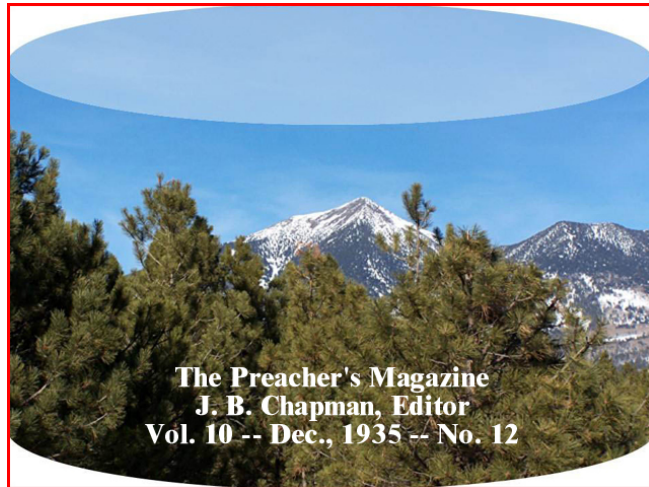


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J. B. Chapman, Editor

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01 -- FOLLOWING THE ANNUAL CHURCH CALENDAR -- J. B. Chapman

There is an appeal in seasons to practically everyone. There is no time when a sermon on the resurrection will fit the mood of men quite so well as at Easter, and there is no time when a sermon on any phase of the life of Jesus will seem quite so fitting as on Christmas Sunday.

And yet there is a tendency, to casualness that is weakening. It is as though people were expecting a sermon on the seasonal theme and were more or less prepared to resist its appeal. This is the other side of the proposition, for any preacher is dead as soon as he persists in doing only the usual and expected.

This is the Christmas month, and even before these lines come to the attention of readers of The Preacher's Magazine there will be many who are hard at work on the Christmas sermon, and we are inserting a radio. Christmas sermon by Basil Miller in this issue of The Magazine, There will be a temptation to be conventional. Doubtless the choir is arranging special music. The Sunday school will have its program of readings and Scripture quotations and songs. The Christmas spirit will be everywhere. Many themes connected with the life of Jesus will press for recognition and reproduction. "His Miraculous Birth"; "His Faultless Youth"; "His Spotless Life"; "His Peerless Teaching"; "His Marvelous Miracles"; and numberless topics of narrower limits will occur to the preacher's heart and mind, and it is quite likely that one such will gain attention and become the choice for the day. And perhaps it is better that the preacher should usually follow the calendar of the church year and capitalize on the atmosphere which the times and seasons produce for him -- for it will not do to be freakish or to present even a hint of being contrary and out of harmony with the occasion which means so much to everybody, and especially to the children. Christmas is a children's festival. The day commemorates the birth of a baby, and there are many touches of childhood in every attempt to observe the occasion. Let it be so. Make it even more so. Make the children feel and know that the church recognizes them and needs them, and that Christ is concerned for them.

But I am just in the way of suggesting that there is a law by which things are seen more clearly in contrast than in any other way. And now and then -- perhaps some will try it this year -- it is a good thing to draw a picture with Christmas as the

background, but with a theme that is in contrast. Think what a good time Christmas Sunday would be for preaching a missionary sermon! A few words about the glorious privileges Christmas represents to the followers of Christ, and then an abrupt turn to the subject of our consequent debt to the world, a picture of the indifference of the Church, of the needy and dying world or of the general selfishness of mankind. Then an appeal and a Christmas offering for missions. This would be a surprise to the people, but it might be a welcome and useful surprise. Then Jesus himself frequently spoke of His second coming right in the same connection with references to His coming as the Savior of men. So why not a sermon on the "Second Coming of Christ" at Christmas time? There would be, of course, the opening references to the birth in the manger, then there would be set up the hope and prospect of His soon coming in power and glory.

But I think the theme should be either a seasonal one or else one on some opposite phase of Christian truth. A mere ignoring of Christmas is crude and dumb and offensive. Either fall in with the prevailing channels of thought or else strike out boldly to cross them. Do not drift into the casual bearing of one who is not awake. The most stupendous event in the history of our earth is the visit Jesus Christ made to it, and the principal nations of the world date their letters and their legal documents from the calculation of Christmas. The occasion is worthy of all the emphasis it is possible to give to it.

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02 -- EDITORIAL NOTES -- J. B. Chapman

Preachers, in reporting to the District Assemblies, are often asked to estimate the value of pastoral visiting, and whenever they answer the question at all they invariably place a high estimate; usually they place it next to the pulpit, and I think I have never heard them give it lower than third place. But this all sounds absurd when it is given in connection with a small record for pastoral visiting, no matter what the excuses rendered for the low mark. But the question, What is a reasonable number of pastoral visits for the year? is not so easily answered. If I were making estimates, I would say that 500 pastoral calls for the year is small, and 2,500 is large, and that the average pastor should range between 900 and 1,500. How many did you make last year?

* * *

It looks like a great many preachers are woefully afraid their services will not last long enough, so they start deliberately, hang on to the preliminaries, enlarge upon the announcements, and then preach as though they had started early and gone fast. My own observation is that, as a rule, the preacher should have the service well planned, should not suffer a dull moment, and should drive hard right from the first word. There is no limit on altar services, but I believe most meetings would be better if they did not exceed an hour from the opening song until the

benediction, and I am confident that nine out of ten meetings that run more than an hour and a half run too long to be fully effective.

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Usually the preacher should not quit any sooner than he does, but he should start sooner. The time is lost before the effective part of the sermon is reached, and then of course it would detract from the usefulness of the service for the preacher to simply quit without finishing.

As a rule, I think a meeting is better if it is planned as a unit, the singing, praying and conclusion all being parts of one complete whole. But if this is not the plan, then at least there should be "unity of spirit" in the service, so that each one will come along and make his part fit in with what has gone before. To have "a rousing song service," a good special song, and then have the evangelist or pastor get up and lead in the singing of an old hymn, offer another prayer, and begin the meeting all over again -- well, the least that can be said is that it savors of dullness on one hand and of egotism on the other. Either the first part of the service was unadapted or the preacher was not "in the Spirit," and had to exercise himself to get warmed up. If the preacher is like that, others taking part in the meeting should be informed and the preacher should be allowed to have his own opening service -- what's the use in having two preliminaries for such sermons as the majority of us preach?

* * *

Have you tried a tithing campaign in your church? It need not be announced beforehand, and it need not be made such a feature as to become offensive while it is on. But if the average preacher will send to the Layman Company, Chicago, and get leaflets and pamphlets for systematic distribution among his people, and then will arrange some special references to tithing in his preaching during a set period of a month or six weeks, he will witness an improvement in the finances of his church, and as a rule he will also witness an advancement in spiritual things; for tithers seem to have good success in getting their prayers through.

* * *

Have you been reading Joseph Gray's articles on "Church Publicity"? We have heard a good many favorable comments on them, and our own judgment is that these articles are filling a very great and long felt need. How to get the work of the church before the people of the community is a problem that in a sense comes first among the problems of running a successful church.

* * *

And here it is December, the last month of 1935. This is the month when most of the subscriptions to The Preacher's Magazine expire. And always we suffer some uncertainty and anxiety regarding the number who intend to renew or who will remember to do so, even if they did intend to do it. Please relieve our anxiety as quickly as possible by sending along your renewal. Why not do it right now while you have it on your mind? And one more question: if The Preacher's Magazine has been of service to you, do you know some brother preacher who might become a subscriber if you would mention the matter to him? I think the permanent subscription list becomes a little larger with each succeeding year, but if we had more subscribers we could make a better magazine. Please help us out by renewing and seeking new subscriptions.

Christ sent His Spirit, not only to help, but to lead us on, so that we build better than we know. We come freely into His methods; we are made to carry out His plan. This is the guaranty of an eternal success. -- M. B. Riddle.

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03 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

Cleansing from All Sin (1 John 1:7)

The Apostle John had a unique method of expressing truth; certain key words characterize both his Gospel and his Epistles, especially the first epistle. Recurrent through these writings are the designations of Christian experience under the captions, life, love and light. But these designations are not only used thus, we find the last two given as the essential nature of God. When the last is used as definitive of the being of God, we wonder just what its significance is. We have some understanding of the statement that God is a spirit, and we can comprehend the declaration that God is love, but when we read that God is light, we stop to consider and wonder. But further thought brings out the truth that here we have expressed the fact that God exists in moral purity, "Absolutely pure and self-communicating from His very nature, like the sun in the heavens," as one has said, "He is ensphered in holiness." When we note this import as contained in this declaration of the Godhead, we find a basic fact stated for the holiness of man.

Walking In The Light

As the condition or prerequisite for the cleansing from all sin, the apostle specifies that we must walk in the light. We have the physical activity of walking used in Scripture of moral and spiritual activity, that is, it symbolizes such, and in this connection indicates "conduct in life, general demeanor and deportment, and denotes deliberation, pleasure, perseverance and progress." We read in the Old Testament that Enoch walked with God, that Noah also walked with God; further we have the command given to Abraham that he was to walk before God and be perfect. Here we have expressed fellowship, and lying at the basis of that fellowship

must of necessity have been a righteous character. This is distinctly stated regarding Noah, for the Scripture reads, "Noah was a righteous man, and perfect in his generations," then it is added that he walked with God. In the case of Abraham it is a requisite commanded.

