

The Preacher's MAGAZINE

May-June, 1946



The Preacher's Magazine

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Managing Editor's MESSAGE

HOW do you use your time? A preacher enjoys freedom of activity and use of time which few other workmen have. He does not punch a time clock, he is not checked by his employer, nor is he called upon to give an account to anyone—but God—for the manner in which he employs his time. There is nothing except his love and devotion to God and his conscience which demands of the preacher that he use his time wisely.

Many preachers are "so busy," as they say; one confessed that the reason he got by so well was because he made the people feel that he was about worked to death. But "so busy" about what? "Worked to death" with what?

Why not try this experiment? Make out for yourself a time card for one week. Keep an exact record of your time for the entire waking period of each day: time spent at meals, in study, in prayer, in reading, in doing housework, in receiving callers, in waiting on others, in making pastoral calls, in rest or recreation, in attendance at services, in doing nothing worth-while, in attending committee meetings, rallies or conventions, in writing letters, in doing such work as mimeographing, stuffing envelopes, etc., and any other activities that take up your time for that week. Note how much of your time has been spent in useless activities, time wasted, for it contributes nothing to you, to your family, or to your church; time spent in doing things that some of your members could do as well and would enjoy doing; time which could be used to better advantage through reorganization of your work.

Time is the stuff of which life is made up. We cannot waste it without such waste being harmful to us. We must some day give an account to God of our use or stewardship of time. How conscientious we ministers should be in the use of our time.

D. SHELBY CORLETT,
Managing Editor

The Preacher's Magazine

The Attractions of the Ministry

J. B. Chapman, Editor

ABOUT thirty years ago, Dr. Thwing, President of Western Reserve University, Cleveland, Ohio, wrote a little book on "The Ministry" in which there was a chapter on "The Attractions of the Ministry as a Calling."

The author confessedly kept his arguments on a low level, and yet his thesis contained a number of worthy items. He said the ministry as a calling offers great opportunities for self-development in mind, spirit, practical sympathy, and breadth of living. And he thought the preacher has more opportunities for doing good than most men, since he works directly, while the majority must of necessity work more indirectly. The preacher reaches out to men through his example, through his private counsel, through his public preaching, and by means of the printed page—preachers on the average writing more books than doctors and lawyers together.

Without either adopting or criticizing the author's outline, I would emphasize the general ideas involved. Take that matter of self-development: the ministry, more it seems to me than any other calling, demands the best of the preacher that he may give what is demanded of him. Only a good preacher can really do good preaching, and only a big preacher can do great preaching. Therefore every demand for better preaching, whether the demand be from the hearers or from the preacher himself, is a demand for a better preacher. And, after all, there is nothing in all the world of greater consequence than that one should be challenged to be his best self all the time, unless that better thing be that one shall apply himself to the task of making the required improvement all the time. Without regard to his own age and without regard to the class or type of people he is called to serve, the preacher is required to be alert in mind, vital in spirit and deep and sincere in sympathy always, and in increasing measure. And with these demands come abundant opportunities for reaching and fulfilling these demands.

To keep keen and alert in mind one must maintain the student's attitude, and he must be a lover of books and of every

source from which, or through which, knowledge may come. But the preacher, if he has the right attitude, will find books. He will find a way to buy books, even if he must take the money for them out of his budget for clothing and food, and even if he must walk instead of operating a motor-car to make it possible. Then there are always people who will give the preacher books. Some will give him books that they have bought and do not need, some will buy books (if by some means they may learn that these are what he wants) for the preacher's birthday or Christmas presents. And when worst comes to worst, the preacher can do like Bishop Quayle used to do when he was a pastor. He used to announce from the pulpit frequently: "Your preacher is Scotch, and it is difficult for him to spare money for buying books. But he cannot be intelligent without books to read. So if you want your preacher to be intelligent, lend him books." And the people did lend him books, and that preacher was intelligent. Just one caution: make sure to return the books, and make sure the owner knows you return them. But this caution need not lead to slavery, but should be utilized as an occasion for pastoral calling and for getting better acquainted with the members and friends of the church. And if the preacher trains himself to utilize his time, he can read more than men of most callings.

On the question of broad sympathy, there is much to be said. Sometime ago, a city mayor, in greeting a gathering of preachers, remarked that preachers see the people only on Sunday when they are washed and dressed up, while the mayor must see them in their sordid everyday garb. But this mayor was speaking from theory, not from experience—at least not from the approach of the preacher's experience. For while the mayor sees the people in their physical sordidness, the true preacher sees them in their spiritual squalor. And while the mayor's instruments of helpfulness are legal and reformatory, the preacher's methods are spiritual and regenerative. And while the mayor may train himself to think that things are not as bad as they seem, the preacher has at hand the means for really

improving things by saving the persons involved.

On the matter of writing books, Dr. Thwing's thesis is quite enlightening. He found that the proportion of books written by preachers and men of other callings is an evidence that the preacher has the theme that is of more universal interest. Comparatively few people want to read an article or a book dealing with medicine or law, but in all walks of life are those who read about God and the Bible and man's relation to them. And analysis showed that, taken as groups, preachers write books pretty much on the basis of their comparative educational training. The denominational groups ranged from one-third of a book each at the bottom to two, four, eight, and finally, twelve at the top. In other words, preachers have to read books before they can write books. This is a good thing for would-be writers to bear in mind. Dr. A. M. Hills used to say, "If you do not quote, you will not be quoted." And it is just as true that if you do not read you will not (and should not) be read.

Now, passing from the thoughts suggested by Dr. Thwing and speaking from the approach of our own experience, I believe the chief attraction of the ministry is in the fact that it gives the preacher opportunity to pour out his life in the direct effort of being good and doing good for the glory of God and for the advantage of others. As I recall, this was the chief consideration that haunted me during the days when I was "considering" the work of the ministry. The big thought then was that the ministry would give me time and opportunity to pray and prepare and to pour out for the salvation of souls, the preservation of good in the world, and the populating of heaven with redeemed souls at the close of life's day. My dream then was of gathering the people together and preaching to them the unsearchable riches of Christ, and helping them to find mercy and peace by believing in Jesus. And, after this, the dream involved establishing the wavering and helping the lame to learn to walk in the Christian way. I know I could do these things in some measure as a layman, but the attraction of the ministry was in the fact that there I could make use of the maximum opportunity for their accomplishment. And with the passing of years, I think the basic appeal remains just the same as it was at the beginning. My conception of the ministry bars out self-seeking and self-concern. It is the joy of

"spending and being spent" that beckons me on.

Now, after more than forty years, I find it easier than ever before to count nothing as having value except in its relationship to the kingdom of God. And I can say without any strain at all that if I were back at the beginning, standing at the parting of the ways considering what my life's work were to be—if I were standing there knowing what I do now, rather than knowing so little of what is involved as I did when I stood there before, I would quickly say "yes" to the call of the Spirit to the work of the ministry. And if I were coming over the way again, knowing what I do now, I would lay tribute to all my ransomed powers to be "a good minister of Jesus Christ." And when I come at last to the "other end of this way," I hope to have as my consolation the inner conviction that "I have fought a good fight" in the War of the Ages on the side with Jesus Christ and the prophets whom He has ordained. A successful preacher is, above all else, a faithful preacher, and if those who have known me are willing to give me this title, that will be honor enough for me.

Objections

To the Preacher's Calling

BY THE EDITOR

IT IS fundamental with the preacher that the real is of greater value than the seeming. Applied to words, this means that truth is of more weight than effect and impression. Applied to methods, it means that mere show and spectacularism are ruled out, and that hypocrisy is as condemnable in demonstration as it is in ritualism.

And yet every preacher is confronted with instances in which the man with the fine front seems to get by, even though there is reason to question his true worth or even his sincerity and purity. The public is ready to accept a man's appraisal of himself, as it seems, and the preacher who has no press agent is allowed to abide in the obscurity which his misfortune has imposed upon him. But the preacher of less worth and less talent who has found a way to "make the front page" has a following, an influence, and a support that the worthy man would like to have if he could get it legitimately.

But what shall the honest preacher do? Shall he imitate the meretricious methods of his competitors or shall he hold fast to "things that matter most" and wait for God and time to vindicate him? I think that question does not require formal answer, for one who has lived very long has learned that "time is the leveler" that brings down the high which is puffed up rather than built up, and the true child of eternity can afford to wait.

But while waiting, the preacher must avoid extremes. If he sees a preacher over-advertising, he must not yield to the temptation to under-advertise. If he sees a preacher exploiting demonstration to get crowds, he must not swing to the opposite by subduing true demonstration. If he sees a preacher posing as "an expert on prophecy," he must not cast aspersions on prophetic subjects in retaliation. The best way to correct extremes is to preach the truth. Neglecting truth because some one has prostituted it is poor policy.

In the second place, the preacher's calling appeals to the deepest unselfishness in man. Then to be forced to watch the manifestations of place-seeking among men of the calling is a painful experience. One thoughtful and successful preacher said, "If I were a preacher seeking a location, I would not ask 'How much does the church pay?' rather, I would ask, 'How much might this church pay if I built it up?'"

Of course we all know that "the good places must be filled," and we know the filling of responsible places is a difficult accomplishment. But surely, in the ministry, as almost nowhere else in all the world, "The place should seek the man, and not the man the place." It is proper that the preacher should strive to be able for the most responsible task, but not that he should seek the task itself: just as it is religious to seek to be praiseworthy, but secular to seek praise.

So while beholding with regret any evidences of self-seeking among his fellows, the preacher must not recoil from responsibility and make his protest an excuse for restricted sphere of service. The true attitude is to prepare well and do the best you can all the time, and then leave the matter of fields in the hands of God in faith that He will work it out according to His own plan and will for your life.

In the third place, for a long time now the Church has been calling for young men, and preachers are impressed with the idea that the preacher's tenure is a relatively short one. Sometimes there is talk of the

"dead line of fifty," and in contrast the preacher sees men in other callings just coming into their own at this age, and he wonders what to do about it.

In explaining why the Church prefers young men, it has been suggested that youth is more in earnest, more exciting, and gives more evidence and promise of growth. And by way of suggestion, it has been said the preacher can extend his tenure by coming increasingly in earnest rather than professional and casual, as the tendency is), by keeping alive his own sense of wonder and romance in the work, and by sticking to his studies that he may continue to grow and exhibit hope for himself and for them that hear him.

Then again, somewhere, away back in the past, the idea that the preacher's calling draws more heavily upon the heart than upon the head gained currency, and there remains the idea that a good man and a wise man are of necessity two men. And for some reason, men resent being classed with the dumb more than being listed with the wicked.

It is possible of course to show by statistics that ministerial students hold high ratings in preparatory and collegiate scholarship. But we are not offering defense or seeking explanations. If we were doing this, I think we could score a point by suggesting that preachers are, on the whole, less officious and boastful than others. But what we do say for our own benefit is that preachers are dumb if they are dumb, and especially if they remain dumb.

Unthinking people, especially those who poise as "free thinkers," have claimed that the Church stunts the intellectual growth of its ministers by requiring subscription to creeds and by the adoptions of standards. But creeds and standards are in reality framework for freedom, and their abandonment always leads to intellectual chaos. Creeds and standards are for the minister what axioms are to the mathematician, formulas are to the chemist, and anatomy is to the physician. And when these standards are adopted and fixed, the way is opened for safe and thorough investigation. And the idea that one is trammelled because he is committed to the basic doctrines of Christianity is like claiming that the physicist is trammelled by his acceptance of "the law of gravitation."

Further, in terms of money and secular things the preacher's calling is poor pay, and it must of necessity always remain so. Nothing could be more calamitous than that

the preacher's calling should become one of the high paying vocations, for such a change would hinder the preacher in his work. In the first place, it would hurt his reputation, and separate him from the common people who constitute the bulk of humanity. And in the second place, it would make demands upon the preacher's time and energy that would result in his forsaking the Word of God and prayer that he might become a server of tables. It is worth a lot to the preacher's reputation that all the world knows he is poorly paid in terms of money and worldly goods, and it is a boon to him that he is not much troubled to take care of worldly affairs.

It has been observed that in Bible times, men like Barnabas, in getting ready to enter the ministry, sold their property and gave their money away. And while many a good man has been misled into thinking he should wait to enter the ministry until he has "settled his household and provided for its comfort," it still remains that the most useful preachers in the history of the church entered the calling penniless, served in penury or near penury, and died poor. And one of the most mischievous habits is that of judging a preacher's service by the salary he receives, by the reputation of the church he serves, or by the relative elevation of his position in rank or office.

And right in line with this idea of worldly pay, although not really a part of that idea, is the habit of prospective preachers, and especially of the kinfolk (and more especially the wife's kinfolk) of contrasting the economic estate of the preacher and his family with that of men of corresponding gifts in the learned professions and in business. Here again, we are not interested in defenses or in explanations. We want help—and that help is available in better management, rather than in increase of pay. It has been observed that even from the economic approach, preachers habitually do more with less than men in other callings. Take the standard of living as it relates to culture, health, and sound education for self and family: well, here the preacher's record needs no defense. It is the pastime of laymen, especially to the class who think of themselves as "business men," to say that the preacher does not understand money and business. But it is remarkable that during our last great depression in this

country, business and manufactures closed almost without number, and one bank in every six went into receivership, but only one church in every two hundred had to close its doors on account of want of money. And the preachers are really the managers of the churches, you know.

After all, the test of one's financial success is not to be measured by the amount of money he has received, nor by the amount he has saved, nor by the amount he lost in time of crisis; but by what he was able to accomplish with what came into his hand.

None of these things are intended to either ignore or mollify the objections that register against the preacher's calling. Rather, the idea is to suggest that the objections are not insurmountable, and to make a few practical suggestions as to how they may be either compensated or transformed into attractions.

It is well that the preacher know and acknowledge the objections that exist with regard to his calling. And even if he cannot overcome them all, it is well that he fight out in the open, avoiding the corners where the enemy has the advantage.

I have passed over until this last moment one of the most real and most annoying of the objections to the preacher's calling—that of being the subject of "a church boss." The church boss is sometimes a well-to-do man, sometimes an educated and sophisticated woman, sometimes a "super-saintly" cynic, sometimes a worldly-minded time server of either sex. But, like the poor, the church boss is always with us, and when you get away from one, be thankful if you do not inherit two who, like Herod and Pilate, will make friends in their common aversion to you. And if you pray thrice for the removal of this thorn, do not be disappointed if you get the same answer that Paul did, "My grace is sufficient for thee," rather than the extirpation of the thorn itself. But, like the other objections to the preacher's calling, this one, too, is not insurmountable. But it is in the nature of a major touchstone; for the preacher who can work under, over, or in spite of the church boss, becoming neither ruffled in spirit nor insensible to injustice, can most likely overcome all other objections and carry on his work in measurable success to the end of his day.

The indwelling Spirit operates in the heart of the *sanctified believer* as a teacher, guide, strengthener, comforter, expounder of the Scriptures, and glorifier of Jesus—*Selected*.

Gleanings from the Greek New Testament

Ralph Earle

Matthew Seven

BEFORE beginning our study of chapter seven, we might notice one or two passages in the sixth chapter as they are rendered in the Revised Standard Version, which has appeared since our last writing.

The RSV rendering of the first half of 6:1 is excellent: "Beware of practicing your piety before men in order to be seen by them." That is exactly what Jesus meant. This translation is more accurate than the King James and much smoother than the American Standard Version.

Me battalogesete (verse 7) is rendered in the new version: "Do not heap up empty phrases." One could make good use of all the modern translations of this command. They all make good sense and have a helpful application to our habits in praying.

One more passage in chapter six we would note: "And when you fast, do not look dismal" (verse 16). Jesus is warning us against parading our piety. We are to practice our piety, but not parade it.

Moffatt has a similar rendering: "Do not look gloomy like the hypocrites, for they look woebegone to let men see that they are fasting." Goodspeed gives a free paraphrase of the second part: "They neglect their personal appearance." That perhaps comes a little closer to us.

Chapter seven begins with a warning against judging others. The Greek term used here gives us our word "critic." In other words, Jesus said: "Don't be critical." He was not referring of course to critical scholarship, which is fundamental to all progress in learning. Rather, he was warning against that habit of censorious criticism which is altogether too common in church circles. Goodspeed renders it well: "Pass no more judgments upon other people." Dr. Godbey has a good translation here: "Criticise not, that you may not be criticised. For with what criticism you criticise, you will be criticised." *The Twentieth Century New Testament* puts it: "Do not sit in judgment upon others." That is good advice for all of us.

The Revised Standard Version has a striking translation of the second half of verse two: "The measure you give will be the measure you get." It should be clear to any observer that a judicious use of

modern versions will add vividness and effectiveness to the preaching of the Word.

The passage about the mote and the beam in one's eye affords a good opportunity for the comparison of different translations. The word "mote" is *karpbos* in the Greek and occurs in the New Testament only here and in the parallel passage in Luke (6:41, 42). It means "a small dry stalk, a twig" (Abbott-Smith). Thayer adds to these two "a straw; chaff." It comes from the verb *karfo*, which means "dry up, wither." So it refers to any dried up piece of wood, hay, or grain.

The word *dokos* (beam) likewise occurs only in these parallel passages in Matthew and Luke. In the papyri it is used for a log on which planks in the house rest. So it means beam, joist, rafter.

Now let us look at some of the modern translations. Moffatt has "splinter" and "plank." Goodspeed has "speck" and beam." Weymouth has "splinter" and "beam." So does the Twentieth Century. The Revised Standard Version reads: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

The word for pearl in verse six is *margarita*, from which we get the name Margarite or Margaret. For the proper interpretation of this much misused verse we would commend highly the treatment of it in E. Stanley Jones' *Christ of the Mount*. We need to be careful how we call people "dogs" and "swine." It may hinder us from winning them to Christ.

Two contrasts are noted in verses nine and ten: loaf, stone; fish, serpent. The suggestion of substitution here may seem at first very incongruous. But a stone might easily look like a loaf of bread, which would resemble a thin biscuit in our day. And instead of pulling out of the fresh catch a fish, a man might take one of the common water-snakes. But no true father would do either of these things.

The word "strait" in the Authorized Version of verse thirteen is sometimes confused today with "straight." Actually, of course, it means narrow, or straitened.

The adjectives used in verses thirteen and fourteen to describe the two ways form an interesting study. The word rendered

"broad" is *euruchoros*, found only here in the New Testament. *Eurus* means "broad" and *chora* means "country." From this we get the suggestion that the broad way is just wide open country, with no fences or boundaries.

Isn't that exactly a correct description of the broad way? No rules or regulations to hamper one from doing just what he pleases. One may go anywhere he wishes, do or say anything he wants to, live as undisciplined a life as he chooses, and still walk the broad way. Such a person doesn't need to worry about getting off the road. He can't. No matter how widely he wanders or how loosely he lives he may be sure that he is still on the broad way. But—it leads to destruction.

In contrast to this is the narrow way. Here the word is *tethlimene*, which is the perfect passive participle of *thlibo*, meaning "press" or "compress." The narrow way is a compressed way, like the narrow defile between two towering cliffs.

The figure of the two ways is a striking one and appears in the Old Testament. Used in Deuteronomy 30:19 and Jeremiah 21:8 it receives special elaboration in the first Psalm, which seems to be introductory to the entire Psalter. The thought also pervades the repeated antitheses of the book of Proverbs.

It is still true that the masses are crowding into the wide open, broad way, just as we see them thronging the brightly lighted Broadway in many cities. In the striking contrast drawn by Jesus the preacher will find powerful sermon material.

Some people have found difficulty in harmonizing verses one and twenty. But the distinction should be obvious. We are not to "judge" other people's lives, attributing to them motives of which they may or may not be guilty. We have neither the ability nor the authority to judge the motives and thoughts of others. When we try to do so we get into trouble and cause division in the church.

But Jesus is talking about something very different in verse twenty. He is simply stating an inevitable fact of life: "From their fruits you will recognize them." If we see Mr. So-and-So staggering down the street, colliding with posts and walls, a cigarette hanging precariously out of the corner of his mouth, we are not sitting in judgment when we express our opinion that the unfortunate creature is not a Christian. We are simply "recognizing" a fact which is perfectly patent.

One more statement of Jesus we would mention in closing our study of this chapter. In verse twenty-two Jesus said He will be forced to declare to some people "I was never acquainted with you." They may have presumed an acquaintance with Him, but He denies any acquaintance with them.

The Greek word here is *ginosko*, which means know by observation and experience, as distinguished from *oida*, know by reflection or intuition.

What Jesus is saying, then, is that he had not had any experience of fellowship and acquaintance with these folk. He had not come to know them through association with them. They claimed to have preached and labored in His name. But they had not enjoyed fellowship with Him and so He disclaims any acquaintance with them. It is a solemn warning to us today.

"They Comfort Me"

Dr. H. W. McLaughlin, of Richmond, Va., tells a lovely story of an experience while in Palestine. In talking to an old shepherd he inquired in what sense it could be said that his staff was for the comfort of the sheep. The old shepherd proceeded to explain that in daylight he always carried the staff across his shoulder, and when the sheep saw it, it spoke of the presence of the shepherd, and thus was a means of comfort. On the other hand, if night overtook him with the sheep on the mountain-side, or if they were caught in a heavy mountain mist so that the sheep could no longer see the staff, then he would lower it, and as he walked he would tap with it on the ground, so that by hearing if not by sight the staff comforted the sheep by speaking of the presence of the shepherd.

David remembered these things and said in effect to himself, "*It would be unreasonable to suppose that God has less care for me than I had for the sheep!*" "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me."

—A Psalm of an Old Shepherd.

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

The Pastor and Returning Service Personnel

*Chaplain John T. Donnelly**

ALTHOUGH the figures released during the war from the Chief of Chaplain's office relative to attendance of service personnel at religious services were interesting and very pleasing, I do not believe those figures can be taken as any indication of a great revival of religion. Neither do I think those figures should lead church folk to believe the chaplains have converted large groups of men and women who are ready, waiting, and anxious to join the local congregation and become pillars of the church. Due to the complexity of denominations the chaplains were not, for the most part, able to convert the men and women of the armed forces in great numbers.

To the present time much has been written that would tend to lead one's thinking toward the acceptance of the fact that great groups of ex-service personnel are going to seek admission into the churches of America. We have been informed repeatedly that the soldiers, sailors, and marines, young men who before entering the armed forces had been conspicuous for their absence in the local churches, who never before had any real or personal interest in the church back home, have been so impressed, and have become so God-conscious during the war that they are going to turn to the church now. It is becoming more and more apparent as greater numbers of ex-service personnel return to their homes that much that has been written and discussed relative to this question has been just so much wishful thinking.

However, this fact ought not change the situation as far as the responsibility of the pastors of the Church of the Nazarene toward veterans is concerned. I believe that our pastors have the greatest opportunity before them now that any ministers have ever had. I believe, too, that our church generally is faced with the most suitable occasion and the most favorable opening to win men and advance the Kingdom of God that any denomination has had. I think it is possible for our pastors and our people to win many of the returning veterans to the church and to Christ, although the veterans may not exhibit any interest in the church. This great work of winning

these young men and women to Christ will never be accomplished, however, by the pastor and people that just sit and sing "We'll Work Till Jesus Comes" while souls perish and go to hell all about them.

The returning serviceman and woman know that the war wasn't won by their sitting on wooden horses talking about yesterday's victories. They know, too, that the Pacific islands were not taken by a fleet of canoes filled with boy scouts who were armed with air-rifles. Consequently, they are not going to be impressed by a minister that isn't helpful and a congregation that doesn't seem to care. If there is a battle against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12), action is required to win. If there is no enemy and "this vile world is a friend to grace to help us on to God" let's quit. If God is love and Satan is real; if there is "a heaven to gain and a hell to shun," the church—pastor and people—should be doing something about it. The returning serviceman or woman will be impressed if the church is alive—alive to the reality of things as they are in a work-a-day world, alive to the fact and consequences of sin, alive to the horrors of hell and to the eternal bliss of heaven!

I realize that in any church program much depends upon local conditions. But, whether the church is large or small, rural or urban, whether there is one star on the service flag or a hundred, the church can be on fire for God! The people can be interested in, and friendly to the visitor. The pastor can be alert to the problems of present-day living. In the many times that I have criss-crossed the country from coast to coast since my return from over-seas, I have been disappointed to find pastors who were so occupied with sermonizing and spiritual matters that they gave little or no help to the person, veteran or otherwise, who needed practical assistance in finding the solution to problems resulting from the stress, strain, and confusion of modern living. In the army the chaplain was the one man the soldier freely turned to for the answer to any question and for the solution on any problem. Chaplains made it a

*AAF Redistribution Station No. 4, Santa Ana, Calif.

point to know the answers, or to obtain the answers regardless of effort, time, or cost. I believe the pastor should be equally prepared and qualified to do the same for the people of his community. I have been specially surprised, in my traveling about, to learn that so many pastors were so unprepared to give any tangible help to the returning serviceman or woman in the way of assisting them to fit themselves back into civilian life. I am confident that many veterans could be won for Christ and brought into the fellowship of the church by the pastor being genuinely friendly and helpful. There is a GI Bill of Rights. Many pastors know little as to what it is all about. The wide-awake pastor should know every feature and item of this so-called soldier's bill of rights. He ought to know what it offers and what it does not offer to the veteran.

Many returning servicemen are unable to find employment. This is especially true in the smaller cities and towns. The pastor could be very helpful if he would visit the local Chamber of Commerce and obtain a complete picture of trade, business, and manufacturing in the community at the present time. Also, find out as much as possible concerning the proposed or anticipated growth in the various fields of employment. It would no doubt be profitable to obtain a list of good small businesses that the local Chamber of Commerce feels would be of benefit to the community, and that might be started by a veteran. Learn, too, what is considered a bad risk for the veteran interested in starting his own small business.

With all the labor trouble at present it would be advisable for the pastor to visit, write, or telephone each trade and labor union in the community and determine their status and requirements for returning veterans.

There will be some returning servicemen who will still be in need of medical treatment, or at least a physical check-up from time to time. The pastor would do well to know where the nearest government facilities for hospitalization and care for veterans is located. Many of the hospitals specialize in treating certain types of ailments and disabilities. Therefore, it would be helpful if the pastor would visit some of these hospitals and learn what medical care is available and how to obtain it.

The pastor should contact the American Legion, the Veterans of Foreign Wars, and any other military associations in the community and determine what they are doing

for veterans. Many fraternal societies have well-established policies and benefits relative to the veterans of their membership. Generally, all of these organizations will be happy to have a minister sufficiently interested to make inquiry and will do all possible to give him the assistance and information he desires.

A large percentage of the servicemen and women are making plans to go to school under the educational provisions of the GI Bill of Rights. The wise pastor will acquaint himself with all of the schools within several hundred miles of his parish. He should have data relative to their costs, tuitions, scholarships, and so on. Especially have all this information relative to each of our own Nazarene schools. A postal card addressed to the schools will, no doubt, bring all the answers by return mail.

Housing is perhaps the greatest problem for many veterans. I believe it is one of the most important things for the pastor to keep in mind. The pastor ought to keep in touch with the leading real estate agents and housing offices and have a good knowledge of available housing and probable housing. The members of the congregation can be helpful by supplying any information they may obtain. If possible keep a housing list.

A few men are going to ask the pastor questions relative to information concerning enlistment and re-enlistment. Visit the nearest recruiting service and obtain complete information.

Many returning veterans will want to know about the reconversion of government insurance. If you cannot advise the serviceman concerning this be sure to know someone to whom you can send him who will be able to give complete and correct information.

