Turn to Macaliren!

For Expository Preaching
At Its Best, We Suggest

Exposition of Holy Scripture
By Alexander Macaliren, D.D.

Seventeen volumes; 15,000 pages; nearly 2,000 expositions. Complete subject and textual indexes and thoroughly referenced.

This library of extraordinary expository wealth cannot fail to enrich any preacher who uses it; into it is built the life of this truly great man: great in his personal piety and great in his rare insight into Scripture.

"For 50 years he (Macaliren) continued as a Bible preacher, and in the midst of that period he began to be called the 'Prince of Expositors.' Perhaps, apart from Spurgeon and Moody, no man has had his sermons read by as many people as this great but plain preacher.

"Books should be in every preacher’s library. Read Macaliren to see expository preaching at its best."

—The Moody Monthly, Jan., 1938

READ THIS TESTIMONY OF "THE PRINCE OF EXPOSITORS":

"I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of daily communion with God. I know of no way in which we can do our work but (1) quiet fellowship with Him; (2) resolute keeping up of a student’s habits, which needs some power of saying no’; (3) conscientious pulpit preparation. The secret of success in everything is trust in God and hard work." —Macaliren.

COMPLETE SET 17 VOLUMES $15.00 POSTPAID
Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

---

Redeeming the Time

TIME is precious, but its full value is unknown to us.

We shall attain this knowledge when we can no longer profit by it. Our friends require it of us as if it were nothing; and we give it to them in the same manner. It is often a burden to us. We know not what to do with it, and are embarrassed about it. But the day will come, when a quarter of an hour will be of more value and more desirable than all the riches of the universe. God, who is liberal and generous in all His gifts, teaches us by the wise economy of His providence how circumspect we ought to be in the right management of our time; for He never gives us two moments together. He only gives us the second, as He takes away the first; He keeps the third in His own hand, leaving us in an absolute uncertainty as to whether it shall be ours or not. Time is given us that we may take care for eternity; and eternity will not be too long to regret the loss of our time if we have misspent it. —AUTHOR UNKNOWN.

Volume 15 SEPTEMBER, 1940 Number 9
experience: Study the Hand

The preacher's hand is one of the elements that make up the preacher's entire person. He is not only a teacher and a leader, but he is also a model. His hand, in a sense, is his witness, his proof of what he preaches. It is the tool with which he teaches, the instrument with which he works. It is the medium through which he applies the principles he teaches. It is the means by which he affects the hearts of his hearers.

The preacher's hand is a symbol of his character. It is the reflection of his personality. It is the expression of his nature. It is the manifestation of his God-given gifts and talents. It is the evidence of his dedication and devotion to his calling.

The preacher's hand is a reflection of his preparation. It is the result of his study and meditation. It is the outcome of his prayer and meditation. It is the fruit of his diligence and perseverance.

The preacher's hand is a reflection of his dependence on God. It is the expression of his trust in God. It is the manifestation of his faith in God. It is the evidence of his reliance on God. It is the result of his dependence on God.

The preacher's hand is a reflection of his work. It is the outcome of his labor. It is the result of his efforts. It is the fruit of his toil. It is the evidence of his work.

The preacher's hand is a reflection of his success. It is the outcome of his achievements. It is the result of his victories. It is the fruit of his success. It is the evidence of his success.

The preacher's hand is a reflection of his independence. It is the expression of his freedom. It is the manifestation of his liberty. It is the evidence of his independence. It is the result of his independence.

The preacher's hand is a reflection of his wisdom. It is the outcome of his knowledge. It is the result of his understanding. It is the fruit of his wisdom. It is the evidence of his wisdom.

The preacher's hand is a reflection of his character. It is the expression of his nature. It is the manifestation of his personality. It is the evidence of his character. It is the result of his character.

The preacher's hand is a reflection of his work. It is the outcome of his labor. It is the result of his efforts. It is the fruit of his toil. It is the evidence of his work.

The preacher's hand is a reflection of his success. It is the outcome of his achievements. It is the result of his victories. It is the fruit of his success. It is the evidence of his success.

The preacher's hand is a reflection of his independence. It is the expression of his freedom. It is the manifestation of his liberty. It is the evidence of his independence. It is the result of his independence.

The preacher's hand is a reflection of his wisdom. It is the outcome of his knowledge. It is the result of his understanding. It is the fruit of his wisdom. It is the evidence of his wisdom.

The preacher's hand is a reflection of his character. It is the expression of his nature. It is the manifestation of his personality. It is the evidence of his character. It is the result of his character.
Thoughts on Holiness

Olive M. Winchester

Carnal Divisions

One of the problems in the study of the nature of spiritual life is the understanding of the elements, distinguishing it from the elements of the carnal life. In this, the problem is to determine the nature of the spiritual life, which is distinguished by the Holy Spirit, and the nature of the carnal life, which is influenced by the natural mind and spirit.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.

The nature of the spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh. The spiritual life is the life of the Spirit, which is the life of the Holy Spirit, and the life of the carnal mind is the life of the flesh.
Holiness and the Doctrine of Eternal Security

Richard S. Taylor

To DISCUSS intelligently such a subject as Holiness is to be involved in the attempt to define its meaning. Nothing is more difficult to define, concretize, or practically understand than the idea of Holiness. It is a word used in theological discussion and popular speech with such widely varying implications that it is itself one of the most difficult of all conceptual terms to make concrete.

Holiness means to God what it means to us. To God, holiness means that state of complete cleanness from inward sin, involving the eradication of the carnal nature, and consequent spiritual health and prosperity, which is attained to the perfection of heart purity. To each Christian the doctrine of eternal security means that in God's eternal and righteous judgment he is saved forever, that there is no condition of eternal security but that of eternal salvation.

Holiness, therefore, is the state in which a Christian lives after the crisis of eternal specification, and as long as he remains filled with the Spirit.

The doctrine of eternal security declares that the entrance into the kingdom of God is for one-time traffic only and that there are no exists. It stands or falls on the proposition that once a man is truly regenerated by the power of the Holy Spirit his final salvation is certain, and no circumstances can ever change his condition.

The doctrine of holiness belongs to that system of Christian doctrine known as Arminianism, while the doctrine of eternal security is a part of the system known as Calvinism. Since the Synod of Dort, in 1618, the advocates of these two systems have been estranged against each other, and the controversy still divides the entire world-wide body of evangelical, Protestant Christians. As the controversy in the past has often localized itself on certain points of doctrine and in the systems, or aspects of the doctrines, so today it has a tendency to concentrate on the Wesleyan interpretation of the teaching of the Calvinist on eternal security. Today both doctrines are championed by large bodies of Christian people, and generally speaking, men are more in favor of the other.

"Delivered at the Oregon State Holiness Association Convention at Cascade College, January 8-10, 1940."
The Efficient Preacher

Alden D. Grinn

THE Efficient preacher is one who is active, effective, competent, and successful. He is God's man for his day and generation. He is careful about many things, especially about himself and his sermon. He first asks the Lord for His message and when the answer is clear to him, he seeks for the best materials obtainable, then studies to arrange them properly and to prepare himself for its delivery. He is God's messenger and feels keenly the responsibility to Him who hath called him to be a minister.

Perhaps all preachers like to preach, but all do not like the preparation necessary for the ministry or the proper development of a well rounded message. Shallow minded preaching only appeals to like minded congregations. Many other good sermons are weak in content. Little thought is given to them by either the hearers. The old question of whether the sermon is the child of plain old Calvinism, with all its predestination and eternal decrees, and it cannot exist without this prejudice.

The doctrine of eternal security, we see, is profoundly connected with the whole sin problem. But the sin problem is the center of all our theological thinking as far as redemption is concerned. If we are off there we are off. The message becomes bogged down in attitudes toward sin or false conceptions of sin it is exceedingly dangerous. And this it most certainly is.

It is not necessary to show in exact detail the manner in which the Wesleyan doctrine of holiness conflicts with eternal security on this matter of sin. It is enough to see that at every point they are in conflict, and that the two cannot exist in the same system of teaching.

The important question is, does it make any difference with us whether our doctrine of holiness is true or not? Do we really believe it? Are we thoroughly convinced of it? Do we love it enough to preach it and tell it and write it and live it? Are we interested enough to contend for it, not for the love of controversy but for the love of the truth? Is it a conviction with us? Is it a burden with us? Are we deeply convinced that all of personal holiness, that it substitutes something false, that it is a hindrance to the preaching of the pure assurance of faith? If the answer to these questions is in the affirmative, then we may just as well, and pronounced stand against the doctrine of eternal security for if it is right we are not, and if we are right it is dangerously false.

Some of the problems which now confront us as holiness people are: First, what method shall we use in combating this heresy, and where we will not ignore it except in the individual cases in which the issue is forced upon us? Shall we take an aggressive stand against it, or be on the defensive? Second, how shall we guard our young people against it? Third, what is the clearest and most convincing method of showing its error? Should we familiarize ourselves sufficiently on the subject to be able with ready scriptures and sound reasons to meet the questions of confused young people? What are the simplest and most conclusive arguments in favor of holiness and against eternal security?

The Efficient Preacher's role in a sermon. Any preacher who takes an hour of many people's time should have something worth while to say, and not attempt to cover his lack with "fireworks." We want his heart and mind present rather than an over exuberance of his athletic clay. The gospel is too precious to allow any human distraction. The message must be fresh from the heart of God. The preacher must be the Christ, not just a human representation of it. It is not the hearer's reception of the message, but the preacher's message, that is important here. He must be fresh from the heart; he must be poetic, practical, spiritual, and gripping. The message is Jesus, not only the subject. He may be didactic, and lay the emphasis where the Bible does; he may be a bit philosophical and give the reasons why; he may be critical, tell whom; a bit scientific and explain how; somewhat historical and tell when; theological and proclaim Him, but he must be Jesus. The message is Jesus. The message is Jesus. The message is Jesus. It is not of this is of little value unless it blesses both God and man.

The arrangement of the sermon is very important. It has to do with construction and outline. The high points should appear "like apples of gold in pictures of silver." Since the subject is often rugged and objective it should never protrude. It can be well covered and support the whole although unnoticed. Here we should preserve the homiletical features in order to have a symmetrical whole. The theme of the lesson is the opening Christ: the rejected, and crucified; the risen, and glorified Lord. He is shown standing between two entities, two distinct groups, the minister, and two classes of people. Between a sinning world and a just God. He is pictured as the neglected, and forgotten, the despised, and abased, the rejected, and crucified. He is revealed as one with the Father and the Spirit. He is not an abstraction but an incarnation; the un proclaimed deposit in the bank of Heaven.

He is shown to be broken-hearted over Peter's denial, and Judas' betrayal; over Flinte's compulsion of Balaam; over the scribes' scorning; over the Pharisees' self righteousness; over the Roman's crucifixion. But happy for the centurion who glorified Him, and the bride who waits for Him.

We must preach Jesus, not about literature, and economics, policies, and war; nor creeds and forms or some nonessentials of religion. Preach not book reviews, but review of the Book. Preach not with profundity of learning, eloquence of language or charm of style. Let these all be present though hidden by the action of the Living Flame. Preach clearly, firmly, tenderly, leaving out the sentiment and cloudiness. Preach from the heart. Preach truth, living truth, digested truth, so that men will give hospitality to this truth. Truth may address the reason and logical imagination, but it is ineffective until it is revealed by the Spirit and grips the heart. Truth cannot be taught; it must be taught. "Not by might nor power," saith the Lord.

