

The PREACHERS MAGAZINE

January-February, 1947

Honorary Halo

By Charles Henry Mackintosh

The honorary halo which adorns
 A preacher's head, in the respectful eyes
 Of those who seek a saint to idolize,
Is not unlike a lesser crown of thorns.
The wiser he may be, the more he scorns
 The tempting thought that he, himself, is wise—
 A thought which any saint would recognize,
And never with a halo, but with horns!

No one who follows where the Master led,
 And knows his gospel to be wholly true,
But will remember what the Master said:
 "The words I speak to you, the works I do,
I do not of myself." Here spoke the Head—
 Shall not the Hand humbly proclaim it, too?

The Preacher's Magazine

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Managing Editor's MESSAGE

A NEW YEAR! They come after Adon't they? Why not make this revival year? A time of spiritual revival in your own heart, in you church, in your community? If ever there was a day when the Church and the world needed a revival it is today. You need not be told that revival come not from without, they are precipitated in the prayer closet. Dr. Goodell once made this pledge to God when he had a church in which it was difficult to have a revival: "We will have a revival in this church or a funera in the parsonage." He had the revival. There never will be much of a reviva in some churches until the pastor get "dead-in-earnest" like that.

* * *

We have some new writers this year. Rev. John E. Riley, pastor of the College Church at Nampa, Idaho, is supplying the sermon suggestions and outlines. He has been reared in a Nazarene parsonage, is a graduate of Eastern Nazarene College and of Boston University, and now is one of our most successful pastors.

Dr. J. A. Huffman will write a number of special articles this year. He is well known to the holiness movement as a teacher, writer, and preacher. For years he was professor of theology in Taylor University, and is the Dean of the Winona Lake School of Theology. He is the author of many fine books, one of the editors of the *Higley Sunday School Lesson Commentary*, and has been active in other phases of ministerial life.

* * *

Are you reaching the unsaved, the people of the unchurched masses, through regular church activities and revival meetings? If you are, tell us how you are doing it. Most of our readers want to know how to reach the unchurched masses. So share your methods with them. Write an article or letter and tell us the methods you are using successfully.

D. SHELBY CORLETT,
Managing Editor

"A Workman That Needeth Not to Be Ashamed"

J. B. Chapman, Editor

THE shop was not large, but was well equipped. There was a foreman, but he acted more as an observer and adviser than a boss. The six or eight mechanics on duty were evidently well trained and dependable workmen. Each man went about his task without apparently being told what to do or how to do it, and when the foreman came by to look on or to advise, the workman continued whatever he was doing in just the way he had been doing it. There was no evidence of criticism on the part of the foreman, and no indication of nervousness or uncertainty on the part of the mechanic. Rather, there was a quiet dignity all the way around that made one feel that he was in the midst of quality workmen. And there was something assuring, and, even to one incapable of judging in such matters, something fascinating and satisfying; for there are few jobs in the world that are not interesting when done in an efficient manner.

Of course, the picture is spoiled when the workman is arrogant, and gives the impression that his knowledge has puffed him up; for then the observer, being human, cannot fully suppress the feeling that the man is "whistling in the dark," and that he is trying to cover his ignorance with assumed knowledge. If a man really knows, he does not need to talk loudly, and make a needless show—his work will justify his art.

I have seen a preacher who was an artist in his calling. He was not a braggart—he did not need to be. Instantly when he took charge of the meeting, you felt at ease, as though an expert were at the controls. He did not recite heroics with himself as the center to impress you—he simply did good things in a good way right there before your eyes. Even in such details as posture and manner of handling books, you felt the impact of correctness. His voice was as a burnished instrument on which had been bestowed much attention and care. His language was simple, but expressive. His thought was clear and challenging for both strength and freshness. His temper was both keen and dependable, reminding one of carefully prepared blue steel—as though there had been submis-

sion to both heat and pounding. His spirit was unctuous and tender—no sense of drive or of the dictatorial. The general impression was that he was a master—neither puffed up with pride nor compelled to cringe under any scrutinizing eye. It was a joy to wait on the ministry of such a man, for he was indeed "a workman that needeth not to be ashamed."

With the young person, "a call to the work of God is a call to prepare for the work of God." The one thing for the youth who is called is to get into school, to get to books, to sit under lectures, to expose himself to the power of the example of those who have done and are doing the work he longs to do. Those who warn young people to beware of the dangers of learning do well only if they accompany their warnings with warnings against the greater dangers involved in the want of proper application. The answer to the dangers of education is not neglect of education, but care and prayer to avoid the evils which so often accompany education while yet pursuing it for its benefits. Yes, young man, young woman, called to the work of God, get into school and stay with it until you get the benefits the schools can give you for your calling. Do not make going to schools an end, but compel it to give to you its best as a means.

But these words are not alone for the young and for the beginners. There are too many preachers who make their want of early, formal education their alibi. Alibis pay no dividends unless they are immediately transmuted into springboards for increased application. Formal education is important, but it is indispensable only while it is yet a possibility. When its time as a possibility has passed, its substitute must be implemented, and there is a long roster of names to prove the faith that men can be effective preachers of the gospel who have been denied the advantages of the schools. In this as in most matters, "It is not what happens to a man that counts, but his response to what happens." It may be another's fault that you did not get formal education, but it is your fault if you permit this handicap to become fatal. You can still be a cultured, facile, correct, unctuous, effective preacher and well-rounded

workman in the service of God if you set yourself to the task and apply yourself to the means.

Our description of the well-furnished workman applies not only to many products of schools that we have known, but it applies to many not so fortunate in this particular. Among those we have in mind in the latter category is L. L. Pickett of sainted memory. I mention him because he is not of that class which we all like to recall who made a success of the calling while yet retaining their handicaps, for he was one who set in deliberately to either overcome or remove his handicaps. In his mature years, in spite of early limited opportunities, he was master of facile English, a dependable student of the Greek Testament, a sound theologian, well read in literature, abreast always with current trends in human affairs, secular as well as religious, and a leader of caliber anywhere you saw him. He filled his mind with the Scriptures and with old hymns, he thought out the answers to ancient and modern heresys, and was apt and correct in his puttings always. He was modest and brotherly, but forceful by reason of his wisdom. He preached, wrote many books, was author of some of the most useful songs of his day, and organized his time so effectively that although always busy, was never in a hurry. Always you had the feeling that he knew what he wanted to do and knew how to do it. You did not think of him as either educated or illiterate. You thought of him as efficient. He was not an advertisement of a method. Rather he was an example of accomplishment.

In thinking of the preacher as a workman, perhaps we should add the final thought that the finer the task the more finished the workman should be, and the better adapted his instruments. Brute strength and a broad ax are the principles in hewing crossties, but the cabinet maker must have an accurate eye, a skilled hand, and tools that are sharp and of refined pattern. The blacksmith may set wagon tires and shoe horses, but the maker of fine watches is an artist by comparison. A proper concept of the nature of the preacher's task is essential if one is to properly appraise the qualities that must go into the preacher's qualification.

*Service is good when He asks it,
Labor is right in its place,
But there is one thing better—
Looking up into His face.—Exchange.*

Editorial Correspondence

DEAR EDITOR:

I am a young preacher with a growing family. I think I made a good record on my former district. I came here a year ago, and found a good opportunity in the church. But the housing situation is deplorable. I am living in an unsuitable house in a community very unsuitable for my children who must attend a school composed of children from practically the slum section of the city. The church is free of debt, but the leading members are not favorable to the idea of buying a parsonage, and I seem to be about to the end. I feel that I am sacrificing my family needlessly, since the church could, in spite of current high prices, provide a parsonage. There are many good people here, and the field is very promising, but I think I shall have to move as soon as a place is open for me. I came here on a call from the church, and I would like to go somewhere else on a call. That is, I do not like to quit here after just one year unless I quit to go into another field, for I love the ministry and feel that it is my place and calling in life. Any suggestions you may feel free to make to me will be appreciated.

Yours in His service,

F..... B.....

DEAR PASTOR:

I have just now received your letter and hasten to reply. I would paraphrase the Scriptures, and say: No temptation hath overtaken you but such as is common to men (both ministers and laymen) in this time of uncertain economics and housing shortage.

There is, I think, no general solution for the problem at the present. But as to your specific situation, I believe you should find a way. If you feel so pressed about the housing setup that you must do something, cut your living expenses at other points and add to the allowance the church is willing to make for housing expense, and do something about it: rent or buy in a better section or buy a lot and build a garage and live in that until you can build a house. Don't quit the work. Don't quit because of the needs of others, and don't quit for your own sake. To quit and change on account of the difficulties is to bring to yourself an inner sense of frustration. This will do you harm for the future, and you will be weakened to meet other problems. Don't quit. Don't run away. Find a way. Find it at your own

sacrifice, and not at the sacrifice of your family. But find the way, and lead that church on to victory.

Yours in His service,

THE EDITOR

DEAR EDITOR:

When a pastor, with the approval of his church board, accepts a summer camp meeting for which he receives remuneration, should his church salary be paid as usual, or should he relinquish his claim on this, seeing he is paid elsewhere? If he is paid as usual, should he or the church take care of paying the supply? Do you advise having a pulpit supply committee whose responsibility it is to care for the services in case the pastor is ill or absent, or is it wiser for the pastor to keep the matter of supply in his own hands? In case of a supply as: (1) guest speaker with the pastor present; (2) supply when the pastor is ill; (3) supply when the pastor is on vacation or holding a meeting, who should remunerate the guest speaker—the church or the pastor?

What is right or wrong in these matters, or what is customary in our church.

Yours in His service,

R..... T.....

DEAR PASTOR:

I have never been able to reconcile myself with the idea that a church "hires" a preacher. I think on a higher level, and always hold myself to that line of thinking and feeling. I believe the church calls the pastor they believe God wants them to have, and that they provide for his "support" that he may devote his time to the extension of the kingdom of God without the necessity of making his daily bread by means of manual labor. This support is not wages. In the true sense, it is not salary. It is support for a purpose, and the church is interested to make it adequate that the pastor may be the more useful, not that he may make the ministry a gain or that his usefulness may be indicated by the size of salary. Preachers, like other men, are usually either underpaid or overpaid. They are underpaid if they spend all their time earning, and overpaid if they take out time to collect what they earn. The preacher's honor is to render the very best service he can without regard to the

amount of his salary; and the church's honor is to support the pastor the very best it can. But it's poor policy on either part to bargain, like the Jews are said to do. If the preacher feels that God wants him at a certain place, he should go regardless of the salary, and if the church feels that God wants them to have a certain pastor, it should support him adequately, if able to do so, even though the pastor might be willing to serve for much less. From the approach of the church, it pays to adequately support the pastor, for a well-supported pastor is a better pastor than the same pastor poorly supported is; "You cannot starve profit into a preacher."

And this brings us to your specific question: A pastor cannot be absent from his church very much without injury to the church. If this is not true, then the pastor is not much good when he is there. But the fact is that even when the pastor is a man of mediocre ability, attendance falls off and interest lags when he is out of town. He should not be away enough to give any reasonable person grounds to complain. That's the preacher's side of the matter.

When it is agreed that the pastor go for vacation or to minister to other people, the church should "send" him, not merely permit him to go. This means that they pay the pastor's salary and take care of the supply while he is gone. This cannot be a question for bargain, and the pastor cannot insist on it; but the church should do it, and do it as an investment in the kingdom of heaven. If it cannot be done this way, the pastor had better not go, and the church had better not expect the pastor to be very generous, seeing they are niggardly themselves. The church should remunerate the guest speaker and the supply always; it certainly is not the pastor's place to do so. If the church thinks it is the pastor's place, then the pastor had better fill his own pulpit always. If the church considers him a hireling, then he had better make good their expectations until they obtain a holier vision.

I think my putting is the right of the matter, and I think also it is pretty much the custom of our church.

In His service,

THE EDITOR



We must evangelize for the sake of the generations yet unborn, or these generations will fall heir to a harvest of death, destruction and utter chaos.—REV. J. C. MCPHEETERS.

The Ministry of the Word

Peter Wiseman

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word (Acts 6: 1-4).

THE Christian Church, in her infancy, had very little organization. A mighty revival had broken upon her with the coming of the Holy Ghost. There was now more work to be done than the twelve could do, hence a new problem, a new situation had to be met, and it was met.

There had been a division of long standing between the Hellenists and the Hebrews. It appears, however, at this time there was a just reason for the complaint of the Grecians. But the solution of the problem caused a vital and necessary division in the interest of the life of the church. It resulted in two services, one service was that of tables, the other the service of the Word. Both were necessary, and both were sacred. This may be argued from the qualifications required for those who would serve tables, "Men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

The method of creating this office is simple and interesting. The twelve called the multitude together and suggested that they make the selection of the seven men of the Christian character stated, whom they (the twelve) would appoint. The saying pleased the whole multitude, and they did the choosing or selecting, and the apostles did the appointing. It is interesting and informing, especially in the light of modern church methods, to note the emphasis on Christian honesty and Holy Ghost fullness required for seven laymen of the church to fill this office of looking after the "daily ministrations."

The service of tables is placed in con-

trast with the service of prayer and the ministry of the Word; to make provision for the former would mean full time for the latter. This does not mean that the former is not important, but it does mean that the latter is more important, and the apostles had not time for both. The qualifications of the seven men appointed would prove the sacredness of both.

The idea gathered from the word "serve" is that of a servant, giving service as required or of necessity. "Daily ministrations" means the giving daily out of the common funds to the needy widows of the community.

The provision for carrying out the work of the ministry, "the service of the Word," is marked by two spheres of ministerial activity, namely, the ministry of prayer, and the ministry of the Word. These are indispensable for the successful ministry.

As to the first, the ministry of prayer, we are met by the teaching and practice of the Master Himself, and then the New Testament writers. What a challenge! How important is this ministry! Indeed, it is more important than anything else. In the life of the Master it appears to have been more important than preaching, eating, sleeping, or any other thing. Check up on this and see for yourself. Read Paul's epistles with his prayer practice in mind and you will very likely end on your own knees. If it is true what the Rev. John Wesley, M.A., says concerning prayer, namely, that "God works only in answer to prayer," then how necessary and important in the life of all ministers, yes, all Christians, is the practice and culture of prayer.

Concerning the second, the ministry of the Word, we are face to face with the necessity of a persistent and continuous study of the Word. How could one minister the Word without knowing the Word? We would suggest the following, keeping in mind the "need" of the study of the Word rather than the "how" of it.

1. A study of the Word is necessary because it is God-given. "Holy men spake as from God, being borne along by the Holy Ghost." They spake from God and for God; indeed God spake through them by His Spirit. "Borne along" suggests the idea of a vessel with all her sails stretched and

filled with wind being carried out beyond all limits, even out into the deep. In like manner, holy men of old were supernaturally carried out into the deeps of God. God said through them by His Spirit what He wanted to say. He wrote through them by His Spirit what He wanted to write. Might we not say with equal emphasis that they, under the direction of the Holy Spirit, omitted what God wanted them to omit. This may cause a destructive critic to have heart trouble, but we believe it just the same.

2. A study of the Word is necessary because it is God's glorious and final revelation of himself through His Son to mankind; revealing God's love, man's fall, his recovery through Jesus Christ, what it is to be a Christian, man's destination.

3. A study of the Word is necessary because it is the only system of divine truth, the only glorious and saving source of material for true gospel preaching. "Preach the Word," said Paul, the Incarnate Word and the written Word; both found in the Book, the Word of God. It is the only Book that can give life by impartation of spiritual food, "the milk" and "the meat." It is the only Book that can give a preacher life. "The words that I speak unto you, they are spirit, and they are life," said the Master. Sermons gathered from any other source, independently of the Word of God are either dying or dead before they are delivered, and when delivered, they kill. Sermons fresh from the Word quicken and make alive.

Such a study of the Word, then, makes possible the ministry of the Word in all the various ways in which it may be ministered; in the preached word, and in the varied ways in pastoral activity. In the sermon, the preached Word, the sermon material is arranged and interpreted by the aid of the Holy Spirit, with the emphasis not so much on the homiletical category as it is on the scripturalness, spirituality, and the divine purpose of the message. One of the great secrets of apostolic preaching may be gathered from the fact that the Lord Jesus Christ called "unto him whom he would: . . . that they should be with him, and that he might send them forth to preach." Association resulting in impartation and as a result emanation! With Him in association to see, to hear, to realize and learn; thus impartation; then the going

forth to preach by what they were, by what they might say, and by what they might do and suffer.

The prophet of old was God's mouth-piece. He would speak forth the message of God, concerning the fall of nations, the captivity of Israel because of disobedience to Jehovah, the coming of the Messiah, His suffering and death, His resurrection, His ascension to the right hand of the Father, His coming again, His future triumph. The New Testament preacher is in the succession of the Old Testament prophet. He is a forth-teller, rather than a fore-teller, for Calvary, the highest mountain peak in human history, has been reached. He forth-tells the accomplishment there by the Christ of God, and all the divine requirements as the result of that accomplishment. This is true of the gospel preacher whatever his office in the ministry.

The pastor in his field of activity is constantly meeting challenging situations which call for the ministry of the Word; situations arising out of poverty, wealth, carelessness, indifference, the ungodly, the awakened, the regenerated, the unsanctified, the burdened, the sick, the distressed, and many other situations. He administers to all from the Word. A very good illustration of this may be seen in the Lord's statement to Peter concerning feeding His sheep. Twice He said to Peter, "Feed my sheep"; once, "Feed my lambs." He used, however, a slightly different word for sheep, as if to say, "Feed the strong ones. Give them strong food." Again, "Feed the burdened ones, those carrying a load, those who are bearing. Give them care accordingly." For the lambs he would say, "Feed my lambs; carry them in your arms, if need be. Give them the milk of the Word." Thus a portion to all. To minister the Word in the true sense of the term, we must live in it.

What a mighty task is involved in these words, "We will give ourselves continually to prayer, and to the ministry of the word." The question is, Shall we give ourselves to it?

In closing, may we suggest that should any person be tempted to think that the business of serving tables offers no great possibility, we would remind him of the fact that at least one of the seven—Stephen—became a mighty preacher of the Word, and went to glory through a shower of stones. Brother, no person can keep you down but yourself.

Light on the Language of the New Testament

J. A. Huffman

FOR a long time students of the New Testament in its original language, the Greek, have known that the Greek of the New Testament differs considerably from the Greek of the classics. This difference was accounted for by what were called "Hebraisms," meaning Hebrew forms of speech transliterated into the Greek; originations, or the formation of new words; and grammatical errors.

Though this account for the difference between the Greek of the New Testament and that of the classics was not always satisfactory, the theory was generally accepted, and New Testament Greek lexicons and grammars were prepared accordingly, as the helps for the classic Greek could not meet the needs of the student of the Greek New Testament. An occasional scholar would suggest that the New Testament must have been written in the common language of the Greek-speaking Christians of the Apostolic Age, which accounted for its variation from the classic Greek; but this was merely conjecture, and could not be conclusively proved.

It is to Professor Adolph Deissmann, that the world probably owes its greatest debt for the light which it now has on this subject. Before the discovery of the papyri, he ventured courageously into the comparison of the Greek of the New Testament with the Classic Greek, and as an enthusiastic student of the papyri has been able, not only to confirm his former conclusion, that the Greek of the New Testament was a distinct dialect of the classic, but also fully establish his thesis.

LIGHT FROM THE PYPYRI

Until late in the last century little was known of papyrus—the ancient, cheaper material which was used for the keeping of records, for correspondence of all kinds, and for business documents. Papyrus is nothing more nor less than a coarse kind of paper, and papyrus-making is the antecedent of our present paper manufacture. To our modern product we have appropriated the same name by transliterating the Greek word *papyrus* into the English word "paper."

Papyrus was made from the papyrus plant, a reed which grew in the lowlands

along the Nile and in other places. It was in a basket made of the reeds of the papyrus plant, called in the English version "bulrushes," that the infant Moses was securely hidden along the banks of the Nile among the rushes of a similar kind.

Papyrus was made by laying the reeds in a row, side by side, and then another row crosswise, after which the reeds were beaten or pressed into a pulp, smoothed out, and laid in the sun to dry. There is something in our present process of manufacturing coarse paper or cardboard which reminds one of the ancient method of papyrus-making. When the sheets were dry they were cut into regular sizes—from nine to eleven inches long, and from five to six inches wide. These were sometimes joined together to form a roll when they were to be used for literary purposes.

Papyrus was used by the Egyptians, by the Greeks from the days of Alexander, and later by the Romans. It was the commonly used writing material in the days of Christ and the apostles. The apostle John refers to this when he says, in closing his Second Epistle: "Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that our joy may be made full" (II John 12).

It is highly probable that all of the New Testament books were originally written upon papyrus. Parchment and vellum were in use during the earliest centuries of the Christian era by the wealthy classes; but as the Christians belonged, in the main, to common people, they doubtless employed the commoner materials. This, in all probability, accounts for the fact that we have no Greek manuscripts of the New Testament which date further back than the fourth century A.D. Papyrus could not withstand the ravages of climate and time, and so the earlier documents have long since perished. It was not until the fourth century A.D., when Christianity received the sanctions of the Roman government and the support of a wealthier class, that parchment and vellum were employed for the making of the manuscripts of its Holy Book. From that time on we have preserved to us excellent manuscripts of the Greek New Testament, four or five of the best

copies extant dating to the fourth and fifth centuries of the Christian era.

The Christian community, however, extended to various parts of the Mediterranean world, including Egypt. In upper Egypt there is no rainfall and no freezing, which makes possible the preservation of antiquities in a way not possible anywhere else in the world. Here, in tombs and various places, papyri have been found which date back several centuries before Christ.

It was not until near the close of the last century that papyri were discovered in such quantity and of such nature as to attract the attention of scholars generally. All discoveries of papyri prior to the work of Professor Petrie in 1889-1890 were accidental. In the years just mentioned Professor Petrie secured a large number of papyri from Egyptian mummy cases, but the deciphering of these was difficult.

It was in 1896-1897 that Dr. Grenfell and Dr. Hunt found at Oxyrynchus, Egypt, about 120 miles south of Cairo, where had existed in the early centuries a Christian community, a vast number of papyri containing writing of a miscellaneous character, including letters touching family, business, civil and social affairs, records and fragments of the Gospels and of the so-called Sayings of Jesus. In the same district, at Hibeh and Tebtunis, Grenfell and Hunt while digging for sarcophagi, containing Egyptian mummies, came across a cemetery of crocodiles—mummies wrapped in sheets of, and in some instances stuffed with, papyri. From this cemetery a large number of papyri were secured containing official documents of various kinds. These documents afforded some information concerning the administration of Egypt during the early centuries of the Christian era and greatly enlarge the stock of documents which disclosed in much detail the language of that period.

No sooner had these discoveries been made than scholars set themselves to the task of reading and classifying the documents. The work was scarcely begun when it became evident that the Greek of these papyri of the first to the third centuries A. D. was not of pure literary character, but reflected the language and life of the people generally. It was also discovered readily that there was a very marked similarity between the language of the papyri and that of the New Testament. The deciphering of the papyri has completely confirmed the expressed belief of a few scholars that the language of the New Testament was the common spoken language of the

Greek-speaking Christians of the first century, which fact accounts for its variation from the Greek of the classics. Interest in the papyri spread with much rapidity among scholars, who became conscious of the fact that the discovery was not of an ordinary nature and that our knowledge of the language of the New Testament was being speedily revolutionized by the findings obtained from the papyri.

In attempting to evaluate the light which has been thrown upon the language of the New Testament by the discovery and deciphering of the papyri, Camden S. Coburn in his book entitled *The New Archaeological Discoveries and Their Bearing upon the New Testament* gives his conclusions, from which the following results are deduced:

The papyri have disclosed the fact that the New Testament was written in the *koine*, the vernacular, the language of the common people; not in the language of books, or of the schools, but in the language of life.

Of the five thousand words, including all their varied forms, in the New Testament, only about three thousand can be found in the classic Greek. The other two thousand are from the vernacular.

Some of the supposed Hebraisms are found not to be Hebraisms, but idioms of the Greek as spoken in New Testament times. Of course there still remain some real Hebraisms.

Very few of the supposed originations are originations at all, but are words which were in common use in the vernacular of the first and second centuries of the Christian era. Concerning Paul, to whose credit the vast majority of originations was conceded, there remain only a very few words which have not been found in the papyri. To other New Testament writers scarcely any originations may be credited.

The supposed grammatical errors are now seen not to be grammatical errors at all, but the common forms of the *koine*, or vernacular.

The New Testament is to the classic Greek what *Pilgrim's Progress* and Longfellow's poems are to Browning, Macaulay, Emerson, and Shakespeare. Of course there are portions of the New Testament which rise to almost classic perfection, especially in the Pauline writings, but in the main the vernacular is employed. The language of the common people has been lifted to a new dignity and meaning—has been glorified.

After a fashion similar to that by which Luther's German translation of the Bible

made a literary language out of a tongue scarcely literary before, so the New Testament, especially the Gospels, made the spoken Greek of the early centuries a language of literature.

The papyri have also thrown much light upon various words used in the New Testament; as a consequence meanings somewhat obscure have been made clear and forceful. Space fails for a discussion of individual words here.

As a result of the discovery and reading of the papyri new lexicons and grammars for the study of the New Testament have been made imperative. The findings from the papyri must be reckoned with by all careful students of the New Testament. This fact has called forth such recent works as A. T. Robertson's *New Grammar of the Greek New Testament in the Light of Historical Research*, Vincent's *Word Studies*, and others.

In this connection it might be observed that the Septuagint, the Greek translation of the Old Testament made between 285 B.C. and 150 B.C., in a small measure reflects the *koine*, as it deviates slightly from the classic Greek. The conquests of Alexander, in the latter part of the fourth century B.C., disseminated a world-wide knowledge of the Greek language, which appears to have had some influence upon the Septuagint. This translation, which was the Bible of our Lord and His apostles, may be considered a transition, as far as the Greek language is concerned, breaking away somewhat from the classic in favor of the spoken language. The writers of the New Testament, who quoted frequently from the Septuagint, found no difficulty in employing the vernacular of their day instead of the classic. It was doubtless the form of the Greek in which Christ and the apostles preached, and that may have been, in part, the reason why it is said of Christ, that "the common people heard him gladly."

THE PAPYRI AND THE EVANGELICAL THEORY OF BIBLICAL INSPIRATION

And now, what is the meaning of all this? Do the facts discovered in the papyri militate against our evangelical theory of inspiration? Shall we think less or more of the New Testament since it was given to us in the language of the common people? Are we made poorer or richer by our knowledge of these facts?

My answers are these: Our evangelical theory of an inspired (literally, God-breathed) book is not militated against in the least. The New Testament should be

esteemed more highly, rather than less, because it came to us in the language of the common people. We are enriched, instead of impoverished, by the fact that the New Testament was given to us in the language of life rather than in the language of the schools and of books.