Closely akin to the matter of insurance is information concerning the Soldiers and Sailors Act. Acquaint yourself with this information. Know the benefits of the Soldiers and Sailors Act.

In every large city and in most of the small towns there is a "Veterans Information Center." Visit the "Center" and acquaint yourself with every phase of its work. It will, no doubt, be able to supply you with much of the needed information concerning the other points mentioned. If it cannot supply the information, it will be able to tell you where to obtain such information.

Helpful information is written up in five little booklets under the title of "The Church and Returning Service Personnel."

Booklet number one deals with "Attitudes and Problems"; number two with "A Report on the Baltimore Conference"; number three, "Counseling to Meet the Needs"; number four, "Welcoming the Wounded"; and number five, which is now out of date but still informative, "Government Plans for Demobilization." These five booklets are published by several organizations including The Federal Council of the Churches of Christ in America, Literature Department, 297 Fourth Avenue, New York 10, New York. Each booklet is ten cents.

No doubt the Nazarene Servicemen's Commission would be happy to assist any pastor seeking information relative to how he could more effectively serve the returning veterans.

I think the pastor should contact every returning serviceman and woman that he possibly can within twenty-four hours after the veteran's return home. Simply because they may not be sheep from the Nazarene fold should not cause you to neglect them. In addition to the servicemen from your own church you could have the members of the congregation supply you with the names of all the service personnel they know and whether or not those veterans are likely to be visited by any other minister upon their arrival at home. If no other minister is likely to be making a "welcome home" call add the names to your list. Let the returning service personnel of your community know you are available to give every possible assistance. Let the returning serviceman know you are his friend, that you have his interest and welfare at heart, and that you are going to do something about it. Don't forget him, or neglect him. Don't let go of his hand until he has completely co-ordinated himself to civilian life. Go with him to his boss, his labor union, the employment office, the bank, and the real estate office. In other words serve him and be his pastor.

There is more real need for this kind of pastoral work than most ministers realize. Recently I read a report stating that sixty per cent of the inmates of Los Angeles county prison are veterans of World War II. Twenty per cent of those serving time in San Quentin prison are ex-servicemen of this recent war. In a personal interview with the jailor of the Orange County prison in Santa Ana, California, I was informed that about ten per cent of the men whose names are on the jail record for 1945 were veterans.

If our pastors will minister to veterans in the way outlined in this article, I believe many of them will come to church. I think that when they do come to your church they will believe what you preach. You will have the privilege of seeing some of them consecrate their hearts and lives to Christ and join you in Christian service.

I am confident that our pastors can do this. Some have been doing it and are seeing glorious results. If all of our pastors would do it, there would be many souls won into Christ's kingdom who otherwise might never have been reached. If all of our pastors would work a definite program relative to pastoral work among returning veterans, there would be a great revival, many would be saved and added to the church, and only God could estimate the results.

Sad will be the day for any man when he becomes satisfied with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not beating at the doors of his soul a desire to do something greater which he knows he was meant to do because he is a child of God.—PHILLIPS BROOKS.

A Key to Happiness

Moreover by them is Thy servant warned: and in keeping of them there is great reward (Psa. 19:11). I have been a lover of Holy Scripture; and I love it more now than I ever did.

It has been my habit to read the Scriptures through four times a year; and it is important to read it in a prayerful spirit, to mediate upon what we read, and to apply it to our own hearts. Do I understand this? Do I obey this? What has this Word for me? Then, we must practice what we find in the Scripture; and the result will be a happy man, a happy woman.

—GEORGE MULLER

The Influence of the Christian Home

Robert G. Lee*

THE home may be made in a tent, a rented house, an apartment, a mansion, a cabin. The home, as one has said, is a fold that shelters the family from the wolves of lust, strife, unbelief—a harbor in which souls anchor and abide secure from the storms of doubt and carnal stress that are without—a fortress from whose citadel the armed forces of love, truth, chastity go forth to bless the world—a sanctuary in which faith builds an altar, opens the door of prayer, and yields life and life's destiny to God. Moreover, a Christian home is an anteroom to heaven where husband and wife "submit themselves one to another in the fear of God," where parents rear their children in God's nurture and admonition, where children obey their parents, where God's Word has a place, where the Sabbath rolls in tender blessing over the threshold—a field where love grows its orchard of most delicious fruits.

The rocking chair in a Christian nursery is higher than a throne. It is not too much to say that though George Washington commanded the forces of the United States, Mary Washington commanded George. Chrysostom's mother sharpened his pen for him and kindled unquenchable spiritual fires in his heart. If a man should start out to run seventy years in a straight line, he could not get from under the shadow of his own mantelpiece. If the modern mother throws the cares of her household into the servant's lap and spends the afternoons and nights at clubs, operas, theaters, she may clothe her children with satins and laces that would confound a French milliner, but her children are orphans. And there are too many orphans today.

A NEGLECTED AGENCY

There are evidences that the influence of the home is less strong on the constructive side than in earlier days. The home has experienced difficulty in keeping pace with alternative diversions, in consequence of which the parent-child relationship is threatened. The influence of the home is

foundational and primary. The purification and power of our national life is dependent upon the home. The over-production of spiritual pygmies today is traceable to the absence of great homes. Great homes are necessary to produce great men.

We have education today, but education has not eliminated crime, even though our great educational leaders of the last century promised the abolishment of crime if only we would educate—build schools, support them, and pass compulsory attendance laws for all children. These well-intentioned men said then that in a generation crime would be a thing of the past. We did all this, but crime is still with us. On unimpeachable authority, we have the cost of crime in this country—fifteen billions of dollars—overtopping by some billions a year all the money spent for educational, religious, and charitable purposes put together. As Livy said of his day, "Our vices have risen to so great a height that we can endure neither the burden of them nor the sharpness of their remedy."

HOME FUNCTIONS

Lawlessness in the nation gets its start by the fireside. The child that respects not the authority of parents will not respect the authority of God and "the powers that be" when he comes to manhood. Many children are ruined by the overindulgence of a pair of easy-going church-complacent parents. God said about Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Today, parental authority, as some wit has said, has not disappeared, but has only changed hands. Children have taken it over, he says.

Recently I spoke in Chicago. While there, I read from the *Chicago Tribune* a case of parental buck-passing on youth's scandals. A nasty case of juvenile immortality in the Martin High School was brought up. The high school students were involved in scandal and hell-raising. There, as is a frequent tendency everywhere, was a tendency to call the school board or the teacher to account. They forgot that the principal responsibility for the conduct of the children rests in their parents—and not

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with the school teachers. Judge Bicek summoned forty fathers in the Juvenile Court and charged them with this responsibility. Their sons were in trouble—some started on criminal careers. The Judge said: "Parental neglect causes ninety per cent of our juvenile cases." Then he said that parents are legally responsible for civil damages due to their children. "They might well also be placed in the dock beside children charged with criminal offenses, not to be tried for those offenses, but to be tried to ascertain whether their negligence contributed to these moral offenses."

L. E. Thomas, boys' secretary of the Y.M. C.A. in Memphis, Tennessee, told me of some boys who were caught stealing golf balls at the "Stop and Sock" Golf Club. The fathers and mothers of these boys called Mr. Thomas in to counsel with him as to what to do with these boys. Can you imagine the old-fashioned fathers and mothers of a generation past doing a thing like that? My old father—deacon for forty-two years in a Baptist church—would have done no such absurd thing. Nor my mother. Nor yours. Parents of years gone by would have done a little "socking and stopping" on their own account. I think we need some old-fashioned, Bible-loving, God-fearing, children-bearing, and children-ruling fathers and mothers who "command their children after them." Too many children, born of godless parents, are more damned into the world than born into it.

HOME INFLUENCES

Out of one hundred and twenty ministers who were addressed in a Western state, one hundred said that Christian influence in the home had much to do with their conversion and service in the ministry. A large portion of young people who recently joined a certain church on profession of faith made claim that the influence of their homes turned them to think on the way of salvation and eternal life. But Tom Paine said, "I was an infidel before I was five years old." And Lord Byron, marvelous poet that he was, debauchee that he was, mistreated by his mother when he was a crippled child, said, "Untrained in youth my heart to tame, my springs of life were poisoned."

William Lyon Phelps, Bible and English teacher and great Christian, recently said, "I am extremely grateful to my parents for the religious and spiritual training she gave me. Every day of my life I am grateful. I would rather belong to the church than to any other organization, society, or club. I would rather be a church member than to receive any honor in the world. The

hardest task in the world is the bringing up of children, and the chief reason is that example is so much more important than precept." Can parents lie about a child's age and teach it truthfulness? Can parents receive too much change and keep that change and expect the child to be honest? Can parents tell "little white lies" and expect little children to tell the truth? Can parents refuse to pray and expect to have prayerful children? Can parents habitually absent themselves from church and expect their children to love and properly evaluate the church?

Spiritually dark homes make bad boys and turn bad girls into bad women. If doctors were as careless in their practice of medicine as many of us are in our manifestations of a Christlike spirit in the home, there would be large additions to all our cemeteries. Let us learn first to show piety at home — hourly, daily, weekly, monthly, yearly—all the time.

A man's home is a real fortress in a warring world. But let us not forget that there is a vast difference in a house and a home. A house is built by human hands, but a home is built by human hearts. Only one calamity can ruin a home—the death of love. When love dies, the home is in ruins—and all the material riches, successes, and pleasures of living cannot supply what has been lost.

THE CHRISTIAN HOME

We need to get back to God's standards for a Christian home as Christ would have us to maintain it. How we need to exalt the sacredness of the marriage tie! How we need to give Christ the throne, not the footstool in our homes! We need Christlike homes where the Bible is ready daily, where prayer is made daily, where love is expressed daily, where the whole family attends church together, where conversation about the things of the kingdom of God is a rule rather than an exception, where the family income is tithed and taken to God's house, where God's law of piety and conduct is respected, where parents understand that children do not have to understand all the Bible to be saved. What child has to know about the laws of gravitation to learn to walk? What child has to know that there are seven colors in every ray of light in order to recognize its mother's face? What child has to know the velocity of sound waves in order to know its father's voice? When will the home cease to handicap churches by telling children that they are not old enough to trust Christ?

Some day we must leave our earthly homes—for death, whose only palace is a huge sepulcher, whose only pleasure fountains are the falling tears of the world, whose only laughter is a wail, whose only music is a sob of broken hearts, is busy. Some day, if the Lord Jesus lingers longer, you and I will have to stand face to face with the black door of death and deal with death—the one sanctity that all men respect, the one gesture that melts the hardest, the one awe that appalls the impious, the one stroke of common sense that annihilates our folly, the one preacher of righteousness and justice and nobility whose lips cannot be stilled.

I thank God that, when we are summoned to go from our earthly homes, there is a heavenly home already prepared for those who love him, and that home is the most beautiful place that the wisdom of God could conceive and the power of God could prepare. Oh, to be at home with him! Home—with its music! Home—with beauty for our eyes! Home—with joy for our hearts! Home—with service for our hands! Home—with songs of praise for our mouths! Home—with testimony for our lips! Home—with worship for God!—*The Watchman-Examiner*.

Paul's Suggestions for Success

J. Warren Slote

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—PAUL.

PAUL is telling us what he proposes to do. It was a personal matter with him. He sets an example for us; hence we should make the same proposal for ourselves as a purely personal matter.

Paul made this statement when he was in prison in Rome at a time when, we might say, his life was drawing to its close. It is interesting to note that, notwithstanding the fact that he had lived long and much, he still had an ambition to attain all God had planned for him, both in the matter of experience and in the matter of service. We may conclude, and rightfully, that it is appropriate for us to follow the example of Paul in making this proposal regardless of our age or circumstances.

Analyzing his proposal, we find that he intended, (1) to forget the things which were past, including his successes and his failures; (2) to reach forth toward what was ahead, which he refers to as the prize of the high calling of God in Christ Jesus; (3) to press, which indicates that there would be hindering forces against which and through which he would have to proceed.

I.

Regarding the first division of his proposal—should we look into the life of Paul prior to the time he made this statement,

doubtless he would find something of success and something of failure. He was not always successful, and not uniformly successful. It is so with us. It cannot be said of anyone that he is uniformly successful in life. No one can claim success in every undertaking, regardless of the level on which we think of success. Furthermore, it is not always possible, perhaps not ever possible, for us to distinguish between failure and success. What we sometimes designate success is wholly or partially failure, and what we sometimes designate failure is sometimes partial or even complete success. How can we measure success or failure in our lives?

There are three viewpoints: (a) Sometimes our endeavors may be a failure so far as the outcome is concerned when viewed objectively, and yet a success insofar as they teach us lessons which serve us in good stead in our next attempt. This is important when the second attempt has far more significance than the first. Moses tried to deliver Israel by slaying the Egyptian; he failed. After realizing his failure and patiently spending forty years on the backside of the desert, he successfully invaded Egypt and let out Israel, thus accomplishing his purpose. It may be so with us, and in such case, who can say that our first endeavor was a failure?

(b) An endeavor may be a failure so far as we can see, and yet may be a success in that it makes an essential contribution to the success of another person's endeavor.

A good illustration is the fact that one soweth and another reapeth. In the material universe, we see the sowing, but that is not always so in the moral realm. "A word fitly spoken is like apples of gold in pictures of silver." The faithful preaching of the Word lays the basis for the reaping of the evangelistic efforts. Is the pastor who preaches the Word faithfully throughout the year a failure; and is the evangelist a success because he sees more clearly the result of his endeavor?

(c) Our method of evaluating success is very uncertain because often we do not know what constitutes success. Isaiah was a failure when evaluated objectively. A prediction of his failure was included in his commission (see Isaiah 6:9-12). Yet that failure was not failure when measured by the measuring rod of the program of God. What are we to do with reference to our past successes and failures? Paul proposed to forget them. We shall do well to emulate his example.

II.

Regarding the second division of his proposal—there is a plan for each of us in the program of God, as there was for Paul. That plan is the high calling of God in Christ Jesus. As in the case of Paul, God has a program for the life of each of us; that program is through Christ Jesus; that program is a high calling. Paul suggests that it is something ahead of us, something for which we must "reach forth." Hence it is a continuing program, one which is ever before us. It might not be out of place to say that it is an ever-enlarging program. We may therefore conclude that the Christian life for each of us should not be static, but should be an ever-widening life, both with reference to experience and also with reference to service. "The path of the just is as the shining light, that shineth more and more unto the perfect day." "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The first quotation might be applied to spiritual experience, and the second to prayer service, both as the program of God designated as the high calling in Christ Jesus.

III.

Regarding the third division of his proposal—the term "press" means to pursue, to follow eagerly, to endeavor earnestly to acquire, to be in desperate pursuit of the objective. This same term is used by Paul when he suggests that saints should be "given to (pursuing) hospitality," meaning fully given to it (see Romans 12:13). What does Paul say, therefore, when he proposes to *press*? He means that he will give himself fully and wholly to pursuing his objective, as the dog pursues the fox in the chase. This means thrusting one's self through difficulties in an attempt to reach the objective. It means self-denial, as the athlete denies himself in discipline that he may win the prize. It means disregarding the cheers and sneers of those on the sidelines, and going straight ahead, regardless of approval or disapproval of onlookers. It meant this for Paul. It will mean this for us, if we follow his suggestion and adopt his proposal as our own.

If our lives are to bring glory to God through Christ Jesus, if we hope to find the highest type of joy and the largest sphere of usefulness, if we are to serve our generation by the will of God, then we shall do well to adopt the proposal of Paul.

It was into the real world that Christ came, and He comes to us, not to snatch us away by some miracle from the conflict of life, but to give us His peace in our hearts, whereby we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing of that peace.—WILLIAM TEMPLE.

The Altar in the Home

1. It unifies the family before God.
2. It cultivates piety and common sense.
3. It develops workers for wider fields.
4. It is the most effective evangelism.
5. It is a most potent example for good.

—Church Bulletin, Flower, Calif.

The Pastor a Leader in Loyalty*

A. H. Kauffman

LOYALTY is an abstract quality, apart from any particular subject or object. It is comparable to such human characteristics as integrity, nobility, and strength. It is like the pungency of the flavor of foods or the sweetness of fragrance of flowers. In varying degrees, people have this characteristic of personality which we denote as loyalty.

Loyalty is more than an abstract quality of personality. It is an attitude which an individual assumes and maintains. It goes far deeper than mere words or deeds. It is the mood or state of mind which determines the direction pursued and the course of action followed.

There are several realms within which loyalty may function. One may have loyalty to a principle, to an organization, to a cause, or to a person. An example of the first is seen in Patrick Henry who made the undying declaration, "Give me liberty or give me death." The second is exemplified in the civic loyalty of patriotism which a citizen has for his country. We have witnessed a demonstration of this during the years of the war through which we have just passed. An example of loyalty to a cause is found in the attitude which millions of our people have taken toward the Red Cross. Without compensation women worked untiringly in the preparation of surgical dressings and men gave unstintingly of their money. All classes and races donated freely to the Red Cross blood bank. Loyalty to a cause worked wonders.

The best illustration of loyalty to a person is the attitude of a true wife to her husband or of a faithful husband to his wife. Some may say, "But that is love." True, it is love but loyalty is one of the components of love. Where there is no loyalty, there is no love. They are inseparable.

All the faculties are involved in loyalty—the intellect, the will, and the emotions. One can not be loyal to that of which he is totally ignorant. There must be information and knowledge. Also, loyalty is a matter of choice. The will must act. It must act freely. Loyalty can not be forced, just as affection can not be coerced. And, too, loyalty is always directed to the object of one's pleasurable emotions or love. Jesus

said, "If ye love me, ye will keep my commandments." He might have stated it in these words, "If ye love me, ye will be loyal to me."

While loyalty is an abstract quality of the personality and an attitude of the mind, it gives unmistakable evidence of itself in the outward life. It shines out of the eyes and beams in the smile. It speaks in all our words and ennobles all our deeds. Yet, loyalty, like every other quality of goodness, may be simulated. Outward appearances may give the impression of loyalty while the inner attitude is one of animosity and bitterness. I appeal to you and plead with you that above all else you will be frank, candid, and sincere. If you want to be considered loyal, let nothing else be lurking in your heart and mind.

Loyalty is certainly one quality which should characterize the minister of the Gospel and, above all others, the holiness preacher. We lay unabated emphasis upon the necessity and the possibility of heart purity. We hold higher than other ministers the divine requirement of unadulterated love toward God and toward our fellowmen. If that means anything at all, it means our loyalty to their best interest. Do you not agree? Brethren, let us lay the standard upon ourselves. Let us plumb our own hearts.

There is no place in which there is greater need for loyalty than in our relationships within the church. Other organizations may succeed because of power, profit, or propaganda; the church must have brotherly love. This is a solvent for discord and dissension. It is a lubricant that eliminates friction within the body. It is the bond of the church's unity in worship, in fellowship, and in service. It is the "esprit de corps." It is the insignia by means of which Christ's true followers are to be known by the world.

We all recognize the necessity for whole-hearted loyalty within the local church. This determines faithfulness in church attendance and in sacrificial support. It measures the success of our revivals as well as that of the regular services. It sets the limits of attainment of the goals in the various departments. It effectively helps our leaders to succeed in the Sunday school, the Nazarene Young People's Society, and in the

*Paper presented at Michigan District Preachers' Meeting, February, 1946

Woman's Foreign Missionary Society. No one can contribute more to the loyal support of departmental leaders in the local church than the pastor. He holds in his hands the master key to this situation.

The matter of loyalty in the local church is more crucial than anywhere else when it relates itself to the attitude of the people toward the pastor. It is impossible to overstate the importance of loyalty to anyone who serves as pastor of a church. The members, by their loyalty or lack of loyalty, will do more than to contribute to his happiness or sorrow. They will determine to a large degree his success or failure. (I am speaking words of truth and soberness, as you well know). Without loyal-hearted members, the pastor had better pack his bags, box his books, and forward his furniture to a new address. His work at that place is really finished.

Our local churches are not isolated units. Every church is an integral part of the district and general organization. Here we have leaders who are as dependent on the loyalty of the pastors as the pastors are dependent on the loyalty of their members. There may be some honor in holding high offices in the church but that is far outweighed by the heavy responsibility. The work must be done. The divinely appointed task must be accomplished. We as pastors must all take that attitude and loyally contribute our share to the advancement of the work of God as a whole.

It is my conviction that, in a democratic organization such as our church, everyone should abide by the will of the majority. One should not only be subject to those who are over him in the Lord but he should bear toward them an unfeigned loyalty. It is my personal opinion that one's ballot is his own when the election is being held. He must pray for guidance and vote his own convictions. But, regardless of how he may have voted, after the election his loyalty belongs to the one elected. Brethren, let us love Christ enough to be loyal to His church. Let us love our church sufficiently to be loyal to its servants.

You have heard preachers say, "Bless God, when the Nazarene Church cools off, I'm going out to find something that is hot!" Such preachers had better leave at once. There is a serious lack in their loyalty. They are like a tramp who has hopped a ride on a freight train and who can jump off when he gets ready to do so. We must feel that we are a vital part of the Church of the Nazarene and that it is a vital part

of our life. We must be where we are because of genuine conviction. Loyalty will prevent such loose talk about the church and our relationship to it.

One sometimes hears the faults of the church paraded from the pulpit. No one will be brought to Christ nor led into the fellowship of the church by such folly. There is not one valid reason for such a practice. In fact, our loyalty to Christ and the church we love should preclude the possibility.

What about depreciative remarks about other preachers, even preachers within our own denomination? It is a sure indication of a deficiency in one's loyalty. Why should one cast reflection or throw a shadow upon a fellow minister? Can he build himself up by tearing the other down? Loyalty will not "spread surmises injurious to the good names of others." It "worketh no ill to his neighbor." We who are ministers must put into practice as well as preach the Golden Rule and I Corinthians 13.

The work of the church may be thought of as concentric circles—the local, the district, and the general program. In each area of the church there is something definite to be accomplished. The crucial problem is not so much to arrange the program or to set the goals as to secure the whole-hearted co-operation which is required for their attainment. Success depends on co-operation. Co-operation requires loyalty. Now, let us proceed one step further and recognize that loyalty demands confidence. All those who arrange our programs and set our goals should find the divine leading as a result of much prayer and waiting upon God. Then, these goals should not be given out in a mandatory spirit. They must commend themselves to our pastors and people as worthy of the extra effort and sacrifice which they will cost. Our pastors and people have quite generally given proof of their willingness to carry forward the work as outlined by the leaders in whom they have confidence.

It must be recognized that the pastor holds a strategic position relative to the district and general interests. For home and foreign missions, he is the loyalty leader in the local church. This goes for our publishing house, our literature, and our educational institutions. He must also sponsor the special projects—such as the Nazarene Radio Hour, the Nazarene Seminary, and the missionary venture into Australia. The measure of the pastor's co-operation is the extent of his success. The

members will pray, work, and give as he leads the way. He is the shepherd; they are the sheep. He must go before them and set the example by enthusiastic co-operation. He is the key man for loyalty in our entire denomination.

Absolute perfection of persons and organizations is not prerequisite to loyalty. If it were, there would be no loyalty, because everything human is faulty. Yet, governments continue, homes are maintained, and friendships endure. We need not be blind to faults and failures in order to be loyal. We can voluntarily overlook them, just as we all desire that other people will regard our shortcomings with a charitable spirit and be loyal to us.

With all its imperfections, remember that the church is of divine origin. The Church of the Nazarene has enjoyed the blessing of God in its short and spectacular history. God has not withheld His approbation although its flaws and faults were all well known to Him. Since the Gospel is preached, since the world is evangelized, since sinners are converted, since believers are sanctified wholly, since saints are edified, since children are taught, since youth is trained, since age is comforted, since God continues to bless our co-operative efforts—let us rally around the standard, let us all be more loyal than ever before to the polity, to the doctrine, and to the leadership of our great denomination, the Church of the Nazarene.

Although the explicit word "loyalty" is not to be found in the Bible, the concept is certainly there in example and in exhortation. Let us take Jonathan and David for a pattern of our loyalty to one another. May we have the devotion to one another which the early church enjoyed among its leaders and members. "The multitude of them that believed were of one heart and of one soul: . . . with great power gave the apostles evidence of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32-33).

A disappointment, a contradiction, a harsh word received and endured as in God's presence, is worth more than a long sermon.—*Selected*.

Winona Lake School of Theology

(Winona Lake, Indiana)

HAS LARGEST SESSION EVER HELD

The Administration of Winona Lake School of Theology reports that the 1945 session was the largest ever held. The date was June 27 to August 2.

This School was founded by the late, renowned, Dr. G. Campbell Morgan in 1920, and the 1945 session was the twenty-sixth. The late Dr. William Edward Biederwolf succeeded Dr. Morgan, as President, until his death in 1939; since that time Dr. J. A. Huffman, Dean since 1927, has been President.

The Faculty is annually drawn from widely known educators and leaders from various Graduate Theological Schools, Evangelical Churches and Movements, each one a master in his particular field.

Students come from coast to coast, from Canada and from a number of foreign countries. Twenty-three denominations were represented in the 1945 session.

The Faculty for 1946 is announced as follows: Dr. J. A. Huffman, President; Prof. S. A. Mitmer, Pres. Ft. Wayne Bible Institute; Dr. Peder Stiansen, Northern Baptist Seminary; Dr. Andrew K. Rule, Louisville Presbyterian Theological Seminary; Prof. John A. Huffman, Vice-President and Registrar; Dr. James Charbonnier, Taylor University; Dr. Harold B. Kuhn, Asbury Theological Seminary; Dr. Ralph Earle, Nazarene Theological Seminary.

The Institution has been approved by the Department of Veterans Affairs, for the training of veterans under Law, 346 (The G. I. Bill), and a special course will be given in 1946 session in Pastoral Counseling, with particular reference to the returning veterans.

Courses are all offered in residence, and are applicable to regular graduate theological degrees, provided pre-requisites have been met. The 1946 session will be held June 27 to August 1, with two distinct semesters. Work for credit may be pursued in one or both semesters.

Copy of 1946 Prospectus may be had by addressing the President, Dr. J. A. Huffman, Winona Lake, Indiana.

The full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.—*Selected*.

Why Bother with Children

THIS is the title of a challenging chapter in *The Educational Work of the Church* by Harner. In it the following points are brought out:

1. *"The Church must concern itself with children out of sheer desire for self preservation."* We need to remember the ancient command,—*"Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I have commanded thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."*

2. *"The church must concern itself with children, because they need the spiritual guidance which it has to offer."* The movie, the automobile, the radio have caused the family ties to be less binding; the standards of right and wrong are not so easily fixed so that the church must more than ever help children to develop within their own souls some abiding Christian insights and skills with which to meet life."

3. *"The Church must concern itself with children in order to make its resources count for the most."* Impressions made on boys and girls are easily made, deeply made, and more lasting than on the adults of the congregation.

4. *"The Church must concern itself with children and a proper provision for them in order that it may not lose caste in their eyes."* When children spend the week attending modern, well-equipped public schools, with trained teachers, fascinating text books, maps, and other materials, should we not make the Church school equally attractive and challenging? They will then decide that religion is important in one's life.