To walk in the light is to bring the whole of the conduct of life into harmony with God's commandments. The Prophet Isaiah gives the exhortation to the nation of Judah in his day, saying, "O house of Jacob, come ye, and let us walk in the light of Jehovah." The background of this admonition is that the people had forsaken Jehovah and filled the land with customs from the East, moreover they had brought in idols, desecrating their worship; thus had they disobeyed, so when the exhortation came to walk in the light it would give forth the call to return to obedience.

Before there can be this conformity of life to the commandments of God there must be the act of faith or belief. Thus did Jesus speak unto the multitudes at Jerusalem in his last public discourse, "While ye have the light, believe on the light, that ye may become sons of light." But when once this act of faith has been exercised, then comes the transformation as the Apostle Paul says, "Ye were once darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the light is in all goodness and righteousness and truth)."

But the Apostle John adds a further specification to walking in the light, he states that this conformity to light must be as God is in the light. Dealing with this phase the commentator Lange states: "It is not a gnostic dogma simply required to be known and understood, but an ethical principle for the governance of our walk. Light, as it is the Being of God (v. 5), so it is also the element of God, and because it is the Being of God, therefore it is also His element, wherein He dwells and lives. Light must become our element in order that it may also become our Being; we must live in Him that He may more fully live in us, for we are destined to become partakers of the nature of God. To strive after resemblance of God is saying too little. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Perfection or compassion is not set down as a foreign and distant goal, or held up as an ideal rule, but the experience and enjoyment of the perfect compassion of God is to become an impulse for receiving and appropriating it, in order that we, in our turn, may exhibit it. As children they are in their converse with the Father to inhale and receive what they experience at His hands, in order that they may have within themselves a living fountain, causing in its turn the streaming forth of divine life, and to do as the Father doeth. The reference is not so much to an artificial imitation, but a following of the Father in filial attachment to Him."

While we may not agree with Lange in full in his statements, yet he does give some helpful suggestions. This much we note that it is the trend of his thought that there is an inward transformation of being if we are to walk in the light as God is in the light. Being must always lie in behind doing, if the doing is to be constantly good. Sporadic goodness in conduct may be put on as a cloak for a time, but it

cannot persist unless there is the inner nature in keeping. Thus walking in the light as defined must touch not only the outward, but also enter into the hidden springs.

Fellowship One With Another

The first resultant expressed of walking in the light is that it produces Christian fellowship. There has been some question as to the special reference in this statement, whether it is fellowship with God or the fellowship that Christians have one with another. While there may be some reason for considering that the purport may be fellowship with God, yet as one suggested this would practically be the same as the previous expression as to walking in the light, consequently it is conclusive that the fellowship indicated relates to that between Christians.

The only valid bond of fellowship is the inner experience within the heart of man. While there may be the bond of ecclesiastical polity, and there may be the binding together of similarity of doctrine and creed, yet these are external in a sense; they may create certain sympathetic chords, but they do not unite as harmony in the spirit and heart, and if this inner harmony is not present, then the outer bonds are apt to prove weak and ineffectual.

If there is not the proper Christian fellowship, then there is the indication that a wrong spirit has crept into the heart of one or the other of those breaking their union. We find the writer to the Hebrews, giving an admonition along this line. He exhorts, "Follow peace with all men and holiness without which no man shall see the Lord," then he adds, "Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." A root of bitterness denotes that the heart has given entrance to evil and thereby the inner union with God is broken which constituted the only means of keeping the heart pure and undefiled. This root of bitterness in the heart finds expression in words and actions and many feel its blighting effects.

The Apostle John in the epistle from which our text is taken brings out in another place the truth that walking in the light produces Christian fellowship when he says, "He that saith he is in the light and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

Referring to this passage Lange says, "To have and to keep this fellowship is not a light matter; it is the fruit of the walking in the light, of the fellowship with God, of a holy life and holy aspirations. For sin separates, impedes and constantly destroys that fellowship."

This emphasis on unity between the people of God caused the psalmist to muse with praise:

**Behold how good and pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there Jehovah commandeth the blessing,
Even life for evermore.**

Unity among the people of God has been the ideal from the days of Hebrew religion down through the Christian era. Such a unity cannot be forced, neither can it be artificial; it must come from inner springs of life born of a nature that has felt the transforming power of divine grace. Outward forms and intellectual beliefs may bind, but to keep the true fellowship there must be the inner bond.

The Cleansing Blood

Another resultant from walking in the light is that there is the continuity of that cleansing which was experienced as the soul accepted fully and completely the light of God as its standard and as the purifying power within. Cleansing is both an act and a continuous process, that is, after there has been the instantaneous act of cleansing, then there must be the continual keeping of the heart clean, so the song writer prays:

"Every day, every hour, let me feel thy cleansing power." There have been different ways of interpreting this present tense which we have in the Greek here; there has been no difference in the conclusion that it must denote continuity, because that is the integral significance of the present tense, but there has been some difference of opinion as to whom the continuity applied. It has been asserted that it applies to the group rather than to the individual, and therefore the import would be that there is the purifying of one after another. While this is not impossible, yet it does not appear to be inherent in the verse or context; the only argument for it would be the use of the plural pronouns, but these are natural; the writer is addressing a community of people and would thus use the personal pronoun. We are inclined to feel that its main reference is to the continuity of that work wrought in the heart efficiently through the Holy Spirit and efficaciously by means of the atoning death of Christ, that is the cleansing of the heart. There must needs be not only the act of cleansing which occurs at a definite time, but also the projection of that act throughout the whole Christian life that the soul may remain undefiled.

In considering this cleansing we should note the cleansing subject, the blood of Jesus Christ, His atoning death. The forgiveness of our sins comes through this supreme sacrifice of Christ for us, and so likewise the cleansing of our hearts; in fact it was for this inward cleansing and purifying that the work of redemption was

wrought primarily. As we stand near the group of people who have come to be baptized by John the Baptist, we hear him say, when he lifts his eyes and sees approaching a person radiant in countenance and serene in majesty, "Behold the Lamb of God that taketh away the sin of the world." In this connection, the word is singular, as in our verse under discussion, and thereby indicates sin within the heart, the fountain head of all acts of sin. There is to be complete cleansing from every ramification of sin in the being of man, "all sin."

Speaking on this subject, Rieger (quoted from Lange) says, "The Bible verse of the blood of Jesus Christ and its cleansing virtue is a verse for the children of God, for the children of the Light, and says to them; your love of the light, your hatred of darkness with its unfruitful works were insufficient to warrant your access to God, your joyous appeal to His love; with these only your approach of the Light would have caused you to melt away as wax exposed to the heat of fire; but it is the blood of Jesus Christ, the Son of God, that is, God's sending His Son into the world to make atonement for your sins, whatever He did and suffered especially His sacrificial blood-shedding in the voluntary surrender of Himself, and His present priestly appearance before the face of God with His blood and the treasure of all His merits contained therein, it is this which must avail to you. The design of this blood shedding was the cleansing of your sins; and thus we find it declared in the gospel, for our use in penitence and faith; thus was it sprinkled over us in holy baptism; and thus the Holy Ghost applies it in our daily renovation, bestowing upon us the double benefit of the forgiveness of our sins and the cleansing from all unrighteousness. At every motion of sin in our conscience or in our members, we may, under the influence of the Spirit, apply to this blood and its cleansing virtue, and thus prevent the calling into question or the sundering of our fellowship with God, and that in the power of the high-priesthood of Christ we may ever become and remain nearer to God."

In this passage as cited, we feel that in the last part the correct view would be that it is upon every temptation to sin we may apply to the cleansing blood. The writer says upon every motion of sin; this would seem to indicate that he did not feel that all sin might be removed from the heart; with this we do not agree; we believe that the blood cleanseth from all sin. Otherwise the thoughts of the writer are most excellent, and indicate to us the fact that it is the atoning work of Christ that effects our redemption in saving from sin.

Thus do we see the supreme privilege of the Christian; he may walk in the light as God is in the light, that is, he may have a nature pure from sin, and this gives him a true bond of fellowship with his fellowman and the blood of Christ ever avails to keep his heart pure and clean. The words of a hymn may thereupon come to be a blessed reality in our lives.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow

Who reigns in light above.

**Walk in the light! and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined,
In whom no darkness is.**

**Walk in the light! and thou shalt own
Thy darkness passed away.
Because that light hath on thee shone
In which is perfect day.**

**Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.**

* * * * *

04 -- THE WITNESS OF THE SPIRIT -- A. M. Hills

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Many dear children of God, uninstructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir by his old-time master. Sometimes these adopted slaves outshone their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indigence and ignominy to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it! He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the

divine family we need to know it, both for our own sakes and also for the sake of our larger and more salutary influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with examples of those who lived in the enjoyment of it. "Abel . . . had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4, R. V.). "Before his translation, Enoch . . . had witness borne to him that . . . he had been wellpleasing unto God" (11:5, R. V.). Amidst fearful trials and the most distressing circumstances Job was enabled to say, "But as for me, I know that my Redeemer liveth" (Job 19:25). David, from the depths of his sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Psa. 32:5). "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2, 3). Somehow he had heard from the skies about it, and was very sure.

Hezekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou has cast all my sins behind thy back" (Isa. 38:17). Isaiah himself got a message from heaven. "Lo, thine iniquity is taken away, and thy sin purged" (6:7). God sent the angel Gabriel all the way from the court of glory to say to Daniel, "I am come to shew thee; for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. "They took their food with gladness." "There was much joy in the city," after a revival. "They went on their way rejoicing," "And rejoiced greatly." St. Paul could say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). St. John could say, "We know that we know him"; "We know that we are in him"; "We know that we have passed from death unto life"; "Now are we the sons of God"; "We know that we are of the truth"; "We know that he abideth in us"; "We know that we dwell in him"; "We know that he heareth us"; "We know that we are of God." "We may know him that is true" (First Epistle).

If the reader of these lines has no such assurance, he should exchange his present experience for a better kind.

The following texts will furnish us material out of which to frame an answer: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:15, 16, R. V.). "God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the inward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with" the human spirit. From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow witnesses agree; and their united testimony 'makes an impression that is quite satisfying to the soul.

I. Consider The Witness Of The Holy Spirit

Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held "that the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which He produces within us." "I know that I believe in Christ; therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another Opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope within ourselves . . . and from them drawing the comfortable conclusion that 'we are the sons of God'." With this notion is generally connected that of the entire imperceptibility of the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the pets of God.

All of these views, and others that might be named, fall short of the manifest teaching of the inspired Word.

4. The Bible teaches that the witness of the Divine Spirit consists in "A communication made by the Holy Ghost to the believer's mind of the fact that his sins are forgiven, that he is reconciled to God, and that the filial relation, which was destroyed by disobedience, is now restored by grace through faith." Some have regarded John Wesley's definition as the best ever written by an uninspired hand: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are

blotted out, and I, even I, am reconciled to God." This is an excellent definition as far as it goes; but it is not complete, as we shall hereafter show.

Quite similar is Dr. Hannah's definition, who writes: "The witness of the Spirit is that which directly ascertains (affirms) to us the blessing of our acceptance with God, and which, impressing on our own hearts a sense of His fraternal love toward us in Christ Jesus, creates within us that great element and principle of the new nature -- love to Him in return." The latter part of this definition describes the result of the witness of the Spirit, rather than the witness itself.

Other scriptures than those above quoted describe this Witness: "We received not the spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us of God" (1 Cor. 2, 12, R. V.). Isaiah 12:2, "Behold, God is my salvation; I will trust and not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." Both passages imply a Divine witness.

"The Spirit himself beareth witness with our spirits that we are children of God" (Rom. 8:16, R. V.). Now, a witness is not an inferential deduction of logic, not a process of conjecture, but an implicit testimony, distinctly given.

Moreover, the Spirit witnesses often to what takes place only in the mind of God, not in ourselves. The forgiveness of our sins is something that God does not do in us, but for us in his own heart. We need to know it, and it is one of "the deep things of God," that can be known directly only by the supernatural communication of His Spirit. There are things that we cannot find out by the use of our reason or the evidence of our senses; "but unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We know there are some great theologians who deny this as to their own experience. Dr. Chalmers said that he could not, without making his doctrine outstrip his own experience, vouch for any other intimation of the Spirit of God than that which He gives in the act of making the Word of God and the state of our own hearts clear to us. But, on the other hand, there are multitudes who can say from their own experience with Dr. Watts, "There is an extraordinary witness of the Spirit when, in an immediate and powerful manner, He impresses the soul with an assurance of divine love, and gives the heart of the saint a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture." Just as Jesus when on earth said to the penitent with His own dear lips, "Thy sins are forgiven thee," so now He gives the same sweet assurance to believing sinners, through His representative, the Holy Spirit. Only thus can we know immediately, by this direct testimony of the Spirit, that God has forgiven us and adopted us. Nothing but this can make our joy of sonship simultaneous with its existence. Otherwise we should be compelled to wait a long time for the evidence of

experience in sad uncertainty as to whether Christ had forgiven us, and God had received us or not.

II. Let Us Now Consider The Witness Of Our Own Spirit

What is that? Wesley defined it as "a consciousness of our having received, in and by the Spirit of adoption, the tempers mentioned in the Word of God as belonging to His adopted children; a consciousness that we are inwardly conformed, by the Spirit of God, to the image of His Son, and that we walk before Him in justice, mercy, and truth, doing the things that are pleasing in His sight." "It is nearly, if not exactly, the same with the testimony of a good conscience toward God; and is the result of reason and reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the Word of God, and partly from our own experience. The Word of God says everyone who has the fruit of the Spirit is a child of God; experience or inward consciousness tells me that I have the fruit of the Spirit; and hence I rationally conclude that therefore I am a child of God."

Dr. Hannah puts it in similar words thus: "The witness of our spirit is that rational inference which, proceeding from a careful examination of the Scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God." (To be concluded)

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05 -- DR. BRESEE ON THE PREACHER AND HIS BOOKS -- Fred Ross, in Herald of Holiness

Some years ago a friend invited me to go with him to hear an address by Dr. P. F. Bresee. The doctor spoke to a group of preachers on "The Preacher and His Books." I have always been grateful for the man's invitation, and especially for the address. I remembered some points of the address, but a few months ago I found rather complete notes on the same.

The subject was, "The Preacher and His Books," the points were four: I. Passion; II. Preparation; III. Perseverance; IV. Preaching.

I. Passion

To be filled with a hunger and thirst after God is to be filled with a hunger and thirst after God's Word.

A man wants to be useful. Who wants to amount to nothing more than a "hill of beans"?

God has said, "I will burst through you in glory." The preacher is the medium through whom God must burst.

A passion for the Word of God that gets into it and gets it (the Word of God) into us.

Added to this we must have a devout passion for men.

II. Preparation

1. College -- Had I but ten years to live I would use five of those years in preparation. If I were young again I would get the best training possible.

2. Great Library -- Every preacher should have a great library.

The Word of God first. I would commit, said he, the Book of Isaiah, Gospel of John, the Letter to the Hebrews, then if I got into the brush I would begin to quote from one of these books and quote my way out. The rarest eloquence in the world is in the Bible. He said that when he went out to preach he did not know the Bible. I believe he said that he preached his first sermon from Genesis to Revelation and he thought all was preached out; then toward the close of life he could preach a thousand years from texts in Isaiah. That is a fine commentary on his own growth.

3. Hymns -- "I would soak myself," said the doctor, "in the old hymnology of the church." The old hymns enrich your style. Commit a hymn a week, such as the following, "Rock of Ages," "Jesus Lover of My Soul," "There Is a Wideness in God's Mercy," "All Hail the Power of Jesus' Name," "Hail to the Lord's Anointed," "Come Ye Sinners Poor and Needy," "O for a Heart to Praise My God," "Wrestling Jacob," "Jerusalem the Golden," "O Could I Speak the Matchless Worth."

4. History -- Any preacher should be a historian. History of men is God's revelation. Study history until you can put your feet down in any century, look around and be at home. Study the history of our own country, "Bancroft's History of the United States," "Irving's Life of Washington," "The History of the English People," by Macauley and Knight, "The History of Natural Struggles for Liberty," Matley's "Netherland's and Dutch Republic," "Church History," "History of the Reformation," by d'Aubigne, Schaft's "History of the Church," Medieval and Church History, especially, and Rollins, "Ancient History," again and again.

5. Literature -- Read the masterpieces of our own language, the essayists of our own tongue. I would commit "The Lady of the Lake," and though some might call it heresy, he said he would read some of the great novels.

6. General -- Mark the book notices and pick out some new books. Take good church papers and some one besides your own denominational paper to get the

point of view of someone else and especially he mentioned The Continent, the Presbyterian paper.

He also mentioned some other books and studies, "The History of Mysticism in the Church," "Inspiration," "Paul in Modern Theology," and "The Holy Spirit," by Kipper.

III. Perseverance

Make specific preparation. Do not wait for the moment. Soak it in.

At this point my notes came to rather an abrupt close. I am glad for the above, though anyone can see they are but fragments of a mighty address.

Let me add a personal word: Dr. Bresee was, I think, the greatest ecclesiastic I ever knew intimately. He built a church across the continent and that requires peculiar ability. He was a seer, a prophet. He was a poet, he had imagination -- see his sermon topics and they are likely to move with majestic rhythm. Here is a subject: "The Sign of Unwritten Possibilities." The occasion is our Lord's sorrow over Jerusalem, the text, "Oh, Jerusalem, Jerusalem," etc. Who can but see the poetic in this subject? He was a preacher indeed. His method, I understand, was to write out his message and then think it through. He had rather a full manuscript in the pulpit, he would read until his mind kindled, his emotions were aroused, and at times he would soar into unctuous, eloquent altitudes. At times he could be commonplace and at other times he must have preached with the power of Beecher or Simpson. Best of all he was a man of God. The last public act I heard from him was a prayer. I opened my eyes and watched the prince of God at the throne of grace. I think that prayer was altogether as eloquent as anything I ever heard and nearly as glorious. In this day when the world needs 'preachers, when the holiness work needs preachers, when the Church of the Nazarene needs preachers, we could do well, in some small way, to pattern after Dr. Bresee.

