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The Main Thing

NOTHING can replace the message! Efficient organization cannot. Nor can beautiful liturgy. Nor can a thousand community surveys. The Church's distinctive contribution to this age, or any age, is its message. People must know what to believe before they can know how to behave. Ethics without faith becomes meaningless activism. Worship without faith becomes empty estheticism. Neither charity nor liturgy will convert sinners. Faith cometh by hearing. We face an age that has lost its anchor. It has nothing to tie to, for it has surrendered God. It has nothing to tie with, for it has abrogated faith. And the storm is breaking all around it. National and international unrest surges over it.

The Christian Church is rubbing its eyes. No longer does it dare to be smug in the confident humanism of even a decade ago. Every Christian periodical breathes apprehension. But the Church is not sure of its course. Some still try to bolster up its good will. Some try to energize its missionary zeal for a new sales campaign. Some creep into esthetics and multiply its devices for worship. Each has its place.

But it is a message the age must have. It must know God again. Theology is the key to all "ologies." If man knows not God, his psychology and his sociology are incoherent and meaningless. "What is God like?" is the towering question of the age. Upon the answer rest its economics and its politics.—ALVIN N. ROGNESS, in *Lutheran Herald*.

The Preacher's Magazine

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

The Preacher and the War

By the Editor

SOME psychiatrists claim that a good percentage of people are so constructed mentally that they will become insane if subjected to a certain, serious mental strain at just the right time in life. That many such people live out their days in sanity is due to the fact that fortune favored them in sparing them the special strain at the special time. And many who are mentally unbalanced now would have lived out their days in sanity if they had been spared some certain and untimely strain.

Winston Churchill says that the test of any people is what they will do when they are hungry and tired. Whole communities and even whole nations of people lose their poise and do the unseemly and the unwise when hunger and weariness press them. Honor itself is sometimes sacrificed in the time of stress and strain—both by individuals and by whole peoples.

Many of us recall the conduct of preachers during the war of twenty-five years ago. We recall hearing men preach murder and hate. We recall seeing preachers leave off preaching the saving gospel in favor of shallow entertainment, and we remember hearing men say both plainly and by intimation that men who die on the battlefield go to heaven, whether they die in faith or not. We recall instances in which preachers seemed to think war modifies or even reverses the law of God written in our members. They left off condemning liquor, and even took up the use of tobacco and the practice of cards and dice themselves. They allowed their human sympathy to run away with their good judgment and sound convictions, and tried to serve the soldiers by simply joining them in their vices.

But we are glad to observe a more consistent trend in the present emergency. I think R. V. DeLong is correct in his thesis that, "Liberalism

Has Turned Back." At any rate, liberalism has had a chance to show its worth, and it has been proved insufficient, either to prevent war or to serve usefully during the emergency. Those churches which left off the saving gospel in favor of a "social gospel" during peace times, now find themselves unable to muster their share of recruits for the chaplaincy. Twenty-five years of coddling have produced a generation of weaklings, and war and world-wide emergency have found such unprepared to either sustain themselves or to strengthen others.

These lines will likely not fall into the hands of many who require warning as regarding any of the things hitherto mentioned. But there is an opposite extreme. Good men have a temptation to want to be classed as wise. Hence they proceed in this time of emergency to castigate the nation and its leaders, and to set up calls for correctives. They are tempted to specialize on prophecy, and to seek to write history in advance and to tell the world how the present issue will come out and when. And since it has ever been the trend of prophets, with rare exceptions, to foretell the dark and threatening, the practical result of this iconoclastic form of ministry is to discourage "our side," and to seem to favor our enemies. Hence the course is exceedingly hazardous, and should not be followed except where conviction is so strong as to make one willing to bear the consequences. Men whose brothers and sons are in the armed forces and women whose husbands and sons have already made the supreme sacrifice for their country are in no temper to tolerate one who seems to be weakening the chances of success for the nation, and few others will seek spiritual assistance at the hands of one who is adjudged unfaithful to his country's life and well-being.

Light, worldly thinkers have often observed that the Church is slow to make changes, and they have therefore dubbed the Church as *reactionary* and nonprogressive. And even we ourselves must claim that the Church has always represented the conservative element in society. Others change quickly because their own philosophies of life are so generally unsatisfying. But even nonspiritual professors of Christianity find something assuring in their faith which makes them reluctant to cast away their confidence for something new and untried. This tendency shows up even in politics. Church people are notably for peace and are reluctant to turn to war. But when war comes, Christians are true patriots and are the last to call for any terms except those of honorable peace. No matter what careless men may say, history will show that men sacrifice present good more willingly in proportion to their assurance of life beyond death, and they give up their lives more gladly when the cause for which they are asked to die is a worthy one as measured by moral and spiritual ends.

Speaking advisedly, it is, I think, the first duty of the preacher in wartime to keep his own

heart sweet in the love of God, and not allow his spirit to become embittered—no matter what happens. In the second place, it is the preacher's duty to keep the true Christian perspective, and not allow himself to be carried away with the ideals which periods of emergency always bring to the fore. In times like these, a man's soul is still infinitely more valuable than his body, spiritual liberty is more important than political freedom, salvation for the soul is of higher rank than health for the body, man's chief evil is still sin in the heart; salvation through the blood of Jesus Christ is still the only hope for mankind, and true, old-fashioned, heartfelt religion is the greatest thing in the world. In the third place, it is the preacher's duty to keep a cool head, a warm heart and a hopeful outlook. He must seek to encourage the spirit of resistance against tyranny, but he must also offer the consolations of true religion to the suffering and the bereaved. In a word, the preacher must, like the true prophet of God, remain with his people to minister and to serve, regardless of what happens to the people

and regardless of their location or lot in life.

The preacher in wartime should be a tower of strength to which disturbed souls may turn in their worst dilemmas. He should pray and wait before God that he may have a message from God for all who come. He should refrain from politics even more carefully than he did in times of peace. He should avoid too much entanglement with hopes for peace and temporal advantage, but should likewise keep out of pessimism. He should make individual souls the objects of his quest, and should be vigilant to prove himself possessed of a faith and hope and love that never fail; for his example in these matters preaches louder than words. And, finally, in all things great and small, the preacher in time of war should refuse to do anything which if done by all would injure the cause to which his heart and life are devoted. Every individual preacher should consider daily that it may never be his lot to serve in a day of national and world peace, so he had better make the most of his opportunity to serve in time of war and world confusion.

Thoughts on Holiness

The Fundamental Requisite for Christian Living

Olive M. Winchester

Create in me a clean heart, O God; and renew a right spirit within me (Psalm 51:10).

TRAGIC had been the fall of David and tragic indeed had been the results. Nevertheless when he came to himself after being aroused from the hypnotic spell of his evil-doing, he centered his mind not so much on the results of his sin as the cause. All this had revealed to him that there was something within his heart that had occasioned this sudden outburst of evil. With this state and condition of evil within he could never rest in certainty and security. He cries out for a clean heart and a right spirit.

SIN ESSENTIALLY INWARD

The first truth that stands forth in this outcry of anguish is that sin is essentially inward. The outward manifestations of sin are so many and so varied that the mind very naturally is fixed upon sin as something done rather than a quality or state inherent in individuals. We see the sinner and his act rather than mankind stained with evil.

But when, through some shock of an evil committed that the individual never dreamed that he would stoop to do, he turns his attention from the outward act to the inward impulse which led him captive at its will, he finds within himself a state and condition that is beyond his control. He may

have purposes ever so good, but time and time again they are overruled, and he is borne along on the tide of wrongdoing by this sin within his heart.

Jesus taught that sin is inward in the Sermon on the Mount when He called to the attention of His listeners that it was not only the outward act that brought condemnation for sin but its inward conception; that if the latter existed then the individual was guilty before God even though it never did break forth into actual doing. This was a new approach to sin to His Jewish listeners, but it formed an essential part of the teaching of Jesus. We find it reappearing in His discourse on ceremonial and real defilement. The Jews had complained that He ate with unwashed hands; then Jesus said unto them that the occasion of defilement did not lie in eating with unwashed hands for it was not that which went into a man that occasioned evil but what came forth out of the heart of man, from thence came all sins, social and dispositional.

This same line of thought is found again in the writings of St. Paul under different figures. With his mind he had caught the ideal of righteous and holy living, but when he turned inward he found a contrary principle there; he found himself in a dual state; when he would do good, evil was present in him. He concluded that the purpose to do good represented his better self, but that

there was resident within a principle that was ever present asserting itself and dominating him despite his good intentions.

Thus Scripture is very explicit in its delineation of the fact that sin is inward and that from this fountain within flows the outward acts. No consciousness of sin is full and complete unless there is recognition of this fact.

THE SUPREME NEED—A CLEAN HEART

This second postulate that we are laying down follows very naturally upon the first. If the fountain of sin lies within, then it is very necessary that evil be followed to its source and eradicated there. While there is that sense of inward defilement there never can be a consciousness of heart purity; the two are antagonistic states, opposite the one to the other.

Emphasis on purity goes far back into the symbolism of Jewish ritual. In the antediluvian age there was some distinction drawn, it would seem, for Noah was commanded to take into the ark seven pairs of the clean animals and only one of the unclean. Then in later days when the tabernacle worship was set up with its accompanying rites and ceremonies, we have definitely set forth this line of demarcation respecting the animals. Moreover the thought runs through other forms of ceremonialism. A beast offered in sacrifice must be a clean beast; the bullock offered for sins of ignorance must be burned in a clean place. In the line of demarcation made between the clean and unclean in beast and fowl, the distinction drawn was not occasioned by the absolute unfitness for food of the unclean, but seems to have been made on the basis of the good and the best; the best rated as clean. This ceremonial differentiation stands out very evidently in the life of the Jew in Christian times and followed him after he became a Christian for we hear Peter's protest against eating anything that was unclean.

The ceremonial rites of the Old Testament were a type of theological realities and phases of Christian experience in the New. This typological relation is clearly set forth in the Epistle to the Hebrews. While this particular rite is not mentioned in that dissertation of symbolism, yet from analogy we can apply the same rule of interpretation and thus say that all these emphatic stipulations regarding the necessary purifications refer to the requirement of a pure heart in Christian experience.

Passing from the Old Testament injunction we come to a picture drawn for us in the final consummation of all things when the marriage supper of the Lamb shall take place. On this occasion we find the bride "arrayed in fine linen, clean and white." This fine linen is "the righteousness of saints," that is, the imparted righteousness in the state of heart purity.

Added to these might be included the many passages which refer to cleansing in the Word of God. In the second verse of the Psalm from which

the text is quoted, there is the petition, "Wash me . . . and cleanse me from my sin." Then in Jeremiah the gracious promise is given, "I will cleanse them from all their iniquity." Coming to the New Testament, we have the thought expressed in exhortation and promise, forming a very definite element in Christian teaching.

Thus the necessity of a clean heart becomes apparent both from the standpoint of personal need and also from Scripture instruction. There is no security in Christian experience without it.

SPIRITUAL LIFE IS ONLY THROUGH A CREATIVE ACT

The psalmist cried out, "Create in me a clean heart." The word "create" is one that is used sparingly in the sacred writings. We see it in the beginning where very distinctly there are brought into existence elements nonexisting before. It is used of matter or the material world, then of conscious life as in the beast and finally of self-conscious life as in man. On these three specified occasions God creates and at the conclusion we are told that God rested from all His work which He had created to make (Gen. 2:3, Hebrew).

The work of creation then is bringing into existence something that had no existence before, and it is brought into being that it may be shaped and formed. So in the spiritual life of man. It is not developing something that previously existed in man but brings into his heart a new life, a new spiritual dynamic which forms the groundwork on which a spiritual superstructure is built.

The initial stage of this creation is regeneration, for we read in Corinthians that if any man is in Christ Jesus, he is a new creation. Then as there are stages in the creation of the earth and life therein, there is another stage in the cleansing of the heart. When there is the purification from all defilement, then the heart is not left in a vacuum but the racial life of man is infused with new life through a divine creative act. As man was created originally in the image of God, now he is created anew in righteousness and true holiness.

A glorious privilege is this to have the sin within the heart, the fountain head of all evil, purged and cleansed from all evil and rejoice in fullness of life that has been imparted unto us! A clean heart is the privilege of all. New life may surge through our being pulsating with the love of God and burning with passion for lost man.

Be Patient

Beware of the impetuosity of your temper! It may easily lead you awry. It may make you evil affected to the excellent ones of the earth. The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise.

What advice you would give another, take yourself.—JOHN WESLEY.

