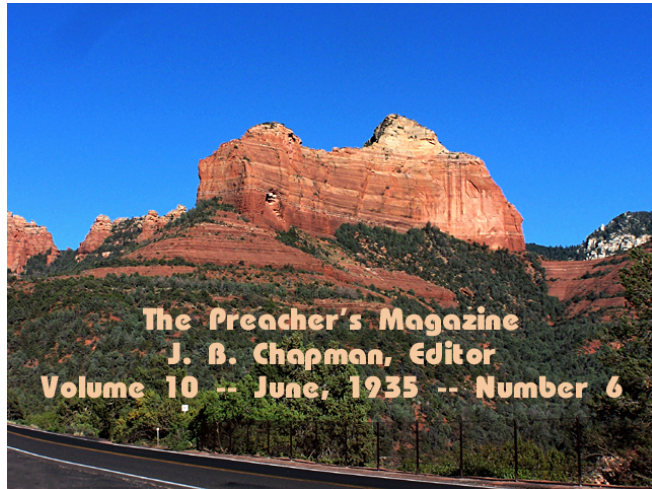


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J. B. Chapman, Editor

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01 -- A LETTER TO A YOUNG PASTOR -- J. B. Chapman

Dear Brother:

I have your letter in which you invite me to tell you in what instances you can improve your speech and delivery, your method of sermon development, your pulpit habits, and your manner of conducting the service. It is a pretty dangerous thing to criticize a friend -- we are advised to do our reform work on our enemies, and but for my fullest confidence that you are sincere in asking me to write you about these matters, and also my certain belief that you will take it all in the spirit in which it is written, I would not venture upon this delicate task.

Those who have criticized me have usually commenced with the things which they could commend. So I shall take my cue from them and start this way with you:

1. I like your selection of hymns and songs. You are blessed with a rare gift for choosing on the basis of content, and you are gifted in directing your people's thoughts in channels which lead to the principal interest which you have to present in the service. Your services are much more of a unit than many I have attended, and they are better on that account. It seems to me there is nothing much more out of place than a song service which is detached from the rest of the meeting -- especially on Sabbath morning, and I have never seen anything of the kind in your church.

2. There is an atmosphere of genuineness in all your meetings and I think your people are sounder in their devotions than many I have known. Your meetings are not dull, by any means, but they are solid and consistent, and such as certainly would appeal to earnest people of good taste and of sincere desire to find help in their attempts to draw nigh unto God.

3. You have a very good atmosphere of friendliness about your church and a fair -- yes better than fair -- system of ushering. I think a stranger visiting your church would likely feel that he was welcome--and this is more than I can say for many churches which I have known.

4. Concerning your own pulpit manners, I think no one could doubt that you are sincere, and that you habitually do the best you can. These are the two qualities that I consider absolutely essential in a preacher.

And now on the side of suggestions for improvements:

1. Your preliminaries are too long. You are too tedious and extended with your announcements and with the exhortations which you make relating to them. You weary the people, you weaken the force of your notices, and you place too much limitation on the more important features of the service which are to follow. The morning service should seldom be more than an hour in length -- an hour and a quarter should be the maximum forty-eight Sabbaths of the year. And forty-eight Sabbaths of the year the preacher should be taking his text by eleven-thirty, and pronouncing the benediction by ten minutes past twelve. This means that no matter when you start or what you have on the program to do, it should all be done -- hymns, prayers, offerings, notices, special songs and all by eleven-thirty that the preacher and the sermon may have a chance. Thirty minutes is plenty for the whole preliminary. Ten minutes for the opening hymns, five minutes for the prayer, five for the offering, five for the notices and Scripture lesson, five for the special song; You have to keep moving right along to keep to such a schedule, and this means that one or two minutes is all you can take for announcements and "exhortations" to the people to attend the "very interesting services" which are to be had. You are not over lengthy on anything so much as on the announcements, can't you do something about that?