Nehemiah 8:8 says that Ezra read in the book of the law of God distinctly and gave the sense, and caused the people to understand the reading. The command to Joshua was to go to Nineveh and preach unto them the preaching that "I did thee." This is our task. We have a message to give with you the molds of some great preacher's, and they will be empty. You might be a master at memorizing and declaiming, but it is a dead message to your own. The preacher who does not study is sterile, his mind is limited to the inspiration of the moment, and he cannot have the vigor and grace of his predecessor. If words for words are many to choose from, He can polish his sermon until it is bright and sparkling, he can study to be attractive in mind and heart, and should do so for Jesus' sake. No preacher should be a student, not only of human intelligence; he may be didactic, and lay the emphasis where the Bible does; he may be a bit philosophical and give the reasons why; he is scientific, tell whom; a bit scientific and explain how; somewhat historical and tell when; theological and proclaim Him, but he must be Jesus. The message is Jesus. The message is Jesus. The message is Jesus. It is not this is of little value unless it blesses both God and man.

The Preacher's mission is to unveil the King. There is no more power and spirit in our sermons than our prayers obtain and receive. "Solicit thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the words of our distinguished guest, Dr. R. T. Williams, "Preach short." The other day I read of a missionary minded man who went to a missionary rally with the intention of giving $200. When the address had been going on for fifteen minutes he cut his offering to $10. After thirty minutes had passed he reduced his offering to $100. When the speaker had continued for forty-five minutes he was sure he could give only $50. When the preacher had reached he would give nothing; when the address was closed at an hour and fifteen minutes he declined to give at all. "Let the preacher short, do not elaborate overmuch. Many times the best sentence is the next one after the last. It is better to err on the side of brevity than to stop when you are through.
The Apostle Paul as a Preacher

A. S. London

Paul laid great emphasis upon the preaching of the Word of God. "I am not ashamed of the gospel of Christ," said the apostle, "for it is the power of God unto salvation to every one that believeth, and the power of God also unto the belief of the Gentiles." He was sure that his business was to preach this message. "For Christ sent me not to baptize, but to preach the gospel," he explained. He believed that the salvation of the world depended upon the proclamation of the gospel of the Son of God.

Paul realized that his work on earth was soon coming to an end. He gives some timely advice to his son, Timothy. He says the time of his departure is at hand and that he is ready to be offered. "How sure and final must have felt as he came to the closing days of his earthly career. "I charge thee before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." He believed the Bible. He was not tainted with doubts relative to the Word of God. He was fixed. It was a settled issue in his life.

Preaching is the greatest work in all the universe. There is no trade, no profession, no calling comparable to it. To preach with a doubt at the head of the list in all human employment. Any man or woman of God to preach is rich. He is highly favored above others.

There are a few essentials necessary for this highest of all callings. The Apostle Paul possessed them. First, he had natural ability. He had a good voice and a trained mind. Although he did not have a strong physique, yet he was one of the most effective evangelists the world has ever known. The great master preacher that burned within him overmastered his physical weakness.

Second, a good voice is a great asset in an effective ministry. To preach is talking. The preacher must speak, and he must speak well. "To use the effectiveness and glory of delivery the voice holds first place." A preacher friend who has passed on to his reward fitted the eyes of his preaching to a great degree by the tone of his voice. Paul must have possessed great qualities in his voice as he spoke to that vast audience and preached that marvelous message on Mars' Hill.

Third, a preacher must have knowledge. He cannot preach without knowledge. He must see truth in its glory and beauty. Dr. Talima, used to say that in order to preach he must first be a little of everything. This is no doubt an exaggerated statement, but it is at least true that much one must know. Paul was a learned man. He preached out of the overflow. He was a graduate of the university of Tarsus, and a post-graduate from the feet of the learned Gamaliel.

A preacher who will not study is doomed. There is no excellence without hard labor. Paul was a hard worker. At Athens he explains this fact to him who had "turned the world upside down." At Ephesus he cursed a hundred of ten thousand dollars' worth of books that he could not comprehend. He had been laboring at the task of getting the gospel to the people. He did not trifle in the matter of preaching.

Fourth, Paul knew the Bible. A preacher ought to know the Book from beginning to the end. He ought to be familiar with its background, its history, its sociology, its customs, its doctrine. Paul knew God. He knew that he could boast in nothing else, except Jesus and His crucifixion.

Fifth, Paul was a man of sterling character. This was the sum total of his life and works. For one to preach well he must live straight. A crooked preacher cannot go long as a minister of the pure gospel of the Son of God. The purity of a preacher's life outweighs all other excellence. He has the strength of ten because his heart is pure. God pity any preacher who lives a questionable life and keeps on in the ministry.

Sixth, Paul had the Holy Ghost. Any man who preaches needs divine aid. "It is not by might, nor by power, but by My Spirit," said the Lord. No man, regardless of training, can cope with the situation of the Holy Spirit. Jordan Rivers are not crossed in these days without the baptism with the Holy Ghost. The walls of Jericho will not fall in three days when they are taken by a living, cleansed, filled and fired by the Holy Ghost.

Paul did not depend upon human effort. Our colleges may turn out young men and women, trained in intellect, skilled in the delivery of the sermon, profound in thought, pleasing in personality, neat in appearance, but if they deprecate their own human efforts, their ministry will hardly be felt in the house where they are planted. Paul was a good preacher.

Paul was a great preacher in three different realms. He was great in the realm of thought; great in the realm of action; great in the realm of character. Every preacher can be great in the realm of character. He can possess Godliness in his nature. Paul expressed this thought in his letter to the Philippians when he said, "Let this mind be in you, which was also in Christ Jesus.

Paul was a persecuted preacher. He was "in labour more abundant, in stripes above measure, in prisons more frequent." He lived in perils often, was afflicted as few men on earth have suffered. Yet none of these things moved him. He did not count his troubles as cheap life dear. He did not turn his course with joy, preaching the gospel of the Son of God.

Dr. Stanley Jones said he asked Gandhi how Christianity might be most effectively introduced into India. Gandhi answered, "First, you Christians must live more like the Christians. Second, you must practice your religion without toning it down. Third, you must put the emphasis on love." Paul lived like Christ. He died like Christ. He said that love is the greatest of them all.

A Portrait of a Minister

Mark R. Moore

HE law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and did turn many away from iniquity." God through Mactchi is describing a true minister. By this description we learn that a true minister of the gospel not only preaches the truth but also lives a life in harmony with it.

The old saying, "like preacher, like people," embodies more truth than is usually apprehended. For down through the ages society has been reflected in the moral standards of the ministers. History shows that the clergy are the moral barometers by which the true atmosphere of an age is discovered. It is said of the true minister, "the law of truth was in his mouth, and iniquity was not found in his lips." The results, he was a soul-winner, "he did turn many away from iniquity." "He walked with me in peace and equity." General Booth warned, "Young men, take heed to the fire in your own hearts, for the tendency of fire is to burn both forehead and山顶 when you neglect their personal walk with God. This relationship with God is of the greatest importance for when personal godliness fails the duties and privileges of a preacher are unworthily performed." It is true that preachers are usually last to yield to the evils of society. He is truly a true man that must always be the first to recover.

The world is in a critical period of its history. There are many men working in the world's unrest, turmoil and strife prevail. The challenge to every minister of God is that he should fulfill his召for God desires his ministers to be lights to light the world to Christ; witnesses to tell men of Christ; light bearers to catch men for Christ; watchmen to warn children of dangers; shepherds to keep men in safety; collaborators to work with Him; and teachers to fill in the place of common instruction. There is no place for ministers that have "departed out of the way" and that are stumbling blocks for others. Preachers, "lay aside ungodly and worldly lusts, and live soberly, righteously, and godly in this present life, that ye may depart henceunto the eternal kingdom of our Lord Jesus Christ. For this we profess nothing, save Jesus Christ, and the preaching of the gospel of Jesus Christ. It is a true minister.

It is frequently said that the churches are being preached to death. Where this is true, it is because the preaching is without power from on high. Preaching done without living power, is much more than it is itself without this power.—H. O. F.

September, 1940

Stewardship

C. Warren Jones, Stewardship Secretary

LEST WE FORGET

For fear that you will forget, we want to call your attention to that stewardship campaign that you promised yourself you would put on in your local church. The final season will soon be here and national advertising will be planned for intensive campaigns along different lines.

It is so necessary to keep our people stirred in order to keep them moving. It is so easy for people to settle down and drift with the tide. They must be swayed; aroused to action. In a sleepy, indifferent condition they are not good for anything, unless it is to retard the progress of the church.

We want to call the attention of our pastors to the claims of stewardship. Think as you will but here is a field that is neglected by many of our leaders. Many churches depend upon emotional and spasmodic giving. We fail to educate our people and train them to be faithful stewards and thus good Nazarenes are deprived of many a spiritual blessing.

A leanness of soul is reflected in the giving to the church.

Fasting is a phase of stewardship and should not be neglected. It should be preached from the pulpit and practiced both in the pulpit and in the pew. Not only is it a valuable spiritual discipline, but the Sunday school and in the N. Y. P. S. A. Neglect of tithe ing today with the General Agents would come from now the church will reap, but it will be in a lack of tithes and offerings; and leanness of soul on the part of the people.

I want to call attention to our tracts on "Stewardship." They have been doing a wonderful job in the Sunday school and in the N. Y. P. S. A. Series of 1940 and a number that were printed previous to 1939. Send for samples. Then choose the ones best suited to your need and order as many as you can use. They are sent to you free and sent out

N. Y. P. S.

S. T. Ludwing

Young People's Day

September 22

It is the desire of the General N. Y. P. S. Council to assist all pastors in helping Nazarene young people to support wholeheartedly the program of the church.

Following the summer months with the consequent vacation period and other irregularities which naturally arise, the Young People's day for a large percentage is their rallying point for youth; a time when they shall come
A Question of Loyalty

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves, to decide, but, under the circumstances, we could not see what else to do. Rather than to disbelieve, rather than to be thought prescriptions or "righteous overmuch," we yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of consciousness to the feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the name of our question of loyalty. To please them would displease Him. If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple. To build a Mary, root and branch. To neglect a duty, to compromise himself, to pull down colors, to do a little wrong rather than to be thought a hypocrite, bishoped, or, at least, peculiar, is a great temptation; but then is the time for God's uncompromising, "the everlasting!" to ring from us. Friendship that calls for your life needs destruction or reformation.—Maltr. B. Baracco.

BOOK CHATS

By P. H. Lunn

THERE were a number of young people attending the services of the church regularly. These were to be the nucleus of the church for the future. The pastor was in the habit of giving them a talk on the evening before the service. On this occasion he gave them a talk on the importance of the church's work and the need for the youth to take an active part in it. He urged them to be faithful and true to their faith and to the church. The talk was well received and the young people were inspired to take an active part in the church's work.

The preacher's message was that the church is a place where the young people can find a sense of belonging and purpose. The church is a place where they can learn about their faith and grow in their understanding of it. The preacher emphasized the importance of the church's work and the need for the young people to be active in it. He urged them to be faithful and true to their faith and to the church.

The talk was well received and the young people were inspired to take an active part in the church's work. They were encouraged to be faithful and true to their faith and to the church. The talk was a success and the young people were inspired to take an active part in the church's work.
A Living Faith

The栽培 missions—Faith is the thing that matters first. Faith is the thing that is heart-piercing. But we still have to ask questions, "What is the world today?"

I have the heart pierced by the world today. I have the heart pierced by the world today. I am in the world today, but I have the heart pierced by the world today. I am in the world today, but I have the heart pierced by the world today.

The Main Thing

Some things are more important than others. Let us put them in order first. Faith is the thing that matters first.

The Church

You must understand that this is the "seed of the world" that is coming to be. You must understand that this is the "seed of the world" that is coming to be. You must understand that this is the "seed of the world" that is coming to be.