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06 -- EVIDENCES OF CHRISTIANITY -- Basil Miller

Chapter 3

Links With The Past -- From The Present To The Early Fathers

Christianity is one of the many religions of the world, and well-known facts exist to prove that it has existed since, as the Bible says, the birth of Christ. All the New Testament has existed since the end of the first century after Jesus was born. The books of the Old Testament were made a part of the Jewish Canon of Scripture from the time of Ezra to Ben Sirach (B.C. 444-c. 200). History and archæology, the science which deals with the unearthing of the past records of cities and nations, faithfully corroborate the records of the Bible from the days of Paul back to the

flood and to the creation. Modern science also substantiates the first chapter of Genesis in that it agrees with the process of creation in the appearing of the different animals and forms of life culminating in man.

I. Great Preachers Link Us With The Past

From the present to the time of the early fathers of the fourth and fifth centuries after the founding of Christianity there is a mighty succession of masterful preachers of the Word of the Lord. Great denominations with their doctrines, polities, bishops, and organizations also form an unbreakable chain with the past. Creeds, doctrines and dogmas afford a sure foundation for our belief in the continuity of Christianity from the present to the early days of the Church. The sermons of ministers are now filling libraries, and can be purchased from any publisher that form an endless chain from the twentieth century back to the first and second centuries. We are certain that Christianity is not the result of any form of priestly actions during any age or period. The records are authentic and genuine. History corroborates the truth of the existence of the Christian religion and of the Bible from the days of the apostles to the present time.

1. American ministers -- D. L. Moody was one of the mightiest preachers of righteousness of any age. Thousands have been led to the Master through his preaching. From one nation to another he proclaimed the power of the saving gospel of God. T. Dewitt Talmage by his spoken messages and printed sermons in tracts, papers and books has reached millions, and by faith many came to the cross to accept salvation by faith. For years Phillips Brooks declared the saving grace of God. No man of his age was a greater force for righteousness than he. How the hearts of thousands thrill at the mention of the name of Henry Ward Beecher, the eloquent Congregational divine. The fire of personal purity burned through his soul and stirred many to a realization of the power of the gospel. This mighty orator lighted the hearts of downcast and disconsolate ones. Charles G. Finney, the masterful president of Oberlin College -- whose biography has been left us by our own divine, that mighty trainer of missionaries, that prophet of the cross and wielder of the pen, Dr. A. M. Hills -- that flaming evangelist of the world, the leader of one of America's roost far-reaching revivals of personal religion, gave his soul and life for the proclamation of this gospel for which thousands would die, and for which two hundred million have sealed their testimony with their blood.

What a host of ministers have labored for the salvation of America in the past centuries! In review passes before us a cloud of divinely inspired and unctionized witnesses for Christ. Lyman Beecher (1775-1853). a master of pulpit style; Timothy Dwight (1752-1817), a great preacher and president of Yale; Jonathan Edwards (1703-1758), who could preach on the last judgment and sinners would hold onto their seats for fear of falling into hell, whose sermon on "Sinners in the Hands of an Angry God" is the supreme one that has yet been preached on hell and the judgment; Cotton and Increase Mather (1663-1728 and 1639-1723); Roger Williams

(1607-1683); and John Eliot, the apostle to the Indians, are all master preachers who form links in the endless chain of time connecting us with the apostolic age.

2. English divines -- God has not been without prophets, in other lands. Across the ocean were Dr. Maclaren, the king of Bible expositors; Charles H. Spurgeon (1834-1892), whose sermons have had a greater sale than those of any other preacher; Joseph Parker of London Temple, the defender of orthodoxy; Canon Liddon (1829-1890); Dr. Newman (1801-1890); Thomas Chalmers (1780-1847); Robert Hall (1764-1831), one of England's leading masters of pulpit discourse; John Wesley (1703-1791), the founder of Methodism, a prophet crying in the wilderness of the world, "Make straight the paths of the Lord," greater than whom no minister has ever been; George Whitefield (1714-1770), the eloquent orator of the Wesleyan revival, who spoke to as high as eighteen thousand auditors, who by speaking the word Mesopotamia could bring tears to the eyes of his hearers, whose power and ability were such that often as many as five hundred would fall to the ground as the slain of the Lord, a fighter of sin, and a soul full of the Holy Spirit and power; Isaac Watts (1674-1748), the song writer of the early Methodist Church; Bishop Butler (1692-1752), the author of Analogy of Natural and Revealed Religion, an authority at the present on Christian Evidences; Matthew Henry (1662-1714), whose Commentary on the Bible is still the accepted Commentary of many denominations.

3. French divines -- France has contributed to the work of the Master many defenders of "the faith once delivered to the saints." Massillon (1663-1742), an eloquent minister; Fenelon (1651-1715), whose writings at the present furnish thought and encouragement to ministers; Boussuet (1627-1704), the court preacher, fiery in emotions, deep in experience and a master of pulpit style; and a galaxy of other leaders have given their souls -- the very fibre of their beings -- that the "faith of the fathers" might stand the test of the ages. Beyond doubt there is a reality to the experience of Christianity. It is supernatural, or else how could such princes of the pulpit have developed? Where are the equal defenders of atheism and infidelity? Infidelity has produced no such a host of leaders of thought.

4. Early modern and reformation preachers -- Space fails us to mention scores of other evangelists of salvation who connect us with the age of the fathers, who devoted their ability as a sacrifice to God that the glory of the Bible and the power of Christ might be handed down to successive generations untainted and unadulterated. There are South (1635-1699); Jeremy Taylor (1613-1679), whose "Holy Living and Dying" is at present a classic of devotional literature; John Bunyan (1628-1688), who has immortalized Bedford Jail by writing while there a prisoner on scraps of crumpled paper Pilgrim's Progress, which has had a larger circulation and has been translated into more languages than any other book except the Bible; Joseph Hall (1574-1655), along with hundreds of others of their age who help form the golden chain of apostolic succession.

God's princes of men have stirred the world with "their pens and their lives. There are Hugh Latimer (1490-1555), who was burnt at the stake, but indeed "he

lighted a light that has shone around the world"; John Knox (1505-1572), the prophet of Scotland, who prayed for the death of Queen Mary and soon received the news that she was dead, whose prayers the queen said she feared more than all the armies of Europe; John Calvin (1509-1554), the leader of Calvinism, possibly who has swayed the religious world as much as any man since the days of Paul, whose Institutes are studied now by young theologians -- great men of the pulpit and of God, defenders of righteousness, the guardians of the Church and apostles of God to sinful men. Then comes the priest of the Reformation, Martin Luther (1484-1546), a monk, who as he crawled up the steps of Pilate's imaginary staircase in Rome heard the voice of God saying, "The just shall live by faith." Then came the division between the Catholic Church and the forces of the Reformation, from which arose Protestantism.

5. PreReformation period -- Preceding the Reformation came the daybreak with its host of God's messengers: Savonarola (1452-1498), the moral light of Florence, who had such a hold on the city that the Monday following his sermons preached in the cathedral the officials would enact the message of the sermon into the laws of the city, who afterward was burned at the stake in the same city; John Huss (1369-1415), burned at the stake for his Redeemer and for the doctrines of Christianity; John Wycliffe (1324-1384), the first translator of the Bible into the vernacular of the common English folks; Thomas a Kempis (1381-1471), the author of The Imitation of Christ, a masterly book with a soul stirring message for even our distant age; Bonaventure (1201-1274); Francis of Assisi (1182-1226), a voice of God crying in the wilderness of Rome; Peter the Hermit (1050-1115), the preacher to France. of the first Crusade, who sent thousands to Jerusalem to destroy the power of the infidels who held the holy city. Through the centuries the Christian religion has had its noble line of defenders; the Bible has not lacked those who were willing to die for it and for its principles.

6. The Dark Ages -- Though the world was covered with moral and intellectual darkness for five centuries, still the Light of heaven shone out into the density of the darkness. God was not without messengers, and Christianity and the Bible were not without their defenders. Adelbert (b 997), declaring the saving power of God to Poland and Prussia until on the shores of the Baltic the lance of a heathen transfixed him; Anschar (b 801), carrying Christianity into Denmark, Sweden and Northern Germany; Winifred, or Boniface (b 689), who traveled with the "good news" to the heathen tribes of Thuringia, Bavaria, Friesland, Hesse and Saxony, hewing clown sacred oaks and shattering ancient idols until he was murdered by an infuriated pagan mob; Bede (637-735), the apostle of England; Patrick of Ireland (b 372); and Ulfilas (311-381), who dared to brave the dangers of the wild and fierce Goths, teaching them the Word of God, and Christianizing them -- these and others no less faithful though less renowned in the darkness of their ages fought and labored for that precious faith delivered from God.