THE ETHICAL

Sanctification—In Relation to Others

Peter Wiseman

As he is, so are we in this world (1 John 4:17).

He that saith he abideth in him ought himself also so to walk, even as he walked (1 John 2:6).
. . . go with him twain (Matt. 5:41).

ETHICS

GENERAL ethics may be said to be the science which treats of the source, principles and practice of right and wrong in the light of nature and reason. Christian ethics, on the other hand, is said to be the science which treats of the sources, principles and practice of right and wrong in the light of the Bible. There was the addition to the definition of general ethics.

In defining ethics, there are many definitions which throw light upon the subject; "Ethics is the science of duty" (Webster); "the science of moral law" (Wayland); "the science which teaches men their duty and the reasons for it" (Paley); "the science of man's choosing, and acting from choice under moral law" (President Hopkins); "the systematic application of the ultimate rule of right to all conceptions of moral conduct" (Hickok); "the science of rectitude and duty" (Valentine); "the science of moral personality and moral good" (Hyslop).

There are distinctive questions which help us in our research. Dr. Keyser in *A Manual of Christian Ethics* asks the question, "Is it right?" "Is it wrong?" "Apply," says he, "those questions to any status, situation and event, and you will know at once whether it belongs to the ethical sphere or not." In physical science the distinctive question is, is it physical? In psychology we ask, is it mental? In philosophy the question arises, is the ultimate reality? In ethics the interrogation, "Is it right?" is the deciding one.

In the study of ethics there should be the consideration of the relationship of ethics to other sciences:

1. To physical science: whatever has been clearly established by this science, ethics accepts.

2. To psychology: ethics has a very close connection with mental science because of man's moral faculties.

3. To philosophy: there are ethical problems which naturally concern philosophy.

4. To Christian dogmatics: both ethics and Christian dogmatics have the Bible for their authority so that a Christian dogma could not avoid the ethical.

5. To Christian apologetics: Christian ethics is concerned with the findings of apologetics.

6. To natural theism: Christian ethics goes back to God as the ultimate ground and source of morality (Dr. Keyser), basing its proof on the authority of the Scriptures and often appealing to natural theism for support.

7. To sociology: ethics certainly has a vital relationship to social science.

SANCTIFICATION AND ETHICS

Dr. Neander says that Moral Philosophy is concerned with the development of the laws for human conduct; Christian ethics derives these laws from the essence of Christianity. The essence of Christianity is holiness, the outcome of which is ethics. Hence the distinction between the work of grace which produces holiness, and the ethics of holiness. The former is the work of God wrought within man by the Holy Ghost through the merit of the atonement, and it is, of necessity, complete; the latter is the working out of the former, and is really the human aspect, the work of man. One determines our relationship to God; the other our relationship to our fellows. One is, to a great extent, internal; the other to a similar extent, external. The first should be and is the basis of the second.

SANCTIFICATION: ITS BASIC ASPECT OF ETHICS

The foundation of ethics, then, is found in the condition of being, a condition produced by the glorious work of entire sanctification. It should ever be remembered, however, that this glorious and perfect work of God in man does not—as we have already seen—include perfection of knowledge, perfection of mind and perfection of body; but centers in the will, the moral capital power of the soul: hence the possibility of conduct, in some at least, which may not in the opinion of others be good ethics. Then, of course, some have more light than others; some are more capable and have more ability; and, in consequence, more responsibility is involved, "For unto whomsoever much is given, of him shall be much required."

Defective ethics may arise from an unsanctified heart. It may arise from prejudice. Most of us, perhaps all, have heard the story about the woman who criticized her neighbor's washing. She said to a visiting friend, "Look at my neighbor, if you will, hanging out clothes on the line in her back yard. Look at the spots and the dirty streaks in the clothes. That is an example of this woman, both as to her character and her conduct. I have no use for her. She is certainly an undesirable character." The visiting friend walked to the window, lifted it, and looking at the clothes, saw they were spotless. The trouble was nearer

home than her next neighbor. It was with her dirty windows and her unsanctified heart.

SANCTIFICATION: ITS PRACTICAL ETHICAL RELATIONSHIP

The scope of the ethical is great, and can scarcely be unduly stressed: for it, as well as grace within, has an unavoidable bearing on our relationship to God and to our fellows. This is clear in the teaching of Jesus. "Go with him twain," "go the extra mile," which is the spirit of Christianity in contradistinction to the spirit of the Pharisee; his way was a legal mile, Christ's an extra. The explanation of the context is beautifully reached in the climactic passage of the discourse, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

To God—Our duty to God is to recognize Him in all His revealed aspects with human beings in every aspect of human life.

To OURSELVES—There are duties to ourselves, to the body, to the mind, to the holy personality. We are to care for the body, develop the mind, present the whole body to God as a living sacrifice, as a place for Deity to indwell, for "Your body is the temple of the Holy Ghost."

To LIGHT—The condition is, "If we walk in the light," the question is, "Are we walking in the light?" In many cases people are responsible for light they have not simply because they would have had it had they walked in the light given them. It is not only what we do but what we do not do. It is not only what we know but what we should have known; not what we are but what we should be.

The Bible is the chief Book of Light. What are we doing with our Bible? There are excellent books—literature in harmony with the precious Book of books, the Bible. Are we reading them? There is the blessed Holy Spirit who is given to guide us into all truth. Have we received Him? Psychology demands a place. The whole psychical man—the intellectual, the emotional, and the volitional—must be considered and especially the avenues which are especially exercised as channels of knowledge. The physical is not without place: our physical inheritance must be taken into consideration. Some have more to answer for on this line than others.

To RESPONSIBILITY—According to Christ Christians are the light of the world. They reflect the great Light of the world, Christ. "Ye are the light of the world." In order to be thus, they are not of the world even as He is not of the world (John 17:14). They are preservatives through grace: "Ye are the salt of the earth." They are righteous through Christ and their righteousness exceeds the righteousness of the scribes and Pharisees. They are noted for their sincerity: "Yes, yes and no, no." They resist not evil. They return good for evil. They love their enemies. They bless their persecutors. They pray for those who despitefully use them. They not only love those who love them, but they love those who do

not love them. They salute their brethren, but they do not stop there; they salute others also. They go the extras. They are like Him, "perfect even as your Father which is in heaven is perfect."

To OTHERS—*Our Intentions*: Dr. Taylor in "Rules and Exercises for Holy Living and Dying," says on "The purity of intention" that we should intend and design God's glory in every action we do, whether it be natural or chosen, as expressed by St. Paul, "Whether therefore ye eat, or drink, . . . do all to the glory of God" (1 Cor. 31:10). Which rule, when we observe, every action of nature becomes religious, and every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God which, out of infinite desire to glorify and save mankind, would make the very works of nature capable of becoming acts of virtue that all our lifetime we may do Him service.

"This grace is so excellent that it sanctifies the most common actions of our life; and yet so necessary that without it the very best actions of our devotions are imperfect and vicious. For he that prays out of custom, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast. But a holy end sanctifies all these, and all other actions which can be made holy, and gives distinction to them, and procures acceptance.

"For as to know the end distinguishes a man from a beast, so to choose a good end distinguishes him from an evil man. Hezekiah repeated his good deeds upon his sickbed, and obtained favor of God; but the Pharisee was accounted insolent for doing the same thing; because this man did it to upbraid his brother, the other to obtain a mercy of God. Zacharias questioned with the angel about his message, and was made speechless for his incredulity; but the blessed Virgin Mary questioned, too, and was blameless, for she did it to inquire after the manner of the thing; but he did not believe the thing itself; he doubted God's power, or the truth of the messenger; but she only her incapacity. This was what distinguished the mourning of David from the exclamation of Saul, the confession of Pharaoh from that of Manasses, the tears of Peter from the repentance of Judas; 'For the praise is not in the deed done, but in the manner of its doing. If a man visits his sick friend, and watches at his pillow for charity's sake and because of its old affection, we approve it; but if he does it in the hope of a legacy, he is a vulture, and only watches for the carcase. The same things are honest and dishonest; the manner of doing them and the end of the design makes the separation' (Seneca).

"Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to the river, or the base to the pillar; for without these the body is a dead trunk,

the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet, and he that gives the same to a disciple in the name of a disciple shall have a crown; but if he gives water in despite when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue." The intention is pure. The motive should be pure even though the method poor. The purpose should be pure, even though the performance be not the best."

Our Actions: Actions should correspond to intention and motive. There should be honest relationships. In the matter of our common obligations honest people will be prompt and careful. If unable to meet certain obligations at the proper time, there should be acknowledgment and understanding. Thus the actions would be in harmony with purity of intention and honesty. Christian courtesy in the general deportment of life is outstanding in ethical Christianity.

Our Attitude: There is an inward attitude toward God and humanity associated with the experience of sanctification closely allied to pure intention. It is often not so much the attitude externally as it is the attitude internally: a smile on the face does not always argue a smile on the soul or an inward smiling attitude. There is, nevertheless, in the sanctified life a constant need of adjustment of attitude toward others because of changing circumstances and new situations. Sanctifying grace enables one to make the adjustment.

Our Spirit: The extra mile. The spirit of life is most important. There is the extra of spirit. According to the ethics of Christ Jesus sin is a matter of principle within. Dr. Samuel Chadwick, in speaking on this point, says, "Sin is a question of spirit rather than action. Its offense is in the motive, not in the transgression: in the attitude, not in the act. Hatred is murder, a lustful look is adultery, and extravagance of speech is of the Evil One. God judges by the heart." The second is the extra of Christian spirit as manifested in outward life. They resist not evil; turn the other cheek; submit to injustice rather than appeal to law; yield to the oppressor even to excess; give to the needy, hoping for nothing in return; love their enemies; pray for their persecutors. They do and suffer in the spirit of the Master, and for His glory.

Thus we have the fact of holiness with respect to grace within—what we are, and the ethics of holiness in the grace manifested in outward life—what we say, do and suffer. We are called to be holy in all manner of living (1 Peter 1:15, 16). All manner of living takes in every aspect of life. May the God of holiness help us.

A poor boy who had lost a leg, made his living by selling fruit. With a basket and a little fruit in

it, he sat near where the people got off the train. He was selling nothing and feeling discouraged when a man came by in a hurry, bunted against him in the crowd, down he went, and his fruit went all over. He sat and grieved. The man rushed on. A gentleman in the crowd took in the situation, helped the cripple boy up, righted the basket, placed it again on the box, gathered up the fruit and put it in the basket, and then putting his hand in his pocket, took out a silver dollar and put it on the top. The boy in wonder and amazement looked up and said, "Be you Jesus?"

The Four C's Of the Minister

B. H. Pocock

A MAN has received a great honor if the Lord has called him to the ministry. The God-called man is one whom God has chosen rather than he himself has chosen. This makes his calling divine instead of human. Too many men have chosen the ministry as a vocation, hence their many failures. He is called to preach the everlasting gospel. Paul said, If any man come to you preaching another gospel, let him be accursed.

In this brief article I desire to take up the four C's of the minister. These four C's may be outlined as follows: Consecration, Contemplation, Concentration and Compensation. I believe that these four words or things cover the scope of the ministry.

I fear that there are too many drones in the ministry. There are too many preachers taking it easy while there are thousands of human beings perishing in the night of sin and hell. If preachers would but lay themselves out for Christ and not be afraid of hard work, more would be accomplished in the kingdom of Christ. Hard work never killed anyone. If a man dies from work it would not be the work that killed him, but rather the lack of regularity and system in his work. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Again, He said, "My Father worketh hitherto, and I work." Arise, let us be going!

Dr. J. H. Jowett, that great British divine, used to say that the preacher should be in his study in the morning hours when he could hear the clanging of the dinner pails of the men as they would go to the factories to work. The preacher who spends his morning hours lying in bed and sleeping his life away, loses much valuable time, and will die in spiritual want as well as mental want. The minister ought to take his work seriously; not that he should chafe under his calling, but should give God as many hours of service as

he would be expected to give any other employer. "Ye cannot serve God and mammon." Stewardship includes time and talent as well as anything else. Let us be busy men in the vineyard of the Lord. Is it not true that many men are busy—but busy doing nothing at all, I fear.

Dr. Peter Wiseman in a recent article gives a beautiful little poem on TIME. Here it is:

TIME!