2. Your method of sermonizing savors considerably of bookishness." Sounds almost too well arranged. By this I do not mean that you should prepare less, but you need more of that "soaking" process that Dr. Bresee used to mention. No doubt much of that "naturalness" which people value so highly in the preacher will come with time, but I think you can hasten it a little. I believe that for a while you should avoid series of sermons and omit connecting this sermon with the last, etc. Read Sam Jones rather than Talmage, keep your mind more on the needs of the people and less on the form of the sermon, pray more and more for the "spirit of prophecy" which will engender liberty and a sort of holy recklessness which will make people heed the message more than they commend the sermon. I am glad you are a great reader, and you read the Bible intelligently to the people. I am glad you have laid the foundation for accurate expression that you have. I am just anxious that you may strike a fuller spontaneity as you become more mature.

3. I have wished that you could utilize illustrative material a little more aptly. It is a rare preacher indeed whose expression is so clear that illustrations are not required -- although there are a few such. Classical illustrations are too staid for our day, and stories from books are too current for safety. No illustrative material is quite so good as one's own experience and observations. But it is a mistake to suppose that such experience and observations must be of a decidedly unusual character in order to be useful. "Homely" illustrations are frequently more useful than any other because they require no explanation and, because they are familiar, can immediately act as windows to let in light. Sometimes your distinctions are too close for the average listener to follow you and I have thought that you would catch this fault if you should undertake to illustrate the distinction you have in mind. In fact the very attempt to illustrate is likely to catch any of us in obtuseness. When we are trying to tell the people something that "is

unlike anything on earth or sea or in the clouds," we are likely to come to with a thud when someone suggests that we weave the thought into a parable or asks us simply, "Whereunto shall I liken the kingdom of heaven?"

4. I have seen in you what I have so often observed in myself -- a need for a happier and more effective way of closing your meetings. There seems to be too great a gap between the sermon and the conclusion of the service. Sometimes you do not really conclude---you just stop. Of course it is better to stop than to keep on indefinitely, but there is an art about bringing the service to a fitting and effective conclusion. To break off abruptly, to "come down" in stilted fashion, to finish in a crude or artificial manner, or to just let the meeting "fade out" is truly pitiable. Perhaps you could improve some by diligently planning for the conclusion. Here too one can easily be too deliberate. There must not be nervous hurry, but neither can there be uncertainty and speculation. Whatever the object of the service, the last few minutes should drive straight toward that purpose. I think it is a mistake to offer the altar every time just as a matter of program or of carrying out some more or less superstitious vow. The preacher needs to be directed of God, and it is hurtful to call for seekers and not get a response. It is also weakening to always vote the people on some proposition; for this vote may serve as a safety valve to allow pressure to escape and thus it may answer for something more radical that should have been done. Sometimes even the church slips out from under the burden as the result of an abortive altar call, and the meeting is hurt rather than helped by the fact that there was no "fruit" in the form of open response. Some protracted meetings in which there are many seekers at the altar do not result in a genuine advance in the work of the kingdom. This is indeed a delicate and an important matter requiring much prayer and much wisdom -- this matter of concluding a meeting in an effective manner.

And now that I have written you of so many things, it seems to me that these thoughts and suggestions might be of use to other ministers; for after all we all have pretty much the same problems. So I am going to print this letter in The Preacher's Magazine. But in doing this I shall of course omit your name and address, lest some might think I have been too frank with you. But as for you, I know you will brush aside such of these suggestions as have no weight or worth and you will use any of the suggestions you can to make of yourself a better leader of the people's devotions, and a better preacher of the unsearchable riches of Christ.

Spurgeon's grandfather is reported to have said, "My grandson can preach the gospel better than I can; but, thank God, he cannot preach a better gospel than I can!" And I know it is like that with you. No one can preach a better gospel than you do, and I am sure it is the desire of us all to be better preachers of this supremely good gospel than we have ever been before.

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02 -- EXPOSITORY MESSAGES TO THE HEBREWS -- Olive M. Winchester

The Conscience Purged (Heb. 9:13, 14)

It has been said that conscience is God's vicegerent within the soul. It has been variously analyzed, sometimes including all the moral functions of the being and sometimes limited to the hortatory power wherein it gives the command to do right along with the power of accusation when one does wrong. When unseated it is a monitor within that casts its disapproval upon the acts of our life that cross principles of righteousness until we feel as if we were driven by the torments of some external power. It will objectify our deeds and haunt us with our wrong-doing, but when it has been hardened and-rendered unresponsive through the oft resistance to its chidings, then does it cease to act or exerts its influence so feebly that its warnings have no effect. Thereupon does it need to be purged.

