he might choose that page, he would

select the one on which is written the story of the walk to Emmaus on the morning of the resurrection. "For," said he, "that signifies to me that the pilgrim Christ is the eternal contemporary of all humanity." Truly He does walk along all the highways of life with those who will trust and obey Him. He said to His disciples, "Lo, I am with you always, even unto the end of the world."

B. The resurrection pledges to the Christian disciple that he too shall rise from the dead. There are many arguments for the resurrection of the dead. Arguments may be produced from nature, from science, from philosophy and from the Scriptures, but the resurrection of Christ is the final pledge. Paul said, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:13, 14, 17, 20, 22, 23; 51-57).

CONCLUSION

By His resurrection Jesus brought life and immortality to light. He left a light in the grave. Yes, we turn our eyes from the grave to the skies. We now know that to be is to be eternally. In a world of darkness we have light. In a world of sorrow we have joy. In a world of death we have life. "For whom having not seen we love. In whom though now we see Him not, yet believing we rejoice with joy unspeakable and full of glory."

—G. B. WILLIAMSON

The Meaning of the Cross

TEXT—Galatians 6:14.

INTRODUCTION

To the Jew the cross was a stumbling block. To the Greek it was foolishness. To the Roman it was the emblem of the deepest shame. Saul of Tarsus was of the

seed of Abraham and the stock of Israel. He was an Hebrew of the Hebrews. His people had cherished the messianic hope for many centuries. Their faith had been mingled with fancy. Their conception of the hope of Israel was colored by their racial ambitions and their personal longings. In their carefully framed vision of the Messiah's coming and kingdom, the stories of Bethlehem and Calvary were a misfit. A throne, a scepter and a crown would be congruous but a cross was unthinkable. It was therefore a stumbling block to this learned and aspiring young Jew. Saul of Tarsus was a product of the Grecian schools. In the city of his nativity there was a great university. There he had learned the arts and philosophies of the Greeks. They were a people exalted by intellectual pride. To them the idea of salvation by faith in an unfortunate victim of Roman cruelty was ridiculous. Their reason and intelligence were insulted by such insinuations against their morality and intellectuality. The cross was therefore foolishness to this brilliant Greek scholar. Saul of Tarsus was a Roman citizen. He could say, "I was free born." He knew well the customs and prejudices of the proud conquerors on land and sea. He knew their contempt for criminal offenders. He knew the climax of ignominy was to die on a cross. He knew it was the current maxim.

"Far be it from any Roman to look upon a cross, to say nothing of allowing any part of his body to touch the accursed tree." To this honorable Roman citizen the cross was the symbol of deepest shame. Yes, Saul had inherited all the racial bias and prejudice of the Jews, the intellectual superiority of the Greeks and national self conceit of the Romans. But listen to what he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." How could he arrive at a philosophy that so utterly contradicted the traditions of his fathers, the schooling of his teachers and the customs of his fellow citizens? Because a great crisis had come in his own life. The effect of it was to convince him that the cross was the highest expression of God's wisdom; the only potential means of the transformation of human life and character, and the truest emblem of Christian discipleship.

Body

I. First then, let us look upon the cross in its God-revealing significance. To have an adequate conception of God, we need a clear vision of the cross. I know that God is revealed in nature and the law is a transcript of His moral excellence. I know that God is revealed to us in the incarnation. Jesus is our Immanuel, "God with us." The word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." He was the brightness of God's

glory and the express image of His person." "In Him dwelt the fullness of the Godhead bodily." But even with the language of God made flesh among us, we needed the cross to show us the height of God's holiness, the width of His justice and the depth of His love.

1. Wherein does the cross reveal the holiness of God? In the fact that His holiness was unapproachable by defiled humanity. It took a sacrifice like that of Calvary to open the way of approach to God. Upon the fall of man God withdrew His fellowship and only those who come by a blood-sprinkled way could again enjoy communion with Him. During all the centuries of the Mosaic economy, God dwelt upon His throne above the cherubim over the mercy seat in the Holy of Holies. Into that forbidding presence came the High Priest only once a year and that not without blood to make an atonement for his own and the sins of the people. But God would break down these walls of partition and make himself approachable to all men. Yet He could not receive those defiled by sin. His holiness forbade them. But when Jesus yielded up the ghost on the cross the old exclusive veil of the temple was rent in twain from top to bottom signifying that the high and holy God was now approachable to man. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

Yes, the cross reveals a God so high in holiness that approach to Him was made possible only by that new and living way consecrated for us through the veil of His flesh.

2. Again, the cross reveals the width of God's justice. Being a God of justice He could not condone or excuse sin. To uphold His moral government He must execute justice upon all. The just desert of every sinner is eternal punishment and every penitent sinner feels as did the dying thief that his condemnation is just. That if he were cast into hell then and there it would be just. But God had before the foundation of the world made provision for the emergency which arose in the fall of man, for Jesus was the Lamb slain from the foundation of the world. Therefore when John saw Jesus he cried, "Behold the Lamb of God that taketh away the sin of the world." In the cross we see the dark line in the face of God. It discloses the hatred God had for sin. But by Calvary's sacrifice God could still be just and justify the sinner. It was not to be a legal

justification granted in proof of innocence but evangelical justification won by confession and faith in the sacrifice made for sin. "For if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." This is the wideness of God's justice that on the ground of Jesus' death, on condition of our faith we have justification and peace with God, and "access by faith into the grace wherein we stand." "For he is the propitiation for our sins and not for ours only but for the sins of the whole world." "For He hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." "For there is one God and one mediator between God and man, the man Christ Jesus who gave himself a ransom for many to be testified in due time."

3. The cross also reveals to us the depth of God's love. We have many things which speak to us of the love of God. There is the variety and beauty to be found in the natural world. There are the many adaptations to the comfort and happiness of man. We have the Word of God which carries so many lessons of the love of God.

God shows us his love in the birth of Jesus. "He so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." Jesus is God's "Unspeakable Gift."

God's love is revealed in the ministry of Jesus to needy humanity. Human suffering and tears provoke Jesus to exert His mighty power in bringing relief to the sick and comfort to the sorrowing.

No story of tongue or pen more adequately portrays God's love than that of the Prodigal Son.

But again we must return to Calvary to see the depth of God's love. There we see love poured out in fullest measure. Not upon the lovely but the vile. Not upon the holy but the defiled. Not upon the faithful but the faithless. It was love which gave to the uttermost to save to the uttermost. Yes, the cross reveals the holiness of God, so high it cannot be soiled; the justice of God so true and yet so wide it cannot be impugned, and the love of God so deep it cannot be exhausted or even fathomed.

II. Now let us look at the cross as the instrument of man's moral and spiritual recreation. "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything nor uncircumcision but a new creature." Paul repudiates the legal ceremonies of the old order of things and offers the cross of Christ as the only means by which man can be recreated in his moral nature. He said,

"If any man be in Christ he is a new creature, old things are passed away and behold all things are become new." He said, "Lie not one to another seeing ye have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian Sythian, bond nor free, but Christ is all in all." "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

Every other means that has been tried for the moral and spiritual transformation of the race has proved a failure. Legal compulsion is useless. Social culture is powerless. Education is inadequate. Good resolutions on our own part are broken like tow strings. Man cannot change his own moral nature anymore than an Ethiopian can change the color of his skin or a leopard his spots. Jesus made that clear beyond the possibility of successful refutation when He said to Nicodemus, "Ye must be born again." And John made the method of the new birth clear when he said, "As many as received him to them gave he the right to be the sons of God, even to them that believe on His name, which were born not of the blood, nor of the will of the flesh, nor of the will of man, but of God." The experience of the new birth is brought about by receiving Jesus Christ by faith. The glorious experience of human transformation is being witnessed in all the world where the gospel is being proclaimed. "It is the power of God unto salvation to every one that believeth." I could give you many illustrations of the saving power of the cross as I have seen it displayed in the last twenty-five years. They would include men from all walks of life. Some have come up out of the depths, others have come from business and professional life. Some have been in their youth, others in young manhood, others from the prime of life. The missionaries have seen the same happen on the foreign fields. Jesus said, "They shall come from the east and the west, and from the north and the south and shall sit down in the kingdom of God with Abraham, Isaac and Jacob." They come because they have washed their robes and made them white in the blood of the Lamb. What is it that accomplishes man's recreation in the image of his Maker, makes him fit for His service and fellowship here and wins him both right and fitness for heaven? It is the power of the cross of Christ.

III. Thirdly, and lastly, let us think of the cross as the emblem of true discipleship. Jesus said, "If any man will be my disciple

let him deny himself and take up his cross daily and follow me." He said in substance, "Without the cross you are not my disciple." He did not mean that we were all to take the place that Simon, the Cyrenian, took. He did not intend us to have a cross of metal made to wear on our watch chain or on a chain around our necks. Men can wear crosses on their watch chains and be as disloyal to Jesus as Judas Iscariot was. Jesus did not mean that we should simply talk about the significance of the cross or sing about it. He intends that we should demonstrate our identity with Him by sharing the spirit of the cross.

The same exhortation is found in Hebrews 13:12, 13. "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." Paul professed to have experienced that complete identification with the Spirit of Christ. He said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." He said, "For me to live is Christ." He declared that his old ego-centric life had ended and a new Christ-centered life had begun.

Through such an experience one enters into the joys of the more abundant life. The one who has complete identification with Christ has entered in upon a life of maximum fruitfulness. Jesus said—John 12:24. What is the secret of Paul's wonderfully fruitful life? It is in his complete identification with the cross. In his Christ-centered life. Hear his testimony—Gal. 1:15, 16. Phil. 3:7-14. His Hebrew heritage was nothing. His Greek scholarship was nothing. His Roman citizenship was nothing. Christ was all and in all. The cross was the theme of his song and the occasion of his glorying.

Paul said, "I now rejoice in suffering and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake which is the church."

This same sacrifice must be made to bring salvation to any community. Someone must paint a picture that is colored by the blood of His own sacrifice. Yes, the cross is the emblem of true discipleship. We all should sing with sincere devotion and deep understanding.

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.

Forbid it, Lord, that I should boast

Save in the death of Christ, my God.

All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,

Sorrow and love flow mingled down.

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

CONCLUSION

In the cross we have the highest and fullest revelation of God. With overpowering eloquence it speaks to us of the height of His holiness, the width of His justice and the depth of His love. In the cross we have the only instrument for man's moral and spiritual recreation. In the cross we have the emblem of true discipleship. All this Paul clearly saw when the scales fell from his eyes. May God let scales fall from blinded eyes tonight, until we shall all glory in the cross of our Lord Jesus Christ.

—G. B. WILLIAMSON

The Habitation of God

LESSON—Ephesians 2:11-22.

TEXT—Ephesians 2:22.

INTRODUCTION

Spiritual insight is one of God's greatest gifts to men. By it we are enabled to see and comprehend the things of the Spirit which are foolishness to the natural man. Those who lack spiritual vision often confuse material symbols with spiritual realities. They stop with the sight of the symbol and fail to grasp the things symbolized. For this reason the sacrament of the Lord's supper loses its deep and sacred meaning to many people. It becomes to them a mere formality. For the same reason baptism becomes an end in itself instead of the sign of an inward experience. The altar becomes a piece of church furniture instead of a representation of Christ—the true altar that sanctifies the gift.

