

# The PREACHER'S MAGAZINE

NOVEMBER-DECEMBER, 1948

*Settle in your mind, that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral truth, pathos and all the charms of rhetoric; but all will be lost, for the purposes of preaching, if the Word of the Lord is not the staple of the discourse.*

—John Hall



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Volume 23

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L. A. REED, D.D., Editor pro tempore

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# A T R I B U T E

*L. A. Reed, D.D., Editor pro tempore*



D. Shelby Corlett

**B**EFORE we grasp the baton for a brief three-issue relay, a word of appreciation for our retiring editor is not only fitting, but must receive priority. For eleven years Dr. D. Shelby Corlett has given to the ministry of the Church of the Nazarene a magazine for preachers second to none. Such peri-

odicals are not accidental. It takes hours of concentrated labor and personal interest, as well as much planning and forethought, to produce a well-balanced bimonthly. In maintaining the high level of precedent, it will take an effort of increased initiative in order to keep pace with the past.

Doctor Corlett has given unstintingly of his physical strength, mental acumen, and spiritual insight. He has asked for no recognition of these talents and has desired only to be of service to his brethren. Because of these multitudinous duties, his body yielded to the pressure and now he has been compelled to relax and rest for a brief season, but after this period of quiet, the church again will be the recipient of the fruitful ministry of our predecessor. As ad interim editor, we wish to inform our readers that these pages shall continue to be open to articles from the prolific pen of Doctor Corlett.

As a friend, we cannot say too much for this man who has "stood by" many a Nazarene preacher when in distress. He was magnanimous, generous, and true, holding an orthodox philosophy, to which he gave unique and spiritual expression. Being one of the best expounders of holiness in the movement, the demands upon his ministry (which one called to preach dare not neglect) placed upon him an added burden of physical strain. Whoever his successor may be, our humble yet sincere prayer is that he may be clothed with the mantle of this "friend of the brethren."

The editor's secretary, Miss Velma I. Knight, has contributed no small effort to

the past success of *The Preacher's Magazine*, and her continued co-operation will assist greatly in guaranteeing a standard of excellence which our ministry demands.



L. A. Reed

## Your Preaching

**A**FTER all, regardless of the many tasks involved in the pastorate, preaching still holds the supreme and outstanding position. Of the various admonitions from the Apostle Paul to Timothy, his first and primary admonishment was, "Preach the word." Among the last statements of our two beloved General Superintendents, Dr. R. T. Williams and Dr. J. B. Chapman, is one which carried with it tremendous implications. They said, "The Church of the Nazarene *must* have better preaching." Their reference was mainly to those who, because of placing other things first, neglected sermon preparation. They sensed that seminary training no doubt would remedy such a situation, and hence urged its establishment. But what about those to whom such training might be denied? There is still no reason advanced for their also not becoming *better* preachers.

Basically, the one and primary way in which anyone can improve his sermons is to give each one a firm Biblical foundation, with sufficient contextual confirmation. Many of our preachers choose a text for convenience, or merely because it suggests a theme, and then proceed to express a group of homiletically arranged personal opinions about the text or theme; and, sad to state, many times these are unrelated to the text. The preacher speaks for God; that is why he should "Preach the word." This Word should be the basis for what he has to say.

The text should not only carry the message within itself, but also it should be of

sufficient strength to bear an outline, which would be the framework of the sermon. We call this "textual preaching," but we are not so concerned about terminology as we are about practice.

I. *The choice of a text should command our prayerful attention.* It should be chosen in the light of the needs of the congregation. No one is more sensitive to the needs and the problems of the parish than the pastor. Sometimes, yea, frequently, these problems resolve themselves into a situation which must be met from the pulpit. This is especially so relative to spiritual problems. Let it be understood, brethren, there is always a text to represent any need which might appear in your constituency. But let it be further understood that, if you cannot find a text to meet some supposed situation, then be sure to review the case in hand; it may not be worth sermonic consideration. It might be just a personal whim, which is the devil's "will-o'-the-wisp" for preachers.

II. *When the decision has been made relative to a text, then analyze it.* Find out first the original meaning of every word. If you are not a student of the Greek or Hebrew, there are sufficient helps at hand, such as the appendix glossary in *Strong's Concordance*. This was built for just such a deficiency. Having found out the root meanings, observe if the interrelationship of the words conveys a new meaning not revealed in a superficial consideration of the text. Study this new meaning which has been revealed through textual analysis and see if it parallels the meaning of the context. If it does not, then no doubt it is spurious. If it does, then give it further tests by comparing it with other portions which might possess the same interpretation. Proving scripture by the scripture is always one of the sure tests of truth; one must not break Biblical harmony.

III. *After a detailed analysis of the words of the text, and the meaning discovered, divide the text logically.* Hundreds of scripture verses lend themselves to textual division, and these are the passages of scripture which should be most used by the pastor. When we say "logically" we do not necessarily mean "consecutively" in the order expressed in the text. But we do mean a logical development in advance, which would produce a climax in the sermon.

To illustrate: If one had chosen the text, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11), it can be readily observed, even superficially, that the verse has a logical division.

The theme might be stated as "An Adequate Objective." Very little analysis need be given to such a text, because it is self-evident. We know that the word referred to here is the Word of God, hence we need not even proceed on an assumption, but on a fact. Moreover it is a logically expressed, three-point, progressive statement—

(1) "Thy word"—a great revelation

(2) "have I hid in mine heart"—a great act

(3) "that I might not sin against thee"—a great purpose

In such a consideration, the entire sermon is fully expressed in the text; and with proper introduction and conclusion it becomes a vehicle of enlightenment and inspiration to a congregation.

IV. *Do not read anything into your text which is not there.* Herein lies the greatest sin committed by most preachers. In an endeavor to elaborate upon a theme which they have chosen, they first seek out a text upon which to hang their preconceived ideas. In such a procedure the proper order is reversed. Our material should emanate from the text and not the text from the material. Of course there will be special occasions when the theme has been chosen for us, such as home and foreign mission sermons, or those for special occasions such as Thanksgiving, Christmas, Easter, etc.; but even in these cases, the text should be the starting point.

Allegorical treatment or spiritualizing a text will frequently produce not only error in interpretation, but also a substitution of fancy for fact. One time I heard a man use as his text a verse found in II Samuel 19:18. How he stumbled over this meaningless passage when he had sixty-six books to draw real texts from always has been a mystery to me! It reads, "And there went over a ferry boat to carry over the king's household." Of course that is the only verse in the Bible which speaks about a ferry boat—possibly that had an appeal to him! Now any preacher—educated or uneducated—knows that there is no spiritual truth in this passage. It is merely a factual statement, being part of the history of King David's travels back to his kingdom, following the rebellion of his son Absalom. There being no truth involved in the text from which one could make a sermon, the preacher proceeded to spiritualize the text and read into it what was not there. He said:

"Between the king and his people was a river, which is quite similar to the situation between God and the world. There is a

river of doubt, a river of unbelief, and a river of death. Now there is also a ferry boat. This boat is Jesus Christ, which will take God's family across this river. It is a household of faith, a household of sacrifice, a household of love, and a household of suffering."

I cannot use words which would sufficiently show my disdain for such preaching. It is a disgrace to the pulpit for our men or any other group of preachers to give such a light, frivolous, and meaningless interpretation from the Word of God. It seems that one's tongue would be paralyzed when he made such utterances. The "better preaching" which we need, and which our translated general superintendents called for, is interpretative preaching of actual Bible truth, and not the product of our fancy or imagination.

This misinterpretation is especially true of holiness preaching. Some of the most outlandish interpretations have been given to prove holiness, when the New Testament especially is full of qualified and factual texts pertaining directly to the subject. I direct your attention to "This is the will of God, even your sanctification" (I Thess. 4:3). This is one of the standard texts used by holiness preachers and lends itself beautifully to the analysis and division which has been suggested. (The word "even" is left out of the original.)

"This" What? Sanctification

"is" - present tense - positive in declaration

"the" - limits it to one course only

"will" - His plan - His determination

Three leading thoughts expressed in the text:

- (1) Holiness is the design of revelation (by direct statement)
- (2) Holiness is the greatest expression of divine love for the race (by direct implication)
- (3) The grounds of any exhortation to holiness is found in the will of God (again by direct statement).

We could utilize this editorial in toto by giving examples of textual interpretation

and analysis, but it is better for the preacher himself to do his own research in regard to this matter. Any man who will spend mornings in his study in preparation and prayer will never want for a pastorate or a field of evangelism; the lazy ones will be eliminated, and should be. Such fidelity to study in one's parish will increase the congregation, will spur their interest, and will build up every hearer in the holy faith. After all, men do not come to church to hear the pastor's opinions, or to hear a political forum or a discussion of economic and social values; they come to hear the Word of God. The pastor is the dispenser of divine truth—nothing more is allowed, nothing less desired.

*V. Do not hesitate to use the context not only as supporting but also as direct sermonic material.* That which precedes and follows a text is generally so closely interwoven in its meaning that to neglect it would be to consider your text only partially. Of course one could preach topically without much concerning about the context; but even when a topic is chosen, it must be chosen from the text and should have contextual support. The only type of preaching in which the context might be neglected to a degree would be that type which infers certain things from the statement of a text; but even here the exegesis should be thorough in order that inferences might be rightfully extracted from the passage involved.

Brethren, please allow me to appeal to you in this, my first editorial, to be Bible preachers. Superficialities must not enter into the sermon preparation part of our ministry. Men who are dying sit before us. The only thing which will satisfy their emaciated souls is the "Bread of Life." These men are praying to God that He might, through you, break the Bread of Life to them. When they cry for bread, will you give them a stone?

*Forgive me, Lord! And heal my stunted vision,*

*(I'll give more time to study than before);  
And let there go no needy, hungry person,  
Unfed, from church or parish door.*

(apologies to Alice Hansche Mortenson)

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**Mr. Preacher! There are only four years designated to operate the**

**"Mid-Century Crusade for Souls."  
Have you started?**

# THE COUNSELOR'S CORNER

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*L. A. Reed*

MUCH is being said these days concerning personal counseling. It has entered into various realms, such as social, business, and school counseling. It has received a special emphasis in what is termed as pastoral counseling. In fact, Nazarene pastors have been doing just this very thing for the past thirty years, but without any scientific knowledge to assist them in their approach to people.

One great psychiatrist has said that 95 per cent of the people's mental and physical ills were due to what is termed "sin." If this be so, then there is a great place for the pastor to fill in relieving people of their pressures, especially through the medium of the therapy of the religious experience (more of this later). I think it was W. S. Sadler who said that, if all the people were to accept the teachings of Jesus Christ, over one-half of the inmates of hospitals and insane asylums would be cured at once. If this be so, then there is a positive place for the pastor and pastoral ministrations in the curing of life's ills. To whom else would a person go who is suffering from disappointment, disillusionment, sorrow, bereavement, and trouble, but to the pastor? In every parish he is approached not only by his own members, but by a constituency far more extensive than his own affiliates. What is the pastor prepared to give them when they come? When they ask for bread, will he give them a stone? We sincerely hope not.

But herein lies an opportunity for a ministration far beyond the commonly accepted "advice or sympathy." Thousands are willing to give such to any suppliant. The pastor as a counselor must now branch out into fields of research which are centered around a study of human personality, if he is to understand and assist people in the solution of their problems. Of course, we of the Wesleyan persuasion believe that we have a depositum of truth which is essential to the well-being and salvation of society. Even in this technique of leading a soul to Jesus Christ, our men need training in approach. Not only must the pastor investigate in the realm of human personality, but he also should be cognizant of elements involved in human behavior. In a large sense, different from any other type of counselor, the

pastor stands more traditionally in the position of a consultant than does a person in any other profession. Physicians and social workers have almost stolen our crown because of our failure in personal approach; but the time has come when the pastor must meet in his office and in the homes of his people the personnel of his parish and give to them his personal attention.

Are we afraid of coming to grips with the problems of our people? I do not mean in the pulpit. It doesn't take heroism to do that. I mean in the counsel chamber or in the privacy of a pastoral call. Too much social emphasis has been placed upon pastoral calling. If the individual observes that the pastor is interested in people, and his public ministry shows that he loves people, then they are going to wear a path to his office door or to the door of the parsonage. I am somewhat suspicious of the pastor to whom his people never come for counseling, or at whose feet the people fail to lay their problems. It has been the privilege of the writer to minister to the needs of an elderly gentleman for the past eleven years. We read the Word to him and endeavored to lead him to Christ. We comforted him in sorrow and distress and sickness. Recently he died at the age of ninety-three years. We would frequently give him an hour of our time each Sunday afternoon, and relieve his loneliness. During this eleven years of our ministrations (he was not of our parish) his minister called only once, and even then did not offer a prayer. I would sincerely hope that our pastors are not of this type. Worldly-minded men might accept this, but not the sin-sick soul or the distressed personality.

Is it, in reality, a fear on the part of the minister to meet the personal problems of people? Is he afraid, I repeat, to come to grips with another personality? Of course, one needs a spiritual equipment in order to have a spiritual understanding, and we take for granted that all of our ministers are thus fortified; but, in this day and age, that is insufficient as we meet the multitudinous problems of all classes of people. A minister faces all kinds of counseling problems because he deals with all levels of both age and social strata. He meets men, women,

and youth. Of course, primarily his relationships will be in the realm of the religious, but in due course all types of counseling will be met in his office. He meets the high school youth with the numerous problems involved in adolescence. He meets the pre-marital groups, which in this day and age need the pastor counselor more than at any previous time. He meets the post-marital difficulties of mismatched individuals. He meets the problem of the broken home. He faces the responsibility of neighborhood situations. In these postwar days he meets the problem of mental derangement and stress due to bereavement and the casualties of the conflict. He also must bear the responsibility of hospital ministrations. With all of this, is just a casual acquaintance with human personality, with no specialized emphasis, sufficient? Indeed it is not!

One of the highest hurdles which has hindered the pastor's work of the past has been the attitude of the medical profession toward the minister. I am inclined to believe that more blame may be placed on the minister than on the physician. Untrained pastors have many times done more harm than good as they have approached the sick. We all know that there is a direct connection with the physical and the mental, and that mental quiet and contentment goes a long way toward recuperation. The physician has come to realize this in recent years and is now co-operating in junior chaplaincy programs in hospitals, sensing that the minister has a therapy as well as the physician. Hence, many times, what the minister says and does in the sick room will determine to a large degree the speed of recovery. I heard

one time of an itinerant minister who went to a general hospital and distributed tracts entitled "Five Minutes After You Are Dead." It set the ward in an uproar and raised the temperatures of all the patients; and the interns thought they faced an epidemic. Such situations have alienated the interest of the physician; hence he is now endeavoring to lend his influence to training men in the proper approach to patients, in order to safeguard the progress of his own effort. Who would blame him? Certainly not the sensible pastor who is also interested in not only the physical recovery but the mental relaxation and spiritual advancement also.

This is just an introduction to one of the most interesting subjects which faces the ministry today, and we hope that this corner will not only be beneficial to the ministers who read this magazine but also will create an urge in the heart of each of us to be at our best for God and the church as we face the problems and sufferings of those personalities with whom we come in contact. In the next issue we will consider the topic, "Establishing an Empathetic Relationship." Each time we will suggest a book or two for your bibliography, which we hope might be helpful.

1—"Pastoral Work and Personal Counseling"—Russell L. Dicks (The Macmillan Company—New York—1945).

2—"The Art of Ministering to the Sick"—Cabot and Dicks (The Macmillan Company—New York—1945).

(All books suggested may be obtained from the Nazarene Publishing House)

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## *Unanswered Prayers*

There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we ever dreamed of. We come to the door of the sepulcher and beg with tears for the dead body of Jesus. We are answered by silence because we get something better—a living Lord.—GEORGE MATHESON.

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**Start it rolling!—What? The**

**MID-CENTURY CRUSADE FOR SOULS!**

# "The Unspeakable Gift!"

*By Doris N. Rendell*

*Love came down at Christmas—  
Love all lovely, love divine.*

**T**HANKS be unto God for his unspeakable gift" (II Cor. 9:15). What a pæan of praise rises in our hearts as again we catch the strains of the first Christmas anthem. In imagination we make our way up the hillside in company with the bewildered shepherds, and step softly within the little stable at Bethlehem, to stand in amazement at the mystery of God's dealings with the children of men.

Oh, the joy of this revelation! That God, the great Creator, should love His children so! The sight of the lovely Babe—His precious Son—lying in the manger helps us to understand something of the intensity of His love, which was great enough to produce such a gift to be our Redeemer, our Mediator, our Elder Brother.

How warm and tender Mary's heart must have been as she realized how intimately God was in touch with her in the details of this great occasion! How it must have hurt her to put the sweet little bundle of humanity into the cattle trough! But Jehovah, the God of Israel—*her God*—knew all about the manger, and took note even of the swaddling clothes which had been so lovingly prepared.

Did it bring pain to the heart of the Heavenly Father that His great gift to mankind should be treated with such indifference, that the Christ of heavenly glory should come to earth only to find that there was no room for Him in the inn? Yet do we not love the Christchild all the more because He came in such lowly guise? How much greater is the appeal of such love coming from the manger at Bethlehem than if the little Son of God, and of Mary, had been born midst earthly pomp and splendor!

Earth-bound, and dull of perception, the human race was far too busy about its petty affairs to notice the stupendous event that was taking place in its midst. Not so the heavenly hosts!

In the stable a few startled cattle, and a woman placing in a manger a little Child wrapped in swaddling clothes—while the shepherds abiding in the fields outside the little town suddenly heard strange and sweet music from the heavenly home left

lonely by the departure of the Son of the Most High.

The mighty words of the angels' anthem swelled with the overwhelming joy of the singers: "Glory to God in the highest, and on earth peace among men in whom He is well pleased" (R.V.). How reassuring is the cry, "Fear not!" Love incarnate has appeared upon earth—a love able to cast out fear from all hearts.

Oh, that our spiritual vision might be cleared and strengthened, and our understanding be quickened, that we might as simply accept the visitation of the heavenly hosts and the presence of the angels as we visualize the shepherds and the manger, the cattle and the stalls!

## LINKING THE HEAVENLY TO EARTH

Christ made it one of the great purposes of His earthly ministry to link on the heavenly to things of earth. He told us that a sinner seeking repentance on earth means joy in heaven. The tiny sparrow cannot fall to the ground without out Father knowing. The numbering of the hairs of our head, the care of flowers and helpless creatures are all symbols of the great Father-heart in sympathy with the needs—uttered or unexpressed—of His earthly children. How much richer in spiritual experience should we be if we could always keep in touch with that other world of which we are made to be citizens! It is indeed a declaration worth exploring: "To be spiritually minded is life and peace" (Rom. 8:6).

The love that inspired the Father to give His Son for our salvation finds an echo in the hearts of all who love Him. We desire to render love-service as proof of our devotion, and the church gives wonderful opportunities for the expression of such desires. We give of our sympathy, our money, food, shelter, protection—and yet how often we have to remind ourselves that "the gift without the giver is bare"! It is of greater moment *how* we give than *what* we give.

## GOD GAVE HIMSELF

As with reverent awe at this Christmas-tide we again stand in the dim light of the stable, and look upon the majesty of God made flesh that He might become sin for us, and suffer for us, we glimpse something of



the wonder of such a gift. *God gave Himself!*—not some great and costly masterpiece of creation, but His very self, a gift before whose cost we stand speechless and ashamed.

What a call this “unspeakable gift” constitutes for us who have given our lives to the Christchild who became our Redeemer. *May we in all our giving give ourselves*, pouring out the wealth of our love and affection, so that our gifts of time, ability, or money, otherwise so paltry, may be illuminated and glorified in His service. May we search our hearts by the aid of the Holy Spirit so that no trace of self-esteem or vain glory may be found in our giving; but that with glad hearts and free we may count ourselves favored among men because the great King

of Glory condescends to accept our humble offering; and with sincere and humble hearts pray that He may multiply it all for His glory and the extension of His kingdom.

*We give Thee but Thine own,  
Whate'er the gift may be;  
All that we have is Thine alone,  
A gift, O Lord, from Thee.*

*Oh! hearts are bruised and dead,  
And homes are bare and cold,  
And lambs for whom the Shepherd bled  
Are straying from the fold.*

*Lord, we believe Thy Word,  
Though dim our faith may be;  
Whate'er for Thine we do, O Lord,  
We do it unto Thee.*

—*Spiritual Life*

## The Professor's Christmas Morning

By E. Wayne Stahl

I WAS doing graduate work at one of the eastern universities, specializing in English literature. The head of the department was a man of international renown. In class one day he made this stimulating statement, “Every Christmas morning I read Milton’s poem ‘Hymn on the Morning of Christ’s Nativity.’”

I wrote that word “stimulating” just now with premeditation; for it “stirred up” at least one member of that class to imitate his teacher. For some years now it has been my habit to take down one of my copies of Milton’s poems and read those lines to which Dr. B. referred. So profitable has been the practice, such joy do I find in this yearly perusal of one of the greatest pieces of verse in the English language, that I trust others who read these words will annually know something of that entertainment and inspiration.

Perhaps this detailed consideration of the “Hymn on the Morning of Christ’s Nativity” will help to such a procedure and experience.

The keynote of its wonderful melody is struck in the first stanza where the poet sings that “This is the month and this the happy morn” when the Son of the Eternal Father, “of wedded Maid and Virgin Mother born,” brings down our mighty salvation from above. He doffs the “far-beaming blaze of majesty” that distinguished Him in the

palaces of eternity and chooses “a darksome house of mortal clay,” the habitation of a human body.

After his stately prelude, Milton makes us see the “Heaven-born child” (it is winter’s wild season) lying, coarsely clothed, in the rude feeding place of oxen. The world is white with snow, as if guilty Nature would hide her shame with that pure whiteness. Peace descends from the heavenly regions, and “strikes universal peace through sea and land.” The sounds of war had ceased that night when the Prince of Peace was born, and “the trumpet spake not to the armed throng.”

I am now reading Liddell’s fascinating *History of Rome*, a classic on the subject. It is largely a story of war. But Rome, mistress of the world when Christ was born, had closed the doors of the temple of Janus then, which were shut only when she was not carrying on battles. It is to this fact that Milton refers, in depicting the Redeemer’s natal night in a period of far-flung tranquillity.

Even Nature partakes of the wondrous quiet. The winds are hushed, the ocean has ceased to rave, “while birds of calm sit brooding on the charmed wave.” Perhaps the poet thought, as he wrote these glorious lines, of the raging waters of the lake, which became altogether motionless when

their mighty Master commanded them, "Peace, be still."

Then we have brought before us the shepherds. Unaware of the stupendous event that had taken place not far from where they were the sentinels of their sheep, they were chatting together of commonplace things. Suddenly the sweetest music greeted their hearts and ears, unearthly strains of voice and instrument, "as all their souls in blissful rapture took."

After this appeared to those sheep-tenders the makers of that melody; "the helmed cherubim and sworded seraphim, are seen in glittering ranks with wings displayed." They produce "such music (as 'tis said) before was never made, but when of old the sons of morning sung, while the Creator great his constellations set, and the well-balanced world on hinges hung."

Here is one of the most majestic passages in English literature. It shows the wonderful possibilities of our language in producing the effect of music. As Milton writes of those celestial harmonies, his words make us feel that they themselves are full of music.

He himself was a musician of ability, as we learn from his biographers. His musical imagination qualified him to surmise what marvelous results might have followed had the angels been permitted to continue their melodizing indefinitely: "For if such holy song wrap our fancy long, time will run back and fetch the age of gold." Truth and Justice, clothed with rainbows, will return to earth, while Mercy will sit in radiance between them. "And heaven as at some festival, will open wide the gates of her high palace hall."

But it cannot be. Eternal Love and Wisdom have chosen some other way to bring the true "Golden Age" to men. The Divine Infant lying in the manger cradle must grow to manhood, and "on the bitter cross must redeem our loss."

And the poet further declares that, ere the bright Perfect Time can come, this Saviour must return to earth as Judge, "when the wakeful trump of doom must thunder through the deep." Then sin shall be banished forever from the world, while sin's emperor, "the old Dragon," is eternally dethroned.

After this excursion into the far future, Milton returns to the rude stable of the City of David. With majestic play of his imagination he pictures the heathen gods being aware of Christ's having come into the world and, realizing their eventual extinction, bemoaning that destruction.

Peor and Baalim, Dagon, Ashtaroth, and other foul deities see their fall is coming. Murderous Moloch, to whom little babies are sacrificed with fire, will be destroyed by the Babe of Bethlehem. And "the brutish gods" of Egypt, Isis, Osiris, and Anubis, will be no more, as darkness disappears at dawn when the sun, "curtained with cloudy red, pillows his chin upon an orient wave."

The final stanza of the Hymn is rich with music and light and beauty. Mary, the Maid-Mother, has laid her Wonderful Son to rest. The morning star is in the sky, "her sleeping Lord with handmaid lamp attending. "Him who will later say, "I am the bright and morning star."

And there Milton leaves Him, in the quiet of that lovely slumber: while "all about the courtly stable, bright harnessed angels sit in order serviceable."

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## Stir My Soul, Lord!

According to J. Edgar Hoover: "Too few of the youth of America are being reached by the churches, and this failure to make contact with the citizens of tomorrow is producing a fertile field for future crime. I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing your young people closer to the church . . . . At the present time we find age seventeen predominating in the frequency of arrests for both sexes combined, and this is followed by the age eighteen, nineteen, twenty-one and twenty-two, consecutively. Youths too young to vote accounted for 21.4 per cent of arrests in recent years."—*Tidings*.