Through The Blood Of Christ

No phase of the work of salvation is unrelated to the atoning death of Christ. This stands as a signal light for all time calling unto man. In the gleams of light that radiated as men looked forward to the coming of a Savior those of old received their acceptance with God, and through the glory of the cross we who live today find forgiveness and pardon.

Not only does the atoning death of Christ bring reconciliation whereby man can approach unto God and thus he comes into right relationship with his Creator, but it does more, it brings a new dynamic within the soul. Herein lies the main line of distinction between the sacrifice that Christ offered and those offered during the Old Testament economy. Those offered under the law were accepted as an atonement for sin and thus man could feel secure in the divine forgiveness; he could rejoice in that all the acts of sin with which his life had been marred had been freely pardoned. He confessed his transgressions and guilt before God laying his hands upon the animal brought for sacrifice, and his soul found relief and a sense of peace, but as he went back again to the daily routine of life the same lodestone of sin within bore him down. The stir within his heart as he stood in the temple court with his sacrifice had passed, and now he found all the sordid passions that had ruled his life still moving within. He had caught an ideal of righteousness, but how impotent he was! His will could not resist the urges clamoring for expression. The covetous spirit that had darkened his thought and understanding was rising again and was constraining his spirit, destroying the generosity of his soul. Pride, envy and jealousy with their blighting venom poisoned his soul that so recently felt the glow of being in the presence of God in the temple court.

While this was true of the Hebrew worshiper, now, under the dispensation of glory hallowed by the sacrifice of Christ, there enters within the soul a new dynamic; instead of a will weakened under the master passions of the soul, there is strength. The power is given for the individual to rise in all the strength and

manhood and womanhood that is inherent within. Christ has come in and enables the believer to arise and shine in the newness of light.

Along with this dynamic within the soul there is a purging and cleansing; this purging and cleansing takes place in part in the work of regeneration. Titus speaks of the washing of regeneration, and the Apostle John speaks of being born of water and of the Spirit where the thought contained in the symbol of water here is that of cleansing as the expression, baptism of the Holy Spirit and fire, carries the work of the Holy Spirit in the symbol of fire. Herein then are not only all acts of sin forgiven, but the work of regeneration brings both a new dynamic and a cleansing; there is the purging of the inbeing of sin as far as it is personal or that part of the inbeing of sin which has been acquired. This would relate particularly to the conscience, for that functioning power within the heart is either rendered more sensitive by personal acts and doings or is dulled. In entire sanctification there is a further purging.

From Dead Works

In commenting on this passage Canon Liddon sets forth some suggestive thoughts. "Dead works," he describes, "works that are not good, in that their motive is good, nor bad, in that their motive is bad, but dead in that they have no motive at all, in that they are merely outward and mechanical 'affairs of propriety, routine and form, to which the heart and spirit contribute nothing. 'Dead works to how much of our lives, aye, of the better and religious side of our lives, may not this vivid and stern expression justly apply! How many acts in the day are gone through without intention, without deliberation, without effort to consecrate them to God, without any reflex effect upon the faith and love of the doer? How many prayers, and words, and deeds are of this character? and if so, how are they wrapping our spirits round with bandages of insincere habit, on which already the avenging angels may have traced the motto, 'Thou hast a name that thou livest, and art dead.'"

When one feels within the soul the new dynamic power of an endless life in Christ Jesus the Lord, then we know that the conscience is sensitized, and it is quickened. Many little acts which stirred no compunctions within the soul before the vitalizing of grace within the heart, now have a moral quality. Little untruths could be indulged in without the accusing voice within entering a protest, but when the conscience is stirred with the purging of its deadness, then is the fullness of truth felt as the only possible course of conduct.

The whole of life comes to be organized under the domain of conscience through this dynamic of a new life, not morbid conscientiousness, but a wholesome alignment of our activities within and without our heart with Christ our Savior, and a sense of obligation glorified through love to Christ. Then all of life has its proper relation, and no part can essentially be regarded as morally indifferent.