*Time is a handbreadth;
'Tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey.*

CONSECRATION

First of all, the minister must be a consecrated man. He must be dedicated to this sacred task of preaching the gospel to sinners. His consecration must be spiritual and deep. Let him die out to self and sin, and carry for his motto, like Paul of old, *This one thing I do*. A holy heart implies a holy will, submissive and meek. A consecration that will not take in the whole man, spirit, soul and body is not the consecration that God seeks. His heart must burn with the love of Christ. Let his consecration have the fire of a Pentecost. There shall be nothing taken from the altar of his sacrifice when once he has cut every shoreline. A shallow consecration means a shallow ministry. He must be deep and thorough. There is no holding back or drawing back on his part if the consecration comes up to Bible terms and demands. Oh, to go deeper with Christ!

The consecrated preacher will put God first. His life will be spent in the Master's service. He has taken his calling without reservations. God is first in his life. Reading God's Word at family prayers and in the home of his church members will have first place. God's Book is first and last. True, he will read other books and good literature, but God's Book will always have first place.

The consecrated minister is God's anointed. This makes his preaching easy and his message will get across to his hearers. Jesus said, "Some one hath touched me," and so may the preacher say, "God hath touched me." If he touches God, the minister will touch human beings.

The consecrated minister will have his face set toward Jerusalem. He has burned every bridge behind him, and he can sing with Frances R. Havergal:

*Take my life, and let it be
Consecrated, Lord to Thee.*

CONTEMPLATION

The man that plans his sermon is a success as far as his message is concerned. Contemplation means, "Meditation and to consider." To contemplate, the dictionary says, means, "To have in view; to think studiously."

The preacher who waits until Saturday night to plan and build his message—well it is too bad

for the folks who listen to him preach. It is almost unpardonable for the preacher to make this his practice. We are dealing with human beings who have human souls, and we all must appear before the judgment seat of Christ.

Let the minister plan to have his message fit in with the wants and needs of the people. The minister's task is to help and to heal, not to hurt and harm his listeners. They have had their battles and problems and go to church to listen to God's man with a burning message. Let the minister dress the wounds and pour in the oil of gladness of those who have come a long distance, spiritually, for help.

Preacher, plan, think, meditate, go into your closet and ask God what He would have you to preach next Sunday.

CONCENTRATION

The work of concentration is hard. Here is where the preacher must pull himself together, and get down to business. He must now find out what he wants to say and how he should say it. Here is where he must concentrate on strategy in the pulpit. He must plan his aim, and the preacher should never plan to preach over the people's heads, but to preach direct to their hearts.

Concentration means, "Condensation." To concentrate means, "To bring to one point or common center; intensify the action of; condense; intensify; render pure." Concentrativeness means, "The power of fixing the mind on a particular subject."

This may not be the practice of many preachers, but teachers in homiletics advise that the preacher write out his message in full. "Writing makes a full mind." Put sweat and tears into the message. Yea, put blood into it. Make the people think. Strike right for the center of your message. Christ should be the center of all gospel preaching. Shun the very appearance of evil when it comes to nonessentials. The preacher should never stoop so low as to fight churches and the isms of his day. The preacher's job is to preach Jesus Christ and Him crucified. Clarity and simplicity should characterize the message. Concentrate to bring out the best in the message. We are ministers and our business is to *minister*. The common folks heard Jesus gladly, and since the common people make up the bulk of our congregations, let us put the message into their everyday and easily understood language. Yes, concentration means to think, pray, agonize, sweat, bleed, dig, burn and die and then with this death, the preacher should arise with newness of life and vigor.

COMPENSATION

To compensate means to recompense; to make up for.

What are the rewards of the minister? Does he receive any pay for his labors? Who pays the bills? Someone asks. Is the minister's life one-sided? Does he not have any rewards. Must he do all the sacrificing? Many a young man has

hesitated in starting out in the ministry because someone or the devil has told him that he would starve to death. No one has ever starved doing the will of God. He has promised to take care of His own.

The compensation of the preacher in this life is that he is pleasing God. It is a happy feeling to have the smile of God upon your own soul. The minister does not go alone. He feels that having answered the call of God he is now living to please Christ. "The smile of God is heaven."

There is joy in the ministry. Seeing souls at the altar after having labored in the message, rejoices the heart of the minister. He sees what is being accomplished through his preaching. After all, this is why he is in the ministry. The preacher has been saved to serve and to *save*. "He that winneth souls is wise."

There are material blessings in the ministry, too. God has promised to supply his needs. If he will but trust God, the Lord will see to it that he is taken care of. To step out of the ministry and to seek secular labor is the spirit of distrust, I fear.

There is the compensation of *heaven*. Paul said, "To die is gain." He could not enumerate all that is to be gained by dying in Christ. If the preacher lives well, he will die well. He will live forever in heaven and no doubt there he will meet many who have been won to the Master through his preaching. Someone asked Billy Sunday if we would know one another in heaven. His reply was, "It seems to me that we would have more sense there than here. Of course we will know one another in heaven." There will be no strangers in that City of Gold.

What rejoicing in heaven! What a glad reunion! Saints of all ages will be there. Loved ones will be reunited and there will be no sin in heaven. No devil there to cause strife and trouble.

The minister will be glad that he answered the call and that he had won a few souls at least to Jesus.

Preacher, take heart. The compensations of the minister are more than one hundredfold. You will have peace and joy here and life everlasting after while.

Fight the good fight of faith. Lay hold on eternal life. Lay up treasures in heaven. Preach the Word in all its purity. Burn out for Christ. Seek to lose your life for Christ's sake and you will find it again! Amen!

Only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion.—
ANNA ROBERTSON BROWN.

What Is Wrong With Our Program of Evangelism?

IMPOSING conferences by the dozens again will be held during the fall months, on how to do the work of the kingdom of God more efficiently. Papers and profound discussions will feature each conference; impassioned messages on the worth of a soul, the brevity of time, the urgency of the message, will all be a part of the program. But when all the papers and discussions have been forgotten, the job still awaits *you*. It seems that church folks generally, are looking for some miraculous scheme of mass redemption, and doing little about it themselves. It is not easy to picture Paul and his associates sitting down about a table, mapping out the tactics and strategies to be used in their attack on Rome. It is easier to believe that they left Rome to the naked omnipotence of God, and that *they* plunged in after the people.

After all has been said on the subject, the program of evangelism still involves hard work, and its most effective means of accomplishment—its *only* means of accomplishment—is through the medium of individuals. For whether it be a revival meeting or a personal workers' clinic, the personal approach is still the only effective means. Mere programs and the use of sensational methods, with sole reliance upon these human substitutes, is but to invite defeat. That we may have fallen into the grave of depending solely upon the visiting evangelist and his inspiration is apparent in too many instances. That we have reached the place where we can do without mass evangelism, also is to misread the implication. Human nature tends to lean to opposites rather than to find the happy medium. To advocate personal evangelism as superior to mass evangelism, or its inverse, is to miss the cue. A combination of both is essential.

In studying the Gospels and the Acts, with the thought of revivals and soul winning in mind, it is a remarkable fact that the most effective work was done on the basis of personal evangelism plus the public services. Jesus sent the followers out two by two before Him into towns where He was later to preach and teach. Paul dealt personally with the folks as they came to him, but held mass meetings in forums and synagogues. And after literally putting this plan into effect, it is the conviction of the writer that this is one great means of reaching the twentieth century sinner!

We have had the disappointments regarding revival meetings that others have had. With the best of ability and programs, with good crowds and appreciative audiences, our hearts have ached as the people left the building without

yielding to the demands of the gospel. After years of discouraging results, with here and there an unusual display of God's power, we began to wonder just what the trouble might be. That things were not as they should be was only too apparent, for the promises of God still stood in the Book. The revivals of the early church and in later church history suggested a failure on our part somewhere. The church was almost at the point that it felt revival meetings were no longer necessary. It was this situation that forced us to reconsider our program of evangelism and attempt to find a way that would succeed today.

The results of what we discovered, and what we found would work, follows in this and subsequent articles. As humbly as we know how, under God, we ascribe to the Lord of hosts the success that has been realized, and the plan that was found to work. After all, it is His work, and surely He has plans whereby His program can be made effective in this day as well as any other.

First of all, we recognize that revival meetings, as such, must not be discarded, simply because they have not produced the desired and anticipated results every time. For revival meetings can be made effective. They still cost in prayer—and even some fasting, an art most of us have forgotten. It is true that things must be cleared up before God can come, but after all the conditions for the revival have been met, if the sinner does not come under the influence of the meeting by being present, then how is he to be won? The saints will get blessed and edified, but if it is sinners we are after, then we had better not stop there.

Our experience is similar to hundreds of others. We had one great open air meeting up on the main street of town last summer. The best of workers were secured, the crowds came—but not one seeker for God. Providentially, our plans for a fall meeting fell through, and we became tremendously concerned about having a real revival—not simply a meeting.

Plans were made to have daily prayer, and on Friday, fasting until God came. For ninety days this continued. Then an outstanding evangelist was called, and he preached great messages. The people attended well, and many visitors and new folks were in the services. Everyone commented favorably upon the ministry of our special worker. Bills were paid. But when the meeting closed, three folks had been to the altar, only one of whom was there for the first time; the other two were backslidden members.

These results did things to our faith in the promises of God. We began to wonder if we could not find a bit of comfort in the cheap talk, that we are living in the last days, and that undoubtedly folks just are not getting saved any more like they used to be. But that did not help much when we read of similar difficult political situations existing at the time of Pentecost, and of Paul, and their results in winning people to God.

At the end of our wits, God came to our rescue and showed us how it could be done. Two men, strangers to me, personally, but with whose work we had been mightily impressed, crossed our pathway. They were men who for years had practiced the plan used by Paul and the disciples, as best the Divine Record gave it. We had evening services, but during the day these men would each take one of the lay-folks, a different one each morning, afternoon and evening, and teach us how to go into the home and win the man or the woman to Christ. The periods of calling were nine a.m. to twelve m., one-thirty to five, and seven to nine p.m. During the first two periods, ladies were taken out, one with each worker. In the evening, men were taken out, one at a time, by the worker who did not preach that evening.

The results of this plan were so far-reaching as to have convinced the writer and his church that there just is not any other way worth considering. During the short period these men were with us, they helped us to win over forty different individuals to Christ. While it is true that some did not go very far, and that some fell back with the first battles, and while some united with other churches, we received within a period of a few weeks some twenty members. The cost a member was around ten dollars each as opposed to around one hundred dollars each previously.

In a succeeding article we will outline the plan used and followed out during the campaign, and which has become a regular part of our organization. It continues to function long after the meeting has closed. Folks are continually being approached and won to Christ; a burden for souls is constant, and a spirit of prayer is automatically maintained. Without discounting the real value of mass meetings, it emphasizes the important ally of personal evangelism in conjunction therewith, and even independent therefrom. This sort of program continues to operate after the excitement of the public service is over. The convert seems to stand more solidly, since he has talked the matter over with the worker, and without emotional pressure deliberately makes his choice for Christ. The percentage of backsliders is less. It causes the regular services to contain a new spirit of spontaneity as the testimony of new-born souls is constantly being heard. It serves to encourage all concerned as we see in concrete the evidence of our message.

(To be continued)

Missionary work is the church's charter. When the church is no longer missionary, it has forfeited its charter. It has no other purpose or reason for existence; no other end to serve, save the great purpose of giving the gospel to the whole world.—
SELECTED.

Philip—the Soul Winner

W. B. Walker

IMMEDIATELY following Pentecost rank persecution broke out in the city of Jerusalem. Saul persecuted the saints even in strange cities—he made havoc of the church. The disciples were scattered, but went everywhere preaching the Word with signs following. Philip went down to the despised Samaritans and preached Christ. A great revival broke out in which many were gloriously converted. We are told that great joy came to the city. Luke gives us a graphic account of this far-reaching revival. In Acts 8:26-40, we have the thrilling story of the conversion of the eunuch. Note the following thoughts:

A MODEL SOUL WINNER

Philip was a typical New Testament evangelist. He was clearly led in the path of duty. We are told, "An angel of the Lord spake unto Philip." How assuring was this message! The Lord has always encouraged His evangelists in their holy calling. When Elijah was discouraged and sat under the juniper tree, behold an angel of the Lord touched him and sent him on his way. When Paul was tempted to discouragement in Corinth, the angel of the Lord spoke to him saying, "Be not afraid, but speak, and hold not thy peace, for I have much people in this city." The Lord very strangely led Philip away from the sweeping revival in Samaria into the desert.

