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<p>D. PE. 129 Thy testimonies are wonderful: therefore doth my soul keep them. 130 The entrance of thy words giveth light; it giveth understanding unto the simple. 131 I opened my mouth, and panted: for I longed for thy commandments.</p>	<p>Ps. 119. 7. 1 Pr. 1. 4. 1 Ex. 23. 10. 1 Ezek. 6. 9. 1 Jer. 120. 10 Heb. according to the custom</p>	<p>157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies. 158 I beheld the transgressors, and I was grieved; because they kept not thy word. 159 Consider how I love thy precepts: quicken me, O LORD, according to thy</p>
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Little Things that Annoy an Audience

BY THE EDITOR

THERE is little use for the preacher to exhort people to attend his services. He may announce them, but if people who come once do not come back again it must be because the meetings did not appeal to them. The people themselves may be at fault. Perhaps they are incapable of appreciating interesting meetings. But it may be that they are possessed of good taste and good judgment and the meetings have but small appeal to them on these accounts. If this latter is the case, then "something ought to be done about it."

There are many little things which annoy an audience, things which could be remedied without in any wise sacrificing a principle or limiting the scope of the service. Among these we mention the following:

1. Long drawn out announcements in which the preacher repeats and exhorts—much of the time given to such matters as the midweek prayer meeting which has been held on the same evening of the week, and at the same hour in the evening for the last ten years. If more than one or two minutes are used for announcements the meeting suffers.

2. Too many preliminaries. If the service is to run an hour—and most meetings should not run longer—the preliminaries should not occupy more than twenty minutes. But we seem to be long on special singers and the special singers seem to select songs with many verses. There should seldom be more than one special song—we are under no obligation to console the kin-folks by putting up children and amateur adults to try their hand on us in the church—and two or at most three verses should be the limit for that song.

3. Beginning the Scripture reading and the sermon with indifference. It is the vice of many preachers that they read the Scriptures as though they were themselves about to go to sleep, and speak for the first five or ten minutes as though they were dreaming. Or they speak in such dull monotonous as to suggest that they do not intend the people to hear.

4. Especially for a pastor, the habit of "dividing the audience" by propositions which make strangers feel uncomfortable. Evangelists may use plans

like these, but it is scarcely possible for the pastor to produce an atmosphere that makes such plans advisable. It should be the pastor's thought to induce outsiders to come and to come again. And if he embarrasses them by having all the others to stand in testimony to certain spiritual attainments, strangers feel like strangers and that is not a comfortable feeling. And people so embarrassed are likely to find it convenient to stay away the next time. You have to catch rabbits before you can have rabbit pie.

5. Making too many hard pulls for money in the public services. Of course a preacher must find ways to finance his programs, and it is wholesome to have an occasional "Special offering," but when there is a nucleus of spiritual people who know they must bear the burden of the financial responsibilities anyway, some plan should be found for gathering in the necessary funds without making money "begging" a frequent occurrence in the church. For the pastor to be making frequent drags to bring up deficits in the regular expenses of the church is to testify of unbusinesslike methods and faulty organization.

6. Making a habit of running the services over time. Practically any audience will forgive a preacher for occasional tendency for "preaching the everlasting gospel," but if he makes a habit of running his services over time the people, especially the young people and the children, will learn to dread both the church and the preacher. It is good for the popularity of the preacher if, whenever possible, he will spur up and dismiss his service ten minutes earlier than the regular time. Try it and see.

7. Fooling the people by giving a false indication of termination. It is proverbial

that the preacher does not mean it when he says, "And now in conclusion," but the proverb does not justify the habit. If you indicate that you are about to cease, make good your promise—the people have a right to expect you to do so.

8. Study and pray and plan to learn how to bring a service to a happy conclusion. More preachers are weaker at this than at almost any other point. It is not enough to simply quit, you must conclude smoothly, expeditely and properly. When you are to conclude with an invitation for people to come forward for prayer or whatever your purpose and plans are, it multiplies the usefulness of a service to be able to conclude it in a proper, interesting and impressive manner.

Editorial Notes

Tonight I heard a preacher give the following as a quotation from John Wesley: "No man can live on what God did yesterday."

An Englishman told the following story in the meeting tonight: An Englishman had been the proprietor of a tailoring shop in his little town for forty years and had had no competition for the trade. Then an American came and put up a tailoring shop just across the street from him. This was an insult to the Englishman, so he placed a big sign above his door, which read, "John Smith, Tailor. In Business for Forty Years." But two days later the American raised a sign which read, "Sam Jones, Tailor. Just opened for business yesterday—no old goods in stock." It made me think of some who love to call themselves "old preachers," that is all.

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Today a preacher told of a salesman who was scheduled to lose his job because of inefficiency and he found it out. When he was called into the manager's office, he thought he should say something funny to break the monotony of the situation. Noticing that the manager wore a black bow tie, the salesman said, "I see you are in mourning for me all ready. But why is it you do not have on a mourning suit? Why do you confine your mourning just to your tie?" "That," said the manager, "is because you are just dead from your neck

up." And the preacher said, "That is the way it is with some preachers."

A man was describing some kind of an animal, I believe he said it is native to Australia, which, like some species of crabs, practically always travels backward. He said, "This animal does not seem to care where it is going, but is very anxious to see where it has been." And the man thought perhaps this animal represents some preachers whose victories and opportunities are all in the past.

DOCTRINAL

The Doctrine of Predestination

PAUL S. HILL

PART FOUR

THE LIMITED WILL OF MAN

ENOUGH has been said already to show a clear distinction between the eternal purposes and decrees of the Almighty and at least some of the events that have entered into human history. It has been shown that the will of God is sovereign, and that it has been the choice of the sovereign Creator to create a man in the divine image and endow him with the power of moral choice. Thus we have two wills, or two beings with the power of choice. As the will of the Almighty is sovereign (for within this sovereign will of God man was created and endowed likewise with the power of choice) there must of necessity be a limit to the power of choice with which man is in possession. To say that man's power of choice is equal to that same power in God is to rob God of His sovereignty. Indeed any power of choice anywhere, in any degree, that is not

a product of the exercise of the creative will of God would mean that the will of God is not sovereign. We are not saying that the exercise of every volitional power is in harmony with the will of God, but it must be understood that that gift of volition, that power to choose, that human characteristic which we call the human will, is there because the sovereign will of God willed it to be there.

It takes only a glance at the question under consideration to see the limited capacity of the human will as compared with the sovereign will of God. The will of God is infinite, man's will is finite. Man has no creative ability through which by the exercise of his will he can create worlds. He cannot make even one hair black or white. He cannot add one inch to his stature. He cannot choose his parentage, and can have only a very limited control over his children. The great issues of right and wrong he cannot change. He cannot make sin anything else but sin, nor can he separate from sin the guilt which is its sure and natural consequence. The more we consider the will of man as to the extent of its range the more limited it appears. It is safe to

reason that not one of the prerogatives of God has been surrendered to the small limits of human will. The will of man is so small and limited in comparison with the vast realm of things both spiritual and physical that were all the individual wills of humanity united into one great personal will, representing the will power of the entire human race, it would be wholly inadequate for those matters that demand the exercise of the sovereign will of God.

THE LIMITED REALM OF HUMAN CHOICE

It seems clear that the limits of the realm of human choice are very confined. Men brag about their will power, but such bragging is against all reason as well as good manners. The truth is that man is constantly and extremely dependent upon his Creator. Without the divine superintendence man could not exist, much less rule the universe.

However we must not conclude that the power of human choice is not important. Indeed it is very important. Though the realm in which it may be exercised is very limited, yet that realm is given, through the sovereign will of God, into the keeping of man, and God respects that gift, nor does He destroy man by removing it from him.

THE IMPORTANT REALM IN WHICH HUMAN CHOICE IS EXERCISED

There are two general aspects to the realm of human choice. One is that realm of choice where no moral issue is involved. The other is concerned with moral decisions. Men make decisions every day. Some of these decisions are related to common, everyday affairs of only passing importance. Other decisions deal with right and wrong, sin and holiness, heaven and hell. The predestinarians declare that all these decisions are the result of the sovereign purpose and decree of God. It is indeed a species of warped reasoning that makes a man choose to go to church, and go to church and go home again, and yet,

though he choose to do so he could not help going. Or to have him stay at home because he did not choose to go, and yet he could not do anything else. He chose to stay at home, but he couldn't choose anything else. The only way such a state of affairs could happen would be for the sovereign will of God to exercise itself irresistibly through the human will, thus captivating the human will, and bringing the man into bondage. There are doubtless occasions when this has been done, as will be shown later, but for the present we must state that if every human choice is the sovereign will of God exercising itself through the human will then all the sinful events of human history are chargeable to a holy God, and man is blameless of all sin, for he had no choice in the matter, though he was endowed with a power of volition. It is about like saying that man has a will but he does not have any use for it, because it is only a medium through which God makes contact with the affairs of human life and thus shapes every event of human history. But all such reasoning arrives finally at the place where a holy God is charged with sin.

The really important matter in reference to human volition in its relation to the subject of predestination is the realm of moral choice. The fact that man is not only a free agent but a free moral agent is the important thing here. If moral choice were outside of his realm of being then indeed we could not blame man for sin at all. In fact the entire sin question so far as man is concerned would not be present, for if it is true that the first sin as well as all subsequent sins result from the act of moral choice then it logically follows that if the power of moral choice had been denied to man in his creation neither the first sin nor any subsequent sins could have been committed. Sin is impossible without free agency acting in the department of moral choice. In other words, sin does not lie in those choices which men make that are not related to moral being. But in that realm

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of free moral choice there, and there only, is human sin possible.

This shows the real importance of the realm of human choice. We have already shown that there is much with which men have to do that lies entirely outside their power of choice, and over which they have no control whatever. But the fact that they do have, through the power of their God given volitional nature, control in some measure over some things, and among those "some things" is included a list of moral elements affecting their very life in its present and eternal future, this makes the realm of human choice important. It is within this realm that character is made. Good character and bad character are alike the result of man's moral decisions. We do not wish this to be understood as excluding the power in the life of the atoning work of Christ, but even in that there must be acceptance through the action of the human will, acting within the scope of its moral limits.

A FURTHER DISCUSSION OF THE HUMAN WILL

It has already been stated that not all of the actions of the human will are related directly to moral choices. Probably the great majority of human choices are made when no moral matter is under consideration. While it is well understood that the moral element might quite readily be admitted into nearly everything with which man has to do, and in many cases the non-moral choices are indirectly related to moral things and thus take on a moral aspect, yet the far greater number of human choices have no dealings with moral affairs. A man chooses to go to business by one street or another. It makes no difference so far as his moral living is concerned. He may eat toast or untoasted bread to suit his fancy with no thought of making a moral choice. He may cut his firewood with an ax or a saw, whichever is easiest for him and he will not be blamed for his choice.

The great number of choices that a man is called on to make from his childhood on through life are varied and frequently difficult, but it is through these choices that he shapes his business and social life. It is only when moral choices press in upon his life that he is called on to decide for right or wrong, sin or holiness. Only then does he change the direction of his moral pathway. We feel that it is quite safe to say that every man makes moral choices, many of them, every day, but he also makes a much larger number of choices in which there is no moral element involved.

THE VARIETY OF EVENTS AFFECTING HUMANS

It seems almost useless to say that much with which man has to do is not the result of his own volition. He deals constantly with things over which he has no control. The vast majority of things are far beyond him so far as control is concerned. The seasons of the year, the condition of the weather, the general condition of world living, the movements of nations and groups of people, the trend of time and human life, etc., etc., all are beyond his power to stay or direct. Even with the matter broadened out so far that it includes all of those things which other humans are engaged in, and which are the result of the collective will power of the race, whether it be a result of the actions of past generations, or whether it is the result of action of his contemporaries, whether it be collective action or, as most human events are, a disconnected and aimless and unrelated and unintelligent conglomeration of choices where each individual is doing what he wants to do, still all of these do not begin to cover the field of things and events that man is called upon to deal with. There is a still greater field than the one shaped by human choices. Just as there are things that lie beyond the control of the human individual so also do they lie beyond the reach and power of the collect-

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ive will power of the race. Though human choice is important within its realm there is a much bigger realm where human choice avails nothing. Many and varied are the events which concern humanity over which man has no control but to which he must find adjustment through the action of his will.