Being thus limited in spiritual understanding many people think of the church as a building of wood or brick or stone or at best a human organization as full of imperfections as are its several members instead of a divine organism spiritual in its nature, pure in its character and evangelistic in its purpose.

Paul with his remarkable grasp of spiritual realities lived so much in the heavenlies that he sought for means to show forth the things which he received by divine revelation. Therefore he used the figure of the body to represent the church and of that body Christ was the head. The Church then was in his conception of it, the medium for self-expression which Christ had chosen. To show the glorious and happy union of the Church with Christ in the eternal world, Paul chose the figure of the bride presented to the bridegroom. He said—Eph. 5:25-27.

But Paul was versatile of mind and therefore he did not confine himself to one metaphor. In the scripture lesson of today he employs the temple as a material representation of the spiritual household of

God. He leads us to see that as once the temple was the place where God dwelt, now the Church—the whole company of Christian believers—the household of faith, has become the habitation of God through the Spirit.

I. Paul gives us understanding of the foundation of the church. He says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." This is to say that the church is built upon the foundation of divinely revealed truth.

Some have argued that since Paul mentions apostles first he had reference rather to the New Testament prophets than those of the Old. To me it seems that he included all of those who speak forth the message of divine revelation of the Old Testament and the New, of times past and also of the present and future.

A. To the prophets of old God communicated His secrets and they were moved to speak in His name. We have such phrases as these used. "The Lord said unto Moses;" "The Word of the Lord came unto Elijah;" and Elisha said, "Hear ye the Word of the Lord;" Isaiah said, "I heard the voice of the Lord;" "The Word of the Lord came unto Jeremiah;" "Thus saith the Lord," Ezekiel. Peter said of these, "Holy men of God spake as they were moved by the Holy Ghost," and Paul said, "All scripture is given by inspiration of God and is profitable for doctrine." Therefore the message of the prophets is a part of the divine revelation which forms the foundation of the Church.

B. The Apostles also contribute to that revelation. Paul said, "I have received of the Lord that which I have delivered unto you" (I John 1:1-3; II Peter 1:16-19; St. John 1:14).

C. Paul declares that Jesus Christ himself is the chief cornerstone. In Him the walls of divine revelation are joined together and held fast. Peter's confession—Matt. 16:15-19. Paul said, "Other foundation can no man lay than that is laid, Jesus Christ, the righteous." He also said, "The foundation of God standeth sure having this seal, the Lord knoweth them that are his."

Yes, apostles and prophets have given unto us the revelation of God which is made full and complete in Christ (Heb. 1:1, 2a. Acts 4:11, 12).

This foundation of divine revelation is the rock upon which the Church rests and other foundation can no man lay.

II. Paul also gives us here some understanding of the construction of the Church. By implication he suggests that the people of God are the stones that form the walls of the superstructure. Peter uses the same figure more clearly (I Peter 2:5).

A. The structure of the Church then is built of those who by the new birth have become dead unto sin and alive unto God.

Those who are made new creatures by the washing of regeneration and renewing of the Holy Spirit—they are the spiritual stones that compose the House of God.

1. There is a certain inclusiveness in the church. Paul makes clear in the setting of the text that both Jew and Gentile are included. They are included through the unifying effect of the cross of Christ (v. 13-18). This inclusiveness is extended to people of all time, all races, and all classes. America has its unifying influence upon peoples of many races. The Church of Jesus reaches to all nations, lays hold upon all peoples and lifts them up into a spiritual kingdom, builds them into the household of God.

What of the diversity of name and denomination. Those are superficial largely. Fundamentally we are one new man in Christ.

B. The structure of the Church is marked by its symmetry. It is fitly framed together. It is as a building carefully and skillfully designed. Each part makes every other part more beautiful and attractive. It not only means symmetry of form but also solidarity of character and unity in spirit. If the building is to be perfect each stone must be perfect. Each member of the Church must be holy. A defective stone means a defective wall, etc. To fit into this holy temple we must be made to fit by the redeeming grace of God. You either fit into the holy character of the Church or you have no place in it. I speak of the invisible spiritual Church. You may have membership here and be lacking, if so we will not cast you out; but in the day of God's judgment you will be cast out unless you qualify for a place in the Church triumphant.

C. This Church of which Paul speaks is incomplete as yet. It groweth unto an holy temple in the Lord. It is still in progress of construction.

This spiritual temple has been growing for many centuries. It will continue to the fulfillment of the perfect plan of the heavenly architect.

III. The Apostle tells us in our text that this spiritual temple is the habitation of God. The ancients thought of God as having His dwelling place in the hills. The psalmist therefore said, "I will lift up mine eyes unto the hills, from whence cometh my help." In the days of Israel's wandering and thereafter until the temple was built by Solomon God dwelt in the Holy of Holies in the Tabernacle. Then upon the dedication of the temple in Jerusalem it became the place of the divine abode. But Jesus said the Holy Spirit should dwell in his people and repeatedly we are told that we are the temples of the Holy Ghost. In this text we are taught that all the people of God are builded together an habitation of God through the Spirit.

A. It is this indwelling presence of God

that makes the church the outstanding institution of the world. With that presence the church is a power with which nothing can compare or compete. Without it the church is at best mediocre.

B. That holy presence makes the church attractive. It holds a charm for those who have spiritual longings that is unequalled. It offers a fellowship that is more satisfying than any that can be known. It is fellowship on a higher level with men. And it is fellowship with God, too. It is this which makes us different from lodges, clubs, and such human substitutes.

C. Our local church, Kansas City First, is an epitome of this great and glorious spiritual organism if it is what it should be. Do you meet God here? I crave that all of you shall. Will our returning servicemen find God here in a real and satisfying experience? Are we merely coming here as to some sacred Mecca? Is it a formality or a loyalty to which we have foresworn ourselves? Or does God meet us here? Will our friends returning from the temptations, trials, horrors and rigors of war meet God here with us?

Do those who labor and are heavy laden with daily cares of every week find fellowship, rest, and peace within our doors? Oh God, let this be thy dwelling place.

D. Do you stop to realize that even as this church is an epitome of the great universal Church even so you are like a church in miniature yourself. You are a temple for God's indwelling, an habitation of God through the Spirit. That means that this church is a composite of all its members. One weak or wandering member reduces the strength, the symmetry, the beauty of the whole. One sick, anemic, sour critic is a liability to the health of the whole organism. In view of this let everyone here highly resolve this day that he will by God's help so think, speak, and act that in his life Jesus shall be exemplified and God honored and His whole life shall be a medium of divine expression.

CONCLUSION

Such a God-inhabited church is a medium for world evangelization and redemption. The church in a community is a silent witness for truth and righteousness. But a church where God dwells is also an active force for human salvation. God within is a motive force that keeps a church on the go. When God is there, there can be no stalemate. The church that knows His holy presence is active, aggressive, and victorious. The gates of hell cannot prevail against it.

Let us meet God here in meditation, contemplation and worship. Then as Isaiah saw God long ago and experienced Him in purifying power so shall we. And we will hear Him say, "Whom shall I send and who will go for us," and we can readily answer, "Here am I, send me."

—G. B. WILLIAMSON

The Primary Objective

LESSON—Matt. 6:19-33.

TEXT—Matt. 6:33.

INTRODUCTION

Man is a seeker by nature. There is a certain reach of the soul which is inherent within him. This fact distinguishes man from the animal. The beast is content to be what he is. He has no moral and spiritual capacity. His only possibility of improvement is in response to sense appeals under the direction of intelligent man. Man is different. He has the power of self determination. With some limitations he can make himself what he chooses to be. He can set his own goals. He can climb to lofty heights or sink to abysmal depths.

I. The character of a man is conditioned by what he seeks.

A. If he seeks for the gratifications of fleshly desires he gravitates to the level of the beast and worse because he has such high capacities and because he is a creature of his own choices.

B. If he seeks for material things his mind becomes mechanical and his spirit metallic. Life is abortive to the materialist. He forfeits life's finest and best and at last loses all he gave his soul to gain. The rich fool.

C. The man who seeks for learning and worldly wisdom will only find the things that trouble and distress him in his knowledge unless he comes to know that the fear of the Lord is the beginning of wisdom. Look at Germany. Solomon.

D. But the man who sets God always before Him and seeks after Him assures himself at last the greatest degree of physical comfort, the largest measure of contentment and rises ever higher on the scale of worthy character until he bears the image of his Maker.

II. For one consistently to keep first things first in his life, he must cultivate the power of discrimination.

A. Between evil and good.

B. Between good and the best.

C. Between things secondary and things primary.

D. Between things temporal and things eternal.

III. This leads us to the central thought of the text and of the message, namely, that the kingdom of God and His righteousness is life's primary objective.

A. He who seeks the kingdom will gain entrance to it by the experience of the new birth. Nicodemus.

B. The establishment of the kingdom in our own souls is also included in the primary objective. Jesus is Saviour. He is also Master, Lord and King. He takes His place on the throne of our hearts when we make a full consecration to Him and experience the second crisis of entire sanctification.

C. Furthermore, he who seeks first the kingdom of God and His righteousness bends his every effort to see the advancement of the kingdom.

Kingdom interests are first.

Selfish interests are second.

Kingdom interests are first in point of time.

They are first in point of importance.

This is life's supreme objective.

This is life's master passion.

IV. A promise is included in the text, all these things shall be added unto you. It seems paradoxical but it is true that in the most complete sacrifice of ourselves we gain our greatest security, fruitfulness and happiness.

Our greatest security is in our ability to trust God.

Our greatest fruitfulness is in making our lives a living sacrifice. The corn of wheat.

Our greatest happiness is in making ourselves servants of others' good. In short, if we seek first the kingdom of God and His righteousness, we gain what we seek and lose nothing else that is good; if we lower our sights to seek the secondary things, we lose all.

CONCLUSION

Seeking soul, and that takes all in, remember what you seek determines what you are and where you are going. It fixes both character and destiny. Seek the kingdom of God and gain all you seek and every other good.

If you have misinterpreted your soul's restlessness, gain the true perspective now. Seek ye the Lord.

—G. B. WILLIAMSON

Vessels Unto Honor

LESSON—II Tim. 2:11-26.

TEXT—II Tim. 2:20, 21.

INTRODUCTION

Again the Apostle represents the church under the figure of a building. In verse 19 he speaks of the foundation which standeth sure. In verse 20 he speaks of the great house and likens the people in the house to vessels. There are vessels of distinctly different characters. There are those that are good and those that are evil. This is an accurate description of the state of the church. The sweep net has brought in men of different character. The complete separation of the good and evil will not come till the judgment day.

There are also vessels of different grades. Some are bad and others are worse. Some are good and others are better. But all these vessels could be made meet for the Master's use. The bad may by the grace of God become good. The good may be made better and there may be some who reach the excellent classification of the best. This change is not made by efforts at self-improvement. Nor even by the gradual development of the Christian graces under the influence of the Spirit

of God. This change of place and character is accomplished rather by act of God's holy will in the entire sanctification of the nature of man. By that great experience vessels of dishonor become vessels unto honor and vessels of silver may become vessels of gold. This does not mean that every person in the church can be a vessel occupying the highest position but it does mean that every wholly sanctified vessel fills his own place with credit to himself and to the honor and praise and glory of God.