2. No change in Christianity since the time of Jesus. With this continuity of preachers there is also a continuity of doctrines that can be traced from the present

to the days of the apostles. Principles that are held today can be followed backward to the period in which they gained prominence. Churches have the same succession of history. The Catholic Church as we have it today existed in one form or another from the time of the fathers. The Episcopal Church is an offspring of the Catholic Church; Protestantism had its source from the same organization. None can reasonably doubt the continuity of the Christian religion, not only back to the early fathers but also to the apostles. This linked with the history of the apostles, as written in the Acts, the historicity of which is well assured, and of the life of Jesus appearing in the Gospels, forms a complete chain of history from the present time to that of Jesus.

Christianity of the twentieth century is the same as the Christianity of the past nineteen centuries though the form may be diverse in the several ages, still the principles, doctrines and the essential nature are identical. The Creed of Athanasius, and the Apostles' Creed we believe today. Luther's great Commentary on Galatians is still classical. The writings of the Post- and Anti-Nicene Fathers at the present are printed in sets of several volumes. Calvin's Commentary in forty volumes is extant. No accepted doctrine is held at the present time by the Church that was not held by the Church during the first five centuries after the ascension of Christ. The Christianity of our day is the faith of Wesley, of Whitefield, of Calvin, of Luther, of Huss, of Augustine, of Origen, of Polycarp, who was taught by John, of John the Revelator, of Paul and finally of Jesus, the founder of the Christian religion.

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07 -- PENTECOSTAL ACTUALITIES -- I. L. Flynn

Pentecostal Recklessness (Acts 3rd and 4th chapters)

We wonder many times at the accomplishments of the disciples and the early Church. It is true they had received the Holy Ghost, but thousands and thousands have received Him since then. But what made the disciples accomplish so much in such a short time? For remember they evangelized almost the whole of the then known world in their generation. There is only one explanation to be made, they became absolutely "reckless." Their daring recklessness was not confined to the apostles alone, but all the early Christians threw themselves into the task before them with a mighty vim. They were red hot evangelists. They did not wait for a crowd to gather to begin a service. If they found one man they told him the story and soon had another believer -- and a crowd. Jesus Christ and what He could do was their theme. Such religious recklessness, and fervency, and accomplishments the world had never seen before -- and has it been seen since? They were reckless in their consecration. There are many amazing exploits among the worldlings who have given their lives a sacrifice for their country, or personal aggrandizement that should make us Christians really ashamed of ourselves.

During the Spanish-American War when Colonel Theodore Roosevelt was leading the march up San Juan Hill in Cuba, a man by the name of Roll, from somewhere in Missouri, was shot through the body and fell to the ground. He was ordered taken to the rear for treatment. In a short time Mr. Roosevelt felt someone pulling at his sleeve. As he turned, the man saluted and said, "I report for duty, Colonel." The Colonel replied, "I thought I ordered you to the rear, Roll." The man answered, "You did, sir, but there was nothing doing there." When I read that story I said, "Why can't we be as zealous for our Lord as that man was for his country, and his colonel?" A man with a bullet hole through him, yet wanting to get into the thickest of the fight! Recklessness!

When Russia and Japan were fighting each other, the Japanese generals called a council to plan the way they would take a certain hill. They did not say they would try to take that hill, but planned to take it. Between them and that hilltop was a barb wire fence that could not be gotten through until it was cut. Beyond that wire fence was a deep ditch camouflaged with brush, unknown to the Japanese army. They cut their way through the wire fence and rushed on to the ditch into which they fell. They kept rushing up the hill until the advance guard filled that ditch and the rest just rushed over them toward the top of the hill under a terrible gunfire from the enemy. They did not stop for the wire fence nor the deep ditch, for their orders were to take that hill. They rushed on and when one flag bearer was shot down, another grabbed up the flag and made for the top of the hill. The Russians, seeing such recklessness, surrendered. They saw there was nothing else to do. Just such religious recklessness is what captured the pagan and heathen world by the early Christians.

An English officer in the World War said to an American, "The trouble with you Americans, you don't seem to know danger when you see it." The audaciousness of the American soldiers, we are told, is what won them such renown in the great war. They didn't seem to know when to quit. They rushed into danger with a shout of victory before the battle hardly started. Why not the Church of Jesus Christ do the same today! There are too many "nice" Christians. They love ease too much. At the first sign of opposition they give up and quit the fight. They lack that bulldog tenacity that characterized the early Christians.

When Dr. E. Stanley Jones was at Asbury College, one night he was praying about half asleep, when suddenly such power of the Spirit fell on him there was no more sleep for him that night. A voice came to him, "I want you across the seas as my missionary, will you go?" At once there came from his heart a glad yes. There was no drawing back, no struggling for self -- but Mother! His call to the ministry had been a hard blow to his mother, for she had had ambitions for him in other lines of work. Now a call to dark Africa, China, India! What would the result be when he apprised (informed) her of his call. He wrote it to her the best he could. One day a telegram came from his doctor brother saying, "Mother is dying, come at once." He hastened homeward. The tempter whispered, "You are killing your mother, what are you going to do about it?" His brother met him at the train and said, "Stanley, your

letter to Mother about your plans to go as a missionary is killing her. What are you going to do about it? Change your mind or kill your mother."

A great struggle was taking place in his bosom. What should he do? what could he do? He found his mother had been given up twice for dead. He went to her bedside, with all eyes upon him. He saw his mother struggling, his own sweet mother, and they told him he was her murderer. A fierce struggle was taking place within his breast. A voice was saying, "Which is it: the mission field and Mother's death, or America and Mother's life?" He won the struggle. He said, "Lord, I will go." Like Cæsar when he came to the Rubicon, his die was cast. In a few hours his mother took a turn for the better. She recovered, was sanctified wholly, while her son has become the greatest living missionary. There is a price to be paid for God's best.

They were "reckless" in their preaching. Read again that sermon of Peter's delivered on that day of Pentecost, and you will have a sample of their preaching. They did not compromise or mince words, they struck straight at the mark, and hit. They looked the people and priests straight in the two eyes and told them they had crucified the Son of God, the Lord of glory. They held that crime up before them until many cried out, "What shall we do?" Others became mad and went away to plan their destruction. That first sermon ruined the disciples forever with the old church folks. There was no way to heal the breach. Such preaching the world had never heard before. It created a sensation. Their preaching burned, scorched, blistered.

Their preaching brought conviction, as well as stirred up the ungodly. Stephen, the first martyr of the Christian religion, preached such a stirring message before the Jewish council, that no doubt, brought heart conviction to the persecuting Saul, and his ultimate conversion. Such preaching!

The preaching of the Wesleys in their day brought upon them much persecution. Read how the mobs attacked John Wesley at Wednesbury, Walsall, Darlaston, and elsewhere. Their preaching stirred the clergy, and the people until the mobs became frenzied. They thirsted for the blood of the preachers. But the preachers preached on and told them of their sins, and then of the love of Jesus for their lost souls. Sometimes the mobs were quieted before the preacher finished his sermon, and frequently the leaders of the mobs were converted and became genuine Christians. There was no place too hard for them to go. The early holiness preachers in this country went without being invited or wanted, and stayed until the people thought they couldn't get along without them. God will mightily use such "reckless" preaching today.

Their "boldness," almost took the fight out of the mobs. Those early Christians did not quail nor flinch at the frowns of the priests or threats of the officers. When brought before councils or priests, they boldly stood their ground. When forbidden to preach in the name of Jesus, they buckled the armor a little

tighter and said, they would rather obey God than man. They showed such boldness that the rulers took notice of it and accused them of "turning the world upside down." They were hounded from town to town, but they kept going and telling the story of the cross.

There are too many "parlor" preachers today. They are afraid to preach a too rugged gospel for fear some will become offended. They give it out in small doses -- twenty minutes long. Their platitudes are rose water and sweet milk variety. If it becomes necessary to use the word hell, they make apology. So many of the preachers today, are cringing to the "powers that be," are afraid of their jobs -- their pay check. They forget that there is a stern and a severe side to the gospel. Ungodliness must be uncovered and sins condemned. Lord, give us some holy boldness!

They were "reckless" in their praying. They dared to pray and ask for things others would not think of troubling God for. They prayed over everything, all the time and everywhere. Their job was to pray and to preach the Word. From this they would not be diverted. No waiting "tables" for them when they could be cut preaching and praying. They prayed in the houses, on the housetops, in cellars, in the woods, caves, streets and wherever they were. They prayed the glory down upon their own souls and others. When one of their number got put into jail to be put to death, they called a cottage prayermeeting and prayed the heavens open and an angel down, and the king off his throne, and Peter out. They prayed revivals down until their bitterest persecutors were converted. The jailer at Philippi was converted at the midnight hour. There was no letup to their praying. When threatened they prayed the power down until the whole place was shaken as by an earthquake. Jesus said in His day the kingdom of heaven suffered violence, that is, heaven was stormed by those who prayed. They became heaven "stormers." They stormed the very gates of heaven as if they would tear them off their hinges, or have what they wanted. They rushed, or as the word means, "snatched" at the gates of heaven, and like John Knox cried, "Give us souls." God is looking for folks today who are so reckless in their praying that the glory will fall and souls be born into the kingdom.