THE ACTION OF THE SOVEREIGN WILL.

Man the creature cannot create, neither can he superintend to any great extent, the creation that is here. The general and detailed superintendency of the creation belongs to the Creator. And it is in this superintendency of creation that we see the result of sovereign will or choice. It is here that we have the great mass of events and things over which man has no control. The limited sphere of the human will in no wise means a limited will in sovereignty. In God we have the absolute. Man, if he could, might thrust some things aside so that he would not have to deal with them. But the sovereign will of God orders them into existence, and orders man to deal with them. And just as in creation all was done in harmony with the holy character of the Creator, so in the superintending providences, there is to be observed that same plane of holy procedure and process.

To say that the will of man either individually or collectively, either past or present, accounts for all things that concern him is absurd. There is much more that lies beyond the border of human will than is contained within it. The sum total of "things and events" which have gone into the history of our race has for the most part been ordered by another will than that of man. God, who created and who preserves His creation by a series of things and events which follow certain well defined laws, is ordering those "things and events" with which humanity has to do, and there is no true understanding of God, the Creator, that says that those events and things are so ordered that without the choice of man in the matter, one group is

sent to perdition and the other group to heaven.

Enough has been said so that the reader can gather the idea of a predestination of events through the purposes and decrees of the sovereign God which does not necessarily mean the salvation or damnation of any man. Or in other words it can be stated, there is a predestination of things and events, which is according to the sovereign will of God from all eternity. There are purposes and decrees of God aplenty. They date back to eternity, and spring from the sovereign will of God. With many of these things, events and purposes man has to deal; but it does not follow that because these things are so they are also so related to human choice and human destinies that some humans are from all eternity foreordained to heaven and some to hell, and that without the free play of that God given ability of man to make moral choice.

Why confine the subject of predestination to a small boundary? Why relate it only to the absurd conclusion of a fixed future for each individual? Why not enlarge it to include the angels, and the brute creation, and the insect world? They are as much a part of things and events as men are. If men are predestinated so also are the beasts that roam the forests and the insects that fly and crawl. If human will can play no part in predestination then assuredly neither can animal instinct or any lesser power. If human choice has no power over the career and final ending of an immortal soul, then surely a lesser power can have no force in the history of animal, bird, fish or insect. Instead of placing all of these in an unalterable groove from which they cannot escape, and to which they are forever held by a decree of God from all eternity, we would rather take the more reasonable position that even these, lesser creatures than man, have some degree of self-government, and at least to some extent live their own lives and shape their own individual career. And if this

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position is true of the rest of creation beside man, then it must follow that man who has the highest power of choice of them all has at least as much to do in determining his manner of living as they. If the power of the brute is limited to instinct, and if through the power of instinct it lives, mates, rears a family, propagates its kind, lives in lands best suited for its welfare, protects itself from enemies, chooses proper diet, builds suitable homes, nests and dens, and has managed to survive through countless generations, then it must still be remembered that man has greater abilities and endowments. Man thinks, reasons, has a wide range of emotions, is capable of eternal improvement, has a true sense of right and wrong, a desire for worship and a capacity for faith and holiness, as well as for sin and doubt. Must it not follow that humanity thus endowed will have at least as much power over its own destiny as do the beasts and birds?

MAN AND BEAST SURROUNDED BY THE SAME EVENTS

If man is surrounded by events that are fixed from all eternity, so also is the brute. The laws of nature operate alike for them both. The seasons with their periods of seedtime and harvest, come and go in regular repetition. It is through these physical laws and forces that all creation has its supply of the wherewith of living. The suspension of one season would mean the extinction of the greater part of the brute creation, and an unexperienced hardship on all the rest, including man. The seasons are a matter of true predestination. God's covenant with Noah was "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The events which have resulted from the constancy of the seasons are events with which the brute as well as man has dealt, and they have been things of help instead of hindrance. All has been arranged that life might continue instead of being exterminated. The

whole matter is a blessing instead of a curse. Without these events which accompany the constancy of the seasons all humanity would perish. Nor can it be said that the purpose of God which fixed the seasons in their courses was an afterthought with Him. Evidently the seasons were rolling their rounds before the flood, and the covenant of God with Noah. As part of the plan of the infinite mind they were in the purpose of God from all eternity, apart of those events and purposes which alone belong to our sovereign Creator.

GRACE AS WELL AS NATURE IS HELPFUL

If the order of material things is such that they are arranged for the continuance of life and existence, why then should we reason that grace, which cost the death of Christ to procure, is administered in such a manner that regardless of human choice some are predestinated to be lost through its administration? The material things of time are of passing endurance, but grace is eternal in its reach. If the laws of nature are helpful and favorable to human existence how much more are the things of grace favorable to man's salvation rather than to his damnation. The fact is that both nature and grace are so favorable to mankind that only a misapplication of their benefits, or direct opposition to them, can make them inoperative to their fullest and most favorable extent. The statement that "All things work together for good to them that love God" is not a mere platitude. It is a solid truth of both nature and grace.

GRACE IS PREDESTINATED

It is not true that human choice is predestinated only as the human will is in the sovereign will of God as has been explained, but it is true that the grace of God, "which bringeth salvation," and which "Came through Jesus Christ" is predestinated. God has decreed that grace should come into the world. It is one of

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those fiat of the sovereign will of God. Man did not order it, nor want it, but God sent it. The grace of God is a matter of predestination, and is accompanied by a thousand events with which man must deal, and not only must he deal with grace, but he must deal with grace in that realm

of his powers that embraces moral choice, and it is in this dealing with the grace of God, which is for his help and salvation, that man shapes his destiny for an eternal future. He may be saved or lost according to his own moral choice. And in moral choice man is free.

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

THE KINGDOM OF GOD

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. (Rom. 14: 17).

THE state and condition of a purified heart is expressed under various figures in Scripture. The one given us in this passage was very familiar to Jewish Christians, for they had brought it down from their own theology into Christian terminology. The kingdom of God was the phrase which gathered up all their hopes and expectations at the time of the coming of Christ. Jesus had taken this conception and had given to the Jewish forms of thought a Christian content, and the Apostle Paul uses it in the passage before us, no doubt because in the issues presented the Jewish Christians were involved.

THE KINGDOM NOT PRIMARILY IN PETTY SCRUPLES

In speaking of the kingdom the apostle approaches it from the negative aspect, and lays down the principle that its essential essence is not quibbling over petty scruples. The thought here is not that the kingdom within the heart of man does not produce some fundamental convictions which will regulate outward conduct; it will do this

by all means, and the kingdom has not come to man if it has not established in that man some fixed principles of conduct, principles of conduct that will regulate his life in charity toward his fellowman so that he will not put a stone of stumbling in his way. But there must not be a confusing of cause and effect, and also there must not be the forcing of general fundamental principles into petty casuistry.

While it is true that the kingdom of God in the heart produces certain regulative principles of conduct; these are the effects of the kingdom and not the kingdom itself. The kingdom stands within the heart as a great primary cause in relation to these regulating principles. What is true, moreover, is that regulative principles of conduct may come from other sources than the kingdom of God in the life; they may come from a cultural or moral training. All true cultural and moral life has as a background the religious and moral nature of man given by God and more often has a particular background of Christian culture, but with all this taken into consideration we find that there is a tendency for these to gradually lose their ideals if there is not present the momentum of the kingdom of God within the heart; thus we come back

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to the first assertion that the kingdom of God produces regulative principles of conduct.

The second point that we noted in this connection that while there is the fact that the cause fundamentally of regulative principles of conduct in the life is the kingdom of God in the heart, yet there must not be the forcing of these general principles into petty casuistry. Sometimes we seem to savor of the medieval scholastics when we carry general principles into minutiae of conduct. We make life a burden to bear not only for ourselves but also for others by seeming to convey the thought that the essential nature of the kingdom of God consists in the observance of certain things of secondary importance; they may be affected but the whole spirit of the kingdom may be lost in altercation over them. The essential nature of the Kingdom does not lie in these questions of petty casuistry.

A KINGDOM OF RIGHTEOUSNESS

After dealing with the negative aspect, the apostle turns to the positive and gives as his first fundamental premise as to the nature of the kingdom that it consists in righteousness. The thought of righteousness had resounded down through the ages from the days of Amos. Isaiah sounded forth the praises of this virtue with all of the glowing fervor of his being. The content brought down from the Old Testament was enhanced in the New.

Viewing righteousness as we do from the study of our New Testament, we may regard it as righteousness imputed, righteousness imparted and righteousness practiced.

Since we have already touched somewhat upon this last point, that is, righteousness practiced, in that we have stated that the kingdom produces regulative principles of conduct, we will now dwell principally upon the two previous statements. First there is righteousness imputed. This we see in a passage of Scripture such as is found in Rom. 5: 1, "Being therefore jus-

ified by faith, we have peace with God." To be justified is to be accepted by God as though we had not sinned. The atoning death of Christ grants us this reprieve. Or we may translate the word justified a little differently and probably will be more true to the Greek in doing so, if we say, "Being declared righteous." We cannot be declared righteous through any means of our own, but through Christ and His atonement we can stand before God acquitted or through the merits of that death declared righteous. Thus those who teach or have taught in the past the thought of imputed righteousness have a truth, but in many cases they have taken this truth and carried it beyond the original purpose. They have assumed that imputed righteousness took the place of imparted righteousness; that cannot be so. Imputed righteousness is our justification but not our sanctification.

More fundamental in righteousness is the impartation into our nature of a new operative principle whereby we can function according to the life that is in Christ Jesus and not according to "the law of sin and death." This impartation begins in regeneration, when sanctification is begun, and is given full control unhampered by any sin principle in entire sanctification. Herein lies the essential essence of the kingdom of God. There may be many who cry, "Lo here, lo there," but any diversion from this centrifugal point means a deflection from the true essence of the kingdom. We should be as watchmen set on a tower to guard this great fundamental truth. We should not let ourselves be diverted from this great fact to points of petty casuistry. To lose this truth means in time to lose all; to guard it faithfully means a dynamic spiritual life. Imparted righteousness! The divine nature imparted to us! What a glorious privilege! Who would wish to come short of this hope in Christ Jesus? Who would wish to fail to recognize the fullness of this privilege? While there is comfort in imputed righteousness, there is far more

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in imparted righteousness. Moreover it is more dynamic in the life for one is external to us; but the other operates within, creating the nature anew in a full, complete restoration so far as sin is concerned.

A KINGDOM OF PEACE

The passage of scripture goes on to say that the kingdom of God is peace. It is interesting to note that the verse or statement does not read, "But righteousness, peace and joy in the Holy Ghost," but it does read, "Righteousness and peace and joy in the Holy Ghost." The fact that we have the conjunction between the first and second thought would indicate it might seem that this second element has a relation to the first as well as being a part that is predicated concerning the kingdom of God.

The fact that the thought of peace may be related to righteousness, not only as part of the kingdom in the heart, but as a resultant of righteousness itself is supported by the nature of peace itself or its inherent meaning. Peace denotes primarily the cessation of hostilities. The natural heart of man is at enmity against God, and in the regenerate heart while at first there is a dominant sense of peace, yet as life proceeds there is detected a warring element within the soul, but when there comes the final purification of the heart in entire sanctification, then there is a cessation of all hostilities. Peace follows.

But there may be postulated another element in connection with peace; it naturally follows from the first, at least when we are dealing in the realm of the divine. It may be true in human relations that peace may bring a cessation of hostilities, yet not bring the parties concerned in harmony and favor one with another. To be sure this is a precarious peace; it is formal rather than real. But when we enter the realm of the divine, we find the true peace. Not only are we reconciled to God and He is reconciled to us; but there is the peculiar sense of the divine favor. This comes to us first in our regeneration, but afterward

we find our peace disturbed by the stirrings of sin within, and then it comes accentuated in entire sanctification.