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Such statistics should spur us on in "The Mid-Century Crusade for Souls!"

# Wesley and Eradication

## *Article Three by Stephen S. White*

WESLEY believed in two types of sin: sin as an act, and sin as a nature. He looked upon sin as an act as largely springing from sin as a nature. Sin as an act and sin as a nature were both acquired. Man was created perfect, free from sins without and within. In Adam the human race fell. From then on, all men have been born in sin. Wesley believed in this doctrine of original sin so strongly that he declared it to be the essential difference between Christianity and heathenism.

Wesley defined an act of sin as a willful transgression of a known law of God. Any other act which might deviate from the perfect law of God was a mistake and not a sin. Of course, both sins and mistakes could be divided into inner and outer, or negative and positive types. When one is converted, he is forgiven for his acts of sin. He is also freed from the power of inbred or original sin, but not cleansed of its presence. This results in an intense inner struggle between the spirit of Christ, which comes in when one is born again, and the carnal mind or evil nature which remains.

Wesley described, in many and varied ways, the extent of this evil condition which is still in man after he is saved. Here are some of his statements: Man is all sin, he is merely a lump of ungodliness, he is prone to evil and averse from all that is good. As a result of this sinful state, confusion and ignorance and error reign over our understanding; unreasonableness, earthly, sensual, devilish passions usurp authority over our will; in a word, there is no whole part in our soul, all of the foundations of our nature are out of course. Original sin is a condition in which all of the faculties of man, understanding and will, and affections, have been perverted. It is a total corruption of the whole human nature. These statements prove that Wesley believed in total depravity. However, out of fairness to him, we must say that this total depravity was chiefly thought of as something which made man helpless, morally and spiritually, but not hopeless. Man still had the image of God in certain senses. However, he could not come to God without divine help.

More important for its essential character of this sinful nature is its essential character.

Just how did Wesley think of the condition of man? He described it in many ways. It was an evil nature, a force inherent in man, an innate corruption of the innermost nature of man, an evil root, an inclination to evil, a natural propensity to sin, a leprosy or illness. But this was not all. He called original sin an evil root from which spring both inward and outward sins; a sour yeast which permeates the whole soul; that carnal mind which is enmity against God—pride of heart, self-will, and love of the world; a leaven which leavens the whole mass; roots of bitterness which infect our words and taint our actions; a corruption chiefly manifested in atheism and idolatry—pride, and self-will, and love of the world. Thus Wesley uses many figures of speech in setting forth the essence of original sin. In the light of this fact, how can anyone hold that he thought of original sin as a thing because he sometimes likened it to a root? The Bible is guilty of the use of such figures with reference to both regeneration and entire sanctification. The minister who preaches about either of these today does the same.

Like Jesus, he talks about the living water, the new birth, the old man of sin, the dirt of sin which needs to be cleansed away, the disease of sin which needs to be cured, etc., etc., ad nauseam. Further, Wesley, time and time again, tells us what he really means by the figures of speech or the manner in which this original sin manifests itself. The chief expressions of this root or disease or leaven are atheism and idolatry, pride, unbelief, self-will, and love of the world. These manifestations of original sin are psychical in character; and material roots do not produce psychical effects or branches—if I may be permitted to use a figure of speech without being misunderstood. Besides, we ought to remember that Wesley, when he uses these figures of speech, is always talking about a certain type of sin; and sin is psychical and not physical. Of course, Wesley did not live in our day and have the opportunity of being taught modern psychology. But he did live after Plato and Descartes and many other thinkers who had differentiated clearly and fully between the material and the immaterial or spiritual. He was not as dumb in

this realm as some have tried to make us believe. Lindstrom, in speaking of Wesley's view of justification as over against his doctrine of sanctification, says rightly that the latter makes justification judicial and objective, and sanctification subjective and psychological.

He also declares that, according to Wesley, Christian perfection is an inherent ethical change. As a conclusion to this part of our discussion, let me give a significant quotation from Wesley: "But surely we cannot be saved from sin, while we dwell in a sinful body. A sinful body, I pray observe how deeply ambiguous, how equivocal, this expression is! But there is no authority for it in Scripture. The word sinful body is never found there, and as it is totally unscriptural, so it is palpably absurd. For no body, or no matter of any kind can be sinful; spirits alone are capable of sin. Pray, in what part of the body should sin lodge? It cannot lodge in the skin, the muscles, the nerves, the veins, or the arteries; it cannot be in the bones any more than in the hair or nails. Only the soul can be the seat of sin." How could a man who gave us these words think of original sin as a material thing? And I am convinced, also, that we have plenty of reason for believing that for Wesley, original sin was a psychical-ethical condition or state, and not an entity of any type.

Did Wesley believe in the eradication or complete destruction of this psychical-ethical condition or state of sin in which man is born? We believe that the evidence compels one to answer this in the affirmative. Here are a number of phrases which he used in stating what is done when a person is sanctified wholly: Purification from sin, present deliverance from sin, perfect deliverance from sin, a heart that is purified from all sin, deliverance from inward as well as outward sin, deliverance from evil thoughts and evil tempers, the circumcision of the heart from all filthiness—all inward as well as outward pollution, salvation from all sin, inbred sin or the total corruption of man's nature taken away, the heart purified or cleansed from all unrighteousness, liberation from sin, a love which is incompatible with sin, a love unmixed with sin—a pure love, a condition in the heart where there is no mixture of contrary affections, full deliverance from sin, freedom from evil thoughts and evil tempers, a total death to sin, delivered from the root of sin—the source of inward and outward sins, delivered from original sin,

and freed from all sin. Notice how many times the term *all* appears in these statements. In fact, all of them imply universal affirmative propositions, from the standpoint of logic, and could not, therefore, fit into any other interpretation than that of eradication.

Keeping to the negative idea of what is destroyed when a Christian is entirely sanctified, let us present a somewhat longer quotation from Wesley. From the sermon on "The Repentance of Believers," we have these words: "Indeed this is so evident a truth, that well-nigh all the children of God, scattered abroad, however they differ on other points, yet generally agree in this: that although we may, by the Spirit, mortify the deeds of the body, resist and conquer both outward and inward sin; although we may *weaken* our enemies day by day; yet we cannot *drive them out*. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean'; and then the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and inbred sin subsists no more." Here we have at least five very definite and all-inclusive phrases which refer to the elimination of sin. It is destroyed, subsists no more, or the leprosy is cleansed. Further, it is implied that while we cannot drive out or extirpate the inner enemy before entire sanctification, this is exactly what is done when we are wholly sanctified. Etymologically, extirpate is one of the strongest terms ever used in connection with the sin nature. It means "not only to destroy the individuals of any race of plants or animals, but the very stock, so that the race can never be restored."

One writer rightly asserts that according to Wesley's teaching, the self-will which the believer has but is not governed by is utterly annihilated by entire sanctification. Such a statement is certainly in harmony with eradication. Another quotation which has in it both the negative and positive aspects involved in entire sanctification is now given. It reads as follows: "By salvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice,

mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation."

Since we have given positive, as well as negative, elements in this quotation, permit us to offer some other names and declarations from Wesley which indicate what is done positively when a person is sanctified. They are as follows: Christian perfection, full salvation, entire sanctification, wholly sanctified, perfect love, pure love, entire renewal of the spirit, purity of intention, dedicating all of the life to God, giving God all our heart, one desire and design ruling all our tempers, devoting all our soul, body, and substance to God, having the mind of Christ and walking as He walked, and loving God with all our heart and our neighbor as ourselves. These positive results of entire sanctification bar the possibility of sin remaining in the heart, in any form, after one has received this experience.

Nowhere do we find Wesley using the word eradication, although, as we have shown, he used many statements which mean the same as to destroy completely. We could stop here and be perfectly satisfied that he was an eradicationist, but we have still more definite proof of this fact. One recent writer has correctly said that Wesley belonged to the "extinction school." In one letter he declared that he would not dispute as to whether sin is suspended or extinguished; and yet in another letter he did dispute, and came out for the latter truth. In writing to John Benson he said: "Are not the love of God and our neighbor good tempers? And, so far as these reign in the soul, are not the opposite tempers, worldly-mindedness, malice, cruelty, revengefulness, destroyed? . . . I use the word 'destroyed' because St. Paul does: 'suspended' I cannot find in the Bible."

After Wesley, the term eradication soon came into use and was appropriated by the leaders of the holiness movement in America. Of course, it is fair to say that it has never been extensively used. We find it at least once in Pope's discussion of entire sanctification in his second volume. It appears in Steele's writings and occasionally in most of the books written by the early leaders of the holiness movement. Some of these men seem to prefer the word extirpate, which, as we have already shown, is a stronger and more definite term than eradicate. However, eradicate has been the word which holiness preachers and theologians have generally employed when they

have wanted to state our position in a clear and unmistakable manner.

In an earlier article we have made the suggestion that eradicate likely came into use because it had already been employed with reference to physical disease, and now could well signify the destruction of the moral and spiritual disease of inbred sin. (Wesley, as we have seen, often likened it to an illness.) Allow me now to offer another explanation for the fact that it came into use. Some of the staunch believers in the truth of entire sanctification began to leave off the *entire* and the *wholly*—which Wesley so often used with sanctification to indicate its completeness or thoroughness—because of certain misunderstandings which might have arisen. In order to offset this, they then adopted the use of *eradication*, which so strikingly indicates the thoroughness or completeness of the destruction of sin in the second blessing.

(To be continued)

## The Night Christ Was Born

On the night when Christ was born, human slavery was the universal practice among the nations of the world. Womanhood was in a state of bondage. She was regarded little better than the beasts of the field. The father had the power of life and death over his children under the sanction of Roman law. The slave holder had the power of life and death over his slaves under the sanction of law. There were no public charities, no orphanages, no hospitals for the sick and dying, no community chests with vast agencies for the relief of human need and suffering.

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On the night when Christ was born there were no missionaries who went with a passion of love and mercy and helpfulness to the multitudes of benighted and enslaved peoples of the earth. There was no religion which had a vision of world redemption.

The night when Christ was born was the advent of a Saviour into the world. The song of the angels was a song about a Saviour: "Behold, I bring you good tidings of great joy, . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel had announced to Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins." —*Pentecostal Herald*.

# H O S E A

*By Ralph Earle*

IT was late evening in a humble home in North Israel. A lonely figure sat sobbing, head buried in his hands. A loved one had left the home, and the bereaved husband was holding funeral in his heart.

Why had it all happened? That was the question that haunted the mind and harrowed the soul of the young prophet Hosea.

Memory took him by the hand and led him back across the trail of the years. How vividly he recalled the time when first he met the beautiful girl named Gomer. The scene shaped itself again before his eyes. The charm of youth, her entrancing loveliness—the recollections of that hour stirred and stabbed his heart tonight.

Conscious of his calling, the young prophet had prayed earnestly about the matter. Clear as the notes of a bell the divine directive had come: "Marry Gomer." And so they had been joined in wedlock. In spite of all the tragedy that had followed, Hosea could not doubt that God had instructed him to marry the one who become his wife. But why—oh, why? Like a wail it resounded through his soul.

Those first years had been such happy ones! Hosea was very affectionate by nature, and his young bride had reciprocated. Like the fragrance from lilacs in May, so the breezes of memory carried across the intervening years a scent of the sweetness of those early days. The still ardent lover broke out in fresh sobs.

Well did he remember the first child he held in his arms. The proud father of a son, it seemed that his cup of joy was full. Praying about the matter, he was instructed to call the boy's name "Jezreel." The little lad was to be a sign to the nation that God would avenge the blood of Jezreel upon the house of Jehu.

But now a little rift seemed to be entering their happy marriage. Hosea noted with growing concern the increasing attention shown his young wife by other men. Quick looks and coy glances exchanged messages that his eyes sometimes intercepted. It was not difficult to decode them. Gomer's very beauty was proving a snare to her. Tragedy was lurking just around the corner, looking on with greedy eyes. Gentle expostulation

proved unavailing. The only thing the prophet could do was to pray.

After a while a second child was born into the home—this time a daughter. But it was not the fact that it was a girl rather than a boy that cooled Hosea's enthusiasm. Over the scene there lay the dark shadow of an awful uncertainty. Was this child really his own? Hosea's horizon was filled with a haunting question mark.

There was little comfort in the name assigned this child by the divine voice. "Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel" (1:6). Lo-ruhamah—Unloved, Unpitied. Daily it seemed that tragedy was stalking the young prophet's footsteps, leering at him from behind every passing incident. Slowly but surely the cross was being laid upon his shoulders—the hidden cross of a harrowing fear. The prophet's pathway was becoming a *Via Dolorosa*.

Finally a third child was born. This time there was no question mark—only a horrible certainty. God said: "Call his name Lo-ammi: for ye are not my people, and I will not be your God" (1:9). Lo-ammi—not my people, "No kin of mine." Stunned and dazed, Hosea walked about like one in a dream. But gradually, as in one recovering consciousness, the stabbing pain returned. The sensitive soul of the prophet was bombarded with all the stark reality of terrible truth. The child was not his own. His wife, Gomer, had been untrue to him. She had left his love for another's lust.

What should he do? That had been the problem that perplexed the prophet. Deep down in his heart, love for his wife burned with unquenchable flame. He could not bear to think of putting her away. But as a man of God he could not live in companionship with sin. There was only one course he could take.

Frankly he placed the issue squarely before Gomer. Tenderly he pled with her for the last time. Would she turn her back on her false lovers and be true to him? While the children's voices floated into the room from their play outside, husband and wife sat facing each other in the little home. With breaking heart and yearning agony Hosea looked into the face of the woman

whom he loved with a passionate longing. Like a drowning man grasping for a straw he searched her face for just one sign of penitence and answering love. But as he waited trembling and afraid, she lifted her eyes to his for just one brief moment. But the look he saw there was to stab his heart again and again in the days that followed. It was not repentance but rebellion that he saw there. It was a look of stubbornness and self-will.

"Gomer," he groaned, "will you? Won't you, Gomer?" A moment of silence. Then a hoarse whisper: "No."

Crushed with a grief which pressed his heart with almost unendurable pain, the prophet buried his face and sought vainly to hold back the tears. As if from a distance he heard his wife move about the house gathering up a few things to take with her. Finally he heard her open the door. An almost overpowering impulse swept through his being. He must take her in his arms, hold her fast, tell her his love, not let her go. But, no. Love to be true must be holy.

Finally the sound of her footsteps faded out down the road. An awful sense of empty loneliness crept over the prophet's spirit. It seemed that the light of love had gone out in his soul. And then the dams burst, and Hosea found relief in a rushing torrent of hot tears.

It seemed like hours. But only some minutes had passed before the children came hurrying in. "Where is mamma going? She didn't answer us when we called to her. Why did she leave?" Yes—why? Hosea had no answer.

That evening a strange silence pervaded the supper hour. Everyone was conscious of the empty place in the family circle. Suddenly little Lo-ruhamah looked up into his face. "Where's mamma tonight?" Like the quick stab of a cruel knife the question struck home. Vainly Hosea tried to choke back the tears. Lo-ruhamah moved up close to him and started to cry. Over and over she wailed, "I want my mamma." The prophet leaned his head down close to hers and they wept together.

But he must not give way before the children. Quietly he gathered them around for evening prayers. With faltering lips he uttered the prayer which welled up within him: "Take care of mamma tonight—and bring her home safe, and soon."

With the children all tucked in safely for the night, Hosea turned his attention to putting house in order. Now the little ones were all sleeping soundly. In the opposite

corner of the one-room house Hosea threw himself on his face and gave way to his grief. With only God to listen, he sobbed out the sorrow of his soul. It seemed that the cross of suffering he had carried was now lifted up and cruel nails fastened him tightly to it. Anguish passed into the bitterest agony. Out of the darkness of despair he cried: "O God, why?"

The answer came in an unexpected way. Worn out with weeping the prophet became quiet for a moment. In that silent pause he heard a sound. Startled, he lifted his head. No, the children were all breathing regularly in a deep sleep. What could that sound have been?

Once more he buried his head in his arms. Then he heard it again. Someone was sobbing—someone besides himself. It was not the children. Who could it be?

Breathlessly he waited in perfect silence. Then it came once more. This time he caught some words: Listen! "How shall I give thee up, Ephraim? O Ephraim, what shall I do unto thee?" (11:8; 6:4). "How, oh, how shall I give thee up?"—it was the sob of a brokenhearted God.

That night Hosea learned that he did not suffer alone. At the heart of the universe was a God of love who was sorrowing over the sins of his people. As Gomer had been untrue to her husband, so Israel had been untrue to her God. In the fellowship of suffering Hosea had found not only the solution of his personal problem but also a new message for the nation. Israel's greatest sin was that of rejecting God's love. But God's love, though unrequited, was still unabated.

But Calvary is only the beginning of redemption. The awful price of suffering must not go unrewarded. Love must find, will find, a way.

And so one night while the prophet was praying, the Voice spoke clearly again in his soul. "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel" (3:1).

The next morning Hosea sent the children out to play with their neighbors. Then he walked down that same road which Gomer had followed some months before. It led from their quiet, country home toward the big city a few miles away.

As Hosea entered the streets of Bethel, he noticed the same sights and sounds which had shocked Amos only a few years before. While the thin veneer of prosperity was

breaking off in some spots, many people still lived in luxury and ease.

Down through the better part of the city Hosea went, until he came to the slum section. All that he saw now was new to him, for he had never visited the place before. Enquiring, he found his way to the slave market.

As he drew near his attention was drawn to one slave especially. She was dressed in filthy rags, and yet something about her looked strangely familiar. Just then she turned her face his way. Their eyes met—just for a moment. Then she looked quickly the other way. But in that brief glance Hosea had caught a glimmer of recognition. It hardly seemed possible, but it was true. The slave was Gomer.

With his heart beating fast, Hosea bargained with the owner. "So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley" (3:2).

As the prophet stepped forward to take his purchase, the once beautiful young woman hung her head in shame. She had sold herself as a slave to sin, and now she found herself helpless in literal slavery. But her husband was redeeming her.

Lovingly Hosea took her hand, and they walked back past the slums and through the better section and finally out into the open country on the road toward home.

Not a word had yet been spoken. Then tenderly, gently, came words that started earthquake tremors in Gomer's soul. Softly the one beside her said: "Gomer—I love you. My heart has never lost its love. Every day, every night I have longed for you and prayed for you. Not once have I given you up. Now I have bought you back to be my own forever. All the past is forgiven. You must stay with me and never be untrue to me again. We will set up a happy home again and be true to each other as long as we live."

Blinded by tears, Gomer stumbled along beside her husband. Soon they were approaching the little home that had been and was to be theirs. How good it looked now, compared with the miserable hovels of sin and the awful slave market! Hosea opened the door and gently ushered her in.

When Gomer found herself in her own home with her husband again, an overpowering sense of the awfulness of sin swept over her. She saw herself as she really was, and hated her sinful self with a passionate abhorrence. Falling on her knees,

she poured out her heart in confession and contrition. With sobs and groans she pleaded for forgiveness. It didn't seem possible that God could forgive. But Hosea had. Perhaps God would.

Suddenly the light of heaven broke into her sin-darkened heart. She looked up with a radiant smile shining through her tears. Hosea clasped her in his arms. Once more she was really his bride. Love had found a way. The prodigal wife had come home—to stay.

Out of this domestic tragedy in Hosea's life there came the greatest message of Old Testament times, the story of God's redeeming love. Amos had thundered in tones of stern justice. Hosea pleaded in tones of tender love. Why the difference? Part of the answer lies in the heartache and heart-break that came to the latter.

What an awful price he paid for his ministry! But no one can really preach the message of Calvary until he has learned the meaning of Calvary. Hosea learned that to love is to suffer. He discovered that there is no real love without suffering and that the more one loves the more one suffers. In the deep tragedy of his own suffering he found the secret of atoning love. Only thus could he understand the rejected yet redeeming love of God. The passionate pleading of Hosea's ministry was an echo of the sob he heard that night in the dark.

The Book of Hosea divides itself very naturally into two sections. In the first three chapters we have the story of a broken heart and a broken home. In chapters four to fourteen, inclusive, we have God's messages to Israel, based on this experience.

God had a great message to give His people—a message of redeeming love. But where could He find a messenger equal to the task? There was none available. So God prepared His own prophet for this momentous mission.

Love in the abstract means exactly nothing. One cannot learn love by hearing about it or reading of it. He must actually experience it. And so God plunged His prophet into the abyss of a terrible tragedy. Blow after blow was showered upon his sensitive spirit. With his heart torn and tortured until it seemed that he could stand no more, Hosea went through his Gethsemane and Calvary. At the place of vicarious suffering he found the secret of redeeming love.

Only a suffering love can be a saving love. When Hosea looked upon his wayward wife in all her sin and shame, her degradation



and disgrace, and then felt within himself a great love welling up in his heart and flowing out to her, and sensed a deep desire to loose her from the shackles of her slavery; when he paid the price in money as he had already paid it in passionate suffering; when he took his wife in all her filth and rags back into his heart and home—then the prophet understood the redeeming love of God. Then he could preach to the people with tears in his voice and tell them that God still loved them and wanted them to come back home.

Only a prophet of tender love could proclaim the message we find in 2:14, 15—“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.”

It was an echo of what took place on that walk back home from the slave market, as Hosea once again wooed and won the heart of Gomer. The happy days that followed, as Hosea heard his wife singing at her work around the house, saw her tender care of the children, and frequently was thrilled with the radiant smiles of grateful love she gave him—all this atoned for those hours of anguish. It had been worth it all. Hosea was learning that love is the most precious possession of mankind.

Israel's great sin was the sin against love. It is true that the people were guilty of “swearing, and lying, and killing, and stealing, and committing adultery” (4:2). But in the last analysis all these sins against other human personalities were the result of their sin against God. Their basic sin, from which all these others stemmed, was rejection of God's love.

Because they have turned away from Him, God says he will turn away from them. “I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early” (5:15).

Hosea agrees with Amos in emphasizing righteousness rather than ritual. “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings” (6:6).

The Book of Hosea abounds in homely, yet striking, figures of speech. Most of them are taken from the country and would seem to indicate that the prophet lived outside the city. For instance in 4:16 (A.S.V.) we find a picture that is vivid to the mind of every boy brought up on the farm: “Israel hath behaved himself stubbornly like a stubborn heifer.” Again, God says of the nation: “Your goodness is as a morning cloud, and as the dew that goeth early away” (6:4, A.S.V.).

A pitiful picture is given in 7:9—“yea, gray hairs are here and there upon him, yet he knoweth not.” It is a graphic symbol of unconscious decadence.

In urging the people to return to God, the prophet uses a familiar figure from the farm: “Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you” (10:12).

A beautiful, yet pathetic picture is drawn for us in 11:3—“I taught Ephraim also to go [walk], taking them by their arms; but they knew not that I healed them.” And then God adds: “I drew them with cords of a man, with bands of love.”

The climax of the book comes in the last chapter. Here is God's call of love: “O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.”

And God does receive them graciously. Here is His response: “I will heal their backsliding, I will love them freely” (14:4).

The final message of the book is the triumph of love. There are funeral dirges and plaintive songs in the minor key. But the music ends in a burst of volume and note of victory. Love had conquered sin!

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**The only method untried by the Church of the Nazarene is house-to-house visitation and evangelism. This, always preceding mass evangelism, will still mean the salvation of thousands of souls, and their influence added to our fellowship. In the next quadrennium, a Nazarene should knock on the door of every home in America.**

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**Pastor, have you started your local campaign? Don't put it off! Do it now! What?**

**MID-CENTURY CRUSADE FOR SOULS!**

# Introducing Christ to the World

*By W. O. Strong\**

THE importance of introductions can hardly be dismissed as of secondary value when we consider their sphere of influence. The very word itself carries with it the conception of a beginning, whether it relates to acquaintance or something preceding the main proposition. To the task of introducing Christ, nothing need be added to make the high calling a place of rare conspicuousness among the sons of men. Well may we bobble our work in introducing kings and lords and earthly potentates who are but human too; but never let it be so among us when we stand to present Him, Fairest among ten thousands, even Jesus Christ, to a groaning world yearning for deliverance.

Perhaps this too should have our attention momentarily, that to introduce one to another feelingly, the person must be acquainted with both parties; and the more intimate the acquaintance, the more qualified are we to make the introductions. The application is all too obvious, but let me say it anyway. If we are to fill our place properly, we must have an intimate acquaintance with a brokenhearted world, and a likewise warmhearted knowledge of the Christ.

Knowledge itself is a peculiar mystical consciousness really; for it is impossible to calculate in hard, cold arithmetic the sum of our feelings and convey them to an unbeliever with the broken-down vehicle of language. After having bathed our entire beings in the sunshine of Christ's radiance, we are so feeble in carrying away a sufficient supply for the needs of even one of the world's lost; and likewise, after smoothing the pillow of the dying, we make our plea to Christ with but a stammering tongue. How much less can we fill our place if our knowledge is but the reasoning of minds clouded by earth's passing storms and not supplemented by a hothearted insight into the feelings of Christ and the world!

I am tremendously aware of my need of kneeling in His divine presence; and, though no words are spoken by tongue or heart, nor any from Him to me, yet I know Him better for just having been in His presence. Too many times words get in the way and become obstacles rather than vehicles. Even

in human relationships this is true. I am convinced that we are more telepathic in thought than we realize. Two great literary men of England were contemporaries. One afternoon one paid the other a visit. Upon his arrival, the other invited him to sit and think with him; not to talk, just to think. After three hours without a word being exchanged, the visitor rose to go, reached for his hat, and remarked as the other escorted him to the door, "This has been a very enjoyable and stimulating afternoon." I do not wish to press farther into this room, though I believe its walls are distant; yet the room is but dimly lighted, and so let us proceed down the corridor to other points of interest.