Conversion and Character

There is a difference between the nature of salvation and Christian character. Even though we are saved, we are not close relatives. A failure to recognize this difference gives rise to confusion and lessens much of the significance of the process of life-building and its attendant disciplines.

Preaching Dangerously

No atavist in the present war must fly without a flag. No atavist in the present war must fly without a flag. No atavist in the present war must fly without a flag.

Evangelical or Evangelical?

Evangelical means a man on fire. Evangelical means a man on fire. Evangelical means a man on fire.

Good Things to the Poor

Christianity is good to the poor. Christianity is good to the poor. Christianity is good to the poor.

Search for Truth

We search the world for truth. We search the world for truth. We search the world for truth.

Homiletical

A PREACHING PROGRAM FOR SEPTEMBER, 1940

By A. Milton Smith

The writer of the sermon themes for this month is Rev. A. Milton Smith, pastor of our church at Middle, Massachusetts. Rev. A. Milton Smith, pastor of our church at Middle, Massachusetts. Rev. A. Milton Smith, pastor of our church at Middle, Massachusetts. Rev. A. Milton Smith, pastor of our church at Middle, Massachusetts. Rev. A. Milton Smith, pastor of our church at Middle, Massachusetts.

SUNDAY, SEPTEMBER 1, 1940

MORNING SERVICE

Awake, O Zion

Suggested Readings

1. Psalms 51:1-12
2. Isaiah 45:22
3. Jeremiah 13:22
4. Ezekiel 1:26
5. Daniel 10:21

Awake, O Zion! Watchman, what of the night? Watchman, what of the night? Watchman, what of the night?

Homiletical

It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word. It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word. It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word.

It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word. It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word. It is the increasing sense of the situation in which we live that makes us realize that the word "awake" is a real word.
IV. It Is Between Justification and Death Therein

1. The one outstanding thought of Elijah is that he was a man of prayer.
2. He could be said of him that he was a reformer, a man of courage, and a man of faith, but we usually think of prayer when we do not realize his worth to God.
3. It is likely that the people saw Jesus praying and because of that they said He was Elijah.
4. An examination of prayers and their answers recorded to Elijah’s credit.
5. Notice four things about his praying.

V. Prayer Earnestly

1. His prayer had his whole soul in it.
2. It was not prayer of a calm, modeling reflection.
3. There is place for these, but let us not neglect the times and places of strong earnest petitioning.
4. Jesus is an example of earnest praying.
5. Earnest prayers are answered.
6. The context is a good illustration of this, “And it rained not on the earth by the space of three years and six months.”
7. Too many of our prayers lack in real earnestness.
8. He believed that God would answer prayer.
9. He would not have entered the contest with the prophets of Baal if he did not think, with faith, that it was necessary from the beginning.
10. He prayed earnestly.

SUNDAY, SEPTEMBER 9, 1940
MORNING SERVICE

Preparation of Prayer

Scripture—James 5:13-20

Text—Elijah was a man subject to the passions as we are.

Introduction

1. The one outstanding thought of Elijah is that he was a man of prayer.
2. It could be said of him that he was a reformer, a man of courage, and a man of faith, but we usually think of prayer when we do not realize his worth to God.
3. It is likely that the people saw Jesus praying and because of that they said He was Elijah.
4. An examination of prayers and their answers recorded to Elijah’s credit.
5. Notice four things about his praying.

V. Prayer Earnestly

1. His prayer had his whole soul in it.
2. It was not prayer of a calm, modeling reflection.
3. There is place for these, but let us not neglect the times and places of strong earnest petitioning.
4. Jesus is an example of earnest praying.
5. Earnest prayers are answered.
6. The context is a good illustration of this, “And it rained not on the earth by the space of three years and six months.”
7. Too many of our prayers lack in real earnestness.
8. He believed that God would answer prayer.
9. He would not have entered the contest with the prophets of Baal if he did not think, with faith, that it was necessary from the beginning.
10. He prayed earnestly.
Sunday, September 15, 1940
Morning Service
Glorying in the Cross

Scripture—Galatians 2:16

Text—“But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 2:16).

Introduction

1. The Church saw up Paul’s conception of redemption through Christ’s suffering and death.
2. Galatians is a treatise on faith as over against the law; salvation by faith in Christ and the cross is a subject of critical importance for the early church.
3. Paul present Paul the Redeemer instead of Masaeus the Lawgiver.

1. Many delighted in the living of the law (that is the past they liked to do). They glorified in the fact that they kept it.
2. They were two ambitions pictured in the text and context.

a. One ambition is “to make a show in the flesh” (Gal. 6:12) to be recognized as righteous, fulfilling duty as invested in the law. Show always is to be seen before the creature, the other picture of ambition is of one who does not care about show, or the applause of the world, but he is careful and concerned about honoring and pleasing the Lord Jesus Christ. He is ambitious for Christ.

3. Therefore he gloried in Christ and His sufferings while others glorified in the things they did.
4. No wonder that he was an effective worker for the Lord. Christ is to have prevail everywhere in all things; in his writing, testimony and preachment.

II. His Case for Mercy Right Away

1. “He began to cry out, and say, Jesus, thou son of David, have mercy on me!” (Luke 18:38).

2. He believed Christ could help him.
3. He also believed his case was hopeless.
4. He cried tamely and persistently.
5. Crowd tried to stop him, but he cried the more.

III. Jesus Heals His Arm

1. He stood still—gave heed to his cry.
2. He did not refer to his request.
3. Jesus said, “What do you want?”

The blind man’s eyes were opened.

IV. The Man Was Made Whole Instantaneously

1. “Go thy way; thy faith hath made thee whole.”
2. He did not take all day for it happened, nor immediate.

Conclusion

1. Jesus said, “You too, need help, and the Lord Jesus offers to help you. Will you be as earnest and responsive as this blind man?”

September, 1940

5. He was a Roman citizen.
6. He was not one of the people of the lowest estate.
7. He had a great reputation.
8. He was not afraid to come to Christ and seek things which are above (Col. 3:1).
Hallo world!
The Preacher's Magazine

September, 1940

ILLUSTRATIONS

Basil Miller

The Carmel Man is Still Alive

To 1: I must have been too prominent Prof. Spencer. "Why couldn't she be. She is my best friend," they think. When before was a sensation in agony. For five days he lay in an unconscious state, more dead than alive. A bullet from his own .42 caliber target pistol was buried near his heart. The doctors of St. Mary's Medical Hospital in Pasadena declared he would not live.

"Here was a Pinecone," said a thousand citizens of the elite little city of South Pasadena, heaving near the door of his hospital room were police officers waiting moment when he should regain consciousness. For any man was wanted by the law-bounded Spencer was. Four firearms had already been held before he regained consciousness enough to talk. For four months of the city school system led by Spencer's bullets and no records.

For days Spencer lingered more dead than alive, but when he first spoke (for it) he asked. "How many more dead?"

"Fear," the doctor answered, "and two more wounded."

"Only four deaths!" the doctor exclaimed with a hoarse laugh and then swung beyond the borderline of consciousness.

The third time when he came back from that strange wandering, he said to himself the better to realize that he, principal of a junior high school and a respected citizen of the community, had murdered five people in cold blood, had shot another and lay wounded by his own hand.

What happened?" the police asked.

"I killed the man and it takes this Sunday's news."

"Yes, you do. Pie the story together. Maybe if we helped you, you could recall it. Last Monday you shot and killed four people, the superintendent of schools and three students, (these are yourself and two others and shot yourself)."

"My God!" he cried. "That can't be. I don't remember havin' a gun on Monday. I don't remember shootin' anybody."

His mind was a complete blank as to the events of the strange wandering, he believed. He said he then had an unusual revelation to explain. Sin and must be destroyed. The Allies are after Hitlers, they say: God is after sin. It must be destroyed out of the heart and out of the universe.

2. God is in the man's demands for righteousness.

3. He is always for righteousness. The righteous are the men who still obey the commandments of God.

3. God's authority calls for a judgment also.

4. Finally, he mates out rewards and punishments to them.

Conclusion

1. The righteous servants need not fear.

2. The wicked have reasons to be afraid.

Story of a man who witnessed the colors of his country.

His mother gave him a Bible in the pertaining moments, and in that book he tells how at the battle he was being taunted about being afraid. Taking the Testament from his pocket he confided that he was not afraid to die but was afraid of what to follow. He had a right to be.

You Cannot Improve on the Bible

"Read everything," began Dr. R. T. Williams delivering an ordination sermon to a class of candidates for the ministry, "Read history, psychology, travel and biography. Read magazines and biographies. Read philosophy and science. Fill your head with knowledge."

The young ministers watched the veritable lecture. They heard him drone the ratio of knowledge. "You can't know too much," he went on. "A Mohr truth from everyone's source," he repeated for emphasis. "That when you preach, pray the Bible!"

Standing must yield an audience, follow preachers, but it never moves them. Science may enlighten them, history may teach them, philosophy may inform them, the news may shock them, but nothing can stir him. Heeness!"

Biography may walk them through the corridors of the past in company with great souls, but the Bible alone will introduce them to the Man of Sorrows and lead them to God. If you would win men make the Bible the cornerstone of your preaching material.

The great preachers of the 20th have been Bible men.

Going the Second Mile

"And that's the price for a turn-key job?" Dr. R. T. Williams laughed.

"Yes, I'll build the house as specified for that amount," he returned.

Shortly the house was in the process of building and the preacher paid the contractor as the work progressed. It was a beautiful home, though a modest one, and the preacher has lived in it the last fifteen years.

"My daddy," the contractor's children said, "just money on the preacher's hands and we were never more happy."

The words came to the god-forsaken man, and he made a trip to the contractors' shop to pay him his money and said:

"Yes, Rev. Williams, I lost $600 dollars on it!"

"Not a cent of it, for I agreed to build the house for a set sum, and you have paid me all you owe."

"Would any other contractor do it?"

"No contract, in the land would do it."
Spiritual Enrichment

And one of those who try to persuade the day before," Uncle Reuben Robinson related the day he had been "dying, touching the hand of his father in law, "Eyes closed, I know that God is with me," he added. The two old friends on with an ever increasin...

The Call Has Not Been Sold.

"Who have you told about that call?" the little farmer asked. "No one," the pastor told us about. If you don't scribble me I'll leave my bones here at this, until you are satisfied.

The Calf Is Not Sold.

I was his wild beast. I was his wild beast. I was his wild beast. I was his wild beast. I was his wild beast.

I have my love in heaven. When I know my love is happy. I have my love in heaven. When I know my love is happy. I have my love in heaven. When I know my love is happy. I have my love in heaven. When I know my love is happy.

Communion Symbols

Communion Symbol

This is the body of Matthew (26:26).

This is the Lord's Supper. It is a reminder that God is present throughout the Bible. We recall the living water, which is the word of God, which is spiritual and eternal. The body and the blood of Christ are the means by which we partake of the forgiveness of sins and the life of eternal life. In taking the bread and the cup, we are reminded of the Lord's sacrifice on the cross, and of his resurrection from the dead.
Suggestions for Prayermeetings

H. O. Fanning

God's Love for Jacob

Was not Isaac Jacob's brother? With the Lord, I loved Jacob (Malachi 2:10). 

In all God's dealings with mankind, there is a place for the development of God's personal character. God has created a self-determining being. The sort of character he builds, and the personality he creates, is that of God. God is the character of his relationship with humanity. We cannot force God to work in any way possible to bring him to where he will be appreciative of the things he loves, and where he will be the supreme Object of their affections. Having been given the multitude of freedom of choice, men have been demonstrating in all ages of the history of the world, that they may become indifferent to God instead of imitation of Him; hatred of God instead of lovers of God; that they are the architects of their own characteristics.