But peace is not a state and condition correlated with righteousness as part of the kingdom of God within the heart; it comes forth from righteousness; it is one of its firstfruits. When the Holy Spirit has wrought His full work in the heart, then does peace spring up; it is a resultant of righteousness. Whatever way we look at peace this is true. If we look at peace as a cessation of hostilities, then we have a resulting relation from righteousness, and if we look at peace from the standpoint of a sense of the divine favor, then we have an element of feeling, and feeling is always an attendant, never an entity by itself.

A JOYOUS KINGDOM

The last assertion made concerning the kingdom of God within the heart is that there is "Joy in the Holy Ghost." The fact that joy comes is not to occasion wonder. When the condemnation of sin has been removed, and the stain of sin has been washed away, with the consequent impartation of righteousness, then this alone would lay the groundwork for joy. There needs to be no special quickening of the sensibilities to cause the wellspring of joy to yield its fruitage; this fact alone is sufficient to occasion joy.

As the realization of this momentous work within seizes the field of consciousness and its glorious reality dawns upon the mind, as far as the mind may apprehend the reality, then should we wonder that the sensibilities are stirred into action and that they act and react until at times the whole being is overwhelmed with joy? We might wonder if there were no joy.

Then there is a double background for joy. There is the sense of righteousness within and consequent to this comes peace. The flow of peace within the heart accelerates joy. On this point let us listen to Wesley. "With this peace of God," he says, "wherever it is fixed in the soul, there is also 'joy in the Holy Ghost'; joy

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wrought in the heart by the Holy Ghost, by the ever blessed Spirit of God. He it is that worketh in us that calm, humble rejoicing in God, through Christ Jesus, 'by whom we have now received the atonement,' the reconciliation with God; and that enables us boldly to confirm the truth of the royal psalmist's declaration, 'blessed is the man,' (or rather happy) 'whose unrighteousness is forgiven, and whose sin is covered.' He it is that inspires the Christian soul with that even, solid joy, which arises from the testimony of the Spirit that he is a child of God; and that gives him to 'rejoice with joy unspeakable, in hope of the glory of God': hope of the glorious image of God, which is in part, and shall be fully 'revealed in him,' and of that crown of glory which fadeth not away, reserved in heaven for him" (Sermon II, Vol. I).

But while joy is generally an accompaniment, two points should be noted, first that its manifestation is various, different persons expressing it differently, and second that it is not an absolute criterion of the experience. On this point let us have a word from a writer for the "Guide to Christian Perfection" in 1841 more especially as he quotes Mr. Fletcher. "Another wrong idea," he tells us, "imbibed by many, is, that one of the most prominent

evidences of a state of entire sanctification is great joy. That it generally accompanies this state, is true; that it necessarily does, is an error; and that, of itself, it is a principal evidence of its attainment, is far from the truth. As Mr. Fletcher says, 'It is holiness, not happiness, we want.' Faith, living by faith, walking by faith, and that every moment, is the great proof of this state. Often it is great peace, rather than joy, that marks its attainment. That there is great happiness to be enjoyed in this blessing, is a truth we would have shining in our minds, with all the clearness of an unclouded meridian sun; but that it is holiness—purely the image of Christ that we should more especially seek, is an idea we would have blazing in upon the mind with a strength and clearness that should eclipse the other."

Thus have we in brief perspective viewed the elements of the kingdom of God within the heart. With such abiding truths of magnitude, we would not turn aside to petty scruples to bemean ourselves with some of the very small things that will become regulated naturally if the greater principles reign within, but we would diligently seek that righteousness dwells in our heart by faith bringing with it its attendants, peace and joy.

HOMILETICAL

Prayermeeting Suggestions for July

LEWIS T. CORLETT

True Liberty

(John 8: 31-36)

- I. LIBERTY OF UNITED STATES BASED ON PRINCIPLES OF GOD'S WORD
1. George Bancroft said, "Every enterprise of the Pilgrims began from God."
 2. True liberty is the attitude of the mind,

the condition of the heart and the quality of the spirit.

II. LIBERTY COMES FROM GOD

1. No man is free while in bondage to sin.
2. Sin brings fear, doubt, slavery, corruption and bondage.

III. JESUS CAME TO GIVE LIBERTY

1. The gospel has brought freedom and lib-

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erty to every place and person where it has been accepted. (Many illustrations can be gathered from history and personal experience).

2. Only the sanctified can know the full freedom of God.

The Protected Church

No weapon that is formed against thee shall prosper (Isa. 54: 17).

1. The Church has been preserved in spite of numerical superiority of its foes.
2. The Church has been preserved in spite of philosophy.
3. The Church has been preserved in spite of persecution.
4. The Church has been preserved in spite of wealth.
5. The Church has been preserved in spite of superstition.
6. The Church has been preserved in spite of infidelity.—SELECTED.

Increase of Faith

(Luke 17: 5)

- I. FAITH IS CAPABLE OF INCREASE.
 1. In the amount of truth it embraces.
 2. In the degree of intensity with which it lays hold of its object.
 3. In the force with which it works.
- II. THE INCREASE OF FAITH IS DESIRABLE.
 1. For the sake of our holiness.
 2. For the sake of our happiness.
 3. For the sake of our usefulness.
- III. THE INCREASE OF FAITH IS TO BE SOUGHT THROUGH PRAYER.
 1. The prayer for the increase of faith should be earnest.
 2. The prayer for the increase of faith should be accompanied with habitual meditations on the object of faith.
 3. The prayer for the increase of faith should be accompanied with avoidance of everything that tends to impair the strength of faith.—SELECTED.

Glorious Prospects

(Psalm 16: 11)

- I. THIS PSALM INCLUDES A COMPARISON OF THE TRUE GOD WITH OTHER GODS.
 1. Deals with past blessings.
 2. Treats of future prospects.
- II. "THOU WILT SHEW ME THE PATH OF LIFE."
 1. Pertains to this present life (John 14: 6).
 2. Possible for every person.
- III. "IN THY PRESENCE IS FULLNESS OF JOY"
 1. Both present and future (John 17: 13; 15: 11).
 2. Man's capacity enlarges and so does the joy.

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IV. "AT THY RIGHT HAND THERE ARE PLEASURES FOR EVERMORE"

1. At Christ's command to dispense to His followers.
2. Pertaining to future life.
3. The writer is thankful for this future life.
 - a. From its quantity—fullness of joy.
 - b. From its quality—pleasures.
 - c. From the honor—at Thy right hand.
 - d. From the perpetuity—for evermore.
 - e. From the cause—Thy presence.

The Vision of the Apostle Paul for Service

1. An Enlarged Vision (Acts 26: 16-18).
2. An Emancipated Life (Gal. 1: 15, 16).
3. An Energizing Power (Rom. 15: 19).
4. An Enveloping Love (Acts 26: 29).
5. An Enthusiastic Devotion (Gal. 6: 14).—SELECTED.

The King

(Rev. 19: 16)

1. A Promised King (Jer. 23: 5, 6; Isa. 32: 1; Psa. 2: 6).
2. A Presented King (Matt. 2: 2; John 1: 49; Matt. 21: 5).
3. A Persecuted King (Luke 19: 14; Matt. 27: 21, 37).
4. A Personal King (Zech. 14: 4-6; Rev. 1: 7).
5. A Powerful King (Psa. 2: 9).—SELECTED.

Soul Health

(Jeremiah 28: 20)

- I. THE MEANING OF SOUL HEALTH.

The spiritual nature living up to the requirements of God in such a relationship as to maintain a normal function of the spiritual senses and relationships.
- II. SIGNS OF SOUL HEALTH.
 1. A pleasant desire to do God's will in all things.
 - a. Prayer.
 - b. Bible reading.
 - c. Attending the means of grace.
 - d. Paying of tithes.
 - e. Soul-winning.
 2. The enthusiastic attitude to religious duties and service.
 3. Based primarily on the love of God shed abroad in the heart by the Holy Spirit.
- III. THE CHRISTIAN SHOULD DO HIS BEST TO MAINTAIN GOOD SPIRITUAL HEALTH.

Protection and Power

(Psalm 37)

1. Punishment—"The Lord shall laugh" (v. 13).
2. Preservation—"The Lord upholdeth" (v. 17).
3. Perception—"The Lord knoweth" (v. 18).

Qualifications for Personal Workers

BASIL MILLER

- I. CONSECRATION FOR PERSONAL EVANGELISM. We Must Leave All:
 1. Like Abraham left Ur—Ur of worldliness (Gen. 12: 1-4).
 2. Like the Israelites left bondage—bondage of sin (Ex. 12: 40-42).
 3. Like Bartimæus left his garment—leaving the hindrances (Mark 10: 50).
 4. Like the woman of Samaria, when she left the water-pot—leaving our work to shine for Jesus (Jno. 4: 28).
 5. Like David left Saul's armor—leaving all encumbrances to work for God (1 Sam. 17: 39).

II. QUALIFICATIONS FOR PERSONAL WORK

1. Personal Preparation:
 - a. Reckon yourselves dead to sin (Rom. 6: 11).
 - b. Yield yourselves wholly to God (Rom. 6: 13).
 - c. Arm yourselves with righteousness (1 Peter 4: 1).
 - d. Keep yourselves from evil (1 Jno. 5: 21).
 - e. Build up your faith (Jude 20).
 - f. Keep yourselves in the love of God (Jude 21).
2. Know the Value of Souls:
 - a. Worth more than the world (Mark 8: 36-38).
 - b. They are lost (Luke 19: 10).
 - c. They are dead (Ezek. 18: 4).
 - d. They are bound by evil (2 Tim. 2: 26).
 - e. They are under the wrath of God (Jno. 3: 36).
3. He Must Know the Love for Souls Like:
 - a. David, when he said, "Rivers run down mine eyes" (Psa. 119: 136).
 - b. Like Jeremiah, when he wrote, "Oh that mine head were waters" (Jer. 9: 1).
 - c. Like Paul, who wrote, "I have great heaviness" (Rom. 9: 1-3).
 - d. Like Jesus when coming to the city, "he wept over it" (Luke 19: 41).
4. He Must Be Filled with the Spirit (Zech. 4: 6; Acts 1: 8).

III. PERSONAL WORK AND THE BIBLE

1. The Personal Evangelist Must:
 1. Gladly receive the Bible (Jas. 1: 21).
 2. Let it indwell one richly (Col. 3: 16).

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4. Protection—"The Lord loveth" (v. 28).
5. Persistence—"The Lord . . . forsaketh not" (v. 28).
6. Provision—"The Lord shall help" (v. 40).
7. Power—"The Lord . . . shall deliver" (v. 40).
8. Pardon—"The Lord . . . shall save" (v. 40).—SELECTED.

The King

(Psalm 45)

1. The Beauty of the King (v. 2).
2. The Majesty of the King (v. 3).
3. The Victory of the King (v. 4).
4. The Character of the King (v. 7).
5. The Desire of the King (v. 11).
6. The Palace of the King (v. 15).
7. The Praise of the King (v. 17).—SELECTED.

In Christ I Have

- A love that can never be fathomed.
- A life that can never die.
- A righteousness that can never be tarnished.
- A peace that cannot be understood.
- A rest that cannot be disturbed.
- A hope that can never be disappointed.
- A glory that can never be clouded.
- A light that can never be darkened.
- A happiness that can never be interrupted.
- A strength that can never be enfeebled.
- A purity that can never be defiled.
- A beauty that can never be marred.
- A wisdom that can never be baffled.
- Resources that can never be exhausted.—SELECTED.

Divine Provision

- For Every Sin God gave the Lamb.
- For Every Sigh God has a Psalm.
- For Every Sore God brings a Balm.
- For Every Storm God sends a Calm.
- For Every Victor's Hand a Palm.—SELECTED.

Perfection

1. God's wisdom is perfect (Job 36: 4; 37: 16).
2. God's way is perfect (Psa. 18: 30).
3. God's work is perfect (Deut. 32: 4).
4. God's word is perfect (Psa. 19: 7).
5. God's will is perfect (Rom. 12: 2).—SELECTED.