In speaking of the Christian conscience Smyth says, "We do many things accidentally, or with moral indifference, simply because we have not a sufficiently fine moral judgment to discriminate between them, not because they are in themselves absolutely indifferent, or without any moral relations to life. We have only to suppose our moral knowledge indefinitely increased in order to imagine the morally accidental as disappearing entirely from our conduct of life. And indeed it is a sign not only of deepening moral purpose, but likewise of broadening moral wisdom, if we find that the range of the morally accidental in our conduct grows less and less, while more of the daily little things of life are seen to be part and portion of our clear duty; if the morally allowable blends more and more with our duties in one fine moral sense of life, we shall thus gain a healthful conscientiousness in all things."

Scripture is in agreement with the fact that all should be done with a single eye and purpose for it exhorts us, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This passage comes in connection with meat offered to idols and treats the question whether one may or may not eat of it, but even so all our eating may be moralized, perhaps should be moralized more than it is. There is an obligation upon us who are Christians devoting our time and energies to the kingdom of God that we eat those things that will build and not tax our physical strength. Wesley had a regular regime of eating, and no doubt many of us would do better work for Christ if we were more temperate in our eating.

We have been speaking of the purging and moralizing of conscience under the dynamic of regeneration, but when there is the increased dynamic of the full cleansing of the heart, then much more may the life be brought to focus in the one end of seeking the glory of God.

To Serve The Living God

Many who experienced the grace of God in their hearts are caught in the snare that now they have an inheritance to eternal life and are thus spiritually insured for this world and the next, consequently there is nought else for them to do but revel in the joy that comes from a relationship of reconciliation with their Lord and Maker. This is a false idea and accounts for the fact that so many lose the experience of salvation that they had received with such joy and gladness. Every power of our being must be exercised that it may grow and develop and increase, and this is equally true of the spiritual life within as with our physical and mental life. Thus does the apostolic writer exhort us that our conscience is purged from dead works that we may serve the living God."

In this connection it is interesting to note the fact that the word living is used as a qualifying attribute of the Godhead. This presents a striking contrast to the deadness in the conscience previous to its awakening, indicating that when the conscience is dead, then man fails to recognize God as living. As says Hastings, "The unpurged conscience is tempted to forget, to doubt, to deny God or to regard

Him as simply some awful and mysterious power. The purified spirit feels Him near and can bear the glance of the Eternal without shrinking; for the dead past has been cleansed away by the blood of the Savior. Thus prayer becomes real; it is no longer a vain cry breathed into the air; for the Spirit through which He offered Himself abides in us, constraining our devotion."

Thus we serve the living God in our own personal devotion in the first place. The joy of the infilling that comes to the soul in the crises experiences must be maintained by a continual appropriation of Christ through faith from day to day. We must enter into the inner sanctuary of private devotion, meeting there in prayer the living God and through His Word be enriched in knowledge and understanding.

In the second place we must serve the living God in rendering service to our fellowman. Christ came not to be ministered unto but to minister, so we, His children, must ever remember the call to minister unto others. As each individual has some talent that he may utilize in the ordinary channels of life so each child born of God has some spiritual gift or grace that he may use in the kingdom of God. To one may be given a special gift for personal work, and he may be used of God in speaking to those whom he contacts from day to day about spiritual matters. Such a gift is a real ministry of grace and it would seem that it is needed today fully as much as the call to preach. If there were more personal workers, no doubt many more souls would be won to Christ. Then there are many other forms of ministry, there are the opportunities for teaching and instruction in the truths of the Word of God. There are also ministries of grace to the sick and suffering.

Who is thy neighbor? He whom thou
Hast power to aid or bless:
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the tainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace lot him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim:
With words of high, sustaining hope,
Go thou and comfort him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

-- William S. O. Peabody.

Thus the monitor of the soul shares in redemption as all other faculties. The atoning work of Christ cleanses it from its deadness and causes it to function with greater power than ever before. It rises in new strength and with the whole being of man newly organized and motivated by love to Christ it joins with all the ransomed powers within man to work for righteousness and to serve the living God.

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03 -- EFFECTIVE HOLINESS PREACHING -- Lewis T. Corlett

The reaction to preaching ranges from a matter of great enjoyment to that of extreme disgust, according to the activity and attitude of the preacher and the construction and delivery of the sermon. There are so many things that enter into preaching that it can be seen at once that this subject presents many interesting ideas and suggestions. The subject puts a double limitation on this general theme. First, this discussion must deal with holiness preaching, which naturally implies that there is some preaching that cannot be classified as such. Secondly, the subject is limited to effective holiness preaching, with the implication that there is some holiness preaching that could not be labeled "Effective."