Before we pass the thought of introductions, could we also add a shadow to contrast the picture? Nothing is quite so confusing and embarrassing as to be introduced and yet not understand the name of the person; neither they, yours. And, though perhaps rude as it may be, many times I have been compelled to say, "I'm sorry, sir; I did not get your name. Would you tell me yourself?" I am sure that as ministers we are guilty here. We become so accustomed to theological terms and homiletical sermons, and pass by without an interruption, when in reality the world did not get the name of the Christ, neither did the terms affect them. It is serious to this degree, that it makes it embarrassing; for the individual does not understand and will hesitate to do anything that may make him appear in an unfavorable light.

For example, in presenting the call for seekers to the altar, my observation has been that some will kneel at the altar, some will stand in front of the altar, some sit down on the altar, and on one occasion a man stood up on top of the altar—no doubt having seen the preacher or the evangelist do it. What is true of the instructions at this point bears out what I am speaking to you concerning the rest of the message. Make your introduction of Christ plain enough that people know what you said and also what you meant.

One colored preacher, when called upon to give an account of his preaching, explained it this way. "First," he said, "I takes my

\*Pastor, Eaton, Ohio

text and 'splains it. Then I done mystifies it, so I can sprangle around for a while. Den, when nobody 'spects it, I done concludes it, and dey is all dismissed by surprise." It is this "mystifying," "sprangling" business that lays down a smoke screen for the preacher to escape in that has been the curse of millions of souls. If we can be nothing more than plain-speaking men, let us at least be that.

Now let us consider the world to which our theme relates. Since the confusion of tongues at the tower of Babel, there has never been such wholesale misunderstandings of fellow beings. Guilt has been pretty evenly distributed among all peoples, races, and tongues. Surely there is no nation to whom Christ does not need to be presented. We gather here today under the Stars and Stripes, but our boasting of Christian progress is drowned by the cries of multitudes howling for the blood of their fellow men in the greatest political, economic, and social upheaval of all time. Our institutions for correction and punishment are bulging, and yet the tidal wave has not reached its crest nor is it in sight. Moral standards have broken their anchor chain and are awash with the deluge, driven before the gale. The sky is filled with black, rolling clouds of drunkenness, reveling, lust, and suicide; and with every flash of the lightning, the faces of countless victims appear in the surging foam along with respectable sinners engulfed in whirlpools of church gambling houses. The cries of the lost, mingled with the thunder and howl of the wind of earth's night, make the ears of the Christian tingle. Surely our own land is in dire need of meeting Christ.

And what of the rest of the world? China, with her teeming millions, in the throes of civil war; India, land of cults and heathendom; Europe, maimed and shell-shocked, wandering aimlessly through the rubble—children looking from bony faces for a crust of bread to eat and then die; Russia, cold, demanding, heartless, goddess; South America, darkened, restless, ignorant, still offering human sacrifices; the islands, cannibalistic head-hunters—surely the whole earth groaneth until now. What a sin-benighted world! Yet it is our world; it is the world that we are to introduce to Christ!

Our task is not complete when we have pulled the strings that make the local program perform like a robot. We have not introduced Christ to the world when we authorize the sending of checks that pay our budgets in full. To be sure this is essen-

tial. But, if we would have the world meet our Lord, we must gather them up into our bosom, and warm them with our own heart blood, and wrap them within our own cloak, and love them with a love like unto the love wherewith Christ loved us and gave himself for us, even when we were sinners. It is far easier to toss a coin to the bum and go on your way than to take him into your heart and pray earnestly for him and help him to help himself and become a worthy citizen. Likewise, it is far easier and more convenient for many to toss a little general budget or district budget or local budget to the missionaries and the heathen or to the district superintendent for the unchurched, or to the pastor and evangelist with their responsibilities, and say in passing, "Be warmed and be fed and be saved!" It has been men like Moses who have cried out, "If You blot them out, blot out my name too;" like John Knox, whose cry was, "Give me Scotland or I die." Really what made their prayers effective was that they had opened their heart to the cry of a lost world, and had taken the needs of their people into their heart. Can we rightly stand to present the world to Christ if our analysis is a cold, critical, formal array of facts, without any tears and void of all feeling? I fear we cannot!

So far our emphasis has been upon introductions, and the world. Could we now sincerely and reverently speak to you concerning the all-important part of our theme? Rather, I would that Christ should speak for himself. Let mortal tongues speak of things earthly; let creation press about us with its myriad of wonders and beauties; yes, "let the sea roar, and the fulness thereof." But to use the words of our poor intellect to bring to you an understanding of Him, at whose presence the hills skip as lambs at play, the trees clap their hands for joy, the mountains and islands change places, the sun blushes and hides its face, the morning stars sing together—Christ, the joy of heaven, the hope of earth! Oh, futile words! Oh, so inadequate!

You ask, "Why Christ?" He it is that has power and authority to speak to raging seas, "Peace," and to howling winds, "Be still." At His word the lepers are cleansed, the deaf hear, the blind see, the lame walk, the dead are raised. By His touch the loaves and fishes are multiplied, the hungry are fed, the sick are healed, virtue is restored. At His bidding demons depart, angels appear, God is manifest, sins are forgiven, holiness is restored, heaven assured. In His

presence there is fullness of joy; at His right hand there are pleasures forevermore. Oh, that He would speak to your heart just now, and all that I have said would be instantly forgotten. For really that is the way that it must be if we have fulfilled our calling. If our congregations hear but us, they have received nothing but straw, the "finest of the wheat" having been concealed by the rustling of the worthless.

John the Baptist, having pointed out the Lamb of God, retired to decrease while Christ must increase. The woman at the well left her waterpot to go into town to bring back the people to—"see a man, which told me all things that ever I did: is not this the Christ?" Paul stood on Mars Hill to declare to the Athenians the wonders of the Unknown God. Martin Luther, with hammer and nails, forever fastened his introduction to Christ to the hearts of millions. The Wesleys and Whitefield proclaimed in sermons and songs the adorable Christ, and then stepped aside while Christ talked to men's hearts for himself. And of our own day, the heroes of faith that have stood shoulder to shoulder with the world, having revealed the Christ, have stepped into the shadows while Christ speaks for himself. It is my firm conviction that if the world will but hear, Christ can solve every problem, whatever be its scope.

In bringing our attention to a final objective, I suggest that we guard against two serious hazards. First, let us not attempt to do what only Christ can do. Our preaching will never save the world nor any part of it. Our doctrine will not save; our program will not save; our churches with all their auxiliaries will not save. But if by our churches and programs and preaching we can attract one soul and introduce him to Christ, Christ can save to the uttermost all them who will come unto Him. Give Christ a chance to speak when you have introduced Him. The second temptation of ministers to which I trust none shall yield is to await a more convenient season in which to introduce Christ. Why waste such a good sermon on such a small crowd? Why do your best when so few will appreciate the difference? Is one sinner worth the effort of an evangelistic campaign? Ours it is to introduce Christ to the world, and no greater joy can crown the labors of any mortal than to hear from His lips, "Well done."

## "He Walked with Me"

At early dawn God wakened me with the song of a phoebe. As I listened, a joyful antiphonal of the birds burst forth from the trees and hedge. Sweet music it was, which seemed to say, "Step forth upon this day in peace, for He who marks the sparrow's fall shall guard thy way."

The earth was wrapped in deepest fog, visibility seemed nil, when from the mist a hummingbird came to break its fast upon the honey-filled delphinium at the window. "Take no anxious thought for this day," the Spirit spoke to me. "Your Heavenly Father knows your need and shall supply your wants."

Noontime came; the sun was high and hot. The strain of toil and fret of care brought weariness. Then once again, from the Spirit hovering near, I heard, "They that wait upon the Lord shall renew their strength . . . They shall run, and not be weary; and they shall walk, and not faint." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Then my heart joined its praise to the midday song of the sparrow at my door. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

The day came to its close. From the cathedral of the woods upon the western hillside came the veery's sweetest nocturne, as through the leafy windows shone the golden rays of the setting sun. It was a time for worship. He who had called me in the dawning, and had walked with me that day, seemed "nearer than breathing and closer than hands and feet." In peace past understanding I laid me down to sleep, for, "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."—EMMA G. NELSON.

To be in a storm of distress and sorely tempted and tried in manifold ways and yet not to advertise it, but tell it all out to God in secret prayer, and keep a calm, peaceful spirit, and to walk calmly before our fellows, and give them the sunshine even when the heart is bleeding and the mind is perplexed with manifold trials—this is proof of a truly humble, loving heart.—G. D. Watson.

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**Introduce Christ through the Mid-Century Crusade for Souls!**

# The Part Holiness Should Play In the Pastoral Program\*

Ross E. Price

THE emphasizing of holiness should be paramount and central in all the work of the pastor. As the song writer expressed it, we should "sing it, shout it, preach it, and live it." Everywhere we go, in everything we do, in all the plans we make, holiness should be the central emphasis.

No man can accomplish supernatural work without the power of the Holy Spirit. It is the Holy Spirit who calls one into the ministry. It is the Holy Spirit who must unctionize the minister. This same Spirit must enable the preacher to preach, especially if he is to preach holiness. Where the Holy Spirit is expected to manifest himself and bestow His supernatural powers upon a human instrument, it will be necessary for that instrument to honor the Holy Spirit by seeking to follow His program and employ His methods and principles for the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ. (Read Eph. 4:11-12.) The Church was brought into existence through the dynamic work of the Holy Spirit on the Day of Pentecost. He has a definite plan for carrying the Church forward in His program for the building of the body of Christ, which is the Church.

The point of reference by which the New Testament Christians judged their plans and procedures in the first century of this dispensation was expressed in the phrase, "It seemed good to the Holy Ghost." If we are to promote the program of Jesus Christ effectively on earth and among our fellows, we must learn the difference between the worldly program and that which seemeth good to the Holy Spirit of God today. Let us never forget the significant fact that the Holy Spirit will not bless a program where He is not honored and given the direct leadership. If we are to be honored with His presence, we must respect His program for the Church. The difference between an *organization* and an *organism* lies in the fact that the latter has life while the former

does not have life. The difference between a religious club or a cold formal church and the divine *Ecclesia* lies in the fact that the last is mastered by and led of the Holy Spirit of Life.

## HOW SHALL WE PUT HOLINESS INTO THE PASTORAL PROGRAM?

The answer is simple and, I think, threefold.

First, there must be at the head of that pastoral program a definitely holy pastor in every sense of the word. Unsanctified men do not become holiness pastors. Nor do they have either the ability or the inclination to make holiness the central theme of their ministry. The pastor must believe in holiness with all his heart and soul as the one solution to the need of a sinning world ere ever he will make consistent effort to make the Holy Spirit the leader of his church and its program. Moreover, the pastor must be taught of the Holy Ghost as to how he may witness to holiness and expound its great truths from the pulpit. Whatever else a man might seek as gifts and graces for the pastoral office and program, he should seek earnestly to be an expositor of Bible holiness. Now to be a holiness pastor of this type, the man in question must be acquainted with the central theme of the Bible, which is holiness. He must realize the absolute adequacy of the message for this perishing world and be willing to rely upon its proclamation for the accomplishment of the desired salvation of a lost world. He must be willing to think holiness, pray holiness, meditate upon holiness, study holiness, preach holiness, live holiness, talk holiness, and (as it were) eat and sleep holiness, if he is really to become and remain a holiness pastor. Brethren, we shall not be able to lead our churches into a higher state of grace than that which we ourselves actually attain. How important it is that we should be thoroughly and unconditionally holiness ministers, if we are to put holiness into the pastoral program!

In the second place, holiness can come into its rightful place in the pastoral program only where we have sanctified lay

\* Theme suggested by Dr. E. O. Chalfant. This paper was read at the Chicago Central District Preachers' Meeting at Rockford, Ill.

leaders at the helm and in positions of responsibility in our church and throughout all of its departments. A Calvinist or a Keswick does not subscribe to the type of holiness that must be experimental in the lives of our lay leaders if God's program of Bible holiness is to succeed in our churches. Let us, as Nazarene ministers, remember the stipulation of our *Manual*, especially at election time, which requires our churches to elect only those who are clearly and definitely in the experience of holiness to the various offices of the church. Unless we do that, we may find our hands tied or our plans for promoting Bible holiness hindered in some department at the head of which is a carnal and unsanctified leader. Department heads must all be out and out for holiness if their departments are to work in full sympathy with the promotion of holiness in co-operation with the pastoral program.

We must have men and women who know the experience of holiness if in our Sunday schools holiness is to receive its proper emphasis. The missionary leaders must be sold on the program of holiness if the missionary society is to be a holiness missionary society rather than a mere women's club. The leaders of the young people's societies must believe in and be anxious to learn about holiness if the society is not to miss its true aim and purpose. May God help us to see it, brethren; the pastor has a just right to be zealous for holiness leaders to man his departments in order that this great doctrine and truth may receive a central emphasis in the entire program of the church.

By this time you have anticipated our *third* point, which is simply that the pastor must make a sincere effort to use all departments of the church as a means towards the promotion of holiness. Let us never forget that the pastor must take the initiative in this if he expects it to be done and if the department leaders are to receive the proper encouragement in a like endeavor. One of the departments that needs definitely to know how to emphasize holiness is the music department. Instead of its being known as the "war department" of the local church, it should be a group among whom holiness is lived and practiced in their relationships. But it is in reference to the music that I speak particularly. Holiness songs are different. They have something to them that is different from the old line "*up-from-the-tomb-a-doleful-sound*" type of singing. Nor should we want to have what Doctor Godbey calls, "Satan's choir, squeal-

ing out an operatic song," either. Holiness enables us to fulfill the injunction of the Apostle who spoke of "singing with grace in your hearts, making melody unto the Lord." We need to beware of the dirge and the doleful chant on the one hand, and of the jazzy "tickle-me" song on the other. Let us remember that holiness is the most majestic theme of the entire Bible and that when we sing about it our songs should embody that same lofty and majestic element.

Prayer meetings should be holiness meetings. Much teaching on the Biblical backgrounds for the doctrine should be done in the prayer meeting hour. My brothers, we should seek to be Bible expositors in the best sense of the word in order that when prayer meeting time comes we may put the alfalfa and the clover on a plane where even the lambs of our congregation may assimilate it.

#### A HOLINESS SERMON MONTHLY

Holiness should be included in the pastoral program by means of a holiness sermon at least once each month. This should be the minimum. We will often want to spend one entire month of the year wherein we use the Sunday morning services for holiness emphasis. A good, well-thought-out, interestingly presented series of sermons on holiness will do much to indoctrinate and establish our people. And let us not take it for granted that all our people understand the teaching even though they may approve it. We shall find constant need for the continual emphasis of holiness in our preaching if we are to build genuine Nazarenes and help our young people and new converts grow in the maturity of holiness and its ethics. Why shouldn't some of us do some pioneer work on the deeper phases of holiness? The psychology of holiness has not been overworked or fully expounded as yet. What about the philosophy of holiness? And who would even dare to suggest that we have more than touched the edges of the ethics of perfect love? Brethren, there is much land yet to be taken for us here.

Now holiness texts are everywhere if only we have eyes and understanding to perceive them. We need not wear threadbare such stock texts as the two or three in First Thessalonians or the one in Hebrews that everyone uses so often. The Book is full of truth on fire with the facts of holiness. Let us dig these golden nuggets and exhibit them to our people for their edification and conviction.

Our preaching should be in the power and demonstration of the Spirit. Phillips Brooks defines preaching as "the communication of truth through personality." Christian holiness must not only be embodied in the Book; it must be embodied in the personality of the holiness preacher. As Doctor Daniel Steele has stated it, "The Christian worker without the Spirit dwelling within him is a cannon without an explosive, an organ without wind, an engine without steam, and a dynamo without electricity." (See his *Gospel of the Comforter*, p. 237.) Oh, how the world needs to hear truth, divine truth, holy, fire-baptized truth from the lips of God's true man, indited by the Spirit of God and applied by that same Spirit to their hearts today! Let us pray that we may preach holiness in the power and demonstration of the Spirit of holiness. And let us remember that he who would merely tickle the intellect cannot hope to probe the conscience. Holiness preaching in the power of the Holy Ghost gets results, results that are often surprising to the speaker himself.

Again, the holiness pastor needs to take the witness stand himself time after time on behalf of Bible holiness. Christ needs more than advocates, he needs witnesses. Much of our pastoral speaking is of the nature of the advocate, but we must not forget the importance of testifying to the personal realization of the truths we preach. Christ wants a witnessing ministry. Like Peter at Pentecost we must declare the truth and then be able to add the significant phrase, "Whereof we all are witnesses." We must with Peter become "eyewitnesses of his majesty." This witnessing is the clinching of the nail to our arguments for the blessed truth of Bible holiness. With the Psalmist we must be able to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Pastoral calling should be a ministry of holiness. Our preaching of this glorious doctrine should be "from house to house," as was the case with the early Apostles. Many of our people will discuss with us their problems and questions in regard to this great truth in their own homes but not so readily elsewhere. Holiness, therefore, should be a definite part of one's pastoral visitation. Let the minister read scripture selections on this theme to his people in their own homes, then kneeling with them pray that God may make the scripture real and actual in their lives and in their homes. If the only time we mention holiness be in our pulpit ministrations, our people may

have cause to question our sincerity concerning its teaching. Surely this would make a loftier theme for conversation than the old and threadbare topics of the weather and politics. And if we are talking about our great doctrine of perfect love and Christian perfection, we shall be less apt to turn our conversation to the latest gossip about some erring brother or sister in our congregation. Surely if some of our people are ever to become established in holiness, they must be led into the experience in their homes by a holiness pastor who puts holiness into his pastoral calling.

#### THE PROGRAM

But that word, *program*, in our theme suggests that the holiness pastor must *have* a program for the promotion of Bible holiness in his church. Merely a pastoral program for his church is not sufficient, it must be a program for the promotion of holiness.

This program may include special youth weeks when the emphasis is largely upon the doctrinal phases of holiness and takes more the nature of a school in holiness; it may include special holiness conventions for a week or a week end, when an outstanding holiness expositor is called in to expound the truth to the people; it may include a series of sermons on holiness; it may involve the launching and carrying forward of a Christian Service Training class on Bible holiness; or it may take the form of a year's prayer meeting talks on the theme. But the idea of a program suggests some definite planning and promotion on the part of the holiness pastor.

I fear that it would be both alarming and saddening indeed if we could know how little we plan definitely to include the promotion of Bible holiness in our pastoral program for the church. Too often there is little or no planning. Ours is a "catch-as-catch-can" method of doing the work of the Lord in many instances. We have sometimes forgotten that the curse is pronounced upon the one who doeth the work of the Lord negligently. (Cf. Jer. 48:10, margin.) We have often gone merrily on our way with a "hit-and-miss," haphazard method that may or may not net any definite results. Too few of us know what we are going to preach about or what we will emphasize from month to month. We are satisfied if the inspiration reaches us in time to save us from embarrassment and "getting in the brush" when the actual time for preaching comes. But doesn't it seem logical to think that, if the Lord can tell a fellow

what to preach about on Saturday night, He might tell him on Tuesday morning? and that, if on Tuesday, He might also help one to line up a wholesome and consistent emphasis that shall also be progressive in its unfolding of some of the great phases of holiness and Bible truth? Where holiness is central as an experience and an ethic for life, we shall have a program that is more than occasional or incidental and that will embody enough of the true piety and seriousness of purpose to make it attractive and worth while to sane, thinking people and spiritual-minded listeners.

A plan that involves a concerted emphasis of the truth of holiness in all the departments including the pulpit for an entire month would make a lasting impression upon all members of the congregation. It is worthy of consideration.

O brethren, too long have we more or less played church! We have been content with a "hit parade" program, or something of a popular appeal to reach the masses, for-

getting that it is one thing to reach numbers and quite another to build those numbers into the working constituency of our beloved Zion. Of what value is the reaching of numbers if, through backsliding and failure to press on to perfection, we lose a large per cent of those we gain? What is the remedy? Nothing less than a program that will bring our people into the experience of holiness, which is the establishing grace that makes them capable not only of standing true themselves, but also of winning others to this blessed way of triumphant and victorious living.

Let us come definitely to this conclusion of the whole matter. *Holiness must be central and supreme in the part it plays in our pastoral program.* Unless that is so we are missing the mark, and to "miss the mark" is the inherent meaning of the original Greek word for sin. Let us not sin against the Holy Ghost by leaving Him out of our program! Let us make Him what He truly is, God's commanding General of the Church of Jesus Christ!

## "The Glory of Going On!"

By Paul S. Rees

Text: *Let us run . . . the race that is set before us* (Hebrews 12:1).

HERE is one of the Bible's most vivid pictures of the Christian life. A race must have a beginning, it must have progress, and it must have a goal. The beginning, however vigorous and promising, is not enough. It's the going on that counts. It's the finish that spells victory.

Early in the recent war Martin Niemoeller, a Lutheran minister, was arrested by the Nazis and sent off to a concentration camp. Thereupon his father, a retired preacher, decided to re-enter the active ministry and do what he could to carry on the work of his courageous son. He prepared and delivered a sermon that became famous—a sermon to which he gave the subject "It Depends upon the End." In it he told the story of Napoleon's mother, who one day said to her emperor-son, "Son, you think you are Napoleon, the world conqueror. But you have an anxious mother who asks you where you will end up, what will your outcome be?" It is a question that may well be asked of any of us, whether we are a proud Napoleon or just plain John Smith: "Where

will you end up, what will your outcome be?"

That is the question that concerned the earnest man of God who wrote our text to certain young Christians in the first century. It is the question, I can assure you, that concerns the church and its ministers as we look into the faces of boys and girls who have come to their graduation from our classes in Christian instruction. To them, and indeed to all of us who know the beginnings of the Christian life, I bring the ringing call and challenge of our text: "Let us run the race that is set before us." "The Glory of Going On"—that is our theme for these moments.

Now if we are to taste this glory, there are, according to our writer, at least three things for which we shall have to look out.

### I

The first one is this: *Refuse the handicaps that will defeat you.* These handicaps are described under two heads: weights and sin. "Let us lay aside every weight, and the



sin which doth so easily beset us." Weymouth's translation is more vigorous and vivid: "Let us fling aside every encumbrance and the sin that so readily entangles our feet."

Sin brings condemnation, produces a bad conscience. That we know. But what we too often overlook is that sin brings weakness. It saps the strength of the runner who is out to make a success of the race of life. Whatever else may be taught by the life of Samson, one lesson that looms up with unmistakable clearness is that loyalty to God spells power and disloyalty spells feebleness. When Samson broke his vow, he lost his vigor. Only the righteous are truly robust. Tennyson was right:

*My good blade carves the casques of men,  
My tough lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure*

While all kinds of sin are weakening in their effect, there is a root form of evil that probably is in the mind of the writer when he urges Christians to "lay aside . . . the sin which so readily entangles our feet." "The sin!" Some excellent Bible teachers have suggested that what is intended is the sin of unbelief. Perhaps so. To distrust God, to struggle against His will, to doubt His promises—this always lands us in trouble.

But I wonder if what the apostle means is unbelief or the thing that really lies deeper than unbelief. May it not be just plain old *self* wanting to have its own way? Wise and true are the words of a current writer who says: "We need to go beyond forgiveness to find Him who 'breaks the power of canceled sin' and 'sets the prisoner free'—free from the very taste for the sin itself." And he adds, "We need to be so truly repentant that like Tennyson's Guinevere, we want

*Not ev'n in inmost thought to think again  
The sins that made the past so pleasant to us.*

This does not mean that we shall live without the suggestion of evil coming to our minds; but it does mean that, when the suggestion presents itself, with its bid for us to take a quick excursion into sin, our minds are occupied with Christ. The temptation is there without taking root, for the simple reason that Christ-mindedness is a soil in which it cannot grow.

Now look at the second sort of handicaps that we are to avoid if we are to experience the glory of going on with Christ. We are to "lay aside every weight." What athlete

would want to run a foot race carrying a pair of dumbbells? As a youth in high school in California I happened to be a classmate of Charlie Paddock, who at that time was the holder of the world's record for the 100-yard dash. Imagine Charlie Paddock out there on the cinder path trying to do the 100-yard run in less than ten seconds with an overcoat on or an iron slug in each hand! He might cover the course, but not in record time.

Yet there are followers of Jesus Christ who are trying that sort of thing in the spiritual life. They avoid the things that are plainly or viciously sinful; but they carry, nevertheless, a lot of excess baggage in the form, let us say, of doubtful habits, or trifling interests, or second-best activities.

This matter of weights takes us into the realm of living where the innocent thing can be carried too far. Humor, for example, is a delightful thing, giving zest to life and relaxation when moments are tense; but our mirthfulness becomes an offense to Christ and to people of good taste when it deteriorates into silly wisecracking or becomes the *substance* of an evening's conversation instead of the *spice* of it.

Or take the reading of fiction. The art of putting imagination into writing has large possibilities for good. Our writers of fiction, however, have been of all sorts, both artistically and morally. What they have given us to read ranges all the way from *The Pilgrim's Progress* to some recent third-rate novels of glorified immorality. And in between are endless shelves of trash. So, Christian, if you don't want your reading to become a weight to you, keep it on a high level.

So I might go on. Time forbids. Illustrations might be multiplied. But they would all add up to this: We Christians are in a race. We have started for a goal. If we are to win, we must make everything contribute toward the victory. If it doesn't contribute—if it doesn't make us stronger and more useful representatives of Jesus Christ—then off it goes. It is a weight.