Three Elements of Repentance

(Gen. 42: 21)

1. Conscience—"We are verily guilty."
2. Memory, "in that we saw his anguish."
3. Reason, "Therefore is this distress come upon us."—SELECTED.

3. Keep it tenaciously (Jno. 17: 6).
4. Continue in the Word of God untiringly (Jno. 8: 31).
5. Live the Word of God daily (2 Cor. 3: 3).
6. Hold it forth boldly (Phil. 2: 16).
7. Muse on it continually (Psalm 1: 19).

2. He Should:

1. Hold it as the standard of his teaching (1 Pet. 4: 11).
2. Appeal to it all the time (1 Cor. 1: 31).
3. Read it diligently (Isa. 34: 16).
4. Search it thoroughly (Jno. 5: 39).
5. Store it up in his heart (Deut. 6: 6; 11: 19).
6. Plead the promises in prayer (Psa. 119: 25, 28, 41).

IV. THE PERSONAL WORKER'S POWER OR AUTHORITY

He has authority:

1. To heal sickness (Mark 3: 15).
2. To cast out unclean spirits (Mark 6: 7).
3. To preach the Word powerfully (Matt. 28: 18).
4. To become a child of God (Jno. 1: 12).

II. HIS IS THE POWER OF ABUNDANT:

1. Grace (2 Cor. 8: 8).
2. Life (Jno. 10: 10).
3. Hope (Rom. 15: 13).
4. Glorifying (Phil. 1: 9).
5. Work (1 Cor. 15: 58).
6. Prayer and answers (1 Thess. 3: 10 and Eph. 3: 20).

V. PERSONAL WORKER'S POWER FOR PUBLIC SPEAKING

1. The Command:

- a. Be not afraid, but *speak* (Acts 18: 9, 10).
- b. Be strong, for *God is with you* (Hag. 2: 4).
- c. Go, and *God will be your mouth* (Ex. 4: 12).

2. The Promise:

- a. Out of weakness you will become strong (Heb. 11: 34).
- b. It is not you that speak, but God (Matt. 10: 20).
- c. Christ will speak in you (2 Cor. 13: 3).
- d. God will enable you to talk (Deut. 6: 7).

3. You Represent God:

- a. As ambassadors (2 Cor. 5: 20).

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- b. As fellow workers with him (2 Cor. 6: 1).
- c. He causes you to triumph (2 Cor. 2: 14).

4. If You Confess, You Will Overcome (Rom. 10: 9).

VI. CONDITIONS OF SUCCESSFUL SOUL WINNING The Successful Soul Winners

1. Has divine assurance (Luke 10: 20; 1 Jno. 4: 13, 14).
2. Is filled with love (1 Cor. 13; 1 Thess. 3: 12).
3. Hungers for the salvation of others (Jno. 3: 16; Rom. 9: 1-3; Phil. 1: 8).
4. Longs to reach the neglected (Mark 6: 34; Jas. 2: 1-9).
5. Is prayerful (Mark 9: 29).
6. Is filled with holy boldness (Acts 4: 13, 29; Eph. 6: 10-20).
7. Has joy in the Lord (Neh. 8: 10; 1 Thess. 5: 16).
8. Is humble (Matt. 20: 25-28; Phil. 2: 5-8).
9. Has tenderness of soul (Acts 20: 19, 31; Matt. 12: 20).
10. Is consecrated and devoted (Luke 5: 10, 11; Phil. 2: 20, 21).

VII. PERSONAL QUALITIES OF SOUL WINNING

1. The Soul Winner:

- a. Prays earnestly (Jas. 5: 17).
- b. Contends earnestly for the faith (Jude 3).
- c. Earnestly heeds God's voice (Heb. 2: 1).
- d. Covets the best gifts (1 Cor. 13: 31).

2. He Is Guided:

- a. By God's eye (Psa. 32: 8).
- b. Guided into all truth (Jno. 16: 13).
- c. Guided continually (Isa. 58: 11).
- d. Guided like a flock (Psa. 78: 52).

3. He Must Stand:

- a. In God's grace (1 Pet. 5: 12).
- b. In faith of assurance (1 Cor. 16: 13).
- c. In the power of God (Eph. 6: 11).
- d. With the armor of God for victory (Eph. 6: 14).

VIII. THE PERSONAL WORKER IS SEPARATE FROM WORLDLINESS

1. The Curse of Worldliness Is Seen:

- a. Robbed Abraham of joy when in Egypt (Gen. 12: 10-20).
- b. Wrecked Lot's life in Sodom (Gen. 19: 17).
- c. Blighted the life of Demas (2 Tim. 4: 10).
- d. Caused Peter to backslide (Luke 22: 54-62).

2. Christian Worker Must Be Separate:

- a. From sinful associates (Acts 26: 17; 2 Cor. 6: 14-18).
- b. From the world (Jno. 15: 18, 19).
- c. From the love of the world (1 Jno. 2: 15, 16).

3. Salvation by Christ:

- a. Overcomes the world (1 Jno. 5: 4, 5).
- b. Crucifies us to the world (Gal. 6: 14).
- c. Makes us dead to the world (Col. 3: 1-3).

IX. FAITH AND PRAYER THE POWER OF PERSONAL EVANGELISM

1. The Personal Worker:

- a. Abounds in faith (2 Cor. 8: 9).
- b. Full of faith (Acts 6: 5).
- c. Continues steadfast in faith (Acts 14: 22).
- d. Stands in faith (1 Cor. 16: 13).
- e. Is strong in faith (Rom. 4: 20).

2. He Prays:

- a. With faith in God (Jno. 14: 16).
- b. In the name of Jesus (Jno. 14: 13).
- c. According to the will of God (Luke 22: 23).
- d. When abiding in Christ (Jno. 15: 7, 16).

Outlines on the Second Coming I Have Used

E. E. WORDSWORTH

Sermon One

Texts—Dan. 10: 19, "And when he had spoken unto me I was strengthened," and 2 Pet. 3: 3, 4.

THEME—The Second Coming: False Theories Refuted; Objections Answered, Fanatical Notions Exposed.

INTRODUCTION—Some large denominations will not ordain young men to the ministry who believe in the imminent return of Christ. "I don't care about it." "Oh, that's Second Adventism." "I don't believe in speculating." "It is too pessimistic," etc.

I. HIS COMING DOES NOT MEAN DEATH

1. Death, the result of sin.
2. Death, an enemy.
3. To be destroyed.
4. Christ's coming brings life and resurrection power. He broke up every funeral He ever attended.

II. IT DOES NOT MEAN CONVERSION

1. This spiritual and preparatory.
2. It is individual.
3. A present requirement and experience vs. Christ's future.

Illustration—John 3: 7, Nicodemus.

III. IT DOES NOT MEAN PENTECOST, OR THE COMING OF THE SPIRIT

1. Jesus promised, "Another Comforter." A distinction here.
2. Spirit's coming is spiritual vs. Christ's literal.
3. Spirit's coming to 120 vs. Christ's to all believers.
4. Spirit's work is preparatory to His coming. (John 16: 8-11)

IV. NOT THE DESTRUCTION OF JERUSALEM

1. For punishment of Jewish nation vs. Matt. 25: 31, 32 for all living nations.
2. Past vs. future.

V. NOT POST-MILLENNIAL COMING

1. Orthodox post-millennialism.
2. Heterodox post-millennialism or modernism.
3. Significance of words, "Watch," "Wait."

VI. NOT CHRIST'S SPIRITUAL PRESENCE WITH HIS CHURCH

Explain "Lo, I am with you always" vs. "I will come again."
Illustration—John on Isle of Patmos and prayer, "Even so, come, Lord Jesus."

VII. NOT PROVIDENTIAL EVENTS IN HISTORY

- VIII. NOT THE DIFFUSION OF CHRISTIANITY
 1. Gradual vs. sudden and unexpected.
 2. A process vs. an event.
 3. Diffusion brings salvation to wicked vs. second coming "sudden destruction."
- See 1 Thess. 5: 2, 3; 2 Thess. 1: 7-10; Matt. 25: 31-46.

Sermon Two

TEXT—John 14: 3, "I will come again."

THEME—The Certainty of Christ's Second Coming.

INTRODUCTION—Brief story of life, death, resurrection of Christ, Mt. Olivet and ascension. Angels from glory circled throne say, "This same Jesus," etc.

I. HIS FIRST AND SECOND COMINGS CONTRASTED

1. First, to provide salvation; second, to require it.
2. First, in poverty; second, in glory and regal splendor.
3. First, a stable; second, high and kingly.
4. First, as "a lamb led"; second, as "the lion of the tribe of Judah."
5. First, judged of men; second, to be judge of men.
6. First, crown of thorns; second, crown of glory.
7. First, angels sang; second, redeemed of all ages.
8. First, a reality; second, an absolute certainty.

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II. CHRIST'S SECOND ADVENT WILL BE PERSONAL AND LITERAL

1. Personal: all suggested by words, "visible," "local," "bodily." All contrasted with spiritual, providential, figurative.

2. Bible texts:

Acts 1:11; note redundancy.

1. John 3:2, three truths:

a. We shall see Him.

b. Be like Him.

c. We see Him as He is.

III. HIS COMING IS IMMINENT—"Watch," "Wait."

(Matt. 24:42; Mark 13:35, 37; Phil. 4:5)

1. Imminent does not mean immediate.

a. Much confusion here:

b. Distinguish between "may" and "will" as to time.

2. Imminent indicates uncertainty as to time, but possibility as to nearness.

Millerites, 1845, on mountain top. Disappointed. Had white robes on. Singing. Date-setting dangerous.

IV. HIS COMING BOTH INVISIBLE AND VISIBLE

1. Invisible—for His Church.

(1 Thess. 5:1-4; Rev. 16:15; 2 Pet. 3:10).

Prediluvians—"And knew not."

Two men, field—two women, mill.

Laodiceans, "And knowest not" (Rev. 3:17).

2. Visible—to the world.

(Matt. 24:27; Rev. 1:7).

V. WE SHOULD BE READY FOR HIS RETURN

"Be ye also ready."

1. Requirements.

a. Conversion—"Ye must be born again" (John 3:7).

Sanctification—"Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12:14). Also 1 John 3:1-3.

2. His coming draweth nigh.

The Sinner's Folly

W. W. GLENN

(John 5:40)

There is nothing more sad or strange than that so few avail themselves of salvation when provision has been made for the entire world. If a lifeboat, sufficiently large to save all the people on a sinking vessel, came to shore with only a small percentage of those on the sinking vessel, men would inquire with anxiety why the rest had not been saved. Just so, when Christ has come to save the world, and yet the vast majority are unsaved, it causes us to ask why more are not saved. We have the answer in the text. Sinners are lost, not for want of means, but by reason of wilful rejection.

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I. THE REASON MEN ARE NOT SAVED IS NOT BECAUSE OF ANY FAILURE ON THE PART OF CHRIST

1. Christ sufficient to save all (John 1:29). This is not universalism. This means that provisionally all men are saved. Some arguments against universalism:

a. God commands men to repent (Acts 17:30, 31). This unnecessary if all sins taken away. Judgment of God is an incentive to repentance.

b. Work of the Holy Ghost is to convict of sin (John 16:8). This unnecessary if all sins taken away.

c. Because the Bible conditions salvation on faith (Rom. 5:1). All men do not believe (Mark 16:16).

2. Christ is willing to save all.

a. Cities of refuge a type of Christ. Gates open day and night; any man had access.

b. Jesus declared, "And I, if I be lifted up from the earth, will draw all men unto me" Illus.—Brazen serpent (Numbers 21:4-9).

c. All has been done that possibly can be done (Isa. 5:4).

d. His fervent invitations (Luke 13:34; Matt. 11:29).

e. Proved His willingness by His death (John 10:11; 2 Peter 3:9).

II. SOME REASONS WHY SINNERS WILL NOT COME

1. Because of ignorance of Christ.

a. As to His ability to save to the uttermost (Heb. 7:25; Isa. 1:18).

b. As to the joy and peace He gives.

c. As to the comfort He affords in afflictions.