I. The place of man in the matter of his relationship to God is before us in the prophecy of Malachi. Two men are described; one the low, the other hated one printed his battlefields, the other despised. In his experiences for the things of time and sense, Isaac came to things of the high things of eternity and of God. That which began in heaven was developed into a vision that culminated in the vision of things spiritual and eternal—sacred vitalities of life. The things of time and sense have their place in life, but must be kept in their place. Isaac cared for the things of God, without which he could not appreciate his love. His life would be what of him he had.
open. Their attitude showed them to be devoid of the elements of true scholarship.

The things we are more to be desired than the gold and the silver of the house of God. These things we are more to be desired than the gold and the silver of the house of God.

They are more to be desired than the gold and the silver of the house of God. These things we are more to be desired than the gold and the silver of the house of God.

Their attitude showed them to be devoid of the elements of true scholarship.

The things we are more to be desired than the gold and the silver of the house of God. These things we are more to be desired than the gold and the silver of the house of God.

They are more to be desired than the gold and the silver of the house of God. These things we are more to be desired than the gold and the silver of the house of God.

Their attitude showed them to be devoid of the elements of true scholarship.
Handfuls on Purpose

An invaluable reference work for busy preachers!

Now complete in 12 volumes and Index.

Price $17.50

Index volume, $1.50 extra

Single volumes, $1.50 each

What These Books Will Do for You—

No preacher who owns “Handfuls on Purpose” will ever get into a preaching rut.

These are busy days. Little time is left for original research. These books are full of Steed Thoughts and Hamiletical Suggestions.

Some Christian workers lack the creative faculty. They find it difficult to construct new addresses. These books contain thousands of fine Outlines.

Perhaps you have difficulty in finding a text and subject. If so, the set will do wonders for you. Beyond doubt, it contains the most stimulative and suggestive material of its kind ever published. Thousands of sermons and short talks are waiting for you.

“Handfuls on Purpose” will always assure you of a fresh fund of information for sermons and religious addresses.

The material in these volumes is not centuries old, written for people who lived long ago. It is new, up-to-date, and deals with the vital problems introduced by the 20th Century.

You will find a gold mine in every volume which will inspire you to keep digging and digging. There is no point of exhaustion. There are thousands of Expository Outlines, Select Bible Readings, Short Scripture Studies, Fine Sermon Thoughts, Apt Illustrations, Practical Hints and Applications, etc.

The entire Bible is covered in a unique and fascinating manner.

An Index volume of 160 pages is an almost invaluable addition to this set. In this Index the reader may locate subjects and material on any given scripture reference. The Index covers the first ten volumes in the series. Price $1.50

Convenient monthly payment terms can be arranged for those with satisfactory credit rating.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

AS DISCIPLES of the Lord we face numerous duties in these momentous days. Not the least of these is the pleasant duty of maintaining peace of mind. The better things in the world are terribly threatened by powerful anti-Christian forces. “Man’s inhumanity to man” is on exhibition to an appalling degree. And who can foresee the end?

Yet our Master foresees these things and told us about them. How fitting are His words for this day, though uttered so many centuries ago, “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass... For nation shall rise against nation, and kingdom against kingdom.”

Jesus Christ, our Savior and Friend, possesses all authority in heaven and upon earth. When He chooses He will intervene and cause wars to cease to the ends of the earth. “Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Rather, giving ourselves to works of faith and labors of love, let us seek to manifest that tranquillity of mind which becomes those who profess to be friends of our great God and Savior Jesus Christ, not forgetting to be ever on the watch for Him.—The Evangelical Friend.

The PREACHER’S MAGAZINE

Volume 15

OCTOBER, 1940

Number 10
The Body and Purpose of Preaching

By the Editor

WILLIAM SECKER, minister of All Hallows Church, Londonwall, wrote a short book which he called "The Nonesuch Professor in His Meridian Splendor; or, The Singular Actions of Sanctified Christians." The edition of the book which fell into my hands bore the date of 1816, and I am not sure that was the first printing. It is a thin volume, illustrative of the timeliness of the principal gospel themes, and there is little in the book to warn one that the volume is not a present year's "best seller."

This fine old book should be read by every minister who does not read it, and re-read by everyone who has read it once. The treatment is made upon the basis of the general content of the book. But in the present instance, I wish only to refer to Mr. Secker's homiletical method which he gives in an incidental passage. After setting forth in brief his general thesis, this little known preacher says, "But, as you cannot see so well by a candle under a bushel, as upon a table,—

I shall therefore hold up the subject to your view in the following manner. I intend to touch upon the explanation of that which is doctrinal. Secondly, upon the application of that which is practical. The former is like cutting the garment out, the latter is like putting the garment on."

Exposition and application! Could any method be simpler, and yet could any method be more generally applicable? A preacher who succeeds in approximating such a method will deserve the reputation of being both sound and practical. Such a method a preacher can make; for so often happens that the man of doctrinal excellence lives too far away from his listeners to be practical, and the preacher degenerates into a shallow exhorter whose heat exceeds his light.

There is less or common notion abroad that doctrinal preaching is not interesting, and some even hold that it is not necessary. But both these conclusions are reached without due process of reasoning, and without respect to the observed facts in the case. Doctrinal preaching can be interesting, and it is very necessary. We all know, of course, that doctrinal preaching can be dry and uninteresting, and when it is so it does not serve any useful purpose, unless it is to reach the man who is on the threshold of sin, or who is already in sin, and who is so hardened as good soldiers. But when doctrinal preaching is of this type it is the preacher's fault, and not the fault of doctrine there are times.

It was one of the outstanding elements in the preaching of Jesus that He preached doctrine and got the multitudes to hear it. He did not throw His oracles to the winds, or throw them out in the face of the wind. Rather He often posited the deepest reasons, and proposed the highest rewards for the man by simple instruction, or not in just so many words, "Now I have always practiced these things myself, but I am quite sure that the majority of you are and have been very remiss." Even when this is the case, the object of the preacher is not simply to tell the truth, but to speak the truth in love, and in such words and in such spirit that some good will be accomplished.

A few months ago I heard someone say, "I heard a very good sermon by a minister who knew how to be a good and consistent man. I was there times or more a few hours later to hear someone say, "The preacher made out his case very well, but I did not like his egotistical manners; one thing that was a detriment in the preacher's words or manner that gave this impression. All I could think of was that in every instance he had told stories that complemented himself, and to me it seemed, he told of his devotion in this holy exercise. When he spoke of faith he recited his personal exploits. When he emphasized brotherly love, he told of kindesses he had himself shown. The matter had not impressed me. I was glad to know of his personal experience. But I could see how his method might be interpreted as preaching himself."

Years ago I heard a famous old preacher for a dozen times or more a few days later. This method was, to use himself as example of un- happy experiences, and to quote others when he wanted to make an impression of experience. Sometimes it seemed to me he knew considerable risk, but I discovered that no one of his listeners thought it any bad. Perhaps the secret of this was the grossest of his confession of weakness and acknowledgment of narrow escape from defeat in the many conflicts through which he had passed. Some may say in point of his confession of weakness and acknowledgment of narrow escape from defeat in the many conflicts through which he had passed was something winsome about the way he would conclude his point of his Christian kindness by saying, "That reminds me of the time when I was a lonely orphan boy trying to get through a day and to get on at school. One of my money and unable to obtain employment, I was on the verge of giving up. But old man Smith said to me when I reached his hand and said, 'Henry, I have been praying for you that your faith and courage may not fail.' I wish there was such a man like this, but I am just a poor, humble old man, as you know. But I want you to know I believe in you and that God will see you through somehow." From this I would go on to tell how these words of assurance bolstered up his faith and courage and how defeat was turned into good. Did such deeds and words of others. When he was himself the recipient of kindness, rather than the giver of it, it made his applications more apt and less offensive.

When Oscar Head used to tell of the man who prepared a manuscript for a little book and took it to a country printer to have it printed. The printer had but limited supplies in his cases, and when he was no more than two-thirds through with the job, he ran out of letterpress, which to represent the first personal pronoun. But being versatile, the printer just substituted the feminine. Reader, coming to this section of the book, usually read it, "and so number one put his shoulder to the wheel and the heavy load was moved." Perhaps the preacher would have woned a little if he had heard this interpretative method of reading; but if he had been forced to come directly to the truth it may be the thought was correct after all.

We all know the preacher is forbidden to descend to personalities in the pulpit, and we would be being painted out and told he must under no circumstances to square a personal grudge. But we have accustomed ourselves to thinking it is permissible to muse and to judge, and to be done in such a way that it cannot be actually proved that the preacher had just this case in mind. However, I think we all know by this time the idea that such thoughts are not willingly if they are allowed to do so voluntarily. After we have set before them the true ideal of experience, love, and the idea of personal gain by leaving the Lord and the listeners together to work out their problems between themselves. Everyone has his own experience of loving and raising, but usually it is a mistake to make it so. I think the average person feels some resentment against the idea of gaining from such work, do such and such things, or perish everlastingly. Even when this is the case, we do well to leave something to the Spirit of God.

Newer things are just two things the preacher ought to try to do: he should try to explain the doctrine, and he should try to be practical in the application. If he does these two things he will be a good preacher. Made his method of explaining a doctrine that is unrelated to life is to encourage speculation in the most serious things. To apply too much passion and to exhort excessively is like building a house on an insufficient foundation. "Take heed to thyselv and to the doctrine, and take heed to the application—be a practical preacher."

There is no work out in doctrinal preaching, and put it on yourself and get others to put its or in practical application, and you will be a tailor whom the Master will approve.
Thoughts on Holiness from the Old Writers

By Olive M. Winchester

A Deceitful Heart

The heart is deceitful above all things and desperately wicked: who can know it? (Jeremiah 17:9)

While there are many manifestations of the inclining of sin within man, perhaps none are more outstanding than this tendency to deceit. From the early days of life on to old age this tendency is apparent. Occasionally there may be an individual who may be open and sincere, yet a little strain of deceitfulness seems to be generally present in everyone. Grace alone would appear to be the antidote for this natural trait.

Not only is deceit general in the human race, but it is a very subtle evil. The individual who has it often does not recognize it, and moreover, besides behaving deceitfully toward others, he deceives himself. No one is exempt from its influence. Often we must wonder if deceit is not being practiced in our own lives.

Deceit as an insidious evil. "To reject the self-righteousness of the people in general. "Take heed every one of you, for every brother will use you. A little strain is better preserved than vastness is.

We have noted the effect of deceit in relationship to God. Now we turn to see what is the result in relationship to men, and the prophet tells us, "As a cupe is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich." Here we note that they obtain position and wealth by deceit. Doing this he doubt have they not given their fellows his just dues and the next verse clearly states this, "They are waxen fat they shine: yea, they are fatter than eunuchs; they are not restrained and relished of souls till the day of their downfall, "This is to show that the deceit is not only not restrained and relished of souls till the day of their downfall, but is the cause of the fathertless, yet they prosper; and the right judgment they do not judge."

Thus we see that deceit has as its accomplishment self-exaltation over fellowman and also oppression. Other traits may be mentioned in its activity, but these constitute the most outstanding and we hear the prophet pray, "Judge me, O God, and plow my cause and an ungodly nation: I deliver me from the deceitful and unjust man."

SELF-DECEPTION

We mentioned before that deceit not only operated in regard to God, but also upon the individual himself. While Jeremia gives us a graphic picture of the results of deceit in dealing with God, he gives us pictorial to be the effect upon the man himself.