Therefore the most important consideration for the symmetry, unity, spirituality, and progress of the church is that all its members shall be sanctified wholly. When that is a fact accomplished, we will be ready to face our God-appointed task with faith and courage. Let us pray that this will be a great house with all its members vessels unto honor sanctified and meet for the Master's use and prepared unto every good work.

BODY

I. Entire sanctification includes consecration.

A. Consecration implies separation. When one is born again he does renounce the world and its vain pomp and glory. He does conform his life to recognized standards of Christian conduct. But when one is making his consecration to God to be sanctified wholly he becomes conscious of a deeper, more inward, and more complete renunciation of the world and all things worldly. He discovers an inward affinity for things of the world and takes firm issue with it. After all, the love of the world is the evil thing. John said, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." Paul said, "The love of money is the root of all evil." The inward attachment is the sin of it all. Of course, the outward expressions are accurate indications of inward conditions. Let us not excuse or condone or defend or tolerate the things which we call incidental for the outward incidentals are earmarks of the inward condition which is fundamentally wrong. Make the tree good and the fruit will be likewise good. Make the fountain pure and the waters will be sweet. You cannot make the fountain pure by treating the waters nor the tree good by paring the defective fruit. But neither will the good tree bear the evil fruit or the pure fountain send forth bitter waters. In our consecration to God for entire sanctification we tackle the problem of worldliness at its roots. We ask for complete detachment from the love of the world and God gives us the desire of our hearts by giving us supreme love to God.

B. Consecration also implies dedication. In other words it is not only separation from the secular spirit and practice of the world, it is separation to the sacred service of God. When we dedicate a church it is made a

building for the worship, service, and glory of God. When we dedicate a life it means the same thing. And that means that the whole plane of our living is elevated to the level of the sacred and holy. We cannot mix our living with things sacred and secular. We do not live a holy life on Sunday and a worldly life the rest of the week (Rom. 12:1, 2).

1. This dedication must be complete, not partial.

a) It includes all I am, my personality. I heard a man preaching that we dedicate certain compartments of ourselves to God. If there is one that is not dedicated, then the whole offering is defective.

b) This dedication includes all I have, my possessions. "I give my tithe." Very good. You can do no less. But if that is acceptable to God it must be as a token of your full consecration to Him of your all, Dr. Goodwin said, "Tithing is the touchstone of stewardship." It is the criterion, the testimony that I recognize my all belongs to God and I am His steward. I give my tithe as a pledge of good faith. He owns my all and may take it all as He wills. Are we week by week, month by month proving our faithfulness.

c) This dedication includes all I ever hope to be and have. My plans and my ambitions are all turned over to God. When John S. Inskip was sanctified he cried, "I am, O Lord, wholly and forever thine." Yes, the dedication is complete and when I begin to withhold ought or to resent God's demands I lose His favor and head for trouble. God is not satisfied with less than my all cheerfully given and faithfully kept on the altar. It includes myself, my possessions, my family. Send them to battlefield or to the mission field. I cannot entertain resentment or reluctance toward God without losing something of His favor.

C. Consecration also includes submission to all the will of God I know and all that the future may unfold to me. "I accept a principle of obedience which covers all the contingencies of the future" (Bishop William Taylor). This consecration means that the guiding principle of my life shall be the will of God and the dominant desire of my life shall be to live to the glory of God. Dr. Carradine tells of the leader of a meeting who proposed this question to his congregation. "If the Christian life was to be described under the figure of a locomotive, which part would you rather be?" There were a number of answers. One wanted to be the whistle to let the people know the gospel train was coming. Another wished to be the bell to warn souls of danger. A third would be a coupler to join the churches together. A fourth was willing to be the cow-catcher and save people in peril. A fifth desired the office of a brakeman to slow things down if they went too fast. Finally, a very godly and much respected man arose and with deep emotion said, "I

would like to be the black coal thrown into the furnace to burn there to the glory of God." There was a full minute of silence. There were many wet eyes and swelling hearts. The most beautiful and effective speech of the hour had been made. A Christlike sentiment had been uttered by a Christlike man.

II. Entire sanctification means complete purification. It begins with the cleansing of the temple inwardly and proceeds to the complete renovation of the life both within and without. Sanctification does not mean pruning off the branches of a sinful life but the purging of the nature which eradicates sin by the roots. Paul said, "If a man therefore purge himself." That is, if a man yield himself to the purging fire of God's Spirit till he is sound in doctrine and not cankered by the false teachings of Hymenaeus and Philetus who concerning the truth had erred saying the resurrection had passed already and overthrew the faith of some; till he is able to shun profane and vain babblings which increase unto more ungodliness. Paul followed the text with these words—v. 22. The sanctified life is one of fleeing fleshly lusts that war against the soul and at the same time a life of following righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.

Paul said, "Flee youthful lusts" because he was writing to a young man named Timothy. The youthful lusts are for carnal pleasures. God not only proposes to enable one to resist these but also to be so delivered from the desire and love of them that he will loathe them. And one is not only delivered from bondage to these carnal cravings. He is lured by noble and holy attractions such as righteousness, faith, love and peace.

Had Paul been writing to a man of middle age, he would probably have said, "Flee ambition and love of power." That is as carnal as the sensual desires. Many men are ambitious and obsessed with love of place and power. All megalomaniacs do not realize their ambitions. Nearly every carnally minded man wants recognition and place among his fellows. Most sour, cynical people are suffering from disappointed ambitions. Only the sanctifying Spirit of God can keep a strong man humble and sweet in a station either lowly or great. He alone can keep men great and small free from ambition and love of power and ready to rejoice in the exaltation of others. He can and He does give the joy and peace and satisfaction that is abiding regardless of station or rank.

Had Paul been writing to a man of old age he would have said, "Flee covetousness and carking cares." The sweetest people on earth are the sanctified saints ripened and enriched with age and long years of growth in grace and communion with God. But they need the sanctifying and purify-

ing Spirit as much as anyone. It isn't human to grow old sweetly. It isn't human to see one's influence and power gradually diminish and others preferred, without resentment. It isn't human to accept retirement with good grace. It takes God's Spirit to enable one for that experience the same as it does to conquer youthful lusts and the ambitions of middle age. Yes, the sanctification of God's Spirit makes and keeps life pure and sweet and clean and victorious from youth to old age.

III. Sanctification gives one preparation and motivation for every good work.

A. The sanctified vessel is of such quality of character as to be meet for the Master's use. He is possessed of such inner and outer goodness that God and spiritually minded men will approve his character as worthy of any place of honor and responsibility. He has a record of unimpeachable conduct before God and men.

B. The presence of God's sanctifying Spirit in the soul of a man is a sufficient motive force to keep him ever on the alert to perform every good work whether for his own spiritual improvement or for the salvation of others and the building of Christ's kingdom. The sanctified man needs no urging or coaxing, not even by himself to read God's Holy Bible, to seek the place of prayer, to attend to the preaching of the Word and all the means of grace from the Sunday school to the prayer meeting; needs no persuasion to give his means according to his ability for the interests of the kingdom and God's glory; needs no urging to work for his Master as a witness and soul winner. He has the urge within. He has the drive that keeps him at top speed and maximum production all the time. This teasing, coaxing, urging, priming is all out of order for sanctified Christians. They are all steamed up and ready to go. All you need to do is to announce a revival meeting and they are ready for action. Now you may need to offer prizes to get the unconverted and unsanctified to the revival, but the sanctified ones must be tied to keep them away. They take up their cross to stay at home.

CONCLUSION

In this great house let us have vessels unto honor. If we must have vessels to dishonor let them be few and let us seek their sanctification with all diligence. We want a church where there are vessels of gold and silver sanctified and meet for the Master's use and prepared unto every good work. We want vessels that can be placed on display without embarrassment.

—G. B. WILLIAMSON

God's Choice

LESSON—Ephesians 1:1-4.

TEXT—Ephesians 1:4.

INTRODUCTION

God is eternal. His genealogy is found complete in the first four words of the in-

spired book, "In the beginning God." He is "without length of life or beginning of days."

Even as God is eternal so He is immutable or unchanging. He and His Son are "the same yesterday, today, and forever." This means that from the beginning there has been no variation in the character of God and no deviation in His purpose. His purpose for man from before the foundation of the world has been fixed. God's election for the destiny of man is heaven, for his character, holiness. For the holy there can be only one end, that is heaven. For the entrance to heaven there can be only one qualification, that is holiness.

BODY

I. Our text declares and amplifies the fact that God's chosen character for man is holiness. For this choice there is abundant reason and proof. God has chosen that his people shall be holy because He is holy. Peter said, "As he which hath called you is holy so be ye holy in all manner of conversation. As it is written, be ye holy for I am holy." That God has chosen that men should be holy is seen in the fact that God made man in the beginning in His own moral image and likeness. The fall of man into sin changed his state and standing before God but it did not change God's purpose. Therefore God provided a full and final redemption to recover man from the tragedy of the fall to restore him to the original state of holiness and bring him at last to his eternal destiny which is a holy heaven.

A. God's standard for man is positively expressed in the text in the words "that we should be holy." This means that it is God's will that we should be sanctified wholly. That we should be made perfect in love, that we should be renewed in knowledge after the image of Him that created us, that we should be made partakers of the divine nature through the exceeding great and precious promises of God, that we should stand perfect and complete in all the will of God. In short, that we should be restored to the original state and standing before God, from which Adam by transgression fell, and have our fruit unto holiness and the end everlasting life.

B. God's standard for us is negatively expressed by the word, "without blame before him." This does not mean that my life will be without fault in the sight of men but without blame before God. It does not imply that my knowledge is perfect, but it does mean that my obedience to the light I have is perfect. It means that my conduct springs from pure motives. The tree has been made good by the grace of God and therefore the fruit is good. The fountain has been made pure and the waters sent forth are sweet. I live as in God's sight and while He chastens and reproves He does not condemn if I obey the added light He gives.

C. This holy character according to our text is attained and maintained in love. It is mutual love. He loved us and gave himself for us. We love Him because He first loved us. Love alone is the bond by which our wills can be united irrevocably to His will. Love and love alone is the inspiration for that obedience expressed in delight in God's law. That love is perfected in us by the Spirit of God but it is capable of increase until it is supreme and absolute.

This mutual love results in mutual possession. In love to Him I make my life completely His and He makes His life fully mine. In this union there is strength and security and "joy that is unspeakable and full of glory." In a very real spiritual sense there results a mutual indwelling. I in Him and He in me (Gal. 2:20).

II. God's chosen means of man's redemption is proclaimed by the text. He hath chosen us in Him. Obviously our redemption is in Christ and through His shed blood. There is no other name under heaven given among men whereby we must be saved. But He is able to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them.

A. "In him we have redemption through his blood, and forgiveness of sins according to the riches of his grace." Wicked and dark as our deeds have been, yet there is mercy with the Lord (I John 1:9). The proportion is according to the riches of His grace.

Simultaneous with our forgiveness we are received into Sonship with God. Having predestined us into the adoption of children by Jesus Christ unto himself according to the good pleasure of His will (John 1:12, 13; I John 3:1; Rom. 8:15-17).

B. Now having been adopted as children by Jesus Christ, in Him also we have obtained an inheritance (verse 11). We are no longer aliens neither are we orphaned outcasts. We are in family relationships with God in Christ. Therefore we are not poor, we are heirs of the unsearchable riches of God. What wealth is ours?