5. *"The Church needs to concern itself with its children for the sake of its own soul."* Dr. Harner concludes the chapter by way of a warning "unless a congregation is warmheartedly interested in its children, it can not possibly educate them in the Christian religion no matter how technically perfect the program it sets up for them . . . it can construct a building of the latest design, . . . secure the latest product of the lesson-writer's art . . . provide them with teachers who are masters of the Bible, adept at teaching, and even lovers of the children; but unless the congregation itself

loves the children all this is but sounding brass and clanging cymbal. . . . The children of the church may learn many things in such a situation, but they will not learn much about the Christian religion! . . . A church can give the Christian religion to its children only if it gives itself as well."
—Arkansas Methodist.

Why Jesus Came

"He hath sent me to heal the broken-hearted." One does not have to experience unusual calamities to have one's heart broken; every man and woman suffers more than once from heartbreak. It is impossible to escape that experience. Well, Jesus came to heal these broken hearts and restore them with hope and joy.

"To preach deliverance to the captives." We are all in bondage. We are slaves to our sins or to our fears, to our habits or to our anxieties; sometimes to our pleasures. Christ came to remove these shackles and set us free.

"Recovering of sight to the blind." We cannot see. The truth is there and it is hidden from us. Jesus came to open our eyes, that we might behold the most beautiful thing in the world. Jesus came to clarify our sight. A peasant with the love of God is more clear-eyed than the shrewdest statesman or cleverest man of affairs without it.

"To set at liberty them that are bruised." As walking on a rocky road bruises the feet, so the pilgrimage of life, even in the most fortunate circumstances, leaves us scarred. Every man and woman has soul-bruises, is weatherworn. Jesus came to give us liberty, so that we shall stand up and walk as free men should walk.

"To preach the acceptable year of the Lord"—to tell us that this should be the happiest moment in our lives. The Physician is himself the remedy. Jesus never added a hair's weight to the burden of care or woe. He is the only Conqueror who came, not to oppress, but to relieve.—WILLIAM LYON PHELPS.

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; tomorrow cannot be assured; today only is thine, which, if thou procrastinatest, thou losest; which loss is lost forever.—JEREMY TAYLOR.

The New Version

Ralph Earle

THE Revised Standard Version of the New Testament is here. Every preacher may now examine it for himself and form his own opinion of it. The desire to help in the forming of a correct opinion is the purpose of this review.

Let us state at the outset that we expect the King James Version to continue as the Bible of the pulpit, at least for some time. It has a great deal of liturgical and sentimental value, due to the centuries of use. For purposes of worship it will remain supreme, just as our hymns remain largely unchanged.

But for teaching purposes there can be no denying the fact that this new version is vastly superior. Especially is this true when young people are concerned. The 1946 version is written in language which any high school boy or girl can understand, and that is a tremendous asset. The obsolete and archaic words of the King James have been changed.

Right here we wish to call attention to the fact that the members of the revision committee were instructed to revise the American Standard Version "in the direction of the simple, classic English style of the King James Version." Anyone who takes time to sit down and read the Gospel of Matthew in the new version will be impressed, I am sure, with the fact that the translators took this charge seriously. To one who reads the Greek and uses modern translations like those of Moffatt, Weymouth, and Goodspeed, the real surprise is that this revision departs so little from the King James. This feature will make it much more acceptable for reading in public than the independent, one-man translations noted above. These do not pretend to follow the King James at all, while the Revised Standard Version does follow it rather closely. It retains most of the beauty and force and a large majority of the familiar phrasings of the older version. Anyone who reads it sympathetically at all will sense this. My own delight in discovering it is shared by some with whom I have discussed the matter.

* The rendering of a number of specific passages in the Revised Standard Version will be treated by Dr. Earle in the next issue of the magazine.

Actually, the new version is not an independent translation. It is a revision which seeks to eliminate from the King James only those features which hinder it from being easily understood by the present-day reader. If its use results in a clearer understanding of God's Word on the part of the average reader and a greater interest in the study of the Bible by our young people, we should all be devoutly thankful. That such will be the result is the opinion of this reviewer.

May I interject a personal word at this point? While a senior in college I felt a definite call to devote my life to teaching the Bible in our holiness schools. For the past twenty years I have sought earnestly to understand and expound the Word of God more accurately and effectively. As a Bible teacher I welcome this new version because I am convinced it will help people to understand better the message and meaning of the New Testament.

It should be kept clearly in mind that the King James Version is itself a revision of previous English translations. During the sixteenth century not less than eight of these appeared. Then in 1611 came the King James Version. Its translators were instructed to revise the Bishop's Bible (1568), changing it "as little as the truth of the original will permit." The version of 1611 adopted phrases and expressions that had been used in all the previous English Bibles.

The King James Version is often referred to as the Authorized Version. This has led some to believe that it is actually the authoritative English Bible. The truth of the matter is that the term "Authorized" means nothing more than "appointed to be read in churches." The Great Bible of 1539 and the Bishop's Bible of 1568 had already been "authorized" in the same way.

It will be of special interest to readers of this review to note that John Wesley, in the century following that of the King James Version, put out his own revision of the New Testament. Incorporated with his *Notes on the New Testament* in the editions of 1775 and 1760, it was finally put out as a pocket edition by itself in 1790. In John Wesley's translation there are no less than twelve thousand deviations from the

King James Version. Wesley himself tells us that he made these improvements in the interest of better text, better sense, and better English. Those are exactly the three main goals of the version of 1946.

In the nineteenth century a new era of Bible translation began. Dean Weigle, chairman of the revision committee, points out that one of the factors in producing this was the great missionary movement which demanded the translation of the Bible into hundreds of languages and dialects. As men examined carefully the Greek text of the New Testament they saw that the King James Version needed very much to be revised.

Consequently, in 1870 the Convocation of Canterbury ordered a revision to be made. The English Revised Version appeared in 1881. The preferences of the American section of the committee were incorporated in the American Standard Version, which was published in 1901.

Both the English and American Revised Version followed the order of the Greek too closely and literally to make good idiomatic English. As C. H. Spurgeon remarked concerning the Revised New Testament, it was "strong in Greek, weak in English." That fact has made it unacceptable to the people. For study purposes the American Standard Version is much better than the King James. But for general use it has never gained very wide popularity.

In 1929 the copyright of this version was taken over by the International Council of Religious Education, which represents forty Protestant denominations, including the Church of the Nazarene. A committee of scholars was appointed to revise the text, if it seemed necessary.

The actual work of revision was begun in 1937. Nine prominent scholars worked on the New Testament. Each was assigned a section for translation. Then the whole group met thirty-one different times, for several days each time, to go over all the material carefully together. The Old Testament section of the Revision Committee also had to pass on all changes. In order to be accepted, every change had to receive a two-thirds vote of the entire committee. This provided a strong safeguard against the making of too many revisions and is one of the reasons for the evident conservatism of the new text.

The improvements in the Revised Standard Version, as compared with the King James Version, lie in three main fields. We shall note these now.

First, the new version is based on a better Greek text than was the older one. The translators of the King James Version had only a few late manuscripts of the Greek New Testament, none of them earlier than the ninth century. Today we have over four thousand Greek manuscripts of at least a part of the New Testament. Some of these reach back to the third and fourth centuries. By a careful comparison of these, scholars have constructed a Greek text which, without doubt, lies much closer to the original than does that which was used by the King James translators.

Second, the discovery of a great mass of papyri in Egypt during the past three-quarters of a century has increased our knowledge of the meaning of words in the New Testament. The papyri consists of thousands of letters, business papers, and other documents, coming from the three centuries before and after Christ. It has been found that the language of the papyri is the language of the New Testament. As a result the real meaning of many words in the New Testament is much clearer than ever before.

The papyrus discoveries have demonstrated conclusively that the New Testament was originally written in the common language of the common people. It definitely was not written in the classical Greek of Demosthenes and Plato, but in the vernacular of the first century. Yet the King James Version is written in the classical English of Shakespeare. Are we not recovering the true spirit of the New Testament more fully when we put it once more into the everyday language of the common people? Are we more concerned that people shall be impressed with a lofty literary style or that they shall be enlightened by a clear, simple, direct statement of the truth of divine revelation? To my mind that is the fundamental issue. That the Revised Standard Version is more understandable than the King James Version to the average American reader today could not possibly be denied by any unprejudiced observer.

Third, there are many words in the King James Version which have become obsolete or archaic, or have changed their meaning radically. The new version puts the thought of the original writer into the English of our day.

Let us notice some archaisms. Acts 21:15 speaks of Paul taking up his "carriages" on his journey to Jerusalem. Certainly the average young person could hardly be expected to know that this meant "baggage." In Acts 28:13 we read that they "fetched

a compass." "Made a circuit" in the new version is certainly clearer. The "charger" upon which John the Baptist's head was brought was really a "platter" (Mark 6:25). "Conversation," as in James 3:13 and many other places, should be "conduct." It doesn't make sense to the average person when he reads that Herod invited the "chief estates" of Galilee to his birthday feast (Mark 6:21). The new version has simply "leading men." The King James rendering "let" for "hinder" in Romans 1:13 and II Thessalonians 2:7 is very misleading. The use of "prevent" for "precede" (I Thess. 4:15) is archaic.

The most radical change made in the Revised Standard Version was that of "thou" to "you." However, the revisers have retained the "thou" whenever God is addressed. It seems to me that both the change and the exception are very wise.

With the passing of "thou" and its correlates the verb endings "-est" and "-edst" have disappeared. This is a great improvement.

If anyone feels an objection to these changes, let me call attention to one significant fact. Many archaic spellings in the original edition of the King James Version were changed long ago. If this had not been done, we would find it decidedly difficult to read our Bibles. Anyone who has seen the English of colonial times knows that to be true.

Now why is it not entirely logical to go one step further and eliminate grammatical forms which are just as archaic as those ancient spellings? Actually, the constant use of "which" for "who," and "shall" for "will" can have and has had an unwholesome influence on the grammatical accuracy of some people's speech. Why have to counteract and explain this? Why not have an English Bible for our children to read which is both understandable and also correct according to the standards of grammar which they learn in school?

There is another feature of the new version which is especially a happy one. In simplicity of style and directness of statement it excels both the King James and American Standard Versions. Let us look at a few examples.

Note, in the following passages, how the KJ translation is complicated in the ASV by changes due to following the order of the Greek words; and contrast with both versions the more direct, terse renderings of the RSV:

Luke 9:17. KJ: "And they did eat, and were all filled: and there was taken up

of fragments that remained to them twelve baskets." ASV: "And they ate and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets." RSV: "And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces."

Luke 20:1-2. KJ: "And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" ASV: "And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?" RSV: "One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, 'Tell us by what authority you do these things, or who it is that gave you this authority?'"

Luke 23:8. KJ. "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him." ASV: "Now when Herod saw Jesus, he was exceedingly glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him." RSV: "When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him."

There are some terms in the King James Version which are objectionable on two counts. First, they are rather offensive when read in public. Secondly, they convey to the mind of the reader something very different from the idea which was in the mind of the writer.

The outstanding example of this is the frequent use of "bowels" in Paul's Epistles. It actually occurs three times in the brief note to Philemon. "Refresh my bowels" is hardly acceptable today and it certainly does not represent what Paul wished to say.

The explanation is simple. The Greeks were materialistic and thought that the center of the human affections was to be

found in the bowels. We use the term heart (not the physical heart) to express this idea. Does it not convey to the minds of our hearers more correctly what Paul actually meant when we say "heart" instead of "bowels." For some years this reviewer has made a practice of substituting "heart" for "bowels" when reading the Scripture in the pulpit.

There is one grave fault in the new version which will bulk large in the minds of conservatives and one phase of which will be especially objectionable to Nazarenes. I refer to the change in theological terminology. The translation of the four Gospels and Acts is excellent, in my estimation. But when one reads on into Paul's Epistles he meets with a number of disappointments.

The point which will be especially distressing to holiness people shows up first in John's Gospel. It is the change from "sanctify" to "consecrate," as in John 17:17, 19. This follows the usage of Moffatt's and Goodspeed's translations. Both of these scholars were on the revision committee.

Dr. Moffatt passed away in 1944. So I wrote to Dr. Goodspeed, now retired from the University of Chicago and living in California. In answer to my question Dr. Goodspeed stated that the dictionary defines both words as meaning "set apart as sacred, make holy." He preferred "consecrate" because it seems less "technical and theological" than "sanctify." He further states: "I understand *consecrate* to mean devote to the service of God, though that general definition may not suit all passages."

But while both dictionary definitions noted above are given for both words, yet if one consults Webster's Unabridged Dictionary he will find that aside from those two points the definitions differ widely. The development of "consecrate" is almost entirely along the line of dedication to God. On the other hand the word "sanctify" distinctly involves the idea of moral purity or cleansing. That is probably why "sanctify" has been retained in First Thessalonians 5:23.

It seems to me a great misfortune, and from our point of view a really tragic mistake, that the revision committee adopted

"consecrate" instead of "sanctify." One almost feels that in this instance the revisers were influenced unduly by theological prejudice. I cannot help feeling that they have really done us a gross injustice in eliminating so largely this term which reflects a powerful moral emphasis on purity. "Consecrate" seems woefully weak to express the grand Greek word *hagiazdo*, "make holy."

There is no question that this apparently unjustifiable change will prove a real obstacle in the way of the acceptance of the Revised Standard Version by our people. One regrets this very much, for the new version does have many good points.

Evidently our conclusion must be this: the Revised Standard Version can be used helpfully as a supplement to the King James Version, but due to some rather serious defects we can hardly expect that it will replace the older version in common use. At least this is apt to be true for those who emphasize the importance of theological terminology and, especially, for those who follow the Wesleyan interpretation of the New Testament. The King James Version will also be the favorite book for devotional and pulpit use on the part of the masses of Christians.

It is possible that one reason for the present widespread neglect of evangelistic effort is the fact that we do not think of men as "lost," as our fathers did. They may not be Christians, but they are kind and honest and moral, and unconsciously we refuse to believe they are without Christ and therefore "without hope." A much needed word on this subject was spoken recently by Dr. Stuart Nye Hutchinson, the well-known Pittsburgh pastor: "There is a word that was once much used in religious conversation. It is the word 'lost.' Those who were not Christians were called 'the lost.' We do not hear the word used so often now. Men do not like to be told they are lost. But we need to come back to it, for it is bound up in the meaning of life as Jesus revealed it. He said He had come to seek and to save the lost."—*Christian Observer*.

Public opinion is not the test and gauge of truth, for it has continually altered, and will continue to alter. The greatest majority in the world is a minority of one when that man is on God's side. Count heads, do you? Well, count by the million if you like, but I shall rather weigh than count; and if I speak the truth of God, I have more weight on my side than can be found in a million who believe not.—SPURGEON.

The Challenge to the Postwar Church*

George Mowry

I. THE CHALLENGE

MR. H. G. WELLS, the great historian-writer, is quoted on the front page of the *Minneapolis Star-Journal* for November fifth as follows:

"I find every considerable reason to believe that with recent weeks and months there has been a fundamental change in the conditions under which life—not simple human life, but all self-conscious existence—has been going on.

"If my thinking has been sound, then this world is at the end of its tether. The end of everything we call life is close at hand. I am telling you the conclusions to which reality has driven my own mind.

"People are discovering that a frightful queerness has come into life, even quite unobservant people are betraying by fits and starts a certain wonder, a shrinking and furtive sense that something is happening so that life will never be quite the same again.

"This new cold glare mocks and dazzles the human intelligence, yet such is the obstinate vitality of philosophic bent that minds can still seek some way out or around or through the impasse.

"I am convinced there is no way out or around, or through the impasse.

"It is the end.

"My habitual interest in life is critical anticipation. Over everything I ask, 'To what will this lead?'

"And it is natural for me to assume there was a limit set to change, that new things and events would appear, but that they would appear consistently preserving the natural sequence of life.

"It is merely a question—the fascinating question—of what forms the new rational phase would assume, or what would or would not break through the cloud and turmoil.

"I did my utmost to pursue the trends that upward spiral towards their convergence in a new phase in the story of life. The more I weighed the realities before me, the less I was able to detect any convergence whatever.

"Hitherto, events had been held together by a certain logical consistency as the

heavenly bodies have been held together by the pull, the golden pull of gravitation.

"Now it is as if that cord has vanished and everything is driving anyhow to anywhere, at a steadily increasing velocity.

"The limit of the orderly secular development of life seemed to be a definitely fixed one so that it was possible to sketch out the pattern of things to come. But that limit was reached and passed into incredible chaos.

"Distance has been abolished, events become practically simultaneous throughout the planet. Life must adapt itself to that or perish, and with the presentation of that ultimatum the pattern of things to come fades away.

"Events now follow one another in an entirely untrustworthy sequence. No one but a modern scientific philosopher can accept this untrustworthiness fully.

"Even in my case it plays no part in my everyday behaviour. There I am entirely at one with the normal multitude. The only difference is that I carry about with me this hard, harsh conviction of the near, conclusive end of all life."

I quote Mr. Wells, for I believe he expresses well the general feeling of the thinking people of today who are not definitely Christian. We have entered a new age and there are many new adjustments to make to meet the new problems. Many, as Mr. Wells, are gloomy about the future and well they may be, for it is dark. We know that human life shall not be extinguished from this planet. However these amazing new scientific discoveries have created an emergency and hastened events which might have otherwise taken years longer to mature. But life will go on and life always does something—no matter how futile—to adjust itself to new situations so it can go on. Great dangers, threatened perils to life and human existence will lead peoples to put great powers into the hands of the few who dare to assume them. More regimentation, restriction of liberty and freedom is ahead. Many think that men will in such emergencies turn to God but history does not bear this out. The natural man turns to himself or to superstition. Wick- edness and sin, like rot, gets worse until they have consumed the whole.

*Paper presented at Minnesota District Preachers' Convention

This condition will not mend unless the people of God are stirred up to prevail and turn the tide to God. Revivals do not come by themselves like the ebb and flow of tides. Someone prays them through and then goes out to bring them to pass. This war-weary, brokenhearted world, looking for peace and rest, finds only threats of darker and more terrible times ahead and casts desperately around to find someone who can point the way out. There will be many who will try to answer. This is our challenge today. It is for the Church of Jesus Christ—I believe the Church of the Nazarene—to show that Christ is the Way, the Truth and the Life. The prophet Isaiah says to discouraged Judah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The nations of the world have no confidence in the good will or plighted word of their neighbors. They, like wild beasts of the jungle, are ready to spring again upon each other to their mutual destruction. Let the Church proclaim to them the gospel of their rightful King and teach them His law.

The economic and social conditions are little better. Note the bitter struggle for supremacy between capital and labor, the suspicion and hatred seething between the negroes and whites in our own fair nation. Every country seems to have similar disturbances. Everywhere, even within the strongest nations, there are forces of greed, hate, and strife that threaten to tear society to pieces. They look for a strong man or men who can take the situation in hand and quell their strife. We fear it is the Antichrist whom they will choose. The challenge is that we give Christ to these nations, and thus show them the path to lasting peace through spiritual rebirth and brotherly love and co-operation.

In the midst of this turmoil, there are many voices clamoring for attention from the world that each one may direct his own peculiar way. Every kind of heresy and fanaticism prevails, many denominations have grown utterly cold, formal, and without power. The vices and wrongs they once condemned, now they condone and favor. The Roman church still plots to overthrow all rivals to her aspiration of universal dominance over the bodies and souls of men, and it looks as though she were not far from securing it again. Let us remember we have a gospel of assurance, spiritual power, and certainty to proclaim to a perplexed people, and they need it.

Youth and childhood present great problems and challenge us, too. Juvenile delinquency increases and the world at large is inclined to believe that the church could do something about it if she would. Crime grows alarmingly. Youth is becoming increasingly indifferent to the church and is deserting it by the hundreds. Youth has suffered greatly in the past ten years. Every great movement such as fascism, nazism, and communism has enlisted youth to carry its designs to success. It is their blood that has been shed on a hundred battlefields all over the world. Youth will either take up the cross of Christ and follow Him in love, devotion, and sacrifice, or goosetstep to the death with the next would-be-conqueror of the world.

Besides these evils, the present generation of adults has removed nearly every standard of decency and allowed the liquor interests to prey upon the bodies and souls of the flower of its youth for gold, has committed to the unscrupulous and vile scum of the earth the education of the next generation to train it in crime and debauchery in the movies, dance halls, and roadhouses.

The challenge of the church in this day is not to lower our standards, but to hold them high, and show a degenerate people the path to life is by way of holiness of heart and life, and warn them to flee from the wrath to come.

II. THE RESOURCES OF THE CHURCH

The church is backed by God with all His resources and love. He has revealed to us that He is willing to help mankind in his need. When God is for us who can be against us? His promises are ours. God is rich toward all them that call upon Him.

When David heard the huge Philistine blaspheme Jehovah and the armies of Israel and saw that no one dared to venture out against him, he volunteered to go, believing God would be with him. He went in the name of the Lord and was given the victory. Luther dared to stand almost alone against the might of the pagan Roman Church and in the face of death defied her. With the help of God he won. Can we not see Wesley preaching to that crowd gathered among the tombstones? He went out practically alone and with the help of God brought about the mighty revival that saved England from a bloody revolution such as France experienced and from which she has not yet recovered. If we will trust in God and believe His promises, we can go forth against great odds that would dis-

hearten others and we can do the impossible.

God has given us the Word. It is alive, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is the discernor of the thoughts and intents of the heart." God has promised His word shall not return unto Him void. God's word in the hands of a ministry possessed of true Christian gentility will break down opposition and bring the multitudes to Christ. It contains our message. If we can get its truths to the attention of men, it will cleanse their lives and bring back to their hearts and minds, peace and rest.

Remember always that we have Christ, by His own promise, with us always. He is our High Priest, our Intercessor, our Captain, and our Leader. With Him we shall win. Joshua, while praying in the field near Jordan, just before the beginning of the wars of the conquest of Canaan, met an armed stranger. He challenged him if he be friend or foe. The stranger replied, "As captain of the host of the Lord am I now come." Joshua never forgot that he had at his back the Captain of the Lord's host. We have that same Captain with us; let us not fear!

Then there is the great body of believers. Thank God, for His people. There are many who still love Him passionately and know how to pray.

We have the wonderful message of salvation from all sin, a Saviour's dying love, His resurrection, and the promise of eternal life to all who persevere in obedience to Him. The message of the Church of the Nazarene has been entrusted to her by God himself for just such a day as this. It is free from every nonessential and fanatical side-issue and ready to be carried by us to this perishing world. We dare not fail.

*O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of
night.*

*Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's
dying,
Or of the life He died for them to win.*

*'Tis thine to save from peril of perdition
The souls for whom the Lord his life laid
down;*

*Beware lest, slothful to fulfill thy mission,
Thou lose one jewel that should deck His
crown.*

*Proclaim to every people, tongue, and na-
tion
That God in whom they live and move is
love:
Tell how He stoop'd to save His lost crea-
tion,
And died on earth that men might live
above.*

*Give of thy sons to bear the message glori-
ous;
Give of thy wealth to speed them on their
way;
Pour out thy soul for them in prayer vic-
torious;
And all thou spendest Jesus will repay.*

III. WHAT A CHALLENGE!

What immense resources! How shall we proceed? Where shall we begin?

In every great crisis, when faced by deadly peril, ruthless enemies, fierce persecution, and gigantic tasks, the church has always first gone to God in prayer for strength and guidance. Shortly after Pentecost, when a great persecution arose in Jerusalem and the Jews were taking the leaders of the Christians and it looked as though they would all be killed, the people went to prayer and fasting. It is recorded: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-33).

Let the church first go to her knees and get in contact with the great God of heaven, be filled with His mighty Spirit of love and power; let each wait on God until his own heart has been possessed and illuminated with the Presence, till the face shine and the whole personality is radiant. Let them wait on God as individuals, in twos and threes, in larger groups, but let them wait on the Lord till He rains the showers of blessing upon them, till He opens heaven and pours out floods of revival power. Let them weep between the porch and the altar and sigh and cry out the abominations of a wicked nation; let them travail in soul

until there comes upon them a divine confidence and urge and power to go forth and proclaim the joyful news.* Let them continue steadfastly in prayer and supplications and carry on in the attitude of prayer. Yes, "men ought always to pray and not to faint!"

Then the church must arm herself with the whole armour of God. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:11-18). "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds" (II Corinthians 10:4).

Then, finally, armed with the spiritual armour provided for us by God, endued with His Spirit of love and power, let us go

forth to attack the foe with courage and confidence.

In the beginning of the Pacific war with Japan, our land and sea forces met with one disastrous reverse after another. Then Halsey was given supreme command of the navy in the eastern waters. When he assumed the command of that defeated and dispirited fleet, he sent out the command, "Attack, attack, attack!" It seemed to fire the men with new energy and from that time victory began to turn in our direction. That is the Saviour's direction to us also—Attack, Attack, Attack! That is the best defense as well.

Let us forget personal comfort, safety, and interest. The danger and opportunity of the hour demands we waive all minor considerations and throw ourselves into the fray without restraint. It is possible to get the gospel to the whole world in this generation if we will. Remember the early church, without seminaries, without church buildings, in spite of bitter persecutions made more progress than at any time since.

It is easy for God to save by many or by few. So always have God's people gone forth regardless of odds, danger, personal peril, or loss only sure that God was with them and they were true to Him. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

Christ said to us as He did to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."



The Conversion of Children

Thomas E. Pool

THE work of the modern church has always been the most fruitful among the children and in heathen lands. The church, however, has not used her talents in the most fruitful fields, but she has spent her energies in effort to secure the conversion of adult sinners and the children have been forgotten. Those the nearest to us and the most easily won to Christ have been neglected and allowed to drift into sin.

Many, yea, almost all our leaders, including the parents of the children, seem to think that children cannot or need not be converted until they are past their child-

hood and well into their teens. They believe that children do not understand enough of spiritual things to be responsible before God. This is positively not true!

The word says, "Train up the child in the way he should go; and when he is old he will not depart from it." We interpret this to mean that the child should be taught the Word of God and be kept in Sunday school under Gospel influence until it reaches maturity. This is not the meaning of this important Scripture. It means, in the original language, to initiate the child into the way of life or to secure its definite conversion.

Parents who fail to get their children converted early in life, before they reach the age when the enemy makes them ashamed to take a stand for Christ before their schoolmates and young friends, may see them drift away into awful sin and be forever lost. Multitudes of godly parents missed securing the early conversion of their children and are not praying in vain for their salvation.

Many children today, at the age of ten or twelve years, know more about the vilest of sins than the adult of a generation ago ever knew; therefore every effort should be made to secure the conversion of the children before they reach that age.

Our schools, often, are cesspools of iniquity to the children and training schools of vice. Jesus commands us to bring the children to Him, "for of such is the kingdom of heaven."

Church history reveals that God never reached down into deep sin to get a leader for His work. All the great leaders of the Christian church were saved in childhood or were morally clean men and women before their conversion. The following are some of the names of the leaders of the church and the age at which they were converted: Bishop William Taylor, six years; Richard Baxter, three years; Esther Carson (missionary), four years; Dr. Godbey, four years; P. P. Bliss, twelve years; J. A. Wood, ten years; John Fletcher, seven years; Bishop Asbury, seven years; Adoniram Judson, twelve years; David Brainerd, when a child; Bishop McCabe, eight years; Adam Clarke, four years; Bishop Simpson, four years; Matthew Henry, ten years; Polycarp, nine years; Jonathan Edwards, six years; Isaac Watts, eight years; Robert Moffat, about ten years.

The Sunday school is recognized as the place where the Gospel seed is sown. The children come Sunday morning and hear the lesson taught, then most of them go home to return no more until the next Sabbath day. They do not stay for the church service, nor do many of them come to any evening services during the week.