2. Because of lack of conviction. If vessel sinking, did not realize it, would not get into lifeboat. If have no sense of being under wrath of God, exposed to hell, not come to Christ. Need glimpse of the danger! People anxious about families, money, goods, but not about soul. David said, "My sin is ever before me."

3. Because the carnal mind is enmity toward God. Carnal heart hateth instruction (Psa. 50:17; John 3:19, 20).

4. Because men forget God (Psa. 50:22).

III. THE SINNER'S ONLY HOPE

1. He must be made willing to come to Jesus, if he would be saved. Cannot be saved against will. "Choose ye this day," etc. In order to be made willing, God:

a. Strives with man through the Holy Ghost. Shows lost condition; the folly of sin; lifts up Christ.

b. Strives with man through afflictions (Psalm 119:67). Fortunes swept away; positions swept away; loved ones taken. God uses any of these means to win men. Illus. (Manasseh 2; Chron. 33:12).

2. He must repent.

Time to Seek God

W. W. GLENN

TEXT—Hosea 10:12.

These are the words of God through the Prophet Hosea to the Children of Israel. In this chapter we are told that Israel had committed two great sins, namely, rebellion against God's rule, and idolatry. After informing them of their various sins and pointing out that their idols had failed them, God gives the words of the text.

I. SOME SINS OF ISRAEL

1. An empty vine (v. 1).

a. Glory gone. Once mighty nation; now an empty vine. God gone! Power gone because God gone. Our danger today: No excuse.

b. Forsook God. The more God blessed them, the more they increased their idols. If we lose the glory we become as sounding brass, tinkling cymbal.

2. Idolatry (v. 1). Anything that stands between soul and God is idolatry.

3. Divided heart (v. 3). Carnality. Faulty (v. 3). Affection divided. Grieves God.

4. Altars broken down (v. 2). No love for devotion! So today! Our love determined by our devotion.

5. Feared not God (v. 3).

a. Therefore not seek God (Psa. 10:4).

b. God not in all his thoughts. Leaving God out of life.

6. Swore falsely (v. 4). Deceitful in their covenanting with God. Counted sacred vows of none account. Great blessing in faithfulness (Psa. 50:14, 15).

7. Trusted in men (v. 13). Natural result of leaving God out. Reaped what they had sown. If you think you can get along without God, he will let you do it.

II. SOME SINS OF TODAY

1. Family altars broken down.

2. Old-time devotion and reverence gone. Just a form. Go to church because it is customary; not to meet and worship God!

3. Old-time "Amen" corner about obsolete.

4. Intercessors who held up preachers' hands almost extinct.

5. Burden for lost world about gone (Ezek. 9:4; Psa. 119:136).

6. Worldliness, indifference, self-complacency. Robbing us of our fire and glory. Takes

place of real soul travail. Love of many waxing cold; iniquity abounding. Need to pray as never before if we keep from being dragged into the awful vortex!

III. GOD MAY BE SOUGHT, REACHED AND MOVED

1. God does not tell us to seek Him and then mock us by failing to answer (Psa. 91:14-16; Jer. 33:3).

2. Commands us seek Him (Isa. 62:6, 7).

a. With faith, diligently (Heb. 11:6). Rewarder of such!

b. Turn from wickedness.

c. Walk in light. Get under burden. God bless you. Make you a surprise and marvel to yourself and everyone else.

IV. THE PURPOSE

1. That he might rain righteousness upon us. Revival the hope of the world.

A Man with an Unclean Spirit

MELVIN E. BARKLEY

TEXT—Mark 5:2.

CONTENT—Mark 5:1 to 20.

1. He dwelt in the tombs (v. 3).

a. What took him to this unclean place?

b. Unclean spirit takes us to unclean place.

c. Man, in his sinful condition, has a "graveyard experience."

2. He wandered.

a. A life-size picture of the twentieth century sinner.

b. The way of the transgressor is hard.

3. He could not be restrained (v. 4).

a. Chains (natural things) could not hold. He broke them as a cobweb.

b. He could not be tamed by any man.

c. He was possessed with a super-strength.

4. He was a sinner, and sinners today are the same as then.

a. A blue ribbon may fail, but the blood of Christ cannot.

b. Blood necessary for all sinners.

c. Jesus was able to tame him.

5. He cut himself with stones (v. 5).

a. Describes actions of many sinners in this life. Self-inflicted pain because of misery.

b. He was crying continually. Sin always brings a lot of grief. If all the tears since the fall of Adam to the present day could be gathered together they would make an ocean that would be broader than the Atlantic and deeper than the Pacific.

6. He was afraid of Jesus. Sinners look at Jesus as an enemy. Why? Light reveals corruption.

7. He prayed to the devils.

A picture of a lot of "Sunday Christians."

8. All besought Him to send them into the swine.

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- a. If the devil cannot live in people, he will live in a hog.
- b. Some persons as low-down as a hog.
9. When the devils entered the hogs they ran and drowned in the sea. One man had enough devils in him to make two thousand hogs want to commit suicide.
10. Next we see him sitting at Jesus' feet.
 - a. When Jesus spoke the word he was at once changed.
 - b. No man could tame him, but Jesus could.
 - c. No man has his right mind until he has the mind of Christ.

CONCLUSION—He went and published it abroad. If Jesus does something, it is worth telling others.

APPEAL—If you are in the condition of this man Jesus will liberate you. He can free you, change you, tame you. Let Him do it tonight. He is passing by your coast.

NOTE—This sermon is by Melvin E. Barkley, well-known evangelist who has since passed to his reward. Copied by his brother, Arthur Ellsworth Barkley, also an evangelist.

A Warning to Escape

ARTHUR ELLSWORTH BARKLEY

Escape for thy life . . . lest thou be consumed. (Gen. 19:17).

INTRODUCTION—Lot was given a choice. He made the wrong choice. Everyone has choices to make. Nothing is more tragic than to find that we have made the wrong choice when too late. Lot's choice took him in the wrong direction. He looked toward Sodom. He pitched his tent toward Sodom. He dwelt in the plain, in the gate, then in the city.

1. God would destroy Sodom.
 - a. Abraham interceded.
 - b. God would not destroy it for the sake of ten righteous people.
 - c. *Could not find ten righteous. I wonder if we could find ten real Christians in some of our cities.*
2. God commands them to flee.
 - a. Lot's sons-in-law mocked him. The people of Noah's time did too.
 - b. He lingered. No time to linger.
 - c. The angel forced him to start. Not often does God force a soul, but this is the exception.
3. The command was unmistakable.
 - a. Escape.
 - b. Look not behind.
 - c. Neither stay in the plain.
 - d. Flee to the mountains; from the low to the higher plane.

- c. Lest thou be consumed. Sin will consume entirely.
4. His wife did not obey, and the result was tragic. (Closing illustration).

The Surrender of the Heart

I. C. MATHIS

TEXT—Proverbs 23:26.

Proverbs are short yet weighty sentences. Other parts of scripture are like a rich mine, where the precious ore runs along in one continued vein; but Proverbs are like a heap of detached pearls, yet possessing great excellence and value.

The book was written in Solomon's old age, and is chiefly addressed to young people. They are admonished not to forget God, nor to offer to Him the mere refuse of life. This text is a call for the surrender of the heart and happy are they who obey.

I. NOTICE WHAT GOD DESIRES "The heart."

1. The heart is the seat of affections (Deut. 6:5).
2. From the heart proceedeth the issues of life (Prov. 4:23).
3. The heart is deceitful and desperately wicked (Jer. 17:9).

II. NOTICE WHO DESIRES THE HEART. It is God.

1. God the Creator.
2. God the Benefactor.
3. God the Author of Salvation.
4. God the Judge.

III. THE PURPOSE FOR WHICH GOD DESIRES THE HEART

1. That He may enlighten it (Eph. 5:14).
2. That He may pardon its sins and remove its guilt (Neh. 9:17).
3. That He may cleanse it and make it a dwelling place for Himself (Eph. 3:17).

Lot's Wife

I. C. MATHIS

TEXT—Luke 17:32.

I. REMEMBER HER PRIVILEGES

1. She had been instructed in the knowledge of God.
2. She was closely related to a child of God.
3. She was faithfully warned of impending danger.

II. REMEMBER HER SIN

1. The sin of unbelief.
2. It was the sin of presumption.
3. Sin of disobedience.

III. REMEMBER HER FATE

1. It was sudden.
2. It was merited.
3. It was final. Closed the day of grace and ushered in the day of doom.

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Going to the Needy Multitudes

I. C. MATHIS

TEXT—Matt. 17:14.

I. THE PREPARATION FOR MEETING THE MULTITUDE

Christ took Peter, James and John upon a high mountain and was transfigured before them. This was according to His promise in Matt. 16:28. Before we are ready to go to the needy multitude we must have a vision of the glorious Christ.

II. THE DIVINE COMMISSION TO GO TO THE MULTITUDE

The disciples fell into a very common mistake; that it is the plan of God for the disciples to dwell in a state of continuous ecstasy. Peter desired to build three tabernacles and dwell there. But Jesus spake and said, "Let us go down unto the multitude."

III. THE NEARNESS OF THE MULTITUDE

They left the mountain top and at the foot of the mountain they found the multitude. The sorrows and needs of mankind are not far from any of us. It is but a little way from wealth to poverty. It is only a little way from the mount of joy to the vale of sorrow. Let us go to them, and let us take Jesus with us when we go.

IV. THE CONDITIONS AND NEED OF THE MULTITUDE

These needs are the same in every age. There was sickness. There was sin. There was an anxious parent. There were some timid and discouraged disciples. There were mocking and unbelieving skeptics. But Jesus came with them. There were healing and joy and victory.

Time to Wake Up

R. R. AKIN

TEXT—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

INTRODUCTION

1. Christ said to His disciples, "Why sleep ye? Rise and pray, lest ye enter into temptation" (Luke 22:46).
2. Paul is addressing this letter to the saints at Ephesus.
3. This Epistle is called by some the Alps of the New Testament—written while in prison.
4. Paul knowing their needs writes trying to help them.
5. Think of getting up time early in the morning and someone awakes you.

I. "AWAKE THOU THAT SLEEPEST!"

1. Christians today are asleep to:
 - a. The white harvest—so few real laborers.

- b. Their own spiritual need and responsibility.
- c. The condition of their environment—no vision.
- d. The needs in God's work and humanity—(spiritual and material).
- e. What ought to be done and what can be done.

II. "ARISE FROM THE DEAD" (state or condition).

1. A dead man is of no service—to remain so means decay and putrefaction.
2. Many in a dormant condition—life may be in the roots but no fruit or foliage.
3. No spiritual life manifested—dry, formal, unconcerned.
4. Let's take on some food—become aroused, exert some energy.
5. Time is short—"The night cometh when no man can work."

III. "CHRIST SHALL GIVE THEE LIGHT" (must be willing to see).

1. Purpose of light.
 - a. To guide us in unknown territory.
 - b. To give us knowledge.
2. Feeling: our way is uncertain and dangerous—
 - a. Let Christ shine in our life and lead us.

The Lamentation of Jesus

I. C. MATHIS

(John 5:40)

These are the words of Jesus. They might be called His lamentation. We have often read the Lamentation of Jeremiah, but here in these words we have the Lamentation of Jesus. There are three observations to make from this text.

I. THAT SINNERS ARE IN A STATE THAT CHRIST AND HIS DISCIPLES DESCRIBE AS DEATH

They are not dead physically but spiritually. "Dead in trespasses and in sin." The father in the story of the prodigal son said, "This is my son that was dead and is alive again."

II. IN ORDER TO PASS FROM DEATH TO LIFE IT IS NECESSARY TO COME TO JESUS

Jesus said, "I am the way, the truth and the life." Again we read, "He that hath the Son hath life." All that is necessary to do to have life is just to come to Jesus.