*Our Father is rich in houses and lands.
He holdeth the wealth of the world in His hands.*

*Of rubies and diamonds, of silver and gold,
His coffers are full. He has riches untold.
Oh, glory to God! I'm a child of the King.*

1. The first installment of our inheritance is available to us now by faith (v. 13). The sealing of the Holy Spirit of Promise is that portion of our inheritance we may now possess. This is a present and a glorious reality.

a) The seal of the Spirit can only be received when the soul is conditioned for it. To be sealed one must be entirely sanctified. He must be purified within. The spots and defects of his moral nature must be cleansed and healed by the virtue of Jesus' blood.

At one and the same moment in which the heart is made pure it is sealed by the incoming and indwelling of the Holy Spirit.

b) The seal of the Spirit is the unmistakable evidence of God's possession. Some forms of legal documents are signed and sealed. The seal cannot be duplicated or counterfeited. God's sign and seal that His people are His own possession is the Holy Spirit dwelling in their hearts and manifested in their lives by His fruit. That is the reason Paul said with such finality, "If any man have not the Spirit of Christ he is none of his."

c) The seal of the Spirit on God's part is the earnest of our inheritance. It is the deposit by a purchaser in pledge of full payment. To illustrate, suppose I buy a house for \$10,000. I pay \$1,000 as a deposit. That is the pledge and assurance to the seller that I will not default my agreement but will at the proper time make full payment and take possession. In like manner God has deposited His Spirit in us as the assurance that at last He shall possess us for himself in heaven.

d) The earnest of the Spirit on our part is a foretaste of glory and heaven. God has given us enough of heaven here to lure us on. He gives joy unspeakable. He sheds His love abroad in our hearts by the Holy Spirit and tells us this is just a sample, a token, an earnest, a foretaste of what heaven will be.

e) The inheritance we have now received is incomplete, but by God's grace we can constantly narrow the margin between the complete and the incomplete. The farther we go the more of God we have and the nearer heaven we are. The less of the world we hold onto the more of heaven we have in our grasp until at last it will be easy to drop this robe of flesh and rise to seize the everlasting prize.

2. Then at last we will have forever in our possession the final installment of our inheritance. God has redeemed finally and forever the purchase possession. He has made us meet to be partakers of the inheritance of the saints in light. This is an inheritance which Peter described as "incorruptible and undefiled and that fadeeth not away reserved in heaven for you."

Should you ask me to describe the glory and wonder of heaven all I can do is frankly admit that both words and imagination fail me. I could borrow some expressions from the inspired writings. I could mention that it is a city that hath foundations whose builder and maker is God, a house of many mansions. I could tell of gates of pearl and walls of jasper and streets of gold. I could tell of a sea of glass mingled with fire and the river of life clear as crystal flowing from the throne of God and the Lamb and of the tree of Life which bears all manner of fruits whose

leaves are for the healing of the nations. I could mention the Elysian fields where pleasures immortal abound. I could tell you that there will be no sin or sorrow there for God shall wipe away all tears. I can declare that there is an abundant entrance for the sanctified and a perpetual welcome awaiting them for the gates of the city are not closed at all by day and there is no night there. There is no need for light of the sun or of the moon for the Lamb is that light of that city. The crowning glory of it all is that Jesus is there and where He is, there shall we be also. We shall see Him face to face in all His glory. We shall be forever with Him and we shall be like Him and be satisfied.

It all beggars description and staggers our poor powers of comprehension. When all is said that can be said we are forced back to the conclusion that the best and most accurate anticipation of what heaven will be is the sample or foretaste which we now enjoy in our present state of full salvation and our present possession of the riches of His grace and glory.

CONCLUSION

Yes, the eternal purpose of the good God for the character of man is holiness and for his destiny is heaven. The man who is holy in heart has a heaven to go to heaven in, and his way to heaven is through heaven. The portion of his present possession forever increases and the distance between the present and the eternal forever diminishes. Finally, without losing anything that is good but for awhile, we shall possess the infinite and eternal in its entirety.

—G. B. WILLIAMSON

Knowing God

LESSON—John 15:1-16.

TEXT—Daniel 11:32.

INTRODUCTION

In reference to their beliefs concerning God there are three classes of people. They are the atheist, the deist, and the theist. The atheist says there is no God. He declares that there is no rational basis for such a concept, and that the idea is founded upon ignorance and superstition. At times the advocates of this doctrine have seemed to multiply but only for a season. Some time ago there was organized in this country the Association for the Advancement of Atheism in America. It gained only a small and indifferent following and has been disbanded for several years. There are many practical atheists who are fools enough to say in their hearts there is no God. But there are not many who will show their colors and stand up to be counted.

The deist is the man who says he believes there is a God but to him He is the great unknown. He does not know God and doubts if any one does. He is there but closed up in his heaven unapproachable and unknowable.

The theist is more confident. He believes fully that there is a God who is a living personal being and who delights to make himself known to men, for "thus saith the high and lofty One that inhabiteth eternity whose name is Holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit." "God is love." Being a God of love He is moved to self-communication. There is something in the very nature of God which makes Him desire to know and be known.

This is our purpose today to explore the possibilities of such an experience and its effect upon him who enjoys it.

BODY

I. TO KNOW GOD IS FOR MAN BOTH A PRIVILEGE AND A NECESSITY

Indeed, it is his greatest privilege and his greatest need.

A. Men enjoy widely varying degrees of the knowledge of God.

1. There are some who only know about God. They have heard that there is a God but they have never known Him personally. In their ignorance they feel after Him if haply they might find Him. In reality they know less about Him than I do about Generalissimo Stalin, which is not much.

2. There are others who have a casual acquaintance with God. And there are varying degrees of casualness too. Some give Him a more or less reverent "How do you do" on Christmas or Easter Sunday. Others pay Him a dutiful visit once a week if convenient. Still others accord Him a neighborly greeting every day. We would hardly expect to maintain any degree of cordiality with human beings if we treated their friendship as indifferently as we treat God.

3. There is such a thing as an intimate acquaintance with God. The number of those who know God decreases with the increase of the intimacy of their knowledge. It was true in the life of Jesus. Many came to see Him out of curiosity or for personal benefit. Some gave Him homage and allegiance up to the point that demanded self-denial and service. Many rendered lip service. They said, "Never man spoke as this man." "No man can do these miracles except God be with him." They said, "He is a prophet." There were twelve who were willing to leave their nets and boats or their tax-gatherers' booths and to follow him. To those men He said, "I call you not servants but friends." But even among them there was an inner circle. It was composed of only three men, Peter, James, and John. These three saw His glory in the Mount of Transfiguration and these three went a little farther into the shadows of Gethsemane to see and hear Him as He prayed in such agony that His sweat was as it were great drops of blood falling down to the ground. Of course it goes without saying that those who saw His glory saw

also His agony. And those who will get glimpses of His glory now must be willing to share His afflictions.

The psalmist said, "The secret of the Lord is with them that fear Him." I call for those who will so devoutly reverence God and so faithfully obey Him that you may press into the inner circle and share the secrets of the Lord.

Even in a church like this I fear too many of us are casual in our acquaintance with God and that as the intimacy of our friendship increases our number decreases.

Paul said, "I know whom I have believed." Even in the ancient antediluvian day Enoch walked with God and was not, for God took him. And Abraham was called the Friend of God.

B. God has given to us certain mediums through which His knowledge may be imparted to us.

1. God is revealed to us in nature. (Psalms 19:1, 2; Romans 1:20).

The ocean or the sky immensity. The mountains and hills—eternity and immutability. The forests and fields—goodness and richness of God. The sunset with its ravishing color—majesty and glory. The flowers, the gentleness, and sweetness.

2. God is revealed to us in His Word. Books of history—God's faithfulness. Books of law—God's holiness and justice. Books of poetry—God's personality and nearness. Books of prophecy—God's wisdom and knowledge. The gospels—God's love and truth. The epistles—God's grace and mercy. The revelation—God's ways past finding out.

3. God is made known to us in Jesus. The Logos—made flesh. He that hath seen me hath seen the Father also. "I am the Way, the Truth, and the Life." "The day star from on high hath visited us." God was made light in Jesus. We have a God-like Christ and a Christlike God. We have the Bible, the inscribed Word. We have Jesus, the living Word. We must have the Bible to know about Jesus. We must have Jesus to understand the Bible.

4. To give us full understanding of himself God has given to us the Holy Spirit. (John 14:15, 17; 16:13. Ephesians 1:17, 19). We have the divine teacher in the Holy Spirit; without Him, we lose sight of all else.

II. OUR TEXT DECLARES TO US THE RESULTS OF KNOWING GOD

A. The first result of such knowledge of God is *being strong*.

1. It is the strength of holiness. God's first "Be" is "Be Holy." God's highest premium is upon holy character. We are called to be saints. God has never lost His appreciation for sound goodness. There is no real strength without inward purity and any man who enjoys intimate knowledge of God must be pure in heart.

2. It is also the strength of a divine cer-

tainty in our faith. We know Him. We have not followed cunningly devised fables. We have the full and final revelation of God. There is strength in certainty.

3. This is also the strength of pure spiritual joy. It is occasion for concern if we have lost our joy. David prayed, "Restore unto me the joy of thy salvation." Isaiah, "With joy shall we draw water from the wells of salvation. The joy of the Lord is our strength. There is joy in the knowledge and fellowship of God and by it our strength is renewed day by day.

B. The second result of knowing God is in doing exploits. Let us remember that being must come before doing. There is divine logic in this text—knowing, being, doing.

1. We are often guilty of getting the order confused. We try to be and do without knowing. Or we seek to know and do without being. If we take God's order we are fully equipped. Here is the secret of much of our failure. Our striving is all losing because we have not tarried until we are ended. Our efforts are futile because we are working in our own limited and finite strength.

2. But the converse practice of knowing and being and doing nothing is equally hazardous to our own spiritual security and the advancement of the kingdom. Imagine a great locomotive on the track with a full head of steam with the throttle wide open and nothing hitched on it, doing nothing but shaking itself to pieces with its almost unlimited power. The analogy is not perfect, I know. But there is danger that we shall allow all our powers and possibilities to be wasted in the lost motion of beating the air because we remain unhitched. That is one of the reasons for an organized church to give people something to do.

First Church is in danger at this point. We must accept the great challenge that we have. Kansas City has 400,000 people. The needy world is around us. There must be a place for you to hitch on.

I must not think because I earn my living preaching I can earn salvation that way, too. I must do something for God, for His sake and something for the sake of needy humanity. Too many professed Christians do nothing, others do as little as possible.

The true Christian attitude is to do all I can all the time and all for Jesus' sake.

CONCLUSION

That we know God is of primary importance. That we shall press into a closer friendship is also important. This is the source of our power. Our real accomplishments for God will be in direct proportion to our intimate friendship with Christ. We must be doers of the word and not hearers only. Our faith is demonstrated by our works.

—G. B. WILLIAMSON

God's Requirement

LESSON—Micah 6:6-15.

TEXT—Micah 6:8.