The author remembers well the delight he found in his earlier experience as a theological instructor in eulogizing the great apostle Paul. "He was a double graduate—in Greek from Tarsus, and in Hebrew from Jerusalem. He stood head and shoulders above his contemporaries. He exceeded the vocabulary of his day, and whenever he reeded new words he originated them." After a fashion similar to this, the author's comments on the great apostle Paul would run. Imagine his feelings when he became apprised of the results coming from the reading of the papyri of Paul's day, disclosing the fact that practically all the "originations," or words which Paul was supposed to have coined, were really not words which he had originated at all, but were words in common use in the spoken Greek of Paul's day.

Paul is still to this author "the great apostle," the learned man who stood head and shoulders above his contemporaries; but whatever the glory with which he was crowned as an originator of new words, that is gone. But a new and more radiant glory crowns the head of the apostle Paul. It is the glory which comes to one who, though he was capable of and sometimes did attain to classic perfection in his use of the Greek language, and though he was accused of madness because of much learning, yet chose to speak and write to men in the language they were certain to understand, even though it was the vernacular instead of the classic. This author now believes it to be infinitely greater to say of the apostle Paul that he deliberately chose to use the vernacular than to eulogize his ability to originate words.

The preacher who, though learned and profound, brings a living message in the language of the common people, will never want for audience. Here is one of the secrets of God's Book. Profound and deep as is its message, it is a living message, brought to men in a language which breathes and pulsates, because of which it receives a response wherever human hearts are found, and because of which it can never die.

* Chapter from *Voices from Rocks and Dust Heaps of Bible Lands*

The Gleam on the Idol

Paul S. Rees

Text—*Thou shalt not desire the silver or the gold that is on them . . . lest thou be snared therein* (Deuteronomy 7:25).

THE Bible is a militant book. Across its pages sounds the clash of arms in that perpetual struggle between paganism and spirituality, between Mammon and God.

Moses knew that the people of Israel had come out of Egypt, where they spent four centuries under the influence of heathen gods and heathen superstitions. He knew, moreover, that when they reached the land of Canaan and began to subdue it, they would be surrounded by the practices and symbols of idolatry, many of which were indescribably degrading and revolting. The land itself, toward which they were journeying, was fair enough, but its inhabitants were foul. Every village had its heathen priest, every woodland its corrupting worship, every hill its polluted altar. With all of this Israel was to make no compromise. All idolatry, wherever found, was to come under the ban. Its every priest must be put out of business. Its every image must be destroyed. Its every abomination must be purged.

Moses knew full well that this would be no easy victory to win. He could see that there would be innumerable temptations to compromise. There was no problem that he particularly singled out for specific treatment. Many of the Canaanitish idols were made by the skilled hands of professional artists. They were overlaid with costly metals. They were ornamented with rare fancy work. They gleamed with silver and gold. Moses therefore anticipated the question that was certain to arise: When the Israelites came into the land, took possession of it, destroyed its idol altars and temples, and cleansed it of the immoralities that had cloaked themselves with religion, might they not at least take over the silver and the gold artwork and use it for themselves? Why not use it to decorate their house or to adorn their women or even to beautify a house of worship for Jehovah?

It was to meet this problem in advance that Moses gave the sharp, urgent instruction which we have in our text: "Thou shalt not desire the silver or the gold that

is on them . . . lest thou be ensnared therein." Have nothing to do with any part of this iniquitous business, not even those parts that carry the glint of innocence. There must be no covetousness, no contamination, no compromise.

Now Moses is dead, Israel is scattered, and Palestine is a long way off; but this piece of instruction contains, nevertheless, certain timeless implications that we would do well to face.

I.

For one thing, our text suggests *the value of a hearty abhorrence of evil*. Across the twenty-six verses of this seventh chapter of Deuteronomy the holiness of God burns like an arc-welder's flame. Since Israel's God was holy, Israel was to be a holy people. This in fact was to be their chief distinction. Look at verse 7: "The Lord did not set his love upon you," says Moses, "nor choose you, because ye were more in number than other people; for ye were the fewest of all people." Greatness of numbers, vastness of possessions, pride of origin, prowess in arms—these were not Israel's claim to fame. What then? The answer is in verse 6: "thou art an holy people unto the Lord thy God."

Holiness! We don't understand the word very well, do we? What is much worse, there are too many of us who don't care whether we understand it or not. But to those who do care, let this much be made clear in our minds: holiness is a two-sided word. On one side is written "Love," on the other side, "Hate." We shall never begin to know the meaning of holiness as the Bible uses the word unless we see that we must love the holy God with a burning devotion and hate everything unholy and ungodly with a flaming aversion. The same Bible that tells us to love God with "all the heart" tells us that we are to "abhor that which is evil."

The sin of hatred, like so many other sins, is a virtue gone wrong. In our selfishness and blindness we have taken this God-given capacity to hate and we have turned it in the wrong direction. We have turned it upon people when what we should do is to turn it upon principles and practices that are unrighteous and unworthy. If you hate people, you are sure to become the

worst sort of Pharisee—blind to your own unlovely ways. But if you hate selfishness, and lying, and impurity, and conceit, and if the fire of your hatred is kindled at the altar of the Holy Bible, then you will hate these evil things in yourself as well as in others.

What a lot of us need right now is a healthy dose of the right kind of hatred. It is the sort of uncompromising moral indignation that Moses was seeking to generate in the hearts of the people of Israel when he cried, "Thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire" (v. 5). You shall not so much as desire the silver and the gold that are on them. You shall know that, while God loves beauty, he hates sin, and no amount of ornamentation can make sin tolerable to Him.

Recently I heard of a small boy who, tired to death of being called his mother's "little lamb," burst out in protest: "Don't call me 'lamb'; call me 'tiger!'" We have been so lambl-like, even we who call ourselves Christians, that in our attitude toward the unholy and hurtful things of life and society that we either conquer our own wrongs or batter down any fortress of the devil around us. In real, red-blooded discipleship, there is a "tiger," a fighting righteousness that hates greed, and graft, and dishonesty, and slander, and drunkenness, and oppression, and every other form of mischief that flies in the face of God's purity and love.

II

Furthermore, our text suggests the *vice of mercenary purposes in the service of God*. When Moses said, "Thou shalt not desire the silver or the gold that is on them," he may have had in mind the danger that the Israelites would go in for the job of idol-smashing, not because idolatry was a mischievous thing, but because they could make it materially profitable to themselves to do away with it.

Here, of course, is where the word "mercenary" comes in. Interestingly enough, it derives from the same root as our word "mercy." It describes a service which has all the outward appearance of being good and helpful and needful but which, at the same time, is poisoned and degraded by a low motive which dominates all other motives. The word cries jumbled motives.

The Apostle Paul could say, "I coveted no man's silver or gold or apparel." He

did not mean that he declined to receive compensation for his services as a minister. Upon the contrary, he encouraged the Christian churches to provide for their spiritual leaders systematically and generously. What he obviously meant was that he had never been a mere "hireling" in the ministry of Christ. Neither financial sustenance or the lack of it had ever been the *deciding* consideration in his work. By the grace of God he had kept the bacteria of covetousness from infecting his task as a minister of the gospel.

Can we say as much for ourselves, whether we be preachers or laymen? One blushes to recall that a seasoned—the temptation is to say "hardened"—clergymen one day advised a younger pastor not to give too much time to the poor people in his community, because, said he, "After all, they are not the people who pay the church's bills."

But let no one imagine that preachers alone are guilty of this sin of being mercenary. By the side of the clerical case just mentioned you may lay the story of the professor in a medical school who is reported to have said to the graduating class, "I am not a very religious man, and I know that many of you are like myself, but when you start practicing medicine in any locality it is advisable to join a church. The connection will help you in developing your medical practice."

God is always saying to His people, "Look to your motives!" Even such worthy tasks as those of reform and religion can be polluted by covetousness and greed. As a Christian and as an American, I am for the system of "free enterprise," subject only to such controls as may be adopted by the freely elected representatives of the people to insure the system against abuses. At the same time I hold it to be contemptible for a man, and doubly so for a professing Christian, to whoop it up for "free enterprise" when his actual down-to-earth reason for doing so is to make it possible for him to underpay and overwork his employees, or to manufacture his products from inferior materials, or to engage in misleading advertising. I recall a sentence from a sermon by the late Dr. Biederwolf: "Many an old close-fisted rascal will sit in the pew and pray for his workmen on Sunday and then go out in the factory and prey on them all the rest of the week."

It is that sort of pious avarice and social irresponsibility that has contributed to the violent reaction which now plagues the life of the nation under the strong hand of ex-

treme labor movements. Wherever it is, in high places or low, God is against the worship of Mammon. "Thou shalt not desire the silver or the gold that is on them," is still His word to us.

III.

Besides its hint of the value of a hearty abhorrence of evil in general and the vice of mercenary purposes in the service of God, our text carries, as I interpret it, a suggestion as to "*the viciousness of gilded wrong*. It is a subtle viciousness, to be sure, but all the more deadly for that reason. "Thou shalt not desire the silver or the gold that is on them." I am tempted to think that perhaps Moses was concerned chiefly about the way in which things may be corrupted, sometimes hopelessly, by their evil associations. In themselves they may be free from taint, but they are spoiled by the company they keep.

Here is a man of Israel who is "mopping up" after one of the shrines of the Canaanites has been torn down. He is about to cast an image into the fire when his fancy is caught by an exquisitely wrought silver ornament that the artificer has combined with the idol. "Ah," says the Israelite, "that will make a fine trinket for my wife. I'll take it home to her." He does so. She wears it. And in time she comes to wonder herself if there can be anything so wrong or harmful about having idols in one's house. It was that sort of giving *occasion* to temptation that Moses was out to forestall.

How well I know that there are people, respectable people indeed, who claim to see no point whatever in going to such lengths in the campaign for holiness! Perhaps I cannot gain their ear at all in this message. If so, I can do no more than declare the truth as I see it.

Consider, for example, the *reading* that you do. A great many of the books that are coming from our presses today are as base and vile as any pagan deity whose rites were celebrated by the Canaanites of three thousand years ago. They are obscene in their imagery and profane in their language. If the "stuff" which they set out between glossy fiction jackets were to be printed in your daily papers, the editors would be hailed into court. But the same poison may be served by novelists who are fattening their fortunes on the immoral tastes which they themselves are helping to create, and no strong voice is lifted in protest. Why? What makes it possible for these purveyors of anti-Christ

morality to "get away" with their obscenities and perversions? Well, if you can restrain a smile, it's this: in the newspapers it would be obscene reporting at three cents a copy, but in a slick-covered novel it is "art" at \$2.75! The idol of rottenness is there but it's covered with a clever fretwork of literary silver.

Christian, have you a conscience which you have placed under the tutorship of Jesus Christ our Lord? Then my message to you is this: see to it that you are not contaminated by an immorality that masquerades as literary art. "Thou shalt not desire the silver or the gold that is on them."

Or, take that aspect of your life which may be summed up in the word *romance*. It includes courtship, love, and marriage. I should like to have it include, for the moment, all of our relationships with the opposite sex. When the Bible is fairly and honestly interpreted, it will be found that its fundamental teachings require purity of mind, chastity for the unmarried, and fidelity to one's mate within the marriage bond. Consequently, wherever Christian morals have been accepted such practices as unchastity, adultery, prostitution, and "unnatural" vice have been branded with the stigma they deserve.

In our century, however, this idol of sexual freedom and social sin has been decked out with a new ornamentation. In the name of "scholarship" it has been proclaimed that the old moral standards have no solid basis either in reason or in nature. They are just hangovers of primitive taboos. They are to be cast aside as having no power to bind our conduct. In fact, they damage our right to happiness by restricting our instinctive desires. Thus Mr. Bertrand Russell gets the ear of our would-be sophisticated moderns with his book on *Marriage and Morals*, while his wife, Dora Russell, hits upon a much more fascinating title for her book—*The Right to Be Happy*. Both of them argue, with a show of learning and with literary flourish, that marriage cannot hope to last unless each mate grants to the other the privilege of intimacies outside the marriage bond. Let the same disastrous philosophy of life and love be advocated by the patrons of the "red light" district, and nobody pays much attention; but let it be sponsored by scholars and presented with a specious display of logic, and hosts of people, young and adult, slide down its scented sluice-way to bitterness and ruin. It's the viciousness of gilded wrong. It's the gleam on the idol.

Gleanings from the Greek New Testament

Ralph Earle

Matthew Ten, Eleven

THE Gospel of Matthew is not as picturesque and vivid in its use of striking words as is that of Mark. But there are in every chapter some interesting points in the study of the Greek text. We shall notice a few in the tenth and eleventh chapters.

DISCIPLES AND APOSTLES

In the first verse of the tenth chapter we find mention of the "twelve disciples," and then in the following verses the "twelve apostles" are enumerated. What is the difference between an apostle and a disciple?

The latter term is the broader, and takes in every true follower of the Master. The Greek word for disciple is *mathetes*, from the verb *manthano*, learn. Hence a disciple is primarily a learner.

What a wealth of suggestion that opens up to us. As followers of Jesus we are to be, first of all, learners. We are to learn from Him by listening to Him, learn the truth so that we shall be set free and kept free from error. But we are also to learn from Him by looking at Him, learn how to live a life of holiness and happiness, a life of beauty and blessing.

The word "apostle" has a very different connotation. It comes from the Greek *apostolos*, "one sent on a mission." The verb *apostello* means "send with a commission or on service." Thayer's Lexicon defines it thus: "to order (one) to go to a place appointed." In comparing it with the more common and colorless word *pempo* (under the latter), Thayer says that *apostello* "includes a reference to equipment, and suggests official or authoritative sending."

From all this it is clear that an apostle is primarily a missionary. He is one sent forth by God with a definite commission, with proper equipment, on a specific mission, and to an appointed place.

It is noticeable that in the lists of leaders in the church given in I Corinthians 12:28 and Ephesians 4:11, apostles are put at the top in both cases. The true missionary, one who is really sent by God, belongs to the highest order in the church.

It should be apparent from the derivation

of the word "missionary"—which comes from the Latin and corresponds to the Greek "apostle"—that that term should not be restricted to those who cross oceans or national boundaries. In our "one world" of this air age it will become increasingly difficult to distinguish between home missions and foreign missions. It will be rather a matter of world missions. It is a long call from the days of Carey and Judson, with the tedious months spent on slow sailing vessels, to the year 1946 when our missionaries are being flown to India and Africa in a few hours. Our world is shrinking and our vision enlarging. May God help all of us to be real missionaries and join in the greatest crusade for world evangelism which has ever been projected. It is high time that we took the Great Commission of Jesus seriously. Thank God for the new vision which He has given to the Church of the Nazarene for a greater missionary enterprise. Let every pastor be fully behind it, praying and pushing for missions in the local church. If that be true, we can do the job.

Before leaving this topic it would be well to note that one must first be a disciple, a learner, before he can become an apostle, a missionary. One must learn before he can teach. Mark, in his parallel account, makes a very striking statement. He says (3:14): "And he ordained twelve, that they should be with him, and that he might send them forth to preach." The call to preach involves first of all a call to be with Jesus, that we may learn of Him. The better the learner, the better the preacher. The best disciple will make the best apostle.

I am not taking time here for a discussion of the technical use of the term apostle in the New Testament. That relates especially to the Book of Acts and the epistles of Paul. The one who wishes to investigate the subject will find a very thorough treatment of it in J. B. Lightfoot's commentary on Galatians, pages 314-323. Incidentally, for one who has some knowledge of Greek there is nothing finer than Lightfoot's volumes on Galatians, Philippians, and Colossians-Philemon. They have to be picked up in used book stores, however.

DEVILS OR DEMONS?

In the King James Version we find a number of references to Jesus' casting out "devils." The expression occurs in 10:8 in relation to the ministry of the apostles.

One who has used the American Revised Version much at all must have noticed the change to "demons." Which is correct?

This question has only one answer. The newer versions are unquestionably more accurate in speaking of demons rather than devils. There are many demons, but only one devil. The word for devil is *diabolos*. Our word demon comes directly from the Greek *daimonion*. The distinction is always made in the Greek, and it should certainly be observed in any English translation. One of the faults of the King James Version is that it too often fails to make any distinction in English between different Greek words. That is true in dozens of cases.

COATS AND SHOES

There are two words in the Greek both of which are translated "coat" or "cloak" in our English versions. The one used here in 10:10 is *chiton*, which refers to the tunic or undergarment of coarse woolen or linen cloth. We today would refer to it as a shirt.

The word for shoes in this same verse is *hupodemata*, which means sandals. Due to the heat and the dusty roads of Palestine the people wore open sandals without hose. Upon entering a home one was expected to take off his sandals and wash his feet. This was done just as naturally as we today wash our hands when we have been out in public. In the home people either went barefooted or wore house slippers. This is still the custom in Palestine.

PROPHET AND MESSENGER

In chapter eleven, verses nine and ten, John the Baptist is referred to by Jesus as a prophet and a messenger. He was the last great prophet of the old dispensation and the messenger who was heralding the opening of the new dispensation.

Our English word "prophet" comes directly from the Greek *prophetes*. The term signifies one who speaks for another. The prophet who proclaims his own message is actually a false prophet, masquerading in false garb. The true prophet always speaks for God, delivering a message from God.

Prophecy is primarily forth-telling, rather than fore-telling. That is especially true in the New Testament usage of the term.

Prophet and preacher seem to be practically synonymous terms. One who preaches God's message is a prophet.

The Greek word for "messenger" is *angelos*, from which we get "angel." The angels are messengers from God, sent "to minister to those who shall be heirs of salvation," as we are told in Hebrews 1:14.

The term "angel" has probably been much misused in our thinking. We are quick to say, or sing: "I'm not an angel." Actually, everyone who is a true messenger of God is an angel from God and should not be in haste to excuse his faults and failings by pleading the old line: "I'm not an angel." In some ways our ministry is a higher one than that of angels. We have the privilege of proclaiming the glorious gospel of redeeming love in and through Jesus Christ. Should we not feel that our calling ranks us at least alongside of the angels in ministering God's blessings to humanity?

WEDDING OR FUNERAL

In the eleventh chapter and the seventeenth verse, Jesus repeats a familiar saying of His day: "We piped unto you and ye did not dance; we wailed, and ye did not mourn." The American Revised Version, quoted here, brings out the difference between the two Greek words in the second clause. The loud wailing did not produce a responsive mourning.

The picture here is that of children in the market place playing the games of wedding and funeral. First, someone tries playing wedding and pipes a merry tune. But the others look glumly on with "I won't play" written all over their faces. So the player tries to catch the spirit of the occasion and begins to wail a mournful funeral dirge, but with the same result. A person sometimes sees church situations which remind him of this pitiful picture.

HELL OR HADES?

In the twenty-third verse of this eleventh chapter, we find the statement that Capernaum—which had been so highly favored with Jesus' presence—would be cast down to "hell." The American Revised Version, in common with most others, does not attempt to translate here, but simply gives a transliteration of the Greek word *Hades*.

We do not have space in this article to discuss the difference between *Hades* and *Gehenna*. That will come more naturally when we meet the latter term in our study. But it seems apparent that a distinction should be made in English translation between these two Greek words. "Hell"

means to us a place of torment, of eternal punishment. That is the significance of *Gehenna*, but not of *Hades*. The latter means only a "place of departed spirit." Obviously, the distinction should be observed.

PRESENT OR PRESENCE?

One of the most beautiful passages in the Synoptic Gospels is that found in Matthew 11:28-30. The sweet sound of these lyric words has brought quiet and comfort to many a troubled soul. "Come unto me," said Jesus, "and I will give you rest."

The Greek says literally, "I will rest you." That may seem to be a distinction without a difference. But I believe there is an

important difference between those two expressions.

The first might give the impression that we could come to Jesus and receive from Him a present called "rest." This we could take away with us and keep carefully or put away safely as a gift from a friend.

But the Greek underscores a tremendous truth. Rest is not a present that we receive from Jesus, to keep or lose. It is rather the atmosphere of His own precious presence, enveloping our minds with quiet confidence and clasping our hearts close to His great heart of love. In that mystical fellowship, which no words can possibly describe, is to be found the true secret of peace. In His presence is peace.



Unity, Style, and Transition

L. A. Reed

WHEN we think of the principles upon which a sermon should be arranged or the fundamental principles of discourse arrangement, writers are in quite universal agreement that *unity* should receive the first consideration. There does not seem to be any universal agreement as to just what the term might mean, although all authors seem to arrive at the same idea.

UNITY

Hoyte says it is "singleness of idea and not the sameness of idea." This, of course, is hardly a definition. Slattery says, "Unity implies diversity within itself. When the diversity is so arranged as to lead straight on to the center and pith of a subject"—that is unity. Breed defines unity "as that quality of a discourse whereby each part bears the same or a similar relation to the subject, and also to every other part." He further remarks that "unity forbids our growing figs upon thistles, or in any other way bringing those things together which are unrelated." A "monster" in the old mythology was a being with incongruous organs, like the centaur or the minotaur. "It was not physiologically possible for a man's head and shoulders to rest upon the body of a horse, nor is it rhetorically possible to bring together such incongruities in a discourse, and the sermon in which this is done is monstrous.

Every preacher in arranging a sermon should see to it that all the parts shall be properly and fitly associated together.

When this is accomplished, he possesses unity in his discourse. All through his organization he should be asking himself the questions as to whether each idea proceeds from the same general source as other ideas, and can there be a proper association between them, or do all of them tend to the same general end? The mind cannot, or rather should not, in a disassociated sense, compose a division unrelated to other divisions of the sermon content. Close relationship fosters unity.

Unity is not uniformity. A house is not all windows, neither is a horse all legs. Indeed there can hardly be true unity without diversity and variety. To illustrate with a tree: it consists of roots, trunk, branches, leaves, twigs, and fruit. So the sermon; although it may and does consist of diverse elements, yet they are organized into one harmonious whole.

Dr. Dykes (suggested by Breed) has a passage relative to unity, in which, in substance, he gives his consideration under three heads:

1. Unity of theme: by which he means a proposition which states with precision the subject of his discourse. It is the germinal idea around which materials shall gather. Such a theme, he says, will much assist the purity of the preacher's discourse, more particularly if he sets it down in writing in the form of a proposition.

2. Unity of aim. By this he refers not simply to the design which the preacher

has in producing his sermon, but also to its scope. It is an address spoken for some practical purpose, and the very planning of its construction is determined by the object which the preacher has in view. He reminds us that many subjects lend themselves to a multiplicity of uses, but the preacher must select one use out of the number, and keep himself to that. His unity of aim should be apparent, particularly near the end of the discourse, in which the preacher is sometimes tempted to divide the force of his application between a variety of "lessons" which he thinks may be derived from his consideration of the subject.

3. Unity of tone. He means by this the pitch or key of feeling of the speaker, and his manner of speaking. This will appear in his arrangement and in his material. This tone is not a monotone, but what musicians call a "crescendo,"—increasing in volume and effect. The musical term also suggests that any part of the discourse never should strike the listener as a violent disharmony with the rest.

Unity, of course, demands orderly organization of material, supporting a text from which the subject is obtained. I refer to a logical organization. Order does not enter into the consideration. Firstly, secondly, and thirdly mean nothing when related to separate ideas. This is sometimes a modern folly in which preachers indulge, merely because there seems to be a similarity of sound or words. Such a crostical expression is as unrelated to maturity as the grade school is to the university. When we hear a man advertise a subject such as "The Comes of the Bible," then we know that the only book he has studied is the concordance. If a sermon is not organized, unity is impossible, and in fact, it would not be a sermon.

Unity, supported by organization, would naturally show progress. This is a distinct advance as the sermon proceeds. It moves from the less to the greater, from the simple to the more profound; it is climactic. There is no moving in a circle, or even a pendulum movement, or even marking time; rather it is an ascending thought culminating in either a proper conclusion or an application. Each successive part must be larger, weightier, and more persuasive than the preceding part, and all ascending to the climax.

STYLE

Style may refer to many phases of a minister's pulpit work. We do not refer

to style of sermon as related to types of sermons. No man in this age can successfully proclaim the gospel by adopting one type of presentation. He must be versatile in his selection. He will, of course, basically be textual, but he will also expand the topical and inferential, and by all means, will branch out into exposition from time to time. Only the very greatest of artists can play intricate and harmonious melodies on one string, and they very rarely try it. No more can a preacher constantly practice topical consideration and be very profound or indulge in too much inference without departing far from central, biblical truth.

We are referring in this consideration to preaching style as related to delivery and expression, more definitely to the spiritual emphasis involved. I am following Hogue's order, because he is a holiness writer, and I believe understands the preaching problem as related to our task far better than someone who might advance technique to the detriment of the Spirit.

1. *Preach plainly:* Even the Scriptures have admonitions on this subject, and our appeal is the same. In Habbakuk 2:2 and I Corinthians 2:1-5 we have very pointed sentences on this very point, with which every preacher would do well to become familiar. The great objective of our preaching is threefold: First, to make truth so clear that it can be readily understood; second, to show it to be so authoritative that it will impress the conscience; and third, to present it with such power that man's wills shall be moved to a decision. All three can be accomplished through clarity. A muddied or cloudy presentation never makes truth clear to the understanding; clarity of both speech and thought is imperative, and laxity in either one will spell disinterest and lack of conviction. Success at this point can cover a multitude of delinquencies at other points.

2. *Preach earnestly and tenderly,* the latter supported by Christian affection. We do not mean by earnestness, noise or vehemence. We quote, "A minister may shout or scream until his voice fails him, may pace from side to side of the pulpit like a tiger in his cage, may stamp his feet, and pound the Bible, and saw the air, and weary both himself and his audience with his violent demonstrations, and yet be utterly wanting in true earnestness" (Hogue). Holiness preachers, listen, please: The above sentence refers to too many of our preachers who have substituted gymnastics for earnestness. Earnestness may

be dramatic, but it also may be expressed in subdued tone, and it comes deep from the heart of the preacher when his soul is inflamed with the message of truth which he is proclaiming. This is one characteristic which you cannot assume or counterfeit. Prayer, meditation, and waiting on God are the fountainhead for true earnestness. With this runs parallel a tender and affectionate spirit. Harshness repels; a severe style freezes men's hearts, therefore it is both sinful and cruel to be unfeeling in so important a matter as the soul's life and death. Even when preaching on the serious themes of sin and final doom, subdued tenderness will win. The Word says, "Knowing therefore the terror of the Lord, we *persuade* men"; and in another place, "In meekness instructing those that oppose themselves." There is nothing sharp or violating in the Word, and when such solemn warnings are necessary they can be given in the Spirit of Christ and ministered in love.

3. *Preach boldly and confidently*: Even when the apostolic preachers were threatened, their spirit of boldness still prevailed. Here is where we might well imitate our predecessors. We must be fearless of men and devils. The fawning spirit and the compromising attitude are detestable in a Christian preacher. A cringing, man-fearing attitude causes one's preaching to become "miserable drivel." Right at this point we wish to insert that a proper preparation will produce boldness and confidence. To paraphrase the scripture, "In quietness and in confidence shall be your strength"—When you know whereof you speak, then you can speak pointedly. Such preaching is effectual. It brings repentance and decision just like it did when Nathan spoke to David, or as it was with Peter on the Day of Pentecost. We must not be apologetic, but humble and intrepidly confident.