If, then, it is understood that we are to refuse the handicaps that would defeat us, what is the second thing for us to remember in the running of the Christian race?

## II

It can be very simply stated: *Realize the helps that will advance you.* I shall name three of them that are suggested in the context.

For one thing, *maintain a sense of direction*. We are to "run the race that is set before us." In military drill there is a command called "Front!" Eyes may have been "right" or bodies "oblique," but now the whole company is set straight ahead. That is the spirit in which we are to move and the outlook we are to maintain in this life with Christ.

Some years ago, in a football game at the Rose Bowl, a player got possession of the ball and made a 70-yard run. It was a brilliant piece of work except for one thing—he ran in the wrong direction. In his confusion he lost sight of the true goal.

That is a parable of what may happen to any of us if we are not careful. In a day when grownups find life so complicated and confused, let's not be too greatly shocked if earnest young Christians have their difficulties. It should help us all, however, to realize that Jesus Christ is always out there ahead of us, giving us the right lead. If He doesn't give us complete answers to our particular problems, He at least gives us the *direction* in which those answers will be found. In this confidence we can say with David Livingstone, "I will go anywhere, provided it be forward!" Yes, keeping our sense of direction is decidedly a help if we are to win through in the Christian life.

Another help is this: *understand from the start that the course is not easy*. "Let us run with patient endurance" is the way the Weymouth New Testament puts it. From the phrase "patient endurance" we gather the idea that the Christian way of living is not intended to be a perpetual picnic. It is an adventure with Jesus along a road with a thousand hurdles. A moment ago I referred to Charlie Paddock as the famous flash of his day—the holder of the record for the 100-yard dash. Well, this is the place to say plainly that the Christian life is not nearly so much like the 100-yard sprint as it is like some cross-country race. It is up hill and down dale. It is not so much an easy amble over a smooth track as it is a long run over an obstacle course. It requires exertion. It demands stamina. It asks for perseverance. To be sure, faith in Christ will see us through; but that faith must include the will to go through no matter what the consequences may be.

The Bible is a gallery of beautiful pictures, we say. It is. What is also true is that the Bible is a gallery of sad pictures. There are portraits of men and women who started

well in the service of God but they fell before some obstacle or another. They were turned back. They must be labeled quitters. And who admires a quitter?

There's King Saul, who stood head and shoulders above his fellows. At first his record as king was a splendid one. But he couldn't have his own way as he wanted to, nor could he garner all the applause of the people for himself. In the end we see him seeking the help of a witch in the valley instead of counseling with the prophet of God. Next day he died in battle—disgruntled, defeated, disgraced.

There's Demas in the New Testament. He was a friend and companion of St. Paul. For a while he went along to help Paul carry the missionary message of Jesus Christ the Saviour. Then, for Demas, the glamor wore off. It was pretty tough, this being looked upon with suspicion or disdain or downright hatred by the people in practically every city they visited. Besides, there wasn't much in it financially or materially. So Demas quit the race. One day Paul had to write back a report on him. It was short. No details. No bitterness against the man who had lain down on the job. Just this statement which, I think, Paul wrote with a lump in his throat: "Demas hath forsaken me, having loved this present world."

By contrast take the case of Martin Luther. He had counted the cost of going on—yes, going all the way—with Christ. When he was ordered to appear before the unfriendly authorities of the church at Worms and to explain why he had made such charges against his superiors as had appeared in his declaration of Protestant principles, some of his advisers urged him not to go. They feared for his life. To this he replied: "To Worms I must go. And were there as many devils there as tiles on the roofs, yet would I enter into that city." There was iron in his blood, morally speaking. He was ready to take in stride the obstacles in the course of life which lay before him.

It might be well to recall in this connection what a famous military leader of that day said to Luther. "Little monk," said he, "little monk, thou art now taking a step which neither I nor any other commander on the hardest-fought battlefield has ever taken. If thou art right, and sure of thy cause, proceed in God's name. Be of good cheer; God will not forsake thee." There you have what a brave man thought of the Christian courage of Luther.

Now a third help: remember that in running the Christian race of life *you are part of a glorious company*. If I may use the language of the athletic field, you are playing on a great team! Isn't that what our writer has in mind when he says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run . . . the race that is set before us"? You might think that these witnesses are simply spectators, which is not true. They are the men and women, the boys and the girls, who in every age and every land have run their race with faithful devotion and whose inspiring example is left to us to spur us on.

Today, let us feel the glory and the thrill of belonging to the whole vast company of God's children. Some are on "the other side"; some are here; still it is one indivisible communion—through Christ our Lord. I want you to feel the warmth and power of that phrase in the Apostle's Creed: "I believe in the communion of saints."

Alfred Noyes, in his *The Last Voyage*, gives us the story of a little girl on a trans-Atlantic liner who becomes desperately ill. The ship's surgeon is puzzled by the strange illness. He radios a specialist at Johns Hopkins University, and gets from him certain important instructions. There must be an operation. The ship is stopped so the vibrations from the engines will not disturb the two doctors who must operate. In the story Noyes has one passenger say to another, "You think they will save her?" The reply is given, "*They may save her; but who are they?*"

Then the poet proceeds to picture the scientists, the surgeons, the research workers whose discoveries and contributions are represented in what is going on in that ship's operating room as those two physicians fight to save a single life. Thus, as Noyes puts it, there were "ten thousand minds with one small life at stake."

That is a picture of the Church of Jesus Christ. Go clear back to the beginning. Think of the consecrated minds that have given their best thought to the work of the Church. Think of the pioneers who have blazed new trails of Christian service. Think of the martyrs who have given their blood that this faith might not perish from the earth. Think of the teachers who have lighted the way of knowledge through the

centuries. Think of the lads and lasses who had to save their pennies for months, and even years, in order to buy a Bible in days when printing presses were scarce. It is that company to which you and I belong. They and the Christ they served are expecting us to carry the torch of holy living and helpful service which they have passed on to us. God forbid that we should dis-appoint them.

### III

I have but one thing to add: Having asked you to refuse the handicaps that will defeat you and to realize the helps that will advance you, let me urge: *Remember the Hero who has gone ahead of you*. Mark well what follows the text: "Let us run . . . the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Let me take you to a packed football stadium in Southern California. The University of Southern California is about to play its most important game of the season. It's a few years back, and on the team is an All-American by the name of Ed Smith. Only a few days ago the mother of this star player passed away. She had followed her son's football career with interest and affectionate delight. She was to have occupied a box at this afternoon's game. Until game time it was not known by the crowd whether Ed would play or not. When the team trotted on the field, there he was.

Came a moment or two before the opening whistle and Ed walked over to the box where his mother would have sat. It was draped in black and on her seat there rested a large picture of her. The big player, helmet doffed, stood before it a moment and then, as he turned to leave, he said, "Mother, I'm playing this game for you." With that, he was off to add another brilliant performance to his record.

Let that scene fade quickly away and another take its place. Not before a flag-draped photograph do we stand today, you and I; but before a blood-stained cross where hangs the Lord of glory, our sin-bearing Saviour. He's waiting to hear the good word from our lips. Shall we not say, "Lord, I'm taking this game of life, which somehow is more than a game, and—I'm playing it for YOU!"

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# The Office of the Ministry

A. L. Cargill

## Article One

*I magnify mine office* (Romans 11:13)

**P**AUL was writing as a minister to the Gentiles. Every minister should have impressed upon his mind that in entering the ministry he is taking upon himself the responsibility of an office.

Webster's Dictionary defines office as follows: "Office—a special duty, trust, charge, or position, conferred by authority for a public purpose; a position of trust or authority; as an executive or judicial office; a municipal office. A charge or trust of a sacred nature, conferred by God himself; as the office of a priest under the old dispensation, and that of the apostles in the new."

Thus we learn that an office is conferred by authority, for a public purpose. The duty, trust, or charge is special. In case of a religious office the trust is sacred, because conferred by God.

In civic affairs each individual citizen should lend his influence to enforce the laws and preserve order; yet there are certain functions which devolve exclusively upon officers elected or appointed for the purpose. A private citizen would soon find himself in trouble if he tried to perform the special duties of the sheriff, judge, governor, or president. So in matters pertaining to the Church or kingdom of Christ; it is the privilege and duty of every Christian to dedicate his life to the dissemination of the gospel; yet God has called a special class of men and women, and set them apart officially, and committed to them special duties in the office of the ministry.

The names and titles God gives His ministers reveal the duties and nature of the office. The Bible calls the minister a bishop, which means an overseer, and carries with it special duties and authority. He is to direct the labors of those he oversees.

The Bible also calls the minister an ambassador, which implies official functions by special appointment, under definite instructions, with credentials authenticating his mission. He does not act independently, but in close co-operation with the one who appoints him, and the message he gives is not his own.

Again, the minister is called a shepherd. A shepherd must watch over the flock, feed them when they are hungry, heal them when they are sick, guard them from peril, keep them from worries and alarms, and lead them into the sheltering fold.

The Bible gives certain ceremonies in inaugurating the minister to his office: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14). Also read Acts 6:1-6; 13:2-3; and I Tim. 5:21-22.

As the ministry is a special and distinct order in the Church, special provision has been made for the support of those filling such office. Just as there is a salary for the mayor of a city, the sheriff of a county, or the governor of a state, so the Lord hath ordained that they who preach the gospel should live of the gospel. All Christians cannot live of the gospel, that is, be put on a salary out of a common fund; but it is a fact that special provision has been made for the financial and material support of a certain class who devote their time and labor to a solemn trust for the benefit of the many. The preacher is not an object of charity, but in receiving pecuniary aid from his congregation he is receiving it in compensation for official service rendered.

It is God's method to save men through the preaching of a consecrated ministry who, separated from all secular employment, devote themselves exclusively to this sacred office; therefore, "They that preach the gospel should live of the gospel." The minister is not a pauper, a cringing beggar, living upon the doled-out charities of his brethren, but a laborer worthy of his hire. He must never lose his self-respect. He should be a gentleman. But if his pay is simply the grudgingly doled-out pittance of charity, he will become a despicable creature, utterly unworthy to be an example and leader.

The minister should be a man whose self-respect protests against pauperism, but whose hands would burn by the retention of a single dollar he did not earn. He must not be a flatterer or a parasite, but the embodiment of honor, truth, justice, and

mercy; fully worthy to expound the laws of the eternal God, teach morals to children, counsel wives, mothers, and daughters, and offer consolation at the bedside of the dying. He must rebuke the proud and combat the wrong, whether found in the gutter or fortified in positions of wealth and influence.

The true minister must give himself wholly to the work and put into the service his spirit with all its functions, his mind with all its faculties, his body with all its powers; not diverting his attention to such things as civil law, merchandise, farming, and other secular interests (I Tim. 4:15, II Tim. 2:4). It is unreasonable that ambassadors of heaven who, in Christ's stead, are commissioned to bring about the reconciliation of sinners to God, should come down from a work so vast, so responsible, and so pressing, to give their time and attention to secular matters. No sluggard should enter upon this work; for the most exhaustive demands are made upon the minister's time, his mind, his body, and his emotional nature. He must, as Paul, become all things to all men, that he by all means might save some.

The minister fills a position of honor (John 20:21); "As my Father hath sent me, even so send I you." The honor and dignity of an office is dependent largely upon the appointing power. Jesus said, "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). When one is commissioned by a king, the royal signature ennobles every official act performed under its authority and confers on it the royal sanction, however insignificant the action may appear in itself. But no earthly monarch can compare with the King of Kings and Lord of Lords, who, being the eternal God himself, individually chooses and appoints every minister and sends forth under His supreme authority every person who properly enters the ministry. Such commission infinitely transcends in majesty and dignity the commission issued by any earthly authority.

It is the divine Lord of the harvest who chose the twelve, chose the seventy, chose Paul, and today chooses and sends forth his laborers into the whitened fields. It is He who kindles upon the altar of their hearts the all-consuming passion to preach the gospel. He clothes His messengers with authority and says, "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16). He counts as rendered to himself the treatment

they receive. An audience given them is an audience given Him. Their message scorned is His message scorned. The office of the ministry carries with it the dignity of God.

The dignity of the office is also revealed in the type of labor involved in it. Even those in high authority sometimes commission their subordinates to perform trifling and unimportant services. But not so with the ministry. Read again God's divine purpose (I Cor. 5:20). In this scripture our work is divided into two distinct purposes: reconciliation and edification; the reconciliation of sinners to God, and the upbuilding of the saints in the most holy faith. How staggering the responsibility, how solemn the obligation, how sublime the service of presenting to the lost the word and hope of eternal life!

Read again Paul's commission (Acts 26:17-18). Notice the pitiful condition here revealed: Blind, guilty, poor, homeless, walking in darkness, and bound hand and foot by the devil. These souls are prostrate in the dust, and Satan's cloven foot is upon their necks and his spear ready to pierce their fainting hearts. They are without God and hope in the world, condemned and heirs to an inheritance of despair.

The sublime privilege of the minister is to bring sight for blindness, light for darkness, forgiveness for guilt, hope for despair, a heavenly inheritance for spiritual poverty, and rout the devil from off the prostrate victim. Paul said, "God hath committed unto us the word of reconciliation," and we plead, "Be ye reconciled to God."

Is the other service of the ministry less dignified—the edification of the Church? "Feed my lambs. . . . Feed my sheep." Let us study these scriptures and gage our responsibilities thereby. Let us bare our hearts to the fiery darts of the truth and ask: Are any sheep of our flock hungry? Are any lambs astray? Are we indifferent to the treacherous wolves howling around the fold committed to our care? Are the babes in Christ growing under our ministry? Are our people united in the faith? Have we blown the trumpet to warn of the coming sword? Would the following scripture cause us to squirm uncomfortably? "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye

brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." (Ezek. 34:2-5).

Have we remained cowardly silent while some "have thrust with the side and shoul-

der, and pushed all the diseased with their horns, till they were scattered abroad"? Brethren of the ministry, "when the chief Shepherd shall appear," shall we "receive a crown of glory that fadeth not away"? The care of the Church is not an insignificant work; it is a service which demands dignity.

(To be continued)

## Must We Lose Our Boys and Girls?

By Dwayne Hildie\*

IT WAS said of Cornelia, a lady of ancient Rome far famed for her jewels of great splendor and value, that when she was asked to display her most priceless gems, she called her two small children and presented them as being, to her at least, the objects of greatest value in her possession.

Should we be called upon to state the most priceless asset of the Church of the Nazarene, we might, at first thought, be inclined to say that the doctrine of holiness—representing, as it does, the very foundation of the church—is our most priceless asset. And yet, on second thought, apart from its life in the hearts and lives of men and women, doctrine is cold, lifeless, and without value. With that fact in view, it may then be reasoned that the most priceless asset of this, or any, church is that great body of individual men and women who compose the great organization which is the church.

In narrowing our thinking down still more, it would also seem that, in terms of meeting the demands of the gospel for today in doing the work of the church, we must give a high regard to the adult membership of our churches; those who hold the purse-strings, sit upon church boards, occupy positions of leadership, represent indeed incalculable worth to the church. But too often our evaluation of assets both begins and ends with this group, thus giving rise to the enthusiastic reports sometimes made of great revival meetings in which "all the seekers were adults."

This appears to me to be a most regrettable oversight; for the hope of the perpetuity of any doctrine or creed lies not alone in

the number of adult followers within its ranks, but just as surely in the number of boys and girls who can be depended upon to guarantee the existence of the philosophy on into the ensuing generations.

The tremendous value of youth in the maintenance of a creed or doctrine is especially evident when we consider the problems which our armed forces met in Germany, where the most fanatical resistance was not that encountered among the adult population, but among the *teen-agers*, boys and girls who literally had been born and reared in Nazi idealism.

Granting, then, that for the sake of the future of our church, if not for its *great today*, we must save our youth, let us begin by asking if we are in any real danger of losing the boys and girls of our churches.

The church world has grown familiar, almost to the point of becoming calloused, to the implications of the oft-quoted statistics that we are losing some 75 per cent of our boys and girls between the Junior and the Adult departments. The real force of that statement does not bear its fullest impact until we look closely at our own local churches. Go, for instance, to the "high school" class of the local Sunday school, and look it over with the following questions in view:

1. What percentage of this group have we, as a church, held through the Junior and Intermediate departments?

2. What percentage of this group have been reached with our evangelistic program, until now, as established as adolescence will permit, they are, or are likely soon to become, active members of the church?

3. What percentage of this group will be likely to remain for the morning worship

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service of the church, and be back again for N.Y.P.S. and evening service?

4. How many come from godly or church home background?

Sadly, in many churches the answers to these questions will show that, by the time the boys and girls of our Sunday school have reached high school age, they have reached the outer perimeter of our church activity, and their next step, insofar as the church is concerned, will be into oblivion.

Consideration of the last question would seem to indicate that there is a direct ratio between the number of young people whom we save to the church and the number of godly homes we can count within the church. And yet, too often we find that we have not been outstandingly successful in winning and holding even the boys and girls whose parents are numbered among our adult membership!

Awareness of this situation has come to some, almost coincident with the crime wave of recent days, in which the great bulk of criminals are boys and girls, and has given rise to the feeling that this is "a strange generation" of youth, totally unlike their more pious parents, and that there is really nothing which can be done about it. But stop to recall for a moment that it was the dads and moms of these "shocking bobby-soxers" who a few years ago were referred to by writers of the day as a "gin-crazed and jazz-foolish generation," and we may perceive at least in part the background for the problems of today.

It was this same group who, as teen-agers of but a few years ago, drifted out of church doors to dance the latest dance steps, whose scoffing at the "old-time religion" of their fathers and mothers laid the groundwork for this present-day trend of immorality and godlessness of our boys and girls. These—the young people lost to the church a few years ago—have now become the fathers and mothers who, having lowered the bars of morality in their generation, have fostered this "strange" generation of youth so strangely lacking in moral fiber, moving about among us in weird dress and often more wicked behavior.

While it is within the realm of speculation, one is led to wonder what this generation of today would now reflect had the church of twenty-five or thirty years ago been able to foster a great wave of youth revival among the boys and girls then enrolled in its ranks. It would seem safe to assume that today we would not be deplo-  
ring the veritable tidal wave of im-

morality and crime which threatens to shake the very social structure of our nation.

And yet, while we stand now, seeing the failure and reaping the godlessness of a preceding generation, the sad fact is that we seem to be doing little better than our forebears within the church in making gains among the boys and girls of our communities.

In the face of a picture so dark as that we have been seeing, one might well wonder if there can be any hope for us and for our boys and girls. I have listened to those whose words would lead us to believe that we are caught in a gigantic current of wickedness, a part of the wickedness of the age mentioned as the conditions which are to prevail just before Christ's second coming. The somewhat pessimistic conclusion of these folks is that there is no solution to our problems short of Christ's coming and our deliverance at that time.

If we are to be absolutely fair in our analysis of the day in which we live, we must agree that this is, indeed, a dark hour for the Church as well as for a moral nation, and that we may well prepare for His glorious return at any time. And yet, as I read my Bible and church history, I recall that there never has been an hour so dark, a battle so nearly lost since the day of Adam and Eve, but that God was able to rift the clouds of oppression, throw in His hosts, and lead His people to victory! If, then, we are living in the "sundown of time," we are thus the more obligated to work with greater diligence than ever before to snatch these "brands from the burning." What God has done before I believe we have the right to expect Him to do today, but we must be prepared to do our part to bring about the victory. Suppose we analyze our situation and, in a sense, plan for our advance and conquest.

## I.

The first problem to be faced is that of how to evangelize youth. In a church such as ours, featuring as it does a great evangelistic program, it seems strange to think that there would be anyone in any way connected with the church or any agency of the church, who would be untouched by the great program of evangelism which we maintain. A moment of sober consideration, however, will help us to recall that oftentimes the needs of youth in the church have been overlooked in the evangelistic program of the church—for almost every

Sunday school will have a greater or less percentage of boys and girls of all ages who, because of home conditions over which the church has no control, must leave for home the moment the Sunday school is dismissed. The "ordinary" evangelistic program will miss this group altogether, for the Sunday school is the only function of the church which they ever attend.

It is most unfortunate, but nonetheless true, that too many of our Sunday schools are staffed with teachers who teach, not from a desire to evangelize lost humanity in the form of pagan boys and girls, but because "teaching has been thrust upon them"; consequently they have little interest in or preparation for an evangelistic approach to a lesson. If a boy or girl has a class such as that for his only church contact, is it to be expected that the church will evangelize him with the message of salvation?

This is no slur—real or implied—at our methods of evangelism. Whether addressed to youth or to adults, when brought to them with all the force and zeal and Holy Ghost anointing which the entire prayer-power of the church can produce, it has borne fruit which cannot be denied. It is to get that message to the proper group which is of most concern. Periodical seasons of "boy-and-girl evangelism" by especially trained and equipped workers are good. District boys' and girls' camps are proving to be of tremendous aid in getting large numbers of boys and girls saved and partially established before they return to their homes. But the great weakness with both of the above mentioned methods of evangelism is that the boys and girls are thrown back upon a home environment which is, to say the least, not conducive to the continuance of Christian life, if not outright antagonistic to Christian principles.

There is probably no "ideal way" to fit all circumstances; but it seems as though we should give attention to every possibility, whether district encampment, local youth evangelism, or whatever means may be at hand. Certainly the most important factor in the total program must be a corps of church school teachers who, being consumed with the challenge and greatness of their calling, will give themselves to prayer and fasting until, with God-given skill and unction, they shall go before their classes with hearts overflowing with the love of Christ and there, within the Sunday-school class, bring the evangelistic message of full salvation. Waves of revival thus generated

should rapidly flow throughout the entire church.

## II.

A second phase or front to our evangelistic offensive for youth must be a *definite teaching of doctrine*. It is comparatively simple to get a boy or girl to go to a public altar to pray; and, if that were the whole solution to the problem, our entire outlook would be greatly lightened. But experience has shown us that the glorious emotional and spiritual awakening of the new birth will be weakened if not lost altogether unless it is soon followed with the "meat, bone, and sinew" of doctrinal teaching. This is true of adult experience as well as juvenile. The somewhat "hit-and-miss" knowledge of the Bible and consequent doctrine, as it is too frequently found in the Sunday-school class, is quite evidently insufficient to supply the need. The manner of teaching is not important. Whether by way of the old catechism, or by way of special classes arranged by the pastor or some other competent person in the church, our youth evangelistic program will remain liquid and vacillating unless made rigid with strong framework of doctrinal teaching.

## III.

Still a further part of the problem of our youth and the church is in the *church's ability to give a positive answer to the problem of recreation*. This is so controversial a question that I am reluctant to mention it, and yet it is a real part of the problems of boys and girls, and must be examined.

To those of us who recall our own godly homes with pleasure, the problem of Christian entertainment probably never loomed very large upon the horizon of our lives. To us, home was a heaven where Dad and Mother joined together with the children in seeking high levels of entertainment, whether in indoor games, reading, or pursuit of various hobbies. But, unfortunately, the picture of the American home has changed, until today we deal largely with boys and girls who come from homes which seem constantly to be alerted to schemes which will keep the children away from home as much as possible.

The "modern" mother seems entirely happy to see her children go any place, or do almost anything, so long as they do not interfere with the work or play program of the parents. Never before has any church age ministered to so many boys and girls



who come from "broken homes," and to whom home is an unlovely place of turmoil and bickering. What will the church say to the newly converted boy or girl from a home such as that, when the question is put (as it often is), "What can we do?"

It is extremely doubtful that, as a church, we ever will be able to set forth a constant standard of recreational activity. But we can and must, as individuals and local groups, solve the problem of the idle time of our youth. For some churches, it may mean renting a hall where simple recreational functions can be held without desecrating the church sanctuary; others will find one of the homes of the church open to boys and girls at regular times. Certainly there should be youth prayer meetings and religious activities sponsored and carried on largely by our teen-agers, with proper adult guidance. Through-the-week social organizations in the form of Scout Troops, or Trailblazer and Pathfinder Caravans, will prove to be the solution for some groups having right leadership. But whatever may be the solution, let us work until we find it; for we dare not as a church be

silent or negative in our approach to a positive problem which has attained such magnitude as this.

What is the worth of the young people, the boys and girls in the church? Are they really one of our prime assets? If so, then we must leave no stone unturned in seeking their salvation and making them a part of the church program. Surely we should be willing to attempt almost anything if in the doing there is a promise of winning and holding youth. We will provide every means, under God, necessary to their salvation.

Surely there are enough godly men and women in our church who have the vision for leadership to challenge the forces of Satan bidding so high for these boys and girls. The battle for youth has been joined; and though for a time we may seem to be losing ground, let us take fresh courage, trust in God, and fight harder than ever before. We have His assurance of ultimate victory. In the words of Britain's leader during the dark days of the last war, when the tides were against them, "We haven't begun to fight!"

## The Presentation of Holiness\*

*L. S. Oliver*

### THE NEGATIVE APPROACH

THE recent emphasis upon positive preaching in the presentation of holiness has made its impact upon all of us—and who has not been thrilled to the challenge of unfurling the glorious banner of holiness in an attractive and appealing and alluring manner! This is legitimate and right. However, too great an emphasis in this area, with a consequent minimizing of the negative aspect, could reveal a dangerous drift.

Every positive has its negative—for summer there is winter; for day there is night; for pleasure there is pain; for joy there is sorrow; for right there is wrong; for heaven there is hell. One never can appreciate the genial rays of a shining summer sun until one has been bitten and beaten by wintry winds; he never can realize the sacredness of right until he has seen the sacrilege of wrong, and he cannot know the hallowedness of heaven until he is aware of the hollowness of hell. Likewise, in the herald-

ing forth of holiness both the positive and negative approaches are prerequisites to a comprehensive grasp of the truth.