Aggressive city churches have a large Sunday school composed mostly of children from homes where the parents are not churchgoers. Few of these children ever attend any other services of the church, so if they are to hear the vital message of the evangelist it must be during the hour they attend the weekly session of the Sabbath school.

We secure an evangelist to come and hold

a revival with the purpose in view that our young folks who are beginning to smoke cigarettes and are rapidly going down into sin and other adult sinners may be saved, often with disappointing results but we have little thought of the tenderhearted children who can be won so easily and who would be saved from the paths of sin from which few are ever rescued.

The evangelist should be given the whole Sunday school hour, minus not over fifteen minutes for class records, to preach to the children on each Sabbath of the revival. The evangelist when arranging his revival dates should expect the Sunday school hours for salvation work among the children—if he desires to be his utmost for God.

The children need the evangelistic message and understand it much better than most folks think. The seed falls on virgin soil before it becomes hardened by sin or hindered by the cares of life. We think a great victory has been won when a hardened sinner comes to God, but how much better it would have been had that soul been converted in childhood and escaped those wasted years of sin.

Paul says of Timothy, "From a child thou hast known the Holy Scriptures." The prophet Samuel, "ministered before the Lord, being a child."

"They brought young children (Mark, Matthew says, 'little children,' and Luke calls them 'infants') to him, and he blessed them."

It is a fact that should never be forgotten that the children want to be Christian and often wet their pillows, night after night, over their sins.

Many parents and teachers seem to be satisfied to give the young children mental instructions, hoping that at some future time the seed will spring up and bear fruit, but their immediate conversion ought to be the aim and expectation of every faithful Sunday school teacher.

If the child is capable of sinning it has the capacity of being born again. In Matt. 18, Jesus, speaking of little children says, "And of these little ones which believe in me," teaching that little children can believe in Christ and be converted.

Bishop William Taylor, one of the greatest leaders in the Christian church since Pentecost, writing in favor of childhood conversions says, "Rev. Clark P. Hard, Presiding Elder of Madras District, India, a most indefatigable and successful minister of the Gospel, was converted to God, when he was a child of five years."

Rev. C. H. Spurgeon, a strong advocate of the early conversion of children says, "Our converts from among children are among the very best we have. I should judge them to be more numerously genuine than any other class, more constant, and in the long run more solid."

If given equal opportunity with adults fewer children backslide. Many of the great spiritual leaders of the Christian church of the past were earnest and successful believers in the early conversion of children. Is it not strange that the leaders in the church today are silent on the subject of childhood conversions? Why this silence? It reveals the awful drift away from the Bible and early standards.

In this day of unprecedented spiritual decline, the home life and school associations are almost universally demoralizing to the spiritual life of the child who attempts to be a Christian, but we must do our best to win them all for God and to hold every child won!

If we had secured the conversion of our children in their tender years and kept them under spiritual leadership in our yesterdays, we would not now have the many brokenhearted parents weeping over their wayward young folks who were once in the Sunday school with tender receptive hearts.

If we fail here, by not believing in the conversion of children or do not furnish the spiritual leaders to care for them after their conversion, don't expect too much from our youth in the future. We are living in the days of Sodom, and folks have not changed, for we read, "And Lot went out . . . and said, Up, get you out of this place, but he seemed as one that mocked," to his children.

The salvation of the children is the most important work of the church and the most neglected—*Christian Witness*.



The Omission Sinners

One of the most common of all delusions harbored by decent people is that sin is only a positive thing. So they enumerate bad things which others do of which they themselves are innocent, or in smugness there is self-congratulation.

Marguerite Wilkinson has expressed this notion in verse and also the misgivings:

"I never cut my neighbor's throat;
My neighbor's gold I never stole;

I never spoiled his house and land;
But God have mercy on my soul!

"For I am haunted night and day
By all the deeds I have not done."

Well may one be "haunted night and day," for here in a world of struggle between right and wrong no one is entitled to be a loafer or try to be a neutral. No one is safe as he lets the family drift. No one is guiltless while he lets the church get on without him. No one is pleasing to God while his life calls no one to God's service.

"We have not served Thee as we ought;
Alas! the duties left undone."

In that judgment scene given by Jesus in Matthew 25: 31-46, where the sheep are divided from the goats, there is not a word about what most people rank as sins. The goats are separated and condemned and sent "away into everlasting punishment" because of their neglects or failures to do what they ought to have done. You see, they were built with the capacity to be good for something, but were good-for-nothing so far as spiritual values were concerned.

But read that account!

This does not mean, of course, that salvation is of works rather than of faith. It only means that this work is to be done, and we are all under obligation to do it. The fact that one does not do it merely proves that he is not born of the Spirit—not a child of God. Therefore the condemnation and final rejection.—Editorial, *The Free Methodist*.



Prevailing Prayer

David Brainerd did the greatest work by prayer. He was in the depth of those forests alone, unable to speak the language of the Indians, but he spent whole days in prayer.

What was he praying for? He knew he could not reach these savages; he did not understand their language. If he wanted to speak at all, he must find somebody that could vaguely interpret his thought. Therefore he knew that anything he might do must be absolutely dependent upon the power of God. So he spent whole days praying simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him.

What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do; yet scores were converted through that sermon. We cannot account for it, only that it was the power of God behind him.

After Brainerd was dead, William Carey read his life and went to India; Robert McCheyne read his diary and went to the Jews; Henry Martyn read his journal and went to India. But all I care to do is simply to enforce this thought, that the hidden life whose days are spent in communion with God in trying to reach the source of power is the life that moves the world.

Those living such lives may soon be forgotten. There may be no one to speak a eulogy over them when they are dead. The great world may take no note of them. But by and by, the great moving current of these lives will begin to tell, as in the case of this young man not quite thirty years of age. The marvelous missionary revival of the nineteenth century is due more to his prayers than to any other thing.—A. J. GORDON.

Every circumstance in my life has come, not that I may fail in the Christian life, but for the express purpose that I may succeed.—*Selected.*



The Theological Question Box

Dr. H. Orton Wiley

Does the Bible give us a philosophical definition of sin?

To those who are so concerned about having the Scriptures interpreted in scientific terms, we offer the following from Dr. Daniel Curry, an earlier Methodist writer of note. Referring to the statement of St. John, that "sin is the transgression of the law," he says: here "we have one of the very few formulated and philosophical propositions found in the Bible; and in this the precise relation of sin to the divine law and the holiness of God are sharply determined. 'Sin is the transgression of the law,' is the reading of our version, which, if properly understood, is a just and felicitous rendering of the original. The law is a line of unvarying rectitude, which sin in its very being 'transgresses.' And yet the figurative idea of actively passing over a line—trans-gressing, going beyond—is not found in the original word *anomia* which simply expresses being and character, but not action. Sin as here characterized by this eminently spiritual apostle, is an indwelling spirit of illegality, of disloyalty toward God, a law in itself opposed to the Divine law."

What do you think of the new "Revised Standard Version of the New Testament?"

We think that as a student's New Testament it will be invaluable for the simple and correct reading of the original Greek. Many of the terms in the Authorized Version are obsolete, or their original meanings have gradually been changed until now a number of passages are quite obscure. These, the new version clears up in an admirable manner. However, this version is

such that it will likely never be used extensively in public worship. It lacks the stateliness and dignity necessary for liturgical use. For beauty of expression, dignity, stateliness, and grace, the Authorized Version will probably never be excelled, or even closely approximated by these later versions.

Why is such importance attached to Methodology in modern Theological study?

The subject of Methodology has taken on added importance in recent years because of the attempt of theologians to find a secure place for theology in modern thought. One of the more important attempts to lift theology out of its bewilderment in recent times is that of Dr. Nels F. S. Ferre of the Andover-Newton Theological School. He points out that when the theologian endeavors to make theology scientific, he generally reduces it to empirical psychology or critical philosophy; while if he endeavors to interpret the content of theology in a scientific manner, he is disowned by the scientists for his subjective extensions. The theologian finds himself in the position therefore of being rejected either by the church or the scientists. Drawing upon the Swedish contribution to modern theology of which he is a master, Dr. Ferre maintains that religion has a category of its own, higher than those of time and space, that is, eternity; and this gives it scientific or philosophical validation. On the other hand, experience, or faith may be treated from either the standpoint of knowledge or value,—the former dealing with the forms of the facts, the latter with their experiential content.

A subject of such far-reaching consequences as this, demands proper study in order to a clear understanding of the positions involved.

What is the difference in meaning between the words "eros" and "agape" both of which are translated "love" in the New Testament?

These words and their interpretation are considered quite basic in theological study. Nygren in his "Agape and Eros" maintains that these terms stand in direct opposition at every point. Thus, *eros* begins in self love and lays stress on love to God in order to a final satisfaction of the needs of the self. It has difficulty however in finding a place for love to man—this being only for the sake of selfish achievement. The term *agape*, on the other hand, is God's own love regarded as the ground or pattern of love, and consists in a free-giving. In respect to man, it is God's free love flowing through man to his neighbor. *Agape* is therefore the great New Testament concept of divine love.

Nygren gives, among others, the following as some of the contrasts represented by these terms. "Eros is a desire of good for the self. Agape is self-giving. Eros is man's effort to ascend; agape comes down from above. Eros is man's way to God; agape is God's way to man. Eros is man's achievement, the endeavor of man to achieve salvation; agape is a free gift, a salvation which is the work of Divine love. Eros is egocentric love, a form of self-assertion of the highest, noblest kind; agape is unselfish love, which 'seeketh not its own,' and freely spends itself. Eros seeks to gain its life, a life divine, immortal; agape lives by God's life, and therefore dares to 'lose it.' Eros is a will to have and to possess, resting on a sense of need; agape freely gives and spends, for it rests on God's own richness and fulness. Eros recognizes value in its object, and therefore loves it; agape loves, and creates value in its object."

Do you think that we give enough attention to "growth in grace," and what forms does growth in grace ordinarily take?

We are to "grow in grace" and in the knowledge of our Lord and Saviour Jesus

Christ, and therefore, every Christian is under obligation to use every means of grace possible in order to advance in holiness. As to the forms which this takes in individual Christians, our attention has been called recently to two experiences—that of Dr. S. A. Keen and that of Alfred Cookman. The former in a letter to his wife says, "I have no doubt as to being saved, and filled with the Spirit, and Christ formed within, the hope of glory. Yet there are some of the Fletcherian touches of Christlikeness, the holy abandon of Bowen, and the spiritual oneness with God of Mahan, that I want. I seem to have more of the dynamics of the Spirit's presence than of His assimilating power. I have blessedly the power of Christ, but not so fully developed mind of Christ. It keeps coming to me that all the fulness of God is something richer and in advance (as to degree) . . . there is at least a deep drawing of the Spirit upward that means something for me farther on. All this is felt just now, when I am the best saved I have ever been. It is a kind of postgraduate course in love, gentleness, heavenly-mindedness."

Alfred Cookman once said, "I can understand how, subsequent to our sanctification in response to our faith in Jesus, the Holy Spirit may come in an extraordinary degree, and we be filled with the Spirit." Concerning his experience at Pennsgrove Campmeeting, after he had been wholly sanctified, he said, "I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after more of God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: 'You have been trying to get up, are you willing to sink down?' 'Yes,' I answered, 'and away if I may find Him thus, let me sink into the depths.' Then I began to feel I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul, and entire being. Oh, how I loved His children and His Word! I asked, 'What does this mean, "God is love"?' It was this Alfred Cookman, who when he came to die, cried out, "I am sweeping through the gates, washed in the blood of the Lamb!"

Oh, for a Thousand Tongues

Dr. Sewall, an old Methodist, when dying shouted aloud the praise of God. His friends said, "Dr. Sewall, do not exert yourself; whisper, Doctor, whisper." "Let angels whisper," said he, "but the soul cleansed from sin by the blood of Christ, a soul redeemed from death and hell, just on the threshold of eternal glory—oh, if I had a voice that would reach from pole to pole, I would proclaim it to all the world: Victory! Victory! through the blood of the Lamb."—*Selected.*

Searching Truths for Ministers

Lambs Make Sheep

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. His friend was greatly impressed and highly pleased, especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such noble specimens. With great earnestness he asked how the farmer had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs."

When the disciples would keep mothers and children from their busy Lord, He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Also on Galilee's shore during the forty days" He said to Peter not only "feed my sheep" but "feed my lambs."

It may seem slow to work with lambs or with children. Yet those homes, those parents, those pastors, those churches who take care of the children will have sheep of the finest kind.

Remember the early converted are, other things being equal, the best. They have a time for preparation for service and a time for service which is not possible in the case of the convert of adult years.—in *Evangelical Visitor*.

Lost Our Desperation

A Christian woman of kindly spirit and proven churchmanship was reporting on a sermon to which she had been a recent listener. Said she, "The subject matter was interesting, it was delivered in a pleasing manner, its logic was without flaw, and its illustrations were all fresh and illuminating, but there was no spirit of desperation in it."

This discerning woman had put her finger squarely on the weakness of much modern religious effort—we have lost our spirit of desperation.—ROY L. SMITH.

"I Neglected the Word of God"

"The first three years after conversion, I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through 100 times and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God.

"Friends often say, 'I have so much to do, so many people to see, I cannot find time for Scripture study.'

"Perhaps there are not many who have more to do than I have. For more than half a century I have never known one

day when I had not more business than I could get through. For forty years I have had annually about 30,000 letters and most of these have passed through my own hands. I have nine assistants always at work corresponding in German, French, English, Danish, Italian, Russian, and other languages.

"Then, as pastor of a church with 1,200 believers, great has been my care. Besides, I have had charge of five immense orphanages; also, at my publishing depot, the printing and circulating of millions of tracts, books, and Bibles.

"But I have always made it a rule never to begin work till I have had a good season with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts."

—GEORGE MULLER.

If you stand half a mile off from a man and throw the gospel at him, you will miss him; but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—SPURGEON.

Wesley's Work

"John Wesley traveled 250,000 miles on horseback averaging 20 miles a day for 40 years; preaching 40,000 sermons, produced 400 books; knew 10 languages. At 83 he was annoyed that he could not write more than 1 hour a day without hurting his eyes, and at 86 he was ashamed he could not preach more than twice a day. He complained in his diary that there was an increasing tendency to lie in bed until 5:30 in the morning."

—The Arkansas Baptist.

Moody said concerning his early ministry, "When I first commenced to work for the Lord, I was very much pleased with my effort. When I went out, an old man followed and said, 'Young man, when you speak again, honor the Holy Ghost.' It followed me for days and for months. I have found out since what he meant, and if we workers will keep the Holy Ghost in mind our work will not be barren. You can't reach a man that the Holy Ghost hasn't entered. We find that we get life through the Holy Spirit. It is the Holy Ghost with a man that first gives him life. You cannot educate a man in spiritual things, until he is born of the Holy Ghost. In the Spirit only can we be saved, we must be quickened by the Spirit."

A Mother's Creed

"I believe in God
"I believe in the Word of God
"I believe in the family altar.
"I believe in the sanctity of motherhood.
"I believe the home to be the sphere of the mother's greatest influence.

"I believe in a deep concern for the spiritual welfare of my children.

"I believe in making the home the most attractive spot, so that my children will not be forced to seek enjoyment elsewhere.

"I believe in an intimate companionship between myself and my children.

"I believe in pointing out the moral dangers to which my children are exposed and not hiding behind a false modesty."

Three Reasons

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and would have become an infidel, but for three things:

"First, I am a man; I am going somewhere; tonight I am a day nearer the grave than I was last night. I have read all that such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide, and leave one stone blind.

"Second, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen Arm as a child goes to sleep on the breast of his mother. I know that was not a dream.

"Third, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel."

—BISHOP WHIPPLE.

What Is Home?

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted.

Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home. God bless it!

The Sin of Prayerlessness

Many of our sons and daughters are lost for want of persistent pleading with God in their behalf. Time that might be used in praying them through to God is consumed in needless world conformity in dress and housekeeping, in visiting and talking; and opportunities to pray clear through for home and loved ones pass forever. For these hours of faithful pleading with God, alone, while others were visiting, Hudson Taylor's mother not only received her son's salvation, but saw God work through Hudson Taylor the marvels of His grace in the world-embracing ministry of China's Inland Mission.—*Selected.*

Money Talks Back

They do me an injustice who say that I am the cause of all the woes in the world.

I am an obedient servant, running on whatever errands I am sent.

I am always under orders.

Give me an opportunity, and I will build the highways of peace by which humanity may enter the kingdom of God.

Loose me and let me go, and I will carry healing to the suffering victims of hate and malice around the world.

Open the doors for me, and I will build hospitals, train nurses, care for little children, comfort the aged, and provide food for the hungry.

I know no color lines. I serve all men with equal fidelity.

Give me the chance, and I will train youth in the highest and holiest ideals of Christian democracy.

Just a little of me is necessary to establish and maintain institutions that build character. Much of me is necessary if invested in police courts and penal institutions.

Make me an ally of righteousness, and I will do much to bring in the kingdom of God.

I am power.

I am waiting to serve the Lord—*Selected.*

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—PHILLIPS BROOKS.

Love of Our Mothers

(Tune: St. Catherine)

Love of our mothers, living yet,
In cradle song and bedtime prayer,
In nursery rhyme and fireside lore,
Thy presence still pervades the air:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, priceless gift,
The fount of childhood's trust and grace,
O may thy consecration prove
The wellspring of a nobler race:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, guiding love,
For youthful longing, youthful doubt,
How blurred our vision, blind our way
Thy providential care without:
Love of our mothers, priceless gift
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,
O living truth beyond our creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

ARTHUR BARDWELL PATTEN

My Ideal

God took a ray from the shining sun
A moonbeam, a starbeam too,
Wove them together, the three into one,
And made the sweet smile of you.

God took the song of the nightingale
At dusk when the day is through,
The low throbbing notes of a violin,
And fashioned the voice of you.

God sought for virtues great and small,
All the bright heavens through
Then chose the fairest of them all
And made the pure soul of you.

THELMA HOLLINGSWORTH

The Mother's Hymn

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clear, steady ray.

And grateful for the blessing given
With that dear infant on her knee,

She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

WILLIAM CULLEN BRYANT

A Christian Home

Where family prayer is daily said,
God's Word is regularly read,
And faith in Christ is never dead,
That is a Christian home.

Where father, mother, sister, brother,
All have true love for one another,
And no one ever hates the other,
That is a Christian home.

Where family quarrels are pushed aside,
To let the love of God abide,
Ere darkness fall at eventide,
That is a Christian home.

Where joy and happiness prevail,
In every heart without a fail,
And thoughts to God on high set sail,
That is a Christian home.

Where Jesus Christ is Host and Guest,
Through Whom we have eternal rest,
And in Him are forever blest,
Give me that Christian home.

—Anonymous.

Perhaps Today

H. G. KERRIDGE

He which testifieth these things saith,
Surely I come quickly, Amen, Even so, come
Lord Jesus (Rev. 22:20).

He is coming! tell the story;
He is coming! read His Word;
He is coming; once rejected,
Jesus, Saviour, King, and Lord.
He is coming! what a wonder
When He bursts upon our view,
With His saints the tried and faithful,
Marshaled for that Great Review.
He is coming! swell the anthem;
Sing aloud the glad refrain;
He is coming, surely coming;
Over all mankind to reign.

—Christian Witness.

Prayers

So many pleas, so many prayers,
So many bringing God their cares;
But this is true down all the years:
Each lifted voice the Father hears.
Not one too humble nor too weak
To claim God's grace if he but seek.

So many wants, so many claims,
So many needs, yet each who names
His name, though faltering be the word
Can fully trust that it is heard.
Let every race, let every land
Be sure that God will understand.

—LALIA MITCHELL THORNTON.

The Touch of Human Hands

Among the hills of Galilee
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinner and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.
We have not in our hours of need
His seamless garments pressed,
Nor felt His tender human hand
On us in blessing rest;

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.
Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands.

—The British Weekly.

The Forgotten "Resting Place"

(Jeremiah 50:6)

MRS. PRUDIE LUDINGTON HAUN

How many folk along life's way
Have forgotten their resting place.
Rushing here and there, throughout the day
Without the help of His grace.
The little cares, how they do fret.
They try our hearts to the core,
As we travel on and just forget
That prayer opens Heaven's door.

Our "resting place," how good the sound!
To know there is such a place,
Where sweetest rest we've often found
When we bow at the throne of grace.
Let us not forget, in life's mad rush,
The rest He does prepare;
And steal away with solemn hush
To commune with Him in prayer.—The
Wesleyan Methodist.

Come, Holy Spirit

Isaac Watts

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

And shall we then for ever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad the Saviour's love,
And that shall kindle ours.

He Will Stay Near

The night was dark, the way was lone,
And weary seemed the day;
Rain and storm clouds hovered round—
Both day and mind were gray.

Oppressed, cast down, and weary,
My heart cried in despair;
Then God's sun shone instantly
And showed me He was there.

Then through the rainbow, eyes tear-
dimmed,
I saw my silly fear.
I placed my hand in God's strong one—
I know He will stay near.

—GANELLE B. MITTAN

"Holding the Ropes"

Are we "holding the ropes" in the home-
land?

Where life is calm and fair,
Do we think of those at the battle's front,
And remember them in prayer?

Their lives are filled with sacrifice,
And many with toil and pain;
Let us "hold the ropes" in the homeland,
And help them sheaves to gain.

While to nations groping in darkness
They carry the banner of light,
We must "hold the ropes" in the homeland
And help them to win in the fight.

Satan's hosts are arrayed against them,
Superstition, idolatry, sin,
If we "hold the ropes" in the homeland,
With courage and faith they will win.

Let us pray, and labor, and love them,
Those "heroes of faith," so true,
Just "holding the ropes" in the homeland
Will be service for me and for you.

—GEORGIA A. MERRY

The Commission and the Promise

(For Pentecost Sunday)

Lesson—Acts 1:1-14.

Text—Acts 1:8.

INTRODUCTION

Pentecost gave Christianity a perfect balance. The norm of Christian living is found in the pentecostal experience. Therefore the most urgent imperative for the Church is to receive the Baptism of the Holy Ghost.

The history of the Christian Church shows a tendency to one of two extremes. It has oscillated between subjective and objective emphases, like the pendulum of a clock. At some periods, the leaders of Christian thought have led the Church into the cloister. They have placed an exaggerated emphasis on inward experience—lives of complete separation from the world of deep devotion to Christ. They have stressed mystic experience and identity to Christ in nature and in spirit. In such periods the Church has become ingrown. It has lost its vision of the world in its need. It has become theoretical if not ethereal. It has closed its eyes and folded its hands in otherworldly piety.

At other times the pendulum has swung to the other extreme. The emphasis has been on the objective. Service and good works have had major attention. Numerical increases, practical results, and visible achievements have been the measure of success. In such periods, vital religious experience has been little known. The tendency has been to superficial, ineffective preaching, and powerless, non-productive living and labor on the part of Christian laymen.

Stress upon the subjective means that the white harvest fields of the world are neglected. Stress upon the objective means that the power to do what is undertaken is inadequate.

Pentecostal Christianity strikes the balance. It emphasizes an experience of God in the heart which is effective. The enslavement of sin is broken. The discount of inward sin is removed. The weakness, fear, and timidity of humanity gives place to the power, the confidence, and the courage that the Holy Spirit imparts by His coming in fulness. The ineffectiveness of human effort is cured by the all-sufficiency of God's grace.

At the same time the Pentecostal experience clarifies the vision of a world in its need. It intensifies the passion for souls to a white heat. It strengthens the faith until men are ready to tackle the task that seems impossible. It deepens the devotion to the point of willingness to die for the cause

of Christ or to be "a living sacrifice, holy acceptable unto God which is a reasonable service."

Pentecost eliminates all undue curiosity about times and seasons and all selfish concern about places and positions. It gives one a completely integrated personality and a singleness of purpose which works toward a victorious life and a maximum of effectiveness in service.

In the text Jesus combined the Promise of the Father and the Great Commission. In so doing He gave to His disciples of the first century, and to the Church in all centuries, both a field of operation and a force sufficient to guarantee their success. For Christianity to remain Pentecostal, which is tantamount to saying if it is to remain normal, it must retain its field and maintain its force. This means that we must receive the promised endowment and accept the great assignment.

Body

I. Let us look then at the field that Jesus gave to His disciples. He said, "The field is the world" and "Go ye into all the world and preach the gospel to every creature."

A. The disciples were still interested in a kingdom of power and glory. Even at the scene of the ascension they were asking, "Wilt thou at this time restore again the kingdom of Israel." Jesus' reply was such as to give them to understand that the kingdom of the immediate future was spiritual in its nature. It was not a system to be imposed by arbitrary power as they had hoped. It was rather a kingdom to be built within all the kingdoms of the world. Allegiance to it was to be gained by embracing His gospel and by obeying its principles. Men were not to be brought in subjection to His will with carnal weapons but by the charm of His life, the persuasiveness of His truth, and the appeal of eternal love which He demonstrated by his death on Calvary.

B. Jesus also gave the disciples to understand by the words of our text that their concern was not to be with things remote but with a need that was immediate. There have always been those who would like to relieve themselves of present responsibility by believing and proclaiming the near coming of Jesus to set all things right. Jesus did not blast the hope of His return and certainly the white-robed men from the better world gave full confirmation to the "blessed hope" of His coming again. But certainly the words of our text were intended to direct their faith to the immediate fulfillment of the promise that another Paraclete was to come after His departure, who should abide with them forever. And His words further urged the concentration

of their attention to the task of giving the gospel to every creature.

Had Jesus not said of them in His great valedictory prayer, "They are not of the world even as I am not of the world." And "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." Had they been "of the world" they would have been without power to save it. Had they been taken out of the world they would have been without opportunity to save it. If they became worldly they would lose their force. If they were not in the world they would lose their field. Of those who are in the world and not of it, Jesus said, "Ye are the salt of the earth" and "ye are the light of the world." Ye are the salt to save the world from total corruption; ye are the light of the world to save it from total darkness. For 2000 years the salt has not lost its savour and the light has not been under a bushel.

C. The Great Commission had been previously given in words that were general. Here in our text the over-all assignment was the same but it was broken down into four specific areas to assure that the application would leave no cause for omission of any. Jesus said, "Ye shall be witnesses unto me in Jerusalem and in all Judea and Samaria and to the uttermost part of the earth." We could paraphrase it to apply to ourselves like this, ye shall be witnesses unto me in Kansas City, the United States of America, the entire English-speaking world, to the uttermost part of the earth. One could elaborate at length on our duties to our day in familiar style. Instead, I would like to make some pertinent deductions which I hope will goad us to more diligent effort both at home and abroad.

1. The first one is, that which is ineffective nearby must be weak at a distance. These disciples who received the Spirit's endowment at Pentecost stirred Jerusalem with their messages and miracles. The first day netted 3000 converts. Soon were added 5000 and as a summary of the local effects the record is that "The word of God grew and multiplied." It goes without saying that a spiritual movement that demonstrated such energy at home was felt in every place throughout the world, with which they then had communication, within that generation. Every village and countryside in Judea had received the witness. Samaria had enjoyed a great revival under Philip. Thomas had borne the tidings to India, Andrew to barbarous Scythia, Joseph of Arimathea to ocean-girdled Britain; to say nothing of the far-reaching missionary journeys of Paul to Asia Minor, Macedonia, Achaia, Rome, and Spain.