4. *Preach to men's consciences persuasively*. Conscience is aroused only when men are warned of the consequences of sin. We must not consider men's fancies and tastes; men must be aroused to fear the consequences of the evil course which they have chosen. We must arouse in men a feeling of "oughtness." There is already present a feeling of guilt when they come to realize that they are traveling in wrong paths. This characteristic in our preaching, associated with the persuasive element, frequently will bring that acceptance of the truth for which we so ardently pray. We preach in a persuasive manner, with a per-

suasive aim; that should characterize almost every discourse. Even when men refuse the truth, we should never resort to censoriousness or severity. The preacher must be patient, forbearing, beseeching; he will be compelled to repeat the invitation again and again in different services, but it always must be with the persuasiveness of the Master whose tender spirit captures thousands of men's hearts. If you would win souls, you must win them with a winning spirit.

We must say a word about mannerisms, for we would not want our readers to think that anything could be condoned which would hamper proper style. The way you preach will determine the style of your preaching. Idiosyncrasies and bad pulpit habits will detract from the effect of your message. Listen to friendly critics; take their suggestions kindly. You cannot observe yourself unless you use a looking glass, which is rather dangerous and liable to be enslaving, but your friends are constantly observing you. Listen to them, and even if you have to be "bound down" for a few sermons while making personal corrections, in the end you will be justified. It is the gospel message in which we are interested, and any mannerism or habit not useful or helpful should be dispensed with in the interest of the cause for lost souls. Watch other successful preachers, and study their style and delivery, and profit by their good points. God will help you to retain your freshness even in advancing years, and your usefulness and power will be recognized as you conscientiously endeavor to preach this supreme gospel with prayerful consecration to your task, using your best powers and abilities in dedication to the salvation of the souls of men.

TRANSITION

No doubt the word itself is ambiguous, but in the study of Homiletics it has tremendous significance. Very few writers take the time or space to elaborate to any degree of finality, with reference to this important art of transition. It is vital to a sermon. We mean by transition those areas between points and paragraphs where a gap is to be bridged. How to make this transition smoothly is the delicate task of the preacher. At this point the preacher might become crude, which is very noticeable. "Brooks and Bushnell work with extreme care to carry the thought of the hearer from point to point by the use of some word or phrase that will transfer one surely and smoothly. Newman is an

equally accurate craftsman. Beecher, trusting the devices of the orator, does not pay much attention to the rhetorical means of transition. Ainsworth has no paragraphs and therefore offers little in the way of suggestion. Therefore, again we note how wide is the variety of technique in the case of preachers who have been among the outstanding masters of their art" (Davis).

There are three main devices which "smooth up" the sermon relative to transition in content. *The first is the use of connective words.* The number of times of their use is to be varied so as not to produce monotony or a habit pattern. Such words might be—but, now, then, too, also, again, thus, therefore, further, now then, furthermore, finally, etc. The danger of habitual use is found more in extemporaneous style of preaching rather than in sermon writing, but the idea is to choose as large a variety of words as possible in forming transition habits.

The second method in transition is that in which some word or phrase at the end of a paragraph will anticipate or look forward to the beginning of the next point. To illustrate, we might use such a phrase as "Having said this, it naturally follows," or "Naturally we would wish to study what the Master thought concerning, etc.," or "Surely we could not proceed further without a consideration of." The aim of transition is to make the discussion of the sermon move along accurately and smoothly from point to point and yet give the point sufficient prominence that it is not lost in the transition. Of course there are trite phrases which all of us use, such as "In the first place," "Let us consider next," "We pass now to discuss," but these are almost worn out, and yet are usable, but not habitually. One can study the literary style of masters and acquire a good stock of such phrases and fix them effectively in his

memory; but one should never allow himself to form a habit of constant use of one or more words or phrases so that the audience will know exactly how the preacher will introduce his next point. The firstly, secondly, thirdly habit is passe.

Finally, there are certain devices which we would classify as oratorical which cannot be written, but can be practiced. Such preachers as Beecher would illustrate our point; possibly it might be a gesture, or a change of posture and position, or a variation in tone, pitch or inflection. In this way the thought of the hearer is carried from point to point, and these oratorical efforts can be very effective in making the changes in the various stages of discussion. If a person has fallen into the habit of a monotone, he cannot use this desirable type of transition, for he has no tone variety or change of pitch or inflection. Speech improvement and a study of expression would assist one in making such transition of thought as is suggested here.

It takes tireless patience to become effective in transition, and yet it is vitally important if you are to "carry" your congregation with you as you proceed in your discourse. I have listened to some preachers who, when they were finished, left their congregations bewildered in about three or four different groups; some were wallowing in the morass of the first point; some were lost in the wilderness of the second, and the conclusion found still others wandering in the forest of the thoughts of his third point. His transition was so poor that he did not carry his listeners with him.

So, if the sermon has unity of thought; clarity, earnestness, and tenderness of style; and a smooth transition, if the content be well prepared, and the Holy Spirit give unction, then we can say that there is nothing more powerful in the universe.



God's Tools

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments and rough files for the polishing of His jewels; and those He specially loves and means to make the most resplendent, He hath oftenest His tools upon.—ARCHBISHOP LEIGHTON.

The Disturbing Sermon

FOLLOWING a morning service a pastor was greeted thus by a staunch and faithful member of the congregation: "Thank you for that disturbing presentation." It was something not wholly new, but unusual, to say the least. Most pastors get their compliments on comforting sermons, able presentations of the truth, inspiring sermons, etc., but less frequently do they receive commendations on sermons that are disturbing.

Perhaps too few sermons possess the disturbing quality. Either preaching has changed or congregations have changed or both have undergone a rather radical change since the days of Jonathan Edwards and George Whitefield and Peter Cartwright.

We are told that under the spell of Jonathan Edward's impassioned utterances men and women would grasp the pew for fear of dropping into the region of despair, and similar things are recorded of the ministry of other men of bygone days.

We are not commending that sort of preaching for the present day, although there are times when it would seem much in order. Nor are we condemning the sermon that seeks to comfort troubled hearts and discouraged souls. Such sermons are needed, God knows. We also need the sermon of inspiration, for there is much dormant spiritual energy that need awakening to the great possibilities and duties that every person faces.

But we need the disturbing sermon. It is needed for people in the church as well as for those outside the church, and the preacher who disturbs his people, who awakens them from their lethargy and smug complacency is to be commended.

A bit more of the trembling that attended some of the ministry of past generations would be a wholesome thing for many a congregation. Truth itself is disturbing, and it is the disturbing truth that folks must hear first of all, and then to have it repeated as often as the case requires—and that is pretty often. It is nice to be lulled to restful slumber, even while the world is on fire and one's soul and the souls of those near him are in danger. That is a sort of comfort which is to be condemned in striking terms.

There is something more important than even legitimate comfort. It is seldom the sermon that one enjoys that is of greatest benefit. It is rather the one that moves

him to cry out, "Woe is me, for I am undone," and which prepares the way for the purifying coal from God's altar, and the declaration that logically follows, "Here am I, send me." It was a disturbing gospel that Jesus preached and which He commissioned His disciples to preach. Let us not exchange it for a gospel of self-complacency and self-satisfaction—Editorial, *Religious Telescope*.



"A Man Sent from God"

Philip C. Paul

In a small east Texas town there is a preacher by the name of John. He is pastor of the Nazarene church. He came there five years ago. When he arrived the membership of his church was 13. Now it is ten times that large. His church emphasizes entire sanctification and the non-use of tobacco in any form. His Sunday-school attendance is nearly twice as large as his church membership.

When he arrived in the town five years ago, he was opposed by the people who belonged to the churches of the larger denominations. Now, however, because of his ministry to the poor and neglected of the community, the rich Methodists are always giving him money for his work. He is the best-known man in the town.

Recently at an expenditure of \$3,000 his church built six Sunday-school rooms. The entire Sunday school of more than 200 meet in one room and then go to their classes for lessons. You would be thrilled if you could hear the adults, high school boys and girls, and the children sing. Over half of those in his Sunday school are under 30 years of age.

His church membership is about one-fourth the membership of that of the Methodist church, but his Sunday school is nearly twice as large as that of the Methodist Sunday school.

On his visiting card is printed: "Yours for a bigger and better Sunday school."

If this pastor stays in that east Texas town for another five years, no doubt he will have the largest church membership in town.

His lack of education is offset by a great heart of faith in his Christ.

"There was a man sent from God whose name was John."—*Tidings*.

Good Intentions

A New Year's Editorial

SOME time ago we received a request. We were asked to discuss "Good Intentions." We informed the petitioner that we'd hang the request on a peg in our memory. With the old year about to go and the new year about to come, it is a fitting time to take it from the peg.

Good intentions! Sometimes they should be commended. Refresh your mind by turning to the Book your mother read. Linger over a good intention of David. Explore the riches of his 132nd Psalm. Listen to his vow: "Surely I will not come into my house, nor go into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." You know the story. David's house was spacious. God's house was shabby. The contrast cut the king's heart. Said a sweet faced rural saint of God some years ago, "I like to see a church building that looks as if someone loves it." Amen! God's house in David's day looked as if no one loved it. David yearned to make God's house look better than his own. He said, I will make it so, and he was preparing to do it.

You remember the rest of it. God commended the good intention, but refused the house. The divine appraisal was, "David, you do well to have this good intention in your heart. However, you cannot realize it. You are a man of war. My temple is a place of peace. The man who builds it must be a man of peace." David bowed his head and said, God's will be done. Give him credit for a good intention, at least. Emerson used to say, "A good intention can clothe itself with power." Despite the divine refusal, David's was of that sort. Many good intentions, including those of the petitioner responsible for this preachment, are of that brand.

Sometimes so-called good intentions should be condemned. After his apostasy, when he tried to maintain a correspondence with General Washington, the traitor Arnold began each letter thus: "Conscious of the rectitude of my intentions." Washington shrugged his shoulders in disgust and threw the letters in the fire. "Hell is paved with good intentions," wrote Samuel Johnson. We have amended that by prefixing "the road to." The paving stones in either

case should cause a shudder. Generally they are the product of omissions.

I shall throw no stones at anyone along that line, but at myself. For instance, Dan E. Nuttall, of Emsworth, aged 84, died just recently. Thirty-nine years ago I was mortgaged to him by a kindness that I could never repay. I gave him heartfelt thanks at the time and then our paths separated. I never saw him again, yet he was within reach. If I could not go to see him from time to time I could have dropped him a line expressing my continued gratitude. I failed to do it. That good intention toward a friend is in my heart right now, but it is too late. Very likely you recall similar instances that concern you and that bring to you the pang of sorrow. Susan Best has a poem that bites. She makes a dead man say:

*When I was laid in my coffin,
Quite done with time and its fears,*

"Lift Up Thine Eyes"

By Lisa Holso

*I looked upon the landscape
With a deep distaste
And thought with keen aversion,
"What a fearful waste!"*

*For bricks and bottles, stones and glass
Lay littered all around
In disordered, ugly heaps
That hid the fertile ground.*

*But I chanced to lift my eyes
Unto the distant hills,
Upon whose misty summits,
The sunlight gently spills.*

*Lost in majestic beauty,
I forgot the sordid scene
That lay before me; as I gazed
At meadows, lush and green.*

*As we travel down life's pathway
O'er many a weary mile,
The rocks, and thorns, and briars
Make life seem not worth while;*

*But away off in the distance
The moonlight's silvery rays
Reveal the gates of heaven,
And we ever find it pays,*

*To overlook the ugliness
And look beyond the skies,
Where tears and sorrow are unknown,
And only beauty lies!*

The Two Altars

A Sermon by Rev. Richard S. Taylor

Scripture - Joshua 22:9-34

Text - Joshua 22:34

SOMETIMES it appears that nations become embroiled in bloody internal strife over very trifling differences. Too often this is true. But occasionally the apparent trifle is just the visible symbol of a real and deep gulf, so fundamental and far reaching that to bridge it seems impossible. Such was the case in the remarkable incident before us, in which the Israelites were very nearly convulsed in terrible civil war over a great altar built down by the River Jordan by the Reubenites, Gadites, and half tribe of Manasseh.

In great sacrifice and heroism these two and a half tribes had left their families and possessions on the East of Jordan, and for five years had helped their brethren conquer the Promised Land. Thus had they kept the promise made to Moses before that great leader's departure. Now Joshua called them, commended them for their faithfulness, charged them to keep the commandments of God, and sent them on their way.

All would have been well, and they would have been enshrined in the affections of the West Jordaners forever, if they had just gone straight home. But they stopped on the way and built an altar, a "great altar to see to," the record tells us. It was this altar which almost caused a civil war, for as soon as the West Jordaners heard about it they mobilized at once and started angrily on the march. But why get so excited over an ugly pile of stones? Why should the whole nation amass as one man in great determined wrath, and go up to shed the blood of their own brethren, just because of an altar? For years they had been allies, were they now to become enemies?

But the trouble was deeper and more serious than a superficial observer might suppose. These West Jordaners did not care a hoot about a pile of stones, but they cared for the law of God. And they interpreted this altar as a religious defection, as gross disobedience, as a shameful violation of their covenant with Jehovah. For God had said there should be but one altar of sacrifice—the altar set up by Moses in the tabernacle. There, and there only, would God descend in shekinah glory. Only there would He accept their offerings for sin. Now they naturally supposed that this new altar was for blood sacrifice, too,

and would be used in competition to the true altar at Jerusalem. This wickedness they were determined should not be in Israel. They would have civil war before they would submit to two altars!

But the East Jordaners very quickly appeased their wrath and allayed their fears by explaining that they erected the altar not to forsake God, but to help them make sure they would not forsake God. This was not to be an altar of sacrifice, but an altar of witness. "God forbid," they said in concluding their explanation, "that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle."

Their explanation satisfied the West Jordaners completely. And so the account closes thus: "And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God."

Here were two groups who almost shed each other's blood, but over an issue and in a manner that commands our utmost admiration. Not only is our admiration aroused, but we are challenged to the most zealous imitation. Let us look at first one group and then the other to see why.

I

First, I wish to call your attention to the *courageous loyalty* of the West Jordaners.

We should commend them to begin with for their rare spiritual insight into the seriousness of the sin. This was not a foolish whim—this business of only one altar. One altar meant one God, one means of salvation, one high priest. They saw that a second altar of sacrifice was a reflection on the sufficiency and adequacy of the Mosaic altar. They saw, too, that if they were to be divided in worship, they would soon be divided in every other way, for it is religion that either divides or unites men more than politics or possessions or racial ties. They saw, furthermore, that there could be no compromise with this heinous sin, or no further fellowship with their brethren if they persisted in it. They saw, finally, that if they permitted this

rank disobedience among them without protest, they would bring the wrath of God upon the whole nation.

Not only did they see all of this, but they had the courage to sacrifice both affection and ease for fidelity to their vision. Certainly they must have been weary of fighting and blood-letting. I am sure they were. Surely they yearned to lay aside their sword and take hold of their plow. Undoubtedly they hungered for the quiet comfort and joy of their own dwelling. And they must have loved their brethren, for they had been fellow-sufferers and fellow-conquerors. But notwithstanding all these inducements to take the way of least resistance, these noble men loved God more than friends or hearthstone, and loved righteousness more than physical comfort.

I am wondering if we today, even we Christians, evidence the same spiritual insight and the same courageous loyalty to principle. For we have an altar of sacrifice, too—the Lord Jesus Christ. There is only one place of atonement—that is Calvary. There is only one High Priest—the Man of Galilee. There is only one door into the sheepfold. There is only one Lamb that can take away the sin of the world. And the reason God so jealously guarded the absoluteness of the one Mosaic altar was because that altar and that priesthood and those sacrifices prefigured *Christ*—and there were to be not two Saviours, but *one*. There is no other name given among men whereby we must be saved. Do we not see the seriousness of anything that would usurp the place of Jesus Christ as our way to God? No matter what it is—whether it is our own human morality, our church membership, our good works, our sufferings and sacrifices, or our earnestness of endeavor—if we depend on anything else but Christ for our salvation, we are erecting a second altar and despising the altar of God.

We see this, yes, but are we as unflinchingly uncompromising to any threat to the supremacy of Christ, any bid for a share of His glory, as were the East Jordaners?

In ecclesiastical circles, for instance, there is danger that in these days of expediency, of soft words and easygoing tolerance, we shall compromise with those who deny and forsake our altar of sacrifice—Jesus Christ. Schism within the body of Christ is an evil thing, but division between the body of Christ and infidels is a good thing. Preachers and teachers who deny the atoning blood of Christ are not in the body of Christ; they ought not to be tolerated in the organized body of the church. Far better to have church divisions and ecclesiastical disunity than to become implicated in disloyalty to the Lordship of Jesus. We dare not seek fraternity with men at the expense of loyalty to God. If tolerance and good will mean that we have to join hands with those who insult and despise

our altar of sacrifice, then tolerance is not a Christian virtue but a shameful betrayal. Yet there are lovers of the Lord Jesus Christ who are still supporting with their money and votes Christ-rejecting, Bible-slurring pastors, schools, and institutions, and they do it in the name of a Christian spirit. A recent example was the church that appointed a special prayer meeting in behalf of two apostate young men whom the church had sent to their denominational college and who had come back in unbelief, then allowed representatives of that very college to appear before them and raise money on the very day they were to pray for the two young men. With their money they supported the school, with their prayers they counteracted it. In the morning they helped the school damn young people, in the afternoon they prayed for the young people whom the school damned. And they did it in the name of denominational loyalty. Then resist such church loyalty as you resist the devil! That is not the spirit of Christ. It is the spirit of blindness and deception and sheer stupidity. Such Christians are not Christlike in their good will, and certainly they are not noble descendants of the West Jordaners, who would rather be divided from their brethren than to risk the wrath of God by tolerating mixed religions in Israel.

II

But on the other hand, I would admire with you also the commendable foresight of the East Jordaners. Fortunately, there was a council table before they went to war, and the trans-Jordan tribes had a chance to explain, else a grievous injustice would have been done them. For rather than being wicked, these men were remarkably wise. They were wise because they saw, for one thing, that *an altar of witness would help preserve their loyalty to the altar of sacrifice*. Every time we see this, they said, we will be reminded that we, too, belong to the God of Israel. We will remember that we, too, were delivered from Egypt by a mighty hand, that we are likewise entitled to the covenant mercies of Abraham, Isaac, and Jacob; and we will remember to gather our families and offerings and sojourn over the hills to the altar of God.

Now we moderns need our altars of witness, for they will help us to be true to the Lord Jesus Christ, who is our altar of sacrifice. In fact, our altars of witness are more important to us than theirs was to them. I will tell you why. Their altar of sacrifice was likewise their altar of worship. They did not intend to worship God at this pile of stones, but only to be reminded to go to the altar of sacrifice to worship. But with us the altar of witness is our altar of worship. Christ died once to put away sin; the sacrifice is complete. We cannot go back to Calvary, nor can we sojourn to Jerusalem. But there is no need, for we

have a living Lamb and an eternal High Priest in heaven. Therefore our altar of witness is the place we worship as well as remember. And the only way we can honor our altar which redeems through blood, is by giving diligent attention to our altars of witness and worship.

One of them is the church, with its spires pointing heavenward and its bells ringing out its reminder of religious obligations. Your church is more than nails and lumber and cement; your church is your altar of witness and worship. Another altar is the sacraments. Water baptism is a testimony, and the Lord's Supper is a memorial as well as a means of grace. "This do," He said, "in remembrance of me." The church altar, too, is not an altar of sacrifice but an altar of worship. Admittedly it is a piece of furniture, with no magic in it; and it may be plain and rustic or exquisitely carved, but how tenderly sacred it is! With what hallowed memories is it associated! How eloquently it preaches to us its silent sermon on our vows to God! Then, there is the family altar—that sacred moment when the household gathers to render its sacrifice of worship. That, too, is an altar of witness, and brethren, it is a most vital one. You believe in Christ, you say. Have you erected in your life these altars of witness and worship, and have you been faithful to them?

But the East Jordaners showed commendable foresight not only because they saw that an altar of witness would help preserve their own loyalty to God, but because they saw that *an altar of witness would help safeguard the spiritual interests of their children.* They were thinking of future generations more than of themselves. This was indeed an example of noble, responsible parenthood—an example that would, I fear, put many modern Christians to shame. This is true family religion. Happy are the children whose parents carry them always in the forefront of their planning—not just their bodies and minds but their souls. Happy are the children whose parents deliberately go about the business of providing for their spiritual welfare. If they contemplate moving, they inquire if in the new community there is a good church, if the environment is best for the spiritual welfare of the children. In choosing the pictures which are to hang on the wall, the magazines which are to lie on the table, the guests who are to be in the home, the moral and spiritual good of the children is considered above all. Parents who are clean and true—for the children's sake; parents who are kind and forbearing—for the children's sake; parents who are careful of the table conversation—for the children's sake; parents who maintain with jealous care the family altar—for the children's sake; parents who resist any influence and entanglement that would make them irregular in attending prayer meeting or Sunday school or church—for the

children's sake; parents who help build new church buildings with the ministry to the children given foremost consideration—these are the modern East Jordaners so desperately needed everywhere if Christian civilization is to survive.

I fear that not many parents fully realize the pathetic need for moral and spiritual landmarks in the lives of their children. Credited to Chaplain John Peters is the story of the little girl who became lost in a great city. A policeman tried to help her find her way home, but everything seemed strange until suddenly she recognized her church. "That's my church," she cried. Without hesitation she ran from the officer, entered the familiar building, and did not stop until she found her own Sunday-school room and sat down in her own little red chair. "Now I know my way home," she cried happily; and surely enough, she did. All she needed was a familiar landmark to help her get her bearings. Are we making very sure that we are building into the lives of our children strong enough ties and religious habits, are we giving sufficient attention to our altars of witness, to enable our children to keep their bearings through life? Or, if they lose them, are there landmarks that will help them find them again? When parents are delinquent about the altars of witness, how can they be surprised if in this hour of confusion they have delinquent children? May God help us to exercise as much good sound foresight as did the East Jordaners and erect as many altars of witness as we can.

But we would be blind indeed if we failed to see that some of us are not manifesting such happy foresight. In fact, we are everywhere confronted with two grave tendencies. On the one hand is the tendency to neglect our altars of witness. Some of us do not see the importance of family worship, of regular church and prayer meeting attendance. Others of us acknowledge their importance, but still are so preoccupied that our carelessness continues. On the other hand, we are in danger of going to the opposite extreme and depending on our altars of witness for salvation. Do you consider yourself a Christian simply because you have been baptized, because you partake of Communion, and work in the church? Our altars will become idols, our means of grace will become means of death, they will hasten the very ruin they were intended to prevent, if we come to the altar that stands by Jordan only, and fail to be led on to the altar at Jerusalem. We must not be satisfied with reminders of Christ, we must have Christ himself. In the house of God we must reach God, or the house has no value.

It is high time we determined to be true modern Israelites, and imitate both the courage of the West Jordaners and the fore-

sight of the East Jordaners. Let us say to our pastors and leaders, teachers and schools; you must be true to our altar of sacrifice, or you cannot count on our support. Then, on our part we must be true to our altars of witness, for our own souls' sake and for our children's sake. If we expect our preachers to proclaim God's truth we must faithfully come to hear it. If we are to protest against disloyalty in the pulpit, we must remedy the disloyalty in our own pew. Let us begin by tearing

down the rival altars in our hearts. Let us destroy the golden calves that would usurp the place of Jesus Christ. Against such base betrayal in doctrine and faith, either in our hearts or in our church, in high places or in low, let us take the sword! But against the equally base betrayal of neglect and carelessness let us raise towering altars of witness, and let us be true to them in order that we may be true to the altar of God raised on the hill of Golgotha.



The Theological Question Box

Conducted by Dr. H. Orton Wiley

In what sense is Marxism opposed to the fundamental principles of Christianity?

Marxism has generally held to three leading ideas: (1) The Capitalist Accumulation; (2) The Class War; and (3) The Materialistic Conception of history. To these there is sometimes added a fourth,—The Dictatorship of the Proletariat.

1. *The Capitalist Accumulation.* To explain this, the Marxist advances the theory that labor is a commodity and has value, i. e., wages; that the wages must equal the amount of labor necessary to produce such commodities as food, shelter, clothing, and the like. He also holds that the number of hours of labor necessary to produce these commodities is less than the number of hours he is actually employed, and therefore maintains that the capitalist employer absorbs this extra unpaid labor for himself. He holds that capital is built up in this manner, although seemingly he never takes into account the cost of rent, interest, and general overhead expenses. Nor does he take into account the necessity for profit, at least in some amount, for those who furnish the capital from their own labor savings. Much of the capital in business comes from the multitude of people who make small investments in stocks from which they earn dividends. Unless there is some profit to these investors, the capital will not be furnished which makes labor earnings possible. Now at base, this system is in reality opposed to the ownership of private property; and in so far as it is, it is opposed to fundamental Christian principles. Take for instance, the commandment, "Thou shalt not covet." This is fundamental law, and is intended to protect individuals—not only in their private material possessions, but in their social and domestic life as well. It forbids the taking

of that which belongs to others—thus admitting their right of possession; and it further condemns all inordinate desires for the possessions of others. Against this Marxism opposes merely a community of property with no specific individual rights, and ultimately would do away even with wages. It is thus fundamentally opposed to Christianity in both spirit and practice.

2. *The Class War.* Since the capitalistic class, according to the communistic theory, has been built up by robbing the laboring man, and continues to live by the same method, it must therefore be considered the enemy of labor. This in turn results in a class struggle between the exploiter and the exploited, between capital and labor. Marx himself, confidently expected the laboring classes to sink into poverty, but his anticipations did not come true. The laborer is far better off now than in 1860, and his status is perhaps the highest today that it has ever reached in history. Hence not being goaded by desperation and misery, other tactics must be found for stirring up strife and developing the necessary class antagonisms. Slowdowns, strikes, unfair demands, dictatorial leaders, all of which admittedly weaken labor itself, has a purpose back of it. The purpose is to bring confusion and unrest into the present social structure, and to create dissatisfaction, thereby prepare for ushering in a communistic regime. Anything which makes for confusion and dissatisfaction is in line with the purpose of these propagandists—the creating of a new social order.

Now all such propaganda is fundamentally opposed to the Christian idea of brotherhood, and contrary to the specific commandment of Christianity—"Thou shalt love thy neighbour as thyself." The development of class wars—the attempt to set one class against another—is bad enough in itself it

would seem, but to do this by appeals to envy, covetousness, and revenge, becomes carnal in the extreme. Such a society, were it in control, would banish all right to private property, remove every protection for the domestic life, and destroy all Christian morality.

3. *The Materialistic Conception of History.* The class war is rooted in a materialistic conception of life. It builds on the principle that material things are the only real things. It holds that "the mode of production in material life determines the general character of the social, political, and spiritual processes of life." This in itself amounts to nothing less than the rejection of all permanent moral values, and the reduction of all life to mere expediency. The adherent of Marxism can do no wrong, for to him there is no such thing as right or wrong. He is dominated by one idea, the destruction of the present social order, and the bringing in of a communism ideology. To this end he may use chicanery, deceit, intrigue, terror, and abuse.