But the evangelist willingly obeyed the voice of the Lord. When he received the call to "Arise and go . . . he rose and went." He desired to do the will of his Lord above all else. It little mattered with Philip whether the voice of the Lord led him to preach in Samaria or in the desert. God's will was his supreme joy and delight. He went out like Abraham, by faith, not knowing whither he went. This was the Lord's way of meeting the Spirit-begotten longings of the anxious Ethiopian pilgrim. The Lord has a way of leading His ministers to meet such longings in the heart of the needy. Philip was like Paul, who was "not disobedient to the heavenly vision."

Philip was extremely zealous for souls. When he saw the eunuch coming, we are told that he "ran thither to him." He saw in the eunuch another soul with a hungry heart. There was a burning passion in his heart to win another soul to Jesus. It was this burning passion that pushed him forward to take new territory for the Lord. He truly loved the souls of men—not their clothing, their position, nor their race—but their immortal souls that shall live forever. He was like his Master who loved men—not for what they had, but for what He could do for them. Our Lord looked upon the doomed city of Jerusalem with compassion—upon bleeding and fainting men upon the road of life with concern. We should love

men's souls with a deathless passion. We should love souls like Whitefield, who said, "Give me souls, or take my soul."

This evangelist was a personal soul winner as well as a public winner of men. To many it is easier to speak to the multitudes than to speak to the individual. Philip was only following the example of his Lord, who spoke personally to men as He did the woman at the well. Truly this soul winner was willing to go outside and beyond ordinary methods to win this Ethiopian to the Lord. The Spirit said, "Go near and join thyself to the chariot." This scene was not in the church, it was not in a congregation of believers, but it was in the desert. Its time was not the Sabbath, but a workday, where men harness horses, blister hands with toil and trudge wearily home in the evening. One soul winner said, "We shut up our religion in churches—we limit it to days—we restrict it to services—and by shutting it in, we shut it out—and we shut out others too."

A MODEL SEEKER

The eunuch was a distinguished seeker. "Behold, a man of Ethiopia, an eunuch of great authority." The revival of Samaria was perhaps among the common working people, who received the gracious message of salvation with great joy. But here is a seeker who holds a high position. He was the chamberlain of the queen, which was the post of first lord of her treasury. Thus he was no ordinary seeker. However, it matters not whether a seeker be one of position or honor, or a poor laboring man of the street, the soul hunger is just the same in both classes.

This seeker gave all evidence of being an earnest seeker. As he journeyed along he was reading aloud the prophecy of Isaiah. It was the custom of the eastern nations to read aloud. The eunuch had been to Jerusalem to find peace and soul satisfaction. He was seeking the truth in all sincerity. No halfway measures will do at this point. Sincerity is all-important in finding the way that leads home. Selfishness must be forsaken, and red-blooded earnestness must prevail. There is absolutely no other way to God.

The eunuch was a perplexed seeker. Philip said, "Understandest thou?" He immediately replied, "How can I, except some man should guide me." Most seekers after salvation meet with perplexing questions. Philip very wisely cleared away many of the difficulties in the way of this seeker. The wise man said, "He that winneth souls is wise." How soul winners need heavenly wisdom in this important work. We should not permit men who catch fish to be more wise than we who fish for men. The Master said, "I will make you fishers of men." Thus, there is wisdom for the asking in fishing for men.

He was a teachable seeker. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." This seeker was willing to receive information through an humble preacher of the gospel. The narrative

says, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" In reply to this important question, Philip gave the necessary information. Then the eunuch said, "I believe that Jesus Christ is the Son of God." He believed from his heart that Jesus was the Christ, and the Master saved him actually. This was more than a mental assent to truth—it was soul *belief*. It was the *belief* that brought relief from the burden of sin. There was no doubt about his conversion—he had an inward knowledge of this glorious fact.

A MODEL CHRISTIAN

The eunuch was a model seeker, and became a model Christian. Right seeking will produce right living. A right start will determine a safe arrival. The Word says, "And he went on his way rejoicing." He rejoiced over newfound truth. This was the truth that he had sought so long and with such daring courage. He was like a man digging for gold—and when he found it, he shouted eloquently, "I have found it! I have found it!" He was like the woman who had lost her silver, and when she found it, called in her neighbors to rejoice with her. This heavenly joy is better felt than expressed. It is "joy unspeakable and full of glory."

He also rejoiced in a new relation with the Lord. Once he was blind and ignorant of the way of the Lord, but now he has found the Father the great Keeper. The heavenly Father has now become real to him. He is conscious of the fact that his Father will keep him in time of temptation. Bitter misunderstandings will meet him when he reaches home, but he now enjoys a new relation to his blessed Lord. He was conscious that this new relation with the Lord would guarantee his safe keeping.

The eunuch rejoiced at the thought of his heavenly inheritance. His inward joy enabled him to look beyond the troubles of this life to that blessed country that is free from the disturbing elements of this world. Around him he saw a world that was blighted by the fall of man, but beyond was a country calling him whose peaceful abode is never disturbed by the horrors of war and bloodshed. He saw the present filled with disappointments, but the hills of God were beckoning him to the land of no disappointments. Yes, he saw the present troubles and difficulties, but he also saw a new day dawning. Around him friends were passing away, but there was a country calling him where sorrow and death are never known. Here he had heartaches and misunderstandings, but a clime was calling him whose inhabitants are free from the heartaches and misunderstandings of this life. Blessed hope! Glorious prospects for the redeemed!

It is impossible to reason without arriving at a Supreme Being.—WASHINGTON.

Bishop Vincent's Advice on Christian Worship

Go early to church. Not only be punctual but be in your place before the hour when the service is announced to begin.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place bow your head reverently in prayer for yourself and for all others who enter the sanctuary and for the services.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

In all the service take an active part; as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—*The Wesleyan Methodist*.

N. Y. P. S.

A Pledge and a Request

UPON the pastor comes finally the impact of any program for conservation or advance. Consequently, through these columns, I come to make this pledge: *First*, that in the program of the General N.Y.P.S. the spiritual values which are dear to us all shall be carefully and prayerfully conserved; *second*, that with your co-operation—and only with your co-operation—there shall be an advance toward every goal within the bounds of divine approval and human execution.

Certainly these days offer an excuse, if we look for one, for retrenchment everywhere and abandonment here and there. But to yield to such a spirit is to invite the blackest disaster and to fail our generation and our God. For these days, trying as they are, offer us also a magnificent challenge. This is the day when the nation is called upon to abandon the idea of "business as usual." May it be also the day when the Church of the Nazarene shall achieve for God the "impossible."

As the Secretary of the young people's arm of that church, I solicit your earnest prayers and your wholehearted support that the high level of our past N.Y.P.S. achievement be not lowered and that, under God, we may win even to new levels of victory for Him.

JOHN L. PETERS.

The Preacher's English

Leewin B. Williams

SOME song writers apparently make great use of "poetical license" in their efforts to make their verses rhyme. One way we learn how the ancients pronounced words is to find with what words they made them rhyme. If we should follow that rule with some of the rhyming words of our songs we would arrive at strange pronunciations. Glancing through a song book we find the writers making such combinations as these, which are supposed to rhyme:

naught—not	precious—Jesus
broad—God	good—floods
Lamb—again	power—more
do—owe	reign—again (a-gen)
word—world	the word—outpoured
Lamb—none	own—down

In the song, "Brighten the Corner," did you ever notice how the writer jumps from the harbor to the stars, then to the bar, and finally leaves you in a little corner, all in an effort to find a few words that rhyme? The writer of the music put a nice jingle to it and it became a very popular song.

Check your pronunciation on these words:

CAESAREA—Ces-a-re-a

Philippi—Phi-lip-i

Gergesenes—Ger-ge-senes, last syllable rhymes with *means*, *leans*.

LYSANIAS—Ly-say-ni-as

PHENICE—Phe-ni-ce, long i, as in mice.

THEOPHILUS—The-oph-i-lus

ROOSEVELT—Ro-ze-velt, not Roose-felt, keep the *rose* in the name.

Do you quote scripture accurately?

"The love of money is a root of all kinds of evil." (R.V.) This is often quoted as "Money is the root of all evil."

"The lamb and the lion shall lie down together." The correct quotation is, "The wolf and the lamb shall feed together," or in another place, "The wolf shall dwell with the lamb."

Do you say, "In the sweat of thy brow shalt thou eat bread"? Look it up, and you will find that it reads, "In the sweat of thy face shalt thou eat bread."

"The tongue is an unruly *evil*, not an unruly *member*."

Beware of giving the Bible as your authority for the following:

"The Lord helps them that help themselves."

"Cleanliness is next to godliness." John Wesley used this in one of his sermons, but not as a quotation from the Bible.

"God tempers the wind to the shorn lamb."

"An honest man is the noblest work of God."

"Man proposes but God disposes."

"In the midst of life we are in death."

The following are found in the Bible:

"The skin of the teeth" (Job); "a drop in the bucket" (Isaiah); "lick the dust" (Psalms); "smoother than butter" (Psalms); "filthy lucre" (2 Cor.).

Boners:

Mixed Metaphors: He said, "It is the duty of every true lover of his country to give his last cent to save the remainder of his fortune."

Again, "Single misfortunes never come alone, and the greatest of Nature's calamities is generally followed by one much greater."

An attorney in an appeal to the jury said, "Gentlemen, it will be for you to decide whether the defendant will be allowed to come into court with unblushing footsteps, with a cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

The Scotchman's advice was, "Instead o' takin' pledges ye're always breakin', ye'd better make noo promises at all an' keep them."

The young lawyer, pleading his first case, had been retained by a farmer to prosecute a railway company for killing twenty-four hogs. He wanted to impress the jury with the magnitude of the injury.

"Twenty-four hogs, gentlemen! Twenty-four! Twice the number there are in the jury box."

(Send your "boners" or any helpful suggestions to THE PREACHER'S MAGAZINE. No names will be used.)

CHANGE in the Preacher's Magazine

WE ARE planning some changes in THE PREACHER'S MAGAZINE to begin with the January issue. It is too early to give all the details of the change, but there will be a change in size, a change in the make-up and content, and a change in the number of issues to be printed during the year.

The new magazine will probably be the size of *The Sunday School Digest*, a handy pocket size, will have sixty-four pages to each issue and probably will be printed bimonthly—six times a year. The price will be the same, one dollar a year. We plan to give you more for your subscription price than ever has been given in this periodical—more than you can get for a like price anywhere else. We will discontinue all premium subscriptions—those given to pastors of star churches in *Herald of Holiness* subscriptions—with the December issue.

Watch for a more detailed statement of the new magazine in next month's issue.—MANAGING EDITOR.

HOMILETICAL

A Preaching Program For October

Hugh C. Benner

A Series of Four Sermons on

The Glorious Gospel of Christ

General Introduction

SERIES THEME—"The Glorious Gospel of Christ" (2 Corinthians 4:4).

SERIES TEXT—*I am not ashamed of the gospel of Christ* (Romans 1:16).

We constantly face the danger of mere "promotionalism" in Christian life and service. Methods, routines, and the mechanics of church activity have a legitimate and important place in our work, but we should remind ourselves frequently that these must be kept subordinate to the fundamental and essential spiritual implications of the work of God. There is a real danger that in the midst of our efforts, our promotional activities, even while we are engaged in holiness preaching and evangelism or in "contending for the faith," we may lose the *romance of the gospel*. Such a development, either in the individual or in the church group, is spiritually fatal if unchecked. When this tendency is apparent we need to recapture the radiance, joy and enthusiasm of the gospel; we need to catch again the music of the divine message, to sense its sweep, vision and power, to be gripped anew by its assurance of ultimate victory, to open our hearts to the intimate presence of Jesus Christ through the blessed ministry of the Holy Spirit, to feel our love for Christ rekindled until with the "joy unspeakable" of full abandonment to Him and His will, we "count all things but loss" for Him. It was "the glorious gospel of Christ" to the first Christians and it is God's will that its glorious character should be realized and portrayed in our experiences.

As we "think on these things," it is our purpose to exalt Jesus Christ and with the psalmist we say, "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Detailed themes:

- I. The Reasonableness of the Gospel.
- II. The Personality of the Gospel.
- III. The Vitality of the Gospel.
- IV. The Assurance of the Gospel.

I. The Reasonableness of the Gospel

SCRIPTURE READING—Ephesians 1.

TEXT—*Christ . . . the wisdom of God* (1 Corinthians 1:24).

We speak the wisdom of God (1 Corinthians 2:7).

Christ; in whom are hid all the treasures of wisdom and knowledge (Colossians 2:2, 3).