We would like to put further limitation on the subject,, in order to partially cover the matter necessary in the proper manner. Holiness preaching is a very broad subject, as all the steps of the plan of salvation may be classed under this head. John Wesley, in his writings, indicated that regeneration is holiness begun in the heart of man. We believe that it is best to limit this discussion to what is known as second blessing holiness, or an experience of holiness of heart as a second definite work of grace. This is the distinctive doctrine of the Church of the Nazarene and it is in the preaching of this doctrine that the church will succeed or fail in her divine mission.

Opinions differ regarding the criterion that should be used to measure preaching. What is acceptable to one group is unacceptable to another. Different denominations and various groups in the same denomination have different types of preaching that they designate as effective. Nevertheless, it is not very difficult to arrive at the general consensus of opinion of the Church of the Nazarene for a standard for measuring effective holiness preaching. Briefly, we believe it to be the type of preaching that shows man that the sin nature remains in the heart of the regenerated person, that God has made ample provision, through the atonement, to meet this need, that man can receive this provision in experience by a second definite work of grace, commonly known as sanctification, that man must have holiness to enter heaven, and that God does and will help the individual who has such an experience to live a consistent holy life among the ordinary and unusual associations and environments of life. Our discussion is to be confined to a treatment of the elements that contribute to the effectiveness of the preaching of this message.

First, to effectively preach holiness, a minister must have a deep and profound appreciation for the doctrine and experience of sanctification as a second work of grace received subsequent to regeneration. This is more than an incidental respect for historical truth; it is more than esteem for the doctrine and experience of parents or close friends; it is more than reverence for the creed the church advocates; it is a vital, personal valuation of God's provision for man's need, and a gratitude that can arise only out of a heart that has had deliverance from the sin nature by such an experience. It is the loyalty to truth and experience like the martyrs of old had when they marched to the stake with a smile; it is a devotion to truth that arises out of the satisfaction of a personal need, and is based upon a deep-seated conviction that this is the only cure for the sinful nature in the heart of any man; it is a zeal that arises in the heart of a man who has had his problem solved and who is anxious for everyone to know about it. Effective holiness preaching is dependent upon the importance placed upon the doctrine and experience of sanctification as a second definite work of grace.

Again, the minister who would be effective in preaching holiness must at all times have a high standard of personal ethics. Holiness, as it relates to man, is God's life and nature in man's spirit and manifested through his speech, attitudes and actions toward his fellowman. The promulgation of this doctrine demands a blameless life -- one that is above reproach. "In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity; sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you." This is not an endeavor to conform to the ideas of extremists but it is a personal evaluation of the majesty and glory of holiness to such an extent that every effort possible will be made to have the outward life adorn the doctrine of God our Savior in all things. God does not expect the minister to live according to the ideas of fanatics, but He does expect that they that bear the vessels of the Lord shall be clean; He expects that the preacher shall live holily and righteously in the midst of a wicked and perverse generation. The ordinary virtues of life, such as honesty, truthfulness and purity must form the background for the effective preaching of holiness. This age is characterized by moral laxity, suggestive speech, and undue familiarity of the opposite sexes, all of which leads to impurity and immorality. The very word "holiness" in its essence, meaning and characteristics, is a protest against such and is the advocacy of all that would contribute to the opposites of the above in the life of an individual; consequently to preach holiness effectively, the preacher must shun all these things, keep himself unspotted from the world and by positive example of purity show men the path they should take.

Another necessity in effective holiness preaching is mental alertness. The average holiness sermon today is the same outline that was used twenty-five years ago. Some of the old sermons are so good that they will always be a source of inspiration. But to be used over and over by many preachers, who add little or no original thought to them, will make them of common knowledge and of very little

power. Many preachers have forgotten that the scriptural description was of treasures new and old. This is not an appeal for new doctrine. The doctrine of full salvation is always fresh. It is an entreaty for a fresh interpretation, for different presentations, and for varied biblical background that will set forth this wonderful doctrine with as much clearness as any former generation has done. There is no need for a softening or changing of terminology but there is a need for deeper thinking, clearer vision, and a more settled purpose toward this distinctive doctrine of the church on the part of many of the middle-aged and younger ministry. Much of the opposition that has been encountered by the holiness forces of late years has been due to ambiguity. The doctrine is biblical, man's need is as deep as ever, and holiness is the requirement for heaven.