Spiritual ideals and values are all lost in a philosophy of materialism. Communism is, in fact, what Jesus called the "world" organized and concentrated, and consecrated to the bringing in of communism. Its spirit is the spirit of antichrist.

How do you account for the deathbed scenes in which those about to pass the borderline of worlds state that they see angels, or they see their friends about them?

In one of Bishop Matthew Simpson's sermons he speaks of being asked the same question, and gave as his answer the simple statement, "I think that it is accounted for by the fact that they see them." He then remarks that after all it is the inner spiritual man who sees and hears and understands, and the bodily senses are merely the organs through which sensations come to consciousness. So if man can become aware of natural objects through sight, God could reveal to the consciousness the spiritual world without the intervention of the sense organs.

What do you think of deathbed testimonies, and why do we not hear more of them?

I think that such testimonies mark the triumph of the saints and are a blessing to those who follow after them. Perhaps the reason we do not have more of them, is due to the fact that so frequently dying persons pass out unconsciously through the use of drugs to relieve physical pain. Mr. Wesley said, "Our people die well." This may be said of the more modern holiness people as well. But from whatever period of life, these testimonies are a blessing. I love to read of Jordan Antle saying, "The chariot has come and I am ready to step in," or of Margaret Prior crying out, "Eternity rolls up before me like a sea of glory."

"How bright the room. How full of angels!" said Martha McCracken, while Philip Heck exclaimed, "Oh, how beautiful! The opening heavens around me shine!" John Arthur Lyth, in a philosophical mood, said, "Can this be death? Why it is better than living! Tell them I die happy in Jesus" Mrs. Mary Francis left a glowing farewell testimony. "Oh, that I could tell you," she said, "what joy I possess. I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!" Dr. Cullen said, "I wish I had the power of writing; I would describe how pleasant it is to die"; while the saintly Alfred Cookman cried out, "I am sweeping through the gates, washed in the blood of the Lamb." Yes, our people die well, but they die well because they live well.

In this connection, Dr. Buckham tells of an incident which happened in a Massachusetts town. A communication was sent to the pastor to be read at the prayer meeting. It was sent by a member of the church who for a long time had hovered between life and death in a prolonged illness. She was a brilliant writer, and her note was entitled, "The Shadow of Death." In recounting her experience she said, "To myself it seemed, and it still seems, as if my spirit were partially detached from the body, not absolutely freed from it, but floating about, receiving impressions with great readiness, but not with entire accuracy." She then concluded with these words:

"Beloved—you, if any such there be who through fear of death have been all your lifetime subject to bondage—be of good cheer. For seven weeks I lay encamped on the farther side if not the farthest side of the valley of the shadow of death, and it is a pleasant valley. Its tranquillity was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who must remain behind. I hope and think that its shadows mark the foregleams of life. We are born into the valley of the shadow of death, and we die out of it into life eternal, which is to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

It is not strange, concludes Dr. Buckham, that this letter was borrowed to be read at other prayermeetings, until its publication was called for, and it was issued along with accounts of a number of similar experiences. Jesus has triumphed over the last enemy, and hid in Him, we, too, shall triumph.

What do you think of Dr. Scofield's distinction between the eradication theory and the Keswick teaching?

We suppose the question refers to some such statement of Dr. Scofield as is found in his question box. He says, "The eradica-

SEARCHING TRUTHS FOR MINISTERS . .

A Prayer

By Saint Francis of Assisi

Lord make me a channel of Thy peace
That where there is hatred—
I may bring love.
That where there is wrong—
I may bring the spirit of forgiveness,
That where there is discord—
I may bring harmony,
That where there is error—
I may bring truth,
That where there is doubt—
I may bring faith,
That where there is despair—
I may bring hope,
That where there are shadows—
I may bring Thy light,
That where there is sadness—
I may bring joy.
Lord grant that I may seek rather to comfort
Than to be comforted;
To understand than to be understood,
To love than to be loved;
For
It is by giving—that we receive;
It is by self-forgetting—that one finds;
It is by forgiving—that one is forgiven;
It is by dying—that one awakens to eternal life.

“Whatever happens, never lose your passion for the unsaved souls of men, or your love for Christ that you cease to declare the good news of the gospel that Jesus Christ came into the world to save sinners.” This is placed above all other duties. No minister who has lost this passion, or who has never found it, can possibly extend the love of Christ for the salvation of those without for whom He died.—*Selected.*

The Lost Art of Prayer

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There are in His marvelous works the ease of omnipotence, but of His prayers it is said, “He offered up prayers and supplications with strong crying and tears.” All who have shared His intercession have found it a travail of anguish. Great saints have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, yes, until they were assured that they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities

and powers, contended with the rulers of Satan’s kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of passion. The powerlessness of the church needs no other cause. To be prayerless is to be both passionless and powerless.—SAMUEL CHADWICK.

Rules which the preacher must observe to keep his soul alive:

1. “He must attend to the culture of his own soul.
2. “He must sternly and systematically spend time in prayer.
3. “There must be the personal appropriation of God’s Word for our own soul.
4. “Observe family devotions where you are staying.
5. “Avoid the restless scattering of energies over a multiplicity of things.
6. “Let your soul culture be more a matter of travail than a pastime.
7. “Seek to live in heavenly places in Christ Jesus. This will enable us to be fragrant in character.”

The Supreme Business

As always, so now, the supreme business of the Church is evangelism, the winning of men, women, and children to Christ and His way of life. New methods are not needed so much as a new spirit, expressed in loyalty and shining courage that shall mark a real crusade.

The Church must also accept its full responsibility for social reform and reconstruction, applying without compromise the principles of the gospel of Jesus to the whole of human life, particularly to the great problems of industrial justice, education, temperance, racial relations, and war and peace.

The world is indeed our parish. The mighty missionary project must be pushed with all available resources, divine and human, to the ends of the earth. It is great to be living in this day of fearful danger, of terrific obligation, of unparalleled opportunity, and of undefeatable hope.—W. E. McCULLOCH. (*From America Pulpit Series*)

Do the little things now; so shall big things come to thee by and by asking to be done.—*Persian Proverb.*

Ten Sentence Sermons on Scripture Giving!

1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in giving two mites gave most of all.
3. The Givers Who Were Not Niggardly—the Macedonians, who gave up to their ability and beyond.
4. The Unpretentious Giver—the Good Samaritan, who made no show of his giving.
5. The Sacrificial Giver—David, who in buying the threshing floor of Araunah would not give to the Lord that which had cost him nothing.
6. The Voluntary Giver—Zaccheus, the man who did not wait to be asked to give.
7. Givers Who Had Nothing to Give—Peter and John: "Silver and gold have I none," but gave themselves.
8. The Covetous Givers—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the wise men, who came from the heathen world!
10. The Giver Who Did Not Count the Cost—Mary, who gave lavishly of the gifts of love.—ROY F. MILLER.

God, Make Us Discontented

Contentment, the state of being satisfied with things as they are, is a great blessing—and, in some instances, a great curse. It becomes a curse when it causes Christians to lessen their endeavors to attain greater success. Possessing only one coat, one should be thankful for the coat, howbeit, gratitude must not be allowed to implant inertia, which, if harbored, ends the hope, yea, even the desire to secure another coat.

Contentment becomes a curse when circumstances are permitted to rule the day. Man can easily become the creature of circumstances, instead of making circumstances serve him. To depend on circumstances is to perish. Churches, not a few, have been at a standstill for so long that they seem to like it. God, give us a holy discontent! Great odds may be against us. Oppositions may be intense. A wide-awake church will accept these as a challenge. Any church, eager to go on in the strength of the Lord, and willing to pay the price, can win the day—yes, even this day! Let us go on!—*Watchman-Examiner*.

"If the task of saving the world takes all of God's time and all of Christ's time, we needn't expect to help much with spare time. God wants the time we can't spare."

Evangelism is that presentation of Jesus Christ, in which He is so set forth as the Saviour from sin and the Lord of Life that men and women are moved to commit themselves to Him and His cause. This involves redemption from sin, dedication of life to Christ, and the fulfillment of the individual in the fellowship of the church—JOHN A. MACKAY.

Tithing

1. It is scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
2. It is a good start in the individual's life.
3. It is spiritual, for personal faith is called into play.
4. It is businesslike, for there is definiteness, progressiveness, and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.
7. It commandeers all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church frequently to plan for an enlarging work.
10. It safeguards the spirituality of the church by eliminating drives for money.
11. It establishes the individual as a financial steward, accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded out sincerity.
15. It makes giving principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
17. It means less of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.
18. It creates in our lives a commanding position over others in the matter of giving. We can use the most effective weapon of example.
19. It makes us twofold before God, our hand held out to give as well as receive.
20. It destroys the domination of circumstances.—*Selected*.

It is the birthright of every believer to know that God has sanctified him, and to know it with no uncertainty.—SELECTED.

Ten Marks of an Educated Man

What characteristics do you think an educated man should have? Here are ten suggested by one writer:

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He never laughs at new ideas.

He cross-examines his daydreams.

He knows his strong point, and plays it.

He knows the value of good habits, and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.

He cherishes a love of God.—*Selected.*

Worship is not simply an altitude from which one sees life in wide horizons or the inner secret of spiritual liberation. It is one of the great sources of moral transformation. Worship is the deliberate exposure of one's life to the highest that one knows. All day long we are exposing our lives to other things, the profane, the vulgar, the secular, the commonplace. All day long we take the pictures and catch the impress of the low. It is an unconscious process of the soul. Worship is the deliberate use of this amazing and influential power. It is the conscious exposure of the heart to the highest that we know.—*Quoted.*

Empty Souls

Your perpetual irritations, your fits of anger, your animosities, your jealousies, your gloomy, hypochondriac fears—these all at bottom are the disturbances of hunger in the soul. Three-quarters of the ill nature of the world are caused by the fact that the soul without God is empty, and so out of rest.—BUSHNELL.

Moral Courage

Moral courage is obeying one's conscience and doing what one believes to be right in face of a hostile majority, and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favor. It is a calamity both in church and state that this high-spirited virtue is not more common, and that opportunism is so general. Men are wanted everywhere with the courage of their convictions, who will not trim their sails to every popular gale, not change their creed at anyone's bidding, but will follow conscience through fire and water.—JOHN WATSON (Ian McLaren.)

Conscience!

Conscience! Conscience! Man's most faithful friend!—CRABBE.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing sabbath of the saints.—AUGUSTINE.

Conscience, true as the needle to the pole, points steadily to the pole-star of God's eternal justice, reminding the soul of the fearful realities of the life to come—E. H. GILLET.

There is no witness so terrible—no accuser so powerful—as conscience which dwells within us.—SOPHOCLES.

Conscience is God's vice-regent on earth, and speaks in His tone of absolute command. It is a revelation of the being of a God, a divine voice in the human soul, making known the presence of its rightful Sovereign, the Author of holiness and truth. BOWEN.

The spirit of man is the candle of the Lord.—SOLOMON.—*The War Cry.*

Living in Tents

Abraham was a dweller in tents. His sojourn was temporary; he took up no permanent abode. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10). Do we, like Abraham, remember that this world is not our dwelling place? Do we hold loosely the things here below, or are we chiefly concerned with earthly possessions, houses, farms, clothes, wealth? "I'm but a stranger here; heaven is my home." "A tent or a cottage, why should I care; they're building a palace for me over there."—*Exchange.*

The glory of the gospel of Christ is that it makes somebody out of nobody. John Bunyan is one of history's noblest examples of the redemptive process that releases divine power in the soul of an ordinary man.—*Selected.*

Sixteen to One

If statistics are to be trusted (and surely they are, in a study that covers a large area, all denominations and a long period of time), there are sixteen chances that the child trained in Sunday school will become a Christian, to one if he does not attend Sunday school. In some sections of our country the percentage is even larger.

—J. D. CANADAY

Giving Is Living

"For giving is living," the angel said,
 "Go feed to the hungry sweet charity's
 bread."
 "And must I keep giving again and again?"
 My selfish and querulous answer ran.
 "Oh, no!" said the angel piercing me
 through,
 "Just give 'till the Master stops giving to
 you."

—Selected

A Steward's Prayer

Dear Lord, I bring them back to Thee—
 These Thou didst lend me, long ago;
 I used them for myself alone
 Until I thought they were my own.
 But now at last, I see and know.
 I lay them at Thy blessed feet,
 These that I borrowed—long ago.

I bring these hands—O use them, God,
 Help them to soothe and heal and mend;
 Help them to lift and gently lead
 Another soul in greater need
 While I on Thee for strength depend.
 And take, please take this willing heart
 And fill it only with Thy love,
 Then let me use it day by day
 In earnestness to praise and pray
 Until I reach the home above.

Whatever there may be of good,
 Whate'er of means, though more or less;
 Whate'er of time or talent, Lord,
 Of all the blessings on me poured,
 I pray that Thou wilt break and bless,
 Refine and purge and make of me
 A steward of Thy righteousness.—KATH-
 RYN BLACKBURN PECK, in *Golden Windows*,
 used by permission.

Why Was Christ Silent?

Why is He silent, when a word
 Would still His accusers all?
 Why does He meekly bear their taunts
 When angels await His call?
 "He was made sin," my sin to bear
 Upon the cruel tree,
 And sin hath no defense to make—
 His silence was for me.
 Not for one race or color alone
 Was He flesh of your flesh, and bone of
 your bone;
 Not for you only,—for all men He died
 On the rock Golgotha crucified.
 Five were the wounds from which He bled,
 Five were the colors, the angel said,
 Yellow and black and white, brown and red,
 All men redeemed by the thorn-crowned
 head.

—Selected

This New Year

Frances Ridley Havergal

This New Year Thou givest me,
 Lord, I consecrate to Thee,
 With all its nights and days;
 Fill my hand with service blest,
 Fill my heart with holy rest,
 And fill my life with praise.

Your Talents

If buried, hidden, laid away,
 The talents that you have today
 Will surely tarnish, rust, decay.

If used God's boundless love to show,
 And help the world to righteous grow,
 Your talents then will brightly glow.—
 DAVE J. TETER, in *Religious Telescope*.

New Year

New friends to greet—
 New foes to meet—
 Kept by the power of God.
 Through sunny days—
 Or weary ways—
 Kept by the power of God.

With flowers sweet
 Beneath our feet—
 Kept by the power of God.
 Or feet all torn
 By many a thorn—
 Kept by the power of God.

We shall not fear,
 Through all the year—
 Kept by the power of God.
 He is our Stay
 Through all the way—
 Kept by the power of God.
 —HOMERA HOMER-DIXON

But Two Things Matter

"Love the Lord thy God with all thy
 heart, and . . . love thy neighbour as thy-
 self" (Matt. 22: 37, 39).
 A multitude of things perplex,
 They come our peace to shatter,
 But if we face the truth, we'll know
 That only two things matter.
 With these two things done "honor bright"
 All else in life will turn out right.
 Condense life's problems then to two
 And all the others scatter;
 Remember, these alone are real—
 All others do not matter.

Love God with all the love you can,
And as yourself, your fellow man.
If you're in doubt, fulfill this law,
And note how trouble ceases;
How rich and full is life's reward
And all its joy increases.
Remember, this is Jesus' plan
To give you peace with God and man.

—GRANT COLFAX TULLAR.

The Quiet, Gentle Ministry of Snow

Oh, I am glad my heart has come to know
The quiet, gentle ministry of snow;
The healing touch of beauty at the sight
Of bended pine tree kneeling in the night.

The comfort in a snowy blanket laid,
Like something that the angels must have
made
Of loveliness they sifted from the stars,
To warm the earth and heal its many
scars.

Just so, God's love enfolds me and I see
His beauty where deep sorrow used to be;
For somehow through the winter night
is borne
The promise of a Resurrection Morn!

And so beneath His wings my soul is still,
Wrapped safely in the shelter of His will.
Oh, I am glad my heart has come to know
The quiet, gentle ministry of snow.—
ALICE HANSCH MORTENSON, in *Sunshine and
Shadows*, used by permission.

Have Faith in God

Have faith in God!
Oh, have it now, in time;
'Twill be too late
When faith is lost in sight sublime.

Have faith in God!
He will thy trouble share,
Yea, bid it flee,
For God both hears and answers prayer.

Have faith in God!
Who will not sorrow send
Without His balm,
Who from beginning knows the end.

Have faith in Christ!
And thou shalt surely see
Thy sins forgiv'n
And place in heaven prepared for thee.

Have faith in Him!
For Jesus never fails;
At God's right hand
His sovereign rule for thee prevails.
—FLORENCE MOTT

What Is Your Life?

(Life without Christ)

What is your life? A passing dream,
A snowflake on the flowing stream,
A shadow cast on oaken floor
When sunbeams pass the open door.

What is your life? A childish toy,
No faith, no hope, no worth-while joy,
A plaything for the passing years;
What then is life?—a vale of tears.

What is your life? Some day to find
An endless chaos in your mind,
The harvest past—a barren field,
Your life, your life, what does it yield?

What is your life? The sun sinks low,
The shadows come—refuse to go;
The deeper night brings troubled dreams
Of misspent years. How dark it seems!

(Life with Christ)

What is your life? Will morning bright
Eclipse the shadows of the night,
And chase the clouds of sin away,
Revealing Christ your hope and stay?

Then what is your life? For you to win
The victory over earth-born sin
Through Christ, your Saviour, means to
thee
His love throughout eternity.

Then what is life? Content each day
To follow Christ—the better way;
To lead some soul to seek His face,
To know His love, to win His grace.

Rest comes when earthly life is o'er,
Secure in Christ forevermore,
The end of sorrow, pain, and fears,
For "God shall wipe away all tears."
—Tidings.

Complete in Christ

Frederick W. Neve

O Bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies,
And heavenward lifts its pleading eyes
Body of Christ—His hands and feet—
Thou must the mighty issue meet.

Fullness of Him, who filleth all,
Who never heedless hears thy call,
His glorious gifts are thine to share
With all His creatures everywhere.

O Church of God! why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to humanity.

—In *Heart and Life*

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

"Landmarks Against the Sky"

(A New Year's Sermon)

SCRIPTURE—Joshua 3 and 4.

TEXT—*When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land* (Joshua 4:21, 22).

Introduction:

1. Scriptural background.

The Israelites had just crossed the River Jordan into the land of Canaan under the leadership of Joshua.

2. The Lord's command.

The Lord, knowing the tendency of the people to forget, commanded them to set up a memorial so that neither they nor their children would forget His goodness and power.

3. The Lesson for us.

So we here at the turn of the year should set up landmarks of Christian testimony for present and future generations.

I. Here let us build a monument to God's redeeming grace in our lives so that neither we ourselves nor our children may ever forget.

A. Let us build a memorial of that other "passing through water" which this calls to mind, i. e., the crossing of the Red Sea.

1. The Red Sea Crossing is a type of conversion.

a) Means deliverance from slavery to sin. The three or four centuries in Egypt, which began so auspiciously when Joseph was prime minister, soon settled into the misery and bondage of abject slavery. The heat, the weariness, the beatings, the hopelessness all give us such a vivid picture of the sinner's life.

b) Means refusal to compromise.

Moses said that the Israelites would not be content to: leave for a short time (no Christian ever succeeds who decides just to give it a try for a while); leave their cattle and possessions behind ("not a hoof shall be left behind").

c) Means facing an impassable sea with mountains on either side and an implacable foe behind.

Conversion is a crisis for several different reasons: because of the growing pressure of conviction for sin; because of the opposition of the devil and his forces; because of the galling sting of sin's bondage and the longing for freedom and peace; because when all seems hopeless it is a divine miracle which suddenly, gloriously opens the way before us into the arms of a loving, forgiving God.

2. Many who have known such an experience have forgotten it, or at least have failed to maintain its inner glory and its outer testimony.

There are churches and even entire denominations that once carried revival banners and cherished revival fires but now no longer believe in the miracle of the new birth, and certainly no longer see in their own congregations the miracle of the new birth. It all happened because they dropped a few vital stitches in the scarlet thread of the atonement, and the whole divine plan of salvation unraveled before them. They do not believe that the Egypt life is bondage; therefore they neither hope for nor rejoice in deliverance from that bondage. They have no preaching on the awfulness of sin; therefore they do not have the joyful sound:

*He set me free, He set me free,
I was bound; but, hallelujah, now I'm free.
I shall ne'er forget the day
When He washed my sins away,
And He set, He set me free.*

In spite of all this falling from the faith, I believe there is still in the heart of the once saved man a poignant memory of the experience he once had.

3. Let us not forget to tell of our salvation so that no one who knows us will be ignorant of the fact that we crossed the Red Sea by a miracle of God's grace. But the Lord did something more for Israel, and He has done something more for us. Therefore,

B. Let us build a memorial of the Jordan River crossing. It is of this particularly that the text speaks.

1. This is a type of the work of entire sanctification in the human soul.

2. As we set up this memorial we know that it will call certain things to mind when people see it.

a) That while conversion is necessary and glorious there are some things which it does not do for one. It subdues but does not destroy the carnal mind. It leaves the dispositional life in conflict, at least below the surface.

b) That God's Word demands holiness of heart and life. Instinctively, we demand it of ourselves—witness our feeling of self condemnation when carnal tempers arise or the condemnation which the sinner levels at the believer who gets "sore" or loses his temper.

c) That there is a glorious epochal experience of grace whereby one can be delivered from inward treachery and come to

love God out of a pure heart fervently. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

d) That when we came to the River Jordan weary with wilderness wanderings, worried that some persons and things on which we had depended (particularly our own good resolutions) had failed, hungry for inward rest and peace, trusting in Jehovah God, He took us "clean over" Jordan "dry shod."

Do not leave anything out of that testimony. Etch it clearly, carve it deeply, emphasize every detail so that our children and our children's children may know: "God did that for my father." And write also on the everlasting memorial that after God sanctified us wholly He kept us in that grace wherein we stand and wherein we rejoice.

II. Let us build a monument to the God who has brought us through the fiery furnace of affliction.

A. To be sure there are many others who have left their testimony to the God that delivers.

Two of the familiar names of the Old Testament are Ebenezer, "Hitherto hath the Lord helped us," and Jehovah-jireh, "the Lord will provide" or, to put it colloquially, "the Lord will see me through."

1. If you listened long to the conversation of the three Hebrew young men, Shadrach, Meshach and Abednego, you would surely hear them say, "But we must tell you of the wonderful way the Lord delivered us from the fiery furnace."

2. If Daniel were to visit one of our prayer and praise meetings, it would not be long before he would be on his feet telling of his miraculous deliverance from the lion's den. I would not want to miss that testimony, for I have always been anxious to know just how the carnivorous instincts of the lions were thrown into neutral, I have heard different explanations. It has been said that the Lord gave the wild beasts lockjaw; all night long they sniffed at Daniel and looked at him with hungry eyes and drooling chops, but could not open up to bite him. It has been suggested, too, that they all looked at him and decided he was too tough to be good to eat. It also has been suggested that they became as docile as little kittens, and that Daniel put his head on one of them and his feet on another and slept peacefully all night. I would like to hear the story from Daniel. Of one thing I am sure—he would say, "The Lord did it."

3. Joseph bears witness to Jehovah's keeping power in the furnace of fiery temptation.

4. Noble Queen Esther lifts her voice in a tribute to the God who thwarted the

machinations of an evil man and saved the lives of her people.

Their testimonies and others have been put into their Book that stands as *one great testimony* to the one and only God.

B. But we wish to gather some stones of experience and build, too, a monument to the God who delivers His children even in these very days. We will not let the old year 1946 disappear into the past until we have erected a testimony to Jehovah. As the children of Israel gathered stones from the bottom of the river bed, so will we from the hours of deepest trial.

1. We here and now call to mind that God has kept us from succumbing to the deadly fumes of unspirituality. Our hearts could be warmer than they are, and we could have achieved a higher degree of faithfulness in some ways, but thank God that we are alive.

a) We have not assented in our minds that worldliness and all that comes with it are all right. We believe that sin is sin, that the world is no friend of grace, that vital Christianity is different from mere good living in the ordinary sense, that anything short of spiritual life is spiritual death. Thank God that we are afraid of sin; that we are not blind to scriptural distinctions in the will of God; that we do not see all things alike; that we are not color blind.

b) Not only that; in our hearts we have been kept from the blight of unspirituality.

We still love God. We still love the place of prayer and the Bible. We still think more of pleasing God than of having a place in the world. We still desire to let the Holy Spirit direct and control our lives. We still want Bible standards. We are still true in our hearts to the Bridegroom of our souls. We live in the world and thrill to its beauty and its life, but our supreme devotion is fixed on the Son of God.

We have passed through the enemy's territory. We have been endangered by traps, ambush, and sudden attack. We have seen others fall about us. William Mc-Nee, who served in the British Army in World War I, tells of a young captain who let his men over the top one night. The next day, gray and trembling, the young officer kept repeating, "They killed all my men. They killed all my men." Our hearts ache for those who have fallen in spiritual temptation; but in spite of that, we thank God devoutly that most of us have been kept.

Raise the memorial high!

2. Thank God, He has kept us in the midst of trouble!

a) Some of us this year have seen much sickness.

b) Some have had a visit from the death angel at our home; and out in God's acre, buried beneath a stone, lies a big piece of

our hearts. It is as though a part of our own selves had perished. Just now as I write my heart goes out to two men who wept in the long, lonely hours of last night, and who plod through their work today with aching hearts. Within two weeks I have conducted the funeral services for their faithful Christian wives.

It may seem to those aged and ill that death keeps striking nearer and nearer. But, thank God, He has kept us through everything. A blow strikes, an arrow pierces our hearts. Oh, how it hurts until it seems too much to bear! But, suddenly, there in the hour of hurt the Lord puts His arms about us and pours something of His sweetness into the gall of our sorrow, and we reach the place where we can sing again.

Oh, let that memorial be raised down by the waters of Marah so that the world may know He has sweetened the bitter for us. The world sees the wrecks and derelicts and evidences of destruction. Let them not fail to see the signs of the victories God has given us.

c) Some have known misunderstanding. How it hurts to have people cold and unresponsive who once were warm friends! But, thank God, He has given us grace to be humble, to endeavor to discover if we were to blame, to go the second mile, to discover the joy of restored understanding, or to keep sweet inner victory in spite of all.

Some have borne up under the weight of a myriad of just little things, discouraging, annoying, aggravating, bothersome, nagging things. Like clouds of gnats or mosquitoes they have annoyed. The enemy did not try a sudden terrific blitzkrieg on us, but he besieged us and tried to blockade us. But the Lord has held us steady.

If we were to erect a monument in every place the Lord has delivered us the past year it would make a great triumphant trophy room that would warm our children's hearts in years to come.

III. Let us also raise here a testimony that we believe God is still sovereign and will not fail of His purpose.

A. We have seen Pharaoh and his hosts perish in the Red Sea, we have seen the walls of Jericho fall, we have seen the giants tumble.