Kansas City might very appropriately be called our Jerusalem. Here we send out millions of pages of printed gospel; here

the apostles of the faith meet for planning and counsel; here now we have the school of the prophets where we are to train young Sons of Thunder to be worthy successors of Peter, James, and John, Paul and Barnabas, Luke and Apollos.

I ask you one question: Do you, does anyone think that our accomplishments in this our Jerusalem in the past 35 years would justify our claim of being a pentecostal church?

Let us assume that our success in other parts of this land and other lands is in direct proportion to the impression we have made on Kansas City and its environs. How strong are we there if that be true? We have had some success, but we certainly are not satisfied with it. If we can reproduce anything comparable to Pentecost in this city then, in a generation, with all our modern advantages we should change the moral and spiritual complexion of the whole wide world.

2. My second deduction is that alibis can be found for failure anywhere. The first century leaders could have said, "There is no use to preach the gospel in Jerusalem. Here they have stoned the prophets; they have crucified Jesus. They know who we are; we had better move on to other fields." In Samaria they could have fallen back on the fact that traditionally the Jews and the Samaritans had no dealings with one another. In Ephesus, Paul could have said, "This city is given over to the worship of Diana. False religion fills their thoughts so we can do nothing here." In Corinth Paul again could have said, "These people are Epicureans, they are lovers of pleasure and wine. We can not awaken their lustful and liquor soaked souls. In Rome the military might and the obsession of worldly power could have been an excuse for avoiding that city.

In like fashion we could spend our time offering alibis for failure. But if we have the Spirit the first century Christians possessed, and we may, then there are no sufficient reasons for failure. We can do whatever God wants done. Obstacles are everywhere in every age. But thank God, success is not in proportion to the difficulties by which we are confronted, but in proportion to the measure of power we possess. If success were in proportion to the greatness of the difficulties confronted, then all the Apostles must have suffered total failure. But instead they achieved the most amazing success in spiritual accomplishment the world has ever witnessed.

II. Jesus not only gave his followers a field, He also promised them a force that would be adequate to enable them to take the field. He said, "Ye shall receive power after that the Holy Ghost is come, and ye shall be witnesses unto me." The Greek word translated power, here, literally means the ability to do. Jesus is saying then,

here is a task and with it I give you the ability to do it. What a commission and what a promise! An unlimited field, but also an unlimited force. We are reminded of the words of Zechariah, "Not by might nor by power, but by my Spirit saith the Lord of hosts."

This promised power does not mean authority, but energy. The Greek word is the one from which we get our word dynamite. It suggests to us now the tremendous force of atomic energy. The time is come for Christians to explore the possibilities of spiritual energy if they would save the world from destruction by atomic energy.

The promised power was especially adapted to the proposed undertaking.

A. The energy of the Spirit charged the personalities of these Christians with a positive power, which gave them an inward repellent to the evil of the world. To witness for Christ effectively, Christians must prove that they have found a source of spiritual life and power that enables them to live in a sinful environment in victory. Christ gives to His disciples through the indwelling Spirit an abhorrence of evil and a love of righteousness. This is the first requisite for fruitful witnessing. No one who is a victim of sinful habit and passion is equipped for soul saving.

B. The power of the Spirit also qualified the disciples for the endurance of hardships and tribulations. They had been warned that they would be persecuted and opposed, for the servant is not above his Lord. How courageously those early Christians faced the tribunals of men who sought to overthrow them by threats of imprisonment and death. How wonderfully God delivered them or gave them grace to endure. In our day, we are too easily frightened by opposition. We are victims of fear, self-pity, and defeat because those enduring qualities are lacking in us. Christ has the power for endurance to impart today as then. If we are to possess our field, we must have a force that will not be stopped or checked by the difficulties to be faced or the hardships to be borne. We must have men who will endure hardness as good soldiers of Jesus Christ. To the man who had not counted the cost, Jesus said, "Foxes have holes, the birds of the air have nests; but the Son of Man hath not where to lay his head. The servant is not above his Lord."

C. The power of the Spirit also gave to those early Christians the energy for successful performance. Peter preached till men said, "What shall we do," and thousands were converted. Stephen preached until they could not resist the power and wisdom with which he spake. Saul of Tarsus was won by that faithful witness. Something of that force that took those men through fire and flood, through prison and to a martyr's death must be recaptured by

the Church today. It must be especially characteristic of the Church of the Nazarene. Our grave danger is in the relaxation of our intensity and enthusiasm to the point that we will do things only in the regular and accepted fashion, so we will meet no opposition and no persecution. The word translated witnesses in our text is the root from which we get our word martyr. Today we must have men of *courage*, men of daring, men of devotion ready to seal their testimony with their blood, if need be, to save a lost world.

CONCLUSION

Certainly the field of operations which Jesus gave to His disciples was large and the difficulties were great, but the force He promised them was sufficient. Let us possess our field, because we have received the promise. Sometime ago two men stood gazing at the waters of the mighty Niagara River out over the cataract that has made Niagara Falls famous throughout the world. One man said, "Here is the greatest source of unharnessed power in the world." The second replied, "You are mistaken, the greatest source of unused power in the world is the power of the Holy Ghost."

Nazarenes, let us connect the machinery of the church with this source of unlimited power and see what can be done for God in our generation. The scientists have unlocked the mystery of atomic energy. Let us unlock the possibilities of spiritual energy promised and demonstrated at Pentecost.—G. B. WILLIAMSON

Triumphant Faith

Lesson—Mark 11:12-14, 20-24.

Text—Mark 11:22.

INTRODUCTION

Adherence to the law of faith is essential to triumphant living. To refuse to believe is to carry isolationism to its farthest extreme; to choose such a course is fatal. It cuts one off from the past. He is a man without a heritage. He can learn nothing from the experience and teachings of men who have preceded him in the great drama of life. He must learn everything he ever knows by the trial and error method. By refusal to believe, one also closes all the doors of opportunity and hope for the future. He stands alone on the narrow isthmus of time that we call the present. He draws nothing from the eternity of the past and is deaf to the call to explore the mysteries of the future. There are no happy memories of yesterday and no glad anticipations of tomorrow.

By the same erroneous processes one is shut up within his own dwarfed and morbid self to the exclusion of all his contemporaries. Being without faith he is without the foundation for fellowship with other men. Having thus imprisoned his spirit in narrow and dark confines, man is also ex-

cluded from contact and communion with God. "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

Faith is a God-given faculty of the human soul. The exercise of it is voluntary. Therefore if one does not will to believe, the very faculty of faith will wither and die. While in the exercise of faith, one grows in grace and strength according to the divine plan. Isolation and oblivion in the world to come is the portion of the man of no faith. While the believer lays claim to all the past, the present, and the future, and unites himself with God's eternal purpose. Therefore Jesus set the keystone in the arch of life when He said, "Have faith in God."

Body

I. One of the essential elements of a full faith is the confidence that God's judgments are always good.

Jesus had cursed a barren fig tree. In a day it withered to the ground. When His disciples called the blighted tree to His attention He spoke the words of our text. Pronouncing the curse of death upon that fig tree for barrenness was no contemptuous blast expressive of rage born in disappointment and unsatisfied hunger. The tree had no moral sense or responsibility. It was a lesson literally burned into the minds and consciences of those who saw it and all who read of it. The lesson was intended to be applied to the Jewish nation but it can also be applied to all nations and all individuals who do not function according to God's laws and purposes. This tree violated the laws of nature. Man violates the laws of God. Such men are under God's righteous curse. The tree was an example. In the incident there is a warning and a prophecy. May it serve to remind us all that those who live barren and abortive lives are worthy to be cursed.

The Jews of ancient Jerusalem were blasted as with a curse by Titus the Roman. We lament the awful atrocities that have been inflicted upon the Jews of today. These things have not come without a cause. They are judgments which God has permitted. They are severe but they are also good.

God's judgments are upon the earth today. The knowledge and skill that man has gained has been employed for destruction rather than for the uplifting and saving of mankind. The cost to the race in death and ruin has passed our ability to comprehend. Shall we cast away our confidence? Nay, let us rather remember that God's judgments are redemptive as well as retributive. God is good even when he seems to be severe. It is true because God is primarily interested in the spiritual and eternal. God has "endured with much long suffering the vessels of wrath filled to destruction that He might make known the riches of His glory on the vessels of mercy which

He hath afore prepared unto glory." While the wicked are punished, the righteous remnant also suffers, but if we are numbered among the righteous and the faithful we shall be the vessels of mercy, and we shall with unwavering faith wait for the fulfillment of all God's changeless purpose. We are impelled to ask, "Watchman what of the night?" And his reply will be, "The morning cometh." The night is dark but the morning will be bright and glorious. A few years ago Dr. Henry Sloan Coffin stood up to preach. He read for his text: Psalms 11:3, "If the foundations be destroyed, what can the righteous do?" Dr. Coffin removed his glasses, laid them on the pulpit as he was accustomed to do, and quietly and yet confidently said, "Keep on being righteous, to be sure." We are facing a day filled with dark forebodings. I say to you, hold fast the profession of your faith without wavering and keep on being righteous. The Lord's throne is in heaven. Someday we shall behold His glory and His knowledge shall cover the earth.

II. To have faith in God is to believe unquestioningly in the wisdom of God's providences. The experiences which God orders or permits to come into our lives can be grouped under two heads. First, there are those that are adverse. Second, those that are beneficent. Those of the second group are accepted gladly and gratefully. It is not hard to believe that the good and perfect gifts come from God. The one with the weakest faith can do that. Even that faith is to be commended, for it begets humility. It pleases God for us to render thanks for our blessings. We never overdo our praise and thanksgiving. But the real test of faith comes when the contrary winds blow and when the dark clouds of adversity hang over our sky. Then to trust and not be afraid takes a strong and vigorous faith. When Job's afflictions multiplied he said, "Shall a man receive good at the hand of God and not evil?" His faith grew until he said, "Though he slay me, yet will I trust him."

You have borne witness to your faith in the protected place. How will it be when persecution rages. You have eloquently and appropriately voiced your thanksgiving for God's blessings. How will you do when His chastening overtakes you? Have you learned that life's adversities may prove to be its greatest blessings? Have you disciplined your will to obedience in afflictions as well as in prosperity? Only when faith holds fast in adversity is it a sufficient faith. The reward of such faith is blessed indeed. Character is strengthened. God is more real and personal to those who have proved Him in the severe trials of life.

The Psalmist said, "Commit thy way unto the Lord; trust also in him and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judg-

ment as the noonday." There is something about our Christian faith that enables us to transmute the most adverse experiences of life into a blessing. God makes the darkness light.

Think what a deep and unmitigated grief came to Mary and Martha in the death of Lazarus, their brother. But the coming of Christ brought out the sun to shine with new glory as on an unclouded day. When Martha met Jesus as He came near the village, she said, "Lord, if thou hadst been here my brother had not died." Jesus said, "Thy brother shall live again." What a wonderful assurance must have come to the faith of Martha and Mary when they received Lazarus alive again.

To give the final assurance of faith to all Christian believers, Jesus went from Bethany to Calvary. He died and went to the grave that He might rise again in victory. All this teaches us that before there is any real victory there is at least a threatened defeat. There could have been no Easter without Good Friday. If you want a faith that is strong and unshakable, you must consent to have it tried in the adversities of life. You may rest assured that it will be tried. You are going forth as sheep among wolves. This world is no friend to grace to help you on to God. You are going out as torchbearers in a dark world. Make sure the flame of faith is steady and bright. You must demonstrate the fact that your faith holds fast and makes you strong and courageous. Whatever the test, however fierce the battle: "This is the victory that overcometh the world, even our faith."

III. He who has a vigorous faith believes in the ultimate success of God's great venture in creation and redemption. The greatness of God is declared by the universe which He created. For a moment at least, I would like to know all the astronomers know about our universe. I would like to take you on a whirl through space past sun, moon, and stars. But even if I knew all they do, at best I could only leave you bewildered by the immensity of it all. Only an omnipotent God can be posited as the first cause of all of this. And the preservation of it in order is as wonderful as its creation. If God's venture in the creation of the material universe is a success, can you believe that the creation of men is destined to end in a great fiasco and failure?

But in the creation of man a creature of free moral choices, there was an element of risk that was not involved in the creation of the universe. The universe operates according to fixed laws. Man may be a law unto himself and as a free agent may defy God who made him. Yes, the clay may say to the potter, why hast thou formed me thus? The creature may talk back to the Creator. Man has sinned. He has brought the curse upon him, but God was not

baffled by the fall. He purposes by the last Adam to reclaim what was lost by the first. Ultimately, everything that has felt the blight of the curse shall know the blessedness of redemption.

Was the creation of man a blunder? Was Calvary a failure? Were the self-emptying of the incarnation and the self-giving of the crucifixion to no avail? You answer these questions with an emphatic and resounding, "No!" You believe as I do that God's eternal purpose which He purposed in Christ Jesus will at last be realized.

In the progress of that purpose stand many great mountains to be removed. But Jesus said, Mark 11:23. Yes, by faith the mountains can be moved. All things are possible to him that believeth, and according to your faith be it unto you.

But in the effective operation of faith there are several principles to be observed.

The first is the principle of self-dedication. When one prays for something to be done, he must offer his own personality as a channel through which his prayer shall be answered. When he says he believes God will do a certain work, he must be ready for God to use him to do it, if He choose. We frequently pray as Jesus taught us: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Those words imply submission to the King and His divine will. But they have still another meaning. Those who honestly offer that prayer are saying, "Lord I give myself entirely to Thee for the fulfillment of Thy purpose. I delight to do Thy will for me. I will set to work at whatever my assignment may be."

I will say, "This one thing I do." "He who keeps one end in view makes all things serve" (Browning). You cannot pray Thy Kingdom come, Thy will be done, and bury your talent wrapped neatly in a napkin. If there is a mountain to be moved, take your pick and shovel and go to work. With every stroke of the pick and every shovel of dirt your faith will grow. If there is a big job to do, set to work at it. If it is a church to build, use your hammer and saw. If there is a debt to pay, give your dollar. If there is a world to save, seek to rescue someone at least. Mountain moving is slow work, but it goes much faster when you are on the job with tools and a will to work.

The second principle to which we must adhere is co-operation. You cannot move a mountain alone with one pick and shovel. But if you can enlist a whole army in the task, it can be done. Remember that if one can chase a thousand, two can put 10,000 to flight. Work goes faster when there is co-operation.

To work successfully with people you must believe in them. You need not believe in their infallibility. Fluctuation between

hero worship and cynicism is a characteristic of immaturity. Yes, men are good and they are bad, as good and as bad as I. I will, with a mantle of charity, cover their faults, in the hope that they will have a mantle for mine. I will use a magnifying glass to look at their good qualities, hoping, too, that there may be some in me, at least to be seen with a microscope.

And I insist on working in harmonious co-operation with all who seek to move the mountain. They may have different approaches to the task. They may have different methods. But if they are working at the same task, I will not bid them cease nor will I quit. I will call no fire from heaven to consume them. If a shovel cracks my elbow I will move over to make more room, but we will both find plenty to do and plenty of room in which to work.

If I find some of my co-workers inclined to make issue of incidental matters, I will not be as small as they seem to be and debate the issue. I will ignore the difference until it disappears. If some brother protest my right to eat meat because it offends his weak conscience, then I'll eat no meat. What I lose in the exercise of my freedom I shall gain double in self-discipline. In the application of faith we harness omnipotence to our task. We furnish God the workmen and the tools to move the mountain. But only by God's omnipotence can the work be accomplished. To move a mountain unaided by God and man would be a hopeless task, but with my little effort multiplied by thousands who will co-operate, and with our human impotence joined to God's omnipotence, nothing is impossible.

Let us keep on believing and keep on working. Faith and work are as inseparable as Siamese twins. Faith without work is dead and work without faith is futile. But faith and work teamed together can do miracles by God's blessing.

I believe that this mountain of hate can be removed. I know it is immense in its proportions but if I work toward understanding and toward goodwill among men, and others join me, and if God lends his aid and I know He will, "then this mountain also shall be moved and they shall not hurt nor destroy in all the earth."

I go one step farther, I believe that at long last, the whole vast mountain of evil shall be moved. God's original purpose in creation shall be achieved by a total redemption from the fall. "The curse of man's evil shall be transmuted into a promise by the alchemy of creative love." I believe God wants us to keep before us the beatific vision of a new heaven and a new earth wherein dwelleth righteousness.

CONCLUSION

Jesus said, "Have faith in God" or "Have the faith of God." I like that better. That suggests that we are to conceive and plan

and venture as God did in creation and redemption. With that faith we shall not fail nor be discouraged. Through good and ill we can discover the wisdom of the divine plan. While the vision tarries we can patiently wait for it and work for its fulfillment. To have the faith of God is to believe in yourself, your capacities for success. To have the faith of God is to believe in your fellowman and the value of his help in doing God's work. To have the faith of God is to believe that He is interested in your particular assignment and that He will lend His omnipotence as an aid to your finite effort.—G. B. WILLIAMSON

The Patriotism of Isaiah

Lesson—Isaiah 5:1-7, 24-30.

Text—Isaiah 5:7.

INTRODUCTION

February is a significant month in American history. In this short and sturdy month two of our greatest national heroes were born. George Washington and Abraham Lincoln. The first was the father and the second the savior of his country. This day is equidistant between their anniversary dates. Therefore it is appropriate that we should give attention to matters of national concern this evening.

Isaiah was a poet. The book that bears his name is worthy to live on its literary merit alone. The genius and the greatness of a poetic soul is seen in every chapter. It will always be cherished as a literary gem of priceless value by Hebrew and Christian alike. George L. Robinson says, "For versatility of expression and brilliancy of imagery Isaiah has no superior, not even a revival. Beauty and strength are characteristic of his entire book. He is a perfect artist in words." Isaiah was an orator. The famous British statesman, Edmund Burke, read from Isaiah before every speech he was to make in parliament. Jerome likened him to Demosthenes.

Isaiah was a prophet. His work lives more for its spiritual value than for its literary style. It is, however, a great advantage to be able to put eternal truth in such words and forms as to assure its use for many succeeding generations. Soon after his conversion, Augustine asked Bishop Ambrose which part of the sacred Book he should read first. The answer given was "the prophecies of Isaiah." The name Isaiah means "Jehovah saves." The theme of his book is salvation. He anticipated more of the gospel than any other Old Testament prophet. His message has been called the "gospel before the Gospel." He had a clear conception of salvation not only for his own people but for all people. Isaiah was a prophet in every sense of the word. He foretold future events. He forewarned his people of the captivity

that was soon to come. He promised the return. He expanded the scope of his messages to prophesy the coming of Immanuel. He foresaw Him first as the Suffering Servant of Jehovah. He drew a very graphic picture of Him in the words of the fifty-third chapter. I know what the critics have to say about that chapter, but in it Isaiah described the Man of Sorrows with words that fit him like the "falcons feathers fit the falcon." Isaiah saw the Messiah also as the man with dyed garments from Bozrah who should tread down all His enemies in His fury and as the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace who should reign on great David's throne forever as his greater Son.

Isaiah was a prophet, too, in the greater role of one who foretells the truth of God, applicable to the times and conditions in which he lives. He was a prophet with keen spiritual insight and accurate moral judgment. His soul was aflame with a message to his people in his own day. He delivered stern rebukes for their sins but he offered mercy to those who would repent and obey the Lord. His message proclaimed solemn judgment, but it carried a ray of undying hope and faith. He preached messages of comfort and compassion in which the heart throb of Calvary could be felt.

While Isaiah was a brilliant poet and peerless prophet, he was also an impassioned patriot. It is in that role that we are to think of him this evening. Though we must not overlook the fact that his poetic genius and his prophetic vision contribute much to his greatness as a patriot.

BODY

I. As a patriot Isaiah held an advantageous position. He was probably a native of Jerusalem. Therefore unlike Amos, his contemporary, he was a city prophet. In his messages he gives large place to the capital. He maintained close relations to the kings. He was a court preacher. He was from a family of some rank, no doubt, since he had easy access to the kings and close intimacy with the priests. According to tradition he was the cousin of King Uzziah. Isaiah had been called the prophet prince. It is a matter of reliable record that his prophecy covered a period of more than forty years during the reign of four kings: Uzziah, Jotham, Ahaz, and Hezekiah.

Isaiah saw great changes take place in his life span. He saw the loyalty to Jehovah and the consequent security and prosperity of Uzziah's and Jotham's reigns. He saw it dissipated during the time the weak and wicked Ahaz sat upon the throne. He witnessed Hezekiah's feeble attempt to restore what had been lost, and he saw with his own eyes the beginning of the decimation of Judah which was climaxed in the Babylonian Captivity. His position in the na-

tion's history and in relation to her leaders gave Isaiah a tremendous opportunity and a commensurate responsibility. Isaiah took full advantage of it. At times he powerfully influenced the decisions of the kings, but the ebb of the tide was too strong for him to turn. His were times that tried men's souls. If he did not save his country, he gave his people and all generations of his people and other nations an example of patriotism which has proved to be an abiding blessing and a priceless heritage.

II. Isaiah had the longings for peace which are characteristic of a true patriot. That he loved peace is clearly seen from such passages as Chapter 2, verses 2-5. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Also Chapter 11, verses 6-9, "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." No man ever had a nobler conception of universal peace than did Isaiah. Yet he knew full well that such a peace could only come to stay when the nation walked in the light of the Lord.

III. In times of national crisis, Isaiah offered the wise counsel of a loyal patriot. He knew full well that the nation's defense was in her allegiance to and alliance with God. He saw that other nations that were hired to fight for Judah would prove to be her downfall. Indeed, they should prove to be the instruments that God would use to punish Judah for her sins.

In the reign of Ahaz came the Syro-Ephraimatic War. Ahaz sought refuge in alliance with Assyria. To his aid came Tiglathpileser, who took Damascus of Syria

and enjoyed other victories also, receiving rich rewards from Ahaz. Ahaz went then to Damascus to join in the celebration of the Assyrian victory. There he saw a Syrian altar. He took a pattern back to Jerusalem and set it up in the Temple in the place of Solomon's brazen altar. Ahaz introduced the religion of Syria in Jerusalem, even making his own sons to pass through the fire. Against this idolatry and sin Isaiah protested vigorously, warning that God would shave Judah with this hired razor.

Then when Assyria became the great power threatening Judah, Hezekiah sought alliance with Egypt. But Isaiah again warned that the nation's defense was in God. He said, "Their strength is to sit still. In returning and rest shall ye be saved, in quietness and confidence shall be your strength." Isaiah warned that if God was with them they need no alliance with other powers. God would be a sufficient defense. This He proved himself to be when Sennacherib came down like a wolf on his fold, for God slew 185,000 men with the breath of His nostrils in one night. On the other hand, Isaiah counselled that if God turned to fight against His people, no alliance would be sufficient to save them.

IV. Isaiah also gave forth the rebuke to the sins of the nation as a courageous portrait should do. He believed that God was the one and only adequate defense of a nation. Yet he knew and declared that God would only defend a righteous nation. His patriotic soul grew sick within him when he saw the sins of his people whom he loved so passionately.

In this fifth chapter, we find a touch of his tender affection. He tells of all God had done to make His vineyard fruitful. He planted it in a fruitful hill. He fenced it and gathered out the stones. He planted it with the choicest vine and built a tower and made a winepress therein. He looked for grapes and it brought forth wild grapes. He said what could God have done more, wherefore when he looked that it should bring forth grapes brought it forth wild grapes. Tenderly he cried, "the vineyard of the Lord of hosts is the house of Israel and the men of Judah His pleasant plant and he looked for judgment, but behold oppression; for righteousness; but behold a cry." The tender pathos is turned to stern rebuke. The prophet pronounces six woes upon those who are guilty of these great sins. The woes are the wild grapes of the vineyard of the Lord of hosts.

A. The first woe was pronounced upon those who were guilty of the sin of greed. Chapter 5, verse 8, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Greed is at the root of most of the strife between men. It makes war among nations

and it fosters strife and strikes within them.

B. The second woe is upon the drunkards in the nation. Every country has its land problem and its liquor problem. Greed and drunkenness are companion sins. Being greedy, men grasp for money; being drunken, they spend it in their indulgence. Chapter 5, verse 11, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"

C. The third woe was upon those who are daring in their defiance of law. Chapter 5, verse 18, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." They must have had a crime wave in that day.

D. The fourth woe was upon those whose moral ideals had become mixed. Chapter 5, verse 20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Moral standards had been forgotten. Those that should have known and done the commands of God were compromising with evil till none knew by the example of others what was good and what was evil.

E. The next woe was upon those who were arrogant, proud, boastful, conceited sinners, independent of God, flagrant in their practice of wickedness, and filled with vanity because they were so wise they could sin with no fear of its consequences. Chapter 5, verse 21, "Woe unto them that are wise in their own eyes, and prudent in their own sight!"

D. The last woe of the chapter is pronounced upon the men who were given positions of trust and authority, but who betrayed their trust, accepted bribes, defended the wicked and oppressed the innocent. Chapter 5, verses 22, 23, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

V. This noble patriot saw and declared that because these sins were prevalent in the national body that judgment and doom were near. Chapter 5, verses 24, 25, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still." He is saying already the judgments of God have begun, but they will increase because

the nation continues in its practice of sin. And these judgments have only begun. The hand of the Lord is stretched out still to smite with judgment. This prophecy of Isaiah was fulfilled in Judah. The judgment continued until the land was laid waste, the houses were without inhabitant. The nation was carried into Babylonian captivity.

VI. Now let us briefly draw an analogy between Judah of Isaiah's time and America of our time. There are several points in which the two are parallel.

A. The same sins that were in evidence in his day are here today.

1. We are guilty of greed. Look at the internal strife with which we are now paralyzed.

2. We are guilty of drunkenness. Compare the situation after the last war with this day.

3. We are in the grip of a great and growing crime wave.

4. Our moral ideals have sagged to a new low. Things once branded as evil are now accepted as respectable.

5. As a nation and as individual citizens we are full of the self conceit and pride. The first defeat of Germany came because of national self conceit. The second demonstration by the so-called master race was more revolting and the punishment more severe. We had better take warning. We had better thank God that in His mercy He has given us one more chance.

6. We have judges and leaders who misdirect their power.

These are the sins that have blackened the graveyard of the nations from the days of Sodom and Gomorrah till now. "Righteousness exalteth a nation, but sin is a reproach to any people."

Already we have seen the judgments of the Lord. We have suffered from two great wars and a great depression in the last quarter of a century. We have escaped with our lives one time more. Who knows what might have been but for a few providential interventions. Suppose Hitler had invaded Britain immediately upon the fall of France. Suppose Russia had joined the Axis for keeps. Suppose Japan had pressed the attack after Pearl Harbor. We have been spared by the mercy of God from much sorer affliction. Now will we continue in our sin and impenitence or will we return unto the Lord.

CONCLUSION

Is there no hope for us as a nation? Yes, there is *one*. That is in a real revival of sincere and vital faith in God and obedience to His law. We should have prophets like Habakkuk to cry, "O Lord revive thy work in the midst of the years, in the midst of the years make known; and in wrath remember mercy." We need Isaiahs to cry, "For all this his anger is not turned away, but his hand is stretched out still." For a time like this we have a promise, "If my

people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This revival must touch the home, the school, the Church, and the nation.—G. B. WILLIAMSON

Faith Tested and Rewarded

Lesson—Mark 7:24-31.

Text—Matthew 15:28.

INTRODUCTION

The record of this miracle is one of the most interesting of all. One can not examine it with care without receiving inspiration to his own faith. That is our need. We are weak and ineffective in service because we are weak in faith. With all we have to encourage us to believe God, we are yet inclined to doubt and hesitation.