They were "reckless" in their giving. No age ever saw such giving. They did not stop with their tithes; one-fourth; one-half, but they gave their all. They literally gave their all! Sold all they had and put it into the cause they loved more dearly than their own lives, and said, "We will make it go in spite of the devil and his crowd." And they did.

We of today are afraid we will starve if we give our meager tithes. We withhold from giving and are starving -- spiritually. Too many are like the rich young ruler. He wanted to get what Jesus and the disciples had, but didn't want to pay the "Sell all, and give to the poor," and follow Jesus! He looked at the Teacher and His few followers and thought, "Shall I sell everything I have and give it away, and follow that little, despised, talked-about crowd? Too much for me," -- and went

away. It seemed to him like throwing his money away to do what Jesus asked him to do -- seemed like reckless waste. But it will take this very thing to prove to this proud, vain world that Jesus wants to save them.

They were "reckless" in their faith. One of the very best evidences of the Holy Ghost in the early church was their spirit of recklessness, a holy audacity that put the job over. Faith deals with a Supernatural Being, and takes that Being at His word; takes from Him things humanly impossible. In genuine faith it is easier to take much than little. How much easier to stand in a place of audacious trust in a place of cautious, timid clinging to the fringes of the shore!

The early Christians put no limit to the possibilities of God's grace, and His answering their prayers. Their faith was an absolute trust -- dependence upon their heavenly Father. They had no doubt that He would give them what their faith called for. Thus they went out "conquering and to conquer." No wonder one of them wrote years later, "This is the victory that overcometh the world, even our faith." It was easy to overcome believing that. Their faith claimed mighty things. They healed the crippled, raised the dead, preached the gospel with all boldness, believed God, died at the stake shouting the victory, went home to heaven to wear the crowns the righteous Judge had prepared for them.

Our trouble is we haven't become "reckless" enough to get us anywhere. Let us scale the heights in our faith, ascend beyond the clouds, and storm the gates of heaven until things are brought to pass. Will we do it? They may call us fanatics, wild, crazy and mad. They said Jesus was beside Himself. Paul was so "reckless" and full of fire they said he was "mad."

Joseph Parker, that great London preacher, once said, "Until the Church of Jesus Christ goes after souls until the world will think we have gone stark mad, we'll never accomplish much in this formal age." So be it in our day!

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08 -- CHIMES OF CHRISTMAS BELLS -- Basil Miller (A Christmas Sermon Delivered Over KABC, San Antonio, Texas)

The chimes are ringing -- the bells are vibrant with melody -- carols float from a thousand churches. Arias sweet with praise mingle with anthems and canticles. Oratorios magnify the glory of the Savior's birth. Swelling in mighty tides of the grand organs Christmas melodies re-echo the beautiful strains of the angelic choir singing, "Glory to God in the highest, and on earth peace and good will."

It is Christmas time and the heart of the world is attuned to the melody of the skies -- the spires of churches glisten -- lighted candles dimly reflect the grandeur of that night when shepherds sat around their campfires watching the diamond studded heavens -- stars and wreaths bedeck our homes and meeting houses --

gifts and mementos, tokens of the treasures which the Wise Men offered to the Babe of Bethlehem, remind us again of "the sweetest story ever told."

The chimes herald it, "Christ, the Savior, is born" -- and all our hearts reverberate to the strains of music.

Dirges And Doxologies

The sacred scenes which these chiming bells commemorate -- the angel choir, the waiting shepherds, the scintillant star, the cradle and manger, the Christ child -- are meaningful because they transmute the dirges of man into doxologies. There could be no melody in a world without eternal hope, and before Jesus brought redemption, before He relinquished the throne of the universe and was born as a babe, the pathway out of this world was one of darkness and despair. There was no light at the grave. The tomb marked a dark exit into a darker region of hopelessness. But now it is an entrance into a brighter world on high.

The coming of the Christ child changed minor keyed songs into melodies of beauty and glory. Angels sang as His birth, and ever since all the world has been set asinging. When He comes into the heart, as He came into the world, joy springs up, and the wells from which one draws contentment and peace are always accessible.

Ere He came it was a bemoaning world -- since His advent upon the turbulent scenes it is one of rejoicing. Melodies, and not moans, mark the drama of that life into which His birth is made anew through His coming into the heart. The song of the angels has been a symbol by which Christ followers have been marked through the passing ages.

Glory has been the Church's watchword, for the chant of the heavenly choir taught us to sing it. From catacomb and cathedral stately anthems and carols have been but a variant of the first Christmas song, "Glory to God" Across the centuries the march of the Church militant has been marked by the singing of those songs inspired by this glory anthem. As Cromwell led his soldiers into battle singing strains of the Psalms so the angels inspired the Christians to win their victories with the choral strains of glory.

The soul whose spirit is attuned to the anthem of the heavenly choir points back to the cradle and the child.

The Starlit Path

The chimes are ringing at this Yuletide for the path of the world is gilded with starlight.

The coming of the Redeemer was made glorious by the birth of a new star shedding its silvery light upon the desert road which the Wise Men traveled. Even centuries before that notable event prophets scanned the horizon and saw the coming of "the bright and morning star." The light of that Star has cast its rays upon the world through the ages.

Starlight for night -- starlight for the lost pilgrim -- starlight when not another ray of hope is seen -- this and far more has the Morning Star become to the world.

The light of His star upon our dusty highway of the commonplace leads to no uncertain destination. The sacred record assures us that-"the path of the just is as a shining light, that shineth more and more unto the perfect day." That light -- starlight -- first dawned upon the righteous man's path the night when Wise Men caught the glow of the blazing star which brought them to the Savior's manger. A silvery stream it was, however dim, yet it brought them to the One for whom all the ages had been seeking. Since that day the light of His star has been casting its burning glow upon the pathway of the saint, and as it nears the perfect day the reflection from the setting sun of life, as thrown back from the towers of heaven, makes the highway one brilliantly lighted where no flicker of doubt appears.

Starlight, how wonderful for the night of the soul. High in the moral heavens resides Christ's star, and no darkness can settle like a pall but through it this bright stream shines upon the soul like the rays from a lighthouse.

It was night for the world -- when angelic choirs sang -- but the star, the brilliant star, the Morning Star heralded the day dawn. Day dawn for the heart of man and angel voices and Christmas anthems go together. Let the Christ of the manger come into the life and the glory anthem will ring in your soul. The rays of that star of hope can shoot through the night of your life with angel visions and the birth of the Redeemer will be re-enacted in you.

The light of this heavenly star and the voice of the heavenly choir, friend, can set gospel bells aringing in your soul.

Heaven Bending Low

Ring out, ye loud bells, Christmas carols for heaven has bent low. Prophets became the mouthpiece of God in sending His revelation to the world, but since angel voices sang the glory anthem, and heavenly starlight guided to the cradle of the Babe of Bethlehem, the greatest gift of heaven came to dwell with us.

How cold the heavens were to man before the birth of Christ. Every storm brought danger. Each chilly wind was the breath of an enemy. The night was terror filled and the days were touched with malignant spirits. With the coming of the Master, the winds that blow, the tempests that rage are controlled by Him. Wheels of fate may grind inexorably, but their turning is the hand of providence. Adversity

when it chisels from the rock of that character which is Christ inspired is but the gentle hand shaping one's destiny according to the artist-vision.

The heavens are low, and not far distant since those angels sang. God and man are linked together in one grand anthem. Glory belongs to God, so they luted, and peace is for men. No carol can be lifted without its echoes striking two shores, the golden strand of eternity and the sand girded shores of time. Between man and God -- lest man and redeeming grace -- stands the cradle. The union of the two is brought about through the melody struck up by the angelic singers. Man and God are counterparts, and neither attains his highest ideals without the other. God without man is an impossible concept, and man without God is a wayward son. Neither finds the other without Christ.

The cathedral of soul worship and attunement wherein God and man meet was all completed save for the Stone which was to become the head of the corner, the Keystone that gave this tabernacle perfection. When angels sang and heavenly stars glowed and Christ was born the final arch in this vast temple of worship was completed -- the last stone was laid -- the finishing touch was given -- and time and eternity, man and God, lost souls and divine grace were united.

Earth became the vestibule of heaven -- the dark and chilly waters which were the River of Death became the gilded River of Life -- the dim exit of the grave became a bright portal -- good night to earth became good morning to heaven--the way of the unrighteous was changed into the path of the just -- the circle of the heavenly which had shut out the earthly was widened until all was included in its gracious circumference--the songs of the redeemed which were struck up amid "the scenes of this life are to be completed without the loss of a note, a change of the tempo surrounded by the gorgeous visions of that eternal Paradise.

The first angel choir sang that the chant of the heavenly choir and the chimes of the temple bells might unite in a grand oratorio singing, "Glory . . . and . . . peace."