The constant call for the positive with its inferential disparagement of the negative has so conditioned us until we are not the least bit surprised when to the multitudinous voices advising us is joined that of the radio crooner as he squealingly exhorts us to "accentuate the positive."

It is quite obvious that this shift to positivism is reactionary, being occasioned by the puerile preaching of rabid radicals. That there are dangers and extremes in negativism no one would attempt to deny; there is the danger of delivering the letter of truth in the spirit of error. Some preachers preach on love with a spirit of impatience and the people feel and know and act upon the spirit instead of the letter.

Dr. Chapman has said, "One may preach responsibility in the spirit of lightness. He may preach toleration in the midst of bigotry. He may preach grace in the spirit of law. He may preach seriousness in the spirit of levity. He may preach liberality in

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the spirit of grasping. And he may preach devotion in the spirit of legalism. And the spirit counts more than the letter."

Two preachers may preach the same searching, searing truth, and on the lips of one it is acceptable, while on the lips of the other it provokes antagonism. What is the difference—not the truth proclaimed, but the spirit behind its proclamation. Dr. J. Glenn Gould has this to say: "The truth of holiness must be preached dogmatically, but not 'bull-dogmatically' with dripping jaw and bared fang. And it is important that the man who preaches it live it, especially on the platform where he has declared it. To preach this truth and then seem to exhibit every evidence of irritation, if not anger, because the people do not instantly respond to one's invitation to seek it—gives the experience rather poor commendation."

There is the further danger of focusing the eyes of the people upon minor externalities while allowing them to remain blind to the carnal corruption of the heart. This produces a superficial mental conception of righteousness which makes the mere conformity to stipulated standards the criterion by which one's religious experience is judged; and a hypercritical, abnormal analysis of actions without due regard for motive results.

These dangers and others we do not have time to consider have caused the pendulum to swing from negativism to positivism in the presentation of holiness. There are some, however, who avoid the negative presentation simply because they do not want to accept the consequences of such preaching. They admire the boldness and bravery of Isaiah as he denounces the sins of his day in the following words:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! . . . The crown of pride, the drunkards of Ephraim, shall be trodden under feet: . . . they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, . . . they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean . . . Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made

lies our refuge, and under falsehood have we hid ourselves: . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Yes, they admire him for it—but then they remember that such preaching brought him from popularity to persecution. They remember that he suffered a violent death in the reign of Manasseh, being sawn asunder with a wooden saw after an iron one had been tried in vain; they remember that he was encompassed by a cedar, which they sawed through until his blood flowed out like water.

They appreciate the fearlessness and faithfulness of Jeremiah as he refuses to prophesy positive things to King Zedekiah and insist on taking the negative approach, but they cannot erase from their thinking the fact that he was thrown into prison and then into a dungeon where there was no water, but mire. His rescue by a royal eunuch brought only temporary respite, for he was forced against his will to accompany his people into Egypt where he was stoned to death. They applaud the courage and character of John the Baptist as he points an accusing finger at the sin of the man upon the throne—but they cannot blot out the sight of John's headless body lying limply by the chopping block and the contents of a dancing girl's charger.

They acclaim the daring and devotion of the disciple Stephen as he fearlessly flings the following truth at his tormentors, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." But they cannot banish the bitter, bald fact that he was bruised and beaten with stones until he died. We trust that the company of those who cringe cowardly because of consequences is few.

The negative presentation of holiness can be made *exegetically*, *experientially*, and *ethically*. Let us notice the *exegetical* presentation first.

## I.

This presentation consists merely in giving a sane interpretation of the great body of scriptural passages and texts which deal with the negative phase of this question.

For example, take the following text: "He shall baptize you with the Holy Ghost, and with fire." Fire purifies and refines but it does so by turning out or destroying that which is dross. Take another text, "For to be carnally minded is death." The question which naturally arises from this text is, "What is meant by the expression 'carnally minded'?" The next verse gives us at least a partial definition; it tells us that "the carnal mind is enmity against God." Whatever else it is, it is enmity against God. But further, "it is not subject to the law of God." Not only is it enmity, it is lawlessness. This isn't the worst of the case though, for it is not only a present lawlessness, but it is the very essence of lawlessness. It is not now subject to the law of God, "neither indeed can be."

When we have defined the meaning of carnal mindedness to our satisfaction, then we can proceed to notice the condemnation of all those living in this condition. It means death. Not merely death in the future world, although certainly it includes that, but death in the here-and-now. It is spiritual death and moral death; it is deadness to all that is high and holy and pure and good. And the tragedy of it is, it is a needless death, for Paul declares, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Take one more example, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." A simple explanation of the outstanding thoughts contained in this verse provides a splendid basis for a negative presentation of holiness. The first two words, "Knowing this," speak of assurance! They establish the fact that we can know, and yet how many lack that assurance! Possibly they have been confused, perhaps they have presumed, or maybe they have just assumed. At any rate, they lack certainty, and this text declares they can know.

The next thought that stands out is, "our old man." Here we can point out that we are not referring in a disrespectful way to our father; neither is the term used in the sense some women use it when they are talking about their husbands. We can make it plain that this means corrupt human nature, the tendency to evil that is innate in all men. Then there is that expression "crucified" which has tremendous possibilities for one making a negative emphasis. We could proceed in this manner through

the entire text, and conclude with the thought that all this has transpired in order that from now on out or "henceforth we should not serve sin."

## II.

Let us consider now the *experiential* presentation. From this standpoint we can state what the experience as it applies to individuals is not. It is not absolute perfection, it is not angelic perfection, it is not Adamic perfection, etc. We can deal here also with its manner of reception. We do not receive it at the time of conversion, neither do we receive it at death, and certainly we do not receive it after death in the fictitious fires of purgatory.

Dealing experientially provides an opportunity to drive the dagger of divine truth deep into the inner life of men and women. In Colossians 3:9 we read, "ye have put off the old man with his deeds." Some of these deeds are specified, such as "anger, wrath, malice, . . ." These are inward emotional states manifesting the presence of the old man. The Book of Colossians also mentions certain attitudes and desires which issue like a whole brood of hellbegotten whelps from the old man—deceitfulness, criticalness, pride, impurity, appetite, evil desires, lust, disobedience, blasphemy, and lying. The negative preacher will elaborate upon these attitudes and emotional states until by explanation and illustration he has made clear the fact that they are the outcroppings of a carnal heart; he might even describe them as children of the old man.

Such preaching should cause unsanctified men and women to become aware of their own personal condition of carnal corruption which causes their inner being to be warped and wrung and twisted and perverted from righteousness and true holiness. Out of this awareness of inbred sin there will arise a sense of dissatisfaction with things as they are and there will spring up a hungering and thirsting after righteousness. And the promise of the Master is "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Of course, this result will obtain only when the preaching has been unctionized by the Holy Spirit and the preacher bathed in the dew of heaven.

## III.

The *ethical* presentation has to do with the application of the moral law to the regulation of a man's conduct insofar as it has reference to himself as an individual

moral agent. It deals with his duty to himself and to his fellow man. Dr. Wiley has written exhaustively on Christian Ethics in the third volume of his *Christian Theology*. He asserts: "Since man's physical existence is essential to the fulfillment of his mission in this life, it is his first duty to conserve and develop all the powers of his being. Christianity regards the body . . . as the temple of the Holy Spirit. This gives sanctity to the body." He also points out that since this is so, the body must be preserved. There must be the care and culture of the body through exercise, rest, sleep, and recreation. The duty of labor and Sabbath observance may be stressed in this connection.

The appetites and passions of the body must be subjugated to man's higher intellectual and spiritual interests, for these appetites and passions are not destroyed in the sanctified; they remain, but they are freed from the incubus of sin. The care of the body demands proper clothing, not only for protection and comfort, but also for propriety and decency. The question of dress, therefore, not only concerns the welfare of the body, but becomes also an expression of the character and aesthetic nature of the individual. Dr. Wiley advances the following scriptural principles which, although directed primarily to women, are applicable in spirit to all:

"(1) Women are to adorn themselves with becoming taste in all matters of dress . . . (2) The highest artistic taste is to be found in modesty and sound-mindedness . . . (3) Ornaments of gold or pearl or other costly array are prohibited as being out of harmony with the spirit of meekness and modesty, and as unnecessary to true Christian adornment."

Since the body is the temple of the Holy Spirit, anything that would injure or mar its sanctity—such as adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings, and such like—is forbidden.

We have an ethical duty not only to ourselves, but to others as well. This duty has been summarized for us by the Lord himself when He said, "Thou shalt love thy neighbour as thyself." Anything that violates this law of love is wrong. It may be violated by anger, wrath, hatred, malice, variance, emulations, strife, censoriousness, evil speaking, lying, revenge, etc. Certainly anyone can see the possibilities for negative preaching here.

The man who is planning to make a negative presentation of this glorious gospel of holiness must above everything else be spiritual. He must be genuine and sincere and fair; then he must strive to and employ all his powers in presenting the negative aspect in a positive manner.

## Preacher: Be a Gossiper for God

*Fred Smith*

**D**ID the title make you catch your breath just a wee bit? Something within you rose up to remind you that gossiping is accounted something of a sin among the ultragood. And, often rightly so. We all know the gossip who makes a tasty titbit of every neighborhood scandal, the micro-cosmic edition of the scandal-filled newspaper that exist in some of our metropolitan areas. Such are news purveyors of what would be best left untold. Not of these should any minister be even a pale copy.

But I like to check up on this sort of thing with John Wesley who wanted so much to have holiness preached throughout the world. If my memory serves me correctly, he it was who said that he did not think the devil should have all the best tunes.

Perhaps it was Luther! No matter; in this connection, one is just as good as the other. For that is just what I say with regard to the best words in the English language. The devil has a big appetite for the great words. Think of how Hitler and Mussolini mouthed the big words. In an older day I recall that one of the poets told how the name of gentleman had become smeared beyond all recognition of its former meaning by every charlatan.

There are some words, as well as people, that stand greatly in need of redemption. Such a word is gossip. In our detritated age it has come to be associated with the piffling telltale. But it did not always mean this. There was a time when this word belonged to the high aristocracy of language. Trace

back its genealogy and you will find that it runs back to the Anglo-Saxon word: *God-sib*. Rightly dividing this word of truth it comes to mean: God-related.

Now do you see what I meant when I recommended that as a preacher you become a gossip? I mean in the grand old way, the way that Wesley trod. You are to be a God-related man in your speech—not a minion of Mrs. Grundy. I have listened to some preachers who seemed to think that faultfinding was their main task. As I read the New Testament I think it should be faith-building.

Of course our high example in this regard is Jesus himself. The words that He spoke, as He himself declared, are spirit and they are life. He was God's gentleman before the word had been soiled by every charlatan. He was God's gossip in the Anglo-Saxon meaning of the word. His words were God-speech. This is what Paul encourages all men to be in his recommendation to the Corinthian Christians that they stand forth before men as "our epistle . . . , known and read of all men." They were to be God-purveyors of the truth.

But how does this come to you, preacher? There was a time when I myself verily thought that it meant a certain denunciatory emphasis in most, if not all, of my preaching. Then I was taught my lesson in more than one avenue, particularly in this experience. I preached in a church where there was a brother who claimed, weekly but not weakly, that he was fully sanctified. He did not have to pray the Lord's Prayer, since he could not sin. But I came to notice that his words were venom and not virtue. Denunciation was his meat and drink. And I, his preacher, remembered the words of the poet that "he is all fault who claims to have no fault at all."

But the time of my illumination came that day when I read the counsel of Paul that

we "speak the truth in love." Then I saw how I could become a gossip for God. I could speak to my people the truth, the whole truth, and nothing but the truth, if it was suffused with the spirit of love. I have known those strutting preachers who thunder that they will speak the truth, let the chips fall where they will. It will not do. It is not scriptural. It is anti-Wesley, too. I turn to my beloved John. In this case his last name is Wesley. Here is what I read in his letter to Richard Tompson: "I seek two things in this world—truth and love. Whoever assists me in this search is a friend indeed, whether personally known, or unknown to me." But for sound advice, packed with a smile to it, I commend to you the following to the worldly encumbered Miss Bolton:

*The specious sermons of a learned man  
Are little else than flashes in a pan.  
The mere haranguing upon what they call  
Morality, is powder without ball;  
But he who preaches with a Christian grace  
Fires at your vices, and the shot takes place.*

Then, for good measure, I turn again to his letter to John King. "Always take advice or reproof as a favour: it is the surest mark of love. I advised you once, and you took it as an affront: nevertheless I will do it once more. Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can; but do not scream. Speak with all your heart; but with a moderate voice. It was said of our Lord, 'He shall not cry'; the word properly means, He shall not scream."

To be a gossip for God does not mean that a preacher be loud-voiced; it means that he will be loving-hearted. This is to have the speech of those who speak the truth in love. Preacher: be a gossip for God, and the words of your mouth will be a power in men and come up before God acceptable in His sight.

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## My Highest Possibilities

I am persuaded that I shall obtain the highest amount of present happiness, I shall do more for God's glory and the good of men, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ's blood, by being filled with the Spirit at all times, and by attaining the most entire likeness to Christ in mind, will, and heart that it is possible for a redeemed sinner to attain in this world.

—M'CHEYNE

# QUOTABLE POETRY . . . . .

## **We Thank Thee**

Not for our lands, our wide-flung prairie wealth,

Our mighty rivers born of friendly spring,  
Our inland seas, our mountains proud and high,

Forests and orchards richly blossoming;  
Not for these, Lord, our deepest thanks are said

As, humbly glad, we hail this day serene;  
Not for these most, dear Father of our lives,  
But for the love that in all things is seen.

We thank Thee not for prestige born of war,  
For dauntless navies built for battle stress;  
Nor would we boast of armies massed for strife;

These all are vain, O Lord of Kindliness.  
What need have we of swords and bayonets,  
Of mighty cannon belching poisoned flame!

Oh, woo us from the pagan love of these  
Lest we again defile Thy sacred name.

We thank Thee, Lord, on this recurring day,  
For liberty to worship as we will;

We thank Thee for the hero souls of old  
Who dared wild seas their mission to fulfill.

Oh, gird our hearts with stalwart faith in good;

Give us new trust in Thy providing hand;  
And may a spirit born of brotherhood  
Inspire our hearts and bless our native land.

—THOMAS CURTIS CLARK, in 1000 Quotable Poems—copyrighted in 1937 by Harper & Brothers (used by permission).

## **Manger Meditation**

What do I see, Lord Jesus, when I stand in the stable gloom?

Masses of shadows silvering the corners of the room;

Cobwebs and sheep and oxen and the hay with which they are fed;

Heavenly halos hovering o'er the Babe in the manger bed.

What do I see, Lord Jesus, when I gaze on the Holy Child?

Mary, the mother, adoring with eyes so tender and mild;

Tendrils of fair hair curling on the alabaster brow;

Rosy lips rapturously parted, smiling in slumber, now.

What else do I see, Lord Jesus, in the Babe of Bethlehem?

Loveliness far transcending rarest lily or star or gem.

Reverently bowing in wonder over that winsome face,

My heart is awed as it traces infinite fathomless grace.

Tiny arms, stretched in abandon, fashion a cross, and I see

Down the long years, on a hilltop, Jesus made sin for me.

Brighter the halo's glory, and I fancy the swaddling-bands

Smell of cassia and myrrh and aloes. The King before me stands.

Thee do I see, Lord Jesus, that first Christmas night in the hay:

God incarnate, the coming King, my Saviour and Lord today.

Cross and coronet, sceptre and thorns—I see them all as You lie

Asleep in the stall at Bethlehem . . . the Babe that was born to die!

—LOIS REYNOLDS CARPENTER

## **No Sabbath**

The world is tired because it has no Sabbath,  
Weary of all the work and all the play

In all the week; in all the long days seven,  
It keepeth not one holy, quiet day.

The Sabbath catcheth work-day like a fever,  
Or filled with play which leaves the very soul

A tattered, ragged garment that the Weaver Gave and bade us keep it ever whole.

The world is tired; yet it pauseth never,  
Pauseth ne'er to contemplate or pray;

Hies to ballet, ball, and concert; never Heeds the Holy, or the Sabbath Day.

World! thou retestest not nor knowest quiet;  
Soul and body suffer quick decay.

Tired thou art because thou hast no Sabbath.  
O World grown weary—keep the Sabbath Day.

—ROSE PASTOR

It is not His cross that is heavy;

It is those that our hands have made,  
That hinder us on our journey,

On our aching shoulders laid.  
There is strength for the load that He gives

us  
And balm for the thorn He sends,  
But none for the needless burdens  
And none for our selfish ends.

—Gospel Banner

The Preacher's Magazine

## Psalm

They have burned to Thee many tapers in  
many temples:

I burn to Thee the taper of my heart.

They have sought Thee at many altars,  
they have carried lights to find Thee:

I find Thee in the white fire of my heart.

—JESSIE E. SAMPTER, in 1000 Quotable Poems

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### My Heart a Manger

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

"Though he was rich"—possessing earth and heaven;

Though He was strong—upholding earth and sky;

Though He was great—"Thy throne, O God, is [given]

Forever and ever"—yet He chose to die. "Yet for your sakes" He left His kingly glory;

"Yet for your sakes" He came that far-off night.

"Heir of all things"—and yet, O blessed story!

"He became poor"—that we might walk in light.

"Though he was rich"—and shall I, who am mortal,

Cling to earth's treasures—glory, honor, and gain?

Shall I with works inquire at heaven's portal?

Shall I with thee His working render vain? Shall I not say, though rich in life or learning,

Yet for His sake I lay it all aside!

Lowly and meek, to Jesus I am turning,  
My heart a manger for the Crucified!"

—GENE FARRELL

### Christ Is Coming!

(Mark 13:26-32)

Sands of time are running low,  
Golden moments flowing by;  
Just what hour, we do not know,  
But His coming draweth nigh.

Jesus' coming draweth near;  
His descent shall come at last.  
It may be this very year  
Ere this generation's past!

Time is speeding to its end—  
When the clock shall be no more;  
And His angels He shall send—  
Watch! 'tis even at the door!

—FLORENCE MOTT

## Only Wait

Oft there comes a gentle whisper o'er me  
stealing,

When my trials and my burdens seem  
too great;

Like the sweet-voiced bells of evening  
softly pealing,

It is saying to my spirit—Only wait.

When I cannot understand my Father's  
leading,

And it seems to be but hard and cruel  
fate,

Still I hear that gentle whisper ever plead-  
ing,

God is working, God is faithful—Only  
wait.

When the promise seems to linger, long  
delaying,

And I tremble, lest, perhaps, it comes  
too late,

Still I hear that sweet-voiced angel ever  
saying,

Though it tarry, it is coming—Only wait.  
—A. B. SIMPSON

### Down Jericho Way

BY CARL WIEDEN

When Zacchaeus met the Master

In Jericho that day,

A wondrous change was wrought in him

That turned his ev'ry way.

From usury and pelf and greed,

And ev'ry selfish thought,

His heart was with contrition filled

O'er ills that he had wrought.

To ev'ry soul that he had wronged

He restitution made;

And fourfold was his ev'ry debt

To those he'd wronged repaid.

Zacchaeus didn't stop just there,

But half his wealth as well

He gave to needy townfolk that

In Jericho did dwell.

And awestruck folk paused by the way,

To hear the story told,

And marveled at his bold resolve

To part with goods and gold.

Now Zacchaeus, rich indeed,

Serenely faced his peers;

Beloved, exalted, richly blessed,

In his declining years.

When you and I met Jesus there

Along life's hilly road,

Were we, too, burdened with remorse,

And with a heavy load?

Did we, too, solemnly resolve

To seek a higher aim,

To lose ourselves to His great cause,

And glorify His name?

Are we, too, filled with calm and peace,

And blessed in ev'ry way,

Since we met Jesus down the road,

As Zacchaeus did that day?

—The War Cry

## Thanksgiving and Christmas

### Sermon Outlines

Prepared by John E. Riley

#### "Count Your Blessings"

(Thanksgiving Sermon)

SCRIPTURE—Psalms 116

TEXTS—*Blessed be the Lord, who daily loadeth us with benefits* [R.V., beareth our burdens], *even the God of our salvation* (Psalms 68:19).

*What shall I render unto the Lord for all his benefits toward me?* (Psalms 116:12).

#### Introduction:

1. I am pretty well satisfied with the holidays which our nation observes. Not that I am altogether satisfied with the way in which they are observed, but that I am satisfied with their significance and with much of the spirit and mode of their observation. I might be won to the opinion that there should be fewer or more holidays, but on the whole I am satisfied.

2. But I exalt above all other holidays "three 'holy days'"—Thanksgiving, Christmas, and Easter—for they do more than look backward or forward, they look upward. They are dedicated to God. On those days more than on any others the choirs of heaven come near with their celestial music, with their eternal benediction, with their touch of sacredness, with their "Peace on earth, good will to men." One of these three sacred "holy days" is only a little more than a month away. Another is just a few days and hours from us—Thanksgiving.

Thanksgiving—that day when, in the midst of earth's rich harvest or in the midst of drought and famine, we pause to count our blessings, to balance our accounts, and always to find ourselves indebted. That day when we accept and acknowledge our benefits—and then kiss the omnipotent Hand that gave them. That day when we remind ourselves of the "whence of things" and realize anew the divine significance of life and the great debt of love we owe.

Thanksgiving—I love it for its history. Through the centuries I can look back to thank offerings and seasons. Through the decades I can look back to that fall when, after a devastating winter and a toilsome summer, our Pilgrim fathers with hands of steel and hearts of gold lifted offerings of thanksgiving to God.

Thanksgiving—I love it because at this season I can look back over twelve months and over many years and see the kind prov-

idential care of God, His love for me and my fellow man so great that He cannot express it and we cannot appreciate it.

3. Someone has suggested that instead of having one Thanksgiving Day a year, we should have each day and all the rest Thanksgiving Days.

1. There is more than we can imagine to be thankful to God for—

A. I thank God for my five senses (elaborate).

"Wealth is largely a matter of personality and of the inner attitude toward the world in which we live," says Albert W. Beaven. "I have seen millionaires with gardens and hothouses, but with no appreciation of flowers; and I have seen poor people, who did not own a foot of ground, who could walk down the street and feel such a keen enjoyment of every flower, such a thrill over the beauty of a graceful tree or the song of a bird that they proved themselves wealthy indeed."

B. I thank God that I was born normal.

1. That I was born normal physically when thousands are born otherwise.

2. That I was born normal mentally when thousands have been born otherwise—feeble-minded, quite insane, with some twist or quirk which makes them unfit for society and disqualifies them for the highest usefulness. Those with a mania for stealing, for burning, for torturing, for lying, etc.

3. That I was born with moral and spiritual capacity, so that I can distinguish satisfactorily between right and wrong, so that I can appreciate values of truth, goodness, and beauty that lower animals are dead to.

C. I thank God that I was born in a Christian family.

1. Where love and companionship were known—things of unspeakably greater value than gold and silver and precious stones. I would not give up my brothers and sisters, my mother and father for this material universe. I cherish those years of association, of work and play more than I would Rockefeller's millions.

2. Where unselfishness, industry, religion, morality, and high ideals were born.

3. Thank God for my own Christian home, for my wife and children.

D. I thank God for the Church.

1. With its high moral and spiritual influence.

2. With its inspired teachings of love and unselfishness and reverence.

3. With its cultivation of finer spiritual tastes.

4. With its invaluable associations.

5. With its orientation in the world of spiritual, eternal values.



6. With the hallowing presence of God.  
 E. I thank God for the school—  
 1. Where I was disciplined in obedience.  
 2. Where I learneded that every individual should and must stand on his own merits.  
 3. Where I was taught that higher values were won by effort.

4. Where I was given a thirst for truth, for value, for reality.

F. I thank God for the men and women I have known.

1. For a godly mother and father who sacrificed and toiled gladly for me, who never quarreled, who did their dead level best for their children, who lived and do live nobly for God and others, who have in their breasts great souls such as I want to have, who were charmed by the seriousness of life, its significance, and its immeasurable worth, and who have given themselves for the life of others.

2. For faithful pastors, for heroic Christian friends, for teachers who have shamed me with their industrious minds and their noble souls.

3. For thousands of godly church members.

G. I thank God for himself and for His Son Jesus Christ.

1. For my heart would be heavy with condemnation today but for Him—and my eyes would be blinded with scalding tears of regret and my soul would be dark with sin and my future darker.

2. For without Him I would be faced with eternal death and unspeakable ruin.

3. For none of the blessings mentioned come but from Him.

4. Because He gave me my existence and all that I have and am.

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." "Thanks be unto God for his unspeakable gift."

II. There is no possible way we can adequately repay the Lord for blessings unnumbered.

A. Because our minds are too dull to realize and our hearts too small to appreciate what He has done for us. There are some who are so dead that they fail to see that life's blessings outweigh life's sorrows; some so dead that they even accuse God of maliciousness or indifference. None of us, grateful though we may be, will ever be able to realize the limit of our indebtedness to our Creator, Sustainer, and Redeemer.