B. In this new year there are new giants and new seas to cross. We raise our testimony that the Lord still rules,—*Jehovah-jireh*, the Lord will provide.

1. He does not become enfeebled with age.

2. He is unaffected by the changes of time and tide. Nature may cause us to tremble with her sunspots, earthquakes, and famines, but though the world burn to a crisp or turn to a ball of ice, "Thou art the same, and thy years shall not fail" (Heb. 1:12). Scientific skill in this atomic

age, social and political tides, and world-wide unrest are enough to make any serious man think. But the Lord still reigns, and He will care for His children.

Conclusion:

Our children will see the fluttering, continually changing weather signals of a fluttering, continually changing world so that they may be tempted to believe there is nothing that abides. Then let us pile high the stones of faith and experience, until far above the towers of Babel the world is building our children may see the monument of our testimony and say, "That is what God did for our fathers and that is what they believed about Him." And they, too, may find Him and then, in turn, build testimonies to God.

"The Wide Ocean of Life"

(New Year's Sermon)

SCRIPTURE—Matthew 8:23-27; Mark 4:35-41.
TEXT—*What manner of man is this, that even the wind and the sea obey him?* (Mark 4:41).

Introduction:

1. It is said that it used to be the custom of the Brittany fishermen as they set out to sea to chant this simple prayer:

"Oh God, our boats are so small
And Thy sea is so wide;
Take care of us."

2. William Stidger has outlined life as symbolized by different types of craft:

- a) childhood—a canoe
- b) youth—a sailboat
- c) age—a battered old craft
- d) moral failure—a derelict

3. There are various figures of speech used to picture life: Life is a game of chance, a gamble; life is just a bowl of cherries; life is a great farce, a bitter joke; life is a glass of wine, exhilarating at first but with the bitterest dregs (this is the philosophy of life in *The Rubaiyat of Omar Khayyam*).

The old Anglo-Saxons said that life was like a bird swiftly entering a lighted banquet hall and flitting out another window into the darkness again.

Three fundamental attitudes toward or concepts of life are described in the story I first heard Floyd W. Nease tell.

A visitor in a marble quarry spoke to a workman, "Sir, may I ask what you are doing?" As if impatient at being disturbed, the workman replied, "Making \$7.50 a day." A few minutes later the same question was addressed to a second workman, who replied, "Wasting my life when I might be having a good time." A third man lifted his head and said, with a thrill in his voice and a shine in his eyes, "Sir, I am building a great cathedral."

4. At this beginning of the new year, 1947, we want to think of life as sailing a wide ocean.

Each of us has a craft of his own. There are stormy days and fair. Dangers lurk everywhere and constantly threaten each little craft with destruction. And yet there are wonders and beauties and happiness. On fair days when the warm sun shines, every sense is gently rocked to sleep. And then there are the brisk winds that exhilarate the sailor and send the craft gaily skipping through a choppy sea. There are clear calm nights when the sea is a beautiful mirror and the heavens are brilliant with blue and silver.

Sailing the sea of life demands intelligence and constant application, for the end of the course will mean either a safe landing in the eternal haven or wreck and ruin on the rocks of eternal damnation.

It might well be the prayer of our hearts as we begin the new year:

"Oh God, our boats are so small
And Thy sea is so wide;
Take care of us."

I. Childhood may well be represented by a canoe. Ah, how dependent, how fragile, how easily wrecked is childhood! Southern Idaho has been chilled with horror at the recent murder of a little three-year-old boy by his thirty-two-year-old stepmother. Time and time again that little boy was ducked in an irrigation ditch, thrown into the mud, pushed, kicked, and beaten. Finally that depraved, devilishly carnal mother picked him up by the feet and banged his head against a bridge. The nurses at Samaritan Hospital washed the mud from the little bruised and bleeding body, but the boy never gained consciousness. What a terrible sin against childhood! But there are ten thousand influences in our nation that are damning our children, and they do not trouble us very much.

The human baby is the most helpless thing in the world. Some animals are "on their own" as soon as they are born. Some animals have a short period of dependence on their parents. The human baby's dependence is longer than the lifetime of some animals.

And yet how much is at stake in this little body of a few pounds. Here is a never-dying soul that is worth more than all the wealth of the universe. Here is a mind, a heart, a moral nature that far outweigh in value all non-moral creatures. Here is a being that will soon be capable of right or wrong, of exalted holiness or debased depravity, of heaven or hell.

A. Childhood is easily molded. The child's mind is so impressionable that it receives and holds far more than we realize. The Roman Catholic church believes

that the first seven years spent under its influence will insure the child's remaining a Catholic. Example is even more potent in the child's life than teaching.

B. Evil remains imbedded in the child's mind. Most that it receives will be stored away and will pop out later. Impressions are made long before the years of accountability. The child that revered his father will pattern after him and will aspire to drink, smoke, gamble and curse just as "Daddy" does. All of us have been shocked at the ease with which youngsters pick up profanity and dirty talk on the street and at play, even before they realize the meaning of it.

C. It is encouraging to know that the child may absorb good teaching and influence as well. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). How our hearts thrill as our children learn choruses, Bible stories, and Bible standards, and begin to apply them in daily life. How great should be our zeal for the children when we realize how easily influenced, how easily capsized they are!

II. Youth may be represented by a sailboat. Youth is a time of adventure, of taking chances, of flirting with danger. Youth likes to sail close to the wind, to see how far it can go. How often I have watched the little sailboats in Quincy Bay. In each "catboat" were from one to five bronzed young people. The stronger the breeze the more exciting it seemed to be. Running along with full sail almost touching the water the boats seemed almost ready to capsize. Leaning far out over the water in the opposite direction the occupants would try to keep the boat balanced. If the boat threatened to go too far the boy or girl at the tiller would pull over hard; there would be a moment of suspense, then the mast would come erect, the sail would flap idly in the breeze for a few moments and then off would go the boat on another tack. Sometimes the breeze would be too strong or the hand on the tiller not sensitive enough, and over the boat would go, tumbling its crew into the water.

What a picture of youth! What memories come flocking back to all of us, bumps and bruises, falling overboard in the river among ice cakes, and such things. Youth—gay, laughing, thoughtless, exulting in its strength and in the zest of taking chances! And who would say them nay. All the world looks on with envious eyes and wishes itself back in youth again.

"Youth is the playtime of life. The colt in the pasture, the puppy in the kennel, the kitten on the rug as well as the boy on the campus, are all reminders that youth is occupied largely with play. Far be it from me to find fault with this: youth is the most beautiful season of your lives; once fled, it will never come back to you again; and it is a tragedy when youth is clouded

with the cares and labors that properly belong to mature mankind. But alas! Youth is also the seedtime of life, and what would you say of the farmer who should fritter away the seedtime of the year and still hope for a harvest." These striking words of Father Cavanaugh in the *Best Sermons* of 1925 are certainly worthy of repetition.

Some of the most brilliant successes, some of the most tragic failures have been made during youth. Psychologists tell us that our lives are pretty much determined by the habits we have formed before 25 years of age.

III. Maturity may be represented by a steamship. Maturity is steadier. It proceeds under its own power and does not rely so much upon the prevailing winds. It has more definite goals, enjoys getting to its destination, and not simply the going as in youth. Maturity goes according to schedule and not according to its own caprice. Maturity is more deliberate in its righteousness and in its sin; hence the greater commendation or condemnation rests upon it.

Maturity has a wider influence. As the steamship, it has its scores of passengers. Wife, husband, children, grandchildren, neighbors, and friends are all largely dependent upon the steamship of maturity; and if it sinks in the night on the rocks of hidden sin, it takes down with it most of its human cargo. The wreck of a mature person is like the Titanic going down in the icy sea with its hundreds of passengers.

If mature people could only realize the precious cargo for which they are responsible, if they could only see that breadth of influence, deliberateness of purpose, and wealth of opportunity all make their shipwreck the more horrible.

Howard Ferrin tells the story of a captain who failed to find some shoals which he was supposed to chart. A young captain found and charted the shoals. The older man was embarrassed and angered that a less mature captain than he had located them. He refused to believe there were actually any shoals there, and one day he sailed deliberately over the spot. There on the bridge he was smiling grimly to himself, thinking the danger was past, when suddenly there was a sickening grind and a lurch, and with her bottom ripped open as with a razor the ship, mortally wounded, sank with many lives lost.

IV. Age is like a battered seaworn craft. If Jesus is the Pilot, then the haven of rest is near; and, despite the last storms and the threatening waves, speedy and eternal shelter is just ahead. If Christ is not on board, what a cold dismal future lies ahead.

V. The sinner is like a derelict. The sinner drifts over life's sea with no hope ahead. Provisions are gone and the crew is dead or disabled. The sails are rent and torn. The mast is brittle and ready to

snap; the rudder flaps noisily back and forth, powerless to direct the ship. The seams are opening and into the dingy hold seeps the seawater with a gurgle of fiendish delight. The sun is setting, the wind is getting stronger, the waves higher, the air colder, and nowhere is there land or safety.

Conclusion:

As we begin the year 1947, with all of its wide expanse of duty and danger and opportunity, let us with the fishermen of Brittany pray:

"Oh God, our boats are so small
And thy sea is so wide;
Take care of us."

The best hope, the only hope for any of us, is the Pilot of Galilee. "What manner of man is this, that even the wind and the sea obey him?"

What Shall I Do with Yesterday?

TEXT—*That which hath been is now; and God requireth that which is past* (Ecclesiastes 3:15).

Introduction:

1. I invite your attention to this serious question—What shall I do with yesterday? It is serious and it is pertinent, for we have just recently finished the year 1946, and our minds are still full of the memories of those fifty-two crowded weeks. It is well for us not to rush on heedlessly, for life should be surveyed thoughtfully.

If there is a time most unfitting for dancing and drinking and carousing, it is at the turn of the year. For when the great pendulum of the year swings back again, it naturally cultivates in us a serious-mindedness, and to dissipate that sobriety is sacrilege.

2. But you say, "Come to think of it, preacher, that question is foolish, for there is nothing we can do about yesterday. It is forever done and gone beyond recall."

I grant you that is true in a sense. A thing once done can never not be. We all recognize that time and tide wait for no man. That old song can never be true, except in fancy:

*Backward, turn backward, O time, in your flight,
Make me a child again, just for tonight.*

Back in 1925, I stood one sunny fall afternoon beside the newly built wooden track at Rockingham Park, New Hampshire. Two or three racing cars were trying out the track which had just been built in the field across the road from the home of a friend of mine. I stood by the rail and watched the cars come down the straightaway at 130 miles an hour; that was fast in those days. I would glance at a car away at my left; there was a rush and

roar, and there was the car disappearing around the sharp steep curve down at my right. That is so much like time, but it goes by so speedily it makes no sound. It is well for us to ponder that truth. We cannot call time back again, but is it true that we can do nothing about it? No, for consider my text:

I. "That which hath been is now." In what sense? The deeds of yesterday are done, but they still live in me.

A. I am the same person who did those deeds yesterday. Deeds are not isolated things like pebbles on the beach. They are every one connected with some personality. If I live a million years, and I am going to live longer, for you and I are immortal, I will be the same person who did those things in 1946—the irrevocable but eternal past. I cannot live long enough to change that fact. I cannot travel far enough or fast enough to change it. I cannot alter my life enough to change it. Lady Macbeth tried to cleanse her hands of the blood of a guilty murder; she cried, "Out damned spot," but the spot would not be gone.

B. The past can never be called back, but it has registered an effect on me. It has not disappeared into space. It has disappeared into me. Astronomical cameras are used to take pictures of the stars and planets. We watch the stars and they seem to twinkle on from the same spot in the sky. But when one of these cameras is set, it records the movement of the star across the sky all night. The watchful eye has not missed anything, and when the plate is developed there everything is registered. So it is with our souls. We think the past is gone, but when the Spirit holds us up to the light every thought and act will be revealed, recorded forever in us.

Some time ago Washington's monument in the nation's capital was cleaned. There had been no susceptible change in its appearance, but the dust and grime had been gathering nevertheless. When the sand blast was turned on, it was discovered that the year had really left a great amount of dirt. So it is with the sinner's heart. It is dirty and black with a guilty past, dirtier and blacker than he realizes until the Holy Spirit turns on the searchlight of truth.

II. We ask ourselves again, then—What shall I do with yesterday?

A. What shall I do with the results of yesterday?

1. Thank God, that is encouraging when I think of the good deeds there may have been in my life yesterday, for I know that the results will go on and on forever. It is said that when a boy throws a stone in the ocean, the ripples which start across the surface and which seem so soon to disappear, actually keep on going until they reach the most distant shore.

Robert Moffat said, "I have seen in the morning sun the smoke of a thousand

villages that have never heard the gospel." That struck a response in the heart of a young man who heard him speak—and David Livingstone went to Africa to become the greatest missionary since St. Paul.

Adoniram Judson dropped a leaf of the Bible in a native village along the Irrawaddy River. When he came by again a year later there were twenty converts.

In the good of yesterday I can rejoice and wait joyfully for the harvest.

2. But what shall I do about the evil of yesterday. That, too, is accumulating a harvest.

A little girl sat outside a preacher's home. A man entered the house to see the minister, and left a lighted cigarette on the rail. The child's curiosity was aroused, and she picked up the cigarette. Her clothing caught fire, and before the flames were extinguished she was burned and maimed for life. Sad. But I know something sadder. A boy saw his father smoke, and he, too, became a cigarette addict. A boy saw a friend drink, and he, too, became a drunkard. That is the way sin goes—once started it is impossible to stop.

B. What shall I do with the guilt of yesterday? I should have thought of that before I lived sinfully. But it is too late now. That is not an easily solved problem. I would have you think of it a while.

C. What shall I do with the memory of yesterday? "Oh forget it," says the world. But it is a pretty well established psychological principle that a thing once brought to the attention is never forgotten. The impression on the brain is permanent. Let the right stimulus arise and it will come back to attention again. In eternity memory will be there to taunt me. The situation and the stimulus will be such as to bring back all the past. Said Abraham to the foolish rich man in hell, "Son, remember."

III. What shall I do with yesterday? Is there nothing I can do? Yes, for "God requireth that which is past," and God will not ask of us the impossible.

A. In the first place, I can be rid of the guilt of the past. All the wonderful mystery of the atonement must be understood if I am to explain just how that can be. But, though I cannot explain it, thank God I know it is true that all my guilty past is forgiven through the merits of the shed blood of Jesus. There may be some measure of truth in most of the theories of the atonement, at least most of them give me some help in understanding the glorious fact of redemption. But, however it is explained, I know that Jesus did something so wonderful for me that when I pled with the Father to forgive me "for Jesus' sake," He did forgive, and I am gloriously free. "There is therefore now no condemnation to them which are in Christ Jesus." Hallelujah!

B. In the second place, there is some help for my memory of yesterday. God

himself has promised to bury my sins in the sea of His forgetfulness, never to be remembered against me any more forever. The years I live now for Him will help to obscure former memories. If I die in the faith, heaven will be such a glorious place of eternal now, that there will be no stimulus to call back to mind my guilty past.

C. There is remission for the penalty of my sin. I do not understand it, but my heart sings joyously.

Jesus paid it all, all to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

D. I receive less encouragement about rectifying the wrongs I have done. "Someone has said, "God forgives. Nature does not." That is so nearly true as to give us serious thought. We may all have heard the story of the man who went to the Catholic priest and confessed having told a lie about a neighbor. He expected to do some penance, and sure enough, the priest told him to take a bag of feathers and scatter them throughout the neighborhood. The man returned elated at having found it so easy. Then the priest said, "Go back and pick up every feather you dropped." "Why," exclaimed the penitent, "that is absolutely impossible! The wind has blown those feathers in every direction, high into the air, over fences, in windows, and all over the city. I could drop them but I could not possibly pick them up." "So," said the priest, "it is with idle, evil words and deeds."

Conclusion:

What shall I do about yesterday? By the grace of God I shall never repeat its wrong.

The Temple of the Holy Ghost

TEXT—*And the disciples were filled . . . with the Holy Ghost (Acts 13:52).*

Your body is the temple of the Holy Ghost (I Cor. 6:14).

Introduction:

1. The danger of spurning the Holy Ghost. One day in Capernaum Jesus healed a blind and dumb demoniac. The people marveled, and said, "Is not this the son of David?" The Pharisees mocked, and said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." Jesus, knowing their thoughts, turned and rebuked them. Then He went on to speak of the "unpardonable sin"—"But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:32). Hebrews 10:28, 29 speaks of having "done despite unto the Spirit of grace." Ephesians 4:30 warns us: "Grieve not the Holy Spirit of God."

I do not profess to know just what the unpardonable sin is, but I can observe that

it is a terrible thing to blaspheme, to speak against, to resist or ignore the Holy Spirit.

In conversation with a group of other ministers, the pastor of a church in an evangelical denomination said, "Why, if I were to talk of the Holy Ghost, my seventeen-year-old boy would think I was talking about Halloween."

2. The glory of honoring Him. It is a fitting and blessed thing to honor the Holy Spirit and to give Him His rightful place.

I. The texts bring to us the personality of the Holy Spirit.

A. God is triune. God is one in nature or being—three in personality. The Son is begotten of the Father. The Holy Spirit proceedeth from the Father. Yet all three are equal persons, infinite and eternal.

B. The tendency sometimes is to think of the Father as God, of the Son as human, and to think of the Holy Spirit rather uncertainly and indefinitely. Because of our limited powers of thought we find it easy to localize the Father and Son—the former on the throne as Judge, and the latter by His side as Jesus, the intercessor. The Holy Spirit is not localized but remains almost impersonal.

C. But there are many scriptures which affirm and reveal the personality of the Spirit. He is a Person as truly as are the Father and the Son. They are Spirit, they are ubiquitous, they are everywhere effectively present, and they are Persons. (See Acts 13:2; Acts 15:28; Acts 16:6; Hebrews 3:7; Acts 20:23.)

1. The Holy Spirit is described by personal terms.

2. Personal works are attributed to Him. II. The texts bring to us the officework of the Holy Spirit.

A. The Holy Spirit is the executive of the Godhead.

1. He brooded over the face of the waters and brought order and beauty out of chaos (Genesis 1:2).

2. He breathed upon or into man and made him a living soul. He is the author of life.

3. He inspired the revelation of truth in the Bible.

4. He is particularly related to the redemptive work of Christ. He is the administrator of that redemption. Christ was born of the Holy Ghost overshadowing Mary, was strengthened by the Holy Ghost, witnessed to by the Holy Ghost, followed by the Holy Ghost ("another comforter"), and now His redemption is administered by the Holy Ghost.

B. This is the dispensation of the Spirit. 1. Dr. Wiley explains that the Spirit, though always and everywhere present, has been revealed to the church progressively.

a) The Holy Spirit is the Person who completes the Godhead, and therefore of necessity is the last to be revealed.

b) There is no analogy or counterpart in nature, as in the case of the Father and the

Son; hence only as a resting place for human thought has been provided in the Incarnation could the threefold distinction of the Trinity come clearly into mind.

c) The Holy Spirit could not come as the administrator of redemption until redemption had been provided.

d) The Holy Spirit was revealed on the day of Pentecost as the Immanuel, the God-with-us, of this dispensation.

2. He is now the administrator of grace. He convicts of sin, regenerates the penitent, sanctifies the believer, reveals Christ, guides into all truth, empowers the saint to pray, testify, and live victoriously above sin.

3. The Scriptures are full of references to the Spirit: Holy Ghost—about eighty times in the New Testament; Holy Spirit—three times in the Old Testament, four in the New Testament; born of the Spirit—four times in New Testament; Spirit of God—fourteen times in Old Testament, fifteen in New Testament; Spirit and my Spirit—many times. Such terms as “Spirit of adoption,” “spirit of burning,” “fruit of the Spirit,” “earnest of the Spirit,” “Spirit of grace,” “Spirit of truth,” “spirit of promise.”

Oh, if we desire to have great grace upon our own hearts, upon our denomination, we must honor the Holy Spirit. May we hold Him up, keep our hearts sensitive to His leadings, and depend upon Him for the success of our labors. “Not by might nor by power, but by *my Spirit*, saith the Lord of hosts” (Zechariah 4:6).

II. The texts also give us the “temple concept” of man.

A. There are different ways of looking at man. There are sweet and sour points of view, as exemplified by the sweet young thing who thinks that any man is wonderful and the “old maid” who is rather cynical about man. One lady was asked why she did not marry, and she snorted, “What do I want with a husband? I have a chimney that smokes, a parrot that swears, a dog that sleeps all day, and a cat that stays out all night.” But there are some true, though partial concepts of man:

1. Man is an animal. True. Man lives in a physical body, eats, sleeps, shivers, chatters, fights, loves, grows old, and dies much as any other animal. To deny it is to be very unrealistic.

2. Man is a machine. True. He himself is an intricate and wonderful machine. The efficiency of the co-ordination of the nervous system, the mystery of the wonderful factory which transforms the chemicals of food and drink and air into blood and flesh and action, the marvelous perfection of such a camera as the eye—all this, and more, certainly prove that man is a machine.

He is a machine, too, in the sense that he is a great machine maker. He builds machines and runs them until sometimes they almost run him. No one sees the whole truth about man who does not see man as a machine.

3. Man is a bundle of instincts and emotions. True. To the casual observer the human baby may seem very much like any other animal, except that the baby seems noisier than any other creature. But the parent almost at once detects personality characteristics which never leave the child. From the simplest instincts to more refined personality traits such as quick nervous disposition or easy-going disposition—there they all are in this bundle of emotions. They will develop and become better or worse, but there they are.

4. Man is a brain. True. Man is an intelligence and must think to be normal and happy. Man must think, some. He may not think much, or clearly, or accurately, or well. But he must think, and the better he thinks, all things being equal, the more truly is he a man.

5. Man is all of these blended and harmonized into personality. No one can be taken alone.

B. But man is not seen best or most truly until he is seen from a religious point of view—as a temple, as the temple of God.

Man is a finite person, incomplete and not integrated without fellowship with the Infinite Person, God. That is the temple concept of man, the concept without which man can never know the true power and glory of his own being.

1. “Temple” is a common Bible term.

a) Approximately 150 times it refers to some material building.

b) Several times it is used in reference to heaven as the abode of God.

c) Two or three times Christ referred to His own body as “this temple.”

d) In Ephesians 2:21, Paul refers to the whole body of believers as the temple of God, “growth unto an holy temple in the Lord.”

e) The New Testament thought of “temple” is introduced negatively in the preaching of Stephen before his martyrdom (Acts 7:48), and Paul in Athens (Acts 17:24)—God “dwelleth not in temples made with hands.” There are some scriptures which specifically state that the individual person is the temple of God; such passages as I Cor. 3:16; I Cor. 6:19; II Cor. 6:16. Then there are many other verses which imply the same thing; one example is the command: “Be filled with the Spirit.”

Man is a temple—a person capable of benevolence to lower creatures, love to his fellows, and worship to God.

2. The term temple suggests the following:

a) Something lofty. Man is not a worm to grovel and crawl. Nothing low or earthy is fitting to manhood. “The man with a hoe,” with his face and heart and look downward, not only has an aching back, he has an aching, empty heart as well. I read one time of a man who found fifty cents when he was just a boy. He formed the habit of looking down to find some

more money. Throughout a lifetime he collected \$7.93, 5,300 pins, 4,700 buttons, a bent back, and a sour disposition. He missed the smiles of friendly faces, the beauty of the sunset, and silver clouds against the blue sky.

b) Something capacious, expansive. Temples do not have six-foot ceilings and tiny rooms; they have towering pillars and spacious halls of worship. Man is not made to be a creature of foxholes and dens and caves. He is made for space, and the stars, and the long vision. Unbelievable as it seems, he is big enough for God.

c) Something holy. Dirt and dust and rubbish, profanity and wickedness are more out of place in a temple than anywhere else. Sunlight through the window, polished pews, and sacred music come to our minds when we think of a temple. Man is less than a man when he is dirty and vile. "Holiness becometh thine house, O Lord, forever"—and Thy house is man. Holiness is the state for which we were made.

d) Something empty, something incomplete, something that needs to be filled. Ah, how that humbles our twentieth century pride. We worship man. As one eminent Jewish Rabbi said to me, "We spell man with a capital M, humanity with a capital H." We endow man with self-sufficient intelligence, with the "makings" of character and success within himself. Will we never learn? History has confirmed and is confirming that which the Bible has always taught. Man is empty, incapable, incomplete without God. The Word says that man is like a great empty building until the Holy Spirit comes. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

What a picture of proud, self-destructive man! A great empty building, a temple, created and owned by God; the devil having taken over as a squatter and filled with his junk and rubbish—an empty building (empty though filled with rubbish) which will never be what it should be until the Lord cleanses it and comes in to fill it with His presence.

Conclusion:

Come, Holy Spirit, cleanse and fill Thy temple! Then dwell forevermore within our hearts.

What Shall I Do with Today?

TEXT—*Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am* (Psalms 39:4).

Introduction:

1. It may be that this is the most pertinent of the three questions I am asking you these Sunday evenings.

a) Yesterday is gone—all we can do in relation to it is of corrective value. We cannot put anything new into yesterday.

b) Tomorrow is not yet here.

c) But we have today—and the question is: What shall I do with it?

2. What shall be my attitude toward today? This will determine largely what I shall do with it.

a) First, I ought to recognize that today is fleeting. Even as I talk and as we are thinking about it, today is going by. Compared with the long past and the long future the present is very fleeting.

I may ruminate about the past and ponder over the future, but if I am going to do anything about today I must do it quickly. Faster than any car or plane, faster than thought or light, time flies on. Opportunity was pictured by the ancients as a running man who must be grasped by the forelock if he is grasped at all.

b) But if today is fleeting, it is just as surely valuable. We may squander time, but time is the stuff of life.

(1) Yesterday was all made up of precious moments like these.

I stood one day beside one of the great paper machines of the International Paper Company as a great sheet of wrapping paper sped through steel rolls to be wound up on a steel core. While I stood there, a break appeared in the paper; instantly a man blew a whistle which could be heard above the roar of the machinery. A switch was thrown and the machine came to a stop, but not before a great mass of paper was piled up in a tangle in front of the steel stacks. Life is like that. Twenty, thirty, sixty years pile up on us almost before we realize it.

(2) Tomorrow will be made up of todays. What I will be I am becoming.

(3) I am made up of todays, and that is an even more serious thought.

(a) I can fritter away my time and leave everything until tomorrow—the result is that I am empty, made up of procrastinations and postponements.

(b) I can use my days for pleasure—and I will be just a laugh or a giggle or the soiled memory of questionable practices.

(c) Or I can live well and be a noble character.

I. What shall I do with today? I will live today in the light of yesterday. Not that I will live with a backward look. I will live in accord with what I learned yesterday.

A. I found yesterday that the way of the transgressor is hard. In childhood I learned that lesson over my mother's knee. All through life I have known it to be true. When the rules have been broken I have observed that people have suffered.