The Ringing Bells

Hear them as they ring through the ages. As the stars o'erhang the night those silver bells foretell a world of merriment and glee. Ringing out in their delight through the balmy air of two thousand Christmas nights, the harmony of the golden bells give voice to happiness and peace. When the centuries are carried out to burial amid the groanings and meanings of the tolling bells, the melody of the Christmas chimes is ringing in the Christ that is to be.

May we sing it with gratitude, "Christ, the Savior, is born." Let the anthem swell everywhere to the cadence of that first chant which filled the air of the little town of Bethlehem. Everywhere, everywhere, join in the strains of the carols, for the

Christ child who came .s the Master of all. No cottage is too small, no palace is too great, but there tonight rings "the Christmas chimes.

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09 -- GETTING THINGS FROM GOD -- C. E. Cornell, In Herald Of Holiness

God has a good deal more to give than most Christians are getting. Not many have learned the secret of demanding and getting from God just what they need. The Christian Church is lean and in many places cold and corpse-like, because the Church is not versed in "kneeology." The pressure brought to bear open the modern ministry by the church itself takes the time he ought to spend pulling fire out of the sky until his own soul would set a thousand other souls ablaze. An icicle in the pulpit means icicles in the pews; a prayerless pulpit means a prayerless pew; a prayerless church means a powerless church; no vital spiritual force to grapple with the gigantic problems of life; no burning desire for the salvation of the lost, hence, no revivals. All because of lack of prayer.

What do we mean? Just this, the social life of the church, the financial side, the numerous societies, pastoral visiting, weddings, funerals, demands for up-to-date, intellectual sermons, lectures, calls at the door, the telephone, all require the time of the preacher, some of which, at least, he ought to spend upon his knees. Often the study and prayer hour occupied with some visitor or perhaps a half-dozen interruptions by the ringing of the telephone, or, an important call to meet some committee. The fathers were not so interrupted and had time for prayer and meditation, and many of them brought things to pass. Now it is rush, rush, rush, from morning until night, most of the time engaged in church work er activities closely allied to the church.

If we could have a praying ministry, we would have a prevailing ministry. Sermons would come flashing out of the skies, rather than wholly off a book-shelf. What a glorious transformation would occur in many a church! Prayer that "gets through" is a sure cure for ministerial unfruitfulness, raising doubt about the deity of Jesus, or a desire for popularity. And then if this desire for prayer should become contagious among those who sit in the pew, how the pure love of God would enkindle in a multitude of hearts, how a passion for the lost would spring up, how the weekly prayermeeting would flourish!

And then if the whole church would get the idea of prevailing with God like Jacob, or Moses who prayed and saved a nation, or Elijah who prayed and shut up the heavens for six months so that it did not rain, or Paul and Silas who prayed until an earthquake shook the old Philippian jail, or Baxter who stained the walls of his study with praying breath, or Finney who prevailed with God on the high seas, and then gave his revival lectures and sent a thrill of revival around the world, or Hooper Crews who prayed all night for his church at Springfield, Ill., and God gave him seven hundred converts, or David Brainerd who crawled into a hollow log to

keep from freezing, and prayed, and prayed for the Delaware, Susquehanna and Stockbridge Indians (he was a missionary to the Indians) until when he preached through a drunken interpreter hundreds of these needy Indians were powerfully converted. William Carey read the prayer life of David Brainerd, and was influenced to go to India. Payson, Murray, and McCheyne and also Jonathan Edwards were greatly influenced by reading how Brainerd prevailed with God.

Each of these men shook the world. Oh, for a praying ministry and a praying church. There are no limits to the vast possibilities of such a ministry or such a church. What can be accomplished through the ministry of importunate or prevailing prayer is inexpressible.

A few years ago at Tuscaloosa, Ala., the boiler of an electric light plant exploded, completely destroying the building and spreading several tons of iron the distance of two blocks over trees and housetops. The two Negro firemen were instantly killed. The superintendent and the engineer were in the engine room, and miraculously escaped without the slightest injury, though the floor of the room in which they stood was covered with heavy debris. These young men are utterly unable to account for their escape from the room before the wall fell and covered the floor, unless it was due to Providence. The young superintendent attributes his escape to his mother's prayers. The explosion took place just about the twilight hour, and it was his mother's rule to retire every day to her closet just at that hour to pray for her children.

Through prayer one can surmount all difficulties. George Mueller in 1805 said, "Prayer and faith, the universal remedies against every want and every difficulty; and the nourishment of prayer and faith, God's holy Word, have helped me over all difficulties. I never remember, in all my Christian course, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been always directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsels of my fellowmen to the declarations of the living God, I made great mistakes."

We can get things from God if we will but pay the price. Too many are too lazy to wait, and others are in too much of a hurry. God has a good deal more to give than most of us are getting. Oh, for men and women who will test the efficacy of prayer!

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10 -- WANTED -- A MAN -- B. H. Pocock

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (Jeremiah 5:1).

Men and money, they say, are the need of the church. They use to say that it takes three things to run a church: grace, grit and greenbacks; but the church cannot go without men. We must have men who are tried men, men who are not afraid to tackle the job and, by the grace of God, do the job.

Jeremiah was given a hard job. He was to seek for a man. Not ten men, nor five, but God was calling for a man, and He laid down the requirements expected of such a man. He was to go to the busiest corners of Jerusalem. He was to go down on the market streets of the city, where the people were buying and selling. God must have placed a lot of confidence in this prophet of the Old Testament; but God had told him just the kind of a man He wanted.

God is still seeking men. He needs men and men need God. God is depending upon men to carry out His program. Those who do not qualify need not apply for the job.

First, God is calling for a man. Not a machine. Not a thing, but a man with a soul. A man with a brain. A man with a heart. Oh, there are so many who merely call themselves men. They seem to think that if they are dressed up, and ride in fine automobiles, and live in fine homes they are men. But some men are never at home. They have lost their natural affection for their families and love is gone from their hearts. God wants men that are human and sympathetic. The trouble with this age is it is so mechanical. Everything revolves about like the wheels of a car. Our sermons are mechanical, our handshakes mechanical, our hearts are cold, our friendship so distant. Oh, God, give us men! Men with manly hearts who will make brave soldiers in the army of the Lord.

God wants men who are holy. God says, "Be ye holy, for I the Lord your God am holy." That's a good reason for being holy, because God is holy. Men must be like their Creator. Jesus came to this earth to show the heavenly Father. Preacher, this is the best kind of preaching, living the Christlike life. "Sirs, we would see Jesus," is the cry of the world. The disciples said, "Show us the Father and it sufficeth us." That's sufficient, let this world see the divine. They want to see the supernatural in us.

God wants men who have courage. Weak-kneed man will not do. God wants men who have a daring spirit. Men who have hearts of steel. I do not mean from this that the heart is to be hard and indifferent, no, but rather hearts that ring true. A dependable man. A conqueror. A man with a lion like heart. Listen to David on his death bed. The words were spoken to Solomon, "Shew thyself a man." Just four words, but what better exhortation could one give on his dying day? Preacher, you'll need courage in the pastorate, in the evangelistic field or missionary across the waters. There are so many things to frighten us, so many things to scare us. Let's tune in on David, "But David encouraged himself in the Lord."

God wants men who have vision. "Where there is no vision, the people perish." Look at our nation and others that are going down. What's the matter with us? There is no vision. We have thrown away the trumpet, and the clarion call to "beware" is not heard any more. We are fast asleep not only as a nation, but the Church has gone to sleep. We must have a vision of the world's needs, the needs of the Church, and our own needs. Oh, for a vision that will grip us, a vision that will arouse us, a vision that will move us. "God give us the eye of the eagle, so that we can see the approaching storm."

God wants men who know the worth of time. So many folks do not value time. Their name is Legion who say they have no time for this and no time for that. How do the great men of this day do so much? They value time. If you want to converse with them, you must get in your request days ahead, and you must have something important to say to them, or they will not hear you. Had you ever thought that the same amount of time allotted to Henry Ford, the President of the United States, the man in the factory or on the streets is allotted to me also? There are twenty-four hours in the day, and they are all mine. Let us work while it is called day, for the night cometh when no man can work.

Finally, God is seeking for a man who is willing to make sacrifices. Some men are always seeking the easy jobs. If they cannot get a strong church and a big salary, then they complain and say that their services are not appreciated. Brethren, we are working for God. We are to be rewarded according as we have been faithful to God. Let us sacrifice for His cause. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

Pay a visit to the old prison in which Paul was placed. Hear him, "The time of my departure is at hand. I have fought a good fight, I have kept the faith." Not a murmur nor a complaint ever fell from his lips. What a saint he was. He lost his head, but saved his soul.

God help us to be fishers of men. Help us to be men after thine own heart. Men who are willing to sacrifice and to do and dare. Men who love the truth, and will seek to execute His judgment.

Wanted a man. Will you answer the call?

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11 -- A MONDAY MORNING TALK TO PREACHERS -- Fletcher Galloway

This is Monday morning and I suppose a preacher is excused in rambling a bit. The mental and emotional pendulum has swung to the opposite end of the arc. At least that is my experience. Perhaps you fellows are keen and alert. I have a faint suspicion, however, that I will come nearer taking you along with me this morning if

our intellectual stroll is not too strenuous. Jumbled metaphors already you see but you fellows were too hazy to catch it until I called it to your attention.