B. For God has exhausted His infinite wisdom and love in His gifts to us and—we are but finite.

III. But there are some returns that can be made to God:

A. We owe it to God to give to others just what we have received and as much more as possible.

1. A normal body and mind and perceptions.

2. A Christian home.

3. A spirit-filled Church.

4. A clean school.

5. A godly example.

6. The gospel of Christ, unadulterated, passion filled, regenerating.

B. We owe God our hearts—

1. We owe God our hearts because He made us.

2. We owe God our hearts because He loved us with an infinite, everlasting love and gave himself to redeem us.

3. We owe God ourselves because our well-being is altogether dependent upon our serving Him.

C. We owe God our lives—When we come to the end of life's day we can give our hearts to God—but our lives we will have wasted, have flung them away on self and sin, have used them and their influence against God. Let us give Him our lives *now*!

## **"Love's Interruption of History"**

*Christmas Sermon*

SCRIPTURE—Isaiah 61:1-6; Luke 1:26-35, 46-55, 68-79

TEXT—*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons* (Galatians 4:4, 5).

Introduction:

1. God's dealings with man begin away back in eternity. "Before Abraham was, I am." And God, down through the centuries, has been working on the hearts of men. So that just as truly as the sun rises every morning God's love is there. "From everlasting to everlasting thou art God." And from everlasting to everlasting God reveals himself to man.

a) So that no man can say "God spoke to me yesterday for the first time."

(1) For God whispers to us in childhood.

(2) He teaches us in the training of our parents.

(3) He calls to us in nature.

(4) He reasons with us in conscience.

b) Rather, every man can say when God speaks to him, "I have heard that Voice before. It is as familiar to me as my own thoughts."

(1) Paul, smitten on the road to Damascus asked, "Who art thou, Lord?"

(2) The answer came back—

(a) "I am the Jehovah, of whom your devout Jewish parents taught you when but a baby."

(b) "I am the God of Israel, of whom you heard in the synagogue."

(c) "I am the Messiah, of whom you read in Micah, Isaiah, and Jeremiah."

(d) "I am the Jesus of Nazareth, of whom you know much, who was crucified by your fellows, whose followers have met death by your authority."

And Paul instantly recognized the God of his yesterdays. There was an immediate cohesion of all his religious experiences. The same is true in our own experience, though to a lesser degree.

2. Yet whenever God reveals himself it is so bright and vivid that it seems to be something altogether new, and we are struck with its contrast to our lives.

a) This contrast is seen in our individual lives.

(1) In conversion. Old things pass away and, behold, all things become new.

(2) This contrast is seen in the blessings which are sent to us daily—new every morning and fresh every night. People who have lived for God for years, in the same house, doing the same things, going to the same church, will come to meeting and say—“It’s wonderful. God is blessing me so! I never dreamed it could be so blessed to be a Christian.”

b) This newness and contrast are found in the birth of Christ. I want you to see two things in that marvelous event in Bethlehem 2000 years ago.

(1) That it was the continuation of God’s dealings with men as of old. It was the same God with the same heart of love and the same end in view.

(2) And yet it was so amazingly different that the world has not ceased wondering. It was a God of love interrupting the course of history, the downward flight of a race of sinful men. It was a great stop sign. It was God’s supreme effort to some men and it burst into history.

a) Different from that which had been.

b) Yet it has become the most important part of history.

c) And it has changed the course of history. (Illustrate)

I. Life before the birth in Bethlehem was monotonously the same. You get the echo of that in Ecclesiastes (read Eccles. 1). The monotony of things was such that men began to believe in cycles; that the world went on and on in that same track, the same things happening over and over again, reaching no goal, just perpetually going.

A. Down through the years there were the same laws to remember.

B. Down through the stretches of time there were the same sins. As their fathers did so did they.

1. They turned to idolatry.

2. They did injustice for gain.

3. They gave flesh supremacy over spirit.

4. They refused to hear God’s word and stoned the prophets.

C. The system of sacrifices was the same.

D. There was the same hopelessness in it all when John the Baptist came as when the Israelites traveled through the wilderness. Darkness tempered by a little light and little hope, and monotony reigned.

II. But when the fullness of the time was come, God sent forth His Son. Love inter-

rupted the course of history and burst in with new light.

A. It changed the law.

Before it was naked law. Now it is the law of love. Before there was an elaborate system of washing and solemn feasts and ritual. Now there is the simple rule of love. The Christian doesn’t have to remember a lot of complex rules as the Jews did, for the law of God is written on his heart. “In those days, saith the Lord, I will write my law in their hearts.”

The amazing change brought by Jesus was that all men who believe in Him are saved from sin. And when a man is delivered from sin, nothing can touch him.

B. Christmas did away with the ancient sacrifices and offerings. “By one offering he hath perfected forever them that are sanctified.” (See Hebrews.)

C. The coming of Christ won complete victory over sin.

If any man remains in sin, it is because he refuses to appropriate the free grace of God.

III. See the meaning of this interruption, the coming of Christ.

A. It means that sin is uncontrollable, that man cannot save himself, that he must look to God.

B. It means that heaven is close to earth. Heaven is always ready to open when there are waiting shepherds; and there’s an angel chorus that sings for those who will listen to it; and there’s a loving God who has said, “Draw nigh unto Me, and I will draw nigh unto you.”—“If any man come unto Me, I will in no wise cast him out.” “There’s never a night so dark that the star of God’s love does not shine.”

C. The coming of Christ means that God has gone as far in saving man as He can go. He has reached the limits, not of His love, but of His part in saving man; for free moral agents can be saved only when they choose to be. And God has made every provision so that all men have to do is to choose Him.

D. In summary, the coming of Christ means:

1. That God loves man with an infinite, everlasting love—“Good will toward men.”

2. That men should thus love one another—“on earth peace.” “Brethren, if God so loved us, we ought also to love one another.”

Conclusion:

1. The Father foretold the Messiah; He then sent His Son; He hung up a star to mark His son’s birthplace; He sent an angel choir to make Judea’s hills ring with divine harmony. But he expected the shepherds to tell the story and spread it broadcast.

2. Jesus Christ became incarnate; He lived and loved, worked and taught for thirty-three years; He offered up His life on the altar of the cross. But He said to His disciples, “Go ye into all the world, and preach the gospel to every creature.”

3. This morning I want you to rejoice that God so loved the world that He sent His only begotten Son to us 2,000 years ago. But I also want you to remember that that blessed event brings to us a high and solemn responsibility to spread the good tidings—not only as a beautiful poetic story of stars and angels, but practically and concretely revealing our love for our fellow men.

## God's Unfailing Forethought

(Christmas Sermon)

SCRIPTURE—Matthew 2

TEXT—*For thus it is written by the prophet (Matthew 2:5).*

Introduction:

1. "Afterthought is better than forethought," is a common saying among us; and it is as true as it is common.

a) Our knowledge of many things is so hazy that our judgment is very very poor.

b) But, even on matters with which we are most familiar, we can see afterward much more clearly than we can beforehand.

2. But God's forethought is just as complete and accurate and just and wise and good as His afterthought.

a) God does not know regret or sorrow over mistakes, for His way is perfect; never needs to be changed.

b) The only sorrow God can know is sorrow over our sins and failures.

3. At no place in history are the supreme, love and unfailing accuracy of God's forethought better seen than in the coming of the Christchild.

a) It is not strange that this should be so; for the coming of Christ is the one event toward which everything before moved, and from which everything since flows.

b) The moral grandeur or shame of a deed is heightened by its forethought.

(1) The law recognizes that in its heavier penalty on a crime "premeditated" or "with malice aforethought."

(2) And so we do when we receive a gift or a kind deed which has been thought of and planned for. We say, "More important than the gift or deed is the thought behind it."

c) Observe the loving forethought of God for Christmas. The whole picture is too vast to describe it all, but we can pick out a few salient points.

I. Observe the time in God's plan.

A. The length of time He planned. Not a week or month or year or century or millennium—but back before time, in eternity. Christ is "the Lamb slain before the foundation of the world."

B. The time when the event occurred—"When the fulness of time was come" (Galatians 4:4). Star, Wise Men, history.

II. Observe the place in God's plan.

Ah, but someone says, "Certainly those details could not have been planned. No

one would have chosen a cattle shed for the birthplace of a King." True, from the worldling's point of view it was all wrong. But not from God's.

A. He chose the land. It was Canaan, God's gift to Adam.

B. He chose the town—Bethlehem, the House of Bread, the ancestral home of David.

Dr. Chapman, traveling through Michigan, came to a town with a sign, "The best known little town in the world." It was Battle Creek. Dr. Chapman began to think about it and said, "No. They are wrong. There is another town in a distant land, a town not nearly so big as this (50,000), with no great sanitarium, no great railroad yards, and factories to manufacture cereals and health products. But it is better known than Battle Creek will ever be. Strangely enough it is called the House of Bread, Bethlehem. It is sung about and spoken of and loved and revered more than any other town in the world because of the touch of His hand, because Jesus was born there. Bethlehem, how we love it!"

Centuries before, God had chosen Bethlehem—"And thou Bethlehem, in the land of Juda, art not the least of the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:6; see Micah 5:2).

C. He chose the cattle manger.

One says, "It was certainly anything but foresight for this husband and wife waiting for the birth of a child to come into a crowded little town with no reservations and no room in the inn. Certainly it seems that, if God had anything to do with it, He would have made better preparations than that." That is just it! Christ was born where it was planned. Nothing else could have been as meaningful as this.

1. No room in the inn—world closed to Him.

Every time I read that story the refrain of that old song comes thrilling my heart again.

*Oh, come to my heart, Lord Jesus!*

*There is room in my heart for Thee.*

2. Born in a most humble place.

a) Reveals the depths of the humility of God.

b) Reveals that however humble or lowly one may be, He will not reject him.

c) Reveals that whoever comes must come humbly as a little child. Had He been born in a wealthy home with a life of ease and security, He would have left our hearts untouched and our souls unsaved. And nothing else would have saved us from our sins. Had He never come down, down, down, we never could have gone up. Could we spend ten thousand years pondering this story, we could never find a way we could improve it one iota.

III. Observe the people in God's plan.

A. Adam and Eve.

B. Abraham—the father of the faithful.  
C. Isaac—the child of promise and antetype of Christ.

D. Ruth and Boaz—rare characters.

E. David the King, whose descendents (particularly Christ) would always sit on the throne.

F. Mary, the virgin—See the beautiful touch of God upon the story: the visit of the angel, the magnificat of Mary, her reverent motherhood. I know our Catholic friends go too far in their reverence for Mary and saying prayers to her. But I would to God that women would study the beauty of Mary's character. How different her purity, reverence, love, devotion from the cheap, brazen, cigarette sucking, cocktail drinking, swing music, children neglecting motherhood of today! Remember that even today Christ comes only to pure lives and hearts.

G. I would not forget the angels and the shepherds and the Wise Men, Too humble for the Son of God? There could not have been anything more glorious. Add anything pleasing to the flesh to that story, and its golden glory would be tarnished. I would change not a line, not a word, not a breath of it. It is Immanuel, God with us! Praise His name forever!

Conclusion:

As we stand here bathed in the transforming light of God's Christmas we cannot but call to mind that, as it was night then when He was born, so it is night about us now. But we assure our hearts that the same unflinching forethought of God has provided for our future.

1. Planned for time—when, we don't know; but it is coming when He comes and sets up His everlasting kingdom.

2. Place—in preparation for us now.

3. People—they are in preparation now if they are yielded to Him.

And one of these days God's forethought for us will be reality, eternal present.

## **The People Get a Prince**

(Christmas Sermon)

SCRIPTURE—Isaiah 9:1-7

TEXTS—*Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins* (Acts 5:31).

*For unto us a child is born* (Isaiah 9:6, 7).

Introduction:

1. King Edward I of England ingeniously surprised the Welsh into subjection by offering them a prince who should be—

a) The son of a king.

b) Born in their own country.

c) Whom none could tax for any fault.

Then he gave them his infant son, Edward II. He brought him to the Welsh nobles on his shield.

2. This is very much like the gospel story. God offers to a rebellious people a Prince with the same three characteristics mentioned by Edward I. Then He sends His Son to be born in a manger at Bethlehem.

3. The titles of Christ are many and vivid, and significant since they reveal His deity.

a) Enemies called Him Beelzebub, wine-bibber and glutton, blasphemer.

b) But He is the Son of God, Son of Man, Lamb of God, Saviour, Redeemer, Wonderful, Counselor, Mighty God, Everlasting Father.

c) The term "Prince of Peace" is one of the most beautiful. Signifies royalty, authority, dignity, poise, kindness, calm, etc.

1. Jesus is the Son of a King.

A. He is of the royalty.

1. No common blood flows in His veins.

2. Royalty can be seen even though it be in rags—the carriage of the head, the flash in the eye, the poise and dignity of figure.

3. Jesus' royalty could be seen even though He had humble birth, though He labored as a carpenter, though He ate with the common people.

B. He has wealth.

1. It is true that

a) He labored as a carpenter.

b) He had not where to lay His head.

c) He had not even enough money to pay His taxes.

d) He had to be placed in another man's tomb.

2. Yet He had wealth limitless.

a) He said, "I have meat to eat that ye know not of."

b) He said, "Seek ye first, etc."

c) He thought contemptuously of the rich man's money.

d) For He said, "All power is given unto me in heaven and earth." The cattle on a thousand hills were His, etc.

C. He has authority.

1. His is not the authority that other people give.

a) Not granted by the Constitution as our President's.

b) Not elected by people for just a short time.

2. His is not the authority that depends upon armed force. He stood shackled and condemned before Pilate, soldiers, and Jews—yet He was the Master there.

3. His authority was divine—centered in His own personality, not in soldiery or political power.

a) Power over nature.

b) Power over evil spirits.

c) Power over human nature.

d) Power over death.

D. He has fineness of spirit, culture, that goes with royalty. Nothing coarse or superficial—only courtesy, dignity, gentleness.

E. Not only is He the Son of a king—He is the Son of the King.

1. He is the Son of God—take all of these attributes and lift them up into infinity.

2. Moreover, as the only begotten Son of God, He is coequal and coeternal with God. *He is the Son of the King.*

II. Jesus was born in our country.

A. He was born a man.

1. He subjugated himself to become a servant. Though the Creator, He became as one of His creatures.

2. And it was as the humblest of us, born in a manger, that He came.

B. He toiled with His hands as we toil.

1. He labored with carpenter's tools.

2. He knew hunger and weariness.

C. He was tempted in all points like as we are.

D. Though He was the Son of God, He calls us brethren—to His disciples He said, "I call you not servants, but friends."

III. No man can tax Him for any fault.

A. The Roman soldiers, sent to take Him, said, "Never man spake like this man."

B. Pilate said, "I find no fault in Him."

C. Roman centurion, "Surely this was the Son of God."

D. Thief on the cross, "Lord, remember me when thou comest into thy kingdom."

E. The verdict of all honest men down through history has been, "I find no fault in Him."

Conclusion:

1. Only this kind of prince could have satisfied the people of Wales.

2. Only this kind of prince could satisfy sin-cursed humanity.

3. But there is another way of looking at it.

a) When such a Prince is given to us, we have no excuse for not accepting Him.

b) Receive the Prince of Peace today and be at peace!

## ***Christmas—Peace and Revolution***

(Christmas Sermon)

SCRIPTURE—Matthew 2:1, 2, 9b-11; Luke 2: 8-20

TEXTS—*Peace, good will toward men* (Luke 2:14b).

*This child is set for the fall and rising again of many* (Luke 2:34).

Introduction:

1. Jesus came to bring peace on earth, peace within the hearts of men and peace in society.

2. But in another sense Jesus came to bring dissatisfaction, unrest, and revolution. Jesus and Christmas have been at the root of the everlasting dissatisfaction which has spelled advance for society. There is in the human soul a spark of infinity (rightfully understood) that is continually reaching upward to greater things in every realm. And the moral discontent of man is not explained simply by the hatefulness of sin, but also (says P. Brooks) by "the dim perception, the deep suspicion, the real knowledge at the heart of the man, that there

is a richer and sinless region in which it is really meant for him to dwell." And Jesus is the one who awakens the discontent of man most profoundly; the discontent with himself and his own attainments.

1. Christmas with its personality, Jesus, brings peace.

A. He is the Prince of Peace.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (Isaiah 9:6, 7).

He is the Prince of Peace because He is the Son of God. He is the author, the source, the embodiment of peace. Men may be peaceful, they may be peace makers or peace advocates (such as Jane Addams). They may try to bring peace by what they do; He brings peace by what He is.

B. He brings peace to nature because He is the creator and sustainer of the universe.

1. He lies asleep in the boat, calm and sure in His own creation. They awake Him in a frenzy of fear and, like a man speaking to His children, He says, "Peace, be still."

2. Walks across the turbulent Galilee to the tempest-tossed boat of the disciples. Stretches forth His hand, and the sea quiets like a frightened horse under its master's hand.

3. At Cana in Galilee "the conscious water saw its Lord and blushed to wine." At Bethesda He broke the few loaves and fishes and fed five thousand. He arose from the dead, passed through closed doors, and ascended on high.

4. Jesus was not a magician, a miracle worker. Jesus was and is the Master and Lord of the Universe, the Creator and Sustainer, the moving force in all that is. The universe is dynamic, not static, and depends always upon God.

C. He brings peace to the human soul.

"The heart is restless till it rests in Thee"—Augustine.

The demoniac of the Gadarenes was crying and cutting himself with stones—He was left clothed, quiet and in his right mind.

1. We are all just like the Gadarene demoniac.

a) We are dwelling among the tombs. On all sides of us are cemeteries and newly made graves.

b) In the midst of this living graveyard we are crying and cutting ourselves—in a mad rush for pleasure, money, fame, a new thrill, a new discovery. People will not be bound by their income; they must keep up with society's pace if everything has to be sacrificed. And with all the mad activity of our present-day society there is little inward peace or harmony.

2. Jesus can bring peace to the human soul.

a) Peace is not laziness, inactivity, deadness, lack of zest or danger.

(1) It is internal harmony.

(2) There is possession of adequate resources.

b) There will be adequate resources when we are in right relationship to God. Paul says, "I can do all things through Christ which strengtheneth me."

D. He brings peace to society.

Every social betterment, every move toward the peace of the world is in harmony with the teachings of Jesus and is attributable to Him.

II. But in another sense Christmas and the One it proclaims bring unrest, dissatisfaction, and revolution.

Jesus is the world's greatest Revolutionist, and Christianity has done more to disturb society than have Napoleon, Alexander, Bismarck, Hitler, and Stalin put together.

At Thessalonica they brought the Christians before the rulers of the city and cried, "These that have turned the world upside down are come hither also" (Acts 17:6). And Christians have always been regarded as disturbers. It should be said thus of them, however, "These are the people that turn the world right side up again," for today "right is ever on the scaffold. Wrong is ever on the throne."

The High Church Bishop called John Wesley before him and gravely and fearfully told him that he had found traces of "enthusiasm" in his writings. And that is just it—Christians have always been enthusiastic for the right and dissatisfied with the wrong.

The Roman father saw the fair-haired Britons being sold on the block and resolved to send the gospel to them. Abe Lincoln saw slaves and said, "If I ever get the chance, I will hit that thing and hit it hard." Livingstone saw the heathen in darkness and slavery over the sea, and was so discontented and uneasy in England that he traversed the sea and brought them the gospel. Frances Willard and some other noble women saw the blight and curse of the saloon, and arose to wipe it out of existence.

A. Go down through history and you will find that Christianity has been responsible for almost every revolutionary forward move.

1. Intellectual freedom and education.

2. Social freedom and democracy.

3. Every moral reform can be traced back to the One who preached the Sermon on the Mount.

B. The greatest revolution that Christianity, Christmas, and Jesus have been responsible for is in the realm of the moral and religious.

1. The import of the Good Samaritan story is that all men, whatever the race, color, or tongue, are brothers. Before this, national and tribal feeling so blended men

that those of another country were called "dogs" and "heathen" regardless.

2. The import of the Sermon on the Mount is that right and wrong are internal, are of the heart. "Ye have heard... But I say unto you, He that hateth his brother..." Ah, this is an exacting, revolutionary standard Jesus is setting up!

3. The new standard of conduct Jesus demands is love, not legality. "Ye have heard, An eye for an eye, etc.—But I say unto you, Turn the other cheek, let him have thy cloak also, etc."

4. "It is more blessed to give than to receive." Ah, how revolutionary this standard! How diametrically opposed to the world!

III. This Christmas season again, by its matchless story, tries to awaken in us the same giving, loving spirit that gave us the Son of God.

Are you still rather skeptical about its being better to give than to receive? If you are, you have not admitted Jesus into your life.

The wonderful story of love prompts you to two things.

1. It urges you to give your life in glad consecration to God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service."

2. It urges you to love your fellows: "Beloved, if God so loved us, we ought also to love one another" (I John 4:11).

Conclusion:

In memory of the story of Jesus and in response to His very real presence here today, will you not admit into your heart Him who will bring to you eternal peace and ceaseless progression?

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## Morning and Evening Service

### Sermon Outlines

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#### *The Day of Salvation*

SCRIPTURE—II Corinthians 6:2.

Introduction:

It is the most important subject that can engage our attention; it is the world's need today.

I. Salvation's characteristics.

A. Sufficient in its nature (Luke 1:73-75).

1. Adapted to our state of humanity.

2. Sufficient for our burdens (Heb. 6:9).

3. Embraces soul and body (Rom. 8:11).

B. Universal in its extent (John 3:16; I John 2:2).

1. Regardless of race, class, or past.

2. Not merited but given (Eph. 2:8-10).

3. It is to be preached to every creature.

C. Eternal in its duration (Heb. 5:9).

1. The sacrifice is eternal—no need for any other.

2. The spirit and life is eternal.
3. Our attitude toward it determines it to us—affects all people alike.

## II. Day of salvation.

A. Generally to the world—from John the Baptist until Christ comes (Luke 16: 16).

B. Specially to man; span of human life—a space for repentance (Rev. 2:21).

## III. The attention it demands—"Behold, now!"

A. It has a claim on our consideration (Isa. 55:1-3).

B. It has a claim on our diligence (II Peter 1:10).

1. Zacchaeus, blind beggar, and prodigal son, all examples of this diligence.

2. The ark is a type and a warning of this.

C. It has a claim on our interests and time.

1. We should be concerned about others.

2. Every saved one should save others.

### Conclusion:

The blessings of our country call for certain claims it has on us.

A cure for an epidemic demands advertising it.

Deliverance from prison or death impels us to save others.—H. C. HATHCOAT.

## The Condition of the Lost

SCRIPTURE—Isaiah 53:1-8.

The saddest word uttered is "lost" and the saddest scene is a lost person or animal. The saddest feeling or state of mind is to be lost.

I. "All" have sinned (Rom. 2:23).

A. The Gentiles' need of God (Rom. 1:29-32)

B. The Jews' need of God (Rom. 2:3, 21-23, 28-29).

C. All men need God (Rom. 3:9, 23, Acts 17:30).

Sinners are lost now.

II. We went astray "like sheep"—followed the crowd.

A. We followed the "bellwether" Adam (See Rom. 5:12; Eph. 2:2).

B. We are the wild olive trees (Rom. 11:24).

C. We cannot bear the fruits of the Spirit.

III. How some have gone astray.

A. In their thoughts (Deut. 32:18; Rom. 1:28).

1. Millions never darken a church door.

2. Forget His mercy and providence.

3. Forget His justice and fixed wrath; Demas—Judas—Esau.

B. In their affections (II Tim. 4:10).

1. Some are drunk on worldly pleasure.

2. Others make money their god.

3. Some hate God's Bible and people (despisers).

C. In their conversation (Rom. 3:12-14).

1. Blasphemy and irreverence abound.

2. Children and women are no exception.

3. Modernists scoff at salvation.

D. In their conduct (Titus 3:3).

1. There are several marks of a fool.

2. Disobedience is the spirit of the age.

3. Many are deceived into a profession.

4. Many serve their physical appetites.

5. Hatred and malice will land us in hell.

### Conclusion:

We can all come back to the sheepfold.—

H. C. HATHCOAT.

## Christ's Law of Love

SCRIPTURE—Matthew 5:43-48.

TEXT—*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you* (Matthew 5:44).

### Introduction:

1. The Sermon on the Mount is addressed to disciples.

2. It sets forth the laws of Christ's kingdom.

3. Law of love is the keynote of this sermon.

4. Love is the only successful weapon against hate.

5. Hate for hate, scorn for scorn, holds no place in Christian philosophy.

I. The purpose of the law of love.

A. Love is God's plan for destroying hate.

B. Love will revolutionize a wicked world; makes a heaven on earth.

C. Love will make men Christlike and Godlike. Men must be like Christ to love like Christ.

D. Christian love makes us truly children of God. "Behold, what manner of love the Father hath bestowed . . ."

II. The fruits of Christian love.

A. Love seeds are planted in the garden of our hearts.

B. Love roots grow in our thought life.

C. Words of kindness are blossoms of love.

D. Deeds of kindness are the fruits of love.

III. The sacrifices of Christian love.

A. Patient endurance of wrong is sacrifice of love.

B. Christ is our love-pattern in patient suffering.

C. The attitude of prayer involves Christian love. Cannot hate a man if we truly pray for him; cannot truly pray for him if we hate him.

D. Christian love seeks no reward in loving.

E. Christian love makes the world hungry for God.—H. B. GARVIN.

## Choosing the Right

SCRIPTURE—Hebrews 11:24-29.

TEXT—*Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season* (Heb. 11:25).

### Introduction:

Pleasures of sin are only for a season. Affliction with people of God outweighs pleasures of sin. It was a mature and deliberate choice with Moses (he was forty years old).