God plants the seed of faith in human hearts. That seed will grow to be a big and fruitful tree with cultivation and encouragement.

Most people who profess to have faith possess it only in its abstract and theoretical character. This Syro-Phoenician woman possessed that faith, for she addressed Jesus as the "Son of David." She had seen Him or had heard enough about Him to convince her that His claims to Messiahship and Saviourhood were valid. There are many people today who have that much faith. They unhesitatingly place Jesus in His proper position among men. They do not question his Godhood. They believe He can save men from their sins. Theoretically their faith is without defect, but beyond that they do not go.

With encouragement of God's Word and His Spirit, faith will become personal. Before we receive anything of the Lord we must come to see our need and His ability to meet it. This woman believed Jesus could help her. Her first words were, "Have mercy upon me." She individualized her need and believed that Jesus would understand her petition though she was only one of a multitude. From personal application faith rises to the plane of the universal. This woman said, "My daughter is grievously vexed with a devil." Now she shows that she believes that Jesus is moved with compassion toward every troubled soul and that He has power to meet any need however great in any life.

Therefore, this woman's first approach to Christ was in the form of a manifesto of her faith. "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil." That faith had its answer in the final words of Jesus. "O woman, great is thy faith. Be it unto thee even as thou wilt."

Now let us examine the record of what took place under these divisions.

I. Faith Tested. II. Faith Demonstrated.
III. Faith Rewarded.

I. The testing of faith is always profitable to the one tested if he can pass the test. It simply discovers to one of the strength and steadfastness of his faith. But such testing is not only profitable to himself but also to all who know of it. No Bible character offers more encouragement to our faith than Abraham. Why? Simply because he was so severely tested. We cite the belated birth of Isaac and his subsequent offering on Mt. Moriah as the great tests of faith in that great patriarch's life. Without them we would never have known him as the Father of the Faithful.

Here again we find this woman put through the time of testing for her good and for ours.

A. She was tested first by the silence of Jesus. Upon her first appeal Jesus gave her no answer. No doubt she had expected a ready and favorable response. Just how she must have felt when her agonized cry was met with silence, we can only guess or possibly we know because we have experienced the same silence. But if this woman did not take silence as consent, at least she did not take it as a refusal. Jesus did not give an immediate answer, but He did not drive her away. She could wait in patience. Let us be assured that there is a purpose that is kind in God's silence and in His delays. And the fact that the answer does not come now is no sign it will not come if we with patience wait for it. God may be silent to see if we have faith or only selfish desire.

B. The faith of this woman was tested by the disinterest and evident aggravation of the disciples. They did not even try to conceal their attitude. Openly they said, "Send her away for she crieth after us." They are contemptuous of her because she was a Gentile. The best they could have meant by their suggestion was, "Give her what she wants and let's get rid of her." The worst would have been, "Give the dog a kick for her barking is wearisome to us." Perhaps their attitude was more the former but, at any rate, they were not concerned with her trouble nor generous in their spirit. No doubt the lack of loving interest on the part of Christians has discouraged the faith of many a seeker and turned from the way many a convert. Let us never be guilty of such indifference or prejudice. We are here to help everyone and let us never be a hindrance by smug complacency or carnal superiority.

But the woman of this story would not be abased or defeated by the cold unfeeling words of the disciples. Their attitude did not lessen her sense of need nor did it divert her purpose or her faith. Her confidence was in Jesus. Such human inconsistency did not discourage her. Never mind, needy soul, Jesus is the source of

your help if all others fail; He will never fail.

C. The faith of the woman was to be further tested by Jesus' first answer to her. It was a reminder of racial distinction and of the limitation of God's immediate purpose. That these words were spoken to try the seeker's faith, I have no doubt. But that they are grounded in the established facts of God's plan and purpose, I am equally sure. Revelation and redemption were first to the chosen nation and then through them to all the world. That Jesus confined himself for the most part and primarily to the saving of lost sheep of the house of Israel there can be no doubt. He was first King of Israel and then King of all men. But where He found those who demonstrated that faith that made them of the spiritual Israel, He never failed to recognize and reward them. To this woman was given that faith that surmounted the mountains of impossibility. She would not be discouraged, even though she was shut out by race and tradition and even by divine priorities. Her faith reached up to take what was to be had.

D. Jesus further tried her faith by a second setback. He said, "It is not meet to take the children's bread and cast it to dogs." That would seem to have been the unkindest cut of all. I am sure that it was not unkind. I am sure Jesus did not look unkind nor did he feel unkind. No doubt the woman looked into His face and heard the tenderness of His tones even though the spoken word seemed harsh. And so you and I can rest assured that back of that word or that untoward providence in our lives there is a loving heart, a gentle voice, and a generous and benevolent purpose if we will but trust Him without fear. By this test of faith Jesus was proving her and He was elevating her to a high level of faith for an encouraging example to all who fight the good fight of faith in all future years. Whatever may have been the purpose in the mind of Jesus, I know He was not unkind or discourteous then and that He is not now. He was, and is, and ever shall be the sympathizing Jesus.

II. Severely tested as she was, this Syro-Phoenician woman passed the test with an A-plus grade.

A. She demonstrated a supreme faith in Jesus by humbly accepting the place and station assigned to her. When she was reminded of the distinction that excluded her and of her station as a Gentile dog, she could have, and most of us would have, gone away whimpering like a smitten dog. She could have gone to nurse her feelings in self-pity. And all self-pity is of the devil and is never compatible with faith. But instead of taking such an attitude this woman accepted the place of a dog. She did not place the worst construction on the words of Jesus but the best. She thought

of herself, not as a vagrant cur at whom everyone threw stones, but as a household pet to whom at least the crumbs were due as a just portion. She accepted her place as such and claimed her rights as such. That is the attitude that will always bring the best results by faith. You and I may not be deserving of the highest station or rank but we do have a place and a heritage and we will claim all that is our due and we will get it, too.

B. This woman demonstrated her faith by a spiritual insight which saw, in what on its surface seemed to be a denial, a promise and a new basis for faith. Mark records Jesus' words to her thus, "Let the children first be filled. For it is not meet to take the children's meat and cast it to dogs." This woman's faith seized upon that word "first" and it was like a new promise to her. She had a new toe hold. She simply said, "Let the children be first, but if there is a first there is a second, too. I'll gladly be second. Give me the portion of a second place dog under the table eating crumbs and leftovers. There is abundance for me when all the children are filled."

C. This outsider demonstrated her faith by her patient persistence. When Jesus was silent, she waited in unruffled and shameless importunity.

When Jesus said, "I am not sent but to the lost sheep of the house of Israel," she worshiped Him saying, "Lord, help me." When Jesus gave priority to children and placed her in the position of a dog she said, "Truth, Lord, yet the dogs get the crumbs." Nothing would abash her. Nothing would discourage her. Nothing would send her away. Her faith clung fast to every ray of hope and promise.

D. Her faith was demonstrated in the persistent undaunted confidence that Jesus could and that he would grant her desire, and that after all the tests that He gave her it was His will and His joy to give her the desire of her heart. And we may rest assured that what Jesus knows is for our good He will not deny us. Luke 11:9, 13. He who said it is more blessed to give than to receive knows it by a million times proving it. And He rejoices to give the trusting heart all he seeks.

III. Now we look for a moment at the full reward which the Syro-Phoenician woman received for her unshaken faith. And faith that does not falter is always rewarded. It simply cannot be otherwise. God is faithful. There may be delays but at last the answer will come.

A. This woman was rewarded by the final and full recognition of her faith. Jesus said, "O woman, great is thy faith." There must have been a thrill in that woman's soul that lifted her almost to the seventh heaven when she heard that glowing tribute from the lips of Jesus.

B. Then Jesus opened the door to the treasures of God's bounty and He said to

her, "Be it unto thee even as thou wilt." He did not stop by saying, "Thy daughter shall be made whole." He said that great blessing shall be yours and take everything else your faith can claim. He swept away all the barriers of race and the limits that as yet had not been universally removed as they were soon after, and He gave this woman health for her daughter and joy for her own believing heart.

Jesus gave her a place among the chosen people. A child of Abraham by faith. He made a special concession to her and let her in as a proselyte of the faith before the middle wall of partition was broken down and before the handwriting of ordinances was nailed to His cross.

CONCLUSION

And now with this story to encourage my faith and yours, I say to one and all bring your burden to the Lord. Cast all your care on Him. Accept the place in which you find yourself and make the most of it. You will find that even the crumbs that are your due are better than all the luxuries and riches Satan has to offer. Put your faith in Jesus. He will save you, and He will never let you fall.—G. B. WILLIAMSON

When Man's Curse Becomes God's Blessing

Lesson—Revelation 22:1-7, 13, 14, 16, 17, 20, 21.

Text—Deuteronomy 23:5.

INTRODUCTION

The good will of one's fellowmen is of priceless value. None but fools are careless of this fact. The most insignificant person you know is worth having for a friend, for in a time of need he may do you a kindness that will place you in his everlasting debt. Better still you may do him good. You are rich not in proportion to your material assets but in proportion to the number and loyalty of your friends.

Of course there are some persons whose friendship can only be bought at a price that is too extravagant. They are those who will only be your friends on condition that you go in their wicked ways. With such you cannot assemble yourself. To go with them or even compromise the differences between you, will bring ruin to your soul. There are some people with whose contempt you are safer, than with their favor. A man is not condemned by the fact that he has enemies, but by the character of those who are his foes.

No price is too great to pay for friends who will not damage your character or compromise your ideals. On the other hand, no friend is so valuable to you as to justify his being kept, if he would intentionally cause you to violate your integrity. At such cost one had better live alone in the earth.

The favor of God, then, is the one indispensable asset in life. With that you can walk alone if need be. Without it your whole life's course is shrouded in darkness and will end in despair. Seldom is it necessary for a godly man to live without friends. As a rule he will find that his friends increase both in number and in quality of character, as he keeps God's commandments and does those things that are pleasing in His sight. Nevertheless, if one must choose between man's blessing with God's curse or God's blessing with man's curse, let him unalterably choose to be blessed of God and cursed of man. For the blessing of the Lord, it maketh rich and addeth no sorrow. In such a case the curse of man will prove to be a blessing from God.

Body

I. The thesis of this message is that God can and does turn the curse of man upon the people of God into a blessing.

A. The background of the text is a fairly familiar story. Israel was on her journey to Canaan. When they came to the borders of Ammon, they sent messengers to King Sihon saying, let us pass through your land. The promise not to disturb the fields or drink of the waters of their wells was given. But Sihon refused to let them pass through the borders of Ammon, whereupon Israel smote him with the sword, took his cities, and possessed his land. Under similar circumstances, a like fate was visited upon Og, King of Bashan. Thereafter the children of Israel set forward and pitched their camp in the plains of Moab. Whereupon Balak, King of Moab, and his people were sore distressed. They said, "Now shall this people lick up all that are round about us, as the ox licketh up the grass of the field." Then Balak sent messengers to Balaam, the prophet, to ask him to come and curse Israel. Balaam inquired of the Lord and was bidden not to go. Then more honorable princes came from Balak offering great rewards. Balaam said to them, "If Balak should give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." But Balaam inquired again of the Lord who gave him permission to go, but instructed him to do only as He would tell him to do. Balaam went on his way, to be met in the road by an angel of the Lord. His own eyes were blind to his presence but the dumb beast on which he rode saw the angel and fell down under Balaam. Then there followed a controversy in which the dumb ass spoke with a man's voice. Then the angel spoke to Balaam telling him that his way was perverse before him. Whereupon Balaam said he would turn back, but instead, he went on with the princes of Balak. But when he came to the place to pronounce the curse the Lord put a blessing in his mouth. He said, "Who can count the dust of Jacob,

and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" (Numbers 23:10). He was urged again to curse Israel but He said, "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." A third time he attempted to curse at Balak's word, but this time he said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters" (Numbers 24:5-7). "Blessed is he that blesseth thee, and cursed is he that curseth thee" (verse 9b.).

Then in spite of Balak's rage because he had three times cursed Israel, Balaam rose to still higher heights of vision and blessing. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city" (Numbers 24:17-19). "And Balaam rose up, and went and returned to his place: and Balak also went his way" (verse 25).

From this bit of history we see how God defends his people against the curse of man. He does indeed change the intended curse into a blessing. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12).

B. The text reveals that Israel was the object of God's special love and favor. They were His chosen people. They were the people whom God had blessed in their father Abraham. To him God had said, "I will bless him that blesseth thee and curse him that curseth thee." Through the centuries that had elapsed between the days of Abraham and Balaam, God had kept His covenant with Abraham and his seed. And now in Christ the blessings of God promised to Abraham are ours by faith. What He promised to him and his seed in a special dispensation of mercy has now been made available to all men in a dispensation of universal grace.

After a series of tests in which Abraham had proved himself faithful, the word of the Lord came unto him in a vision saying, "Fear not Abraham, I am thy shield and thy exceeding great reward." That was a

great and glorious promise. It is enough to make any man's heart glad if he have the capacity and faith to understand it. A while ago I heard a friend of mine bear a beautiful testimony. He had been through a period of special test and persecution. He had been maligned and vilified falsely and had taken the abuse with great calmness and without retaliation. He left the very day the climax had been reached, to fill an engagement that was exacting in its demands. That night after preaching he went to his room to rest. His body was extremely weary. His nerves were tense and his mind filled with the false charges that had been heaped upon him. His spirit was grieved within him. He said he had not been in his bed but a few minutes when Jesus came into the room as a very real and personal presence. Immediately a sense of quietness and calm came over him. He saw Jesus and He was soothing away his pain and suffering. A gentle caressing hand was on his brow and in a firm and reassuring voice He said what God had said to Abraham many centuries before; "Fear not, for I am thy shield and thy exceeding great reward." He went on to tell how in the intervening years from then till now God had fulfilled that promise in being both his protection and his reward. I feel certain that God will prove himself to be the Defender and the Rewarder of all who put their trust in Him. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

C. To be sure, such a promise that turns the curse of man into the blessing of the Lord is conditional. It is not given because of parentage or race or formal adherence to a law or a creed, it is given to the willing and obedient. To those who rebel against God and compromise with evil no such promise is given. This is substantiated by the incident in Israel's history which immediately followed the attempts of Balaam to curse Israel. While they abode at Shittim, the men of Israel married the daughters of Moab and they sacrificed and bowed down to their gods. Israel joined himself to Baalpeor, a place of idolatrous worship. The Lord's anger was kindled against them and He said take the offenders and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away and those that died in the plague were 24,000. Thus we see that only those who keep the commandments of the Lord and separate themselves unto Him will be among the blessed. The condition of enjoying God's blessing is in conformity to His will. We must keep the Lord always before us and seek to wholly follow the Lord. This does not mean that every time we err God will con-

sume us with His anger. But it does mean that the fundamental purpose of our lives must be to please Him and that we will sincerely seek to honor Him in all we do. The main drive of the soul must be to fear God and keep His commandments. To such persons the blessing of God is promised and the curse of men will be changed into the divine blessing.

II. This thesis has an antithesis, namely, that man's blessing may bring God's curse.

A. No, it is not wrong to enjoy the favor of men. The Lord increased in wisdom and stature and in favor with God and man. It is said of the disciples immediately after Pentecost that they had favor with all the people. But when one will turn to evil to gain the rewards of the wicked he will find that man's blessing is God's curse.

B. Balaam himself is an illustration of this principle. When the princes of Balak came to him, he knew he should not go, and refused to go. But when rich rewards were offered, he persuaded himself to go. When reproved by the angel of the Lord on the way, he confessed he was wrong and said he would go back, but he did not keep his word. Four times he sought to gain God's permission to curse Israel and each time God gave to him only a blessing upon His people. Finally Balaam and Balak returned to their own places. But it is evident that the bribes of Balak were too much for Balaam. He was eager for the honors and rewards. That is why he went when he was bidden not to go, why he went on when he was confronted by the angel, and though he could not pronounce the curse, his greedy soul was lusting for Balak's bribes and it is plain from the scriptures that the inspiration for the scheme to bring a curse upon Israel by the compromise of Baalpeor was given by Balaam. Did not the Spirit say to John in His message to the church at Pergamos, Balaam taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, to commit fornication (Rev. 2:14). And rugged old Jude said, "Woe to them . . . that run greedily after the error of Balaam for reward." Peter said that Balaam "loved the wages of unrighteousness."

What happened to Balaam? Did the honors and rewards of Balak do him good or evil? When he looked upon Israel to curse, he blessed and prayed, "Let me die the death of the righteous and let my last end be like his." But how did he die? The record is that when the Midianites were slain, Balaam also the son of Beor, they slew with the sword. He found that the wages of unrighteousness is death. He sought the blessing of man at too great a price and found it to be the curse of God.

Whenever we must disobey God to gain the favor of men the price is too great. Man's blessing may bring God's curse.

III. And now we have come to the time to state our synthesis; it is that ultimately all the curse of sin will be transmuted into the blessedness of full, final, and eternal redemption.

A. Man's disobedience and the consequent fall brought a curse upon all created life on this planet. Man was driven from Eden. Woman bore her sorrow in child-bearing. Beasts became ravenous and sought to destroy and devour one another. Thorns and briers infested the ground, requiring that man should earn his living by the sweat of his brow. But immediately upon the visitation of the curse, God promised redemption. He said to the serpent, "The seed of the woman shall bruise thy head and thou shalt bruise his heel." That was the first promise that the tempter who had defeated the first Adam should himself be overthrown by the last Adam. In the fulness of time the Redeemer came. He exposed himself to the foe. He met him in a mortal combat in the wilderness and came off the Victor. He proved the sovereignty of His will and rule in every issue that was drawn in the years of His ministry among men. At last He yielded to death that He might be the Lamb of God to bear away the sins of the world. In so doing, He conquered death itself. Rising in triumph, making an open show of His victory, the Lion of the tribe of Judah prevailed; and now we by faith are saved from the guilt, the power, and the pollution of sin, and we shout, "O death, where is thy sting? O grave, where is thy victory?"

B. The final redemption of the possession that was purchased at Calvary awaits the return of our Lord, who shall come to make all things new. He will purify the earth as with refining fire. Then shall we sing,

*No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessing flow
Far as the curse is found.*

He will tame the wild nature of the beast. He will take as His own bride the Church that He has sanctified by the "washing of water by the word, that he may present it to himself a glorious church" without spot or wrinkle. He will quicken the dead, and this mortal shall put on immortality, and this corruptible shall put on incorruption. Death shall be swallowed up of life. We shall have a new heaven and a new earth, wherein dwelleth righteousness and all the redeemed ones shall cry, "Alleluia, for the Lord God omnipotent reigneth." Then will the curse of man's sin be transmuted into the blessedness of full and eternal redemption. Then there shall be no more curse; we will sing redemption's story; angels will fold their wings, for angels never felt the joy that our salvation brings.

CONCLUSION

The moral of all this is that man may so relate himself to the will and purpose of God that all the curse of men will be made into a blessing from God. My privilege and my duty is to put my trust in God and obey Him. He will then sanctify to me my deepest distress, for he only designs my dross to consume and my gold to refine. —G. B. WILLIAMSON

The Promise of Salvation

Lesson—Isaiah 1:1-20.

Text—Isaiah 1:18.

INTRODUCTION

This chapter is an introduction to the entire Book of Isaiah. Like the first chapter of John it is a prologue of what is to follow. There is some disagreement as to the date of this prophecy. Some believe it was chronologically the first of Isaiah's utterances that are recorded. They contend that it would reflect the spirit of Jotham's reign. Others place it in the reign of Hezekiah and very near the end of Isaiah's ministry. Since the Book of Isaiah is a compilation of messages which admittedly are not necessarily in the order of their utterance, there is some room for disagreement. But the date of this chapter is not important. It is its character that places it appropriately at the head of the Book as an introduction to the whole. It is a clear and complete statement of the points at issue between the Lord and His people in Isaiah's time. It is most representative of Isaiah's prophecies and a summary of the substance of prophetic doctrine.

The plan of the chapter is of a trial at law. Ewald called it "The Great Arraignment"; God is Plaintiff and Judge; Heaven and Earth are called to be His Aids or Assessors; the people of Judah are the Defendants; Isaiah is the witness. The trial is concluded by God's offer of pardon. "Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"That God reasons with man is a magnificent truth. Isaiah considers that the first article of religion. Revelation is rational and moral. Religion is reasonable intercourse between one intelligent being and another. God works with man through conscience. God forces himself upon men. He compels them to think. Here He speaks to men by the reasonable words of the prophet. Before either salvation or judgment, must come awakening of the conscience. Therefore the chapter falls into two parts, an indictment of sinners, and a promise of salvation."—George Adam Smith.

BODY

I. First, let us look at Isaiah's indictment against Judah and Jerusalem for their sins.

A. He charges them first with the sin of rebellion. All sin in its essence is rebellion against God. Isaiah said, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me" (verse 2). Sin is enormous in the sight of God, not only in proportion to its devastation and ruin in its effects but also in proportion to the standard of light and knowledge the sinner has. Here the prophet represents God as an affectionate loving mother and a faithful and dutiful father yet they have rebelled. They were not ignorant. To them had pertained the oracles of God. Throughout the history of the nation they had been recipients of the abundant mercy of God. In many and almost uncounted circumstances He had proved His wisdom and His goodness to them. But like wayward prodigal children they had rebelled against Him. They set at naught all His counsel and would hear none of His reproof.

1. They were utterly heedless in their rebellion. They are dumb and stupid in their sin. Isaiah said, "The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider" (verse 3). This was to say that this people have wantonly sinned against God so long that all their moral sense is dulled and stupefied. They will not consider reproof. They are worse than dumb beasts who have no reason. The most senseless and stupid animals learn obedience and have knowledge enough to know what is good for them. This people who should have moral and rational capacities give no heed whatsoever. Isaiah said, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (verse 4).

2. In their stupid rebellion they showed no shame and no repentance. The judgments of God had been multiplied but they being often reproved hardened their necks for sudden and irreparable destruction. The prophet said where shall ye be stricken any more. The figure is of a body already covered with wounds and bruises until there was left no limb to smite. He said in the face of judgments and afflictions ye revolt more and more. He said your brain is addled, the head is sick, and the whole heart is faint. The courage to turn and do right is all gone. The body is cursed by sin. From the sole of the foot to the crown of the head there is no soundness in it, but wounds and bruises and putrifying sores, they have not been closed, neither bound up, neither mollified with ointment. There is not even an attempt made to heal or hide the open sores of sin that cover the body.

3. Isaiah said you do not care for yourselves or your country. "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." To describe the desolation he uses the figure of a deserted temporary hut in a vineyard or a field of cucumbers after the harvest of the crop. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city" (verse 8). And as a climax of a description of desolation and judgment he said, "But for a very small remnant, we should have been as Sodom and like unto Gomorrah." The remnant of God's people have spared a nation many times. And we have not been spared because of a universal righteousness, probably not because of a majority of righteous people. But for the sake of a remnant we have been given another chance. Isaiah's prophecy may have been history forespoken but it came in full measure as the sacred record bears abundant proof.

B. The second sin for which the nation was indicted was the use of formal worship as a shield for their sins. They were guilty of wickedness and worship. The often used refuge from conscience is religion. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (verses 10-15). Theirs was a triple offence.

1. They offered sacrifice, but without repentance and contrition for their sins.

2. They offered wordy prayers without sincerity or confession.

3. They heard the reading of the law, but they made no application of it to their conduct.

To Isaiah, God was holy and God was practical; God was high and God was near. To such a God, "temple trading" was an offence. To Jesus, the Pharisees with their outward pretenses of righteousness and their inward corruption were an abomination. The reproach of God is ever upon those who have a form of godliness but deny the power thereof.

In our day we are in grave danger of stupid, wanton, heedless sin covered and condoned by "temple treading." How many people think nothing of their failure to relate religion to their moral conduct. Isaiah's indictment did not charge the priests and princes of being irreligious but of being religious without being righteous. That is the danger of our day. The attempt of Isaiah was to awaken conscience. That is the need of our day. Beware of being so stupefied by sin that you will be religious without being righteous—you can be wicked and worship.

II. Now after this stern and solemn indictment, the prophet seems to catch a new glimpse of the infinite mercy and goodness of God. God is high and God is near, but also God is love. Even His judgments are to lead men to repentance. Indeed, a message of rebuke is to no purpose unless it offers pardon upon repentance.

A. Such an arraignment as Isaiah voices in this chapter would result only in despair and doom if there were no hope of mercy from the Lord. Therefore being a true prophet of a God of love as well as judgment, Isaiah is swept with a new emotion as the vision of God's goodness and grace possessed him. His tense nerves and muscles are relaxed. His voice that had been stern with judgment and condemnation suddenly mellowed to express the compassion of a loving God. After a brief pause probably he speaks forth in a burst of inspired eloquence and gives to the sinful nation God's promise of salvation. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (verse 18).

B. The prophet had seen Israel's sin. Now He sees God's grace. It always takes an adequate conception of sin to give adequate appreciation of God's grace. Isaiah saw the exceeding sinfulness of sin and the plentitude of grace. Only Paul rises to such high vision of sin and grace as Isaiah had.

C. There are two interpretations of this invitation expressed in "Come let us reason together saith the Lord." To some it is a call to let conscience awaken and let reason return. But no sooner is the call to be reasonable spoken than there comes the promise that rises above and goes beyond reason. For that reason some believe that a more accurate translation would be "Come now let reason be at an end." In any case we know that this glorious promise can only be claimed by faith which is above reason as reason is above sense. It takes faith to grasp the truth that though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

D. We are double-dyed sinners; dyed both in the grain and in the cloth. We

are sinners inherently and sinners willfully. But God offers us pardon.

1. Pardon is offered on condition of turning from sin. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (verse 16).

2. Pardon is offered on further condition that they learn to do well. "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (verse 17).

3. On these conditions God offers full pardon. It is as though we had never sinned so far as God's judgment is concerned. The record is clear. The page is clean. God always has and always will bestow mercy on these conditions. He hates sin because it destroys what He loves. God loves the sinner however dark his sin. He therefore provided a ransom for sin and through Christ He has delivered us all from going down into the pit.

4. God also promised purity as well as pardon. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." He takes away the guilt and He burns away the alloy of our nature. Fire is pure and makes all that passes through it pure.

CONCLUSION

Isaiah's message was delivered to Jerusalem and Judah nearly 2700 years ago. It is as applicable to our nation today as it was then to his people. Let us not make the application to that ancient people. Let us not generalize it now. It is a message to us. Here is solemn indictment against every sinful man. Here is also glorious promise to all who will claim it. "Come now let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sweeter words were never heard by sinners' ears. Greater promise was never spoken by inspired lips. Hear and heed now. Let conscience awaken. Let reason consider. Let faith lay claim to pardon, peace, and purity. —G. B. WILLIAMSON

Following Christ Afar Off

Lesson—Luke 22:54-62.

Text—Luke 22:54.

INTRODUCTION

Jesus' most oft repeated invitation was "Follow me." With these words He invited Philip to go forth with Him to Galilee. By the same words He admonished Peter and Andrew to leave their nets to become fishers of men. With the same words He called Matthew to leave the receipt of custom and join the apostleship. To an unnamed man He said, "Follow me," and his answer was, "Lord suffer me first to go and bury my father." Jesus replied, "Let the dead bury the dead, but go thou

and preach the kingdom of God." To the rich young Ruler Jesus said, "Go and sell that thou hast and come follow me, so shalt thou have treasure in heaven." To make the call universal He said, "If any man will be my disciple, let him deny himself and take up his cross and follow me." When Peter asked what John should do, Jesus replied, "What is that to thee, follow thou me."