INTRODUCTION

God's requirement for man is contained in the Ten Commandments. Micah doubtless made reference to that inspired document when he said, He hath showed thee, O man, what is *good*. To many people the commandments of God are grievous. They seem severe and unjust. In reality the law of God is to be loved because it is *good*. God's purpose in every command He has given is beneficent. He seeks only man's highest *good*. The highest interest and greatest happiness of every man is safeguarded by the careful observance of all the commandments. Not one of them can be transgressed without the transgressor bearing pain and regret and loss for his sin. The psalmist saw the spiritual basis of the decalogue and said, "The law of the Lord is perfect converting the soul. The testimony of the Lord is sure making wise the simple. The commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean enduring forever. The judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold. Sweeter also than honey in the honeycomb. Moreover by them is thy servant warned and in keeping of them there is great reward" (Psalms 19:7-11).

In faithful observance of the law of God, man achieves his own highest good. If he has the right understanding of the law, he knows that it becomes to him the means of knowing God. He that willet to do his will shall know of the doctrine. He discovers that the law is a transcript of God's moral excellence. Therein is contained a revelation of God himself.

*By all that He requires of me
I know what God himself must be.*

In the text Micah has given us a summary of the law as a minimum requirement for the character and conduct of men. We have called the men whose names designate the last twelve books of the Old Testament, the minor prophets. They are minor only in length. In modern times that would certainly contribute to their popularity if not to their greatness. Judged by the eternal fitness of their messages these men are major prophets, too. Their messages were spiritual because they received them from God. They are practical because they were suited to their times. Thus being both spiritual and timely they are eternal in their value. They all have a message for our day as well as theirs. Not the least telling and timely is the prophesy of Micah. Our text for today is enough to make *him* famous and *his message* immortal.

BODY

I. Micah declares that God's requirement for man has a social application. "What doth the Lord require of thee but to do

justly?" No sacrifice however costly is an offset to sinful living. Religion is no fetish. Micah is known as the prophet of social justice. It is a trite saying that man is a social being. He does not live in a world isolated and alone. He cannot live unto himself and die unto himself. The recluse is a weakling and a coward. He seeks to avoid the demands of human society. The strong man of God accepts the obligations of society. He rejects the low degrading standards by which the wicked are wont to live and submits to the demands of God's law. While the weak take the low road, he seeks to follow the high way.

A. There is no escape from the operations of the law of social justice.

1. There must be a balance of equity between the ruler and his subjects. Laws that are good must be enacted. Their administration must be fairly executed. Those to whom they apply must be righteously judged. The ruler must not be subject to bias or bribe. The subject must recognize in the law an instrument for his own protection. And in the maker, executor, and judge of the law a power ordained of God. He must therefore respect the representatives of God and obey them faithfully and uphold them loyally.

2. There must be a principle of fair reciprocity between landlord and tenant. The owner must realize that he has an obligation to give his tenant a fair opportunity to live in comfort or to make a profit. The tenant must feel that he has an obligation to the landlord to respect his property and provide things honest in his sight.

3. The seller and the buyer must deal honestly with one another (v. 10, 11). The seller must use honest weights and measures and his goods must be all they are represented to be. The buyer must pay in full and on time for what he purchases.

4. The employer and the employee must work together in a spirit of equality and justice. An employer who piles up his profits at the cost of underpaid and underprivileged employees is headed for trouble and retribution. The converse is equally true. The employee who intentionally cuts down his production and steals time by idling along and spreads dissension among his fellowworkers is a thief. If you have agreed to work for so much per hour or day you have agreed to it on the basis of an honest investment of your time and skill and you should do your best. In the panic in the 90's my father worked for 60c per day, boarded himself and supported his family. He worked ten or twelve hours a day at honest effort, every hour of it. This same principle applies to a professional man and his clientel and to priests and their people, preachers and their congregations. Fairness and faithfulness are to be expected on both sides of the relationship.

B. It is well that all should understand that there is a principle of eternal justice

which operates unfailingly. It invariably vindicates the righteous man and condemns the unrighteous. This means that any man who deals unjustly, abuses his privileges, and gets gain dishonestly will eventually be the loser. He will find that he has cut the foundations from beneath his own feet to fall into a pit he has digged himself.

As a ruler Hitler incorporated into his system principles of deceit, injustice, and cruelty. His subjects suffered for awhile, but he foredoomed himself to failure and infamy by the policies he inaugurated. Wicked subjects who do not pay honor to righteous rulers pave the way for the exaltation of those who will apply their principles to themselves. The landlord who will not be fair with his tenant prepares the way for his land to be robbed of its fertility, blasted by drought and blown away in the wind. The tenant who does not shoot square with his landlord prepares his own doom to poverty and homelessness.

The merchant who does not give honest weight and measure forfeits his customers while the buyer who does not pay will lose his credit.

The employer who does not pay in proportion to the value of the labor he hires will find his laborers will gang up on him to his ruin. And the laborer who does not prove himself honest and loyal will suffer unemployment and starvation at last. A few years ago management was guilty of profiteering at the expense of labor. Now management suffers. At present labor enjoys the winnings. They are committing their sins and their day of retribution approaches.

The professional man who does not use his knowledge and skill righteously will some day sit in a deserted office. While those who do not deal honestly with them will find no one to serve them.

The priest or preacher who is unfaithful to his task because he does not punch a clock will find he is soon without people, a parish or a pay check. And the people who do not recognize that the laborer is worthy of his hire will soon find themselves without a preacher or with a poorer one. The offender will receive justice, but let it be affirmed with equal certainty that the faithful shall be rewarded. If it seems delayed, let us not be impatient and doubtful. The scales of eternal judgment will weigh out justly to the last ounce.

Hear and heed the prophetic voice of Micah thunder through the centuries, "*Do justly.*"

II. But Micah gives a spiritual interpretation to the law and requirement of God. He said, "Do justly" but he added, "Love mercy." In the text he not only gave an accurate summary of the law that came by Moses but he also anticipates the grace and truth which came by Jesus Christ. He understood that application of the principles of justice without mercy would produce

legalists. That is what it did in the Pharisees. Jesus said—Matt. 23:23 and Luke 11:42, Matt. 5:20.

Legal justice that holds to the letter of the law without consideration to the spirit of it is not justice but injustice. In other words justice without mercy is not justice at all, it is vindictiveness which has no place in our Christian ideals.

Let us remember too that cold, vindictive legal justice is a boomerang to him who renders such judgment. Jesus said, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again." A man of true sense of moral values is severe with himself and merciful to his fellow men. The man who exercises harsh judgment becomes harsh in spirit and will be harshly judged. The person who indulges censoriousness shall be severely censured. "Mercy is twice blessed. It blesses him who gives and him who takes."

Since you received mercy from God for your sins, then show mercy. "Suppose that He who is at the top of judgment should but judge you as you are. Oh, think on that and then let mercy breathe within thy lips like man new made." Have you received the benign blessing of charity from your fellow men? Then let charity for them be given in abundant measure. "Blessed are the merciful for they shall obtain mercy."

If the voice of Micah cried sternly, "Do justly," he spoke tenderly, "Love mercy."

III. It is evident from the text that Micah understood that for a man to meet God's requirement he must have a personal experience of communion with God. Therefore he climaxed his summary of God's demands accurately. "Walk humbly with thy God."

A. If one gives serious thought to God's requirement for him it can produce nothing but despair if he takes into account only his own ability to scale such lofty heights. He may stand and gaze longingly at such heights but in his own strength he can only fall down in the darkness and doom of total failure. But his own powers are not the basis of his hope. God has bestowed upon us the free gift of His love and grace in Jesus Christ our Saviour. In humility but in confidence we take hold of Him by faith and the flickering flame of hope rises higher. Once faltering faith grows strong until what seemed an unattainable ideal comes within the range of possibility by the almighty grace of God. Humility begets faith and faith brings God to our assistance. By faith we walk in holy converse with Him and grow in His likeness.

B. To find the equipoise and balance of a true Christian character one must possess that spiritual wisdom which can only be imparted by the indwelling Spirit of God.

"If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." Only by that Spirit of wisdom and revelation can I keep a proper sense of justice and love of mercy. The man who walks with God renders honest judgment of himself and fair judgment of others. He loves mercy but does not become supinely weak and sentimental with sinners. He abhors the evil and cleaves to the good.

CONCLUSION

I find the complete fulfillment of God's requirement in Jesus Christ. He had a passion for justice but he showed mercy for all men who sought it. In Him there was a perfect balance between justice and mercy because there was a perfect communion between God and himself. Let us take Jesus as our pattern and our Redeemer. He will bring us to God and to the standard of the divine requirement.

—G. B. WILLIAMSON

The Power of the Gospel

LESSON—Romans 1:13-19.

TEXT—Romans 1:16.

INTRODUCTION

In the text we have the theme of this great epistle. Here Paul submits his proposition which he develops at length and with surpassing skill throughout the book. He declares that the gospel of Christ is the hope of all mankind. He boasts that he is ready to match it against any system however revered because of its antiquity and however regarded because of its impressiveness. He said in substance, that to compare the gospel with any other message for men is automatically to produce a contrast which proves this message is in a class by itself.

When a man makes such a boast he must be prepared to make it good. This Paul could readily do. He had preached the gospel at Jerusalem where he was well known among the defenders of the faith of his fathers. He did not go to obscure places but to great centers of population with their own peculiar brand of religion. He believed the gospel would win out against them all. He preached it at Lystra among the worshippers of Jupiter and Mercury. He preached it in Corinth to the votaries of Bacchus, the wine god. He preached the gospel at Ephesus to the devotees of Diana. Paul believed the gospel would stand the test of intellectual scrutiny therefore he preached Christ and the resurrection to the learned Greeks on Mars Hill. Now he says, I am ready to preach the Gospel to you that are at Rome also. He had declared it to Jewish high priests, to Roman governors, before King Agrippa and Queen Bernice. Now he says, "I'll preach it in the emperor's city, and in his home and to his majesty himself. He made good his boast. He proved he was not ashamed of the gospel.

BODY

I. Paul declares that the gospel is potential. It is the power of God. Not an instrument in God's hand—that is mighty, but the gospel itself is the divine energy. The Word of the gospel is the dynamic by which God is to save the world. (Heb. 4:12).

A. The gospel is invested with the power of germination. Seed cast into the ground (Isaiah 55:10-11). Let us cultivate the field of the world and sow the seed of the gospel and gather the fruit into everlasting life.

B. The gospel has in it the power of attraction. John 12:32. Men will go farther and oftener and stay longer to hear the gospel preached with power than any other message that ever fell on human ears.

We have tried everything else to draw and hold the people. We have hoodwinked them with superstitions. We have cajoled them with lectures. We have fed them with loaves and fishes. We have gone in competition with the playhouses. We have organized the church till ecclesiastical machinery squeaks every move we make. We have appointed enough committees to commit everyone to perdition. I propose we try preaching the gospel and see what will happen.

C. The gospel is the power that convicts men of their sins.

1. Therein is the righteousness of God revealed. Some say, I'm as good as anybody. Never argue, never compare with other men. Back him up to the revelation of God's righteousness. Stand him alongside Jesus Christ.

2. A righteousness from faith to faith from the faithfulness of a giving God to the faith of a receiving man. The righteousness revealed, required, and may be possessed.

3. Therein is the wrath of God revealed. Let a man see his sinfulness against the background of God's holiness. Let him understand that there is a righteousness of God within the reach of his faith, then make him know that the wrath of God is revealed against all unrighteousness and ungodliness of wicked men. He will flee from the wrath to come and find refuge in the sacrifice of calvary.