I. What this choice which Moses made involved.

A. It meant the renouncing of the pleasures of sin.

B. It involved the rejection of the treasures of Egypt (he refused kingship, honor, fame and riches).

C. It involved affliction with the people of God; thus he "refused," "lost," and "suffered."

II. The telling results of Moses' choice.

A. It gained for him the favor of God.

B. It brought the liberation of God's people.

C. It opened wide the door of holy service to Moses.

D. It gave Moses peace of heart and hope of heaven.

III. Why Moses made this choice.

A. Because he saw God in the hour of his choice—"seeing him who is invisible."

B. Because of value set on spiritual things; "esteeming the reproach . . . greater riches"

C. Because of his faith in God; "By faith Moses . . . refused"

D. Because he had confidence in God; "he had respect unto the recompense of the reward."

E. What enabled him to make this choice: vision—courage—faith—confidence.—H. B. GARVIN.

## Broken Law

SCRIPTURE—Romans 3.

TEXTS—*Sin is the transgression of the law* (I John 3:4); *For all have sinned, and come short of the glory of God* (Rom. 3:23).

### Introduction:

A. When I am preaching to people, I generally assume that they are living rightly except for their relationship to God.

1. I do it because no individual can then escape. If I were to talk of stealing or murder, many could say, "I am not guilty of that," and thus exempt themselves.

2. I do it because I thus approach them on a more profound moral and spiritual principle; that is, the failure, the sin of best human endeavor that neglects God.

B. But now I want to talk to you of *broken law*. For men not only fail to live for God; they also break God's laws and the laws of society. God's Word speaks in no

uncertain terms about sin, crime, unrighteousness, and wrong.

1. I am not one who is always suspecting and looking for some shameful wrong; that is unhealthy and abnormal.

2. But I have lived and observed enough to know that shame lurks everywhere. Think honestly about broken law.

I. Law reigns everywhere.

A. Every activity in the world is governed by law. You may study this great universe of ours and you will find that law governs everything, or rather, that things move in accordance with law.

B. Law is not always apparent.

1. Sometimes it is so much hidden that we forget it.

2. Sometimes it works so quietly that we do not notice.

As an illustration—everything in my garden is growing according to law, a process that is amazing when you think of it. I put the seed in; it breaks open and sends a shoot and leaves out. Every carrot and beet and bean, every plant in my garden, is a little factory all by itself. Roots draw water from the ground together with some minerals, send them up the elevator of the stem to the leaves. Here the energy of the sun combines water with carbon dioxide and makes sugar and starch. These in turn are sent down the elevator and stored in some part of the plant—underground or in the fruit on the branch. It is a marvelous process—always the same and goes on without our knowledge. But if the process is broken, the plant dies.

C. But even though we cannot see the law, law governs activity and punishes when it is broken.

You may drive along the highway thinking you are free to do as you please. But sooner or later you will see the law represented by a motorcycle officer, a uniform, and a badge. Then when you are in court and look up into the stern eye of the judge, hear your pronouncement, and find yourself behind prison bars, you will believe there is a law.

II. Laws are made for the good of everyone concerned. There is no such thing as a bad law, at least as far as God is concerned. Law is for the good of society.

A. There must be law or there will be no order and there could be no life.

Suppose that tomorrow noon everyone who ate potatoes died of poison. Suppose tomorrow morning that every baby who drank milk was taken with convulsions and died within a few minutes. We would not know what to do if a thing were food one day and poison the next.

Suppose gasoline lost its ability to explode in contact with sparks. Every auto with gasoline in the tank would be useless tomorrow . . . Suppose that tomorrow it became virtuous to lie and steal, murder and commit adultery. Suppose that every



judge in court tomorrow should free every criminal, saying, "He's a wise, good man." All our world would be turned upside down.

B. There must be law or there would be no protection.

C. There must be law or there could be no virtue or attainment.

1. We wouldn't know right from wrong.
2. Therefore we couldn't be right, pure, strong, or law-abiding.

III. Every law has its penalty, not *some* laws but *all* laws. "He who breaks one of God's laws will eventually be broken by it."—Dr. A. C. Knudson.

A. Society's laws have penalties attached.

1. It may be a fine or a term in jail.
2. It is sure to be a stigma that may never be gotten away from.
3. Some men because of skill or position can keep out of the clutches of the law, but as a rule sooner or later the heavy hand of the law falls upon the criminal. Crime doesn't pay.

B. Nature's laws have penalties attached.

1. Do you know that the most of the suffering in the world is caused by the wrongdoing, the sin of men?

a) The insane asylums are filled today largely because of someone's wrongdoing.

b) Hospitals are filled with sufferers because of sin, and there is suffering every place.

2. Nature never permits the lawbreaker to go unpunished. Because it isn't apparent, don't be deceived, for it is there. The sad thing is that others have to suffer with us.

C. God's laws have penalties attached.

1. Break some of God's laws, and you will be sent to the penitentiary.

2. Break some of God's laws, and nature will punish you with physical suffering or disability.

3. Break any of God's laws, and you will die spiritually. "The soul that sinneth, it shall die."

a) You will lose your clear conscience and fall into condemnation.

b) Your mind will be darkened and made unclean.

c) Your spirit will become furtive and mean and envious and disagreeable and depraved.

4. The final penalty for breaking God's law is to be eternally shut away from His presence.

Conclusion:

1. Read the Ten Commandments (Exodus 20).

2. You and I have broken some of these commandments; it could be all of them. Consider the seriousness of broken law. The punishment for broken law is ours unless we get right with God now.

3. There is a blessed hope revealed to us in I Timothy 5:24 which tells us that our sins can go to judgment before us.—JOHN E. RILEY.

## Outside the Miracle Chamber

SCRIPTURE—Luke 8.

TEXT—*And he put them all out, and took her by the hand, and called, saying, Maid, arise (Luke 8:54).*

Introduction:

1. In this message I wish to bring you a simple exposition or running comment on the incident of the raising of Jairus' daughter.

2. This miracle occurred about the middle of Christ's three years of ministry, and at Capernaum, a strong Roman city on the western shore of Galilee (it was this town that was the headquarters of the Master when He was in Galilee). To capture the atmosphere perhaps we had better lead gradually up to the particular object of our attention.

a) Parables by the Sea. Luke 8:4.

b) Stilling of tempest.

c) Landing in Gergesa or Gadara.

d) Return to the western shore. While it is yet the same day, Jesus returns to Capernaum where the people are eagerly awaiting Him. Matthew has prepared a feast to which Jesus with His disciples and all of Matthew's publican friends had been invited. It is while Jesus is sitting there speaking to the people that Jairus comes to Him.

3. There are three accounts of the raising of Jairus' daughter—Matthew 9:18; Mark 5:22; Luke 8:41.

I. Observe the plea. Jairus, a ruler of the synagogue, came and "besought" Jesus. Ruler of the synagogue—few of these believed in Jesus. But this man comes, falls at Jesus' feet, worships, "besought him greatly."

A. God's command is that we ask for that which we need.

B. Is God a despot, does He want to be teased? No, there is a real reason that we should pray and ask God to supply our needs.

1. In the first place, He wants us to realize and acknowledge our dependence on Him.

a) As a rule, material blessings will come to us whether we ask for them or not; sun shines on just and unjust; rain falls on evil and good; if a man works, he will generally get bread and butter.

b) And yet the Lord bids us to pray, "Give us this day our daily bread," so that we may see our dependence on Him.

2. Second, but far more important is the fact that spiritual values (chief object of prayer) can come to us only by an act of will on our part.

a) Can we be forgiven until we have confessed and asked forgiveness? No! That is a moral law we all recognize.

b) You can apply this to all spiritual blessings.

C. Jairus came pleading. Jesus rose from the table at Matthew's feast and went with him. If we want God with us, there must be a pleading soul within us. God only goes with those who need Him and want Him.

II. The interruption of another's plea. On the way a woman with an issue of blood pushed through the throng saying, "If I can but touch the hem of His garment, I shall be healed." She touched it and was instantly healed.

A. It is those in need and desirous of help who have faith.

1. Jairus' said, "My daughter is even now dead (Matthew) but come and lay thy hand upon her and she shall live." He had faith (partly at least) because He was in need.

2. This woman was in need—sick—poor—spent her living on doctors—ceremonially unclean (Lev. 15:25) and according to law if she touched anyone else he too would be unclean. But she had faith in Christ and she touched His garment. Instead of Him being unclean by the touch, virtue flowed from Him and she was made every whit whole.

3. Those who were not in need were either indifferent or they mocked.

B. Notice also that God's care for one never precludes His love for another. While Jesus was limited by the flesh during His incarnation, yet—

1. God is not limited by space. He is omnipresent.

2. God is not limited by time. He is not hurried. He has time enough for me. Just a word and worlds spring into existence.

3. God is not limited in knowledge.

4. God is not limited in love.

III. Observe the hindrances and the way in which they were thrust aside. Jairus had come to Jesus saying his daughter, a maid of twelve, was near death. Even while they were on their way a message came—"Do not trouble the Master, your daughter has died." Jesus said, "Fear not: believe only, and she shall be made whole," thus encouraging him.

The throng was troublesome and so Jesus forbade their following Him. When He reached the house, loved ones, friends, neighbors and professional mourners or minstrels (see II Chronicles 35:25) were loudly mourning. When Jesus said, "Weep not; she is not dead, but sleepeth," the people "laughed him to scorn" and mocked. Were they wrong in insisting that she was dead? No, for she was dead. It was not only that they ridiculed Jesus for not seeing the little girl was dead; it was also because they did not believe that Jesus could raise her from the dead. And so Jesus put them out of the miracle chamber.

A. Thus it is that unbelief puts us outside the miracle chamber and closes the eyes to the wondrous work of God. If it is

true that credulous, ignorant superstition sees things that do not exist and believes in things that never happened, then on the other hand unbelief sees little or nothing of the wonderful world of reality and miracle. "Said I not unto thee, if thou shouldst believe thou shouldst see the glory of God."

B. Notice who it is that sees Christ work.

1. Not the idle, curious throng. If you just want to see things happen, remember that Jesus said, "An evil and adulterous generation seeketh after a sign."

2. Not the indifferent.

3. Not the loud mockers.

4. But those who were concerned over the dead and believed that Jesus Christ could raise the dead. Would you see the majestic power of Jesus Christ? You will see it if you make an impassioned plea before Him for the dead and dying, and if and as you believe Him.

IV. Observe the miracle. When Jesus had put them all out but three disciples and the parents, He took the little girl by the hand and said, "Maid, arise," and the twelve-year-old girl arose and walked and ate, as the astonished parents rejoiced. This is the way God does His miracles—just a word and it is done.

Conclusion:

There may be difficulties on our part, but if we make our plea and believe, in the will of God, the work is done.—JOHN E. RILEY.

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## EXPOSITION

### Outline of the

### First Epistle of John

By Peter Wiseman

Writer—The Apostle John

Place—Uncertain, probably written from Ephesus

Date—Perhaps about A.D. 91

To whom addressed—To the Church at large. Since it has no greetings, farewells, or other personal allusions, it is placed among the general epistles. It addresses believers by affectionate titles as "little children," "Beloved," etc.

This letter is the last letter addressed to the Church as a whole. The second and third epistles were written later and written to individuals.

The key word is "fellowship" and the central theme is "God is light, life, and love." Hence His character calls for holy living and brotherly love on the part of His followers.

The distinctive characteristic of the epistle is "certainty." The word *know* or its equivalent appears over thirty times.

1. The life of fellowship is a joyful life (chapter one). God is light, life, love; hence, joy. The first purpose in writing is seen in the expression: "That your joy may be full" (1:4).

A. These Christians had the joy of forgiveness but not the fullness of joy, "that your joy may be full."

B. This fullness of joy is the outcome of fellowship (v. 3).

1. Revelation, "That which we have seen and heard declare we unto you."

2. Fellowship one with another, "That ye also may have fellowship with us."

3. Fellowship with the Father, "And truly our fellowship is with the Father."

4. Fellowship with the Son, "and with his Son Jesus Christ."

Note the purpose stated, then: "And these things write we unto you, that your joy may be full."

C. This blessed fellowship is conditional, further, on:

1. Walking "in the light, as he is in the light" (v. 7).

Note, "God is light" (v. 5); and "whatsoever doth make manifest is light" (Eph. 5:13).

2. Confession of the fact that we have sin, sins, sinned (vv. 8-10).

3. On the basis of confession or acknowledgement that we have sinned, "For all have sinned" (v. 10), and the confession of sins brings forgiveness (v. 9); the confession of unrighteousness, sin (v. 9) brings cleansing.

II. The life of fellowship is a victorious life (2:1-17).

God is victorious through His Son in us. The second purpose in writing is seen in the expression, "That ye sin not."

A. The life of fellowship means victory; therefore there is no necessity for the practice of sin. If, however, one is overtaken and sins, there is an "advocate with the Father, Jesus Christ the righteous" (v. 1).

B. This victory is assured through "the propitiation" Christ made for us, and not for us "only, but also for the sins of the whole world" (v. 2); no limited atonement here.

C. This fellowship and glorious victory is dependent on—

1. Knowledge of Him (v. 3)

2. Obedience (2:6, 4-8); Love for the brethren (vv. 9-11).

3. Spiritual knowledge (vv. 12-14).

4. Loving not the world (vv. 15-17).

III. The life of fellowship is a guarded life (2:18-4:6).

The third purpose in writing may be seen in verse 26 of the second chapter, "That they might be put on guard against error" (R.V.). "These things have I written unto you concerning them that seduce you." It is the heresy of Gnosticism, which Dr. Gwatkin calls "Christianity perverted by learning and speculation."

A. This error was already at work (vv. 18-19).

B. Believers are safe and guarded by the Holy Spirit (vv. 20-27).

C. Believers safeguarded by abiding in Christ, and living accordingly (vv. 28-29).

D. Believers practice Christianity; Gnostics said and did not (3:1-10).

E. Believers are marked by love and obedience (3:11-24).

F. Believers warned against false teachers (4:1-6).

IV. The life of fellowship is an assured life (4:7-5:21).

The fourth purpose in writing may be seen in the expression, "That ye may know that ye have eternal life" (5:13).

A. It is a love assurance (4:7-21).

B. It is an overcoming assurance (5:1-5).

C. It is an assurance from the Spirit (5:6-13).

D. It is an assurance from answered prayer (5:14-21).

V. The life of fellowship is a life of positive knowledge.

There are seven important instances where the expression "we know" appears. There are seven certainties.

A. The righteous life indicates regeneration (2:29; also 5:18).

B. We shall be like Christ at His coming (3:2).

C. That Christ came to take away our sins (3:5).

D. That brotherly love indicates that we have passed from death unto life (3:14).

E. That He abideth in us by the witness of the Spirit (3:24).

F. That we have eternal life (5:13).

G. That our prayers are answered (5:15).

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Go on sowing!  
Though yet no life appears,  
The seed is incorruptible;  
'Tis working through the years.

Go on sowing!  
Thou may'st not reaper be,  
Yet with the reaper shall rejoice  
Throughout eternity.

—LESLIE WRIGHT

# ILLUSTRATIONS . . . . .

*Supplied by Buford Battin*

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## ***God's Way Is Best***

A young boy lay at his home very sick. From an injury in his play, infection and blood poison had set in. The doctor held out little hope for the lad's recovery. Upon being informed of the seriousness of the boy's condition, the mother fell into a state of fear and despair. She reasoned that her son must not be taken from her.

The minister was called. He came to the grief-stricken mother to speak a few words of comfort. All was to no avail; nothing would console her. The minister then tried another means. He stood beside the bed of the sick boy and prayed aloud: "Lord, if it be Thy will, restore this stricken boy back to health." Here the distressed mother abruptly interjected, saying, "No, not if it be Thy will! It *must* be God's will! God must not let my child be taken from me by death. If He lets my child die, I say He is unjust, an unmerciful and cruel God." The minister was shocked at these words and left the house.

Contrary to all human reckoning, and to the boundless joy of the mother, the child grew better and got well. He grew up big and strong in body, and in wickedness as well. Troubles and heartaches from that young man multiplied and came in rapid succession. From petty thievery he went to bigger crimes. At twenty he was convicted of a capital crime. Then the mother understood and cried out, "Would to God that my son had died when he was so sick as a young boy, when he was still innocent and good! I remember now how I murmured and complained against God then, accusing Him of being unjust and cruel if He let my boy die." God's way is always best!

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## ***McKinley's Mother***

When the Spanish-American War was resting heavily upon the shoulders of President McKinley his mother lay very sick in the old homestead at Canton, Ohio. The President had a private wire installed from her bedside into the White House. He was kept informed every few minutes, day and night. He did not want to leave Washington unless it was absolutely necessary. The Pennsylvania Railroad had a train, with the best engine and crew for the run, waiting in Washington station, not knowing what minute they might get word to start.

The mother of the President kept saying: "Why doesn't William come?" By and by, the doctor said: "She is getting worse. You had better tell him to come." The words were flashed over the wires. Back flashed the words in reply: "Tell Mother I'll be there!"

The railroad flashed the command: "Set all signals; clear all tracks ahead." President McKinley boarded the special train and was rushed to Canton. There the Mayor had stopped all traffic and cleared the streets. Two fast horses, hitched to a rubber-tired carriage, were held in readiness at the station. When the train stopped, the President leaped into the carriage and was rushed to his mother's bedside. His mother embraced him, kissed him, and said: "William, I knew you would come if you only knew how much your mother wanted you."

God is yearning over the soul that is in sin and far away. Let nothing detain you when God calls.

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## ***Ox in Pit***

A Christian man was once urged by his employer to work on the Sabbath.

The man said, "I do not like to work on the Sabbath. I am a Christian. I like to have Sunday for rest and worship."

The employer said, "Does not your Bible say that if your ox falls into the pit on the Sabbath you may pull him out?"

"Yes," replied the other; "but, if the ox had the habit of falling into the same pit every Sabbath, I would either fill the pit or sell the ox."

People had better not be too liberal about Sunday work.

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## ***A Sabbath of Rest***

During the days of the California gold rush a large party left Chicago in prairie schooners on their way to San Francisco. On the first Saturday night out a number of the company made preparations for a permanent camp, as they did not intend to travel on Sunday. The other portion of the company objected that it was all right to observe the Sabbath in Chicago, but to waste their time in such observance on this perilous journey might result in Indian scalplings, and they could not take time for worship under such circumstances. The party divided into two groups, one traveling every day, the other religiously observing the Christian Sabbath by resting and worshipping on that day. The party observing

the Sabbath passed the other company in Utah. The party that would not observe the Sabbath had sick horses, sick women and children, broken wagons, and a broken morale. The company that observed the Sabbath landed in San Francisco ten days ahead of the other group. Horses, cattle, wagons and all members of the party suffered by lack of rest and worship.

### ***The Sacred Book***

Prior to the assault on Pearl Harbor, the Gideons, through their Hawaiian chapter, had distributed to the men of the Pacific Fleet beautiful little white-bound copies of the New Testament. This work was finished some weeks before the fatal day of battle dropped so unexpectedly from the skies, so that each man of the fleet at least had had an opportunity to become acquainted with the grace of God through this work.

A young man from New York State was on duty at Pearl Harbor the morning the assault was launched. In the pocket of his blouse he had the white-bound Testament. With his crew he worked until he fell to the deck riddled through and through with machine gun bullets.

When the parents were notified of the death of their son his personal effects were sent to his home, and among them was the Testament stained with the blood of their son. The little book was held very precious to the parents because its pages were stained with the blood of their son.

God feels the same way about the Bible. The Book is made sacred because its pages have been stained with the blood of His Son.

### ***God Gives Light***

A skilled surgeon performed an operation on eyes which had been blinded for many years. When the operation was finished, the eyes of the patient were covered with several layers of gauze and varying thicknesses of bandages. A black cloth was bound over the entire dressing.

The doctor was asked, "Will the operation be successful?"

He replied, "It is successful now."

The inquirer persisted, "Will the man be able to see?"

With equal emphasis the doctor said, "The man can see now!"

"Then," asked the friend of the patient, "why did you cover the man's eyes with so many bandages?"

While the doctor was removing his robe he took time to explain; "If I let that man see now, he will never see again. I have restored sight to those eyes, but they will have to learn to bear the light. He will lie for some time in a darkened room, having the bandages removed one after another at long intervals of time. After some days,

the hour will come when, with all shades drawn, he will open his eyes and see things in the subdued light, gradually, until at last he can walk out in the full light of the day. If the strength of full daylight, however, reached his eyes without preparation, he would be instantly blinded and no power on earth could ever again make him see."

This is a picture of God's dealing with man. If the full holiness and splendor of God were suddenly revealed to sinful creatures, they would be blinded by His glory beyond hope of recovery. God has led the race step by step through a long series of revelations concerning himself. God is not willing that any should perish, and in every age has made a revelation of himself sufficient to lead men to a saving relation to Him.

### ***Three in One***

When we consider the sun in the sky, we find it to be three in one. There is the round orb, the light, the heat. When we say that the sun is bright and from its rays the earth is lighted, we mean the light of the sun. When we say that the sun is warm, we mean the heat of the sun. The orb is the sun, the heat is the sun, the light is the sun; and it takes the three to make one sun.

In the human mind we find a kind of trinity. There is the judgment, the memory, and the imagination. The imagination invents ideas, the memory records these ideas, and the judgment compares and decides what response is to be made. Yet the individual has only one mind.

God is three in one. We may speak of God in terms of the Father, the Son, the Holy Spirit. Our God is a triune God.

### ***A Child's Prayer***

A little boy was kneeling at his bedside saying his prayer through the prompting of his grandmother. "Now I lay me down to sleep. I pray Thee, Lord, my soul to keep." He reached the place where he was to say, "If I should die before I wake," and he halted. His grandmother prompted him but he could not go on. He jumped up and ran downstairs. He soon returned and finished his prayer.

When the little white-gowned form was tucked in bed, the grandmother questioned him about the interruption in his prayer. The little boy said, "I was thinking about what I was saying, Grandmother; that's why I had to stop. You see, I'd upset Ted's toys and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. But if I should die 'fore I wake, why, I didn't want him to find 'em that way; so I had to go down and fix 'em right."

"If I should die" puts a difference on the face of many things.

# THE PREACHER'S SCRAPBOOK . . . . .

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## **Profitable Reading**

At the head of this list, we must place God's Word. As we learn in II Timothy 3:16, 17, "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It is the Scriptures that, if read prayerfully and thoughtfully, and heeded, will give us the right perspective on all our other reading. They will enable us to detect that which is false and unprofitable as we come across it in our other reading, and they will safeguard us from the influence of untruth and wrong standards when we find these things in our reading. Just what percentage of your reading time do you give to reading God's Word? Many of us may, to our shame, find that the percentage is very small.

—*Sunday School Times*

## **Freely Give**

During the retreat of Alfred the Great at Athelney, in Sommersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there and requested alms. The queen informed him that "they had only one small loaf remaining, which was insufficient for themselves and friends who were gone in quest of food, though with little hopes of success." The king, however, replied: "Give the poor Christian one half of the loaf. He who could feed five thousand men with five loaves and two fishes can certainly make that half loaf suffice for more than our necessity." Accordingly the poor man was relieved, and this noble act was soon recompensed by a providential store of fresh provisions when his people returned.—Selected from *The Alliance Weekly*.

## **Greed**

A Springfield neighbor was drawn to his door one day by the crying of children. He saw Lincoln passing by with his two sons, both crying.

"What is the matter with the boys?" asked the solicitous neighbor.

"Just what is the matter with the whole world!" answered Lincoln. "I have three walnuts—and each boy wants two."

Greed, covetousness, desire for power, heaping up of riches, and the eternal hue and cry for more in wages, money, and things is what is ruining the world today. Nations want more authority; the rich want more, and the poor want more of this world's goods.—*London Christian Herald*.

## **"Come unto Me"**

There are none of us so close to Him but that we may be nearer; and the secret of our daily Christian life is all wrapped up in that one word which is scarcely to be called a figure, "coming" unto Him. That nearness is what we are to make daily efforts after, and that nearness is capable of indefinite increase. We know not how close to His heart we can lay our aching heads. We know not how near to His fullness we may bring our emptiness. We have never yet reached the point beyond which no closer union is possible.—ALEXANDER MACLAREN.

## **Marriage**

Architecture has much to teach about the art of staying married; for the basic laws of building are, likewise, the basic laws of the home. A good foundation and balanced proportion are essential. Honest materials are needed; for you cannot build a noble building out of cheap, unworthy materials, and you cannot build a home to stand against the stormy winds or worries unless you build it with the simple virtues of faithfulness and loyalty to one another.—ROBERT W. BURNS, *Pulpit Preaching*.

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## PREScription

*From the Great Physician*

*I recommend the following prescription to help you, and not conflict with any other treatment:*

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**R**

SCRIPTURE OR MESSAGE  
INSERTED HERE

*J. R. Erp, Minister*

*Church of the Nazarene*

# EVANGELISM . . . . .

## *Personal Evangelism*

### *Must Begin with the Pastor*

SOME time ago while supplying as pastor of a small midwestern Church of the Nazarene, we found a group of discouraged people. Here was a church that had been organized for almost a decade. It was located in a town of some six thousand people. The church building and property were completely out of debt. It was the only church in the whole area that conducted Sunday evening services. Yet with all of these advantages the average attendance was approximately ten.

For the few Sundays that we were with these people the question was continually on our mind, "What is wrong here?" Before we left we thought that we had discovered the answer. This is what we found.

We made pastoral calls from week to week as time would permit. We enjoyed it very much. The people welcomed us and we won new friends for the church. Then one day we asked the Sunday-school superintendent if he would like to go calling with us. He was delighted and we spent an afternoon making some wonderful contacts for Christ and the church. When our visitation period was over we returned to the superintendent's home. As he got out of the car he thanked us with tears in his eyes for "taking" him with us. He said that it was the first time that he had done any

church visitation work and that it had thrilled his heart to go with us.