B. I found yesterday that sin made glowing promises, but did not keep them. Sin serves the best wine first; after that it becomes poorer and poorer, until finally come

the bitter dregs. It is that principle which Ralph Sockman quotes from Savonarola: "Would you rise in the world? You must work while others amuse themselves. Are you desirous of a reputation for courage? You must risk your life. Would you be strong morally and physically? You must resist temptation. All this is paying in advance. Observe the other side of the picture; the bad things are paid for afterwards."

C. I found yesterday that sin leaves a man in debt, i.e., in condemnation.

D. Therefore, I am resolved so to live that I will not be unhappy and condemned.

II. I will live today in the light of tomorrow.

A. All life is based upon the principle of seedtime and harvest.

1. I may sow seeds that will bring an immediate harvest, but I may learn to my regret that speedy harvests are usually poor ones. If all my investments are those from which I can benefit at once, then I am not investing wisely. Mushrooms grow overnight, but great oaks take a long time to reach maturity. If I live to have all my good time today, I may find myself empty-handed tomorrow.

2. If I sow seeds with selfish interest in mind, I will reap a harvest of regrets and remorse. I will pick thorns instead of flowers.

B. Therefore I will live today in the light of tomorrow. Instead of drifting along doing as the world does, accepting the world's standards, cashing in on life's golden hours for a good time, I will invest those hours in hard work, in honest living, in endeavor to live above sin, to build character, to build the kingdom of our Lord Jesus Christ.

C. I may seem temporarily to be the loser, but tomorrow will be the test.

1. I shall be free from condemnation.

2. I shall have something of permanent value. I have always been interested in following the careers of those who suddenly receive wealth from some good fortune, from a bequest, or even from gambling. Very few of those who hit the jackpot in gambling profit from it long. It is soon spent and no permanent prosperity, and certainly no real happiness result. But godliness with contentment is great gain.

III. I will live today in the light of eternity.

A. A lifetime tests a good many things. Health is tested; friendships are tested; characters are tested; investments are tested.

B. But eternity is going to put the severest test upon us. All that is perishable is going to be consumed. "There is a way that seemeth right unto man, but the end thereof is death."

1. I could invest in things which would pay dividends twenty-five years from now.

2. But by the grace of God I mean to live today so that when the world is on fire, I may have a redeemed soul and a noble character—life's imperishables.

Conclusion:

What shall I do with today? I will give today, I will give myself to Christ.

Abiding—The Secret of Fruitfulness

SCRIPTURE—John 15:1-10.

TEXT—*He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing* (John 15:5).

Introduction:

1. There are two extreme attitudes toward success in Christian service.

a) One is the sour, pessimistic or fatalistic view that says success comes not because of honest effort or worth, but because of luck, chance, "pull," "breaks." Perhaps closely related to this is the view that God does it all and that our efforts mean nothing.

b) The other is the over-optimistic view—"What a man wants he can get. He can achieve anything he wants, either in the material or in the spiritual world, if he wants to badly enough."

2. Of course, both of these attitudes are wrong. Merit and honest effort do count. But they count only as they are expended in harmony with the laws of life. Whether in business or education, or in religion, human effort will fail if it fights against the laws of business, education, or religion.

3. Jesus' parable of the vine and the branches will give us some practical help along this line.

I. First, consider the necessity of abiding—"without me ye can do nothing."

A. Human effort is absolutely futile to the degree that it does not depend on God. Someone may say at once, "That is an extreme statement. I know wicked, godless men who have lived long and succeeded; and even though they may die and lose their souls, yet we must recognize that they have succeeded in living and having power here on earth." The answer is, "Yes," but—

1. Even though godless in attitude, they are dependent upon God. Morally or spiritually godless, but metaphysically, physically, mentally, they are as dependent upon God as anyone could be. They depend upon God for their existence, their strength, their time, their talents. The very breath with which they curse God belongs to Him. The universe is dynamic and God-sustained.

2. And, as already suggested, their success is superficial and short-lived. A hundred years from now none of us will call it success.

B. God is the only source and sustainer of life.

1. That is true materially. I cannot throw God off to prove I can get along without

Him. But if I defy His laws, I'll see. No one breaks God's laws; he is simply broken upon God's law. No one really defies the law of gravitation. He either observes it scrupulously or he goes six feet beneath the sod.

2. It is true spiritually. I can live physically without abiding in Him spiritually; but I cannot live spiritually without abiding spiritually.

a) To live spiritually I must come to God, confess, forsake, believe, be born of the Spirit (John 3:7).

b) And if I wish continuing growing, enriching life I must find it by abiding in Him.

A missionary was looking at the word "Christian" one day, and she was trying to fathom its meaning. She took her pencil and crossed out the first six letters, leaving "ian." As she studied the three letters "i," "a" "n," it suddenly came to her—"Without Christ I am nothing."

II. Consider next the meaning of abiding.

A. This "abiding" is not contrasted with working. Abiding and working are not mutually exclusive. One might work without abiding; but always the one who abides works. The scripture here sets *abiding over against disobedience to or independence of God*. I can work outside of God's will and strength or I can work inside His strength (this latter is abiding). Abiding then is not inactivity, hiding, passivity, or even unthreatened protection. It is dependent activity within God's will, doing God's will by His strength.

B. To abide one must be grafted into the vine, or be born of God—that is, one must become a partaker of His nature and be united to Him. A bug on the leaf, or a spider on the branch, are not part of the vine. Yet some people seem to think that because they go to church they are, for that reason, Christians. Someone has put it crudely—going to church will not make me a Christian any more than going to a garage will make me an automobile. In either case a miracle would have to take place. This is a union of nature, a sharing of vital personal power, a beating of hearts together. There are many different figures of speech, all impressive, which describe this relationship between God and the believer; body and members, house and parts, father and son, shepherd and sheep, vine and branches.

C. Abiding means obedience. "If ye keep my commandments, ye shall abide in my love" (v. 10). "Can two walk together, except they be agreed" (Amos 3:3). Sometimes it is easier to walk outside His will, but if we want the flow of life from the vine we must obey.

D. Abiding means dependence. Sometimes we may be tempted to assent to the Lord's will, and say, "That's fine, Lord, Now I'll go ahead and do it for you." But the strength to do God's will must come from

Him; the will to do it must be ours, but the strength to perform His.

From some place in Greek mythology I recall the story of Hercules wrestling with a giant who was the son of Mother Earth. Hercules learned the secret, that the giant, otherwise invincible, was powerless when he was not touching the earth. So we, if we are out of touch with the Lord, are powerless. The bulb says to itself, "This is great, giving light. I am going over and shine in that dark corner." It leaves the wire behind. The flower says, "Thank you, Earth, for your help, but now I am going over to that rock," and leaves Mother Earth behind. The branch leaves the tree, the seed leaves the soil, the man leaves his God—and they all wither and die. When pride or self-sufficiency creep in, something happens to one's spiritual life.

E. Abiding means meditation. One of the vital chords that binds us to God and to the spiritual world is meditation. Running, rushing, thinking, talking, toiling, serving, teaching, preaching, testifying—even the best work will never take the place of meditation. "Abiding" has the suggestion of quiet permanency. Too many people hardly have time to get acquainted with the Lord. And it takes time to be holy. The little boy, who was told by his Sunday-school teacher that the Lord could do anything, demurred. He said, "I know something the Lord could not do." The teacher asked, "What is it, Johnny, that the Lord could not do?" "He couldn't make a year-old calf in fifteen minutes."

Jesus said, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful"—meditation.

F. Abiding means faith. It means resting confidently in God when danger threatens, and leaving the outcome with God.

A little girl was asked what she would do if the devil came pounding on her door. She thought a moment, and then said, "I'd let Jesus answer the door."

During a drought the branch does not leave the vine in search of other sustenance; it clings tighter than ever and draws every drop of vitality it can get. That is what it means to abide in God. It means to "trust Him though the billows roll." Habakkuk strikes this note when he says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord . . . the Lord God is my strength." Old-fashioned marriage is something like that—for better, for worse, for richer, for poorer, in sickness and in health till death do us part; except that it is mostly the Lord (not fifty-fifty as in marriage) and that death never will separate us.

Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The devil whispers, "The bank is not safe." Paul replies, "I have staked my all on God. I will trust and leave everything in His hands." Abiding, then, means doing God's will by His strength.

G. Abiding means constancy. It does not suggest—here today, gone tomorrow. It means planted with roots, not blown about like Scotch Thistles.

III. Consider next—the results of abiding.

A. Life itself to us—the life of the vine flows to us ("Christ in you the hope of glory").

B. Cleansing or purging (v. 2). "Every branch that beareth fruit, he purgeth it." The method of appropriating cleansing—I John 1:7. The agent of cleansing—John 15:26.

C. Salvation from destruction (v. 6).

D. Unique wonderful relationship to the Saviour.

1. Have His love (v. 10).

2. Having His confidences and impartations of truth (v. 15).

3. Have His joy—full and lasting (v. 11).

E. The object of the world's hate (v. 18).

F. The instruments of God's power (vv. 7, 16).

G. Fruit to the glory of God (v. 5, 8, etc.); fruit that will remain (v. 16).

Conclusion:

Jesus said (in paraphrase), "He that abideth in me obediently, dependently, meditatively, trustingly, constantly, the same bringeth forth much fruit."

Some years ago the *Sunday School Times* told the following story which illustrates the beautiful simplicity of abiding. A young woman from a Christian home was dressing in her best finery to attend a worldly ball, very much against her parents' wishes. While she stood in front of the mirror adjusting a diamond ornament in her hair, her attention was caught by her little sister, Anna. She said, "Anna, what are you staring at me for?" Anna said wistfully, "I was just thinking how happy I would be if you would be the first star in my crown." The young woman, shocked and embarrassed replied, "Oh, Anna, don't be silly." But that night at the ball she did not enjoy herself for the wistful little face and the strange words were used by the Holy Spirit to bring conviction to her heart. Late that night she said good-by to her escort, climbed the stairs to Anna's room, and kneeling by the sleeping child's bed she wept out her penitent prayer, "Oh, Anna, Anna, I will be the first star in your crown," and there a soul was born into the kingdom.

What Shall I Do with Tomorrow?

TEXT—*Let us eat and drink; for tomorrow we shall die* (Isa. 22:13). *We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad* (II Cor. 5:10).

Introduction:

1. We have two philosophies presented to us, one by each of the texts, one from the old Testament and one from the New Testament (not that the former represents the Old Testament—it does not).

These two texts, one a statement with an exhortation and the other a statement that infers an exhortation, are quite opposite. The first is a reckless fling—"Let's have a good time, life ends soon." The other is a sober truth—"We shall all be judged, and our fate decided eternally, according to the way we live. Therefore, let us live soberly and righteously."

2. Observe these two ways of life, or rather the two texts, briefly:

a) Observe the first: Isa. 22:13; I Cor. 15:32; Luke 12:19.

(1) In Isaiah notice the setting: V. 12—Lord called for weeping and mourning, but instead the people said, "Let us eat and drink, for tomorrow we die." And what was the result? Captivity v. 17; death v. 14.

(2) In Corinthians, Paul, in speaking of the resurrection, says, "If there is no resurrection, then let us eat and drink etc. But there is a resurrection. Therefore, a sober individual will live accordingly. The glib assumption of this "tomorrow we shall die" is wrong, for though we die we live eternally somewhere.

(3) Finally, in vivid touches is given to us in Luke 12:19 the picture of the man whose lands brought forth plenteously—"Saul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

b) The second text is the sound, serious exhortation of Saint Paul to sobriety of life.

(1) See the fallacious assumptions in the first.

(a) Most of life is pleasure and of sensual type.

(b) Most of the pleasure we get will be today.

(c) Death is the end of everything.

(d) There is no moral responsibility—no punishment and no reward.

(2) See the final assertions of the second.

(a) II Cor. 4:18—Real values are spiritual.

(b) Most of life is ahead—"light affliction worketh for us a far more exceeding and eternal weight of glory."

(c) After death comes the judgment.

(d) And according to our deeds we shall receive eternal life or everlasting death.

The first text you will hear preached in dance halls and dives, in beer gardens and brothels, in society's drawing rooms and in slums—anywhere and everywhere that men and women are seeking pleasure aside from purity and gain aside from good. It is the devil's favorite text, the world's constant theme, society's everyday sermon. It is uppermost in the mind of every individual whether he wears the cloak of respectability or of shame, if he is seeking anything more than righteousness and serving anyone more than Christ.

But despite this constant preaching of Isa. 22:13 and the universal permeation of this philosophy down deep in the human heart, there is a well of suspicion that it is all wrong. And reason, moral judgment, and conscience say, "Tomorrow we must all appear before the judgment seat of Christ to be judged according to the deeds done in the body."

Seeing, then, all these things about us shall be dissolved, and we shall appear before Christ for judgment, what shall I do with tomorrow?

I. I shall not wait inactive with hands folded for tomorrow. I shall not put off till tomorrow what I can do today.

A. We all assent to the common sense of the "make hay while the sun shines" maxim. We can see that it applies to all of life. The Scriptures urge us to be up and doing while 'tis day, for the night cometh when no man can work. Christ at twelve years said to His parents, "Wist ye not that I must be about my father's business." "Whatsoever thou doest, do quickly. As you have made good resolutions for 1947, let me urge you to be working on them each day, and not to leave their accomplishment till tomorrow. For that which is left till tomorrow is quite often not done at all. How often it is that a convenient day that we have looked for never comes.

Correspondence—how we let it slip.

Daniel and Ezekiel Webster—father going away for week, left piece of corn for them to cut, only a half day's work. Left it till last day in afternoon—just ready to begin work when father came home.

"What you been doing Zeke?" "Nothing."
"Dan'l, what have you been doing?"
"Helping Zeke."

You'll accomplish more and be happier if you will pitch into the work you have to do rather than put it off till tomorrow. Moreover, you will have formed the habit of promptness and you will find yourself a fuller, richer personality.

How about those habits you were going to correct—tobacco habit? Lord says, "Now is the time."

How about those new habits you were going to form.

B. Certainly I shall apply this principle to my immortal soul, my spiritual life, my relationship to God.

II. Secondly, I shall not plan selfishly for tomorrow.

A. That does not mean that I will give no thought to the morrow, and to myself. It does mean that I will not think of my selfish pleasure primarily, or to the exclusion of the thought of others.

1. There comes to my mind in this connection (Matt. 6:34): "Take therefore no thought for the morrow."

a) In first place, Jesus refers to material things—in the preceding verse He says, "Seek . . . the kingdom of God."

b) In the second place, I do not believe that Jesus meant for us to think nothing of and do nothing for our food and clothing. II Thess. 3:10-12, Paul says, "No work, no eat." Earn bread by the sweat of the brow, etc.

B. The selfish planning of which I speak brings sadness and loss.

1. We all know how uncertain material possessions are, and how suddenly they can be swept away. And we all must see that when a man has placed his affection on these things that their loss brings a rude shock. That is the reason there were, and are, so many that commit suicide when they lose their wealth. They had made it their idol. Wrest a man's idol from him and you tear his heart, and sometimes dethrone reason, and take his life.

Dr. Williams in the southwest went to dinner with a millionaire. The man said, "Doctor, you'll have to pay for the meal." He bowed his head and wept, for he had lost everything—except \$10,000 that he had given to endow a Holiness school. And he said, "I've been selfish and sinful. If I had given it all to God I would have been happy." But when a man doesn't live for these things he can ride above them and their loss.

How different. A Christian business man discovered losses had swept away everything. He went home that night to tell his wife. Next morning the pastor went around to call on him, and heard him singing:

*A tent or a cottage, why should I care,
They're building a mansion for me over there,
Though exiled from home, yet still I may sing,
All glory to God, I'm a child of the King.*

The pastor went in and found the man on a stepladder, taking down one of the beautiful pictures, getting ready to auction the house and furnishings off to pay the debts. He got down and shook the preacher's hand, smiled, and said, "Last night was pretty dark. Wife and I prayed and rose once in the night to pray over the loss. But we've prayed through. It's all

right. We have God left." Ah, how different! The devil may shake our frail barks, he may sweep away everything we own and hold dear, but there is a mooring the devil cannot touch, there is an anchor that holds in the storms of life, if we know God. That which we love most is beyond the reach of devils and thieves.

*We have an anchor that keeps the soul
Steadfast and sure though the breakers roll,
Fastened to the rock which cannot move,
Grounded firm and deep in the Saviour's
love.*

2. I shall not plan selfishly for tomorrow, for the years bring the consciousness that selfish material objects do not satisfy. King Solomon with riches untold, and glamor, and wisdom, so much that the Queen of Sheba said, "The half has not been told," yet cries out, "Vanity of vanities, all is vanity, all is vanity and vexation of spirit." (Read Eccles. 2:1-11, etc.) The saddest hearts, the most disillusioned souls are found in the homes of the wealthy. The most desperate, despairing men and women are those who have the greatest possessions and who thought they were getting the most out of life.

Alexander conquered all the known world, wept that there were no more to conquer, and then died in a drunken stupor.

3. I shall not plan selfishly for tomorrow, because if I do I shall lose my immortal soul. And it would profit me nothing though I gain the whole world and lose my soul. Dives, the rich man, had great wealth, but he died and was in hell, a place of eternal torment. Lazarus was poor and sick, but he went to heaven when he died. For tomorrow, then, let me be Lazarus rather than Dives, for thus I shall be saved and help to save others.

III. I am resolved to make adequate plans for tomorrow. I shall endeavor to be prepared for tomorrow.

A. For I am assured of this—tomorrow is coming! We may be well and strong as we are today, but tomorrow is coming. Tomorrow may not find us in our own homes, but it will find us. We may not be living, we may not be this side of the judgment, we may not be under gospel probation with the opportunity to choose God, but wherever we are, tomorrow will find us. For we are creatures of eternity; everything else is an episode. Every institution and object, even the universe, will pass away, but you and I will live through the eternal tomorrows.

B. Since I must face tomorrow, I will face it prepared. And there is only one way I can do it, i.e., by the saving grace of God.

1. If tomorrow brings me peace and prosperity, I am determined by the grace

of God to keep upright and pure with my eyes fixed on the Cross.

2. If tomorrow brings me sorrow and loss, my faith remains in God, who has said, "I will never leave thee nor forsake thee."

3. If tomorrow finds me in eternity rather than here, "I am trusting in the merit of the man of Calvary," and I shall go sweeping through the gates washed in the blood of the Lamb, a sinner saved by grace.

Conclusion:
Friend, what will you do with tomorrow? If it finds you in eternity, your loss is unending. While it is today, choose God. Tomorrow promises you hope, but there's coming a time when choice will end.

"Religion's Backward Children"

SCRIPTURE—Hebrews 5:1—6:3.

TEXT—*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection* (Hebrews 6:1).

Introduction:

1. It was practical observation of religious life that brought to mind this sermon subject.

a) There have always been individuals who stay around the edges of religious experience, who make a start but who do not travel far or dig deep.

b) Then there are great groups of church people who never seem to advance very far in Christian experience.

(1) There are conservative orthodox groups which do not go even so far as to present a vital saving gospel.

(2) There are evangelistic groups which do not go so far as to present the glorious doctrine of holiness in heart and life.

(3) And perhaps we should be honest enough to confess that there are some which advocate "holiness" but which neither advocate nor achieve progressive, aggressive holy living.

2. We all recognize the progress in normal childhood and in the work of the schoolroom.

a) There are two principles which must be ever expanding—progression in theory and in application. The two are never divorced, though usually theory precedes application.

b) Thus it is in the child's studies and learning.

c) All contact with life must not be left until school is past, though the major part of it must necessarily be done when the classroom is finally left behind.

d) The child that lags behind those of his age, either because of a lack of native ability or because of a lack of application, is a backward child.

3. Many of the same principles are applicable to religion. In fact, the word "disciple" means learner, and we all are, or ought to be, disciples of Christ.

a) There are the early principles of religion—the soul of man, faith in God, right and wrong. Our use of classroom analogy is not too good right here, for we do not mean to suggest that these things are childish or only of temporary or developmental interest.

b) Then there are the great fundamental truths: The Inspiration of the Bible, The Nature and Attributes of God, the Trinity, Creation, the Fall, the Atonement, Christ and Salvation.

c) Then there must be the application of all of this:

(1) To personal experience—conversion, entire sanctification, development in the life of holiness.

(2) To service for God in His kingdom. This is not intended to be an arbitrary scale of progress in Christian life. These three stages are not isolated from one another; they overlap and intertwine. None of them is ever finished and left behind, and certainly no two ever go through the school of Christ together.

4. I think this fits in with the anxiety of the book of Hebrews that these Christians should not be backward children. The author encourages them to go to perfection of heart, and then of thought and life.

I. Observe that the scripture lesson begins with a *complaint*. Paul, or whoever the author may have been, complains that those to whom he is writing are babes and cannot eat strong meat.

A. He has been expounding the amazing and profound relationship between the Old Covenant and the New.

1. He has been writing of the priesthood of Christ.

a) Like the Aaronic in some ways.

b) But different in others.

2. When suddenly he bursts out (in paraphrase), "Oh, I have so many things to say to you about this, but you are so dull of hearing. You yourselves should be teaching but you are still in kindergarten in rompers, still playing with tops and blocks and studying your ABC's. In fact, you are still nursing babes.

B. He suggests the reason for this spiritual babyhood.

1. It is not that they had just been saved and had had no opportunity for advancement, for he says (Heb. 5:12) "when . . . ye ought to be teachers."

2. One reason that is implied is lazy carelessness (Heb. 5:12); "need" to be taught "again . . . the first principles." How often young scholars do not hear the question or do not remember the answer because they have been lazy or inattentive. It hurts to apply that to our Christian lives, but it needs application right there.

3. Another reason was that they did not use the powers and knowledge which the Lord had given them. This certainly is the implication of verse 14, which says that

strong meat belongeth to those "who by reason of use have their senses exercised both good and evil."

4. The chief reason that these people were babes in Christ rather than mature saints was a moral and spiritual reason, a heart condition; it was an inner inclination toward sin.

a) Observe that the implication of 6:1, "not laying again the foundation of repentance from dead works," and 6:6, "if they shall fall away," is that these people had been backsliding and falling into sin.

b) The fact is that spiritual understanding is determined far more by the condition of the soul than by the length and intensity of intellectual effort. Jesus said, "The pure in heart shall see God." An impure man can reason and study till doomsday and he will never "know" God as well as a sanctified moron. Why? Because purity of heart is far more essential to spiritual life and understanding than study is. Trying to see is a pretty hopeless effort if the optic nerve is dead.

II. Paul (I like to believe it was he) follows his complaint with an *exhortation*: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

A. He is neither denying nor minimizing these things which he urges the Hebrew Christians to leave, "the word of the beginning of Christ," repentance from dead works, "faith toward God," etc.

1. These things are essential.

2. The word "again" indicates that we should not mill around them, forever discussing them, uncertain as to what to believe and undecided as to what to practice. The figure of speech Paul is using is the erection of a building. It is wise and wonderful to lay a foundation, but to lay a foundation, tear it up, and lay it again repeatedly is the most foolish thing one could do. Paul says "Having laid the foundations of belief and experience, leave them, leave them alone, and go on and build."

B. He exhorts them to "go on unto perfection."

1. That presupposes a life without sin, else there would have to be the re-laying of the foundations of repentance over and over again.

2. It includes the thought of progression and advancement based upon human consecration and effort.

3. But most plainly it refers to the perfection which comes by an act of God's grace by which the soul is made pure so that moral blindness and sinful inclination are gone. It is an act of God's grace, a definite epochal work, so that after that the soul is preserved blameless and vigorous. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth

you, who also will do it" (I Thess. 5:23, 24).

The real problem is inner soul need. The only answer to inner soul need is God's grace. Then this perfection is not so much attainment as obtainment.

III. Finally, there comes the *warning*—Go on to perfection, for if you do not, spiritual catastrophe lies ahead.

A. One result will be spiritual immaturity, or childishness, or pettiness. Joseph Smith used to tell of his experiences in a button factory when he was a boy. In this particular factory they manufactured pearl buttons. Joseph's task as a lad was to polish the edges until they were smooth; he would hold them against the grindstone until all the rough edges were taken off. When he first began the work he wanted to be sure that he did it correctly, and so he asked the foreman, "How long shall I hold them against the grindstone?" The foreman replied, "Until they stop fussing." When people have not been polished within by the mighty work of cleansing they are always fussing. When people fail to "go on unto perfection," they become problem children in the church—easily upset, quarrelsome, slow of spiritual understanding, petty, envious, dependent upon others, absorbed in their own troubles.

B. Another result will be that we will be crippled in service. E. Stanley Jones tells of taking a trip in an old "flivver" across Arabia. He was not driving, but, what with boiling radiator and getting stuck in the sand they had so much car trouble that he found himself nervously exhausted at the end of the journey. He was not at his best in his next speaking engagement. It is like that spiritually; inner troubles exhaust our nervous energy until we are touchy and irritable and self-absorbed. And, furthermore, we will be crippled in our service for the Master. Many a sincere Christian has thwarted his own prayers for the salvation of his loved ones by showing a carnal spirit under pressure.

C. The greatest danger will be final apostasy.

1. There is very little in the Scriptures to indicate that one will be lost if he backslides once. There is much to affirm God's wonderful love.

2. But the refusal to walk in the light of holiness brings condemnation, and the continued refusal to do so will mean the development of a fixed rebellion, and ultimately damnation. It would seem that the awful final apostasy spoken of in chapter 6:4-6 is a rejection of God's plan of salvation, and, since there is no other sacrifice for sin, there is no hope for the one who thus rejects.

Conclusion:

Let us go on unto perfection!
"And this will he do, if God permit."

TEXT—*Freely ye have received, freely give* (Matt. 10:8).

Give ye them to eat (Mark 6:37).
Give, and it shall be given to you (Luke 6:38).

Introduction:

1. Today I want to bring to you a consideration of the "ought" of giving and next Sunday the "how" of giving.

2. That word "ought" is greatly misunderstood. The word "ought" means to be under moral obligation to be or do. It symbolizes the whole realm of duty, of right, or morals. In every matter there is not only the "I want to," "I desire to," "fear," "hope," etc., there is also the "I ought to" or "I ought not to."

a) Every one of us should endeavor to be ethically minded, to be morally conscientious and conscientious. That is, we should learn to be governed by the "ought" of things. We should ask ourselves, "What ought I to do in this situation? What is my moral obligation? What is right? What is my duty?"

b) Most people are unwilling to do this because they are afraid to know their duty, because duty is an ugly hard thing to them.

c) The reason that duty, "oughtness," is ugly and hard to them is that they have divorced duty from desire, and desire from duty. They come to a fork in the road. Since they are accustomed to follow their own desires, they ask themselves, "Which way do I want to go? Which is the easiest way, the most pleasurable, the most comfortable, the way that will give me the most fun and friends?" And everyone who follows his own pleasure without consulting duty will find that those pleasures will tend toward forbidden things and away from the path of duty. For the failure to think of duty is unethical in itself. The result is that the individual begins to think of duty and desire as two different things. There are two reasons for this result:

(1) The human heart is sinfully bent, so that evil is attractive to it. (Not that good is not also attractive. It is. As someone has said, "Man is strongly inclined to be good and strongly tempted to be bad.") This gives man a wrong start.