This great prophet was seeking to awaken the people to the fact of their condition. He saw Israel not only under punishment, but there were still another of that same piece of wood and of the same lot of brethren. They were also being punished, but they were not told of it. He looked in dismay upon such folly and stupidity. It is not possible to be in so complete a state of insincerity and self-deception as the one in which he found himself. "Oh, we have sinned in our breeding; I have to answer to God for three thousand shekels." The prophet had the preacher's passion to win men to God.

Passion is vastly more than mere noise and vociferations, the pulpit is not the place for it. Whether the passion be not confined, some preachers seem to think that mere physical and mental excitement constitutes a divine burning, Nay, verily! The salesman, the merchant, the politician, the soap-box orator may become quite loud in speech, yet without any passion at all. A hint on occasion may put us on "a show" yet uselessly work heart passion. There must be intense and overpowering feeling for souls, there must be a deep yearning within the breast, there must be an eager stretching out of the inner man. There must be fervent devotion and ardent intercession for lost men. We must "work in birth" until "Christ be formed" in men. The highest exalted passion that the heart of man is capable of reaching is just what our Lord exhorts us to have. He says, "Ye must be born again" until thousands knelt and prayed their way to God. A great admirer of Whitefield heard him preach on this text many times. At the close of one of his sermons he enlisted a conversation with the frequent, impassioned preacher and asked the question, "Brother Whitefield, why do you preach so often on the text, 'Ye must be born again?' He replied, "Because, 'Ye must be born again!' This man of God saw men as sheep without a shepherd, as lost

Preaching with Passion

E. E. Wordsworth

Baxter stained the walls of his study with praying breath and it was said of him that, "He preached as a dying man to dying men." Savonarola, the Italian monk and humanist, preaching with such holy astounding passion that he mightily stirred the hierarchy of Rome. The vast concourses of people waited upon his ministry as he challenged the papacy. He was finally executed by the Roman Church for heresy. While preaching in a popular collection of eight hours a day, that even his good wife thought he was extreme in this particular and greatly relieved him of the "a holy preacher or may put on another breast, a deceiver he that is an impostor; 'I have to answer to God for three thousand shekels.' The preacher's passion to win men to God.

Passion is vastly more than mere noise and vociferations, the pulpit is not the place for it. Whether the passion be not confined, some preachers seem to think that mere physical and mental excitement constitutes a divine burning, Nay, verily! The salesman, the merchant, the politician, the soap-box orator may become quite loud in speech, yet without any passion at all. A hint on occasion may put us on "a show" yet uselessly work heart passion. There must be intense and overpowering feeling for souls, there must be a deep yearning within the breast, there must be an eager stretching out of the inner man. There must be fervent devotion and ardent intercession for lost men. We must "work in birth" until "Christ be formed" in men. The highest exalted passion that the heart of man is capable of reaching is just what our Lord exhorts us to have. He says, "Ye must be born again" until thousands knelt and prayed their way to God. A great admirer of Whitefield heard him preach on this text many times. At the close of one of his sermons he enlisted a conversation with the frequent, impassioned preacher and asked the question, "Brother Whitefield, why do you preach so often on the text, 'Ye must be born again?' He replied, "Because, 'Ye must be born again!' This man of God saw men as sheep without a shepherd, as lost
Holiness unto the Lord

C. W. Ruth

(A Bible Reading)

Holiness Commanded—Our God is absolutely holy, and has commanded us to be holy. Read 1 Peter 1:14-16, “As He which hath called us is holy, so be ye holy in all manner of conversation [all manner of living, R.V.]; because it is written, Be ye holy for I am holy.”

Called unto Holiness—Read 1 Thessalonians 4:7, 8, “For God hath not called us unto uncleanness, but unto holiness. Therefore He that despiseth, despireth not man, but God, who hath also given us His Holy Spirit.” By His Spirit, by His Word, by His provision, and by His call, the way of holiness is opened to men, and the call of God to all men, is the call to holiness.

Chosen to Be Holy—Read 2 Thessalonians 2:13, 14, “Wherefore, beloved, seeing you are among the chosen generation, holy and beloved, as begotten unto a peculiar inheritance [things, many] in Christ Jesus: According as he hath chosen you in him before the foundation of the world, that he should be holy and without blame before him in love.”

Holiness Perfection—Read 2 Corinthians 3:7, “If any man think that he knoweth any thing as by revelation, he knoweth nothing yet as he ought to know.”

Christ Died to Make Us Holy—Read Ephesians 5:25, 26, “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Holiness in the Old Testament—Read 1 Samuel 16:7, “The Lord said, Let the Lord choose himself a servant after his own heart, and as His servant will have him.”

Establishment in Holiness—Read 1 Thessalonians 3:11, “To the end he may stablish your hearts unblameable in holiness before God, even our Father.”

Certainly no one may be established in holiness, while he yet remains uncleansed. This indicates that a person may get the blessing so good he will not need to be worked over in every revival or camp-massing, but will stay “put.” Thank the Lord.

Living Holiness—Read Luke 1:74, 75, “That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.” You may not be able to so live that all men will say you are holy—Christ failed in that, although He was holy; even so you might be as white as a white-winged angel, yet someone wearing dark glasses would say you were a blackbird and shoot you for a crow. “...unto them that are called according to his purpose...” (Titus 1:15). Jesus taught that it is character that gradates necessitates. “He that is born of water and the Holy Ghost” (John 3:5) cannot have the Holy Ghost if the corrupt tree brings forth evil fruit. It is never difficult to be what you are.

A Holy Life in Other Ages—Read, “For the prophecy came not in old time by the will of man: but holy God of God spake as it were by the Holy Ghost” (2 Peter 1:21). This proves that there were some holy men of old time during the prophetic era.

Speaking of the mystery “which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit” according to this there were some holy men—holy apostles; and holy prophets; and holy men also, if we are among the holy people, and walk in the holy way; and that will take us to a holy heaven, to mingle with holy angels, and live with a holy God. Brethren, I believe in holiness.

The words holy, and holiness, occur more than six hundred times in the Bible. “How can a man be honest, and profess to believe a holy Bible, and live and serve a holy God, and expect to go to heaven, and yet be averse to the subject of holiness? There must be something wrong, either in the head or in the heart somewhere. Amen.”

In the language of the sainted Bishop Foster:—

Holiness—“Brethren in the Prophetic, thunders to the Law, murmurs in the Narrative, whispers in the Promises; snarlings, snarlings in the Parables, screechings in the Prophecies, spurs in the Poetry, shivens in the Prophecy, and horns in the Spirit of the whole scheme, from its Alpha to its Omega, its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness is preeminent, proviso- nal! Holiness a present duty, a present privilege, a present enjoyment, the progress and completeness of a present blessing, a present hope in this age, and a present hope in the next age. Holiness, all over all, all over all, over all over all through revelation! Singing and shouting in all its history, and biography, and poetry, and prophecy, and all through the great central truth of the system. . . If God has spoken at all it is to aid men to be holy.”

Trust God

A long time ago Pascal wrote these words: “Our Lord hath not chosen that our foresight should exceed beyond the day that is present. These are the limits which God hath set for the exercise of our salvation and repute. Yet the world is so restless and men so wisely think of the present, they are but always in a disposition to live in the future.”

The world has grown older since these words were written, but men have grown no wiser. What peace and joy we should have if we were only willing to trust the future to the God who is too wise and too good to be unknown.”—The Watchman-Ecumen.
A Prepared Ministry

By A. S. London

MINISTER came to the front in one of our services. He spoke as follows: 'I had a preacher come to our church. They said he was a hard worker, a man they could have in their church. I heard him speak. He was a good preacher, a man who could work, a man who could preach, a man who had no church to call him. The District Superintendent can't place me, as no one wants me. I am determined as a preacher to succeed.

A call to the ministry in almost every case includes a call to make preparation for the task of preaching. To the educated and highly trained minister, demands thorough preparation. Much shrink, from the call of God though skilled in all the wisdom and learning of the Egyptians, Isaiah must have felt the great responsibility of the ministry when he said, "Woe is me! for I am undone." It seems that the great divines of days past knew that without preparation they would fail as ministers.

Some of the most glorious pages of history have been written by men who did not have a college education. They were, however, prepared men. They were men of great native ability who secured their education outside of college halls. They were trained in the school of experience. Consented men with studious habits have been used of God in the building of the Church of the living God. These men received their preparation in private. They were, of course, trained, prepared, and labored prodigiously. They were prepared. They were close observers, hard students, and masters of themselves.

Laziness, intellectual and physical, has blighted many bright prospects and dwarfed many brilliant hopes in the ministry. The desire for ease and taking the line of least resistance has kept many men in the paths of mediocrity as preachers. Different application to the task of preaching has created the rise of many men of average ability to the places of influence and responsibility.

The prepared minister is always ready in every field of activity of human progress. Moses, a man who was skilled, mighty in words and in battle, was chosen to lead Israel out of Egyptian bondage. Saul of Tarsus, a prepared man was chosen to systematize the doctrines of the church, and write letters for the direction of the church for all ages to come. He was a graduate of the University of Tarsus and a post-graduate from the feet of the great apostle, Paul.

God wanted a man to thunder the great truths of the Bible into the ears of all Europe. He laid His hand upon Martin Luther, a prepared man, and sent him out as one of the greatest reformers of all ages. England was in a state of spiritual lethargy and religious dearth. John Wesley, a prepared man was chosen to lead in the greatest spiritual awakening movement of Pentecost.

Only one preacher out of every two hundred gets out of the ordinary routine of preaching. The demand now for prepared preachers is seemingly greater than ever before. This is a most wonderful age for preachers. God is using me in His great work. There is not a prepared preacher who does not have a people anxious to hear this preacher. It seems that the call for preaching has been heard outside of all of his little territory. Eleven days a hour practice for years on the piano will tell the story. Ole Bull, the great violinist, when asked how he was doing, replied, "I have become useless because of his teachings. Had it been otherwise, I might have been a great teacher." The great violinist got his training, through the grace and the inspiration of God. The most glorious pages of history have prepared to fill these places with a heralding megaphone. By Neal C. Dirks

Paul's Terms Relating to Holiness

By Neal C. Dirks

Paul's epistles to the Corinthians, especially regarding his emphasis upon the experience of full salvation, is a tribute to his implicit faith in God. Though Corinthians was widely known for his wealth, luxury and dissipation, Paul hesitated not to preach the high standards of holiness to them. As a commentary upon the corruption of Greek thought, emphasis of these moral principles had a profound effect, turning the man who is not prepared. He has no message. His ministry is over right in the prime of his life.

The present day situation the world is over is too strong to challenge every red-blooded preacher to suffer any kind of hardship necessary in order to prepare for the same. The victory is yours if you are filled with God's Holy Spirit. There is a marvelous field for the prepared minister with a burning heart for the welfare of lost and dying men.

A minister cannot prepare for this noble task, and expect to be a success. There is no excellence without great labor. Common sense, hard work, diligent study and careful living may bring one into the sphere of great living and usefulness. Most failures are brought about by a lack of application to the task at hand. Traps are set in an unorthodox manner. What fails to give the best there is in us.

Some years ago that prince among preachers, J. H. Huxley, was a student of the world. He said, "Always do your best under conditions, whatever the task set before you." Someone has said that genius is the ability to take infinite pains and do an enormous amount of hard work. Edison said it is ninety per cent preparation, and ten per cent inspiration.

Paul was a hard worker. One time he caused a bundle of ten thousand dollars' worth of books, that had become useless because of his teachings. Paul had been an easy-loving, careless, hopeless type of a preacher, the world would never have heard of his ministry. His splendid labors have blessed the world for centuries with untradeable good.