III. THE LAMENT OF JESUS, "THEY WILL NOT COME THAT THEY MAY HAVE LIFE"

Jesus, the Mediator between God and man, suffers two great desertions and utters two complaints. On one side God forsook Him and He cries out, "My God, my God, why hast thou forsaken me?" On the other side man forsakes Him and He cries out, "Ye would not come unto me that ye might have life."

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Isaiah's Vision

MELVIN E. BARKLEY.

(Isa. 6:1-12)

1. He knew the time. "In the year that king Uzziah died." We can know the time and remember the place.
2. He saw the Lord. Some need to see Jesus. We can see everything else but the things of God, and the thing that is most important.
3. Sitting on a throne, high and lifted up—the right place. We should give Jesus the right place in our lives, and crown Him King of our hearts.

4. He found Him in the temple.
5. God was holy. Isaiah sensed that holiness.
6. There was power in His presence. Some need power in their lives.
7. Honest, and said he needed God. We need more with that kind of honesty. It is the honest soul that gets things from God. When you see Jesus you will see your need.
8. Was purged and cleansed.
9. Heard the call of God. "Whom shall I send, and who will go for us?" He answered the call because he was ready.
10. How long?

PRACTICAL

The Spiritual Condition of the Heathen

REV. HENRY W. FROST, D. D.

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IF THE heathen—those who have never heard the gospel or received life through Christ—are not "lost," one would feel almost warranted in openly disobeying the command of Christ and making no effort to carry the gospel to them. For what use would it be simply to civilize them and give them our western culture? To be sure they need some things which go with our civilization, such as teachers, schools and colleges, and, particularly, doctors, nurses and hospitals. But it would cost too much to give them these at the sacrifice of separation from loved ones, living in faraway lands, consorting with alien and uncouth peoples, enduring deep and long drawnout loneliness, exposing the body to serious climatic diseases, facing possible attacks by lawless mobs, and finally, it may be, passing through sudden and terrible death. Life is too precious to trifle with it and to throw it away by spending its strength in the pursuit of secondary

objectives. It requires a strong inducement to warrant our giving up homeland advantages when the alternate is to be, not gain, but large and perpetual loss. For this reason we should be tempted to say, in spite of the arrant disloyalty of it, "Let us disobey Christ and stay at home, unless the heathen need the gospel for the saving of their souls." In such a case, we should come to the conclusion that the Master had dealt ruthlessly with us when He commanded us to go to peoples, not lost but having sufficiently good religions of their own to save them.

Suppose, however, the heathen are lost; what then? Suppose their religions are false, their idol worship is vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? Suppose they are worshipping not God, but demons, and suppose, when they pass through the portal of death, they go out into an unilluminated darkness and into an eternal separation from God and Christ and all that is pure and beautiful and holy; what then? If these are facts

then indeed it would be worth while to leave homeland, kin and kindred, ease, comfort physical and educational advantages, all that goes to make the home life alluring and profitable, for the sake of delivering souls from perdition and bringing them to Christ and, at last, to an eternal and beatific heaven. In such a case we should understand why Jesus said to go and asked us to sacrifice our all. And in such an event we should not think Him ruthless, but, on the contrary, very compassionate, not only to the heathen, but also to ourselves, in spite of our heavy loss. And in such a happening, there would be those who would desire to go abroad instead of staying at home and would consider it a high privilege, honor and joy to obey the commandment of Christ to preach the gospel to every creature. Yes, it would make all the difference in the world if we knew that the heathen are really lost.

Missionaries of old felt this to be the case; and they went. This was true of Judson, Carey, Livingstone, Morrison, Burns and Taylor. It has been true of a countless number of others who have followed in their train. And it was true of that greatest of all missionaries, Paul, who became all things to all men that he might save some.

Now it must be conceded that God is the only One, in heaven above or on earth beneath, who really knows whether or not the heathen are lost. For it is only His eye that sees the true condition of souls and their eternal state and destiny. This implies that there is not a man living, however educated, intelligent and spiritual, who, of himself, has the slightest conception of the heathens' spiritual condition. So far as the natural man is concerned, there, the subject is beyond understanding and had best be left unconsidered. But, in spite of this conclusion, a question may be asked: Has the All-knowing One made any revelation to man concerning the spiritual condition of the heathen? If He has not, we must remain in ignorance. If He has,

we may rightfully seek to know what is revealed. This, then, is our present attitude of mind. Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the gospel to them, we turn to the Scriptures to discover what their testimony is.

The question of the spiritual condition of the heathen is discussed even in the Old Testament. David said, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); and again, "Confounded be all they that serve graven images, that boast themselves of idols" (Psa. 97:7). Isaiah wrote, "The idols he shall utterly abolish" (Isa. 2:18-21). Joel declared, "Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about . . . for their wickedness is great" (Joel 3:11-13). Micah affirmed, "I will execute vengeance in anger and fury upon the heathen" (Mic. 5:15).

NEW TESTAMENT DECLARATIONS

When we come to the New Testament we find that it is replete with statements in reference to the heathen and their spiritual condition. We would review some of these declarations, as follows:

If we should be asked what verse in the New Testament most reveals the love and grace of God we should probably reply in these words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). But there are things about this verse of compassion and mercy which we do not usually recognize. They are these: It says that God loved "the world"; then we must conclude that all the world had need of that love and the gift that followed. Also, it says that God gave His Son to the world that it might "not perish"; then it follows that the world was perishing and that the only way in which it could be

kept from perishing ultimately and utterly was by believing on the Son whom God has given. In other words the verse declares that the reason why God manifested His love and grace was because the whole wide world was lost.

Jesus put at the very heart of the Great Commission—according to Mark's Gospel—these solemn and startling words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16, R.V.). The Master here implied that the preaching of the gospel was a matter of life and death; that the man who did not believe it would remain in his lost condition and would be divinely condemned, and that it was only the man who heard and received it who would be saved.

Christ, when He spoke from heaven and commissioned Paul to be a missionary to the Gentiles lifted the veil which hung over the heathen and discovered to the apostle and thus to us their spiritual state. He spoke as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Here, then, is the revelation of the All-seeing One. He affirmed that the heathen are spiritually blind and do not see; that they walk in darkness and need the light; that they are in the possession and under the dominion of Satan and require to be delivered from him and brought to God; and that their sins are so many and great as to call for a divine forgiveness.

Paul is profuse in his statements concerning the heathen. The following are some of his declarations:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In the light of this verse, we cannot say that the heathen will be lost if they do not hear the gospel and be saved. The proper statement is that they are lost and will remain in this con-

dition if they do not hear the gospel and are saved. The spiritual "death," spoken of is the state of being lost and that death, because of man's transgression and universal sin, has fallen upon all. In other words, all men, including the heathen, are born in a state of spiritual death and need the redemption of Christ. The only question is, "Will they come to know Christ and be delivered from their lost condition?"

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18, 20). There is much talk about the "innocent heathen." But they are not found in experience and the Scripture never describes them as such. God, in the last words of our passage, definitely and positively affirms that the heathen are "without excuse." He being revealed in the physical world by which they are surrounded.

"For as many as have sinned without law shall also perish without law" (Rom. 2:12). The "law" here spoken of is the Mosaic law. The verse says then, As many as have sinned apart from the Mosaic law shall also perish apart from the Mosaic law. This refers to the heathen, and the reason of it is, first, though the heathen have not the Mosaic law, they have the law of conscience; and second, no man can be saved by law, whether it be that of Moses or conscience, for no one can keep the one law or the other (Rom. 2:11-16). It is thus that God adds, not shall be judged without law, but "shall also perish without law."

"But I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. 10:20, R.V.). Let us observe from our verse, that the One who sees and knows does not look with

complacency upon the sacrifices of the heathen, however earnest and self-denying these may be. He declares, in effect, that all heathen religions are nothing else than demonology. This is a serious charge, coming from such a One as God.

"And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:1, 2, 12). Paul had a first-hand knowledge of the heathen, having been brought up in their midst. He knew, not only the worst of them, but also the best of them, having been highly educated and having been associated with those of scholarly minds and cultured lives. Also, he had in mind, in writing to the Ephesians, the refinement and high-plane living of many of the heathen who dwelt at Ephesus. And yet, he implies as to all of the heathen of that city and thus of all the heathen everywhere, that, they walk "according to the course of this world," and "according to the prince of the power of the air," namely, the devil; that they are "Without Christ," are "aliens from the commonwealth of Israel," are "strangers from the covenants of promise," and are "without hope" and "without God in the world."

If these words do not describe the lost state of the heathen, including the best of them, we know not what words would. Take, for instance, these two words, "without hope." We hear much in these days, especially as related to the heathen, about the "larger hope." But God did not coin that phrase. His statement is "No hope," which, according to the word "no," must refer both to this present world and the next. So then the heathen at large, in spite of their religions, philosophies, altru-

isms and negations of self, are in a hopeless state. This, as God sees things, is being utterly lost.

"As other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). There is infinite distance between God's thoughts and man's as touching the heathen. We count their ignorance of the way of righteousness an entire and valid excuse for their not walking in that Way. Ignorance in some cases is excuse. But this is not the case with the heathen. For their ignorance is the direct result of a wilful blindness of heart. God does not hold them responsible for not knowing the gospel. That is the responsibility of the Church, and a heavy one it is. What they are responsible for is this, for not seeking to obey the One who has revealed Himself in sun, moon and stars, flowers, fruits and waving fields of grain, the rain that falls and the wind that blows, all of which are so many sights and sounds of the living and true God. Their ignorance, therefore, is self-imposed and it results from the blindness, not of their eyes, but of their hearts. It is for this that God will judge them. And as it has meant an alienation from God in this life, so it will mean an alienation in the other.

John, the seer, is given a vision of the last things and is permitted to give us to see what he saw, including the last of the last things, namely, the final judgment of God. As we look at this revelation, we shrink back appalled, for the view is other than we should like and is shocking to every fiber of our being. And yet, if we believe God's Word and love truth more than ourselves, we shall look again and believe what we see through the words which we read. And as we read, we shall remember that it was the beloved apostle who wrote the words, the man of God who loved and pitied as no other man did. His words are these: "The fearful, and unbelieving, and

the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). And mark it, the items of sin mentioned describe the heathen almost more than any other class of human beings, for pre-eminently it is true of them that they are "abominable, murderers, whoremongers, sorcerers, idolaters and liars."

So then, we conclude that the All-knowing One has granted to us a revelation and has given us to see what He sees, namely, a perishing world. With this sight before us, it is easy to understand why Jesus, who loved us, said "Go"! He is not willing that any should perish, and, as God sacrificed Him, He is constrained to sacrifice us, if only the lost may be saved. All that remains, therefore, is for us to decide which we love the better, ourselves and our ease, or Christ and the souls of men.—*Missionary Review of the World.*

The Early and Latter Rain

W. M. TIDWELL

The expressions, "early and latter rain" and "former rain," etc., are found about ten times in the Bible. There are two theories relative to these statements. One is that they refer to the pouring out of the Holy Spirit in the close of this dispensation. The other is that they are to be taken *literally* and have *only one* meaning and that is to the falling of the early and latter rains in Palestine. In "Cruden's Concordance," on the subject of rain, we read, "Palestine has its rainy season and its dry season. During the latter the brooks dry up, and the first rains are very welcome." Then he shows the "early and latter rains had direct reference to this."

Of course this promise of the early and latter rain will be completely fulfilled during Christ's millennial reign, when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling

together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." When they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war *any more*.

When this blessed day arrives God will completely restore the "early and the latter rain" and Palestine shall blossom like the rose. But even now it seems the Lord is *beginning* to undertake for this special land which He has chosen. Many scriptures which are to be fulfilled when Jesus comes seem to have a partial fulfillment just prior to His return. While Israel is to be restored to her native land at the second coming of the Lord, even now multitudes of Jews, or Israelites, while they may not be conscious of what they are doing, are each year returning. Also the rainfall, according to authentic reports, is increasing each year. Thus we see, as far as we are able to determine, and we have carefully examined every passage in the Bible that refers to the "latter rain," that it is literal and has *one significance* and that is the restoration of the early and latter rains when Jesus comes.