D. The gospel has in it the power of transformation. This Paul knew by experience. He knew what it was to pass from bondage of the law to the glorious liberty of the sons of God.

From the anguish of Rom. 7:24 to the victory of Rom. 8:1 out of his own experience he wrote II Cor. 5:17. The transforming power of the gospel must be witnessed by each individual. But it works through him like a contagion until it becomes the greatest force for social reformation in the world. "The men that have turned the world upside down have come hither also."

Every Christian here is charged with re-

sponsibility for making K. C. a better place in which to live and the world a place where God's righteousness is known.

II. The Gospel is universal. To everyone, Greeks, Jews and Gentiles, friends and foes.

A. Gospel is universal in its provision. God will have all men to be saved (John 3:16).

B. The gospel is universal in its adaptation.

C. The gospel must be universal in its publication (Rom. 10:13-15).

III. The gospel is conditional "to him that believeth." All the power of the gospel both in its personal and universal aspects is without effect without the active and voluntary appropriation of its benefits, by faith. Unbelief will cancel all its power regardless of God's provision and faithful publication. You can limit the Holy One of Israel.

Faith is the sole condition upon which its power can be known. To be sure repentance is antecedent to faith. The impenitent cannot believe. When repentance is genuine, faith is easy and effective.

Even as faith is a condition for eternal salvation, so obedience is a condition for constant and final salvation.

CONCLUSION

My dear hearer of the gospel, let me remind you that the fact that you have heard its good news is your greatest blessing. You are fortunate to have a home in America but you are more fortunate that the gospel has been preached to you. Will you not embrace its promises, obey its admonitions and receive its blessings of salvation now and life forevermore.

—G. B. WILLIAMSON

Christ at the Door

INTRODUCTION

TEXT—Rev. 3:20.

There are many portraits of Christ in the Bible. They are word pictures, not photographs or paintings. But very vividly and beautifully they bring clear visions of the Saviour to the sight of the souls of men. The picture of the Good Shepherd with the sheep eagerly following and the lamb in his tender embrace is found in the tenth chapter of St. John. The Great Physician healing the blind, the deaf, the palsied, the leprous, and all manner of diseases is pictured in many passages. The Servant of the Lord is seen washing the disciples' feet. The Great Teacher sent from God is pictured in John 3 unfolding the mystery of the new birth to Nicodemus and in John 4 discovering the Water of Life to the woman at Jacob's well. We see Him as the Great King riding into Jerusalem on an ass on Palm Sunday. We behold Him as the World Redeemer with thorn-crowned head, drooped on His sacred breast hanging on the cross on Golgotha with blood streaming from His five bleeding wounds. But of

all the pictures we have of Jesus in the Bible none is more graphic or more pathetic than the one contained in our text. One scarcely needs the imagination of an artist's soul to see this picture. But one who possessed both the creative imagination and the artistic skill has given us an immortal painting of this moving scene. I saw Holman Hunt's "Christ at the Door" in St. Paul's Cathedral in London. I shall never forget the impression it made on my mind. I never think of it without thinking of my text. "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in unto him and will sup with him and he with me."

Here we have in lovely and moving metaphor the very heart of the gospel of God's love and grace. The one at the door is the Christ of Bethlehem and Calvary and of the resurrection. The door is the way of entrance to the soul of man. To those who open the door the glorious promise of the text will be fulfilled.

BODY

I. Think with me then of this One who seeks for entrance to your heart. We will use the metaphor of the text for it lends itself admirably to our purpose.

A. Who is this who knocks at your door?

He is not a wayfaring man come to you in His journey. He is not seeking a loaf of bread or a night's lodging. If he were he would be more cordially received by many.

He is not a brother or a friend from whom you have received kindness, generosity and hospitality. If he were, you would accord him an enthusiastic welcome.

He is not a person of prominence in your city, state or nation. If he were he would be received with homage and reverence.

It is Jesus Christ, your best Friend, the One who died that He might be the Saviour of your soul. He is earth's Redeemer and Heaven's King. There He stands knocking on a fast closed door.

He is not sought but seeks. He is not called for but is Himself calling in tender pleading tones.

He does not demand or force an entrance but He would be rejoiced to be given a cordial reception.

He does not come as an occasional passer-by. He says, Behold, I *stand* at the door. He is there persistently.

He calls to you by his word written and spoken. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

He calls with the voice of His Spirit within you. He knocks on the closed door by life's providences. The experiences of the war have turned some men from God but, thank God, they have brought some to Him.

Jesus knocks at every man's door. He is the light that lighteth every man that cometh into the world. But in a very definite

way he knocks on the door of every heart who hears the gospel message. How often, yea how patiently He has knocked at your heart's door.

II. Now let us look at that door for a few moments.

A. What is the door? It is your will. Whether that door is ever opened or not you alone can determine. None can do it but you and none can keep you from opening it. The door has no latch or knob or handle on the outside. It must be opened from within. By your act of surrender and faith you may open the door.

It may have stood closed fast for a long time. The latch may be stuck. The hinges may be rusty. It may be overgrown with vines of sinful habit. But if you will you may open that door. You cannot get Christ in by subterfuge. You cannot smuggle Him into your heart. You must open the door, confess your sin of neglect, and carelessness and invite Him to enter the door you have kept so long closed against him.

B. All you need do to decide your destiny and doom is to leave Christ standing just outside the door. You need not quiet the voice or muffle the knocking by gross sinning. You can dull your own sense of hearing by neglect. You will someday be "past feeling" and past hearing. The response of your soul may be stifled forever.

No, you need not drive Christ from your heart's door as you might a vagabond. You need not curse or abuse Him with threats. There is nothing more humiliating to a person than to be left standing at the door, given no welcome and no attention.

Do not wound and insult the patient, loving Saviour at your heart's door.

Heed the knock of the nail-pierced Hand.

Outside He has stood through the length of the years,

Since mother the love flame first fanned,

You have spurned and rejected.

O pray let Him in.

Heed the knock of the nail-pierced Hand.

The great question is, "If any man will open the door."

III. Now we will give our thought to the promise of Christ if He is allowed an entrance.

A. First He said, "I will come in."

1. Jesus wants to come in to save you from your sins. He knows the struggles of your heart and he wants to make you happy and free.

2. He wants to come in because He is the everlasting light that will illumine your soul.

3. He is the Bread and Water of Life. He wants to come in to satisfy your misinterpreted desires.

"Into your emptiness He will come with His fulness. Into your sinfulness He will come with His righteousness. Into your

death He will come with His triumphant and eternal life."

B. Jesus said, "I will sup with him and he with me." He wants to share your life and you to share His. He will enter into the highest fellowship with you that mortal man can know. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And our fellowship is with the Father and with His Son Jesus Christ.

1. Jesus will take your burden and bear it with you and for you. Jesus will share your sorrow. Jesus will go with you into the battles and gain for you the victory.

2. But Christ wants to share His strength with you. He wants to share the riches of His love and grace with you. He wants to share His glorious victory. He will make you an overcomer. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

3. The Lord wants to possess all the possibilities of your life and personality to be used for His glory. He wants your body to be a living sacrifice and a temple for His Spirit. He wants the capacities of your mind to be engaged in thinking His thoughts. He wants your spirit through which His Spirit can work. He wants your whole being so that He can be in you and shining through you and be your hope of glory.

CONCLUSION

At whose door does Christ stand? Of every man. Into whose heart will He enter? "If any man will open the door."

He is at the door of the rebellious sinner.

He is at the door of the wandering prodigal.

He is at the door of the lukewarm Christian.

He is at the door of the believer's sanctum sanctorum. He would enter and possess the inner citadel of your soul.

—G. B. WILLIAMSON

The Valley of Human Need

TEXT—Mark 9:27.

INTRODUCTION

Setting of text in detail; have here the characteristics of earth, hell, and heaven.

Note the prayer meeting, manifestation of God's glory, and the miracle of the text.

I. THE POWER OF SATAN

A. Early in life he "takes over."

B. And overpowering mastery.

C. Horrible effects.

II. POWER OF THE DISCIPLES

Powerless; failed completely

A. Failed in faith

B. Failed in fasting, in prayer

C. Failed in accomplishing the task

Too many powerless Christians today.

III. POWER OF CHRIST

A. The invitation

B. Word of power

C. The uplifting hand

CONCLUSION

Our opportunity

World calls to church for help; our challenge.

Nearness of multitude; their condition and need the same today.—S. ELLSWORTH NOTHSTINE.

3. A Keeping Hope (I Peter 1:5).

In view of all this, we go on our way rejoicing with joy unspeakable and full of glory, in hope of receiving the end of our faith, even the salvation of our souls (I Peter 1:8, 9).—L. E. BACHMAN, in *Gospel Herald*.

Threefold Resurrection

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

Glorious truth! and what a blessed reality, that although after Jesus' death on the cross and His burial, Death could not hold his prey, He broke the bars away, Jesus my Lord.

"Up from the grave He arose,
With a mighty triumph o'er His foes,
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!"

Because Jesus arose, we today are rejoicing in the hope of our resurrection also, as we read in I Corinthians 15:51-53: "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Thank God for the glorious hope that we Christians have. When someone falls asleep in Jesus, we know that they have just gone on before. Some day they, with us, shall meet the Lord in the air: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

Then again the Apostle Peter speaks about the hope by the resurrection of Jesus Christ as follows:

1. A Living Hope (I Peter 1:3).
2. A Heavenly Hope (I Peter 1:4).



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In the Chilean Earthquake

A Chilean woman of strong Christian faith, wrongfully accused by her husband of an illegal act, was imprisoned, according to *Dawn*. She was placed in the women's jail in the city of Chile, which is controlled by nuns. Her good behaviour and cheerfulness astounded them. Two became deeply interested in their unusual prisoner and asked her to tell them the secret of her happiness. In response she began to open up to them the glories of the Gospel of John.

Then on the night of January 24, 1939, came the earthquake. The entire jail was demolished except the little corner in which these three women were discussing the gospel. All the nuns and women prisoners were killed in the jail except these three women.

The two nuns were so impressed with the marvelous manner of their escape that they attributed their deliverance to the presence of their godly prisoner. At the last account, those nuns were earnestly studying the Holy Scriptures which had made their prisoner to rejoice. Now she was free.

Yet further evidence of God's hand was seen. The authorities had sent a pardon for her which came too late to be released that night.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).—*Pentecostal Evangel*.

A Shantung Saint

Mrs. L. S. Bainbridge

In the narrow streets of a Chinese city blind men were praying for rain, beating their breasts, and knocking their heads in the dirt. The sun glared fiercely upon the dried refuse and dusty ground. We must get away before the deluge should come, or we might be prisoners for many weeks. The dry beds of the rivers could be easily crossed now, but not when the torrents of weeks of rain should begin to descend.

It was hard to leave missionaries and native friends who had become very dear. There was old Cane Li, who hobbled over a dusty road to say good-bye! This old saint was so named because her tiny bound feet could scarcely support her heavy body. The only way she could get about at all was by means of a tall staff and a cane. But her place in the church was never vacant. Her sunny smile and cheery voice and hearty greeting showed that her religion was full of joy.

"Yes, indeed," she said, "I thank God you have come over a thousand hills and ten thousand waters to greet me in the gospel."

"Cane Li," I asked, "will you not pray for me and my little lad when we are far away?"