Paderewski, the world-renowned, pianist, out of the poverty of his childhood, that today in the awful fate and European war, did not become famous because of inherited ability and nature but also on training. He prepared himself, and he would not have been heard of outside of his little territory. Eleven days a hour practice for years on the piano will tell the story. Ole Bull, the great violinist, when asked how he was doing, replied, "I have become useless because of his teachings. Had it been otherwise, I might have been a great teacher." The great violinist got his training, through the grace and the inspiration of God. The most glorious pages of history have prepared to fill these places with a heralding megaphone. By Neal C. Dirks

III. The Command Regarding Its Disposition

1 Corinthians 5:7—To be thoroughly cleansed; 1 Corinthians 5:8—To be completely eradicated.

2 Corinthians 7:1—Complete cleansing.

3 Corinthians 7:1—To be completely eradicated.

4 Corinthians 7:2—Sealed by the Holy Spirit.

5 Corinthians 7:3—Sealed by the Holy Spirit.

6 Corinthians 7:4—Sealed by the Holy Spirit.

7 Corinthians 7:5—Sealed by the Holy Spirit.

8 Corinthians 7:6—Sealed by the Holy Spirit.

9 Corinthians 7:7—Sealed by the Holy Spirit.
BOOK OF PROVERBS

[Page Ten (298)]

The Importance of Leadership Training

By Charles R. Thresser

WHEN the storms have come—the rain has drenched the earth, the wind is howling, and a man's house is falling and crashing upon the sands—that is a very poor time to tell him he should not have built upon the sands—that he should have built upon the rock. It is then too late to save the house and the owner.

Yet strange and paradoxical as it may seem, many churches are maintaining exactly that attitude. When any church is failing to have a leadership training program, it is unwittingly siding many to build upon the sand. They are failing because they are not equipping the strength of their competitors. Let us look at those who are competing for the attention of the child.

A great number of schools are founded and purged and filled. Justified—Single result of twofold acts of grace.

Apostolic Missions

Have we learned the lesson? The poverty and wretchedness of souls have conditioned loyalty on God alone, and issued in wondrous success, and in modern missions it will invariably be found that the direction to the non-reliance on wealth or education or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burin and Madagascar, the work of labor among the Peruvians and the South Sea Islands, have proved no barriers to success, but have been very convenient of blessing. Can those at home or abroad who are ambitious for the highest success as fishermen find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him?—Hudson Taylor.

Seven Great Changes as recorded on a fly leaf in Moody's Bible

2. Repentance. A change of mind—about God.
5. Adoption. A change of family—in God.

SELECTED

CHURCH SCHOOLS

J. Glenn Gould

The same. Sixty-two per cent of the freshmen are opposed to gambling, while only 26 per cent of the seniors oppose it. Fifty per cent of the freshmen think it is harmful, while only 8 per cent of the seniors think so. Seventy per cent of the freshmen think church schools are a waste of time, while only 35 per cent of the seniors believe thus. Eighty-three per cent of the freshmen believe all church members should be members of the church, while only 33 per cent of the seniors think they should be. What an indictment of education as given by state-instigated schools. These differences are large.

Why are so many college students changing their minds on these fundamental matters during their four years at college? Simply because they are working in their Christian theology. The great Bible doctrines and Bible truths have never been embedded deeply enough into their minds. If these fundamentals were firmly implanted they would not be so easily uprooted and destroyed by godless professors.

Dr. Norman B. Harrison of Minneapolis says, "Too often young people are spiritually ignorant—religiously illiterate. They do not know Shadyside work in the Sunday school, shallow preaching. The modern novel has stolen away the hearts of our children from Sunday school classes. But what has the church done? In far too many cases it has not even trained its teachers.

They have not grasped the great doctrines of Christian life. They do not know the Bible. Some frankly tell me they do not read it or care for it. On what do they base their faith? How can they tell themselves Christians? They could not tell you."

In many instances this failure is not the fault of the young people but of the church itself. This indictment falls heavy upon the teachers of the Sunday school, for it is they who have the best opportunity to teach the basic Bible doctrines.

It is a well known and a little disputed fact that the church school teacher is an apostle.

Since teaching is on a competitive basis in most of our school systems, the teacher who will exert himself to the utmost to see that the child does progress as fast as possible. This being true, the public school teacher is a direct competitor of the Sunday school teacher. Furthermore, the public school gets on the average of seventy-two hours of the child's life, while in the Sunday school he gets only one. No wonder our children come to Sunday school with a thousand and one things in their minds, rather than the teaching of the child. If we cannot secure them already trained, let us train our own. If we do not have teachers of this stamp we shall have no church schools.

Even grade pupils no longer wish to listen to a teacher who harpingly reads or harangues to spell a word. They recognize at once that they know more about the lesson than does the teacher. Only so long as they are under parental coercion will they come to Sunday school to be bored for thirty minutes.

As a pastor you should not pass this challenge lightly. You must secure the ministry of a leadership training class. We have men and women in our church who are capable of conducting these classes. But we must prepare for them, so our Department of Church Schools is established to serve and advise you.

The World says, "The elders tell us that 69 per cent of the Sunday school pupils are lost to the church. I wonder if many of those are not lost . . ." Our alluring advertisements of the world. The devil is using every trick imaginable to lure our youngsters into his web of sin and deceit. Suggestive magazines are on every newsstand and in every drug store. The modern novel is forever the vicious, eternal, sexual triangle. The movies are seducing thousands. The saddest thing of all is that the heroes and heroines of the movies are the poorest examples for the child.

According to Bible standards the greatest part of them are adulterers and adulteresses.

A few days ago an old unshaven, tobacco stained man stood on one of our streets. As a pure and chaste girl walked by, he was heard to make a vile, dirty remark about her. Not more than three days later the same man was standing on the street with four junior high school students. School teachers are the teachers.

He was telling them some of his vulgar and obscene stories. The world is busy with its filth and evil. The world is quick to smear any who come into its reach.

The church is facing a tremendous battle. Few will deny that the church is a schoolhouse by a loss of prestige in recent years. Today as in no previous day the life of the community is flowing in channels entirely apart from the church, with little regard for her claims upon its interest and attention.

It is said that on an average Sunday morning only 8 per cent of our population is found in Sunday school, with only one out of every four children. The greater part are uninterested. Moreover, if they wish, they can turn on the radio and have a discussion on the Sunday school by a trained and well educated teacher. How is the church to compete with such conditions if it offers a dull and untrained teacher to its constituency?

I tell you we must meet the challenge. We have slept soundly while the world, our world, has stolen away the hearts of our young folks. We are fighting forces that are strong and are growing.

Despite all this I recently heard a man argue that any person who is saved and sanctified is equipped for the church. I advise you not to trust your new automobile in the hands of a "hotshot" simply because he was saved and sanctified. Would you send your watch to a
God Answers Prayer
I know not what answers to place.
But I know this—God answers prayer.
I know not what he sends the word.
That we must repent.
I know not if we are ready or not.
But I know we are
waiting for a word.

God and Prayer
"Prayer is the upholding hand of the church; power is the downreaching
hand of God."

The Church Made the Difference
"Show me a place on this planet ten
miles square where a man may live in
decency, comfort and security, sup-
porting and educating his children, a
place where age is revered, infancy
honored, womanhood honored, and
human life held in due respect, and
I will show you a place where the
God is never a part of human
foundation."

James Russell Lowell

Christ Eternal
Earth’s little systems have their day.
They have their life and death, but
God, 0 Christ, art more than
earth, and they, 0 Christ, are less than Thee.

-Tennyson

Promoting the Church Paper

Paste W. D. McGowen, Jr., of Kansas City,
Missouri, First Church of the Naz-
arene has introduced a unique plan
to help in the promotion for the
Herald of Holiness coming to every
home. In place of the $1.00, there
is placed a chart on which are
provided spaces, for each family
and columns for each month of the
year. During every month in
which the Herald of Holiness goes to a home,
the star is placed in the proper place.
The goal is a hundred percent church for
the Herald of Holiness.

God Calls Busy Men
When Jesus Christ sought enlist-
ment for twelve Warrior Servants
he went to the man of toil. When,
God wants work to be done He goes
to those who are accustomed to
work. When He calls for a
servant He calls a busy man.

Moses was called from his
work.

Sarah is busying herself with
her hands.

Cain was busying himself with
his hands.

Saul was searching for his father’s beast.

The fruits of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.

The fact of life fall on so-
men.
**The Problem of Selfishness**

IT IS the most frustrating virus there is and inclusive of all others. Naturally there are degrees of self-love. Without self-knowledge, there is no love for self, and there is no love for Christ. Who has mastered the chief life center of one’s being? Is it Christ-centered or self-centered? And a self-centered person, in the true sense, appears religious, when basically it is only self-righteousness. Without the operating power of a selfless self may even influence others. This noted preacher George Matheson once said, "Take heed for what you pray, because therein lies the difference between a Christian and a worldly mind. It is not the prayer, not even its sincerity, not the sense of dependence on Christ that makes it good. It is that for which we supremely hunger. Every man cries for the grapes of Eshcol. The difference is not in the cry but in the grapes. We may ask for our earthly riches to increase; that is not had nor good. It is secular and worldly. Or we may ask to be made whole. That is the highest desire we could have. That is the desire of all men. Another old saint declared, "We pray as we desire and we desire as much as we truly love. How narrow is one’s life; how circumstances have limited one’s vision, if he always stands in the shadow of his own self, and no greater self has enveloped his entire being.

It is pathetic the way personal and national selfishness dominates the world of today. The statement made years ago by Winston Churchill seems to indicate civilization has sadly reverted to the selfish type. The noted Englishman once said, "It will be strange indeed if we do not arrive at the conclusion that the world has still in it a nucleus of genuine selflessness to guide us through this long, long, long, and that when we shall have reached the new boundaries he has set, it will be time enough to stop and begin a new religion. In the face of world facts today men in the aggregate has yet a long way to go. The more truly and the more civil and religious man the last few days, the better things in life anywhere are in danger and bland and selfishness will be allowed up in a higher victory. As Rudyard Kipling so well wrote:

"If weight with right of power, we loose whole tongues that have not these in mind."

Such concluding as the Gentiles use, or lesser Lord God of hosts, be with us yet, lest we forget lest we forget.

For such is the path that puts her trust in looking take and turn your head.

All valid dust that builds on dust, and gain.

For lust and lost and your path, Thy people, Lord.

Fully yielded to Christ the abundant life, selfishness vanishes like mist before the sunrise—F.M.B., in Christian Union Herald.

**HOMILETICAL**

**A PREACHING PROGRAM FOR OCTOBER, 1940**

By Lloyd B. Byron

Here, Lloyd B. Byron, writer of "The Preaching Program for this month, is a graduate of our Eastern Theological College, and has taken some advanced work at Boston University School of Theology. He has held pastorate in Connecticut, N. Y., New Haven, Conn., Livermore, Calif., and is now in First Church, Lansing, Mich. He has served as District Y.P.S. President of New England District, also as District Secretary, and member of the New England District Advisory Board. He is now a trustee of Olivet Baptist College, and this summer served as director of the Young People's Institute of the Michigan Districts at Indian Lake; also is secretary of the District Church Schools. He has made some contributions to the Herald of Christianity, and in The Young People's Journal—Magazine Edition.