(2) Second, most people, as previously said, will pursue their desires without consulting their duty. The longer one continues the course, the easier it will be to be governed by epicureanism and the more difficult it will be to face duty as such; the less one will be ethically, the less conscientious of the desirous of the right. Not only will one's interest in the dutiful and right subside, but one will also find that the power to do it will decrease. And so we find everyone who is not a Christian the victim in some degree of these two evils—indifference to duty and inability to

accomplish his duty. And we find that most people have come to dislike the thought of duty. It has become in their thinking a disagreeable ogre that is forgotten only in the pursuit of pleasure. Duty to them is a sour-visaged Puritan, scowling and unhappy, fearful of pleasure, and continually talking about saying prayers and about the wrath of God.

d) The way to a right conception of, and affection for, duty, the right, moral responsibility, or the "oughtness of things" is to identify duty and desire.

(1) Some good people insist that in doing their duty they have no place left for pleasure. They exert themselves with righteous purpose and attractive countenance to do what they believe is right, and they frown upon happiness as sinful and ungodly. The rest of the world looks on and says, "Is that so? Do we have to make a choice, the happy and the holy? Well, we'll take the happy." And thus these two classes are deceived into separating the holy and the happy.

(2) But God's way is to identify the two. He says, "My yoke is easy, my burden is light." "The way of the transgressor is hard," but "my yoke is easy," etc. "I will put my spirit within you, and cause you to walk in my statutes. I will write my laws in your heart, so that you will say, 'I delight to do thy will, O God. Behold how I love thy law.'" The Lord has not come to make us sad, but to cause us to rejoice with a joy unspeakable and full of glory. "I am come that they might have life, and that they might have it more abundantly." "The fruit of the Spirit is love, joy, peace," etc. "God will fill us with all joy in believing" (Rom. 15:13). "The kingdom of God is righteousness, peace, and joy in the Holy Spirit" (Romans 14:17). "Ask, and ye shall receive, that your joy might be full" (John 16:24). "I have spoken to you that your joy might be full" (John 15:11).

(a) God will give you a change of heart so that you desire to do your duty, so that your will is in line with His will, so that what you ought to do you want to do, so that you only have to know what God wants you to do to want to do it.

i) When you have a change of heart, it will turn you about face and make you love a different world.

ii) But you'll need the burning fire of the Holy Ghost to completely unify your heart on God's will.

(b) But even after you are saved and sanctified and desire to do what you ought to do, there will be times when desire will have to be subordinated to the ought. That is possibly what Paul meant when he said, "I die daily." There will be times when the Lord will say, "You ought to do this." Not to do it will seem to be the easier, more pleasant and attractive. You will have to subordinate desire to duty—and when you

have you will be blessed, and find it easier to make the choice next time. Right here is the place that many people backslide. They let "want to" gain supremacy over "ought to" when there is a conflict. The love of God in your heart is the master key to this problem. If you love God you'll be happy to please Him, and pleasing God is identical with right. Don't divorce duty from happiness, success, friendship, and progress. If I do what I ought to, I'll be happy, successful, progressive; I'll have friends, and I'll be living the most natural, normal life. That doesn't mean that I will never find sad things, nor that I never will have anything hard to do. It does mean that in the long run it will be proved that the "ought" of life is identified with my best welfare.

With this understanding let us consider the "ought of giving. That we ought to give is evident from the commands to give which we find in the Bible. "Give" is mentioned 1,479 times in the Scriptures, many times imperatively.

What makes up the "ought" of our giving?

I. First, we ought to give because of the love of God, because He has given to us. Matthew 10:8—"Freely ye have received, freely give." I can think of no greater reason than this.

A. Let us remember that God created us out of the impulse of love.

1. Not of curiosity.
2. Not of boredom.
3. Not of dispassionate scientific interest.
4. But of love, infinite, unselfish, holy love.

B. Let us remember that it cost God something to create us. He thus limited His own freedom by making us free to choose.

C. Let us remember that out of pure love God gave His son to redeem us.

1. It was not from a motive of pride, lest His work should fail.

2. It was not for selfish gain.

3. It was because He loved us.

4. It was a love which took upon itself:

a) The sin of the world.

b) Infinite suffering such as only God can know.

We rejoice that God came to earth, took upon Him the form of a servant that He might understand us altogether, know our pains and sorrows. But let us remember that the suffering of the Godhead because of sin we can never know even through the countless ages of eternity.

D. Let us remember that God's love was not terminated at the Cross. It flows as full and free as ever it did. He loves us with an infinite, everlasting love today and ever.

Ought the flowers to turn toward the sun? Ought the fish to delight in the sea? Ought the birds to rejoice in the limitless air? Ought a child to love his parents

that brought him into the world, planned, prayed, and sacrificed in love for him? Ought a man to love his mother? Then infinitely more a man ought to love the God who has been the source of life! And love is not satisfied until it has given all. "Beloved, if God so loved us, we ought also to love one another."

II. The second great "ought" of giving, subordinate only to the first is the need of sinful man. "Give ye them to eat" (Mark 6:37). Here is the multitude of over five thousand that have followed Jesus until the close of day. He looks upon them with compassion, and then to His disciples says, "Give ye them to eat." And anyone with the Master's heart cannot turn around and see the tragic need of men without being moved in compassion to give to them.

A. The world is shepherdless—"Because they were as sheep having no shepherd."

1. There are many that profess to be shepherds but they are not.

a) Some are hirelings who just look to the sheep for what they can gain.

b) Some are wolves in sheep's clothing.

c) At best they are blind leaders of the blind, and they cannot feed and lead a band of immortal souls.

2. There are shepherds calling here and calling there, but the world is away from the Great Shepherd of the sheep.

B. The world is weary—large part of the world sleeps on floor.

1. It has traveled far but it has not found rest.

2. It is ceaselessly stirred by an undying restlessness.

3. It bears the burden of an unsatisfied longing and of a guilty conscience.

C. The world is hungry.

1. Hungry physically.

2. Hungry spiritually.

D. The world is away from home and the night is falling. Should an animal love its young? Should a mother love her child? Then anyone who knows God will love this sad, needy world. "Give ye them to eat."

III. The third "ought" of giving is the enrichment of our own souls. You ask, "How can that be that I am enriched by giving away?" Proverbs 11:24—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give and it shall be given unto you" (Luke 6:38).

The Palestinian custom which is referred to here is the measuring and selling of wheat. The merchant comes around selling wheat or grain, and the people come out to buy. The merchant fills the measure, shakes it, fills again, presses down, shakes it, then heaps it up till it is running over. The merchant that gives his people good measure will be given the best of measure in return.

We ought to give because we will be enriched by our giving.

A. We will be better off in material things. That doesn't mean that if you give the Lord a dollar He will make you a millionaire. Nor does it mean that a man should fling away everything he has. It does mean that it is a universal principle generally proved, though possibly not an absolute rule, that a man will fare better in this life if he gives.

1. His fellow men will be better to him.

2. God will reward him. I may not be rich, but, thank God, I know I am far better off than I would be if I were not serving God. Furthermore, I know God is as good to me in bestowing temporal blessings as He dares be. More might spoil me. These material blessings will come as God sees fit.

B. But the spiritual enrichment that comes from giving is as sure as the law of cause and effect. I may give in free spirit to God and still be poor. I may give freely and still be sick and helpless in body. But it is as sure as the sun rising tomorrow that if I give in the right spirit I will be enriched in love and faith and peace and joy. I will care less for the things of the world and more for God. And, what is best, God will care more for me, for the Lord "loveth a cheerful giver." If I give with the motive of getting material blessing, I will be likely to miss the spiritual blessing. "Give and it shall be given you."

Conclusion:

I ought to give: Because God has given to me; because a hungry, shepherdless world needs my giving; because unselfish giving enriches my own spirit.

The Desert Preacher

SCRIPTURE—Matthew 3:1-15.

TEXT—I have need to be baptized of thee (Matt. 3:14).

Introduction:

1. There is need of an emphasis on the Holy Spirit in our preaching today. In a sermon preached a few years ago, Reginald J. Campbell is reported to have said that from the standpoint of Christian thought the 18th century might be accurately characterized as the century of God the Father, that the 19th century was as unquestionably that of God the Son, and that there were many signs that the 20th would prove to be that of the Holy Spirit. (*The Holy Spirit*, by Raymond Calkins, p. 15.)

The rationalism of past generations has frowned upon much mention of the Holy Spirit. Christ, the Son, the second person of the Trinity, has been subjected to pretty rigorous treatment, but He has fared better than the third person, the Holy Spirit. For while men have readily accepted the Father as Ruler and first cause, and have rationalized Jesus Christ, humanizing Him

to suit themselves, they have not been so friendly to the idea of the Holy Spirit. For He has seemed impersonal, vague, and fantastic to them. They have thought of the Holy Spirit as a relic of superstitious days.

But men are beginning to waken to the fact that the Holy Spirit is as essential as the Father or the Son, and that the lack of the preaching about the presence of the Holy Spirit has left the church cold and powerless. For even in a truer sense than Christ, the Holy Spirit is Emmanuel, God with us. The religious experience of the Old Testament, or even of the gospel days when Christ was here, is not so vital and forceful as the experience of the man or woman who has been baptized with the Spirit. The emphasis upon the Spirit, though it may have been carried to extremes by some, is absolutely essential to the church's life and power. And yet today among nominal church members the name of the Holy Spirit is not very well known, and the experience of the baptism with the Holy Spirit is known hardly at all.

2. I wish to bring to your minds that incomparable desert preacher, John the Baptist, in order that you might sense the importance and the necessity of the Holy Ghost.

About John the Baptist clings an air of romance that makes him almost unreal to us, and yet there are none of us that do not love this rugged terrible man of old.

I do not suppose we stop to think very much of the terrible handicap which John the Baptist carries because he was near to Christ. But he does suffer and has, in a sense, because of the fact that he lived during Christ's time. Christ, the Son of God, was so brilliant that anyone near Him would be almost completely outshone, just as a star of the first magnitude almost obscures a tiny star that is near. As we read the New Testament we are stirred by John's life and ministry, but as we leave it, or right with it as we observe Christ, John sinks into insignificance. And unconsciously he is belittled in our minds. Removed from proximity to the Son of Righteousness, John would have been exalted above all the prophets of the Old Testament, even as Christ said that of those born of women none was greater than John the Baptist.

John was under two handicaps, that of being outshone by Christ, and that of accommodating himself to the tremendous changes that Christ brought. John passed behind Christ just as a star is hidden behind the moon. To this he unselfishly acquiesced, saying, "He must increase, but I must decrease." Not only was there the brilliance that outshone John, but there was also a radical change that it was difficult to adjust himself to. We remember so well the query John sent from prison to

Christ, "Art thou he that should come, or do we look for another?" And we hold up what we consider John's unbelief to scorn. But I do not think this was unbelief so much as it was an intellectual failure to comprehend all that Christ was doing. John bridged the gap between the old and new dispensations, and he looked forward, he was Christ's forerunner, and yet he was not quite far enough forward to grasp the full revelation of Christ's kingdom. If we could wear smoked glasses for a moment and forget for a moment Christ's brilliance, I think that we would forget the few uncomplimentary things that are said about John. And he would loom up as a great man, one of the greatest.

But when I have been just as fair to John as I can be, and have given him the exalted place that is due him, I want you to ponder on his words: "I have need to be baptized of thee." *John stands as a representative of the Jewish nation, as a representative of the church, and as a representative man—through his lips comes the universal confession of the need of the baptism with the Holy Spirit.*

I. Behold John, the man.

A. He was a man sent from God (John 1).

1. He received a divine introduction into the world (Luke 1)—birth of aged parents—foretold (like Isaac in this regard).

2. He was named by the angel—John, the gift of the Lord.

3. He was great in the sight of the Lord—how much that means.

4. He was filled with the Holy Ghost from his mother's womb.

a) This need not mean that he was entirely sanctified in the sense we speak of "being filled."

b) It does mean that the stream of heredity and environment, and God's special blessing on him converged upon him so that from birth he was peculiarly filled with the Holy Ghost (reserve John's freedom of will).

Here in the N. T. the presence of the Spirit has a more moral and spiritual tone than in the O. T., as, for instance, in Samson. This peculiar presence of the Spirit is shown in John's spiritual sensitiveness or discernment (1) leaped in his mother's womb at the voice of the Virgin Mary. (2) Observe his reaction to the Pharisees. The faculty of spiritual and moral sensibility should be guarded as life's most precious possession. If intellectual and aesthetic discernment are to be cherished, then this spiritual awareness is of profoundly more significance. Yet many blinded creatures cultivate the calloused condition that leaves them slow to react to moral situations and dull in appreciation of spiritual values. To be good-natured, sociable, respectable, is the ideal, and with these is another element—to be superbly blind to delicate shades of right and wrong. But John the

Baptist was ever awake to the spiritual world, he was filled with the Holy Ghost, he was a God-sent, God-filled man.

5. Not only that, but he lived with God. His life was spent in the desert, in the rough solitary wilds, girded with camel's hair, and living on locusts and wild honey. It was not because of any antipathy to people, but rather because of his great urge toward God that he was a desert man. How much like Elijah!

B. John was a man of fearless convictions.

1. Fearlessly preached the truth before Pharisees—would rather die than compromise.

2. Before Herod spoke convictions even though it cost his life.

3. He was not a crude man though he was simple in his living. He was a man of fine discernment and of amazing courage.

C. John was a man of noble spirit.

He was humble and unselfish—pointed to Christ—said, "I am just a voice crying," etc. Compare him with disciples arguing who should be greatest in kingdom, and asking for two chief seats. When all Jerusalem was flocking to him, he turned them to Christ. Hesitated to baptize Christ.

D. And yet this man, such a man as he was, said, "I have need to be baptized of thee."

II. Listen to his message. Such a message as we need today! John's message might be called threefold.

A. First, he preached the kingdom of heaven or of God. "The kingdom of heaven is at hand." There is some uncertainty as to just what he meant by the kingdom of heaven. But it seems clear to me to be a kingdom with various elements.

1. First, it was a new life in the hearts of men—"the kingdom of God is within you."

2. Then, there was to be some kind of outward organization and activity—the church and its history.

3. And finally, it was to be culminated in heaven. John had clear social consciousness, but he was not materialistic and this-worldly.

B. Second, his message was a gospel of righteousness. Repent—bring forth fruits meet for repentance. How rigorous, how clear, how challenging!

C. And finally, John the Baptist preached Christ, a personal Lord and Saviour. John said, "I am only the forerunner—voice of one crying in the wilderness. I am not worthy to unloose His shoes. He is preferred before me, for He was before me. He must increase, I must decrease."

1. He said of Christ that He was the anointed King of Israel, the Son of God (John 1:34).

2. Not only that but He was pre-existent. John 1:15—"preferred before me, because he was before me."

3. Christ was to come with justice and judgment—"chaff will be burned with unquenchable fire."

4. He was to be a Saviour—"Behold the Lamb of God, which taketh away the sin of the world."

5. But there is one other important element which cannot fail to be seen—Christ was to baptize with the Holy Ghost and fire. Matthew 3:11, 12—"I indeed baptize you with water . . . he shall baptize you with the Holy Ghost and with fire."

D. Though he had such a marvelous message, and though he had converts by the thousands, this great man, John, humbly bowed before Christ, and said, "I have need to be baptized of thee."

III. If John said, "I have need . . ." then how great shall our need of the Holy Ghost be.

A. We are not like John—"sent of God."

1. Angels did not herald our birth.

2. Angels did not name us.

3. How small are we in the sight of God.

4. We have not been filled with the Holy Ghost from our mother's womb. Instead, how sinful we have been, how dull to things of God; how wandering and disobedient we have been.

B. We haven't had many real convictions. In this day—just do what the crowd does.

C. Instead of having a noble spirit, how selfish and small we have been.

D. Instead of proclaiming a message like his, we have soiled our lips with questionable conversation, with criticism, and backbiting.

E. If John cried out, "I have need to be baptized of thee," how much more ought we to cry out.

Conclusion:

1. Believer, when you consider your carnal struggles, then see the matchless Son of God standing before you, how you must cry out, "I have need to be baptized of thee."

2. Luke 11:13—"If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." We need a tremendous seeking of the Holy Ghost.

The Basic Method of Giving: Tithing

SCRIPTURE—Deuteronomy 26:1-15.

TEXT—*These ye ought to have done* (Luke 11:42).

Introduction:

1. In ancient days men had no common easy medium of exchange; they traded their possessions for wages, debts, and sale. That was not too difficult for neighbors, but with the increasing complexity of society and the extension of travel there arose the necessity for easier transfer of wealth. This

was answered finally by the creation of a common medium of exchange—money.

2. Chiefly, there are two reasons for the exchange or giving of property or its equivalent, money. The first of these is purchase, the second is love. Receiving someone's services or goods, I must give to that individual some other services or some of my possessions or the equivalent in money. This transferal that I make in return for value received is called "paying." It supposes an equality of value between that which is received and that given.

The second reason for transferring services, possessions, or money to another is affection. This is called "giving," and would be disgraced and made inglorious by the term "paying." As a rule, value has been received, but "giving" is not expected to be equal in value to that which has been received. That which is given may be either much lower or much higher in value than that which is received. For instance, I buy a dog, pay for a license, feed and shelter and care for him affectionately, when all he does for me is to wag his tail, do a few tricks, and follow me around. Illustrative of the opposite—my parents bring me into the world, provide for all my needs, expend of their strength and time and money to give me the best in life. At best there is little that I can do to repay them for what I have received from them. When I love and respect my parents, and provide for their old age, I don't say that I am paying them. I am giving to them, because I love them, all I can give and yet far less than they have given me.

3. It is natural, then, for one who loves to give.

a) It is honest and right for one who has been given services or goods or money to return the equivalent of value. That is the basis of business, and when people disregard this fundamental tenet, then the bottom falls out of everything. You have something I want and need, and vice versa. You transfer it to me. If I did not return to you the equivalent in value, then you are at a loss and in distrust will refuse to do business with anyone else. Moral: If everyone in business would be sky-blue honest, business would not be suffering the way it is.

b) The greatest characteristic of love is its inclination to give. If I have a dog, I give to him because he is an attractive pet. My giving to my parents is of a deeper strain because I have a human love for them and because I appreciate that which they have given to me.

c) Then my love and my giving should be governed.

(1) First, by the nature of the one I love.

(2) Second, by the value of that which I have received.

d) My greatest giving, my greatest love should be to God, because:

(1) He is the loftiest personality in the universe. He is God.

(2) He has given infinitely to me.

I don't think that any of us will demur and contend that giving to God is altogether distinct from giving to the church. We must use our judgment and discrimination, but as a rule the church treasury will be God's treasury for us.

If it is natural, reasonable, desirable, for us to give to those we love, particularly to God, the question remains, How shall we give? How much? When?

I. I would say this to begin with: *I believe that the tithe is the minimum of our giving to God.*

A. It was the O. T. command and custom of giving.

1. It began with "Abram" (Genesis 14) giving tithes (the tenth) of his spoils to Melchizedek, the priest.

2. Then we see Jacob at Bethel saying in vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:21).

3. It was ordained in the law of Moses (Lev. 27:30) that "all the tithe is the Lord's." And throughout the Old Testament the Israelites were held very strictly to the giving of the tithe.

4. It was the minimum of the Old Testament because there were also offerings at odd times.

B. It is likewise the minimum of giving in the New Testament and in the present dispensation.

1. Some people say, "Well, the law is done away with in this dispensation of grace. I do not have to give my tithes." True the law is done away with in a certain sense. It is superseded but not contradicted. There were hard and fast rules about the tithe back there, but now we are under a higher law—the law of perfect love. Therefore we will not give less, but more than those in the Old Testament.

2. Every implication of the New Testament is that Christians should pay the tithe of all their gain.

a) Sermon on the Mount—Matt. 5:17, etc. "Think not I am come to destroy the law and the prophets. I am come to fulfill," etc. "Ye have heard an eye for an eye—but I say go a second mile," etc. Much more is expected of New Testament Christians—a much higher standard. "Except your righteousness exceed," etc. (Matt. 5:20).

b) Matt. 23:23 and Luke 11:42. "Ye tithe . . . these ye ought to have done and not to have left the others undone."

c) I Cor. 16:2—"Upon the first day of the week let every one of you lay by him in

store, as God hath prospered him, that there be no gatherings when I come."

d) II Cor. 9:6, 7—"According as he purposeth in his heart, so let him give . . . not grudgingly," etc.

e) The deeper teaching of the N. T. (Luke 12 and 16, etc.) is that we are only stewards of that which we possess. It all belongs to the Lord (ten tenths). We have the use of it, returning one-tenth and as much more as we can immediately to the Lord.

II. *Giving the tithe is one of God's commandments, and is one condition of God's blessing.*

A. God's promises are usually conditioned. (Joshua and Canaan—conditioned by his faith, courage, and obedience.)

1. Not for His selfish betterment.

2. But for our good. A child is spoiled if not taught to reciprocate. One of God's conditions is that we give of our means the tenth.

B. There are numerous scriptural and secular illustrations of this fact.

1. Nehemiah 13:10—Nehemiah, after being away, came back to Jerusalem and found several evils. One was that the house of God was forsaken. Reason: people had not paid their tithe, and the Levites and singers had had to go out into the fields to make their living. If people would give as they should there would be more missionaries laboring for the Master.

2. Malachi 3:10, etc. Robbing God. "Bring ye all the tithes into the storehouse and prove me . . . I will pour out a blessing that there shall not be room to contain it," etc.

One of the first things people do when they lose their experience is to quit paying their tithe. And many people backslide because they don't pay their tithe. Malachi here calls it robbery not to pay your tithe, and if you commit robbery, someday you will have to make restitution.

You may pay your tithe and not be rich. You may refuse to pay your tithe and yet become rich. But if you pay your tithe, you will be blessed in your heart, and nearly always in your pocketbook. If you don't, you will be condemned in your heart, and you will quite likely suffer financially also.

3. Deuteronomy 26 (scripture lesson). Testimony and praise for the goodness of God (vv. 3-11); Prayer for the blessing of God, because commandments (vv. 12-15) have been kept and tithes paid. Mutual agreement between God and man (vv. 16-19). The Lord will make them "high above all nations." And there are innumerable attestations to this fact that God's blessing will come upon those that honor Him with their tithe. God will make nine dollars go farther than ten dollars if you will give Him the one that belongs to Him.

People say you will get poor giving to the Lord. I don't believe it. People that had money in stocks and banks, secure they thought, have lost it all, and those

who have been giving are as well off as they were financially—better off, for they have an unspeakable joy in Christ. John Wesley said people become better off when they get religion.

C. Giving the tithe to the Lord with gladness brings:

1. Certain and wonderful spiritual blessing—"a blessing that there shall not be room to contain it." You can't testify with a ring unless you are giving your tithe. Individually and collectively we will be blessed if we give. There is nothing that will more certainly paralyze and kill a church than for the people to quit giving. Let a church be endowed, or let someone else pay the bills, the people will lose their faith and joy and blessing.

A man passed by a church and saw a little devil sitting on the steps sound asleep. He went on to a little cottage and saw it surrounded with wide-awake little devils. He asked the reason. One little imp said, "The church is dead, one of us can take care of it, but here is a place where live a man and woman who pray and give."

Raymond Browning tells of an old man in a Sunday-school class. The teacher asked, "What does the Good Shepherd do for the sheep?" The old man said, "Shears 'em." Brother Browning saw what it meant while visiting a friend's farm. His sheep hadn't been sheared yet and the wool was long. The sheep were miserable and too warm. Wool was caught on fences, briars, bushes, etc. If sheep are not sheared (give their money to the Lord), something else will get it, and they will be miserable and unhappy.

2. Temporal well-being, as a rule.

III. *Giving is an act of worship, motivated by the Christian's love for God.*

A. We are not to give grudgingly or of necessity (II Cor. 9), for the Lord loveth a cheerful giver.

1. The Lord doesn't care how much we give.

2. He wants us to have the spirit of giving.

B. Of course, money is needed for the work of the Lord, but in a certain sense the Lord does not need our money. He desires that we shall love Him so much that giving our tithe and offerings will just be an expression of our love to Him. I Cor. 13 says we can give our bodies to be burned, but if we do not have the loving heart to do so, it will profit us nothing. If we love people we want to give to them, and not to receive from them. But it delights us to have them reveal their love by giving to us, and we know if they never give, they don't care much for us.

Conclusion:

We should at least pay our tithe:

1. Because God demands it.

2. Because it is a reasonable systematic way to give.

3. Because the work of the kingdom will fail without it.

4. Because we will be blessed materially and spiritually if we do so.

5. But chiefly, because, if we really love God, we will desire to give Him all that we have and are.

God's Reactions to Us

SCRIPTURE—Revelation 1:10-20.

TEXT—*The Lord delighteth in thee* (Isa. 62:4).

Introduction:

1. *I think all of us are agreed that the most important consideration in the world is what God thinks of us.*

a) Perhaps even more dangerous than the ruthless attitude which says, "I'm going after what I want regardless of the other fellow," is the attitude which seeks the good opinion or flattery of others regardless of merit or moral principle. Keeping up with the Joneses; keeping a good front; seeking the favor of the throng even though it means vulgarity, immodesty, pride, questionable habits, worldliness, etc.

b) We should seek the real respect of everyone, but most of all of God. Reputation is what men think of us, character is what God knows of us.

2. God's thought of us is not just the cold, impartial estimate or pronouncement of a judge. It is shot through with emotions, for God feels about us as truly as He thinks about and judges us. This beautiful phrasing of the text arouses in me an interest in God's reactions to us. What does God think of us? How does He react to us?

3. Perhaps it will be most profitable to limit our considerations largely to God's feelings toward Christians or professing Christians.

I. Probably, first of all, we should remind ourselves of the nature and attributes of God.

A. God is infinite, perfect, unchanging. He always has been, He always will be.

1. He is not limited and imperfect like man; though man is made in the image of God, God is so infinitely far above us that we cannot comprehend Him, much less describe Him. Isaiah 55:8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." Said Balaam to Balak (Numbers 23:19), "God is not a man, that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" I Sam. 15:29; Ezekiel 24:14; Mal. 3:6—"For I am the Lord, I change not"; James 1:17—" . . . no variableness neither shadow of turning"; Romans 11:29; Titus 1:2; II Tim. 2:13.

Man tries to make God like himself. Romans 1:23 speaks of sinful men changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Many "isms" as well as idolatries—Mormonism says: God was once a man; we will ultimately be gods.

2. We have to do our best with finite language to describe Him, but He is unlimited, knows all, sees all, understands all, has all power, is not imperfect, and changeable and moody like man, and when we describe Him we must remember that our terms and thought are not adequate.

B. Yet God is not static. He is dynamic, and He accomodates himself to space and time and change. He is above all these things and yet in them for us. He loves, He feels, He understands, He responds to us—to our thoughts and deeds.