There are plenty of scriptures that prove conclusively that people will be saved right on till Jesus comes. And even through the Great Tribulation people will find God. For in Revelation we read of several companies and one numberless multitude who were saved during the tribulation and taken out of it. Of course the millennium will be a great salvation time, for the Jews will realize they crucified their Messiah and multitudes be saved. As the age closes iniquity will abound and the love of many wax cold, and it will be difficult to reach the lost, but if we will be true God will give us souls. We can have revivals if we will pay the price. However we do not need to "wrest" the above mentioned scripture to prove this.

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The Missionary Message of the Cross

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said, "He saved others; himself he cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that thousands go to church, come to the Lord's table, utter prayers and bear the name of Christ, yet live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christlike passion for souls, for one year, the gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritually dead. Before the church can "convert the world," the members of the church must be con-

verted. The real difficulty is not in unsanctified purses, or unsanctified cradles, but unsanctified hearts.

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there is no witness, is there any experience? "He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned; or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that everyone might feel the full force of this paradox of missions:

*Christ alone can save this world,
But Christ cannot save this world alone.*

—ARTHUR T. PIERSON, in

The Missionary Review of the World.

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Why I Believe in the Freedom of Contrary Choice

C. B. STRANG

I do not believe that a person's actions are necessitated or determined. All nature obeys a natural law, but the thing that distinguishes a human personality from other realms of nature is the fact that man is free. Not only is he free to do right, but he is free to do wrong. If he were not free he would not be responsible for his actions. They would not only be blamable on his ancestors, but on God. If he is not free, man should neither be punished by man's law nor by the law of God.

Men have argued that any product coming from the hand of the Infinite is of necessity not free, because that creation has been set in a certain direction by the

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Creator. But we know, judging by our own experience, that we have the power to exercise contrary choice. We may know the right, but at the same time elect to do the wrong. This is one of the most obvious facts of personality. Of course we are bound to some extent by traditions and customs; by hereditary influences and environmental influences, which, more or less, dictate to us a course of conduct. Habits dictate to us also. But it is possible, in spite of all these influences, to break away from them and to make a choice. Nature follows a set law, and always has and always will, but when God created man he created a creature that had power to disobey Him.

Not only in the realm of the religious does man exercise contrary choice, but also in the moral realm. Experience teaches us that man may decide to be neither religious nor good. Men are exercising this power of choice constantly.

If man did not have the power of contrary choice, but could only choose the right, we could not then account for the evil that exists. It was the power of choice in the direction of evil that introduced evil into the world, with the suffering that goes along with it. Man elected to disobey the highest dictates of his mind and conscience; he was willing to choose a lower principle rather than a higher, and thus evil and sin came.

This freedom of choice is one of the greatest gifts that God has given man. If there was no freedom of contrary choice there would be no progress, and if progress could result there would be no sense of achievement.

In the religious field John Wesley was a great exponent of contrary choice. He insisted that it was the overcoming of these evil tendencies which brought man present blessing and assured him of future eternal blessings. John Calvin, while believing in the power of contrary choice as far as present actions were concerned, did not believe that man could choose eternal bliss.

This he said was predestinated by God; some were elected to be saved, others to be lost.

Nazarenes believe that man is not predestinated to be either good or bad, nor is he predestinated to go to either heaven or hell. We believe the Bible teaches that man by his own choice determines his actions, and by his own choice he settles his eternal destiny. Man through the grace of God can be right and do right, but he has the power to go contrary both to the will of God and his own conscience.

Men have argued over the question of contrary choice for years, but the strongest argument that I could produce, aside from God's Word, would be one which is born of an inward conviction, and that is, that I, myself, as a person am continually conscious of the fact that I can make a choice either to do right or wrong. I can choose to be bound by customs and traditions, or I can throw them off. I can be ruled by hereditary influences or environmental conditions, or I can overcome them. I can be a victim of circumstances, or I can rise up in might and overcome them.

I am not free to do as I please without suffering the consequences for such action, but in spite of consequences, if I wish to do a thing I am conscious of the fact that I am free to do anything that I am able to do.

The Pastor's Scrap Book

I. L. FLYNN

The Word of God is quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart."—BIBLE.

"HOMI UNUS LIBRI"

John Wesley declared he was a "man of one book"—meaning that the Bible always came first with him, as it should with us.

It was said of an early Methodist preacher when a book was recommended to him to be read, he would say, "I know it must be a good book, and I will read it just as

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soon as I can, but I must read my Bible more than I have in the past," and he was a constant, if not an inveterate reader of the Bible. We of today must read our Bible more—not other books less. We must be *homi unus libri*.

THE WORD OF GOD

1. It searches (Heb. 4:12).
2. Brings conviction (Acts 2:37).
3. Begets faith (Rom. 10:17; Eph. 1:13).
4. Is an agent in (1) regeneration—"not of corruptible seed"; (2) sanctification (John 17:17; Eph. 5:26).
5. Active element in growth (2 Peter 2:2).
6. Endures forever (1 Peter 1:25).

OUR BIBLE

*A sword, a shield and buckler tight
A sun, a star, and shiny light.*

*A hammer strong to fight the foe,
A hiding place in time of woe.*

*A holy truth to all the living,
A settled power forever in heaven.*

*A foundation stone, settled and sure,
A stumbling stone for the evil doer.*

*To take from this Word that God has given,
We take our part from the book of heaven.*

*Add to His Word is folly to endeavor,
As we only add to our torment forever.*

—O. R. WEED.

"Doing an injury puts you below your enemy; revenging one makes you but even with him; forgiving it sets you above him."
—BENJAMIN FRANKLIN.

HOW TO JUDGE EACH OTHER

If you must judge us, judge us for what we strive for.

If we are weak, be tolerant.

If we are strong, pray that we become not arrogant.

If our mistakes injure you, tell us of them, and trust in our sense of justice to make reparation.

If we cannot agree on details, such as politics or religion, then let us agree on the broader principles of human kindness, for when we put aside the accumulation of opinions that are the children of self-interest, we will find a family resemblance in the faces of all men.—*Santa Fe Magazine*.

"How many there are around us, eminently fitted by their gifts, to lead the hosts of God, who, like Samson, grind in the prison house, making pastime for their foes, because they have been wasted by appetites which they should have controlled, as the horseman his fiery steed!"
—F. B. MEYER.

THE BIBLE

*'Tis God's own Word, and they who read
With pray'ful heart and reverent heed
Shall gain from each unfolded page,
A blessing fresh from age to age.
If thou art SAD, come here and find
A balm to soothe and cheer thy mind.
If thou art MERRY, here are songs
Meet to be sung by angels' tongues;
Meet to be sung by sinful men,
For whom the Lamb of God was slain.
If thou art RICH in things of earth,
Learn here thy wealth is nothing worth.
If thou art POOR, this precious mine
Hath countless treasures—they are thine.
Dost thou lack WISDOM? look herein,
And surely thou shalt wisdom win;
Wisdom to guide thee on the road,
Which leads through faith in Christ to God.*

—Nazarene Messenger, 1911.

"You cannot evolve a saint out of a sinner. You may make him a refined or cultured sinner, but that is all. Every seed

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produces according to its kind; and to change a man's development you must change his nature."—SELECTED.

SUPERLATIVE EXCELLENCE

Says Archbishop Tillotson, "God's holiness is not so much a particular as a general attribute; it spreads itself over the whole being. Take away holiness from His wisdom and wisdom would be annihilated

and that would leave cunning. Take away holiness from justice and you would have cruelty. Take away holiness and you would have false piety; and take it away from truth and that would leave falsehood. Holiness is His superlative excellence. This is His throne for He sits upon the throne of His holiness. Let us be filled with the Spirit and then see how we will be separated from sin."

A Page or Two of Odds and Ends

SELECTED BY THE EDITOR

"I dare to assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Jesus Christ. If we have redemption, it is through His blood; if we are justified, it is by His blood; if we are washed from our moral stains, it is by His blood which cleanseth us from all sin; if we have victory over the last enemy, we obtain it not only by the word of the divine testimony, but through the blood of the Lamb; and if we gain admittance into heaven, it is because we have washed our robes and made them white in the blood of the Lamb, therefore are we before the throne of God!" Everything depends on the blood of Christ: "Without shedding of blood is no remission."—DR. R. NEWTON.

We do not need more material development; we need more scriptural development.

We do not need more intellectual power; we need more moral power.

We do not need more knowledge; we need more character.

We do not need more government; we need more culture.

We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen.—PRESIDENT COOLIDGE.

God Give us Men

JOSIAH GILBERT HOLLAND

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;

Men who have honor; men who will not
lie;

Men who can stand before a demagogue
And dam his treacherous flatteries with-
out winking,

Tall men, sun-crowned, who live above the
fog.

In public duty and in private thinking.

For while the rabble, with their thumb-
worn creeds

Their large professions and their little
deeds,

Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice
sleeps!

—The Friend (Minn.)

Not a Word

Not Railing For Railing, not a word.
How much is lost by a word! Be still, keep
quiet; if they smite you on one cheek,
turn the other also. Never retort. Hush—
not a word. Never mind your reputation

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nor character—they are in His hands, and you mar them by trying to retain them.

Open Not Your Mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind. Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be *meek and lowly*; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never Judge Nor Condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye.

Pause! Be Still! Not a word, emphatically; not even a look, that will mar the sweet serenity of the soul. Get still. Know God. Keep silent before Him. Stillness is better than noise.

Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His Voice. Listen to obey. This is the way to honor and to know Him. Not a word—not the least word!

Words Make Trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus drive Him away. Worry makes the place of His abiding unpleasant, and He leaves.

Not a Word to Anyone of your worries, nor of desire to know what to do. Take it

not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction.

I Had a Severe Trial, long continued! I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? You could not trust me?" It broke my heart, I apologized, was forgiven, restored and determined never to take my case out of His hands again, and to take as my motto for my spiritual life: Not a word.

Cease, Beloved, From Yourself; from your own things and words. Let the Holy Ghost have play. Get still from restless activity; and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is not all.

Surrender Self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around.—STEPHEN MERRITT.

Yield It All to the Lord

You and I have to be willing to yield the unknown future to the Lord, and then the Lord will keep us in line with His purposes throughout the whole of our life. Discipleship means the yielding of yourself to Him that He may fulfill His purposes of grace to you, that He may give Himself to you. The consecration which the Bible reveals is that which means the continuous realization that our Lord is a perfect Savior; a Savior to the uttermost; One who is able to keep us, and does keep us.—J. A. BEVAN.

Faith looks to the Word and the promise; that is; to the truth. But hope looks to that which the Word has promised, to the gift.—MARTIN LUTHER.

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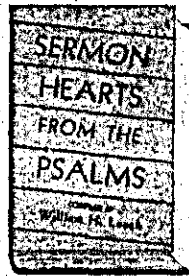
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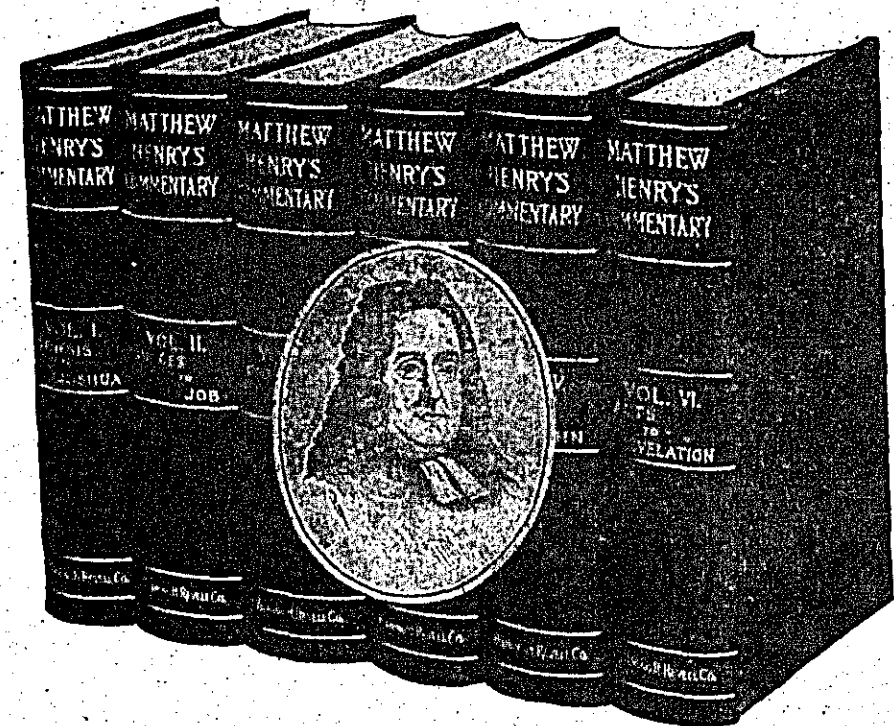


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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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A Man Without a Message

BY THE EDITOR

THAT is a strange story in 2 Samuel 18:22 which tells about a man who insisted on running, although he had no message to bear. Perhaps he was excusable for wanting to run, for running was his regular vocation. But it is pathetic to see him running, and running well, but arriving without any tidings to announce.