Here was the answer to our question. We inquired more into the situation and found the same thing prevalent among all the members of the church. They wanted their church to grow. They were willing to work hard. But they didn't know how to go about it.

Was the failure, then, with the people themselves? No. The failure was in the pastors of that little church. There had been no instructions given and examples shown on methods of personal evangelism and lay visitation.

We need a vital program of personal visitation in our churches to reach the masses of unsaved people around us. Where should this program start? It must start with the leaders of the church endorsing it. Workshops should be set up on each district to instruct and counsel pastors. Then the pastor must lead his people in a project of visitation.

Complete co-operation from everyone in a program of personal evangelism will do more for the Church of the Nazarene than any other method of organized church endeavor to grow.

#### SOME SUGGESTED SLOGANS:

Personal evangelism is the answer to our modern moral decay.

People will show an interest if they feel that someone is interested in them.—DEAN WESSELS.

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**A**FTER these things Jē'sus went  
over the sea of Gal'i-lee, which  
is the sea of Ti-be'ri-as,  
2 And a great multitude followed  
ceived &  
take hi  
king, h  
mountai

#### NAZARENE PUBLISHING HOUSE

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By *P. H. Lunn*

## HE WILL ABUNDANTLY PARDON

By Walter A. Maier (Concordia, \$2.75)

Another volume in the series of radio sermons preached by Dr. Maier on "The Lutheran Hour." Here are eighteen messages, each one with a strong evangelistic emphasis. All of them are on a high level. We are especially impressed with the timely aspect of one sermon: "Christ, Come into Our Home." Other significant topics are: "Pray, and Don't Stop Praying," "The Blessed Purpose of Pain," and "Marred Lives Remade—in Christ." It is a book of 373 pages.

## THE GOSPEL OF THE COMFORTER

By Daniel Steele (West Publishing Co., \$2.00)

This is a reprint of an old holiness classic that has been out of print for years. No more vital book on the work of the Holy Spirit in sanctifying believers has ever been written. It is regrettable that the book represents a very poor job of binding.

## PRAYER AND THE COMMON LIFE

By Georgia Harkness (Abingdon-Cokesbury, \$2.50)

This volume is co-winner of the publisher's \$7,500 award for a manuscript designed "to accomplish the greatest good for the Christian faith and Christian living among all people." Dr. Harkness is professor of applied theology at Garrett Biblical Institute, Evanston, Illinois. As a scholarly and analytical study of prayer this book can be classified with Dr. Buttrick's *Prayer*. The book is in three sections: the foundations, the methods, and the fruits of prayer. In the last division special attention is given to such common disturbers of peace as frustration, fear, loneliness, grief, and guilt. Any minister who is making a special study of prayer in all its aspects will certainly want this book.

## PRAYER AND ITS POWER

By C. Havig-Gjelseth (Augsburg, 75c)

A fairly comprehensive study of this vital subject in compact form—99 pages. Aspects of prayer discussed are: The Na-

ture and Importance of Prayer, The Possibilities of Prayer, Prayer Life of Jesus, Prayer in the Apostolic Church, Prayer Life of Paul, Laws of Prayer, How God Answers Prayer, Intercessory Prayer, Difficulties of Prayer, The Symphony of Prayer, The Quiet Hour. An extremely worth-while addition to the literature on this theme.

## MORE THAN WE ARE

By Marguerite Harmon Bro (Harper, \$1.50)

Strange title for a book on prayer! However, it is not inconceivable. The normal human heart from childhood on to maturity—and even from there on—is restless, ambitious, striving to achieve and to excel. Prayer, proper prayer, does make us more than we are—when we start to pray. This book is recommended for anyone building a library on prayer. It does have some interpretations and suggestions different from the conventional discussions on prayer. It is not without value as a supplement to something more substantial. It would hardly suffice as a guide to or foundation for a satisfactory prayer life. I think we do the book justice when we say that it is an interesting treatise on prayer in a very general way of speaking.

## HOW TO BUILD UP YOUR CHURCH SCHOOL

By Weldon Crossland (Abingdon-Cokesbury, \$1.50)

Our Editor in Chief of Church Schools finds in this book "much of value which I wish many of our pastors and superintendents could have called to their attention." He (Dr. Harper) commends it as emphasizing the religious aspect of religious education. For some strange reason that is not always done in modern books in that field.

But—oh, those "buts" and "ifs" that make a book man's search for worth-while material so disappointing! But there are some weak spots, certain statements with which we disagree. The objectionable features do not predominate, but nevertheless they impart sufficient coloring to prevent an endorsement of the book. In no field is it more important that we use care in our recommendations than in books suggested for our church school workers.

**Pastor! Have you purchased the three Visitation Evangelism books?**

**They are indispensable in operating the "Mid-Century Crusade for Souls."**



# A Study of Holiness from the Early Church Fathers

By Professor J. B. Galloway, B.S., Ph.B., B.D.

## Chapter Nine

### The Church Emerging Triumphantly from Persecution

**F**ROM the time that our Saviour hung upon the cross it was dangerous to profess Christianity. Stephen and James were killed in the early chapters of Acts. The first enmity was from Jewish hatred and even the attacks upon St. Paul were stopped by the Roman power. Gradually this protection gave place to an enmity from Rome greater than that from the Jews. After the great fire at Rome in A.D. 64, Nero was suspected of causing it, and he sought to recover favor again by accusing the Christians of setting the city on fire. From this time on the sword, the flame, and the wild beasts were used to quench the zeal and faith of the followers of Christ. It became a crime to profess Christianity apart from any accusations against them. The persecutions were carried on with horrible brutality. Rome was soon drunk with the blood of the saints. The persecution under Domitian (A.D. 81-96) was personal, and he sought to remove any who were dangerous or obnoxious to him. His own cousin, Flavius Clemens, was executed; and Domitilla, the wife of Clemens, was banished. And on the other hand, when the grandsons of Jude, the Lord's brother, were brought before him as those who might be claimants of the throne, he dismissed them contemptuously when he found that they were only simple peasants. In all there were ten great Roman persecutions. Usually they were temporary and local; but beginning with Decius, A.D. 250, they were systematic attempts to exterminate Christianity itself.

The charges against the Christians were, first, that they rejected the gods and their images; a more serious charge was that of a want of patriotism. They refused to worship the emperor's image, and this was felt to be an unpatriotic act. They were expecting the speedy return of Christ and shrank from public offices. Lastly they were charged with immorality; their secret meetings in which they talked of love sacrifice, blood, and body gave rise to rumors that were not seriously believed.

In spite of all the persecutions, the more they were tortured the faster they grew. Tertullian says, "We are of yesterday, and yet we have filled everything that is yours, your cities,

islands, fortresses, towns, assemblies, your very camps, tribes, regiments, palace, senate, forum; we have left to you nothing but the temples."

### *The Church at Alexandria*

Christianity is greatly indebted to the church in North Africa. One of the early Christian schools was located at Alexandria. The moral grandeur and predominance of the See of Alexandria was conspicuous in early Christian thought. Here arose Pantaenus, Clement, Origen, Gregory Thaumaturgus, Dionysius, Julius Africanus, Peter of Alexandria, Alexander, Athanasius, and other characters.

### *Gregory Thaumaturgus*

His surname means wonder-worker, and he was believed to be gifted with the power to work miracles. He was born about A.D. 205 at Neo-Cæsarea. He was born of heathen parents who had moderate wealth, and he lived like other Gentile boys until the death of his father; then he was placed by his brother under an accomplished teacher of rhetoric. He was a student in the celebrated law school of Berytus, but became a Christian under the teaching of Origen. He was made a bishop about A.D. 244. He shrank from the episcopal office, and those who sought to ordain him had to use stratagem and ordain him in his absence. So well did he perform his duties that it was said of him that when he entered the city as a bishop there were only seventeen Christians there and when he died there were only seventeen pagans in the city. He died about A.D. 270. His labors were divided between authorship, administration of church affairs, and evangelistic work. So great was his zeal and so exemplary his life that some of his contemporaries attributed to him marvelous powers.

### GREGORY THAUMATURGUS ON HOLINESS

#### *Perfect Image of Perfection*

From his *A Declaration of Faith*, a creed on the doctrine of the Trinity, we read:

And there is one Holy Spirit, having His subsistence from God, and being manifest by the Son, to wit to man: Image of the Son, perfect image of the Perfect; Life, the cause of the living; Holy Fount; sanctity, the Supplier, or Leader, of sanctification; in whom is manifested God the Father, who is above all, and in all, and God the Son who is through all.

Here he recognizes that the Holy Spirit is a *Perfect Image of the Perfect, the Supplier of Sanctification.*

#### *A Personal Sanctifier*

A Sectional Confession of Faith edited in Latin by Gerardus Vossius is attributed to him. This document shows that the Holy Spirit is a person and the One who sanctifies. In chapter

four we read: "One therefore is God the Father, one the Word, one the Spirit, the life, the sanctification of all. And neither is there another God as Father, nor is there another Son as Word of God, nor is there another Spirit as quickening and sanctifying."

### *Fountain of Sanctification*

From chapter five we read:

That man, consequently, belies the fountain of sanctification, the Holy Spirit, who denudes Him of the power of sanctifying, and he will thus be procluded from numbering Him with the Father and Son; he makes nought, too, of the holy ordinance of baptism, and will no more be able to acknowledge the holy and august Trinity. For either he must apprehend the perfect Trinity in its natural glory, or we shall be under the necessity of speaking no more of a Trinity. . . . We must also not number what is sanctified with the Sanctifier.

### *Julius Africanus*

Another great Christian scholar from the school at Alexandria, he was born in Libya, and made his home at Emmaus near Jerusalem from A.D. 195 to 240. His greatest work is a chronology from creation to A.D. 221. His other works are: *The Epistle of Aristides*, *Narrative of Events Happening in Persia at the Birth of Christ*, and *The Martyrdom of Symphorosa and Her Seven Sons*. He is said to be a man of unspotted character, giving evident proof of honesty and integrity.

### *The Story of Symphorosa and Her Seven Sons*

A digest of this story will reveal the true spirit of the martyrs of the early centuries of the Church.

Adrian had built a palace and wished to dedicate it with wicked ceremonies of sacrifices to idols. The widow Symphorosa and her seven sons were accused of praying to God. Adrian ordered her to be seized and brought with her sons and commanded them to offer sacrifices to the idols. She replied: "My husband Getulius and his brother, when they were tribunes in the service, suffered different punishments in the name of Christ, rather than consent to sacrifice to idols; like good athletes they were overcome by death. . . . They enjoy eternal life with the King eternal in the heavens."

Then Emperor Adrian said to her, "Either sacrifice along with thy sons or I will cause thee to be sacrificed to the gods." She replied, "Thy gods cannot take me in sacrifice." Again he demanded that she choose. And she replied: "Thou thinkest that my mind can be altered by some kind of terror; whereas I desire to rest with my husband."

The emperor ordered her to be led to the temple and first to be beaten, then suspended by the hair. When he could not

persuade her to change, a large stone was tied to her neck and she was thrown into the river.

On another day the emperor ordered all her sons to be brought, and challenged them to sacrifice to the idols. When he saw that they yielded to none of his threats and terrors, he ordered that seven stakes be fixed around the temple of Hercules and commanded that they be stretched on their backs there. Crescens, the first, he ordered to be cut in the throat; Julian to be stabbed in the breast; Nemesus to be struck through the heart; Primitivus to be wounded in the body; Justin to be struck in the back with a sword; Stractus to be wounded on the side; and Eugenius to be cleft in twain from the head downwards. The next day he ordered that their bodies be carried together and cast into a deep pit. And after this, persecution ceased for a year and a half, and the bodies of the holy martyrs were honored.

#### *Methodius, the Last Martyr of the Early Persecutions*

We do not know the date of his birth, but he suffered martyrdom about the year A.D. 312, at Chalcis, Greece. Some think it was a city of the same name in Syria. He was bishop of Olympus, but afterwards moved to Tyre in Phœnecia according to Jerome. He was a contemporary with Porphyry, the heathen philosopher whom he opposed. He is known chiefly for his antagonism to Origen, yet he was greatly influenced by Origen's method of allegorical interpretation of scripture. Epiphanius calls him "a very learned man and a strenuous asserter of the truth."

The only complete work of his that has come down to us is his *Banquet of the Ten Virgins*. This is a dialogue praising the virginal life. We have parts of his treatise *On the Resurrection*, and *On Things Created*, and *On Free Will*.

#### METHODIUS ON HOLINESS

At the close of his dialogue, *The Banquet of the Ten Virgins*, Discourse II, chapter two, we have Thekla singing a hymn with the rest of the ten virgins, the Church, the spouse of God, pure and virgins. In the hymn are twenty-four stanzas each followed by the same chorus.

Stanzas two, three, and four with the chorus read as follows:

*Thekla.* 2. Fleeing from the sorrowing happiness of mortals, and having despised the luxuriant delight of life and its love, I desire to be protected under thy life-giving arms, and to behold thy beauty for ever, O blessed one.

*Chorus.* I keep myself pure for thee, O bridegroom, and holding a lighted torch I go to meet thee.

*Thekla*. 3. Leaving marriage and the life of mortals and my golden home for thee, O King, I have come in undefiled robes, in order that I may enter with thee within thy happy bridal chamber.

*Chorus*. I keep myself pure for thee, O bridegroom, and holding a lighted torch I go to meet thee.

*Thekla*. 4. Having escaped, O Blessed One, from the innumerable enchanting wiles of the serpent, and, moreover, from the flames of fire, and from the mortal-destroying assaults of wild beasts, I await thee from heaven.

*Chorus*. I keep myself pure for thee, O bridegroom, and holding a lighted torch I go out to meet thee.

### *Victorianus*

We do not know much about him. He was a native of Africa but went to Rome about A.D. 200 to teach rhetoric; for he was a Latin teacher of grammar, rhetoric, and philosophy. He became a Christian in late life and was a teacher of Jerome. His *Commentaries* on some of the books of the Bible and his *Polemics* against the Arians and Manichaeans are worthy of attention, but his chief fame is as a grammarian.

### VICTORIANUS ON HOLINESS

From his *Commentary on the Apocalypse*, chapter 4:6, we read, "The burning torches of fire signify the gift of the Holy Spirit."

### *White Robes*

From chapter 6:9 we read: "And for a solice to their body, there were given unto each of them white robes. They received, says he, white robes, that is, the gift of the Holy Spirit."

From these comments we see that he believed in the gift of the Holy Spirit and was trying to make a spiritual application of the symbolical facts found in the Book of Revelation.

### *Dionysius, Bishop of Rome*

He was Greek by birth, and a good representative of the spirit and orthodoxy of the Greek Fathers. Even before he became the Bishop of Rome he must have been one of the most distinguished members of the church there, for his namesake at Alexandria addresses two letters to him. He was the Bishop of Rome from A.D. 259 to 269. At this time the churches were beginning to look to Rome as superior. Dionysius of Rome reviewed the teachings of Dionysius of Alexandria on the Trinity, and a letter was sent to the Egyptian churches. He did much to reorganize the Church after the severe persecution through which it had come.

A fragment of one of his epistles of treatise, *Against the Sabellians*, exists today.

From his *Against the Sabellians* we quote where he is arguing against the creation of the Son of God, these words: "But why should I discourse at greater length to you about these matters, since ye are men filled with the Spirit, and especially understand what absurd results follow from the opinion which asserts that the Son was made?"

## Chapter Ten

### The First Church Manuals and Liturgies

#### THE DIDACHE, OR TEACHING OF THE TWELVE APOSTLES

*The Oldest Church Manual in Existence.* The date of its composition is uncertain, but it is probably not later than A.D. 150; some scholars are of the opinion that it is from the first century. We know absolutely nothing about the author. A few Hebrewisms occur, and this may indicate that it was written by a Jewish Christian. The genuineness of the document is universally admitted. An old manuscript of this document was found by Archbishop Bryennios in a volume containing the writings of other fathers in 1873.

#### *The Contents of the Didache*

It begins with a description of the Two Ways, of Life and Death. This was used for the instruction of the converts. Then there follows a series of instructions on church rites and customs. Directions are given in chapter seven on how to baptize, in running water if possible; if not, in still water or by affusion, in either cold or warm water. More emphasis is placed upon the spiritual preparation for baptism than upon the mode. Fasting upon Wednesdays and Fridays is enjoined, and the saying of the Lord's Prayer three times a day. A form for the consecration of the cup and bread is given for the Lord's Supper. The prophets or preachers are not to be bound by formal prayers. Different orders are recognized in the ministry; a distinction is recognized between the fixed ministry and the prophet.

#### THE DIDACHE ON HOLINESS

#### *Flee Every Evil*

Chapter three begins:

My child, flee every evil thing, and from everything like it. Be not prone to anger, for anger leadeth to murder; nor jealous, nor contentious, nor passionate, for of all these, murderers are begotten. My child, become not lustful, for lust leadeth to fornication; nor foul-mouthed, nor lofty-eyed, for of all these adulteries are begotten.

My child, become not an omen-watcher, since it leadeth unto idolatry; nor an astrologer, nor a purifier, nor be willing to look on these things, for of all these things idolatry is begotten. My child, become not a liar, since lying leadeth to theft, nor avaricious, nor vainglorious, for of all these thefts are begotten. My child, become not a murmurer, since it leadeth to blasphemy; nor presumptuous, nor evil-minded, for of all these things blasphemies are begotten. But be meek, for the meek shall inherit the earth. Become long-suffering, and pitiful, and guileless, and gentle and good, and tremble continually at the words which thou hast heard.

They contended for a high spiritual life.

### *Sanctified True Church*

From the Didache we see that the Early Church considered the sanctified ones as composing the true Church. From chapter ten we read:

Remember, Lord, Thy Church, to deliver it from every evil, and to make it perfect in Thy love, and gather it from the four winds, it, the sanctified into Thy Kingdom, which Thou hast prepared for it, for Thine is the power and glory forever. Let grace come and let this world pass away. Hosanna to the Son of David! Whoever is holy, let him come; whoever is not, let him repent. Maranath. Amen.

The Early Church prayed to be made perfect in love and for deliverance from all evil, testified that the sanctified ones were the true Church of God, and shouted, "Glory!" "Hosanna!" "Amen." Are you living up to their standard?

### APOSTOLIC CONSTITUTIONS AND CANONS

The *Constitutions* are a collection of ecclesiastical ordinances, in eight books. The claim was made for them that they were the work of the apostles and written down by St. Clement. But this is not correct. The best scholars on church history are now about agreed that the *Apostolic Constitutions* are a compilation from material derived from sources differing in age. The first six of the books are the oldest part. The Didache seems to be the basis of the seventh book. And the eighth book is the latest part composed. It is generally admitted that entire work is not later than the fourth century and the first six books can hardly be later than the second or third century. Early writers are inclined to assign parts of it to the days of the apostles if not to the apostles themselves. There is every indication that it was compiled of earlier and long-used sources. Recent research has awakened new interest in the *Apostolic Constitutions* by the discovery of an old manuscript of it in Constantinople.

The purpose of this work was to present a manual of instruction, worship, polity, and usage.

*The Apostolic Canons*, so-called, are found in the last part of the eighth book of the Constitutions. There are eighty-five of them. They were probably composed in Syria.

## THE APOSTOLIC CONSTITUTIONS ON HOLINESS

### *Worldliness Condemned*

From Book I, Section 2. Concerning Adornment and the Sin that arises therefrom. Worldliness is condemned. "Thou shalt not put a gold ring upon thy finger," is one sentence found. But beauty of heart is encouraged. We read, "For thou art not to please man, so as to commit sin; but God, so as to attain holiness of life, and be a partaker of eternal rest."

### *Anointed with Oil*

In Book III, Section 2, the question of Holy Baptism is discussed, and the bishop is required to anoint with oil the one who has been baptized. The meaning of this is explained in these words, "This baptism is given, therefore, into the death of Christ; the water instead of the burial, and the oil instead of the Holy Ghost."

From Book V, Section 1, we read concerning martyrs: "For he that is condemned for the name of the Lord Jesus Christ is an holy martyr, a receptacle of the Holy Spirit."

In Book VII, Section 3, Chapter 39, the catechumens are instructed.

### *His Creation*

To thank God, for His creation, for sending Christ His only begotten Son, that He might save man by blotting out his transgressions, and that He might remit ungodliness, and might purify him from all filthiness of flesh and spirit, and sanctify man according to the good pleasure of His kindness, that He might inspire him with a knowledge of His will, and enlighten the eyes of his heart to consider His wonderful works, and make known unto him the ways of righteousness, that he might hate every way of iniquity, and walk in the way of truth.

### *Consecration of Deaconesses*

From Book VIII, Section 3, chapter 20, we read from the prayer for the ordination of a deaconess:

Do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and cleanse her from all filthiness of the flesh and spirit that she may worthily discharge the work which is committed to her.

### *Consecration of Readers*

From the same book, and chapter 22, from the prayer for the consecration of the readers we read:

Do Thou also now look down upon Thy servant, who is to be intrusted with the reading of Thy Holy Scriptures



to Thy people, and give him Thy Holy Spirit, the prophetic Spirit. Thou who didst instruct Esdras Thy servant to read the law to Thy people, do Thou also at our prayers instruct Thy servant, and grant that he may without blame perfect the work committed to him, and thereby be declared worthy of a higher degree, through Christ, with whom glory and worship be to Thee and the Holy Ghost forever. Amen.

Great emphasis was placed upon all the officers of the church having the Holy Ghost.

It was spiritual worthiness that was considered, for even a bishop could be consecrated who was physically maimed yet spiritually qualified. From *The Apostolic Canons No. 77* we read: "If any one be maimed in the eye or lame in the leg, but is worthy of episcopal dignity, let him be made a bishop; for it is not a blemish of the body that can defile him, but the pollution of the soul."

### THE EARLY LITURGIES

We who are accustomed to extemporaneous prayer and freedom of church ritual do not recognize the great influence that the liturgies have held on the church at different periods of church history.

The liturgy was a form of public worship, especially for the celebration of the Lord's Supper. From the days of the apostles there has been a form for the observance of the Eucharist. The references to the liturgy in the first three centuries are not so numerous; but comparing them with those after the Nicean Council, there must have been a great similarity between them. Various liturgies have come down to us from the early centuries but of their age, authorship, and genuineness we are not certain. The most interesting of these are the liturgies of St. Mark, St. James, St. Clement, St. Chrysostom, and that of St. Basil. The ancient liturgies are divided into the Liturgy of Jerusalem, used in the East; the Alexandrian, used in Egypt; the Roman and the Persian, the Clementine also may be mentioned, but it seems that it never was used as a form for public worship. It is found in the eighth book of the *Apostolic Constitutions*.

The liturgies were usually divided into two parts: the parts before and after the words, "Lift we up our hearts."

### HOLINESS IN THE EARLY LITURGIES

#### *Prayers for Perfection*

From the *Divine Liturgy of St. James*, Part I, Division 3. At the beginning of the Prayer of Incense, these words occur: "Accept from us, Thy unprofitable servants, this incense as an

odour of a sweet smell, and make fragrant the evil odour of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit." From Division 4: "Fulfill to each what is profitable; lead all to perfection and make us perfectly worthy of Thy sanctification."

From Division 13: The Prayer of the Deacon, these words occur: "Let us entreat from the Lord, that we may pass the whole day, perfect, holy, peaceful and without sin."

From the prayer of Division 19, we read:

God and Sovereign of all, make us, who are unworthy, worthy of this hour, lover of mankind; that being free from all deceit, and all hypocrisy, we may be united with one another by the bond of peace and love being confirmed by the sanctification of Thy divine knowledge.

From Division 29, we read: "Holy art Thou, King of eternity, and Lord and giver of all holiness."

From *The Divine Liturgy of St. Mark*, Division 4, we read: "O Lord, deliver us. Purify our lives and cleanse our hearts from all pollution and from all wickedness, that with pure hearts and consciences we may offer to Thee this incense."

### *Cherubic Hymns*

From Division 10: After the singing of the cherubic hymn, pray thus:

O holy, highest, awe-inspiring God, who dwellest among saints, sanctify us, and deem us worthy of Thy reverent priesthood. Bring us to Thy precious altar with a good conscience, and cleanse our hearts from pollution. Drive away from us all unholy thoughts and sanctify our souls and minds.

From Division 17, we read:

Send down from Thy holy heaven, from the mansion which Thy hast prepared, and from Thy faithful bosom, the Paraclete himself, holy, powerful and life-giving, the Spirit of truth, who spoke in the law, the apostles, and prophets; who is everywhere present, filling all things, freely working sanctification in whom He will.

*(To be continued)*

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16 ¶ For <sup>1</sup>God so loved the world,  
that he <sup>2</sup>gave his <sup>3</sup>only begotten Son,  
that whosoever believeth in him should  
not perish, but have everlasting life.



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he hath	<sup>f</sup> Mt. 23, 34	4 And he "must needs go through
only be-	<sup>g</sup> Cp. 1 Cor. 1, 14-17	<sup>a</sup> Samaria.
	<sup>r</sup> ch. 5, 24	5 Then cometh he to a city of Samaria,
on, that	<sup>s</sup> Cp. ver. 47, 64	which is called Sychar, near to the
nd men	<sup>t</sup> ch. 2, 11, 12	parcel of ground that Jacob gave to
ght, be-	<sup>a</sup> Lk. 17, 11	his son Joseph.
	<sup>a</sup> 3, 37	6 Now Jacob's well was there. Jesus





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