But to make this message as effective as it should be, there must be a mental awakening on the part of many preachers.

Again, preaching to be effective must be the overflow of clear, living, invigorating personal experience. The experience of entire sanctification is not a treasure that can be secured and stored away as gold and precious stones and which the possessor can display or tell of the storage place whenever he desires. It is a living relationship with God through the Holy Spirit that demands a continual devotion for development and sustenance. Thus holiness preaching can be effective to the greatest degree only when it comes forth from a warm heart and a strong devotional attitude. Past experience will help, but the present spiritual atmosphere of the soul will weaken or empower the message according to the inward state.

The last element that will be mentioned in this discussion is the exaltation of the Holy Spirit. Even if it were possible for the preacher to have a sense of appreciation for the doctrine, a high standard of ethics, a mental alertness, unless he exalted the Spirit of God in his ministry and labors, his preaching would lack the power that brings effectiveness to holiness preaching. The Holy Spirit is the executor of the Godhead in this present world and is the only source through which blessings can be received from God. He is the agent in conviction and regeneration, the life of the new creation, the revealer of the terrible state of carnality, the cleanser and filler of the seeker for sanctification, the Guide, Comforter, Interpreter of the Christians' prayer, and the Sustainer of all spiritual life; so without Him the preacher is bereft of all divine power and assistance. As the Holy Spirit is so important, the preacher should magnify Him as a specific personality, speak much of His office work, make reference to His relationship to the crises of personal salvation, and then depend upon His co-operation in the delivery of the message. Such exaltation will bring a realization of God's presence, a peculiar divine influence in the personal and pulpit life, will strike a responsive chord in the hearts of spiritually minded people, and will make the words of the sermon as daggers of conviction to the unsaved and unsanctified. They who honor the Holy Spirit will find the Spirit honoring them and also discover more unction and effectiveness in their messages.

In conjunction with a deep sense of appreciation for the doctrine and experience, the cultivation of a high standard of ethics, a mental alertness, a strong devotional attitude and atmosphere, and an exaltation of the personality and office work of the Holy Spirit, must come a training of the voice so that the sermon can be delivered in the best manner possible. If all of these elements are given proper consideration we feel sure the preaching of holiness will be effective and again prove to the world that holiness preaching is the most fruitful of all preaching.

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04 -- PENTECOSTAL ACTUALITIES -- I. L. Flynn

2. The Promised Gift

Behold, I send the promise of my Father upon you (Luke 24:29a).

Jesus is now ready to ascend to heaven. He is on Mount Olivet. The disciples are gathered close around Him. He is giving them the last bit of admonition. He is telling them to go back to Jerusalem and there wait, for "Behold, I send the promise of my Father upon you." He has conquered all, He has overcome the powers of earth and hell. He is going back home. He will then make them a gift -- His coronation gift -- the Holy Spirit.

Jesus calls the outpouring of the Holy Ghost the "promise of my Father." Then some time, somewhere the Father promised to send His Spirit upon His people. If God made such a promise, He will surely keep it, for we read in 2 Peter 3:9, that "The Lord is not slack concerning his promise." Man may not keep his promise, he may not be able to do so, but God is able, and will keep every promise He makes to His people.

What is behind this promise of the Father? Surely there must be something that will commend it to His people, something they can rely upon!

During the World War this country issued Liberty Bonds to raise money to prosecute the great War. The people were asked to buy these bonds, and by this means help end the war. What assurance did the government give that the bonds were good, and would be paid? Why, the government assured its citizens that the integrity of the government itself, all its resources were behind them. Every taxable piece of property in all this great country is behind the liberty Bonds. What is behind the promise of God? Is it sacrilegious to ask such a question? I think not. Then what is behind God's promise? God's immutable, never failing word is behind His promise. God himself, His holiness, His justice, his integrity. The Trinity, all the angels of the skies. In fact all the resources of heaven are behind the promise of God.