Recreation

What about your Mondays anyway? Don't you find it a good plan to get away and relax? They say that an athlete will "go stale" if he trains too constantly and too hard. I believe a preacher can do the same thing. His very zeal to do all he can in a short life time may break him down until he is doing only about half what he should be doing. J. T. Little told me years ago when I was just starting out as a young preacher, "There are three things every young preacher must guard against, not to get sluggish physically or mentally or spiritually." That did me a world of good. In order to guard against physical sluggishness I started going to the Y.M.C.A. to play volley ball and I have kept it up through the years conscientiously. It has saved doctor bills and it has helped to keep alive my zest in the work of a pastor. Another good nerve tonic is to get a speckled trout on the end of a line. That will cure your dyspepsia and insomnia and lumbago and make you forget all your troubles.

Building Straw Houses

What kind of a house are you building? Some churches are built on truth and character, and others are built on error and prejudice and some even on malice and hatred. I find it a good thing to check up on myself occasionally. Am I constructing a building that will stand or is it a straw house. It is so easy to get so close to your task that you get a wrong perspective. What does my work look like in God's eyes? Some churches are built around a man. When he moves on the church falls to pieces. Others are built on a negative basis, that is they are "agin" something, hating the Catholics, or hating the modernists, or hating some other church. Perhaps it is hating "the machine" or an attitude of "Bless God, no bishop or presiding elder can tell me what to do." I am afraid a lot of these churches are like the old fellow who built his house one wail at a time and leaned it up against the wind. The wind changed and his house fell. It is a dangerous policy to try to tear something else down to build yourself up and especially dangerous to tear somebody else down to build yourself up. I remember how shocked I was as a boy when I looked up the scripture reference inscribed on the cornerstone of a certain church which had split off from another church and moved right across the street. The reference was this, "The glory of this latter house shall be greater than that of the former." How ridiculous that must have looked to God. Another tendency that I think we ought to guard against is a spirit that would minimize the good in those with whom we do not agree. I do not think we lose by giving them full credit. I remember one time a good Nazarene brother and a Pentecostal preacher were associated together in a funeral service. After it was over my friend said, speaking of the sermon that the Pentecostal man had given, "That was mighty thin, I thought." I didn't say much but down in my heart I really felt that the Pentecostal man had out preached my champion. I am not sure but that he thought so too, and was just trying to build up his stock a little by discrediting the other fellow.

Preaching At Too Short A Range

I started preaching in a town where we had no Nazarene church and only three Nazarenes so I had to make a living by other means until we got started. I had preached only six times before in my' life and i had no "barrel" to fall back on in an emergency and it kept me humping to get up two "sermons" (?) a week. The experience was good for me and I think every young preacher ought to dig out a church to earn his spurs. However this got me into a bad habit of preaching at too short a range. I do not always practice it but I have found that when I know pretty well for weeks or even months ahead the preaching course that I plan to follow the Lord blesses my ministry more and the people seem to get more out of it. When I get my leading only a week at a time I find that I get into a rut and preach along one certain line to the neglect of other important truths. Some might feel that this precludes the leading of the Holy Spirit. Of course it is always well to leave a loophole for a change of subject if the Spirit seems to lead that way but I am persuaded that God doesn't change His mind as often as some preachers would make out that He does. If God is Omniscient doesn't He know the trend of a service months ahead of time just as well as a few minutes ahead of time? I like to preach series of sermons and ! find in this way there is the advantage of sustained interest on the part of the people and also the advantage of a more complete presentation of the truth. I read a very interesting statement a while ago by Dr. Covert in his book, "Facing Our Day." He said that every heresy that has arisen in the history of the Church and every false cult that is thriving today has found its field and has gained its adherents because the Church has left a loophole in the emphasis of the truth. He said "Spiritualism" with its claim to direct communication with the dead would have no following if the church had clearly and logically and continuously preached the immortality of the soul, and the clear, scriptural teaching about heaven and the life beyond. Likewise he said Christian Science has its strength in the longing in the hearts of men for something that will give poise and triumph and peace in the face of adversity. The failure to emphasize victorious Christian living through the provisions of God's glorious grace has left a loophole and Christian Science has taken advantage of it. Let's not leave any loopholes, what do you say? In order to avoid it I think it is wise to lay out a sort of preaching program for at least a number of weeks in advance.

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

Pluck is fighting with the scabbard after the sword is broken.

Essential truths are within the grasp of the human mind.

Stay with God until He melts you, then stay on and make known your desire.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

The Chinese put food upon the graves of their dead, for the same reason, they say, that we put flowers upon the graves of our dead.

Spurgeon said, "I looked at Jesus and the dove of peace flew into my heart, I looked at the dove of peace and she flew away."

Seek first the "Blessor" rather than the blessing.

If you expect to be saved you must turn from the crucifix to the cross, from the following of the ethics of Christ to the Lamb of God that taketh away the sin of the world.

Jesus did not spend much time discussing the value of the human soul, but He gave His life for it.

**Said the sparrow to the robin,
"I should really like to know
Why these anxious human beings
Rush about and worry so."**

**Said the robin to the sparrow,
"Friend, I think, that it must be
That they have no heavenly Father
Such as cares for you and me."**

If we cannot share Christianity, we cannot keep it.

There is no such thing as a Christian nation. We are Christians only as we are individually so.

Higher civilization will never produce Christianity, but Christianity will produce higher civilization•

If we are right with God, His power will continually flow out of our lives, though we may not be conscious of it.

Prayer knows no limits to space.

The truth is always midway between two errors.

All are perfectly happy in heaven, but all are not equally happy.

All are miserable in hell, but all are not equally miserable.

Satan in all his history has been exceedingly. religious -- in the days of Job he was a punctual church goer.

Of all the Apostolical epistles not one is written to sinners, but all to Christians in order to get them sanctified.

The problem that confronts a sincere preacher today is twofold; he must first convince the people that they are sinners; second, he must get them to seek and find the Lord.

The health certificate of heaven is sanctification.

Where it says (John 6:70) "One of you is a devil," the correct reading is, "One of you is devilish."*

[*The Greek word is "diabolos" translated "a devil" in the King James Version -- means: "a traducer; specially, Satan, false accuser, devil, slanderer." Of the 10 translations in my Bible program, NONE translate the word "devilish". However The Bible In Basic English renders the word "a son of the Evil One," and Montgomery's Translation renders it "an enemy". The other 8 translations follow the KJV and render it "a devil". Let the reader make of it what he, or she, will. -- DVM]

One class of infidels would put us above the angels, another with monkeys.

People do not recognize sin as sin, hence repentance is as scarce as sinfulness is plentiful. They regard their misconduct as misfortune and for penitence they substitute self-pity.

Bible confession is more of an attitude than an act. Our hope of heaven is not based upon the accuracy of our memory, but upon the realization of the fact that our hearts are black in God's sight, and only through the merits of the blood of Christ can they be made white.

Take Him for everything and you get everything.

Sin, ignorance and superstition are in contradistinction to God's trinity of grace, faith, hope and charity.

It is not so much in the sights on the gun but the man who looks down the sights.

If we do not seek God in the springtime of life it is probable we will not seek him at all. Sin offers freedom but gives slavery.

The best part of the service to some people is the benediction.

Oh, for a church the world cannot treat with indifference.

Outward adornment is a poor substitute for the loss of inner loveliness.

Jezebel is not the last woman who painted her face and then went to the dogs.

It is not the law that turns your spiritual garden into a desert but disobedience of the law.

The law of moral retribution acts as ruthlessly with a prince as with a pauper.

The man who refuses to hear the truth will ultimately lose his capacity to know the truth.

It is easier to survive the flood of failure than the flood of success. True confession is void of excuse.

Many are seeking a sign and forgetting that Jesus consigns to hell all sign-seekers, pronouncing them a wicked and adulterous generation.

Prohibition began to fail the day she began to put her hopes in the power of politics instead of the power of God.

Today we live and know the joys of living. Tomorrow we die and feel the pain of death. Then while we live and have the means for doing so, let us live and do from day to day our best.

One may be exceedingly religious and exceedingly unChristian at the same time.

Success is made up of 2% inspiration and 98% perspiration.

Many have found that their well is poisonous and they have tried to remedy it by painting the well curb.

It is the earnest man who captures life's real prizes.

If you have a tendency to self-conceit, ask yourself how much would be left if God took from you everything except what is due to yourself alone.

A smothered emotion soon ceases to need smothering.

The sense of gratitude ceases to function if unexpressed.

The greatest calamity that can come to any man is the calamity of suspecting of mistrusting.

To be so afraid that you will fail that you refuse to try, is the supreme failure.

Some people are no bigger at the hour of their death than they were at the hour of their birth.

To the Christian the grave is not a "blind alley"; it is a thoroughfare.

Some people are like a restaurant with much in the window but little in the kitchen.

The rich fool had a tremendous amount of things, but no joy.

A firm grip of Jesus Christ will save us from the bondage of the lust of things that we cannot afford.

"Home, Sweet Home" was not born of the memory of a club.

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THE END