Those words "follow me" become, then, the most simple, most intimate, and most personal definition of discipleship. Eagerly should those who love Christ follow in His steps. We should follow Him in obedience to God's will. We should follow Him in the practice of prayer. We should follow Him in His example of humility and service. We should follow Him in courageous allegiance to truth and righteousness. We should follow Him in His readiness to sacrifice and suffer for others. We should follow Him in His unfaltering faith and His undying hope.

It is evident that throughout the centuries of Christian history men have followed Jesus in varying degrees of proximity. Some have formed an inner circle. Others have been intermittent in their devotion by times rising to lofty heights of love and loyalty and at other times careless and indifferent, while some have been content to lag behind consistently, following afar off.

To take this text alone is not a fair measure of Peter's loyalty. This was a description of him as he was approaching his worst moments. In general, his was a life of true devotion and of greatest intimacy. This one time he lost his bearing and fell shamefully far behind. While it is not an accurate summary of the record of Peter's discipleship, yet it serves as a warning to all that there is the ever present possibility of our lagging dangerously far behind in our following Christ. With this warning before us let us learn some lessons concerning the cause and effect of following Christ afar off.

BODY

I. The *causes* that actuated Peter's remote pursuit of His Lord are probably quite typical. Therefore we can take warning from his bitter experience. The setting, of course, is unique. But the inner battle, which he temporarily lost, is the common experience of all who are given to self analysis at all.

A. First, let me affirm that, in my opinion, the failure of Peter was not for lack of love. Not one of the disciples save John has so much to be said in praise of his love to Christ as Peter. He was one of the most eager to respond to Christ's call. He had followed most faithfully and intimately and he even in the most disgraceful moment of his life seems to have been nearer to Jesus than any other dis-

ciple. They were no where to be seen or heard. Furthermore, after the resurrection he thrice affirmed his love to Christ and did so with a reminder that Jesus, knowing all things, knew that, too. He proved his love to the death on a cross.

B. This fault overtook Peter in a moment of emotional letdown. Let me hasten to say, that does not justify his faithlessness. But it was doubtless a contributing cause. Only a few hours before Peter was seen slinking along at a safe distance from the enraged mob, he had been right beside his master. And when he saw the crowd led by Judas approach with their swords, Peter's sense of love and loyalty rose to a high pitch and he, like men have always done, met swords with a sword. He was ready to fight the whole mob for love of his Lord. But instead of praising him, Jesus rebuffed him, told him to put up his sword and healed the ear that had been severed by it, and told him that those who take the sword should perish by it, and that if He needed to fight He could speak and 12 legions of angels would hasten to His aid. Such a setback, however needed, set his highly emotional nature in reverse. And from his high pitch of loyalty he sank to the low level of denial.

It is always true that those who have capacity for the highest degree of enthusiasm can sink quickly to the lowest abyss of despondency. At such a time, the devil makes his malicious attack. Many a man has lost his bearings in such an hour.

It is said that naturally Benedict Arnold was a most ardent revolutionist and a brilliant soldier. He saw his superiors bungling the strategy of war and he thought the cause was lost, and in a weak moment of despondency turned traitor and made his name a curse. We know so well the story of Elijah, one day valiantly contesting for Jehovah on Mt. Carmel, winning a glorious victory, slaying the false prophets by hundreds. Then at the threat of a wicked queen, fled for his life and sat under the juniper tree, praying to die.

If you are an enthusiast, you must have learned by now that following your high peak of ecstasy you will go down to a low valley of gloom. You had best bridle your enthusiasm and also your despair.

And you who are of milder and more sanguine temperament be patient with the zealot. Understanding and love may make him the most valued soldier in the whole army, while your censure with Satan's aid may make him a traitor.

C. Another cause of Peter's pitiable plight was fear. He was not afraid to fight, he had just demonstrated that. He was not afraid of prison or death, he had just declared. And no one who has examined the record of Peter's life in full could say he was a coward. But just now he had blundered to his own chagrin, and

when he wanted most to gain his master's praise he had received His reproof, and he knew he deserved it. Now he was afraid if he were in the thick of the fight he would blunder again. Did you ever get to where you did not trust yourself? Where you were afraid to do anything lest you should do the wrong thing? Did the devil push you on down that gloomy way till you decided you were not necessary and simply no good anyhow? In such a state of mind Peter followed afar off and his fear, instead of being a protection and a warning, became an opening and a foothold for the devil to use, and now his hounds were hunting in packs and ready at every sign of weakness for a new attack. Fear is one of our greatest foes. Nothing so dilutes one's moral stamina. And the most debilitating fear is to fear that you yourself are in dangers beyond your power to resist.

D. Another cause for Peter's following afar was his lack of faith in the final outcome of the venture which had commanded his interest and to which he had given his life.

Peter had faith to believe that Jesus was the Christ all right. The loftiest expressions of faith that had ever been heard were spoken by him. At Caesarea Philippi, Jesus asked, "Whom say ye that I the Son of Man am?" Peter gave an immortal answer which Jesus approved and all his followers have admired. He said, "Thou art the Christ, the Son of the living God."

On another occasion when deserters were multiplying, Jesus turned to the twelve and said, "Will you also go away?" Whereupon Peter said, "Lord to whom can we go? Thou hast the words of eternal life."

But now in the day of dark trial and sore besetment of his foes, Peter could not make this talk of death and the quiet acquiescence of his master fit into the picture that had filled his mind and fired his faith. He could not see the resurrection though it had been prophesied. He had not grasped the promise of another Paraclete by whose presence and power they should do greater works than any they had seen Jesus do. He had not yet seen the Rejected Stone made the head of the corner. He had not seen by the inspiration of the Holy Ghost that this Jesus whom wicked men slew and hanged on a tree should be raised from the dead and exalted a Prince and a Saviour to give repentance to Israel and forgiveness of sins. He could not now declare that, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Therefore, baffled and confused and full of fear and doubt he followed afar off.

E. Of course, deep down underneath there was a more fundamental cause. At bottom the failure, fear, weakness, and doubt all arose from that sandy nature that was not yet entirely cleansed and estab-

lished in holy character. In simple and familiar words it was carnality which yet lingered in Peter's divided nature. His enemy within gave his foes from without the chance they sought and he was driven to take refuge in retreat from his firm stand and his avowed purpose.

In this respect Peter was again at one with his fellows. The same inner condition that brought about his denial made James and John seek the chief seats in the kingdom and caused all to quibble about who should be the greatest.

And now I warn you that this perversity of nature was not only their condition of heart till Pentecost made them clean, it is your condition, too. And what carnality did to them it may do to you. And, more than likely, you will fall upon a day when you betray your Lord and follow Him afar off unless you hasten to the fountain to be cleansed and made whole.

II. Now having looked at the causes for Peter's following from afar, let us think for a few minutes of the *consequences* of that fatal fault.

A. First, following afar off results inevitably in obstructed vision. You know full well that if you are trying to follow a car through traffic you can only hope to succeed by keeping close to it. Any distance between leaves ample opportunity for the leader to be lost to sight. Apply that principle to following Christ. Let distance come between and everything will crowd in to obstruct your vision. The only hope is to let nothing between. Keep worldly pleasures out of your sight because your eyes are fixed on Jesus. Keep worldly possessions out of the way because you seek first the Kingdom of God and His righteousness. Keep other people from getting in your way because you see no man save Jesus only. Keep cares of life from weighing you down so that you can not run the race with patience because you cast all your care upon Him who careth for you. Do not let the vision of the Christ be obstructed.

B. Another result of following afar off is distracted purpose. The distance between Jesus and Peter gave opportunity to indulge self-pity. Peter felt cold and alone. He sought comfort and companionship at a fire that the foes of Christ had kindled. If we follow in the warm footsteps of Jesus we have no occasion for self-pity. If we consider Him who endured such contradiction of sinners against himself, we will not be weary or faint in our minds, for we have not yet resisted unto blood striving against sin.

Keep your purpose strong because you know however rough and rugged the path, Jesus trod the way before you. He went all the way to Calvary. Nothing I can bear for Him can at all compare with what He bore for me.

C. The third result of following Jesus at a distance is compromised ideals. Peter had an ideal of loyalty that was lofty and he expressed it in that vow that he would go to prison and to death with Jesus. How far from that ideal he had departed when a maid twittered with the accusation that he had been with Jesus. He denied he ever knew Him.

Peter had an ideal of reverence for God and sacred things, but with oaths he emphasized his denial. He thought those words were gone forever. He had not used them since he repented under the preaching of John the Baptist. But how quickly our old vices return when we follow Jesus afar off and reach the place of open denial. Anyhow, one sin breeds and justifies another, the denier becomes a liar, and the liar becomes a swearer. Let down your standard at one point and your whole line of defense is in danger of collapse. Justify yourself for following Jesus afar and you can soon run to the worldly pleasures such as the movies, the dance, and like places of evil influence. Spiritual intensity is essential to moral integrity. Close company with your Lord is the one safety against the siren call of the world and sin.

D. One who follows the Lord afar off is sure to prove to be a disappointment to Christ. Peter had seen to it no doubt that Jesus was at sufficient distance not to hear his denial and his profanity, but Jesus knew all about it. He knew and forewarned Peter and, knowing what is in man, He knew when the moment of denial came. Perhaps as Jesus was led from the High Priest's palace where he had been condemned for blasphemy, He passed the fire where Peter stood among the mockers and gave him that look, a look of anguish and sorrow, yet a look of love that never faileth. Always remember that two are hurt when you follow from afar. You are hurt inwardly and deeply hurt and Jesus is keenly disappointed.

E. Bitter tears also come as the result of all your weakness and failure. Peter went out to weep bitterly. Thank God, they were tears of godly sorrow which worketh repentance. Peter did repent genuinely. He was early at the sepulchre. He received the message, "Tell his disciples and Peter." He was recommissioned at the sea of Tiberias. The follower of Jesus who does not keep close will someday weep tears of repentance to find restoration and forgiveness or he will weep the still more bitter tears of remorse as Judas did and still does in the long dark night of eternity.

CONCLUSION

Jesus is still calling men to follow Him. He is calling tonight over the tumult of your wild restless life. He calls to the sinner to leave his old life and He calls to the Christian to follow more closely, and the closer

you walk the sweeter will be your fellowship with Him. I plead for all who have not forsaken all to follow Him, to do it now; and all who have lagged behind, to quicken your pace at once. Let no distance stay between you lest the whole brood of sins that so soon found place in Peter's life shall come to you also.—G. B. WILLIAMSON

The Glory of Going On

Lesson—Hebrews 4:1, 9-11; 5:8-14.

Text—Hebrews 6:1.

INTRODUCTION

The glory of life is to grow. However perfect the infant may be, without normal growth it will become sadly imperfect. There are two great crises in Christian experience. They are the new birth and entire sanctification. To have the clear witness of God's spirit that these are wrought in the soul is of fundamental importance. But the true glory of the Christian life is to go on to the perfection of a Christian character. Such character does not spring full-orbed from the first and second trips to the altar. In every infant born there is the prospect and possibility of a man or woman full grown in body and mind. Just so there is a potential saint in every person born and baptized with the Spirit. This progress toward full-orbed Christian character is the glory of the Christian life.

God has a passion for perfection. He made a universe of perfect order. He made a world of perfect beauty. He made a man in His own moral image and likeness. Through Jesus Christ He proposes to make new men who shall be perfect and complete in all the will of God. What God loves, He has the power to produce. That God loves holy men there can be no doubt. Therefore He has both the power and the disposition to make men holy and at last to bring them to the perfection of mature Christian character. This is the eternal purpose which He proposed in Christ Jesus our Lord.

BODY

I. The superstructure of Christian character must be built upon a sure foundation. Such expressions as "leaving the principles of the doctrine of Christ" and "not laying again the foundation" do not lead us to the conclusion that principles and foundations are unimportant and are hence to be omitted or discounted. It is a truism that if a house is to stand in strength and symmetry, it must have a good foundation. But if one gave all his time and money to lay a foundation, where were the house, and for what purpose the foundation. Sooner or later the foundation must be left, but not until it is surely laid, and then it is left to be built upon and above. In like manner, the foundation of Christian character is to

be surely laid and then wisely left as the support for the magnificent superstructure of a mature Christian life.

A. Christian character must be built upon the foundation of sound doctrine. There are those who preach that it matters little what one believes just so he is sincere. Greater error can not be preached, for it is obviously true that a man's beliefs condition his character. The doctrines of the Church of Christ are the clearest and loftiest religious beliefs the world has ever known. Let a man accept the fact that there is a holy, just, good, and merciful and eternal God to whom he is personally accountable and the effect is to ennoble all his living. If one takes Jesus Christ, the Son of God, as his Saviour from sin and the pattern of his conduct, certainly the whole plane of his living will be elevated. The knowledge that the Holy Spirit is an ever present personality ready to minister salvation to the sinner, holiness to the believer, and strength and grace to all who will receive Him—certainly is an encouragement to all who would live soberly, righteously, and godly in this present world. For one to keep before Him the prospect of an eternal judgment with its rewards and punishments is strong incentive to strive to enter in at the straight gate.

Paul said to Timothy, "Give attendance to doctrine." It is certain that the Christian Church can not stand unless it be upon the foundation of sound doctrine. It does not stand upon the fact of a formal commitment to a creed but upon the fact that its members have grasped the eternal truths of God's Word and have governed their lives accordingly. To know and understand the doctrines of the Church and to build Christian character upon this firm foundation, not only assures one of personal strength and stability, but contributes to the solidarity and perpetuity of the entire church.

B. Christian character must also be built upon the foundation of a vital Christian experience. In recent years we have had a group of dogmatic fundamentalists who have stressed the importance of sound doctrine to the neglect of Christian ethics. Then there have been liberals who have stressed ethics to the neglect of doctrine. There are also the mystics who emphasize the importance of the personal experience of God in the life while neglecting both doctrine and ethics.

A balanced Christian character includes all three. The ideal toward which we all strive is a poised character established in truth, imbued with the Christlike Spirit, and conformed to the noblest concepts of ethical practice. Upon this tripod the Christian system firmly rests. The balancing factor in it all is the certain knowledge that one has been born again by the regenerating power of the Holy Ghost

and that he has been cleansed from all inbred sin by the mighty baptism of the Holy Ghost and fire. Then the otherwise vague and formal creedal statements will become divinely clear and plain to him. The ethical ideals that previously seemed so far beyond his reach will be graven upon his heart by the power of the infinite Spirit and to live by them will be the norm for this new man in Christ Jesus.

II. With this foundation underneath, let us give attention to the qualities of mind and spirit that are to be built into the superstructure of Christian character.

A. There must be built into our lives a capacity to appreciate the spiritual truths of God's Word. (Vs. 12-14, Chap. 5). Knowledge of the Word of God is the structural steel in the superstructure of Christian character. Hunger for the food of the Word is a normal condition of a saved and sanctified Christian. That hunger must be fed, and as it is fed it grows. Spiritual hunger can be satisfied with nothing less than the strong meat of the Word. The daily paper, the popular magazine, the best seller book will not be a satisfying substitute for the daily reading of the Word. Neither will superficial lectures, book reviews, nor the sentimental stories be acceptable pulpit diet to those who have ever feasted on the hidden manna of the Word of God.

The depth of spiritual life of any individual can be measured by the kind of reading he does and by the kind of preaching he enjoys. The more one knows of God's Word the more he desires it. If at first it seems a little flat and bland to the spiritual taste, continue to feed upon it and it will soon hold the greatest relish for your soul.

Nothing will save us from shallowness and feebleness so completely as the understanding of the deep things of God's Word.

B. We must also build into our Christian character an accurate moral judgment. Nothing will contribute so largely to that quality of mind as the knowledge of God's Word. (Chap. 5, v. 14). The discernment of good and evil is a spiritual faculty which we receive from the interpretation of God's Word to our understanding by the Holy Ghost. No man can successfully live the Christian life without developing that inner moral sense.

We may have rules and regulations for babes in Christ, but as we grow into Christian adulthood we are confronted with many situations which are not covered by the rule. We cannot have laws to cover all of life's contingencies. We must have a keen Christian conscience which is so enlightened and sensitive that there is a ready abhorrence of evil and a quick and firm clinging to the good.

The Pharisees lived by rules of thumb and became whited sepulchres full of dead men's bones. Jesus said, Matt. 5:20. He knew men could and must possess that inner spiritual connection that He imparted to them which gave them quick discernment and unflinching and trustworthy reactions to right and wrong if they were in a normal state of spiritual health. To have a strong church and make a powerful impact upon a wicked world, that accurate moral judgment must be wrought into our Christian character and into the moral fiber of the entire church.

C. The full-orbed Christian character which is our ideal and goal must give a large place to the development and demonstration of Christlike love. (Chap. 6, Vs. 9, 10).

Be it understood finally and forever that the manifestation of Christian love is not automatic. God does shed His love abroad in our hearts by the Holy Ghost, but the loving heart inspires the ready mind to contrive and discover ways and means to legitimately express and prove our love for God and men. No Christian character is complete without that atmosphere of love pervading the whole life and finding expression in words that are kind and deeds that are good. Even as it requires a keen moral sense to make and keep one strong, so it takes Christlike love to make our life fragrant and beautiful and hence attractive.

Such love begets breadth of human understanding. It inspires the dramatic instinct; the ability to forget oneself. To be truly big Christians, we must be able to look at situations from the other man's viewpoint. Failing in that we become little and lopsided and often find ourselves at an impasse in our human relationships.

Love's expression is in ministry and service that does not seek or expect reward. It is the overflow of the holy impulse within the soul.

D. The matured Christian is also possessed of a fully assured faith and hope. (vs. 11, 19).

The full-grown Christian is not intermittent in his devotion or in his service. He is diligent. He has laid hold on something sure. He can not be driven and tossed by every wind of doctrine. He can not be diverted by trials or tribulations. He has fled for refuge to lay hold on the hope set before him. He has set his soul to go through. Storms and tempests may come but he is held firm for the anchor grips the Rock.

The Christian must know that he has made an irrevocable decision, and that if he does not reverse that decision then all heaven is set to bring him through every trial victoriously and every test will make him stronger for the next one to come.

Let us not fear the doctrine of unconditional security so much that we will not

enjoy the full benefit of our conditional security. Obedience and faith will give us assurance now and forever. The goal toward which we press is the firmly established Christlike character. The crises experiences of regeneration and sanctification are the beginning. They are not dimmed or dulled by the progress toward perfection of Christian character. Indeed they are glorified and sharpened by it. They become more outstanding and more memorable if we go on to the fulfillment of all God's holy purpose. And the life is made deep and full and strong and fruitful for God's own glory.

CONCLUSION

The pattern before us is Jesus Christ. May God help us to keep Him ever in full view. We will be aided then by the mighty working of His power in us. And we will be inspired to nobler character by the strength and beauty of His life.—G. B. WILLIAMSON

The Spirit of Adoption

Lesson—Romans 8:1-17.

Text—Romans 8:15.

INTRODUCTION

Adoption is a term familiar to all. It is used in different relationships of life. To many people, the United States of America is their country by adoption. Being born in a foreign country, they have chosen this as the land of their residence and citizenship. They have by legal transaction become Americans. Orphaned children are not infrequently adopted by parents as their own. By a due process of law such children are given the name and the home of their benefactors and become legal heirs to all the parents have of earthly substance.

We have a Christian doctrine of adoption. In this connection the meaning is very similar to that already mentioned except it is applied in a spiritual sense. There are several implications of the truth that we by adoption become the children of God. The first is that we are not by nature the spiritual sons of God. We are all children of God in the sense that He made us and breathed into us the breath of life and that His providential care surrounds us. But in our natural unregenerate state we are of our father the devil and are children of wrath even as others which have no hope.

The second implication is that we become sons of God bearing His likeness, partaking of His nature, receiving His love and responding to it by the experience of regeneration or the new birth. This work is wrought of God by grace through faith in our Lord Jesus Christ. Simultaneous with this miracle of recreation comes the act of God in adoption. "Beloved, now are we the sons of God."

The third implication of this teaching is, that as the adopted sons of God, we who were once aliens and strangers have been brought nigh by the blood of Christ and do now stand before God as His children to whom all God's bounty is available in this world and in eternity.

BODY

I. Our text makes it clear that the antecedent to adoption is emancipation from bondage and fear.

A. All unregenerate men are slaves.

1. Some are willing slaves to Satan. They have cheerfully yielded to him as their master and with an undivided heart render to him obedient service. They seem to be forgetful of the fact that they will sow what they reap, and in unrestrained indulgence they sow to the flesh.

2. Others are unwilling slaves to Satan. They are led captives by him at his will. Habits which they have formed, sin in their hearts, and the moral weakness which they have inherited render them unequal to resist the devil with sufficient determination to get free from him.

3. The best of the unregenerate people, those who are decent respectable citizens, are in bondage to the law. They know that they come short of God's will and their own ideal. They would do good but evil is present with them. They strive to fulfill the law, but all the while chaff under its restraint and at the same time live in fear of its transgression and impending judgment. Here they are tortured by a sense of moral impotence and fear of failure.

B. Thank God, there is deliverance from this bondage and fear. Jesus Christ is our glorious Emancipator. At Calvary he signed the emancipation proclamation with His blood which struck the shackles from all the sin-bound slaves who would accept their freedom. He that the Son maketh free shall be free indeed. In Him there is mercy and pardon for all. There is hope for the hopeless and the helpless. By His gracious act of pardon, the sinner is absolved of all his guilt. His many sins are all forgiven.

By His regenerating grace the old sinful person becomes a new creature in Christ Jesus. He is translated from the kingdom of darkness into the kingdom of His dear Son.

By a transaction which takes place in the courts of heaven the alien sinner becomes a child of God and thenceforth may appropriately pray, "O Father which art in heaven." Thereafter, the Spirit of Adoption works in him a filial love to God as a Father, a delight in Him, and dependence upon Him as a Father. We go from bondage of slavery to freedom of sons. (v. 21).

II. The concomitant of adoption is the witness of the Spirit. Here we have mentioned one of the most neglected yet one of the most precious doctrines of the Church.

It is one which John Wesley emphasized almost as constantly as he did Christian perfection. An understanding of this doctrine will save Christian people from lives beset by doubts and uncertainty. It will save them unto a divine assurance in their souls and a glad witness to all men. Dr. J. Glenn Gould has given us a clear putting of this doctrine in his little book *The Spirit's Ministry*. He sets forth the fact that in the experience of inner assurance there are three distinct phases. They are logically distinct, although in the seeker's experience they may be instantaneous and simultaneous.

A. First, there is the witness of the seeker's own heart. One may certainly know that he has done all in his power to bring himself to God. This may be known as well as I know that I have made myself ready for breakfast by rising from my bed, preparing my toilet, and dressing myself to be presentable to sit down to eat with my family. Or to take a more inward preparation for example, I may know that I have prepared myself for God's reception as well as I know I have been faithful and diligent in preparing my mind and heart for preaching on the Sabbath day. Certainly a person may know when he has genuinely repented of his sins, humbled himself before God, confessed his guilt, and made such restitution as is physically possible for him to make. He may know that the all-knowing God sees that there is nothing more he can do, and he may know that if he were to meet death and the judgment he has done what he could do to be saved from the righteous wrath of God.

B. The second phase of the inner testimony is the assurance of God's Word. In His Word which is settled forever in heaven and which never changes, God has eternally committed himself to save penitent sinners. We do business with God on the basis of what He has promised in His Word. To doubt His Word is to doubt the veracity of God himself. And the only means by which we can expect any answer from God to our seeking hearts is by faith, simple and absolute faith in His Word. He has given us such glorious promises as Isaiah 1:18; John 6:37; Romans 10:13; I John 1:9. In such promises God has placed himself under obligation to us. If we believe His Word, there is no room for doubt when we have the knowledge that we have done our part. To say you have done your part and God does not do His part is to make Him a liar. But God can not lie, therefore you either have not done your part in repentance and confession or you have not taken God at His Word. Regardless of his emotional reactions, the confessing, believing sinner is forgiven instantly. God's Word cannot fail.

C. The third phase of the witness to our salvation is the inner illumination of the

Holy Ghost. There is wide variety in the manner in which this phase of the experience comes. There is wisdom in that variety, for now no one can fix an invariable standard by which to judge another's experience. It is necessary that we shall allow the Spirit to choose His own time and method of bearing His final witness. He may come instantaneously—even while the seeker is in the act of praying for His coming. He may come with an increasing persuasion of His presence. It may be a sudden startling experience resulting in ecstasies of joy and praise. It may be a deep settled peace that comes as quietly as the day dawns. It may come immediately or after some time of trustful obedience.

This threefold witness to our salvation gives to us the full assurance that we have been accepted of God, that our sins are forgiven, that we have now become sons of God in the true spiritual New Testament sense.

The first two phases of this witness are fixed and constant. The third may vary with our moods and circumstances. We may not always be conscious of the Spirit's presence but we may be confident of His presence.

II. The resultants of this experience of adoption are several.

A. First of all, it is obvious that we enjoy accessibility to God's bounty. Paul said, "If children then heirs, heirs of God and joint heirs with Christ." We are no more slaves to sin and Satan and we are not on rationed grace as children. We are in the family and have access to all of God's abundant treasures of grace. We are in joint accountancy with Christ in the bank of heaven. This means that all that God made available to Jesus of His grace and power when He was in the flesh He has made available to us. There is no danger of dissipating God's resources. The more we draw, the more there is to draw upon.

God has turned over to us all His riches. His promises are for us. They are like blank checks already signed, waiting for us to fill them in and cash them for our own benefit.

B. The second resultant of our adoption is security by God's grace and power. In verse fourteen, Paul says, "As many as are led by the Spirit of God, they are the Sons of God." You could reverse that order safely. As many as are the sons of God they are led by the Spirit of God. As sons of God we find our security in the indwelling and leading of the Spirit of God. This implies the consistent exercise of obedience and faith. We are kept by the power of God through faith unto salvation. "This is the victory that overcometh the world, even our faith. Greater is He that is in you than he that is in the world."

*O to grace how great a debtor,
Daily I'm constrained to be;
Let that grace now, like a fetter,
Bind my yielded heart to Thee,
Let me know Thee in Thy fulness,
Guide me by Thy mighty hand,
Till transformed in Thine own image
In Thy presence I shall stand.*

C. The third resultant of our adoption is the certainty of life eternal. (vs. 17b. and 18). As God's children we do suffer persecution in this world. We experience the Lord's chastisement. (Heb. 12:6-8). But if we suffer with Him, we shall also be glorified together.

And we now have the assurance of that eternal glory in Christ. This is life eternal that men may know God and Jesus Christ whom He has sent. We have that life eternal now. It has begun within our souls. We shall possess it more fully in the heavenly glory.

CONCLUSION

If you are here tonight an orphan or an outcast, come to God by Jesus Christ and be born anew. Choose the family of God for your family, enjoy the fellowship, God's riches of grace and glory shall be yours.—G. B. WILLIAMSON

The Doctrine of Sanctification

TEXT—*This is the will of God, even your sanctification—(I Thess. 4:3).*

INTRODUCTION—The doctrine of sanctification is so large in scope that all the phases of it cannot be dealt with in a single sermon. In this we will deal with the subject under the general *Proposition*—Sanctification is a second definite work of grace.