She shook her head; then, after a moment replied, "Well, until I hear you and the dear boy back in the land of the flowery flag, yes, I will, but after that, no, I cannot. It takes me all the time from the firing of the sunset gun to the evening gun to get through with my people here, and I cannot take any more."

Dear old Cane Li! Her promise was well kept, and as we journeyed on over "hills and waters," through dangers seen and unseen, we know there was daily prayer in our behalf in that little Chinese home in far-away Shantung. She was not satisfied to lump the whole world into one sentence, and the whole mission work into another. No! The wants of each member of that mission were presented daily to her Heavenly Father. Had a missionary and child gone for education in America? That child was never forgotten. Had any of the native church been in special temptation with old superstitions? Were any in sorrow? Were any suffering? Each was prayed for intelligently, individually, and with all her heart.—*Assembly Annals*.

A missionary hospital is burned to the ground by the communistic-minded Chiang Kai-shek. Shortly the missionary doctor presents a petition to this would-be malefactor: "My hospital is in ruins; may I have the privilege of attending upon and healing your wounded men? I have no other work to do." With these words of heavenly fire heaped upon his head, the general is subdued and turning later to his wife says, "If that is what that foreign devil's religion is, then I, too, will become a Christian." And he did and continues as a tower of Christian faith and fortitude today. The missionary "stepped in," and what blessed results ensued!—*Selected*.

"Suppose, After All We Are Mistaken"

"Here I have been sick for five long years. I wish I could die and get it over with," said the despondent young man. It was soon after I arrived in Yahuaco, a large Indian ranch, that he came and asked about medicine. Silently I prayed the Lord would work in his heart and give me an opportunity to testify to him. Then one morning these despairing words fell from his lips, "I wish I could die and get it over with!"

Quietly, I asked him, "How about your soul? It will never die."

The next morning, the mother, the son, and her son-in-law returned, and the mother said, "My son is afraid to die be-

cause you told him his soul would never die."

Turning to her son-in-law she said, "Suppose, after all, we are mistaken in putting our trust in the saints, and at the last, they won't help us! Suppose what the Senorita says is true—then what?"

"Of course it's true, because it is God's Word," replied the son-in-law.

Then, still wondering and questioning in their hearts, the three dark-skinned figures wended their way to their home.

Another day, the sick Indian's sister, Lorenza Porco, a girl perhaps twenty years of age, came in, asking how she could be saved. She has another brother, Aurelio, who is interested in the gospel. He came in one evening and told me he had not been able to do anything for me because he was so busy getting ready for the feast. I asked, "And what profit will the feast be to you?"

After a few moments' reflection he answered, "I will only gain more sin." Later, he told me that the night I explained the parable of the two foundations and the danger of building on sand, he wondered how much I knew about him, for I seemed to be talking to him in that meeting. I believe the Holy Spirit is working in his heart.

How terribly mistaken they are, and how true that dead saints cannot help them!—*Selected.*

A missionary in India was called to baptize 60 adult converts from Hinduism.

During the proceedings a young boy sat back, looking on wistfully. Finally he came to the missionary, "I am a believer. May I be baptized, too?"

The missionary hesitated. "You are too young. You may backslide. When I come back in six months I will baptize you, if you are still following Christ."

The 60 adult converts arose in protest. "But teacher, it is this young man who has taught us all we know about Jesus Christ."—*Council Fires.*

From Darkness to Light

A very old man worked among the mango trees in a missionary's garden. He was thought to be so old that he could never grasp spiritual truth. One day this old man saw a fellow worker throw some waste paper on a rubbish heap, and asked,

"Is that Gurmuki?"

"No," was the reply, "but I can give you some Gurmuki in big print."

So he was given "The Story of the Cross." He began to read, then burst into exclamation. He was very old, he said, and he had searched for God, but had never found Him. He must know, he said, how to get rid of his sins.

The next day was Sunday, and so Preetam, a recent Indian convert, was asked to sit down beside him to teach him. The

old man's face glowed as he listened, entranced by Preetam's clear teaching. He began with these words, "I am the Good Shepherd," and the old man laughed with sheer joy, and said,

"He is here! I have looked for Him, and have walked all these years in darkness, and now He is here—here in my garden! He cares about me—just one sheep, and He even died for me!"

He was given another book, "Glad Tidings," which he reads joyously every day. —*Exchange.*

Love in Daily Life

A Hindu woman was converted, chiefly by hearing the Word of God read. She suffered very much persecution from her husband. One day a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied, "Well, sir, I cook his food better; when he complains, I sweep the house cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother." As a consequence the husband soon became a Christian.—*Selected.*

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The Way to Victory

So they went, and made the sepulcher sure (Matt. 27:66). A Persian fable says that the earth was created a great barren plain without tree or plant. An angel was sent to scatter the choicest seeds on every spot. Satan, seeing the seeds on the ground, determined to destroy them. He therefore buried all the seeds in the soil, and summoned sun and rain to make them rot away. But the seeds sprang up, clothing the earth with beauty. And a voice from heaven said, "Thou fool, that which thou sowest is not quickened unless it die." The burial of Christ was thought by His enemies to be the end; but, in truth, the grave was but the necessary way to His final and glorious victory.—*King's Business.*

Christ's Epitaph

He is not here: for he is risen (Matt. 28:6). When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all: "Here lies." Then follows the name, with the date of death, and perhaps some praise of good qualities of the departed. But how different is the epitaph on the tomb of Jesus Christ. It is not written in gold nor cut in stone; it is spoken by the mouth of an angel, and is the exact reverse of what is put on all other tombs: "He is not here."—*Christian Herald (London).*

Death is a subject of horrid fascination. But Jesus did not talk about it at all. He never used the word as we use it. With us death is the separation of the soul from the body. Jesus always called it sleep. Passing a house one day we saw on it the sign, "To Let." "How is this," we asked, "is the former tenant dead?" "Oh no," we were told, "he has only moved into a larger house in a better locality." And the answer comes back from the empty tomb of Joseph, "No, He is not dead, He has only moved to a better house in a finer locality."—*Selected.*

Not Defeated

One writer has made a beautiful application to the resurrection of Christ of an incident in history. Here it is. It is said that the news of the Battle of Waterloo first came by a sailing ship to the southeast coast of England, and by signal was wigwagged to London. When the message reached Winchester, the signals on top of the cathedral began to spell the message: W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d and then the fog descended and hid the signals and the whole country was in despair. But

after awhile the fog lifted and the signals on the Winchester cathedral were still at work spelling out the complete sentence: W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d t-h-e e-n-e-m-y.

The thrilling news raced across the land and lifted all hearts out of gloom into joy. So the heavy gloom of Calvary fled before the victory of the resurrection. The resurrection means defeat turned into victory.—*Anon.*

The Summons of the Cross

A mother was showing her six-year-old boy a picture of the crucifixion of Jesus, and as she told him the wondrous story she said, "The little teardrops rolled down his little cheeks."

It reminded us of what we once heard Bishop Warner, of India, say when he returned to America from that far-off land. Over there, he declared, one could not give the message of the cross but that men and women would be moved to tears, so deeply were they stirred by the life and sufferings of our Saviour. But here, where it has become so familiar to many, it seemed terrible to him that it could be told and heard with so little emotion.

At the cross of Jesus as nowhere else we see the heart of our loving heavenly Father; there of all places in the universe we come to see "the Love that will not let us go."—*Reformed Church Messenger.*

Ransoming a Waster

Many years ago, a friend now deceased, who lived in Belfast, sent me regularly The Irish Presbyterian. One incident in that paper that bears the title of this article still lingers in my memory. The story was told by that giant of the Free Church of Scotland, Prof. D. S. Cairns. It concerned one of his students of theology. Maclean, the young man in question, had unusual talent, consecration and spiritual power, and in a land noted for its great preachers, gave promise of going far in the ministry.

SAVED FROM DROWNING—REMAINS WASTER

One morning Maclean decided to take a day off. He sought a quiet spot by a sheltered lake and was devoting the day to reading, meditation, and fishing. His quiet was interrupted by an impudent boy, who set himself to annoy the student. The latter bore it with Christian forbearance. When the boy finally stripped, however, and waded out into waters that were known to be dangerous, the student protested. The boy, glad that he had been successful in annoying the other, waded deeper. All at once there was a shriek.

The boy who could not swim was struggling in deep water.

Maclean never hesitated. He threw down his book and ran to the water, picking up a board on the way. He swam out to the struggling boy. It was a long, hard battle to get the boy on shore. Aided by the board, it was finally done. Maclean, however, was so completely exhausted that he could not pull himself ashore but sank and was drowned.

Dr. Cairns was almost crushed by the death of his most promising student. Fifteen years later he decided to find out if the boy who caused it was still living and if he had profited by the sacrifice. He investigated and discovered that the boy, now almost 30 years of age, was a profane drunkard and thief, that from the day of the tragedy he had manifested no sorrow, and that Maclean's sacrifice was entirely in vain. As Dr. Cairns tersely expressed it, *he ransomed a waster!*

SAVED FROM JAIL—BECOMES GOOD CITIZEN

Over against this incident, I am thinking of Abraham Lincoln and Duff Armstrong. At cost of himself Lincoln, who had become a famous lawyer, took time out in order to defend Duff, who had been involved in a drunken brawl. A death had taken place in the scuffle and young Armstrong was accused of murder. Lincoln was far distant. He heard about it and pictured in his mind the grief of Armstrong's mother whom he loved. Without any request from her he hastened to her side to defend her boy. He did it with such ability and skill that Duff was acquitted. Lincoln's only pay was the gratitude of the Armstrong family. Before Lincoln hastened away to try to catch up with an over-crowded schedule, he took Duff by the hand, looked long and earnestly in his eyes and said, "Profit by this. Quit the drink and the bad company. By God's help be the man your mother wants you to be." And Duff did it! He became a good citizen of his community. He confessed Christ and became not only a diligent member but an office bearer in the Church of the Disciples. During the Civil War he followed the flag as a gallant soldier.

In these sobering days, with the wine of the Easter communion fresh on our lips and with souls marked with the price tag of Calvary, may it not be said that Christ has ransomed so many wasters, but in lives cleansed anew may we show a greater gratitude to him than Duff Armstrong could show to Abraham Lincoln.—Dr. S. C. GAMBLE, in *The United Presbyterian*.

Walking with Jesus

"A night in spring . . . and two men walking the Emmaus road—saddened by their master's death—bowed down beneath their load, when suddenly Another over-

takes them as they walk. A Stranger falls in step with them, and earnestly they talk—of what is in the hearts—moved by a warm soul-stirring glow—and when they reach Emmaus they are loathe to let Him go; and so they bid Him stay awhile and share their simple board. And as He breaks the bread . . . they know. They know it is the Lord. Oh, may He overtake us as the Path of Life we tread! Along our way of sorrow may His radiant Light be shed . . . Oh, may He come to warm the heart and ease the heavy load—and walk with us as long ago He walked the Emmaus Road."—From *Springs in the Valley*.