This is called THE promise. In turning to Isaiah 44:3, we find written, "I will pour my spirit upon thy seed, and my blessing upon thine offspring." Then in Ezekiel 36:25-27, we find written again, "From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, . . . I will put my spirit within you." Here the Father promised a blessing that will cleanse them from all their defilement. Paul tells us in 2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Paul had just been telling the Corinthians that God had promised to come to them and receive them as sons and daughters if they would separate themselves from the unclean. Peter says in Acts 15:8, 9, that the pentecostal blessing cleansed their hearts. In reading Joel 2:28, God said that in a future day He would "pour out my Spirit upon all flesh." Peter in his sermon at Pentecost tells us that what they received that day was the fulfilling of Joel's prophecy. The promise of the Father then that Jesus had reference to was the gift of the Holy Ghost to His people.

John the Baptist speaking as the mouthpiece of God says of Jesus, as recorded by Matthew, "He shall baptize you with the Holy Ghost."

In John 7:38, Jesus says when He baptizes His people there will flow from their innermost being "rivers of living waters." This, the Apostle John says, had reference to their receiving the Holy Ghost.

Jesus on the night of the Last Supper, elaborated very much on the coming of the Holy Spirit, and what He would accomplish when he came. In John 14:16, 17, He says, "I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." I have quoted in full those two verses, and I want now to analyze them. Jesus says He will give them "another Comforter." "Another" presupposes they already had one. Jesus further says that this Comforter is not for the world, that is, the unregenerate people of the world, but for the "born again" children of God. "For he dwelleth with you." The Holy Spirit is with every regenerated person, but not in him in the baptismal fullness, which is the privilege of every child of God to have. "He shall be in you." After the crucifixion of Jesus, after His resurrection, after His ascension, "I will send him," says Jesus. He will come from on high!

Jesus calls this other One, the "Comforter," Paracletos -- paraclete. One very beautiful rendering of this word is, "One called to our side in time of need." Like a teacher who helps the pupil solve his difficult problem. I once read a very touching incident in the life of one of the czars of Russia. There was in the royal army a young officer who was a favorite of the czar. But this young officer was a profligate. In his gambling he had lost all his money and was in debt with nothing to pay, and the debt was due on the morrow, and if not paid would mean humiliation, and

probably disgrace. The young officer sat in the barracks at his table figuring up his debt. He finally fell asleep, after writing at the bottom of the sheet the words, "Who will pay this?" On this night the czar was making a visit to the barracks, unknown to the soldiers. Coming in where the young officer sat asleep at the table with the paper spread before him. The emperor, looking over the young officer's shoulder, read what he had written. The czar wrote at the bottom of the paper: "Nicholas will pay this debt." When the young officer awoke, he saw the name of his emperor on the paper that said he would pay the debt. The next day being admitted into the presence of the czar, he fell down at his feet, profusely thanking the emperor. The Holy Paraclete is our helper. He will come to our help in time of need. A little girl was crossing a crowded street. The traffic was heavy. She got partly across, when she got caught in a traffic jam, and it appeared that she would never escape alive. Above the noise of the traffic the shrill whistle pierced the air for the traffic to stop. Out in the midst of the confusion a big brass-buttoned policeman ran, calling all to a halt. He took the little girl by the hand and safely led her across the street, as he waved the traffic on. Our helper! In the time of need He will be our strong succorer. He will stop all the "traffic" of three worlds, if need be, to help one soul that cries to Him, and carry it safely through.

Jesus says this Comforter will abide with us forever. Entire sanctification is an abiding experience. Its joy is not evanescent like the average regenerated person's experience. But this is a lasting experience. How the Christian needs an abiding joy and peace to show this troubled world what our salvation does for us. The Holy Spirit will be with us unto the end. He is the Mighty God come to live within us. And if we admit Him, He will take possession of His house and will thoroughly clean it, and "abide forever."

In a northern state a very poor man fell in love with a rich woman. They were finally married. The man would frequently say to his wife, "Dear, do you really love me? Are you going to live with me down to the end of life?" She would remonstrate and say, "Certainly I love you, Frank, or I would never have married you, and as long as you do the right thing I will remain with you -- and all I have is yours." Are we afraid we will lose Him after He has come into our hearts to abide forever! No, no, we will not lose Him if we "do the right thing." He will be ours forever. Not only on earth, but throughout the eternities!