**SUNDAY, OCTOBER 6, 1940**

**SERMON SERVICE**

Three Words to Christians

**SCRIPTURE READING—Phil. 2:3-16**

**TEXT—Work out your own salvation...Do all things without murmurings and disputations... be silent as lights in the world.**

**INTRODUCTION**

This message ending ponders this chapter for all of the promises that are needed for our daily lives to work out the things in the passage as we study it now expository. You have already presented me thought of distraction and a lessening, and that when we shall have reached the new boundaries he has set, it will be time enough to stop and begin a new religion. In the face of world facts today men in the aggregate has yet a long way to go. The more truly and the more civil and religious man the last few days, the better things in life anywhere are in danger and bland and selfishness will be allowed up in a higher victory. As Rudyard Kipling so well wrote:

"If weight with right of power, we loose whole tongues that have not these in mind."

Such concluding as the Gentiles use, or lesser Lord God of hosts, be with us yet, lest we forget lest we forget.

For such is the path that puts her trust in looking take and turn your head.

All valid dust that builds on dust, and gain.

For lust and lost and your path, Thy people, Lord.

**FULLY YIELDED TO CHRIST THE ABUNDANT LIFE**

**OCTOBER, 1940**

4. And we are to do this “without fear and trembling,” with great care, and the fear that pertains to us is to be a fear of failure, of coming short. And our trembling to be so that we will not meet our appointed angels who watch for us. And this working of God within us is embarked in thee called the church that is a high point, when we拣meet our appointed angels who watch for us, according to his good pleasure.

5. "Do all things without murmurings and disputations", lack of these facilities.

6. "So then let us work out our own salvation...Do all things without murmurings and disputations...be silent as lights in the world."

**CONCLUSION**

And this is the conclusion that Paul wrote to those Christians in Philippians, which God would have us take to ourselves today and for the days right now.

**EVENING SERVICE**

Thera Jonah Prayed

Text—Then Jonah prayed (Jonah 2:3). INTRODUCTION

1. This text is from one of the shortest books of the Bible as a whole, and as a book of people, that are seldom read by many people, and yet everyone is familiar with this man Jonah, because he has his story. He is as well-known as any other Bible character.

2. The text tells us that this man of Jonah was praying, and that other interests man and God. Remember the Lord informed Ahinsa that Sull of Tarus was praying, and if Jonah had not cried the Lord heard him, and saved him out of his trouble, he would have continued to pray much too long, and this is unnecessary repetition. As it is not too much praying, but usually pray because of some extraordinary experience we should resolve this man Jonah as a basis of prayer.

3. For the Record is that Jonah Was Praying.

1. This is always a high place to get faith to pray. Folk talk easily enough, or fast, or argue, but to set them to pray—that is indeed an achievement.

2. But there is a great deal for some to whisper or score, or sufferings or disappointments or burdens or problems considered as to the commandment, and the song was sung, "Pray your way through; pray your way through; if you want victory, pray your way through!"

4. The man who prays, and prays in the right spirit and with a right heart, will always come out all right. God does answer prayer, and one short hour with God in prayer will make all the difference in the world.

**JONAH PRAYED**

In his time of deep trouble he prayed, and truly he was in the thickest fix of his life. The situation did seem "about his last gasp."

2. But this seems to be the first time or the only time that God gets many of us to pray. We forget Him in the bright, sunny days of life, and forget to pray. The waters are running calm; but in the stormy times, in the darkness and holiness of trouble, the Lord breaks down our doors; when troubles come strolling in, when things go wrong, when dangers come, the Lord brings his chill of prayer; then we turn to God for help.

3. But how much better for Jonah had he done some praying as well as obeying? And what much better for us if we too prayed and remembered God before the occasions came. How much of heartache and broken break we would be spared if we prayed in season.

4. Jonah had his prayer answered, and yet he was not his own faith's. That is not to condemn Jonah, either. We blame this or that person; sometimes in our rambles we blame God, but now and then to be more to blame for what we have had started forth on a line of determined disobedience. He was no true devil! And he hold it in this way through out a forty-mile ramble in Egypt. He hold it to await the coming of a superior change. He got his prayer answered, and yet he was no true devil.

**HIS PRAYER**

And so we hold forth the Word of the Lord. The world at large is dependent on the church for any proper answer, and the world’s prayer.

And so as we shine we extend the gospel to others; we make it to be true in us; we prove its prayer and its blessings.

**SERMON SERVICE**

Three Words to Christians

**SCRIPTURE READING—Phil. 2:3-16**

**TEXT—Work out your own salvation...Do all things without murmurings and disputations...be silent as lights in the world.**

1. I have seen, you see, the marginal reading.

2. Shines; reflect Christ.

3. And we hold forth the Word of the Lord. The world at large is dependent on the church for any proper answer, and the world’s prayer.

And so as we shine we extend the gospel to others; we make it to be true in us; we prove its prayer and its blessings.

**CONCLUSION**

And there is the three words that Paul wrote to those Christians in Philippians, which God would have us take to ourselves today and for the days right now.

**EVENING SERVICE**

Then Jonah Prayed

Text—Then Jonah prayed (Jonah 2:3).

**INTRODUCTION**

1. This is not a long prayer, but it is a good prayer, for it is a prayer of true repentance. And it matters not how long or short your prayer is—are you truly penitent? That politician of the New Testament prayed a short prayer, but a few words, seven of them, but what blessed results he got, because he was truly repentant. "God, he was truly repentant!" That was his prayer, and here are the results, "He went down to his house justified."

2. God always seems to neglect it, to neglect it for his sin, genuinely penitent, determined to go the last mile to fix things up with God and man. Remember how entirely the prophet had no faith in the returning prodigal when he went home to confess, truly repentant. And Jonah prayed in just that content and penitent spirit. So, the prayer was prayed, and he and the lad he pledges to his own, to make everything right.
Do you not believe God would like a chance to do something wonderful for you?

SUNDAY, OCTOBER 13, 1940
MORNING SERVICE

The Faith that Pleases God

Text—But faith without works is dead, because it is merely the expression of faith. (James 2:17, 26)

Do not you believe that all faith is equally pleasing, for I remember that Jesus exclaimed with joy over the faith of the Syrophoenician woman who pleaded for her daughter dispossessed, and feeble, and how He restored her to her strength? And because faith does please God we understand the reason for which He declares: "But faith without works is dead, because it is merely the expression of faith." (James 2:17, 26)

1. I believe in a faith that pleases God: Also I believe that not all faith is equally pleasing, for I remember that Jesus exclaimed with joy over the faith of the Syrophoenician woman who pleaded for her daughter dispossessed, and feeble, and how He restored her to her strength?

2. Let us draw closer to this subject, and face to face search out the faith that pleases God.

We are told that this brings God into the here and now, making Him present.

1. This faith believes that God is, and that He is always with us. Our President, for instance, said that the President's "faith is in the people." If the people are "righteous" and "true" and "for Christ," he said, then we are right. And he then said that the President had faith in God, because God is always with us.

2. This faith does not rely on fear or force, but on faith; it is true and real, and it does not fizzle itself to His will.

3. This faith never despairs. Rather, it believes in God, and in the power of Christ to make God's promises true. And not only does it please God, but it also gives us comfort, for faith is the only way to know God, and faith gives us comfort.

4. Finally, this faith that pleases God does not ever weaken in its grip. It endures the strain of passing time; it bears up under the test of ridicule; it surmounts the hindrances of the logical reason. It is always strong.

1. And every man is ready to die; and only the man who is ready to get enough out of life to make it worth living.

2. The common men of mankind give itself to the service of the moment of service, with a conscience protected by guilt, with hands laden with sin, with a heart shackled by habits. That is not the way in which to meet God, or the way to get anything from God; but the way of the person ready to die. But Jesus said, "If you had some people, it is for better; few are the prosperous, the fortunate, those who by their lives have the world's applause. To have been useful, to have been a useful man is more important than to die.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live. And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.

And so, we can see that, first, we must be ready to die. We must be ready to give up our lives, to give up our possessions, to give up our friends, to give up our family, to give up our home, to give up our health. But we must be ready to die, in order to have the right to live.
SUNDAY, OCTOBER 20, 1940

MORNING SERVICE

The Place of the Holy Spirit in Daily Life

Scriptural Emphasis: Jude 26, Romans 8:26; John 16:12; Acts 1:8.

Text—And when he is come (John 16:8).

Introduction

1. The work of the Holy Spirit is wide and varied, and in its fullest ramifications, is beyond our comprehension. And yet, if we expect to use or understand the fullest manifestation of this morning. We can see that He works through us and our conversation, in all situations. But that in all, there is His work in the daily life. How do we see the following morning the Holy Spirit in the daily life.

2. In this little exegesis I have read in a frontispiece for this devotional study this morning, as we consider how the Holy Spirit will help us after we are saved and sanctified.

I. He Will Assure Us in Prayer

4. But the person with the Indwelling Spirit has a better way out: by the help of the Spirit he will be helped out of his infirmities wholly—by the help of the Holy Spirit. And this is beyond your comprehension even, or through them, or at the end of them, or beyond you.

5. Why be weakened or deformed or harassed by human infirmities? Christ has promised to help. He will help us to hold the will of God, and many, many others are dead.

6. If it is indeed wonderful to be tried, to be sanctified wholly, to know the blessed Spirit has come in our possession, possessing power. But for the rest of life there is the daily need of the Holy Spirit, and it is one of the greatest blessings to know if we do not fail ourselves of this help day after day. No, we do not. But we are in our infirmities; he will help us with guidance. He will help us with grace, with the living word. He will guide us by giving us revelations. Spirit, of God, of His Father, of His power; of His blessing! What is the Spirit saying to you in daily life?

EVENING SERVICE

Good News for the Men Athiest

Text—In the last day, that great day of the Lord, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink (John 7:37).

Introduction

1. In many a man's Lord's-wont to make use of the most familiar things of life, the most ordinary events, the most casual situations. And He did this in order to illustrate or to enforce spiritual truth. So here on the occasion of the drawing of water from the well of Siloam during the Feast of Tabernacles Jesus made the memorable and encouraging words of the text, truly "Good News for the Men Atheist".

2. He will call us to the great assembly of the circle of the will of God, by His Spirit.

IV. He Will Empower Us for Daily Life and Witnessing

4. Every Christian by an inner composition of heart experience must needs tell forth what has been done for him. But this witness is not always effective. Sometimes our words sound like a twice-told tale, a story too often told. This is true of much of what we say. O God! It has disappeared. The light of that first resurrection has. But when that light is shining, our witness has life and sparkle and color and appeal. And folks are made hungry by this effective witness of those people who have been Christians for many years keep telling the story of their convictions and sensations, and satisfaction and blessing and beauty and purpose of this last day.

5. But this empowerment of the Spirit not only makes our witness, it makes the effective witness of life effective by keeping us in victory. Really there is nothing big enough to beat down a Christian if this Christian will but draw upon the Spirit's strength in time of need. And we are not stored up for the emergency, but rather available for the time of need. "As thy day (so shall thy strength be)"

V. He Will Strengthen Us So, That

1. And the Christian has in the great needs in daily life. God made real and near and personal, so that day by day we grow stronger.

2. Why should the Christian live heavily, daily, dispirited? God is not afar off, disinterested, preoccupied about anything but the Christian's need.

3. But there is the one thing to do. Let that thirsty man come to him and drink, and he will come to him and drink. And the scene will change. This means full surrender to Christ. This means a glorious, transforming, and new birth.

6. And so my Lord's-wont to make use of the most familiar things of life, the most ordinary events, the most casual situations. And He did this in order to illustrate or to enforce spiritual truth. So here on the occasion of the drawing of water from the well of Siloam during the Feast of Tabernacles Jesus made the memorable and encouraging words of the text, truly "Good News for the Men Atheist".
But, the preacher continued, "while the first man finished the altar was burned, when I thought it would be filled because of the master's address.

And the second man, as the minister made the conclusion.