A Week-end Worker with God

A commercial traveler named Rigby had to spend a week-end once a quarter in Edinburgh, when he worshiped in Dr. Alexander Whyte's church. Always he tried to persuade some other visitor to accompany him. Having taken a Catholic traveler there who was led to accept Christ as his Saviour, he called on Dr. Whyte to tell him of the conversion. On hearing his name, Dr. Whyte said, "You are the man I have been looking for for years." He took a bundle of letters from his desk, and read some extracts, "I was spending a week-end in Edinburgh awhile ago and a man named Rigby invited me to attend St. George's church. The message of that service changed my life." Dr. Whyte said that twelve letters were from young men giving similar reports, of whom four had since become ministers.—*Selected*.



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BOOK NOTICES

By Rev. P. H. Lunn

These notices do not purport to be reviews, rather brief descriptions of what is new in the religious book field.

THE ATOMIC BOMB AND THE WORD OF GOD
By Wilbur M. Smith (Moody—.25)

The author is editor of Peloubet's notes and a member of the faculty of the Moody Bible Institute. This is a brief (30 pages) but right to the point discussion of the principle of the atomic bomb and its relation to present and coming events in this age.

EVENT IN ETERNITY

By Paul Scherer (Harper—\$2.00)

Dr. Scherer is a well-known minister and writer, author of *For We Have This Treasurer* and other books. Using as a basis of his message Dr. Scherer has taken the chapters from forty to sixty-six of the book of Isaiah. His emphasis is that the judgment of a righteous God is upon this generation. This material was first delivered as lectures at Emory University and elsewhere. 234 pages.

SPURGEON'S ILLUSTRATIVE ANECDOTES

Edited by David O. Fuller (Zondervan—\$1.25)

A selection of proverbs and illustrative anecdotes taken from the writings of this prince of preachers. 117 pages.

TO WHOM I NOW SEND THEE

By John C. DeKorne. (Eerdmans)

An interesting and informative volume about the mission work of the Christian Reformed Church in Nigeria.

THE SALT BABY AND OTHER STORIES FOR CHILDREN

By Julia L. Kellersberger (Revell—\$1.00)

True stories told for American children about their little brothers and sisters in mission lands. The author and her husband have spent twenty-four years in African missionary work.

AND WE ARE WHOLE AGAIN

By Hazen G. Werner (Abingdon-Cokesbury, \$1.50)

This is another volume in a field that can hardly be said to be neglected—that of self-help in mastering the quirks of personality and in recovering from failures in life. The author is pastor of Grace Methodist Church, Dayton, Ohio. He insists that to the psychological approach and the usual procedures of rehabilitation, must be added the uses of spiritual power, for only Christ can make us truly whole again. We hope to have a full review of this book in an early issue of the *PREACHER'S MAGAZINE*.

HOW TO IMPROVE YOUR PREACHING

By Bob Jones, Jr. (Revell—\$1.50)

The author with commendable good judgment does not present specific rules to be followed in conducting a service or preaching a sermon. He discusses general principles and suggests some helpful techniques for effective and forceful pulpit style. It's extremely practical and for a small book covers a broad field. 126 pages.

HEART BEATS

By Arthur Meyer (Eerdmans—\$1.25)

Described as a book of little messages on subjects which are vitally close to the heartstrings of humankind. There are forty-five essays, devotional in the main, dealing with various subjects including the following: Quietude, Simple Things, Bread, Time, Stewards, Enthusiasm, Gardens, Christmas, Thanksgiving, Peace, Easter, Lincoln, Memorial Day. 136 pages.

SATAN AND THE SPIDER

By Herbert Lockyer (Eerdmans—\$1.00)

The first chapter is an expose of Satan in his clever craftiness. Other chapters deal with subjects of a devotional nature such as the love of Jonathan for David, contrasting Christ as the Lamb of God with the Lion of Judah, the value of prayer, deliverance from temptation, progress in the Spirit-possessed life. 87 pages.

AS THE SMALL RAIN

By Bob Jones, Jr. (Zondervan—\$1.50)

A book of almost one hundred brief messages each based on some passage of scripture. Their appeal is in their simplicity and the writer's faculty for selecting the emphasis that will interest the ordinary man and woman. As suggestions or bases for radio messages and prayer meeting talks these discussions are excellent. Also they provide numerous "human interest" illustrations. This book should be of real value to any pastor.

THE WAIL OF A DRUG ADDICT

By D. C. Van Slyke (Eerdmans—\$1.25)

The author is an evangelist in the Church of the Nazarene. The book gives the interesting story of his conversion and the fight against the tobacco and drug habits. One cannot read the book and not be moved.

ATTUNE WITH CHRIST

By Elmer E. Bloom (published by author—.45)

A booklet of sixty-four pages containing more than one hundred Christian poems of a very high order. A classified index makes them easy to find.

THE CHURCH IN OUR TOWN

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

This is a discussion of the church's place in the rural community with its problems and its opportunities. The author is associate professor of rural church administration and sociology at Garrett Biblical Institute.

Book Reviews

THINKING WHERE JESUS THOUGHT

By Hillyer H. Straton (Bethany Press, \$2.00)

It is not too often that one reads a book which both stimulates the mind and stirs the heart. But here is such a book. It is the kind of a book about Jesus that we have been looking for.

Dr. Straton is the pastor of the First Baptist Church in Detroit. His careful training in university and seminary manifests itself on every page. It is apparent that he had not only read widely but thought deeply. Hence he has something worth while to say. We believe that this book will play at least some part in the present swing toward a vital, intelligent orthodoxy.

In his first chapter, "What Jesus Thought About Himself," the author examines the question of the messianic consciousness of Jesus. His many quotations from a variety of New Testament scholars are well chosen and convincing. Dr. Straton's own fine type of conservatism is revealed here as elsewhere throughout the book. Familiar as he is with biblical criticism, he meets the critics on their own ground. He exemplifies that kind of conservative scholarship which alone can meet the demands of the theological world today.

Dr. Straton believes in both the salvation of the individual and the influence of Christianity upon society. He has written timely chapters on "Jesus and the Problem of Sin" and "War, the Supreme Sin." His attitude on the question of pacifism seems to us especially helpful. It ought to bring light to some sadly perplexed souls.

The last two chapters, "Jesus and Biblical Realism" and "Modern Theology's Rediscovery of Jesus" are, in the opinion of this reviewer, worth the price of the book. Walter Marshall Horton has described the trend toward realism in theology. Dr. Straton gives us an excellent portrait of biblical realism. He pleads for a sane literalism that accepts the clearly stated truths of "the word of God." He finds the true way in a sensible supernaturalism rather than an optimistic humanism. It is heartening to be reminded again of the revived interest in theology. One can only hope and pray that such writers as Dr. Straton will reach an increasingly wide public with an emphasis on "the things which cannot be shaken."

To the one who has not read widely in the current literature on the New Testament the bibliography—listed under "Acknowledgments" and "Notes"—will prove especially valuable. Here is plenty of stimulating reading which will help to keep one abreast of our day.—RALPH EARLE.

SIXTY-FIVE WAYS TO GIVE AN EVANGELISTIC INVITATION

By F. D. Whitesell (Zondervan, \$1.25)

The weakness of much evangelistic preaching is evidenced at the "pulling of the net." A sermon may be good and the logic convincing but unless the preacher can consummate the effort by getting definite commitments much of his work is lost.

The evangelistic invitation is of supreme importance in winning souls. Methods and means should be studied. Not only should the sermon itself be prepared but definite attention should be given to the concluding appeal for decision.

Dr. Whitesell, who is Professor of Evangelism in the Northern Baptist Theological Seminary, has given a wide variety of ways to give an invitation classified under headings specifying different objectives. Many suggestions are familiar; however, there are several valuable new or little-used methods.

The chapter, "How to Give Invitations," is splendid. The author's treatment of worthy motives in his chapter, "How to Appeal to Various Motives," is excellent and will be helpful in evangelistic sermon construction.

In the main body of the book dealing with the, "65 Ways," Dr. Whitesell includes methods used by Moody, Poling, Biederwolf, Finney, Goodsell, Torrey, and others. In Appendix A the author has listed 18 pages of scripture quotation for use in Invitations which will be of great value.

On the whole the book contains a preponderance of helpful material in spite of some suggestions that would be of little use and of doubtful propriety in services of holiness groups.—R. V. DELONG.

Introduction to Christian Theology

By H. Orton Wiley, S.T.D., and
Paul Culbertson, Ph.D.

An introduction textbook in Christian Theology prepared especially for use in conjunction with or preparatory to the three-volume work by Dr. H. Orton Wiley. Price \$2.50

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CALLING MEN FOR THE MINISTRY

By Hampton Adams (The Bethany Press,

Price \$1.50)

With the close of the war, one of the most important tasks of the church is her responsibility for recruiting the ministry. Our choicest young men must be made to feel the sacred importance of preaching and the opportunity in a life of service. This, of course, must be accompanied by prayer, so as God will initiate His sanction in calling these youth to the ministerial task.

But young men of caliber want to have their questions answered and many times the pastor or interested layman do not know the answers. This little volume of 157 pages contains the major reactions demanded by an inquiring young man. Rev. Hampton Adams has thrown out the challenge in the words of William James' famous essay on "The Moral Equivalent of War" and points out to youth that the ministry is this satisfying equivalent. This spiritual conflict provides a "cause" for which young men can die if need be.

The book not only answers questions but is informational on many important issues such as the minister as a preacher, pastor, and administrator; the training necessary;

human relationships; one's personal religious life; and a consideration of that all important person, "the minister's wife."

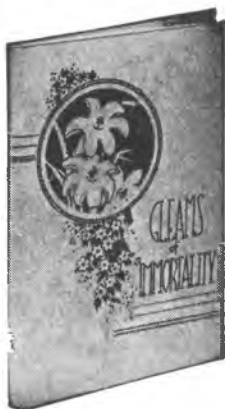
Any pastor will do well to have two or three copies of this book on his desk to place in the hands of young prospects, which no doubt will help God to gain an entrance into the heart of a candidate with His divine call.—L. A. REED.

CHALLENGING YOUTH FOR CHRIST

By Mervin E. Rosell (Zondervan, \$1.00)

The author of this book is a young evangelist who has addressed large "Youth for Christ" rallies throughout the country and has preached the gospel in Latin America. His language is forceful and striking. He presents facts about present-day conditions which are both startling and stirring. He has a real passion for revivals.

Some of the chapter titles will suggest the tone of the book: "Heaven's Heart Throb," "The Scarlet Scandal," "Scarred Hands," "Men Afire," "God's Global Go." The preacher will find these messages inspiring and stimulating and, incidentally, will probably lay hold of some of the illustrations with which the book abounds.—RALPH EARLE.



Gleams of Immortality

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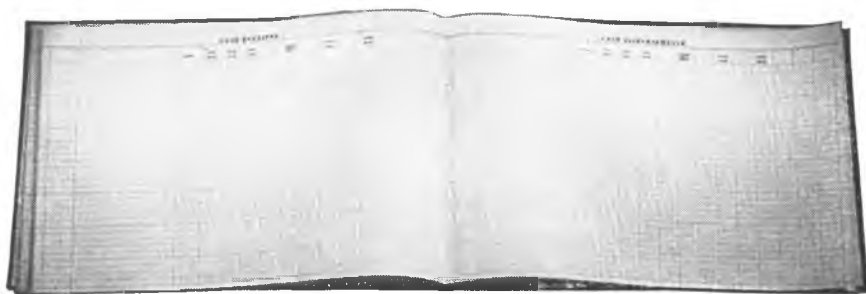
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4. Did God Fail the Crucified?
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