INTRODUCTION

The gospel of Jesus Christ is glorious in its reasonableness. There are those who contend that the gospel is not

compatible with human intelligence; that it is based on credulity and superstition; that it is, as the ancient Greeks declared, "foolishness." But there is in every phase of the gospel of Christ the clear imprint of divine intelligence, consummate wisdom and supreme reasonableness. As Christians, we need not fear that the gospel will suffer under the careful scrutiny of accurate reasoning; we need not feel any sense of inferiority in the full acceptance of the Christian faith. In promoting the gospel of Christ, we need not be on the defensive intellectually, or apologetic in the presence of the highest type of intelligence, but can move forward in the full confidence of the glorious reasonableness of the message we proclaim.

Wherein is the reasonableness of the gospel of Christ?

I. THE GOSPEL OF CHRIST IS BASED ON TRUTH

1. Concerning man. The gospel neither evades nor minimizes man's condition and needs. It recognizes the fact of sin as a reality in the spiritual realm and that the inevitable penalty for sin is death; that there is no human power sufficient to deal with sin; that sin is a barrier between the soul and God; that divine justice demands satisfaction for sin; that sin carries with it eternal banishment from the presence of God.

2. Concerning God. The gospel of Christ portrays and reveals the character of the true God in a completeness and detail that cannot be found anywhere else. It declares unequivocally the fundamental and eternal holiness of God as the basis of His attitudes and standards; that God is opposed to sin eternally and with all the force of His being; that God in His holiness is at such a spiritual height as to be beyond the reach of sinful man in his own power; that an immeasurable chasm lies between the degradation of sinful humanity and the exaltation of pure and holy Deity. But this gospel also declares the limitless love and mercy of God that would withhold nothing, that would count no price too great, to bridge that chasm and provide a way whereby man could be brought into a right relationship with the holy God.

II. THE GOSPEL REVEALS AN INTELLIGENT, INCOMPARABLE AND ADEQUATE PLAN OF SALVATION

1. Such a plan demanded a fundamental union of man and God, a kind of "common denominator" for humanity and Deity. At the same time, there could be no compromise of either human need or of divine demands. Jesus Christ, and He alone, qualifies for this situation. Born of a human mother, He was "the Son of God," "the only begotten of the Father," pure, holy, undefiled, and yet in truth as human as He was divine. But though He was divine, He became the "Lamb of God which taketh away the sin of the world." He became the atoning sacrifice for the sins of all mankind and in His divine-human personality bridged the chasm between sinful man and the holy God. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

2. This plan, wrought out in our Lord Jesus Christ comprehends complete redemption:

a. From actual transgressions. The repentant sinner, believing on Christ as his Savior, is justified before God and his sins are forgiven; he is "born again" or regenerated and his soul which was "dead in trespasses and in sins" is given divine life.

b. From the inbred principle of sin. The believer, making a complete consecration, trusting in the power of the atoning blood of Christ, abandoned to the will of God, is sanctified wholly, made "pure in heart," and "filled with the Holy Spirit."

c. From the presence of sin. In God's good time, the saint "that endureth to the end" will find himself glorified in the presence of God where "there shall in no wise enter . . . any thing that defileth"; where all the ac-

companiments of sin—tears, death, sorrow, crying, pain—shall be banished forever.

III. THE GOSPEL COMES BY DIVINE REVELATION

1. This principle is sound and reasonable. The Word declares, "the world by wisdom knew not God," and the record of natural human thought supports this. The most brilliant minds have been unable to attain to even an approximation of the God of divine revelation. Thus it is a mark of superior intelligence that the gospel of Christ is frankly declared to be by revelation.

2. The system of divine revelation is also sound and reasonable.

a. In the Old Testament God reveals His plan in the simplest forms: types, symbols and pictures, as well as direct statements of His prophets.

b. In the New Testament is the record of the life of Jesus Christ who lived out the details of the Old Testament revelation concerning Him.

c. Then follows the more abstract elaboration of Christian doctrine as well as the practical implications for holy living, and the possibilities of divine grace, even into eternity.

d. This order is psychologically and pedagogically correct and is one more important indication or proof of the divine intelligence which produced the gospel of Christ.

IV. THE GOSPEL IS BASED FRANKLY ON THE MIRACULOUS

Here is a major point of conflict as to the compatibility of the gospel of Christ with adequate intelligence. There have been two extremes of attitude toward the miraculous: the skeptical attitude which tries to explain the miraculous in terms of natural phenomena, illusion or coincidence; and the ignorantly credulous attitude that leads to degrading superstitions, the veneration of saints, their bodies or bones, and of sacred relics. But neither of these extremes can invalidate the truth. The gospel of Christ is basically and unapologetically a gospel of the divinely miraculous. The fountain source is Jesus Christ, the God-man, the Miracle of miracles: His birth was miraculous, His ministry was miraculous, His operation in the hearts of men was and is miraculous. Thus the Christian faith is inseparably bound to the miraculous conception of God's dealings with mankind. Can an intelligent human being accept such a gospel?

1. God, as revealed in the Word, has a dual relationship to the universe.

a. In creation. "In the beginning God created" (Gen. 1:1). "All things were made by him" (John 1:3).

b. In continuance. "Upholding all things by the word of His power" (Heb. 1:3). "By him all things consist" (cohere, hold together, are unified) (Col. 1:17). We would emphasize this phase of God's activity, for humanity has a tendency to think of natural laws as absolute. The fact is that "law" is to humanity merely the statement or definition of observed processes. The law is not the reality. For example, the law of gravitation is not absolute, for other forces may operate to supersede that law. We have tended to limit God to the human conception of absolute, natural laws. The Bible teaching concerning the processes of the universe is that they are a constant expression of the will and power of God; that God is constantly in touch with His creation. In this time of probation there are evil forces that constantly work against the divine will, but for those who serve God, His power is available to perform that which supersedes natural law.

2. Here then is the key to the intelligent character of the gospel in its miraculous implications: the superior and constant will and power of God. The birth of Christ represented the will and power of God operating above natural law. The resurrection of Christ represented the

operation of the will and power of God above the law of death. The redemption of a soul represents the operation of the will and power of God above the limitations of human possibilities, whereby they "become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Genuine divine healing is also in this category. Through the ages the supreme will and power of God have been exerted in behalf of those who trusted Him. Witness the trial of miracles in the lives of Moses, Elijah, Peter, Paul and a host of others through whom God moved and wrought. And there are living today a "cloud of witnesses" to the miracle working power of the living Christ in all phases of life: spiritual, physical, financial, etc.

CONCLUSION

Surely, the gospel of Christ is glorious in its reasonableness. In its adherence to truth, its incomparable plan, its origin in divine revelation and its intelligent miraculous character, the gospel testifies to the divine intelligence which brought it into being. It is a mark of the highest wisdom, it is fully compatible with the finest type of intelligence to say, "I believe God," to accept as authoritative the divine revelation, to accept Jesus Christ as Savior and Lord and to live for Him in the sure hope of heaven in the eternity to come.

II. The Personality of the Gospel

TEXT—*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me* (John 14:6).

INTRODUCTION

The gospel of Christ is glorious in its personality. Any kind of contact with God would be desirable, but it is the high glory of the gospel that it is fundamentally personal. God could have planned a contact that would have been arbitrarily mechanical; it could have been completely ritualistic or it might have been merely the observance of an ethical code. But the gospel of Christ is more than "good news" of a limited, impersonal relation with God; it is the gospel, the good news of Christ and cannot be understood or explained in any adequate way without taking into account all the implications of the eternal, divine personality of our Lord and Savior Jesus Christ.

I. HUMANITY CALLS FOR A PERSONAL GOD

There is something instinctive in the human mind and heart that calls for personality in Deity. Even the pagan world of ancient times followed this tendency and developed a great and intricate body of mythology in which their many gods were given names and relationships and always assigned personality. The heathen peoples of our day follow this same idea and even though they may utilize inanimate objects as representing their gods, still they personify them in their conception of their heathen deities.

This instinctive call of the human heart for a personal God is fully satisfied in Jesus Christ and therein is found another remarkable demonstration of the divine intelligence which is the source of the plan of salvation and the gospel. Having created man, God knew the call of the human heart for personality in Deity and in His infinite wisdom revealed Himself through an individual whose human personality was as real as the divine, and who thus could make immediate and easy contact with the human race. This, humanly speaking, was a basic reason for the incarnation.

II. THE VAST POSSIBILITIES OF PERSONALITY

1. Personality represents the realm of highest values. Even the values of material things are inseparably con-

nected with personality. In a practical way, the greatest mass of pure gold or the rarest of gems is valueless apart from contact with personality. In the esthetic realm, the most beautiful display of nature in mountains, streams and vegetation has no meaning apart from personality.

2. Personality represents the realm of richest possible experience for it has values apart from, and independent of, material things. Within every normal human personality there are vast fields of possibility for development and enrichment that can be cultivated regardless of the lack of material considerations: love, loyalty, faith, patience, etc. The personality of the gospel made possible its origin in divine love (John 3:16).

3. Personality offers limitless possibilities for adaptation. The personality of the gospel opens wide the realm of the personal adaptability of God to the widely varied needs of humanity. While God has standards for belief and behavior, His dealings with human beings are individual. "The God of Abraham, the God of Isaac, and the God of Jacob": think of the adaptability of God in meeting the needs of these three widely divergent characters in three generations. David said, "O God, thou art my God." Isaiah declared, "O Lord, thou art my God." The personality of the gospel allows for the possibility whereby Jesus Christ can deal with us according to our personal condition and needs.

III. THE GOSPEL IS EFFECTIVE ONLY AS A PERSONAL RELATION

Christianity has a body of doctrine, a code of morals, a system of theology, a conception of the church. It has its rituals and techniques. But no acceptance of doctrines or moral codes, no adherence to theological teachings, no faithfulness to ritual, can compensate for a lack of vital contact with God in definite personal relationship.

1. The experience of justification or regeneration is essentially a personal relation and herein is its highest significance. The sinner must repent because his sins represent a wrong relation toward God; he must believe, not merely in a body of doctrine, but in Jesus Christ as his personal Savior who alone is "able to save." Essentially, he is "reconciled to God," "born of God"; he can testify with those of like experience, "Now are we the sons of God."

2. The experience of entire sanctification or the baptism with the Holy Spirit is essentially a personal relation. To receive this blessed and climactic experience of divine grace, the believer must do more than accept the doctrine of holiness or desire to associate with holiness people; he must go beyond the idea of a kind of legal purity. His need inheres in an inadequate relation toward God wherein the remaining carnal dispositions of his heart, the inbred sin of his nature, tend to rebel against the complete will of God. He must consecrate his all to God and trust in the atoning blood of Jesus Christ as sufficient to cleanse "from all unrighteousness"; he must believe and appropriate "the promise of the Father" whereby the blessed Holy Spirit is given to him in true pentecostal fullness and power.

3. The Church, in its deepest character and significance, is a personal relation. Christ called it, "My church," and the New Testament expansion of the idea of the Church clearly lifts it above the realm of mere organization by declaring it to be "the body of Christ." The Church involves a relation to Christ, a relation to all those of the church militant and to all those of the Church triumphant.

4. The Christian life is largely a continuing personal relation. Away beyond the satisfaction of some kind of Christian code is the genuine Christian life that is an experience of knowing Christ, walking with God, wit-

nessing for Him, doing His holy will and enjoying the constant and unending fellowship and companionship and partnership with the Lord Jesus Christ.

5. Our ultimate hope for eternity is essentially personal. The bliss and joy of heaven will not be in streets of gold, gates of pearl, or walls of jasper and ivory palaces; rather it is that Jesus has said, "Where I am, there ye may be also"; that "we shall be like him, for we shall see him"; the personal presence of our blessed Lord throughout eternity.

CONCLUSION

Thus, added to the divine reasonableness of the gospel of Christ is its personality, so that when we arrive at the deepest significance of any phase of the gospel, theoretical or practical, doctrinal or experiential, "not only in this world, but also in that which is to come," we find there the Personality all-glorious, Jesus Christ who is, as Paul declares in the closing verse of our scripture reading (Eph. 1:23) "the fulness of him that filleth all in all."

III. The Vitality of the Gospel

TEXT—*The gospel of Christ . . . is the power of God unto salvation* (Romans 1:16).

In him was life, and the life was the light of men (John 1:4).