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05 -- PECULIAR CONDITIONS -- I. C. Mathis

As an evangelist I have heard a great deal about "peculiar conditions." So many times the pastor says to me, "We have a very peculiar condition to face in this church." In fact almost every pastor has a peculiar situation -- that is, a situation or condition different from that of other fields. Communities are distinctive just as personalities are distinctive. A pastor resigns one church because of peculiar

conditions which arise and goes to another church which seems to be ideal; but later discovers certain peculiar conditions there also.

Moses had a peculiar situation. When he got to the Red Sea the Egyptian army was behind him and the waters of the Red Sea were ahead of him, but faith in God overcame the peculiar situation. All along the road in the wilderness he discovered peculiar situations. When Joshua entered the land of Canaan he found the land full of peculiar conditions, but he had faith in the power of God to overcome all these unusual conditions.

From the time he met Jesus on the Damascus road until the hour of his death the pathway of the Apostle Paul was beset with peculiar conditions. He found them at Philippi when he landed in jail; at Jerusalem when he was taken to the castle for refuge from the mob; at Rome as a prisoner. No man ever found as many peculiar conditions as did Paul, but he seemed to accept them all as a challenge to his faith. The eleventh chapter of 2 Corinthians names many of the peculiar conditions which Paul found in his ministry.

Adoniram Judson found peculiar conditions in Burma, especially when he languished in a cruel Burmese prison nearly two years. David Livingstone found peculiar conditions in Africa. So with all true evangelists of the cross. We are to welcome difficulties and adverse circumstances, for then we have the opportunity to test the promises of God. The big question for each one of us, for individuals or for churches, is not whether or not a task is difficult, but what is the will of God for us? If this question is settled right, His resources are put back of us to accomplish all things for His glory. And God has a special reward for those Who serve under peculiar conditions.

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06 -- SOMEONE HAS SAID -- Compiled By Harold C. Johnson

Chapter Six

For every breath we draw someone breathes his last.

Often when men think they are original, the fact is they have had the thought borrowed so long they have forgotten its source.

Joy is found sixty-two times in the New Testament.

To believe yourself forgiven, while you love sin and live in the practice of it, is to believe a lie.

God wants to take us out of the world and the world out of us.

While religion does not always enrich people, irreligion does much to impoverish them.

Determine to be original or nothing and you will be both.

Wrong on the throne and right on the scaffold proves the necessity of a judgment day.

I'll respect a fact even if I can't understand it. There are no pockets in a shroud.

A religion that is void of all emotion is dead. Progress is the law of God.

One should seek an education, not for the purpose of becoming a Christian leader, but a Christian servant.

Money is sacred; it represents life, sweat and blood.

The religion of Jesus Christ does not propose to take man out of his problems but helps him in his problems.

An unusual religious experience is not necessary for the performance of unusual religious service.

A religious experience is necessary for the performance of religious service.

Thousands die a few feet from Calvary.

The mill will never grind again with the water that is past.

Men have covered up the candle of spiritual life with the bushel of commercialism. God-used money will be a candlestick to lift the light higher.

If Jesus Christ is not the Son of God, then He is not a good example.

Meditation is mostly a lost art.

You have a right to your opinion but that does not mean that your opinion is right.

When democracy and atheism unite, anarchy is born.

When democracy and Christianity unite, patriotism is born.

Christless marriages lead to godless homes-and often to lawless divorces.

An ideal Christian soon becomes no Christian.

One sinner in heaven would make it a hell.

Many preachers have dressed up the simplicities of the gospel until they are beyond recognition.

The wages of soul winners are sure and are paid in the coinage of eternal life.

Sam Johnson said he did not like John Wesley for just as he got his legs under the table for a long talk, Wesley would run off to see some old woman who was in want.

A Spirit-filled sermon is like a lamp that glows, a fire that burns, a sword that pierces and a balm that heals.

A true servant of God goes not where men want him but where God needs him.

Jesus can seek and save a lost soul, but there is no power that can restore a lost opportunity.

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THE END