And all the men in the room, as the minister made the conclusion.

And all the men in the room, as the minister made the conclusion.

And all the men in the room, as the minister made the conclusion.

And all the men in the room, as the minister made the conclusion.
"Yes, and it was none other than that God which turned our captivity into joyful singing; for I believe God saved our lives through an impression." Many times God spake to us through spiritual healings, directing us to do things that we had never thought of, to our great advantage. Often our lives were saved when we did not know it, because we had been dwelling out of the way of the healing faith. In my Passover congregation there was a lady who was about to go into the book of God’s will but had taken illness for years, but suddenly one night during a healing service, she said, "I am healed.

For another thing we work with this divine anointing, and never again was the lamb.

Hugged him in his bath. There was a time when I was a great helper in the church. Brother Miller, I have my healing back again. My faith took hold of God, and I am well now. That has been more than two years, and since that time not once has he had to use the medicine. Faith became secure and she was able to live in a constant state where she appreciated God’s healing power.

Healed on Her Death Bed

"The water’s warm now, and I’ll sit it on the back of the horse," said Maggie Curry, who was on her death bed.

"She’ll go my minute now." She was sure. The neighbors gathered around the bed waiting for the last gasp. The water for the death bath was warm in the back of the horse.

The doctor said, "I don’t think she’ll live more than a minute." The neighbors said, "Well, she was sure."

After the service, she was laid out on the bed. "No, Maggie, lie down and die," said her husband surprised at the sudden turn in affairs.

But Maggie refused to lie down, even to please her husband, for she had been treated from that bed of death. Maggie Curry, known among the neighboring relatives as Aunt Maggie, lived for twenty years after her death, as a living memorial of the way far better way of life.

A Grandson, Dr. Merv, at present is the president of the Los Angeles College, and another relative is a gospel worker, the wife of Rev. E. B. Harding.

It is faith that prevails. The skeptic said, "Well, we shall have to see."

The quibbler says, "Maybe they’ve mistaken, because she ran.

"It was just a dream of Jesus from the jaws of death." That was the way far better way of life.

In the mind of a man who can see, he can envision the entire mind and body, and use it for good things. Good thoughts, good things, are used to God and good things. Make no room for sin or lie but whole thoughts to have a place. Think solely, think highly, act with spiritual guidance, and Christ will abide with you.

He Knows Your Own Christ’s Church

Your soul must be cleansed before Christ will come into dwell. He will have nothing to do with a heart that is defiled. Let your soul be cleansed and cleanse your soul. You are to be the temple of the Holy Spirit and the devil will have no place to evil. Go through your life carefully and clean it for God coming.

Honey Fellowship with the Great

You must live well to be a guest, but it is also in your soul. You cannot shut off all your thoughts from your soul, if you were shut off from evil, you could come in to God for grace. Talk freely with the Great through prayer, whisper your secrets into His ear and He will bless you.

Conclusion

Portraits of the Superfacer with the Lord and let Him come fully into the guest chamber of your life. He is the source of Healing and all grace comes from His bounteous hand. Let Him bless the bread He breaks for your soul.

Funeral Sermons

When Jesus Dined

Breaded, I see the hungry crowd, and of the men, "Bread and fish, Lord!"

These are the very words where Jesus, after His ascension into heaven, is said to be standing. You will note that when Stephen was being stoned to death the scene was no less touching to the Master. He stood up, quietly speaking from this throne, and looked upon the persecution of His followers. Is it too much to say that the servant today has gone home the Master has been standing?

1. Jesus Stands to Honor a Guest to Heaven’s Hall

The sevent is a guest in the halls of heaven. He is more than that, he is a friend gone home. On earth when a guest arrives, we stand to welcome him. In heaven when a guest who has been in service for the king while on earth is welcomed by a standing host. As our friend, when we have gone home, heaven stands to bid him welcome.

2. Jesus Stands to Welcome Home a Wasteman

Stephen Edward for the Master, taught in the Lord’s church, on Friday, last December 29. In the case of a wasteman, the Christian, when the Christian walks on earth, stands on the throne and calls to heaven.

All Rejoices when a saint goes home, Ancient Rome has long recognized for the place of worship. The dastardly, the wicked, the child of sin, the enemy of God’s will, the devil, the devil, the devil. This is the Christian and the Christian’s guide.

The Rainbow Circle Throne

Text—And there was a rainbow round about the throne, as it were a gem of glass. (Rev. 4:3)

Introduction

There are only two references in the rainbow in the Bible. A reference is made to the rainbow legend and how the rainbow is used as a symbol to the entire story of redemption. The rainbow is a symbol of the rainbow in the heavens fulfilled all the glorious promises of redemption complete.

1. The Rainbow is a Pinnacle

The word "rainbow" comes from Noah, "I set my bow in the clouds, I do set my bow in the cloud, and it shall be a token of covenant between me and the earth." (Gen. 9:17) The rainbow

Preparation for the Supper

Text—There must be ready for us (Mark 14:35).

Introduction

Our preparation for us to prepare for the Lord’s Supper as much as it was for the disciples. Let us check the items that must be made ready before we are prepared to partake.
around God's throne is likewise a prompt-to the living and the dead alike. This rainbow is the fulfillment of all the promises that have been made to those who love God.

III. The Promises of God Are Now Fulfilled

All the promises made, both for man while on earth and for those who made their fulfillment in heaven, are now being made complete.

1. Meetings where shouting and rejoicing no longer happen, because the week of salvation with eternal joy. The Lord is now the soul's shepherd leading the steps into spiritual pastures and green mountains of the new age.

2. The promise of being with God and one with God is now fulfilled. There will be no more separation from the divine presence.

CONCLUSION

The check which God gave us as our departed friend is now presented at the bank of heaven. God has promised much for the Church, and it must be remembered that what He has promised He will fulfill. The dead love in the Lord can walk up the streetway and have perfect knowledge of all their promises turned into present realities. It is better than being alive and bearing the hungering that mark today. Realize that God has called another child to the heavenly kingdom.

Expository Outlines for October

By Lewis T. Corlett

1. The Christian Life Has a Thousand Relationships

   a. The basis of individual relationships in Christian experience
   b. The secret of victory in the soul rests upon the relationships of God
   c. The source of strength is the believer trusts the wisdom of the power of God.

2. God's Children Are Independent

   a. A relationship that is so planned for definite constructive benefits.
   b. An experience of the love of God which is shed abroad in the heart by the Holy Ghost. The responsibility to a living Christian life is to encourage others to walk with God.

3. Christians Should Help Others by Enlarging the Emissaries of Salvation

   a. The Kingdom of God is composed of all those who have written down their names written down in the Lamb's book of life.
   b. The history of what Jesus commissioned His disciples to seek (Matt. 6:23).

III. God's Promises Are Now Fulfilled

1. Entrance is made in the new creation wrought in regeneration.
   a. Unity is sustained by the cleansing of the heart from all that would mar or disturb the relationship. The Church is being welded into the form in which are the plans of perfect love.
   b. The Church in the Lord is the bond of unity. It is the Head.

2. The Church is the Body and Christ is the Head.

3. The Church is the Isle, the Lamb's Book of Life. The Church is stamped with the divine seal of Christ. The Church is the Lamb's Book of Life.

4. The Church is the Church in the Lord.

5. The Church is the Church in the Lord.

6. The Church is the Church in the Lord.

7. The Church is the Church in the Lord.

8. The Church is the Church in the Lord.

9. The Church is the Church in the Lord.

10. The Church is the Church in the Lord.

11. The Church is the Church in the Lord.

12. The Church is the Church in the Lord.

13. The Church is the Church in the Lord.

14. The Church is the Church in the Lord.

15. The Church is the Church in the Lord.

16. The Church is the Church in the Lord.

17. The Church is the Church in the Lord.

18. The Church is the Church in the Lord.

19. The Church is the Church in the Lord.

20. The Church is the Church in the Lord.

Suggestions for Prayermeetings

By H. O. Fanning

1. Praying the morning prayers.
2. Praying the evening prayers.
3. Praying the night prayers.
4. Praying the noon prayers.
5. Praying the morning prayers.
6. Praying the evening prayers.
7. Praying the night prayers.
8. Praying the noon prayers.
9. Praying the morning prayers.
10. Praying the evening prayers.
11. Praying the night prayers.
12. Praying the noon prayers.
13. Praying the morning prayers.
14. Praying the evening prayers.
15. Praying the night prayers.
16. Praying the noon prayers.
17. Praying the morning prayers.
18. Praying the evening prayers.
19. Praying the night prayers.
20. Praying the noon prayers.
In our text we have God's description of Job. In the midst of much of the poetry and personal, he was the greatest of all the men of the East. Not only was he a man of great wealth, but he was also a man of great faith. In his own words, "He was great in spirit, and great in wisdom, and great in judgment, and great in understanding, and great in learning, and great in knowledge of the creation and of the world." His spiritual experience was a living one, and he was always and ever a man of prayer.

In the experience of Job’s life, we see that God's love for him was so great that He was willing to allow him to suffer and be tried. His experience was a model of what our faith should be, for it was not just a temporary experience, but one that lasted throughout the whole of his life. He was a man of faith, and in his faith he was able to maintain his trust in God even when the world seemed to be against him.

Conception and Faith

I know that my Redeemer lives (Job 19:25)

We believe in God, the Father, the Son, and the Holy Spirit.

OCTOBER, 1940

A Special Offer on Morgan's Studies of the Four Gospels

The famous expositions by the great international preacher and Bible scholar have a place in the hands of all pastors, young workers, and Bible students.

The Gospel According to Matthew
The Gospel According to Mark
The Gospel According to John

Volumes, regularly, each .00
Special offer for the set .10.95

NAZARENE PUBLISHING HOUSE
2923 Trent Ave., Kansas City, Mo.
II. To insist that what we know is of no importance would be to insist that the world is not true which is not true. But Job had come to a place in his experience that emphasized his ignorance and his understanding that there were things more important than the things he knew. Then and there the truths of God were plain to Job, and there are the things that are true. God is immensely great, and fully to appreciate His greatness and the glory of His Name is hard for any one of us. God is not indifferent to Job’s condition, and the consciousness of sin in Job’s soul was more certain of the fact of God than that of God. He walked by faith.

Job did not understand the ways of God at this time. They were different from what he had ordinarily known or learned. But to him the steadfastness and constancy that were His were His. Lack of understanding minimized nothing to the mind of Job. He was living in a realm of faith, in which it is possible to the wholly sanctified to attain. It was what God knew, and what God was, that ministered to Job’s steadfastness and testings and trials well-nigh unanswerable in their entirety, God knew, and all was well.

IV. Job was conscious of righteousness. In his soul, Job was conscious of righteousness. He walked in it without detection from the ways of God. He was conscious of a habit of right living, and learned by submissiveness of habits of wrong living. Job was not without. He had a sense of living and a sense of life. He had learned the value of living in right sight of the God. He was not suffering other than to find no place in his life. In no other way had he found the place of blessedness, where he could be at home with himself and the whole of his life.

V. There had been no bad holdings in the life of Job. In his living he had occupied the house of God his Lord; he was a forward trend. It was a long way back from Job’s hacked position in grief; his advancement had been slow and steady. There had been no turning away from the right hand of God. Job was conscious of his sin in the spirit of the world; of attachments to the world. He had walked with God, and had the approval of God upon his life. There had been nothing in the life of Job, nothing in any way has been that would be at variance with the whole of his life. Job was satisfied that God was working out His own purposes in His own way. His ways are better than our ways. His ways are better than our very small matter, compared with the great work He was carrying on. It was possible that God might with justifiable cause be pleased to have Himself from the personal conscious-