I. "UNTO SALVATION," THE CLUE TO THE PURPOSE OF THE GOSPEL

1. The gospel of Christ is developed and revealed on the basis of the universality of sin and the necessity of salvation from sin. "Death passed upon all men, for that all have sinned" (Rom. 5:12); "All have sinned and come short of the glory of God" (Rom. 3:23); "There is none righteous, no, not one" (Rom. 3:10); "In Adam all die" (1 Cor. 15:22); "If one died for all, then were all dead" (2 Cor. 5:14); "Except ye repent ye shall all likewise perish" (Luke 13:3).

2. The gospel is based on the proposition that there is hope for sinners only in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11); "He that believeth . . . shall be saved; but he that believeth not, shall be damned" (Mark 16:16); "He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 John 5:12); Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

3. "To seek and to save that which was lost," was the self-declared purpose of Christ. He came not primarily to promote a new philosophy of religion, or a new social order but "unto salvation."

II. THE GOSPEL DECLARES CHRIST'S POWER TO SAVE

1. Authority. The power of Jesus Christ "unto salvation" carries with it the implication of authority. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21); "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). His teachings attested His divine authority, "For he taught them as one having authority, and not as the scribes" (Matt. 7:29); His miraculous ministry attested His authority, as is illustrated in the healing of the palsied man, after forgiving his sins, when He prefaced His healing word with, "That ye may know that the Son of man hath power on earth to forgive sins" (Matt. 9:6). He is the *authorized Savior*.

2. Ability. The Prophet Isaiah declared, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). John

wrote with assurance, "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11). The writer to the Hebrews, after emphasizing the eternal priesthood of the Savior, continues to this sweeping climax, "Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

III. THE GLORIOUS VITALITY OF THE GOSPEL

1. "Death unto life" (John 5:24; Rom. 5:10).
2. Sin to righteousness (Rom. 6:11 and 22).
3. "From darkness to light" (Acts 26:18; Col. 1:13).
4. "From the power of Satan unto God" (Acts 26:18).

IV. "SO GREAT SALVATION"

We can measure it only when we can measure the divine vitality of Jesus Christ. Its measure is found in its power to change a sinner into a saint; to lift a soul from the depths of hell to the heights of heaven; to make of a sinful human personality "a new creature in Christ Jesus"; to take from a lost soul the doom of eternal death and give him the assurance of eternal life; to "raise us up by his own power" (1 Cor. 6:14); to "make all things new." Let us hear again the throb of eternal, divine vitality as the eternal Christ, "His head and his hairs . . . as white as snow; and his eyes . . . as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters," speaks to the astonished Apostle John on Patmos, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

CONCLUSION

The divine vitality of "The Glorious Gospel of Christ" saves the plan of salvation from being harsh, arbitrary and legalistic; it makes it the warm, vital, throbbing, living, loving expression of the heart of God directed toward the eternal welfare of the human race.

IV. The Assurance of the Gospel

TEXT—*Our gospel came . . . in much assurance* (1 Thessalonians 1:5). (Complete reference: *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance*).

Let us draw near with a true heart, in full assurance of faith (Hebrews 10:22).

INTRODUCTION

There is a never-failing certainty that characterizes all of God's dealings with humanity. One can search through all the Word of God with its record of millenniums and fail to find one instance in which God is portrayed as uncertain, unassured or bewildered. He is always definite, authoritative, certain; He never is "feeling His way," or guessing about people and situations. He never is apologetic or equivocal. Whether He speaks in history, prophecy, poetry, law, parable or precept, He speaks with finality and "much assurance."

Jesus Christ exemplified perfectly this divine assurance. He never was at a loss for knowledge or words to handle any situation. He moved through the maze of His earthly experiences without one false or faltering step. Through the whole range of His contacts, from the unwise and ill-timed ambitions and the unwarranted protestations of loyalty of His friends, to the sly, hypocritical attempts at entrapment by His enemies, He never once was put on the defensive, never once was compelled to seek advice, but always moved and thought and spoke with full confidence and authority. He was always sure of Himself and of everyone else.

The human heart deeply desires assurance and there is no realm of life in which assurance is so important as in the spiritual. The gospel of Jesus Christ is glorious in

its provision for spiritual assurance and through Christ this sense of assurance is available to every heart. God wants His people to sense this divine certainty; He wants us to live in the enjoyment of the full range of "The Assurance of the Gospel."

I. ASSURANCE OF PEACE WITH GOD

God has provided an assured experience of reconciliation, a "know so" salvation. We need not go through life uncertain and questioning in regard to our relation with Him. We need not be continually "wondering if our names are there," as an old hymn expresses it. Hear the assurance of God's Word, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "We know that we have passed from death unto life" (1 John 3:14); "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

II. ASSURANCE OF HEART PURITY

God's Word consistently emphasizes holiness as an essential part of God's will and provision for mankind. "Be ye holy," is an exhortation reiterated in various forms throughout the divine revelation. There are those who refuse to believe that God can give assurance in this regard, insisting that holiness of heart and life is impossible in this world. But hear again the ring of assurance in the Word, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6); "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). Peter, speaking before the Council of Jerusalem, declared concerning the Gentiles, "And God, which knoweth the hearts, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8, 9). In this, the apostle not only testified to the assurance of heart purity among the Gentiles, but witnessed to the same assurance as an outstanding element of the experience of the "about an hundred and twenty" who were "filled with the Holy Ghost" on the Day of Pentecost.

III. ASSURANCE OF KEEPING POWER AND SPIRITUAL VICTORY

The gospel of Christ carries with it provision for grace and help to live a life that is pleasing to God. Paul said, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Tim. 1:12). Again, after summarizing the trying experiences which might turn the soul from Christ, he says, "In all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39). The constant and sufficient care and power of God are available to those who trust Him.

IV. ASSURANCE OF ANSWERED PRAYER

God is not fickle and changeable, but constant and sure in His dealings with His children. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

V. ASSURANCE OF DIVINE PROVIDENCE IN ALL OF LIFE

The true Christian does not wander aimlessly or bewildered through life. He has the glorious assurance that God leads and moves in all the varied experience of human existence; that life for the follower of Christ is

not a succession of accidents or incidents controlled by "luck" or "fate." "The steps of a good man are ordered by the Lord" (Psalm 37:23). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

VI. ASSURANCE FOR ETERNITY

There is just one authoritative voice regarding eternity and that is the voice of Jesus Christ. There is no trace of uncertainty when He speaks of "things to come." Limited as we human beings are, we cannot even plan with certainty for this life for we know "not what a day may bring forth." But Jesus Christ, in His eternal power and knowledge, can plan for eternity and carry out His eternal purpose. And His certainty becomes an integral part of the experience of His followers. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). "Because I live, ye shall live also" (John 14:19). See also, 1 Cor. 15:51-57; 1 Thess. 4:13-18; Rev. 21:1-7, and 22:1-6. "These sayings are faithful and true," is the assurance of the sixth verse of that last reference.

CONCLUSION

"The Glorious Gospel of Christ!" Yes, as glorious as the glorious Christ who planned and provided redemption, "The Author and Finisher of our faith." Let us live here more fully in the "light of the glorious gospel," and may the hope of eternity in Christ spur us to more devoted service for Him.

(For the purpose of providing further variety in the Preaching Program, the remaining material for this month will be given in the form of preaching outlines, followed in some cases by suggested expansion.—CONTRIBUTOR'S NOTE.)

The Peril of Distorted Values

TEXT—*There was no room for them* (Luke 2:7).

OUTLINE

I. WE LIVE IN AN AGE OF DISTORTED VALUES

1. Matters of no lasting significance, given highest attention.
 - a. Movie stars.
 - b. Baseball series; prize fights.
 - c. Mechanical invention.
 - d. Speed, bigness, noise, display.
2. Things of eternal importance given scant notice.
 - a. Spiritual interests.
 - b. Religious news: fortunate to receive a part of a page in the Saturday newspaper.

II. SIN, THE SOURCE OF THIS DISTORTION

In every age, the devil has magnified the temporal and minimized the eternal. In the situation of our text:

1. What seemed important?
 - a. Political subordination to Rome.
 - b. Herod the king, in his palace.
 - c. The high priest in the temple.
 - d. Jerusalem and Rome.
2. What was really important?
 - a. A Baby in a manger.
 - b. Angels announcing the greatest news of all time to startled shepherds.
 - c. Humble "Little Town of Bethlehem."
 - d. The "King of kings."
3. "There was no room" for the eternal Son of God.

III. "NO ROOM" TODAY: CHRIST CROWDED OUT BY

1. Pleasure.
2. Ambition and pride of achievement.

3. Material possessions.
 4. Love of the world.
 5. Legitimate things, not wrong in themselves.
 6. Unwillingness to pay the price of Christian success.
- IV. CHRIST CROWDED OUT HERE: THE SOUL CROWDED OUT AT THE JUDGMENT (Matt. 10:32, 33).

SUGGESTIONS FOR EXPANSION

I, 1, a. Many leading figures in the movie world, have for years received a greater annual income than the President of the United States, and this in spite of the fact that the motion picture business as a whole represents one of the most vicious and damning influences in American life.

I, 1, b. The relative skill with which men can manipulate a little ball by throwing and striking it, calls for the investment of millions of dollars, erection of great stadia to which masses of people will go, paying other millions for the privilege, while the churches are relatively unsupported. Large sums of money are spent to watch two human beings make the supreme effort to hammer each other into pulpy helplessness.

I, 2, a. The modern church has faced the strange paradox of increasing membership and decreasing attendance.

Illustration for I. The commencement exercises of a southern California college were being held out of doors. As a prominent minister offered the prayer, a great airliner passed over the campus and its motors completely drowned out the voice of prayer: a perfect picture of the way in which the call of God is unheard in the din and clamor of our noisy age.

II, 2. Few knew anything about the birth of Christ at the time. Little did the people of that day realize that long after Rome had ceased to be a leading force in world affairs, long after Herod had become but a name and the high priest forgotten, this Holy Child Jesus would receive the love, homage and deathless loyalty of millions of people, and the "little Town of Bethlehem" would far outdistance Jerusalem or Rome in attracting interest and joyful memory through the ages.

III. Scriptural illustrations: 1. "A certain rich man... and a certain beggar named Lazarus" (Luke 16:19-23). 2. Luke 12:16-20. 3. The rich young ruler (Matt. 19:16-22). 4. Demas (2 Tim. 4:10). 5. Parable of the excuses: "bought a piece of ground," "bought five yoke of oxen," represent business excuses; "married a wife," represents social excuses." Legitimate things but distorted as to their importance under the circumstances. (Luke 14:16-21). 6. "From that time many of his disciples went back, and walked no more with him" (John 6:66).

IV. The temptation to a distorted sense of values and the resultant crowding of Christ out of life should be answered by the words of Peter, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

The Goodness and Severity of God

TEXT—*Behold therefore the goodness and severity of God* (Romans 11:22).

INTRODUCTION

Two Important Problems Relative to God.

1. Understanding the perfect balance of all the elements in the nature of God: for example, mercy and justice.
2. Understanding the perfect balance of all elements in the relation or dealings of God with humanity: for example, those suggested in the text.
 - a. "Goodness."
 - b. "Severity."

I. ISRAEL AND THE GENTILES

The immediate context sketches this broad example of "the goodness and severity of God."

1. a. Israel. Although Israel had an unusual spiritual background, yet "God spared not the natural branches," and "because of unbelief they were broken off" (Rom. 11:20, 21).
 - b. Gentiles. Largely lacking in spiritual knowledge and background, but although they were as "a wild olive tree," "by faith" they were "grafted in" to the root of the divine redemptive covenant (Verses 17 and 19).
 2. On the other hand:
 - a. Israel, "if they abide not still in unbelief, shall be grafted in . . . again" (v. 23).
 - b. The Gentiles, if they will not "continue in his goodness . . . also shalt be cut off" (v. 22).
 3. The clear conclusion: God's attitude is dependent on theirs. Both can be saved only through faith and obedience. Both will be "cut off" if they "continue in unbelief." "There is no difference between the Jew and the Greek" (Rom. 10:12).
- II. THE CITIES AND JESUS
1. a. Chorazin, Bethsaida, Capernaum. "The cities wherein most of his mighty works were done" (Matt. 11:20). Nine of the thirty-four recorded miracles done in these cities. Jerusalem. Miracles, teachings, cleansing the temple.
 2. To all these cities Christ went with His ministry of love and yearning for their spiritual welfare; wept over the Holy City. Later He "upbraided" the unbelieving cities and declared of Jerusalem, "Your house is left unto you desolate" (Matt. 23:38).
 3. The same Christ, facing different situations, demonstrated "goodness" and "severity."
- III. "GOODNESS AND SEVERITY" TO INDIVIDUALS
1. King Saul. "Chosen" (1 Sam. 10:24); "rejected" (15:23).
 2. Judas. Chosen as one of the twelve disciples with no evidence of discrimination against him. Became the betrayer of whom Jesus said, "Woe unto that man."
- IV. MODERN EMPHASIS ON THE "GOODNESS OF GOD"
1. Religious teachings that evade the "severity" of God.
 2. National pride that would presume on the goodness of God regardless of moral and spiritual attitudes.
 3. Individuals that refuse to believe in "the God of Judgment."