II. Trying to remember the inadequacies of our thought and language, let us consider some of God's different reactions to us.

A. Beneath and around all other feelings toward us is God's matchless love.

1. Even to the sinner there is a sense in which God's love is always extended. Even for the lost in hell whom His just wrath has separated from Him, God still has a kind of tenderness. Abraham said to the rich man in hell, "Son, remember."

2. But to the Christian it is a father's love. Even when He chastens us He loves us—"whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:5-11).

B. Disappointment.

1. God never can know disappointment because His power fails, because He is omnipotent.

2. But He knows unspeakable disappointment because His love fails. He speaks and worlds come into existence. But He pours His infinite love out at cost indescribable—and fails because men sin and disobey. His dearest investment disappoints Him. His look at Peter that night—what tenderness, what love, what disappointment in that glance that sent Peter out to weep bitterly. Not a few corrections I received as a boy, but the worst punishment I ever received was the look of disappointment in my father's eyes.

3. The Lord's disappointment in us ought to be a sharper punishment than His anger. When the Lord punishes us, we feel we've taken our medicine and we feel better; but when He just says, "I'm disappointed in you," it shames us more and stings longer. Pig squeals only when you kill him or prod him, but the dog hangs his head when you look at him or scold him. Our sensitiveness to God indicates our standing in grace. Disappointment because of our lack of faith—"I thought you trusted me"—because of our smallness, etc.

C. Sometimes the Lord's attitude toward professing Christians is one of repulsion or disgust. That's strong and homely, but true to facts. Rev. 3:15, 16—"Because thou art lukewarm . . . I will spue thee out of my mouth," said the Lord to the Laodicean church. Isa. 1:13-15—"Vain oblations . . . I cannot away with . . . Your new moons and appointed feasts my soul hateth . . . I am weary to bear them." God is disgusted with lukewarmness, hypocrisy, deceit, uncleanness, time-serving, etc.

D. Sometimes God is impatient with people. (Not carnal impatience of course.) Experience of Moses—Exodus 4:14. God had encouraged Moses and given him sign after sign, but Moses held back. Finally, the anger or impatience of the Lord was kindled against Moses. Israel dallying in the wilderness. "O thou of little faith"—Jesus to Peter—"Wherefore didst thou doubt?" after lifting him from the water (Matt. 14:31). Jesus to two on the road to Emmaus, "O fools and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

E. But God has favorable reactions that will be profitable for us to remember—such as a degree of pride in us. Remember the Lord saying to Satan, "Hast thou considered my servant Job?" Oh, that I might so live that God would point me out proudly to the devil and skeptics. Heb. 11:16—"Wherefore God is not ashamed to be called thy God." The world runs across a lone Christian—strange cannot understand him, so runs an "ad" in the "lost and found" column. Lord comes along, and looks him over, and says "He's my child. I'm glad to own him." There are some people of whom God is ashamed—those that are ashamed of Him (See Mark 8:38). Heb. 2:11—The sanctifier and the sanctified are one, "for which cause he is not ashamed to call them brethren."

Poor little homely dirty boy—older boy proudly owns him as brother.

Little girl carrying baby brother. Man said, "Heavy?" Pantingly, she replied, "He's not heavy—he's my brother."

Imagine Christ not being ashamed to own us in the presence of heaven and earth. He'll plead our cause up there.

Criminal before bar—fine lawyer steps beside him. Paint picture of the love of Christ.

F. It hardly seems possible but there's an even higher step than this. There's such a thing as God having *delight* in us. Finally, I've reached my text—"The Lord delighteth in thee." Think of it! Think of it! The wonders of grace that can lift us and change us until God delights in us, calls us Hephzibah ("My delight is in her"). Read Isa. 62:1-12 (beautiful verses). Read Deut. 32:9-14—"kept him as the apple of his eye."

III. Knowing, then, somewhat how God thinks and feels, we can see our course plotted.

A. Our guideposts are not:

1. Prosperity, for God's people do not always prosper. George Taylorson tells of a young contractor, during the depression, and the offer of a job building a brewery. He refused it and did not do a tap of work for three months.

2. Happiness, for that may be a siren to draw us off our course. Difficulty, pain, and sorrow often accompany right.

3. Not even heaven is the true guidepost, for some want to go to heaven but are not meeting conditions.

B. But "I do always those things which please him" (John 8:28).

1. The control of our Christian lives will not be: thermometer of feeling; appetite or health; amount of flour in the barrel; acclaim of the throng; stock market report or condition of family purse; or the breath of the death angel on our necks; or the sting of chastisement on our shoulders.

2. It will be the look on His face!

Conclusion:

1. Think of making the sun or moon more beautiful!

2. But we can call forth in the face of the infinite God joy and pride. Think of it! What a challenge to us!

The Glory of God

An expository outline

By Evangelist T. M. Anderson

I beseech thee, show me thy glory (Exod. 33:18).

INTRODUCTION

By reading chapters 32 and 33 one finds the context for the prayer of Moses in the words of the text. The burdens and responsibilities of life may become grievous unless we have renewed revelations of God and His glory. We are made victorious when we see in clear vision the Lord our God.

THE OUTLINE

I. *The Glory of God in Prayer.* Moses had prayed, and in that prayer had saved the people from the wrath of the Lord. (See Exodus 32:31-32.) From the scripture we find three great facts:

A. The Relation. "I know thee by name, and thou hast found grace in my sight." "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (See chapter 33:11-12.) God answers the prayers of his people who are in relationship to Him as sons and priests.

B. The Reconciliation. Through prayer Moses affected a reconciliation between the Lord and the people who had so grievously sinned. We find this fact in the prayers of the Saviour. His prayers being a part of His passion to reconcile us to God.

C. The Remission. Moses obtained pardon for many of the people. Some were punished with death. (Compare the account with I John 5:16.) Some sin may be such as cannot be pardoned. Yet the Saviour prayed for His enemies who crucified Him in their blindness.

II. The Glory of God in Presence. "My presence shall go with thee, and I will give thee rest" (Ex. 33:14). This is like the words of Jesus, "Lo, I am with you always, even unto the end of the world."

A. The Satisfaction of His Presence. "I will give thee rest." We can find rest to our souls if He is with us. He is our resting place. His presence is fullness of joy. On Him we may cast all our cares; He shares our burdens and sorrows.

B. The Separation. "So shall we be separated, I and thy people, from all the people that are upon the face of the earth." It is God's presence that marks this difference between saints and sinners, between the church and the world.

C. The Safety of His Presence. "If thy presence go not with me, carry us not up hence." The dangers that lay in the journey ahead were too much for mortal man unless God be with him. We cannot go alone, we cannot conquer our foes, nor can we come in safety to the end of the way that leadeth to heaven and home. God must be with us else we despair and die, overcome by the loneliness of a life without God.

III. The Glory of God in a Place. "Behold, there is a place by me, and thou shalt stand upon a rock" (Ex. 33:21). The Scriptures have much to say about a place. The Saviour is preparing a place for His people.

A. The Rock. Christ is the chief corner stone. Upon Christ the Rock is built the church. The gracious place where we stand by the side of God is on the Rock Christ Jesus. He is the sure foundation which cannot be shaken by storm and flood.

B. The Revelation. This was the place of God's revelation to Moses. "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee" (Ex. 33:19). Only as we are standing on the Rock can we see the goodness of God revealed. From this place His name is proclaimed to all the earth.

C. The Refuge. "I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." From this place Moses saw the passing glory; but in Christ we have a place where we see the coming glory of the everlasting kingdom.

The Challenge to Christian Service

SCRIPTURE—Matthew 25:14-30.

TEXT—*Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk* (Acts 3:6).

I. Introduction.

A. We must be ready and willing to render service.

B. Man is lost in a maze of doubt and foolish thinking.

C. Evidence of world-wide hunger for God.

D. Christians hold the only key to happiness.

II. The field and the force in Christian service.

A. Field for service is world-wide and perpetual.

"World is my parish"—Wesley; "Here am I; send me"—Isaiah; "We are debtors to every man to give him the gospel in the same measure as we have received it"—Bresee.

B. Our call is to suffering, bruised, and dying souls.

C. The force of our message is as important as the field.

D. The force of the Church is in her purity and power.

E. Our double task: Reach the people and save their souls.

III. God calls His people to Christian service. "Let him that heareth say, Come."

A. God's call is to all who hear and obey.

B. Personal evangelization the most effective service.

C. Call to serve may come in youth, middle age, near the sunset of life.

D. Service for God affords one great joy. IV. Where paths of service lead.

A. It is not a path of ease; Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

B. Often leads to steep hills of sacrifice and self-denial.

C. Leads to haunts of sorrow and human suffering.

D. Leads through storms as well as sunshine.

E. Paths of Christian service finally lead to a victor's crown. "Well done, thou good and faithful servant." "I have fought a good fight, I have finished my course, . . . Henceforth there is laid up for me a crown of righteousness . . ."—H. B. GARVIN.

The Romance of Christian Service

SCRIPTURE—Ruth 1:6 to 9, and 16.

TEXT—*Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge. . . .* (Ruth 1:16).

I. Introduction.

A. Romance is an effective element in service (an example in the sacrifices of mothers and fathers).

B. But romance reaches its zenith in Christian service.

C. We have Christ's example in devoted

service; “. . . though he was rich, yet for your sakes he became poor.”

II. Devotion to God makes Christian work a joy.

A. Love takes drudgery out of service.

B. Love for God regulates our disposition to serve Him; “If ye love me, keep my commandments.”

C. Romance explains the mystery of sacrifice and self-denial.

III. Hope for the church lies in its love for God.

A. A mere sense of duty not enough in Christian service.

B. Followers of Jesus need an old-fashioned heart-warming toward God and His cause.

C. Genuine devotion to God gives Him first place in our lives; “Lovest thou me more than these?”

IV. How to increase our love for God is important.

A. By practicing our devotion to Him. Say it with service, prayer, praise, Bible reading.

B. By crucifying selfish ambitions and plans.

C. By being filled with the Holy Ghost, “made perfect in love.”

V. Rewards for Christian service.

A. Christians made happy and joyous in service.

B. Christian service lightens our burdens and sorrows.

C. Our service for God gives us sure and radiant hope of heaven; “Well done, thou good and faithful servant.”—H. B. GARVIN.

Responsibility in Christian Service

SCRIPTURE—I Cor. 3:7 to 14.

TEXT—I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isaiah 6:8).

I. Introduction.

A. God calls His faithful children to serve Him.

B. We should be willing to serve even in hard places.

C. A willingness to serve measures our devotion to the cause of God.

D. Those who serve God and the church get the most out of life.

II. Qualifications for Christian service.

A. An acquaintance with the Lord—“I heard the voice of the Lord, saying . . .”

B. A willingness to serve—“Here am I; send me.”

C. A determination to learn how to serve.

D. A deep and lasting devotion to God's cause.

III. Learning to fill a place in the church.

A. Need a willingness to tackle new jobs in the church.

B. Co-operation with those “over” and “under” you.

C. The spirit of humility in service—“As unto the Lord.”

D. Day by day faithfulness in service to God.

IV. Rewards that come for Christian service.

A. A “crown of rejoicing” for those who serve.

B. It deepens your love for God and the church.

C. It assures the Christian of a reward in heaven—“Well done, thou good and faithful servant.”

D. It advances the cause of God in the earth.—H. B. GARVIN.

Bible Voices

In the Garden: Conviction (Gen. 3:10). 3:3).

In the Wilderness: Testimony (Matt. 3:3).

In the Glory: Satisfaction (II Peter 1:17).
In the Heavens: Judgment (Rev. 11:15).

—W. RUSSELL, in *The Witness*.

Communion Themes

“Men's Predicament and Hope” (Rom. 5:18), by Dr. Joseph McCalmont.

“Give Ye Them to Eat” (Mark 6:37), by Rev W. Scott McMunn.

“The Feast of Remembrance” (Luke 22:19), by Dr. James Best.

“A Heart-Searching Prayer” (Psalm 139:23), by Dr. J. Hoy McElhinney.

“Holy Ground,” by Rev. J. Paul Graham.

“The Secret Place,” by Dr. A. K. Stewart.

“Communion Conscious,” by Dr. S. L. Louden.

“The Significance of World-wide Communion,” by Rev. Allen B. Layman.

“The Link” (Luke 22:19), by Rev. James M. Guthrie.

“The Empty Seat” and “Holy Communion,” by Rev. C. R. Thayer.

“Give Ye Them to Eat” (Mark 6:37), and “Elijah's Prayer for Vindication” (I Kings 18:21-39), by Rev. Lester C. Taylor.

—*The United Presbyterian*.

Notice

In response to calls and suggestions I have received from pastors, evangelists, and District Superintendents, I am glad to offer my help in mimeograph work. Most mimeograph users have serious problems, and would like to be able to do their work easier. I believe I know how to get around almost every such problem, and will help and teach men anything they need to know along this line, even to starting periodic publications, direct mail, etc.—REV. ARTHUR P. FISHER, Clarkesville, Michigan.

"She was lying dead with her face covered. I thought nothing of this as our Indian folk often sleep with a cloth over the face to keep off insects and flies. Two women, bearing a stretcher, stood in the partly finished operation theater of the new wing of the hospital, talking to the nurse who stood near the bed. The nurse, who had not seen me enter, gave a nervous little start as she almost collided with me. She looked at me, then at the prone figure, and said, 'She is dead.' What finality in these words!

"The two women brought the stretcher near the bed. The nurse whipped off the face cloth, quickly covering the head with a sheet. I did not see her face, but her form looked young. They had not removed her bangles—those bits of colored glass which were the joy of her life—but left them with her until the end. The women were moving her to the stretcher when I left the room.

"I returned later in time to see four of them—two nurses and two other women—struggling with their burden as they carried her to the morgue. My heart was sad as I watched, and who could help wondering: Did she know Him who is Life? Had she ever heard? Had she ever had a chance to come to Him who is the Source of all joy? Was she in torment even then? True, she was 'only a woman,' but even for her He who is Life gave His life a ransom for hers that she might live eternally. She is dead, but there are thousands—hundreds of thousands—like her who live, and who will live eternally if they can but hear of Him who is the Resurrection and the Life!"
—Missionary in India, *Exchange*.

A God for a Day

It was *porla*, the Hindu festival, held once a year when the bullock is worshiped as a god in India. Every other day in the year the animals may be beaten, cruelly treated, and starved, but this one day they are gods. Early in the morning they are decorated and fed wheat cakes and sweetmeats. Their horns are painted a brilliant blue, a gorgeous orange, or a bright yellow, and over their backs are thrown blankets of various gaudy colors. Gaily dressed owners lead the beasts through the town to the shrines for worship, and festivity and merry making are the order of the day. And the next day they are returned to cruelty, beating, and misuse for another year.

Thus does Hinduism show its appreciation to one of its many millions of gods. For the Indian farmer feels that life would not

be possible without the bullock. He could not work his field without the animal to pull the crude plow and to draw the water for irrigation.

To the Hindus it was *porla*. But to us at the Akola church it was the last meeting of the Marathi Synod, where Indian Church history was being made and written for all to see what God had done.

Outside, gaudily dressed men, lost in heathen darkness, were feeding sweetmeats to painted bullocks as a token of appreciation for the physical life they felt the bullocks had made possible. Inside the church, men who had found eternal life were planning better ways of getting the Word of Life to greater numbers of India's millions who are still feeding on the husks of heathenism and finding no satisfaction for their great hunger of soul.

Outside, men were worshipping dull, uncomprehending beasts, bowing low before hideous shrines and idols, seeking thus to gain favor and merit with a god who must be appeased. Inside, the leaders of the church were outlining a plan whereby those who had found the Bread of Life could partake at His communion table, even though living in a remote Indian village, and know the sweetness and blessing of partaking of Him who had redeemed them from the hand of the evil one.

Outside, they were breaking coconuts and pouring out the milk in sacrifice to the gods. Inside, plans were going forward for more helpers to take the Water of Life to India's parched, thirsty souls.

The colors on the oxen had no effect on the hearts of those who had applied them, nor did they change the animal. Inside the church, men who had had the Blood of the Lord Jesus Christ applied to their hearts, and knew its potency for cleansing from sin and giving real life, were seeking better ways to spread the good news that there is a blood-red fountain which can wash away every stain and guilt, and satisfy the deepest longing of a man's heart.

Who were these men on the inside, these leaders of the church in Maharashtra? Men of giant intellect and stature, men of great renown? No, simple men. Not too many years ago some of them were to be found among the crowd on the outside, worshipping the bullocks. Among them were: Balwantrao, who goes about, in spite of a badly crippled leg, telling of a loving Saviour who gave life new meaning for him; smiling Nathanielaro in a bright pink shirt; bombastic Kokane, whose zeal and fervor win interest wherever he goes; zealous, educated Rughuelrao, the leader of the young people; quiet, earnest Narayanrao; and many others. To these men have been

committed the tasks of leading the church of God in Maharashtra, and of sending out the word that there is One who has made a complete sacrifice for all who will come and accept Him and cease from their vain offerings to idols. The bullock is only good for a day.—*The Alliance Weekly*.

Withholding the Inheritance

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the "poor heathen." Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.—*Sunday School Times*.

Living for Eternity

Dr. Samuel M. Zwemer, in his book *Thinking Missions with Christ*, quotes an editorial from a Persian newspaper that reveals an attitude quite in contrast to the attitude of most occidentals. The editorial runs as follows: "We Persians always think of life as something very temporary. Since we are living in this world only for a short period of time and eternal life is in the other world, we do not take proper care of ourselves in this life. We build houses out of mud and mud bricks just to last a few years. We make doors, tables, and chairs out of thin wood. We even borrow some of our household goods from our neighbours when we have guests. Nothing is made durable and the very foundations we build are not solid."—*Selected*.

Answered Prayer Missionary Unbelief

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions does not believe that verse so often quoted, John 3:16. Repeat it and see.

The Christian that does not believe in foreign missions believes that two-thirds of the earth's population should perish without hope.

How many more millions must die before the church of God moves forward? "If thou canst believe, all things are possible to him that believeth."—*Temple Evangelist*.

Without Christ

A missionary in China has said, "A great *without* is written in heathenism."

Men and women are without a Bible, without a Sunday, without prayer, and without songs of praise.

They have rulers without justice or righteousness.

They have homes without peace, marriage without sanctity, young men and women without ideals, little children without purity, mothers without wisdom and self-control.

There is poverty without relief, illness without skill or care.

Sorrow without sympathy, sin without a remedy, and death without hope.

All this is wrapped up in the words, *without Christ!*—*Selected*.

Blind Worship

"Imagine my horror," writes a missionary in *China's Millions*, "one afternoon to see a group of Tibetan men prostrated on the floor of our hall. They were bowing down before a bookcase of books at the end of the hall. They regard books as sacred and, realizing that we are preachers, but seeing no idols in the usual place where idols are set, they took it for granted that the bookcase, being in the position of honor, was the thing to be worshiped."

Peruvian Sheep

BEATRICE BUSH BEXLER

*Scattered here upon the mountain
Are the sheep for whom He died—
Wandering, groping in the darkness,
Hungry, cold, unsatisfied.
Lost, as sheep without a shepherd,
They are stumbling in the night—
Bruised and bleeding, brokenhearted;
Can they never find the light?*

*There is One, the Great, Good Shepherd;
He would lead them; He would guide.
But they wander on in darkness,
All because they've been denied
E'en one chance to hear of Jesus,
Saviour, Shepherd, Guide so true—
Scattered here upon the mountains,
These lost sheep of old Peru.*

*Ours the privilege to tell them,
Ours the joy to seek and find,
Ours the trust to give the story
Of the Shepherd, true and kind.
Scattered here upon the mountains,
They are waiting in the night.
Shepherd of the sheep, assist us
As we lead them to Thy light.—Exchange.*

Harvesttime Will Come

And he sold them into the hands of their enemies (Judges 2:14). A millionaire, turned bootlegger, was serving a long prison term when a friend of his visited him one day. The millionaire was sitting cross-legged with an enormous needle and a ball of twine, sewing burlap bags. "Hello," said the friend. "Sewing, eh?" "No," said the prisoner, with a grim smile. "Reaping."—From *Sunday*. Sent by MRS. ROBERT VINING.

The Devil Doesn't Like Praise

Every day will I bless thee; and I will praise thy name for ever and ever (Psa. 145:2). Miss Carmichael, a missionary in South India, tells of a little Hindu girl, only seven years old, who lives in her home and has a great aversion to her share of the household duties, which consists of cleaning the brass water vessels. But one day she came to Miss Carmichael saying: "Satan doesn't come very close to me if I sing all the time I am rubbing the brasses. He runs away when he hears me sing; so I sing very loud and that drives him away. He doesn't like hymns." That little Hindu child has discovered a mighty secret which has taken some of us older folks in Christian lands many years to learn. The power of determined praise is great. It will often lift the darkest oppression and temptations and drive the devil clear off the field when nothing else will avail. Martin Luther stated his experience thus, "When I am too heavy to pray then I begin to sing."—From *Triumphs of Faith*.

A Child's Confidence

(Acts 10:35)

While Robert Morrison was in New York, on his way from England as a missionary to China, he was taken seriously ill. A kind gentleman took him to his own home, and put him on his own bed. In the same room was a little child, sleeping so quietly in her crib that they decided not to wake her. Sometime afterward the child awakened and turned to her father's bed. She was startled at seeing a stranger there. Gripping the sides of her crib, she stood up and looked at Mr. Morrison steadily for a moment; then rather falteringly she asked, "Man, do you pray to God?" "Oh, yes, my dear," came the quick response, "every day. God is my best Friend." The answer reassured the child. After a moment she sank slowly down into her crib, laid her head again upon her pillow, and fell asleep. Morrison said that he never forgot that child's lesson of confidence and faith; and that among the worst hardships and dangers

of his missionary work, he was always able to lie down and sleep, a stranger in a strange land, but always under the protection of the Almighty God.—From *Youth's Companion*.

Capable—But—

(I Kings 11:4)

A few years ago one of our state penitentiaries had two hundred thirty-five college graduates within its walls, as prisoners. Talking with a prisoner at San Quentin a short time ago, I was told: "We have men here who are capable of any position in the world; there is no task or project they couldn't carry through to success." What is wrong with them? An unfortunate moral twist. So, our first effort . . . is to realize the worth of wisdom, as against the common idea of knowledge.—From *King's Business*.

The Power of Patient Love

It was a dark prison in a dark land. The swarthy faces of the prisoners were turned toward a scene of great interest. What formed the center of interest was a stalwart, noble looking man, undergoing an examination by the jailer, whose first thoughts on the apprehension of a prisoner were relative to any valuables which the unfortunate one might have in his possession.

"You'd better see if he has any money," muttered a prisoner between his teeth; for misery loves company, and will do what it can to revenge itself upon some other fellow creature.

"This is mine!" growled the jailer, as he drew out of the prisoner's pocket a small penknife and transferred it to his own.

"Don't take that," expostulated the prisoner, his color slightly rising; "that belonged to my little boy. Don't take that!"

"Take that, will you?" was the response of the brutal jailer, dealing him an insulting box on the ear.

The color mounted again to the man's face, but not a word escaped his lips.

The jailer then threw around him a heavy chain and disappeared. He had the prisoner's precious books and the penknife with him, having satisfied himself that no other valuables were left behind. He had even withdrawn the stockings of the stranger in the hope of finding money there.

All this time the dark faces and black eyes of the prisoners had intently followed the two actors.

"He's a heretic," sneered one, "and deserved no better!"

"He has no spirit!" said another revengeful Spaniard, for it was in Spain, "else he

never would have submitted to that blow, unchained."

"I say, you Protestant! You pray, don't you?" asked a third.

"Yes," replied the newcomer, "I do."

"Come, now, tell us how you do it? You talk to God, eh?"

"Yes," he replied again.

"And you think you get answered. How do you know He answers you?"

"See here!" said the prisoner. "You saw the jailer strike me?"

"Yes," was the reply.

"I haven't been struck since I was a boy, and needed a box on my ear from my mother. I am a strong man, and that jailer is small and insignificant. I could have dealt him such a blow as he would have remembered."

The Spaniard comprehended the situation and he assented.

"You want to know how I know God hears me. I prayed for patience and He gave it to me."

The Spaniard was impressed, and sat in deep thought. The prisoner fell asleep, and on waking at four o'clock in the morning, found one of the men on his knees reading the story of the Prodigal Son. Poor Prodigal! He was looking into a mirror where the story of his own life was reflected.

"Thank God!" said Pastor Flidner, for it was no less a man than he who had been cast into prison for his faithful allegiance to the King of kings. "Thank God for the box on my ear, and for the opportunity of preaching the truth in such a place!"—*Selected.*

Transformed by Beholding

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

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

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

A. B. SIMPSON.

Honoring a Name

The story is told of a soldier in the army of Alexander the Great, who was brought before the great world-conqueror for court martial. When the emperor had listened to the charges and the evidence, he turned to the soldier facing condemnation and said, "What is your name?"

"Alexander!" was the reply.

Again the emperor questioned, "What is your name?"

Once more the soldier answered, "Alexander!"

With a cry of rage, the emperor roared, "I say, what is your name?"

And when the soldier answered for the third time, "Alexander!" the great general angrily replied, "You say your name is Alexander? You are found guilty of your crime as charged, and now you must pay the penalty. Either change your conduct or change your name, for no man can bear the name of Alexander, my name, and do the things that you have done."

I wonder how many professing Christians should change their names?—DONALD J. MACKAY.

An invalid Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

A Christian gentleman spoke to a young boy a few moments upon one occasion. That boy became a Christian and later a minister of the gospel.

A Sunday-school teacher took one of her class of boys for a walk on a Sabbath afternoon when the session of the school was over. She told him of her concern that he should become a Christian, and had the joy of seeing him yield his life to Christ. These all "redeemed the time."—*Selected.*

The Heavenly Fragrance

In the day when the Mosque of Omar was first built over that spot of Moriah where the worshiper could touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakhrah. As a consequence, if anyone from the city had been worshiping there, he carried away with him so much of the fragrance of the place that when people passed him in the market place of Jerusalem or in the streets they used to say to each other, "He has been in the Sakhrah today."

Would to God we thus lived; coming forth daily with our garments smelling of the myrrh, and aloes, and cassia, from the ivory palaces. With fresh holiness every dawn drawn out of Christ, what witnesses for Him we should be! How joyfully we should listen to the loving voice that is ever calling, "Be ye holy, for I am holy"; and He who speaks thus would hasten to give us more and more when we repair to Him.—BONAR.

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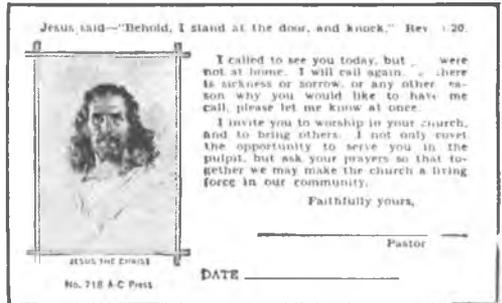
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