I. THIS IS IMPLIED IN THE TEXT—It is a part of the instruction of Paul the Apostle to the church in Thessalonica, who therefore were Christians. Evidence of their having been converted is scattered throughout the Epistle, especially the statement in chapter 1 and verses 9 and 10: "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Further evidence is scattered throughout the first part of the Epistle. It is these people, converted, when he was with them, that he now urges to go on to sanctification.

II. IT IS MANIFESTED IN THE EXPERIENCE OF THE APOSTLES—The apostles were manifestly converted men before they were baptized with the Holy Ghost on the Day of Pentecost.

1. Jesus said of them when praying to the Father about them, "They are not of the world, even as I am not of the World" (John 17:16). Therefore they were evidently born again.

2. They were sanctified by the baptism with the Holy Ghost. This is evident from a comparison of the transactions of the Day of Pentecost with what Peter said before the Jerusalem Council of what took place at the house of Cornelius. He said in Acts 15:9 that the Holy Ghost baptism cleansed the hearts of the group in Cornelius' house, and that it was the same thing that happened at Pentecost.

III. IT IS DEMONSTRATED IN VARIOUS PLACES IN THE BOOK OF ACTS—Not only at Pentecost was the work of sanctification subsequent to regeneration, but other cases indicate the same. Philip the deacon went to Samaria and preached and the people were filled with joy. Evidently they were converted under his ministry.

When the Apostles at Jerusalem heard of the revival Philip was having, they sent Peter and John, and when they came they prayed for them that they might receive the Holy Ghost, which they manifestly did.

The baptism with the Holy Ghost in the house of Cornelius appears to have come on people who were converted previously, considering the experience at least of Cornelius himself.

Paul found some disciples at Ephesus as recorded in the 19th chapter, evidently converted under the ministry of Apollos. Paul asked them if they had received the Holy Ghost, and when he found they had not he prayed for them that they might receive the experience which they manifestly did.

IV. IT IS SYMBOLIZED IN THE OFFERINGS OF LEVITICUS which set forth in type the work of Christ in His one offering. There is a trespass offering which when offered, indicated forgiveness of actual sins. And there was a sin offering that dealt with the principle of sin. Careful reading of the instructions concerning these offerings in Leviticus chapters 4, 5, and 6 will make this plain. In the case of trespass, a man was guilty whether he knew it or not. In the case of the sin offering, he offered it only when it came to his knowledge.

V. IT IS IN ACCORD WITH SOUND REASONING—In the Bible regeneration is spoken of as a birth. The receiving of the Holy Ghost is spoken of as a baptism. Manifestly it is not possible for a child to be born and baptized in the same act. The two processes are entirely different. The symbols likewise indicate different transactions.

Further, when a sinner seeks the Lord his actual transgressions are before him, and he seeks forgiveness for them. When a Christian seeks the baptism with the Holy Ghost, he is not asking to be forgiven. He is not to blame for the sin principle in him that has been transmitted by his natural birth. Therefore he can-

not ask forgiveness. He must ask for cleansing from it. People who are rejoicing in the experience of sanctification will find no difficulty in following this line of reasoning. If any Christian reader has not received this blessed experience why not seek it now?—WM. M. SMITH in *The Gospel Minister*.

The Descent of the Holy Spirit

- I. THE DAY—PENTECOST (Acts 2:1)
 - A. Feast of ingathering (Lev. 28:10-21).
Pentecost, fifty days after, the completion of the harvest, the work of the Holy Spirit in ingathering.
 - B. Fully come—God always on time.
No haste. No delay.
- II. THE ASSEMBLY
 - A. Full. All there (Acts 2:1).
 - B. Obedient (Acts 1:4).
 - C. Prayerful (Acts 1:14).
 - D. United and harmonious (Acts 1:14; 2:1).
- III. THE GIFT
 - A. A miraculous sound (Acts 2:2).
 - B. A miraculous sigh (Acts 2:3).
 - C. A miraculous experience (Acts 2:14).
- IV. THE TESTIMONY
 - A. By Peter who a short time before, had denied his Lord (John 18:17-27).
 - B. Concerning Christ
 1. His works prove His Messiahship (Acts 2:22-24).
 2. David's testimony (Psa. 16:8-11).
 3. Their own witness (Acts 2:32).
- V. THE INGATHERING (Acts 2:41)

—Selected

Why I Belong To the Church of the Nazarene

1. Because it speaks the truth concerning God.
2. Because it speaks the truth concerning Christ.
3. Because it speaks the truth concerning the Holy Spirit.
4. Because it speaks the truth concerning the Word of God.
5. Because it speaks the truth concerning the *whole* scheme of Redemption.
6. Because of its uncompromising stand against evil.
7. Because it engenders a positive world program for good and righteousness.
8. Because it is a young, vigorous and growing denomination.
9. Because I believe that it has the greatest future of any church in existence.
10. Because it has been blessed of God.
11. Because in the midst of both internal and external transition, it calls forth with a challenge: *All out for souls!*—OSCAR F. REED.

Love Wins in the End

Mudishi was a very level-headed, practical man. There was nothing visionary about him. Nobody could charge him with being "other-worldly."

It was strange, therefore, that a new note began to be heard in his talks, "After my decease."

He planned for the care of his flocks, gave written instructions that he did not want his wife to be inherited, but that after his death she was to be free to return to her people, without the usual repayment of the marriage-price.

He told his younger brother: "After my death I want you to take my children and rear them in practical godliness. Don't allow them to think that earthly gain is to be their aim in life, but encourage them to live for God and souls."

Kabedi answered, "I will gladly do this, but why such concern for affairs after your death? You are a strong man still, and we have many years before us. You are not likely to die at present."

Mudishi said, "One can never tell. The enemies of the gospel have often tried to get rid of me, but God has always protected me. Perhaps one day He may let them accomplish their purposes of hate, as He did with John the Baptist, and James, and with His own beloved Son. I should love to go away to my Lord, for I long to be with Him."

All this was quite vague and indefinite. It is only as we look back on it from the day of accomplished facts that we realize how the Holy Spirit was preparing him and others for the home-call.

Then came a very much clearer intimation.

One night he dreamed that he was carrying a load. He had come a long way with it, and it was extremely heavy. Then he met a stranger in the path. He stopped him and said with infinite tenderness, "Mudishi, put down your load. Another shall carry it from now."

As a rule he forgot his dreams as soon as he awoke, but this one remained with him so vividly that he felt instinctively that God had a message for him in it.

What load was he carrying? Why, of course, the care of Kilulwe and Mpyana Mbayo churches; and it was becoming exceedingly heavy.

"Lord, am I to lay down my work? Are you calling me to yourself? What will my wife think, if I tell her this? It would be a terrible shock to her. Please will you yourself tell her, in your own way, and prepare her for my going?"

Next night his wife Maita dreamed. She saw a house which seemed very familiar

indeed to her. She was shocked to see a man climb on to it and begin to tear away all the thatch. Only the walls remained, and they seemed still very solid and secure. She called for someone to stop the destruction on the thatch, but was reminded that, even if the covering perished, nothing could destroy the house itself.

When she awoke the dream seemed to hold her thoughts more vividly than any other had ever done. What could it mean? Somehow she seemed to associate the house with her husband, Mudishi.

In the morning it was all made plain to her, for at the sunrise meeting they read together from I Cor. 3:10-15. The temporal was to be done away, but the eternal was to remain. Mudishi was to be called home to God. The assurance of it startled her, until God filled her soul with a great calm.

After the meeting, as they went together to the garden, with their hoes on their shoulders, Maita said, "Mudishi, I have something very hard to tell you."

He replied, "I know it, my wife. Let me tell you first what God has shown me."

Then they realized that God had prepared them beforehand for the approaching end. There seemed nothing of dread or gloom about it. Indeed, Mudishi was thrilled at the thought of meeting his Lord and Saviour face to face so soon.

He was in abounding health at this time, and one would have thought that he had many years to live. However, he wrote the two visions in an exercise book, and against them he made the note, "By these God has shown Maita and me that my work is finished, and that He is about to call me home to himself."

Mudishi had been most wonderfully protected. For years he had been hated by the enemies of Christ and of righteousness. They had plotted against him. He had carried his life in his hands, in a country where life is held extremely cheap. While he ran no needless risks, he knew he was a marked man.

He held his head high, and prayed and sang along the forest paths, where any bush might conceal an enemy, and any moment might let fly the poisoned arrow that would take his life. God had protected him.

At last those haters of all that was good were stirred by another blessed revival, in which many of their old associates had turned to the Lord Jesus. Something must be done. Surely they could ensnare Mudishi through his bigheartedness and willingness to help strangers.

They sent a little boy to his house after dark to ask, on behalf of his father, for the loan of a blanket. He brought a story

of a stranger who had just arrived in the village, ill and soaked with rain, weak through struggling his way through the long soaking grass, and shivering without a covering.

Mudishi and Maita only had two blankets, one for the children and the other for themselves. However, they stirred up the embers of the fire and denied themselves of their blanket in order that the lad might carry it to the entirely fictitious stranger.

There was a man in the village who was just rotting to pieces with the vile disease. Those unscrupulous enemies of the Cross wrapped this man in Mudishi's blanket for the night, and the next morning they sent it back with the stranger's thanks.

Next night Mudishi and Maita covered themselves with the blanket as usual. How it was that Maita was not infected one cannot tell. Mudishi fell a prey to the disease, and so great was the joy of his opponents that they boasted of what they had done, and of their success, in the open village. Thus there was no doubt as to the plot or the plotters.

Terrible days followed. The disease was swift in its deadly work. As the end drew near, Mudishi was full of praise and triumph, in spite of his weakness and pain. He prayed much for the family, for the church, and for his enemies.

He called his younger brother and charged him to go to those who had caused his death, to tell them that he forgave them, and to beg them to turn to Christ.

In his parting exhortation to his wife, he told her, "Maita, do not rely upon your experience of conversion years ago, or even on your past communion with God. There is only one place where you can be safe from all the darts of the enemy, and that is in daily, hourly trust in Christ. Walk with Him continually, and teach the children to do the same. Good-by, I'm going to my King"—and Mudishi the hunter fell asleep in Christ.

For a time the believers did not know how to act. They were as if in a maze. Mudishi had so naturally been father and nurse to the saints that his absence left a great blank.

He had told them that his funeral must be one of praise and triumph, and that on no account must it wear the aspect of defeat or accident. It was all part of the Heavenly Father's will, and he had gone to the Father's home, where he had longed to be. They would see him again "in the morning." His wife showed perhaps the greatest resignation of all, and, gathering her little ones together, she told them of the lovely home, where they would see their father again.—W. F. P. BURTON, in *Belgian Congo* (from *The Pentecostal Evangel*.)

A missionary was once asked to give a proof that the cross of Christ would eventually triumph. This is what he said:

"When I arrived in the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."—*The Burning Bush*.

Are There Men There?

As the missionaries were approaching the immense island of New Guinea, some one spoke of the unhealthiness of it, and the presence of alligators, serpents, and centipedes.

"Hold!" said one of the native workers, "Are there men there?"

"Oh, yes," was the reply; "there are men, but they are such dreadful savages that there is no use of your thinking of living among them."

"That will do," responded the native, "wherever there are men we are bound to go."

A noble reply and worthy of a disciple of Him who commands His followers to "Go into all the world and preach the gospel to every creature."—*Scattered Seed*.

Loyalty Through Giving

A little Chinese widow was lifted from despair by the converting grace of Christ. She became a loyal follower of the Lord and desired to do something for Him. To her heart was suggested the giving of a gift. She thought of her wedding dress. It was the most precious possession she had. One day she brought it to the missionary as the expression of her loyalty to Christ. Its actual monetary value was not great, but the missionary kept the garment and on returning to America, told the story of the little widow's gift. A rich man's heart was touched by the tale and he brought his offering, the price of a church for the village in which this little widow lived. Through her loyalty and sacrifice she was able to give to her people a Christian church.—*Selected*.

An Indian said that in his preparation for the Sunday services, he made his body very clean, from head to foot. "Then," he added, "I sit down and *think Jesus* until it is time for me to go."

How many of us "think Jesus" before we go to church?—*Selected*.

A woman in India stood by a heathen temple that was in process of construction. A missionary asked her the cost of the building. She looked at her questioner in surprise and answered, "Why, we don't know. It is for our god. We don't count the cost."—*Exchange*.

I Gave Them Myself

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself, so I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I would have liked to do. I was so busy adorning their minds and cultivating their hearts with affection that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel: my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest and keep my house in order. Plenty of time to go about my Master's business, wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me now that they have gone out into the world. I have the sweet consciousness of having done all I could to make them ready for whatever work God called them to do."—*Selected.*

He Knew His Mother's Hand

Come and lay thy hand upon her, and she shall live (Matt. 9:18). There is a beautiful story told of a soldier in World War I who was wounded on the battlefields of France, taken to a hospital, and finally brought back to America. He was in a critical condition when he reached an American hospital—his eyes blinded, his mind beclouded, and his body mangled. And then his old mother traveled many miles to his bedside, laid her hand on his brow. Instantly he said, "It's my mother's hand! I'd know it anywhere!" The mother had not spoken, but he knew the touch of her hand! So it is that Christians who truly know their Lord also learn to recognize and long for "the touch of His hand." There are so many references in the Word to those hands! They touched so many suffering ones—and made them whole again.—*From Christian Digest.*

What the Family Altar Means to Children

Dr. Charles A. Blanchard in his book "Getting Things from God," tells this striking story:

"It is said that a little girl in a worldly home was permitted at one time to visit her grandfather. This was an old-fashioned Christian home, where each day

there was time to pray, to read the Bible, to sing Christian hymns. After a few weeks her mother came to take her home. The little thing objected. She wished to stay at her grandfather's. Her mother was mortified and somewhat nettled. She said to the little child, "Do you not wish to go home with Mother?" and the child replied, "Yes, Mamma, I would like to go home with you, but you know there is not any God at our house. Grandpa has a God here at his home and I like to stay where there is a God."—*Selected.*

A mother sought the pardon of her son from the first Napoleon. The emperor said it was the youth's second offense, and justice demanded his death.

"I don't ask for justice," demanded the mother. "I plead for mercy."

"But," said the emperor, "he does not deserve mercy."

"Sire," cried the mother, "it would not be mercy if he deserved it, and mercy is all I ask for."

"Well, then," said the emperor, "I will have mercy."

And her son was saved.—*Good Company.*

What Influence Will Do

While I was calling at a home a short while ago, this said story was related to me by the lady:

"As I was going down the street, I met an old friend of mine, who was eighty years old. He seemed very unhappy. I asked him why he did not give his heart to the Lord, and he told me he felt it was impossible. I said, 'Why, since God is always ready to forgive our sins?'"

"When I was a young man," he said, "I attended church and was selected as a Sunday School teacher. I had a fine class of young people."

"One day, under a tremendous temptation, I went into the barroom and took a drink. A boy in my class happened to be passing, and saw me at the bar."

"Not long afterward, he started visiting the bar himself; and as he grew into manhood, he became a drunkard. He married, and his children followed in his steps and became drunkards."

"As I recall my influence on that immortal soul, and all the fearful consequences, I feel that God could never forgive me. That is why I am not saved."

We shall not discuss the point as to whether or not the old man could get saved. What we wish to emphasize is the fact that if a wrong influence goes out from our

lives, it will be the cause of someone's losing his soul. We may not sense it, at the time, any more than the Sunday school teacher realized that his giving way to temptation would result in the ruination of the lives of a father and his children in years to come.

The power of influence that we possess is a tremendous one, and God will surely hold us accountable for it. We cannot escape this responsibility.

Our influence will, under the blessing of God, turn souls to righteousness and the enjoyment of Heaven throughout eternity; or, under the power of Satan, it will become a curse to souls and damn them in the confines of eternal destruction.—A. A. F. in *The Burning Bush*.

The Song of the Robin

(A True Story with a Thought for the Discouraged.)

Recently as I went about my work in the office there came to my ears the song of a Robin. For some time no particular attention was paid to this song, as it is nothing unusual to hear the birds singing at almost all hours of the day from the boughs of the trees that surround the office. Eventually the notes bespoke a melody and earnestness that seemed usual and singular. There was gratitude, confidence, and simple faith expressed in the song. My eyes turned toward the tree from whence this music was coming, and there with difficulty the humble Robin was perched on a limb. I say with difficulty, for he had only one foot, and special effort was necessary. By the support of his wings and leaning against another limb with his body was he able to remain on the limb. I had observed this same bird several times as he gathered his food about the yard, but I had never heard his song before. In fact, I would have doubted whether a Robin under such handicap could sing. Would he not have all the joy of life destroyed in the loss of his foot and the many difficulties that came to him as a result of the accident? Some

enemy may have intended to take his life, but for some reason his life was spared.

As I thought upon the Robin and his song I discovered many thoughts could be learned therefrom. No difficulty or handicap should bring us under such a cloud that we cannot sing the praises of our Heavenly Father. Difficulties and severe trials if viewed in the proper light will give confidence and faith in God. This confidence and faith will inspire a joy deep down in our hearts that may burst forth in song with melody and harmony originating in heaven. Conditions never get so adverse that we do not have something for which to be thankful. No matter how feeble our efforts, if we are doing our best, God sees and understands and will reward according to our faithfulness. If God provides for the sparrow, or robin, and takes note when one falls, surely His children can afford to put their trust in Him, knowing that whatsoever cometh to them is permitted by this loving Father, and will be for their good and His glory.

God sent the one-footed Robin to teach this lesson of confidence, faith, and joy, and I thank Him for it.—H. R. LEE, in *Pentecostal Holiness Advocate*.

Humility in Service

A young lady was seeking to lead Jewish souls into the light of the gospel. Regularly she called in a home where the wife was quite sympathetic to her message; but the husband remained bitterly antagonistic. One day as she called, she found the wife sick and the work undone. Among the things that badly needed doing was the kitchen floor. With a real desire to help, she got down on her knees and scrubbed this kitchen floor. While in the midst of this task, the husband came in. He was overcome with emotion. To see this Gentile doing such a lowly act for a Jew was more than he could stand. His bitter attitude was broken down; he was won by a humble act of Christian service.—*Excerpt*.

Studies in Christian Essentials

By Harry E. Jessop, D.D. (A Christian Service Text) Six chapters presenting some of the essential phases of Christian teaching. It is designed for laymen, Christian workers, and Sunday-school teachers. For such it constitutes a primer of Christian theology.

The chapter titles are "God," "Man," "Christ," "Grace," "The Church," "Last Things."

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NAZARENE PUBLISHING HOUSE
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By Rev. P. H. Lunn

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

TRUMPETS OF GOD

By N. M. Ylvisaker (Augsburg—\$1.50)

Fifteen sermons which, according to the author's Foreword, "try to show the unreasonableness of unbelief, the tragedy of doubt, the certainty of the assurance of faith, the strong foundation of conviction, and the sure hope which is theirs who learn to believe in Him who is still life eternal for all who follow Him." All of these sermons have solid content and are characterized by sound homiletical treatment. Dr. Ylvisaker is the Director of the Service Commission of the National Lutheran Council. He has been active in the Norwegian Lutheran Church of America.

THE HOUR OF POWER

By John E. Huss (Zondervan—\$1.25)

The author has had signal success in securing attendance at his prayer meetings. For several years there have been more than 1,000 persons present at the mid-week service. In this book he reveals some of his plans and methods by which he achieved such remarkable results. And lest you should jump to the hasty conclusion that his methods are bizarre we tell you that the first chapter is entitled: "Making the Spiritual Pre-eminent." This challenging book is well worth the time and money of any pastor. The Rev. John E. Huss is pastor of the Latonia Baptist Church of Covington, Kentucky.

THE GOSPEL OF DON'T'S FOR PARSON AND PARISH

By Wm. W. Holland (50c) Published by author—

The author asserts that he has presented negative truths positively stated. Under various headings he gives pithy epigrams interspersed with selections of poetry.

COUNSELING WITH COUPLES BEFORE MARRIAGE

By Warren D. Bowman (Brethren Pub. House—25c)

A booklet of thirty-two pages filled with worth-while suggestions to ministers regarding pre-marriage counsel. It is amazingly comprehensive considering its small size. Fourteen hypothetical questions are answered from the Christian point of view. The answer to one question discusses the matter of children, another the problem

of physical adjustment in marriage. The other deals with the families of contracting persons, age, personality quirks, genuine love, living accommodations. A valuable feature is a Bibliography of thirteen recommended books for further study. Every pastor should have this booklet.

TRIED AND PROVED SUNDAY SCHOOL ATTENDANCE BUILDERS

By Paul M. Fulmer (Herald Press—75c)

A book of tested plans for increasing Sunday School attendance. The author is Superintendent of an Evangelical Sunday school in Akron, Ohio. Illustrated. 68 pages.

MORE THRILLING THAN FICTION

By W. G. Bennett Published by author—75c)

An abbreviated account of the great revival in Ireland in 1858-1859. This revival was accompanied by unusual manifestations of God's power. The title adequately describes the narrative. The author has written several books, some of them published by us. He has pastored a number of Nazarene churches and is now an evangelist residing in Nashville, Tennessee.

THE LEATHERNECKS COME THROUGH

By Chaplain W. W. Willard (Revell—\$2.50)

The absorbing story of a Chaplain in the Marine corps who took part in the battle of Tarawa. The author was right up front in the thick of the fighting, saving lives and ministering to the wounded and dying. It's not in the least a hair-raising account of battle conditions. But it does give an eye witness picture as this excerpt will prove: "Bullets whizzed within inches of my head. Men fell dead and wounded in the boat. On the beach a Jap grenade exploded ten feet away. I am alive today, purely by the grace of God. Why, I do not know, except that He still has work for me to do." Adults with loved ones in the Marine service or any young person would be tremendously interested in this book.

"YE SHALL KNOW THE TRUTH"

By Gerald L. Stover (Kitchener—25c)

This fifty-page booklet is an expose of the teachings of Jehovah's Witnesses. The author is pastor of Benton Street Baptist Church, Kitchener, Ontario. The message is scriptural, clearly written, and convincing.

Book Reviews

THROUGH BLOOD AND FIRE IN LATIN AMERICA
By Lester F. Sumrall. (Zondervan, \$2.00)

In these days when it is being charged that Protestant missions are a hindrance to the Good Neighbor Policy in Latin America, here is a book that should be read. It shows conclusively that the real enemy to peace in the lands to the south of us is the Roman Catholic church.

Another group that should read this book is composed of those who think that missionary heroism belongs only to the long ago. Here are true incidents that parallel anything to be found in the stories of Carey, Morris, Moffatt, and the other great pioneers of the past. True Christianity is still equal to every occasion.

One fact that will probably surprise most readers is the rapid spread in Latin America of spiritism, theosophy, and other cults. The challenge to aggressive Protestant missions is great.

I found this book both fascinating and stirring. It should not be overlooked in our present interest in Latin America.—
RALPH EARLE

HOW TO IMPROVE YOUR PREACHING

By Bob Jones, Jr., (Fleming H. Revell Co., Price \$1.50)

Following closely in the footsteps of his illustrious father, Bob Jones, Jr., has branched out into a field which at this moment seems quite opportune. We do not think it is his endeavor to sit in the seat of a strict homilist and give a technical treatise on homiletic approach. In fact, he disclaims such in his foreword. But he does give a fine, all-round refresher consideration of preaching which would be very helpful, especially to such men as returning chaplains, young ministers with charge, and older men who have not had the benefit of advanced training.

There is no doubt but what we are facing a renaissance of preaching. It is a post-war necessity. Men returning from battle experiences will demand reality. The preacher has the only depositum of truth which will satisfy him. Dr. Jones has in his volume the incentive which will give a new emphasis to facts already known but rarely utilized.

The subject intimates the content. The chapters take a practical and somewhat admonitory turn. Chapter One should have been given greater consideration, for we are on our way back to textual and expository doctrinal preaching, and in the Word of God must be found the heart-throbs of a burning message. His unique divisional suggestions in the second chapter are attractive as over against the heavy types studied in our weightier text books. But it

is more understandable and might easily revolutionize the method of a minister "in a rut," which, of course, would be a laudable result.

He dips into practices in a valuable way. His chapter on "Radio Preaching" should be read by every preacher. My main criticism of the book is that it should be longer, provided the additional material would be as informing and as interesting. However, its brevity as a homiletical production is rather exhilarating.—L. A. REED

THE STUDY OF THE BIBLE

By Ernest Cadman (University of Chicago Press, \$2.00)

This book by the president of the University of Chicago and Dean of its Divinity School first appeared in 1937 and has come out in a third printing in 1945. Its purpose is to give the student a proper point of view in his approach to the study of the Bible. It is scholarly and yet very readable. Each chapter carries a good bibliography for further reading.

As would be expected, the book is definitely not conservative in its conclusions. However, there is a great deal of factual data here which is valuable.

The first chapter, on "The Origin and Growth of the Bible," is the most radical in point of view. Very late dates are proposed for almost all the books of the Old Testament. Granted that most of these late dates are held very widely by scholars today, yet the conservative does not feel at all compelled to accept these radical conclusions. We do not feel that the evidence—which is not given here by Dr. Colwell—amounts to a satisfactory demonstration.

The most valuable chapters are those on "The Transmission of the Bible" and "The Translation of the Bible." Here we have an array of indisputable facts which should be known by every really serious student of the Bible. The mature student, who can face facts and calmly think through their implications, would do well to acquaint himself with the material here set forth.

Dr. Colwell closes with three chapters on the interpretation of the Bible. In his chapter on the "modernizing method" he has sounded some very wholesome warnings against speculative interpretation. This would make good reading for any minister. We would not endorse so heartily his last two chapters, on literary and historical criticism. Much of the material in these chapters is sane and helpful. But there are some statements that go farther than the evidence seems to demand.

This is a book that many of our ministers could read with profit. To those who are somewhat acquainted with the liberal point of view this offers a clear and understandable presentation of the liberal attitude

toward the Bible. Always in the use of such works the reader should make a careful distinction between factual data—which the sincere seeker after truth heartily de-

sires—and the conclusions drawn from this data. We want the facts, but we reserve the right to appraise for ourselves the implications of the facts.—RALPH EARLE

STEWARDSHIP CONTEST—1946

THIS is to inform the readers of the *Preacher's Magazine* that a second Stewardship Contest will be held this year (April to December 31, 1946).

Members of the Church of the Nazarene, its Sunday school, its auxiliary organizations, and students enrolled in any of its colleges or the Nazarene Theological Seminary may become eligible for the contest.

The purpose of the contest is to acquaint a larger number of our people with the message of stewardship by participation in it and to discover writers who can present the subject matter effectively. The general theme will be: CHRISTIAN STEWARDSHIP IN OUR WORLD TODAY. It may be presented in manuscript or poster form provided the subject matter adheres to the broad meaning of Christian Stewardship as applied to life situations.

There are four divisions in which competition will take place. Class A—open to students of high school age. (An essay of 500 words.) Class B—open to all groups. (Short story up to 2,500 words.) Class C—open to young people and adults. (Book-length manuscript, of general nature or story form, not to exceed 25,000 words.) Class D—open to all groups. (An original sketch or poster.)

In all of these groups, attractive and worth-while cash awards will be given to the winners. If you are interested in complete details address your communication to THE GENERAL STEWARDSHIP COMMITTEE, 2923 Troost Ave., Box 527, Kansas City 10, Mo., and request this information.

—S. T. LUDWIG, *Stewardship Secretary*



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there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. ⁶ Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. ⁷ And he preached, saying