CONCLUSION

In Jesus Christ:

1. As Savior: "The goodness of God" in love and mercy waiting to redeem from all sin and give eternal life.
2. As Judge: "The severity of God" that will come upon all who resist His call.
3. "Behold, now is the accepted time."

But Life Goes On

TEXT—Choose you this day whom ye will serve (Joshua 24:15).

INTRODUCTION

1. Consider those who just a little time ago were determining the course of human history: Theodore Roosevelt, Woodrow Wilson, Clemenceau, Lenin, Bryan, Coolidge. All these are gone.

2. Consider those who shaped our movement in its earliest days: Bresee, Walker, Hoople, Jernigan, McClurkan, Reynolds, Riggs, Short. All these have passed from us in a relatively brief time.

3. The usual emphasis in this text is placed on the matter of choice, but we would emphasize the implica-

tions of the words, "this day." God's Word urges action, immediate and final.

I. WHY THIS URGENCY?

1. The brevity of life.
2. The uncertainty of life.
3. Not only living a life, but constructing a personality.

II. FOUR CLASSES TO WHOM WE WOULD SPEAK

1. The indifferent.
2. The procrastinator.
3. The nominal Christian.
4. The open rejecter.

III. REGARDLESS OF THESE ATTITUDES, "LIFE GOES ON"

1. The passage of time brings them ever closer to the inevitable final determination.
2. All of these are facing a hopeless eternity.
3. There is but one way of safety: the saving power of Jesus Christ.

IV. FOR THE REDEEMED, THAT "LIFE GOES ON" IS A JOYFUL HOPE

1. The same relentless moving of life that brings the sinner to his doom, brings the saint to reward.
2. Time, through Christ, can work for us instead of against us.

CONCLUSION

God's urgency, in the matter of salvation, is fully warranted.

Every soul has the power of choosing Christ now.

SUGGESTED EXPANSION

I, 1. The psalmist: "As for man, his days are as grass" (103:15); "My days are like a shadow that declineth" (102:11). James: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (4:14).

1, 2. "Thou knowest not what a day may bring forth" (Prov. 27:1). No man is rich or powerful enough to command the lengthening of his life. Every daily newspaper is a commentary on this fact.

I, 3. "My days are swifter than a weaver's shuttle" (Job 7:6). Added to the suggestion of the rapid tempo of life, is the clear portrayal of *construction*. Whether we will or no, we are constructing a life and such a development on the basis of a wrong choice may make it improbable that the soul will be able to choose God in later life. Illustration: I sat with a man in a cheap hotel room. He was dying and had asked me to come. I made every effort to help him to God, but finally he said, "I cannot change now, but I want you to tell the young people to choose God's way when they are young." He told how His brother had accepted Christ and had lived a good, helpful Christian life, while he had determined to do as he pleased and was dying without God. A few days later he went to meet God without one word of assurance.

II, 1. There are multitudes of people that appear to have no interest in their soul's eternal welfare. They "can't be bothered." Other things absorb their time; the "things which are not seen" seem unimportant and undeserving of any urgent consideration. "But Life Goes On."

II, 2. The procrastinator recognizes his danger but takes the risk of making his choice later. But his delay is making his decision for him. Suppose a man on the Niagara River fails to decide whether or not he will stop at Buffalo; his very indecision settles the matter for him. We may delay, "But Life Goes On."

II, 3. No vital touch with God. No keen sense of spiritual responsibility, either for his own spiritual condition or for the needs of others. Satisfied with a mere creed. In the midst of a life that is demanding genuineness and reality, he constructs his spiritual house on the sands of

false hopes and mere "forms of godliness." "But Life Goes On," and is bringing him to judgment.

III. The final determination of destiny is not in our hands. The time is in God's hands; the standards are established by "the Judge of all the earth."

They Need Not Depart

TEXT—*Jesus said unto them, They need not depart* (Matthew 14:16).

I. THE ORIGINAL SITUATION (Matthew 14:13-21).

1. "About five thousand men, beside women and children."
2. Evening; "in a desert place"; apparently nothing to eat.
3. Diversity of people and conditions.
 - a. Occupational.
 - b. Educational.
 - c. Financial.
 - d. Age groups: children to aged.
 - e. Religious and moral.
4. But all with the same basic need: hunger.
5. Human insufficiency: "Send the multitude away."

II. A TRUE PICTURE OF HUMANITY'S SPIRITUAL SITUATION

1. Wide diversity of needy people.
2. But all with the same great need: spiritual hunger; the call of the human heart for something that will satisfy.
3. Human insufficiency: no help from human plans and institutions; "earth is a desert drear." Reform, good resolutions, church attendance, moral living, "works of righteousness," empty creeds, all fail to satisfy the soul. Worldly pleasures cannot meet the deep hunger of the heart.

4. The devil says, "Better go away; there isn't any satisfaction for your heart; just do the best you can in your own strength."

III. "BUT JESUS": THIS CHANGED THE WHOLE PICTURE

1. "They need not depart." He could speak without reference to the "desert place." Here was a power that was not limited by human vision and ability. Here was One who, holding in His hands "but five loaves and two fishes," could say with assurance, "Give ye them to eat."

2. To the spiritually hungry, Jesus says today, "They need not depart." He is saying that there is help and hope for every lost soul. He is still the Miracle Worker, meeting every heart need for those who will come to Him.

IV. "BRING THEM HITHER TO ME"

It seems that all they had to bring was the symbol of their helplessness. But Jesus was able to make up for the lack and transformed their human helplessness into divine sufficiency.

Today there are those who feel that all they have to bring to Jesus are their weaknesses and failures. But still He is saying, "Bring them hither to me."

CONCLUSION

The ranges of human experience and need never baffle Jesus Christ. Illustration: A Scotch preacher has told of two men who came to him on the same day. The first was moved with great thankfulness for the joy of his home with a devoted wife and a beautiful child, and in the happiness of his heart he accepted Christ as his Savior. The other had been engaged to a lovely young woman; they had made their plans to be married when she was stricken suddenly and died. Heartbroken and bewildered, he came to his minister friend, and in the depth of his sorrow he found Jesus Christ as the answer to his need.

Joyous or brokenhearted, moral or deeply sinful, strong or weak, in the youthful days or in the sunset years, Jesus Christ says of them all, "They need not depart."

ILLUSTRATIONS

Basil Miller

"Why was the train waiting?" asked Rev. C. E. Cornell of the conductor of a train at Mt. Vernon, Ohio.

"I don't know," returned the trainman, "the engineer was doing something to the engine."

Cornell, then a popular lay evangelist, was one of the preachers at Camp Sychar, near Mt. Vernon, Ohio, and when he finished his engagement he had to take an early train for another camp in the far West. He had but five minutes to make the connection with the train and the campground was three miles from the depot.

The campmeeting authorities arranged for a trolley car to be waiting for them just as the preacher finished his message. Finishing the sermon, Cornell raced to the car and on looking at his watch there were but five minutes left for the trolley to make the connection.

The motorman gave the trolley all the speed possible, and then Cornell knew unless God intervened he would not make the train.

"The motorman," said the preacher, "pulled the lever wide open and we raced down the track at lightning speed. I could readily see that unless God intervened it was a hopeless run. I prayed hard, as to miss the train would mean a layover of from twelve to twenty hours, which would make me late for the next campmeeting. On the car flew, and I prayed in desperation. As we neared the depot we could see through the mist of the morning a train standing at the station."

Cornell ran the hundred yards, threw his grips on board, and stepped on just as the train moved away.

Said Cornell, "I knew that God had answered prayer and He had held the train."

It was God who caused the engineer to do something to his engine that gave the preacher time to make his connection.

His Arms Around Me

"I didn't call you here to tell you a hard luck story," said an elderly lady to Rev. Holland London, who had sent for the Arkansas preacher to call upon her.

When the preacher arrived he found her living in a shack, with everything clamoring of need—save the woman's own soul, which the minister found to be in good spiritual repair—windows broken, gate hanging on one hinge and all else that goes to paint a scene of dilapidation.

"My husband left me some time ago," the lady began, wiping a tear from her eyes. "Then my boy was sentenced to serve twenty-five years in prison, and just this morning my daughter took what money she had saved from her job in Little Rock and went to New York City."

"Say anything to you before leaving?" asked the preacher.

"She said before leaving, as I held her in my arms, 'You'll never see me again. I'm going out of your life. I want to go my way in the world.'"

Then the minister looked at the woman upon whom life had so severely frowned. "God bless you, sister," he said.

"I didn't call you here to say I'm through, but to testify that His arms are around about me, and I'm going through."

Said the minister, "The grace of Jesus is sufficient for all the ills of the human race." Jesus took this lady through and His grace is sufficient for your needs also.

There is no other that can give us this sustaining grace, but the Master. When the clouds bend low or the sun goes out of the skies and horror hovers near, Jesus is our supplying force that will carry us safely through. Let us look to Him and take hope.

Devil Power

"If you leave me and accept Christ I'll choke the life out of you."

Terrible words indeed, but they were spoken by the devil to a devil woman, a Dyak of Borneo, who had the power of casting devil spells upon people although they were many miles away. She could kill them by this devil power even though great distances intervened.

"One night," said a young missionary who had just returned from a seven-year term in Borneo among these people, "this devil woman had a vision of Christ in all His glory."

For some time the missionary had been laboring with the devil woman, and praying for her conversion, for he realized that it would do much toward turning the attention of the entire tribe to Jesus. This particular night Christ in vision form came to the woman and asked her to follow Him and give up the devil worship and the devil's power.

For some time the vision lingered and the woman, as she related the story to the missionary, conversed with Christ. Many were the times when one of the tribesmen had come to her and given her money to kill an enemy who was many miles away. By her weird power she had cast the spell over the person, and in time he died, literally choked to death.

"I have seen the people die under this devil power," related the missionary. "They scream that they are being choked. Their fingers clutch at their throats as though fighting back an unseen power that was choking them. Finally they gasp for breath and then with a short heave they die."

When this devil woman had the vision of Christ and the Master left her, so she said, the devil came to her and threatened her with choking if she left him.

"I prayed with that woman, and through all the contortions of a dying person she went, until finally the devil came out of her. She became limp and lax, and then a smile came over her face as Jesus entered into her life," said the missionary. "She with her husband has been a good Christian ever since."

I sat listening to that missionary from the land of the head-hunters and thought of this modern age of ours that has cast the devil overboard and relegated him to the dust heap of forgotten ages. And here, I thought, is a verification of the devil's power in human life.

Indeed, "the devil, as a roaring lion, walketh about, seeking whom he may devour." Prayer alone is able to cast him out.

Quibbling While the Lad Drowned

"I was on the banks of a river," said Missionary Hudson Taylor, "in the heart of China when suddenly a boy slipped under the water and called for help. Nearby were some Chinese fishermen, to whom we called to bring their nets and save the lad."

"How much will you give us?" they asked as the lad was going under.

"We'll pay you," cried the missionary, "the nets, quick!"

Finally, when the bargain was reached and the price set, those Chinese fishermen brought their tackle and

dragged the river bottom, at length to bring up the body of the dead Chinese lad.

"This is what we are doing in America," said a recently returned missionary from Borneo, "while Borneo, and China, and India, and the isles of the sea, are drowning. We're quibbling about the Bible, doubting this and pen-knifing that, while the world is dying for what the Bible has to offer. Let us no longer quibble but act while there is yet life left in the heathen."

"The Bible," said ex-President Hoover, "is a postgraduate course in the richest field of human experience."

The Eye that Saw Jesus

"I see Jesus," cried the old lady as she fell back on her pillow dead.

"In fifty minutes that eye," relates U. E. Harding, "was being put into my eye."

The speaker paused as he finished saying this, and then went on, "I feel I owe to the world a new debt. I must use an eye that has seen Jesus only for the highest praise and honor of my Lord. There is so little of God—and so much of Harding."

We all can see Jesus daily in the Bible, and can become acquainted with Him personally through Christian experience. May we not misuse these faculties that can thus contact our Redeemer.

"Only Fooling"

"Look at Aaron Burr going into the inquiry room," said a fellow student as this infamous blot upon early American life was deeply moved during a Yale revival.

Aaron was under great conviction during the revival at the college which had reached practically all the students. When the invitation was given for those who wanted to be converted to step into the inquiry room, Aaron was among the group.

The casual remark from a student reached the traitor's ears. He stopped, then turned and went back.

Said he, "I was only fooling," and went on.

That casual remark kept this youth from becoming a follower of Christ. How differently might his history have been written had the student not made the remark. It might have been that the youth said this in all sympathy with Burr's going into the room. But once said, it could not be recalled, and Burr went out to become a traitor to his country.

Great consequences follow often insignificant remarks. We must bridle our tongue—weigh our words, to change the metaphor.

The Sunkissed Dewdrop

Said Herbert Lockyer at the Country Church of Hollywood recently, "The drop of dew in the heart of a rose came out of the mud-puddle. The sun kissed it and it left the mud behind. So when the Son of God kisses the soul of man with saving power the mud of sin is left behind and the heart is purified as the dews of heaven."

A Sunday School Invitation

"Come to my Sunday school," said G. W. Tevis, a gospel worker in Cincinnati, to a drunkard by the name of McGowan.

McGowan was about to leave his wife, for he could not control his temper when drunk. Many were the abuses this faithful woman had suffered at his hands.

Tevis, who is the father of Paul Coleman's wife, had heard of the difficulty and decided to try to influence

the drinking man to be transformed by Christ's power.

For three Sundays, from this invitation, McGowan attended Mr. Tevis' Sunday school, and on the third was converted, to become a gospel worker in the city. When he died years later, after working many years in missions, his was the largest funeral ever held in Cincinnati.

It took only a kind word to reach his drink-soaked soul. Many others are passing by us each day, who if we will ask them will yield themselves to the Master.

A Marble Game

"Hi, preacher, wanta shoot some marbles with us?" asked a boy who with some companions was in a game of marbles as Rev. Paul Coleman walked down one of the streets in Flint, Michigan.

"Sure," said the preacher. "Gimme a marble," and on went the game with preacher and boys.

"Now, fellows," said the reverend when the game was over, "I've shot marbles with you, suppose you come to my Sunday school tomorrow."

One of the boys came, took a deep interest in the lessons and the school, finally to be converted under Paul's ministry. Later when C. B. Fugett was holding a revival in the First Church of Flint the boy brought his father and mother to the meeting, who were saved. Before the revival was over the entire family had been converted.

Just the result of a game of marbles in which a preacher took a part. "Boys are reachable," said Paul to the writer some time last winter, "if we preachers will only unbend a little and take an interest in them."

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

The Present Crisis

Careless seems the great Avenger;
history's pages but record
One death-grapple in the darkness
'twixt old systems and the Word;
Truth forever on the scaffold, Wrong
forever on the throne—
Yet that scaffold sways the future,
and behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own.

—JAMES RUSSELL LOWELL.

Above Every Name

Ages are to roll by; nations are to die, and nations are to rise and take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him—not for the sake of fame, but in a wholly different sense; a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus.—HENRY WARD BEECHER.

The Quest for Holiness

Many are fond of quoting that man is made in the image of God. But, we must never lose sight of the fact that the only image of God there can be must be holy, and likeness to God means holiness. There is neither image nor likeness of God where there is no holiness. The writer to the

Hebrews declares, "Follow . . . holiness, without which no man shall see the Lord." It is often truly said that the purpose of the Gospel of Christ is the restoration of man to that image and likeness of God which he had before the fall. Granted. But again we must insist that the practical interpretation of that objective is a holy life. Many a Christian who is failing to pursue holiness as a life objective is defeating the very purpose for which Christ died to redeem him. Paganism, which dominates most of the world, has its gods of natural wisdom, gods of battle, gods of beauty, and so forth, but there is no god of holiness, nor are its sacred laws holy laws. Holiness is the reflection of Jesus Christ in each redeemed personality. It represents His love, freedom, justice, truth and faith. As the flower in the spring of the year, though it be low and humble on the ground, opens its petals to receive the pleasant beams of the sun's glory, so by faith the human heart can expose itself to Christ in humble obedience to His will and then radiate His grace and purity to others. There is no higher quest in all the world than the pursuit after holiness.—*The Watchman-Examiner.*

This Uttermost Salvation

Why should any man of reason and religion be either afraid of, or averse to salvation from all sin? Is not sin the greatest evil on this side of hell, and if so, does it not naturally follow that an entire deliverance from it is one of the greatest blessings on this

side of heaven? How earnestly then should it be prayed for by all the children of God! By sin I mean a voluntary transgression of a known law. Are you averse to being delivered from this? Are you afraid of such a deliverance? Do you then love sin, that you are unwilling to part with it? Surely not. You do not love either the devil or his works. You rather wish to be totally delivered from them; to have sin rooted out of both your life and your heart.—JOHN WESLEY, in *Christian Perfection.*

A Virile Christ

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise,
Of patience and humility. Our ways
Have parted from the quietude of old;
We need a man of strength with us to hold
The very breach of Death without amaze.
Did He not scourge from temple courts the thieves?
And make the archfiend's self again to fall?
And blast the fig tree that was only leaves?
And still the raging tumult of the seas?
Did He not bear the greatest pain of all,
Silent, upon the cross of Calvary?
—REX BOUNDY, in the *Kansas Council News Bulletin.*

Sunshine and Shadow

An old man of the desert said, "Nothing ever grows where the sun is always shining." Yet some people have a notion that perpetual sunshine would be good for them. In this they

are mistaken. Perpetual sunshine would be just about as bad as continuous darkness. Robert Browning who had known many sorrows said, "God is in the darkness, too," yet many people think that where God is there always is light. But not so. God goes with His people into the valley and shadow, where His rod and staff comfort them. Anyhow such is the declaration of the "Shepherd Psalm."—*North Carolina Christian Advocate.*

Mystery and Ministry

Mystery is one part of religion. Ministry is another. There are times when we cannot solve the mysteries of faith, but there is never a time when we cannot minister to others in the name of Christ, and by doing so gain more knowledge of Him.—*The Sunday School Worker* (Free Methodist).

White Harvest Fields

*O still in accents sweet and strong
Sounds forth the ancient word,
"More reapers for white harvest fields,
More laborers for the Lord!"*

*We hear the call; in dreams no more
In selfish ease we lie,
But girded for our Father's work,
Go forth beneath His sky.*

*Where prophets' word, and martyrs'
blood,
And prayers of saints are sown,
We, to their labors entering in,
Would reap where they have strown.*

*O Thou whose call our hearts has
stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home.*
—SAMUEL LONGFELLOW.

Concerning Flags in the Sanctuary

Because of the many inquiries received by the Federal Council of Churches of Christ in America regarding the appropriate use and position of flags within the sanctuary, the Executive Committee of the Council, "without attempting to prescribe regulations," advises that "If a flag or banner representing the loyalty of the church to its Head is used along with the flag of the nation in the sanctuary, the symbol of loyalty to God should have the place of highest honor. According to tradition, ancient and modern, the place of highest honor is to the right. On the floor level of the congregation, to the right of the congregation; in the chancel or on any level above that of the floor of the congregation, to the right of

the clergyman as he faces the congregation."—*Kansas City Council of Churches Bulletin.*

Necessity

A man who's never learned to pray
Will quickly pick it up, I vow,
While sailing here some stormy day,
Though no one's near to show him
how.—*Old Gypsy Song.*

"In the Beginning God"

With these four majestic words the Bible opens its message to the world. Writing on this subject Rev. Frederick W. Farr says:

"Go back to the beginning and there you find either God or nothing. Human nature abhors a vacuum and will not accept 'nothing.' Suppose you had given you the first three words of the Bible and the fourth word missing and you were to fill it out. You would be obliged to put in for the next word, just what the next word is in the Bible, 'God.' 'In the beginning God.' Try any other words you please for a working hypothesis and see how you will get along! 'In the beginning, protoplasm.' Who made it? 'In the beginning, law.' Who framed it? In the beginning, nothing.' The answer comes, "*Ex nihilo, nihil fit.*" (From nothing, nothing is made.) It does not work. It is either God or nothing, and with nothing we will have nothing to do. God has never left Himself without a witness. There are four different revelations which He has given of Himself to man. Creation is His revelation in space. History is His revelation in time. The Bible is His revelation in language. *Jesus Christ is His revelation in life.*"
—*Wesleyan Methodist.*

Be Strong!

Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God
supplies
Through His eternal Son;
Strong in the Lord of hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God;
That, having all things done,
And all your conflicts passed,
Ye may o'ercome through Christ
alone,
And stand entire at last.
From strength to strength go on;
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day;

Still let the Spirit cry,
In all His soldiers, "Come!"
Till Christ the Lord who reigns on
high,
Shall take the conquerors home.
—CHARLES WESLEY.

"Let Your Light So Shine"

"We may print religious literature and scatter it over the land till, falling like autumn leaves, it drops at every man's door. But the world will not read books—it is too busy, too restless, too eager; but, my brethren, it will read you, and it will receive or reject the claims of the religion of Christ in proportion as it finds in your everyday work, your everyday life, the record which you are there making, the witness you are giving.

"Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct."—C. H. SPURGEON.

Young People, Try This

At a recent monthly meeting, Utica Avenue Society made up a two-page "Newspaper" for Karl Ward who is with the armed forces in the Pacific area. The makeup was like this. You can do something for your members or friends who are away.

Nazarene Young People Society
News Your Pals Scribbled
Utica Avenue Church of the Nazarene
Brooklyn, N. Y., January, 1942
Church News
District News
Personal News
(Written by each member at the
monthly business meeting.)
—*New York District Bulletin.*

Advocate

Two men stopping overnight in a little village in the Orient violated some tradition and were placed under arrest. One of them was badly frightened. The other took the matter very calmly. "Why are you not afraid to be brought before the king," questioned the other somewhat impatiently. "You are as much an offender as I am." "Yes, but I have a friend in court," was the reply. "He is all-powerful with the king, and he will speak for me."

Here we behold the man who has Christ for his Advocate and the man who has not. While the Christian is not exempt from danger, he has a Friend in court who will never fail him in the hour of need.—PUBLISHER UNKNOWN.

Be Silent

Be Silent. It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself and call upon God in secret prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you when you speak from God.—PUBLISHER UNKNOWN.

Acrostic of Redemption

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They Have Said:

The Golden Age Still Waits
"The Golden Age will never be brought in by leaden men."—HERBERT SPENCER.

* * *

Perpetual Youth

"If you want to retain a young heart and remain an enthusiast all your life, ever keep on the line of discovery."—BENJAMIN M. ADAMS.

* * *

The Future of the Race

"The future of the race marches forward on the feet of little children."—PHILLIPS BROOKS.

* * *

Light Conquers Darkness

"There is not enough darkness in all the world to put out the light of

one small candle." Inscribed on a paving marker in London, England.

* * *

Money the Touchstone of Character
"When you know what a man does with his money, how he gets it, keeps it, spends it, and thinks about it, you know some of the most important things about him."—WILLIAM GLADSTONE.

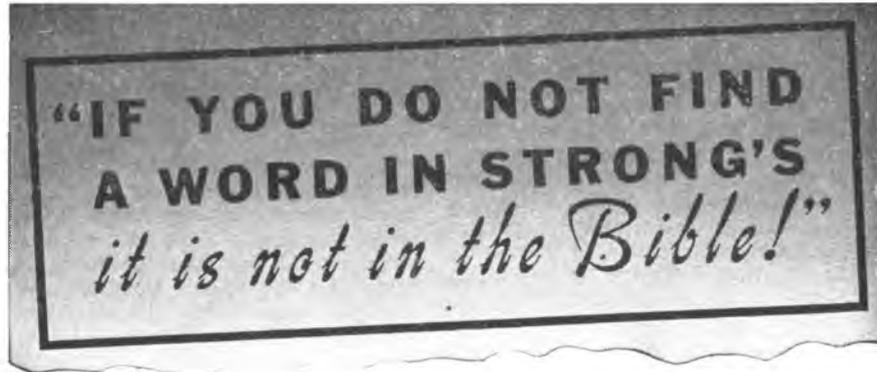
Liquor and Weaklings

"Strong men never seek liquor. Liquor is a crutch for lame ducks."—E. STANLEY JONES.

* * *

A Pessimist

"A pessimist is one who is constantly building dungeons in the air."—North Carolina Christian Advocate.



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