Perhaps this man foreshadows the preacher who comes to the hour for the sermon to find that he has no message for the people there assembled. He may run and rant and foam and say words. He may even preach a well prepared sermon; but there is a distinction between the sermon and the message, and if he has no message, his running is vain.

The content of the message of the gospel is adapted to all men. It is a message of salvation, and all men are sinners; it is a message of life, and all men need life. It is therefore foolish for any preacher to allow barriers to be built up between him and any members of Adam's race. Suppose the people are educated or illiterate, the gospel is their only hope. Suppose they are either rich or poor, Christ is yet the only value that is real. Race, color, language, politics, religion, sin—none of these nor all of these can substitute for the gospel of Jesus Christ nor make anyone immune to its appeal. We hear, "Nothing can be done here: the people are all foreigners and Roman Catholics." "Nothing can be done here: the people are all mad after pleasure." But there is nothing that can satisfy but Jesus, and no barrier should be allowed to keep us from bringing Him to people and from bringing people to Him.

But there is a timeliness about preaching that cannot be ignored, and yet no one can say in advance when a certain sermon should be preached—only the preacher can know this and he must find it out from the Author of the gospel. That which is but a sermon or a lecture at one time may be a message from the Lord at another time. But only the preacher who waits patiently upon God and comes from the place of prayer with a heart

that is tender to "mind the checks of the Spirit" can know what the message is.

A leader in a great denomination wailed, "We no longer have either men or message for the common people." But that spells doom to any church, for most of the people are common people. Abraham Lincoln said, "The Lord must have loved the common people: He made so many of them." But when there is scarcity of men to run, there is usually a scarcity of message to bear; for many men are not willing to run unless there is "tidings." But what shall we say of the small towns and country communities? Shall they be forsaken by the church? What shall we say of any lack of zeal that may come to light

among us? Is it not the result of want of tidings to bear?

It seems that the ready runner in the story might at least have insisted on being given some message to deliver. There is no sure proof that he would not have been successful if he had made an earnest plea. But, no, he was so anxious to run that he ran for nothing. It is possible that a preacher can become a professional preacher and preach just because it is his business to do so, even when his heart knows no burden and his soul is weak from emptiness? What sight could be sadder than that of a preacher without a message?

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

A Death to Sin

Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

IN DEALING with the believer's relation to sin the apostle had to contend with certain questions of casuistry. The human mind operates ever the same down through the history of the ages. It has developed no new traits and has never lost any undesirable ones. Its tendency to hide out and shield itself and sin in the heart has been ever one and the

same. This seems to be what lies in the background of two questions asked in the sixth chapter of Romans, the first of which stands as a basis for the proclamation laid down in our text. Someone would inquire whether or not we should continue in sin that grace may abound, a line of thought suggested by the preceding chapter which dealt with the superabounding of grace. This receives its answer by an emphatic negation, then by the explanation which reveals the impossibility of such a procedure because of the fact that there is a death to sin.

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A DEATH BY CRUCIFIXION

In depicting the details of the believer's relation to sin, the apostle bases it on the fundamental fact that it is indeed like unto the relation that Christ bore to sin. He died to sin, yet moreover He arose in newness of life. So the believer being united with Christ dies to sin and moreover also comes forth in a new and resurrected life. Further the manner of this death is clearly set forth; herein also it is like unto that borne by the Savior, it is a crucifixion or rather through his crucifixion the believer enters this experience.

But our special interest in this text is the series of statements made with the purport of each. Herein we have first, "Our old man is crucified with him."

In this instance the designation "old man" needs special study. We would approach this first from the standpoint of Scripture. We read in a companion epistle to Romans the statement, "I am crucified with Christ: nevertheless I live" (Gal. 2:20). From this parallel passage we would say that the "old man" is the self, the ego, the ego in that it centers all of life in and about itself diverting love and devotion from Christ. Such an ego must necessarily die before Christ can become supreme in the soul.

In the same companion epistle we have another passage that should enter into the discussion. "And they that are Christ's have crucified the flesh with the affections and lusts." Here we have the term flesh used as an equivalent for the "old man" in our text. The term flesh has many connotations in Scripture, indicating humanity as a whole, indicating kindred and other general ideas, and then it becomes more special when it seems to have close kinship to sin. One writer dealing with it in this phase, states that it is the "locus classicus of sin's manifestation," that is, in the appetites and propensities of human nature sin finds its greatest foothold, and its sphere of activity. This seems to be

clearly set forth in the following chapter in Romans, namely, chapter seven. But the container can easily be used for the thing contained, as we so frequently do in every day language when we say that the kettle boils. We mean the contents of the kettle not the kettle itself. Thus we have here the container, that part of human nature which lends itself to the operation of the selfish principle, the self-centered force, for the thing contained. As Paul says in chapter seven, "It is no longer I, but sin that dwelleth in me."

From these parallel passages then we would conclude that the "old man" is the term used for the ego or self dominated by the operative principle of sin and which produces all the works of sin. Professor Orr takes the catalog of sins as depicted in Galatians as the work of the flesh and shows how each one springs forth from selfishness or the egoistic principle.

Leaving for the time being the Scripture we will turn our thoughts to the current terminology of the day in which the Apostle Paul wrote. We find in the literature of that time, that is, in the philosophical literature, that the term man was used for the inner being, that is, the self. This again is borne out by Scripture for we read of the "inner man," and the "new man."

In this connection we would call to mind also a hymn that used to be sung some twenty-five years ago to indicate this experience of death and crucifixion which had at the end of each verse the refrain, "Let me die." Some lines of this hymn ran thus:

So dead that no desire shall rise
To pass for good or great or wise,
In any but our Savior's eyes.

The "old man" is the self dominated by the principle of sin, and the message brought to us in this passage of Scripture is that the atoning work of Christ availed to deal with sin at its very fountain head, the fundamental principle of sin.

A DEATH TO SIN'S DESIRES

The next statement in our text is that of the immediate purpose of the foregoing, "that the body of sin might be destroyed." The body is the self or ego through which the ego or self expresses itself. Therefore the body possessed by sin would be the avenues through which sin finds expression.

For a more complete understanding of this statement we would turn again to that passage in the companion epistle that we have already used. "They that are Christ's have crucified the flesh with its affections and lusts." This last word means in the Greek "desires."

The egoistic principle in the soul dominated by the sin propensity develops around about itself affections and desires which express its own inherent nature. These are especially noted in the epistle to the Galatians previous to the passage just noted. They might be classified under two major heads the appetites of an abnormal physical being and the propensities of a perverted spirit.

Man under the dominion of sin gives way to the indulgence of his physical appetites, such indulgences that do not befit the children of God. He finds himself after such indulgences a slave and this organism of sin which winds itself about him must be broken. What is true of the sins of the physical being is true also of the spirit-being. There is the outgoing of sinful desire. There are sinful drives and urges, a host seems to throng the heart that is self-centered with sin ever directing all the activities of life inward toward the ego instead of upward toward Christ and outward toward our fellowman.

But the work of the atonement of Jesus Christ on the cross which dealt with sin in the center of the being of man was for this very purpose that this organism of sin might be destroyed. The word destroyed used here calls for interpretation. It signifies when analyzed "to thoroughly

render inoperative," that is, these desires are dealt with in such a manner as to preclude their further activity. They are not suppressed, but their operation has been brought to an end. We see this very plainly in the case of wrong physical appetites but not so often in the case of the propensities of the spirit being. We recognize the fact that the man who is an inebriate must be delivered from the appetite for alcohol, but it is also true that the man beset with pride or anger must be delivered, and if such tendencies are to be eradicated, there must be a destruction of all the springings forth of sin which calls for the destruction of the organism which sin has woven about itself.

In passing we should note that the verbs used of the crucifixion of the old self in the center of man's being and of the destruction of the organism of sin indicate a crisis experience, an instantaneous work. This is to be borne in mind over against the tense of the verb in the following clause which denotes continuity of experience. Christian nurture while effective in building the Christian life does not nullify sin, that must be done by a single stroke.

A LIFE FREE FROM SIN

As we have seen the immediate end of the crucifixion of self is the destruction of the organism of sin, but there is also an ulterior end, and that is a life free from sin, "that we might not any longer serve sin." All operations of grace within the heart are to produce life, life as an element and life as a mode of conduct.

Under the dominion of sin man is a bondservant. Its solicitations are so strong that despite the dictums of the will, man is overpowered. He may bring himself under control so that he does not give way to the more outstanding vices of sin, but he finds some besetting sin in his life which springs up and seizes his inner being and carries him on despite all his good resolutions and resistance built up against it.

(4)

As long as there is this fundamental weakness at the root of man's being it is impossible to build up a sound moral character of the first order, let alone a sound Christian character. There are men who live moral lives, but the inner citadel of their hearts no doubt often feels the surgings of the foe within, and God looks on the inner as well as the outer. Moreover we are arraigned before the court of heaven for the defilement of our spirit as well as the sins of the flesh. Hatred to our brother is condemned as well as the outbreak of that hatred.

In the regenerated experience there is still the presence of the principle of sin within, and thereby the individual must walk in his Christian life under a handicap. He has general triumph and conquest and yet there is always a lurking fear lest this enemy arise suddenly with an attack and overthrow. But when sin with its organism is destroyed, then may one walk in freedom, he need not any longer serve

this evil principle. He is not its slave but free.

When we survey this privilege that is ours to enjoy and note on the other hand the tragic consequences of sin, is it not a wonder that people cling so fondly to some remnant of sin in their lives? Would not one rather rejoice that there is the possibility of deliverance from such sordid bondage, deliverance from such a foe to all that is good and holy? Instead of delaying to accept the overtures of mercy in our behalf for the destruction of this principle within, should we not the rather eagerly accept this grace and feel the security of a heart cleansed and purified, that the new life within might reign without a deterrent? Should there not be a reaching forth for this blessing rather than a shrinking? Should we not with the psalmist pray:

"Create in me a clean heart, O God;
And renew a right spirit within me."
(Psa. 51:10).

HOMILETICAL

Prayermeeting Suggestions for August

LEWIS T. CORLETT

God's Ideal Church

(Eph. 5:25-27)

- I. THIS IS NOT REFERRING TO SOME PARTICULAR DENOMINATION
- II. WHAT IS GOD'S IDEAL CHURCH?
 1. Made up of transformed human beings.
 2. It is a living organism.
 3. Christ is the Head and the Church is His body (Eph. 1:18; Col. 1:18).
- III. CHARACTERISTICS OF GOD'S IDEAL CHURCH
 1. A Church abounding in love.
 - a. Perfected in love.
 - b. Controlled by love.
 2. A rich Church.
 - a. Paul spoke to the Corinthian church "that they were enriched by him."

(5)

- b. To the Ephesians he speaks of the riches of the glory of the inheritance of the saints.
 - c. John wrote to the church at Smyrna, "I know thy works, and tribulations, and poverty, but thou art rich."
 - d. Christ became poor that the members of His Church might be rich.
3. A Church of hope.
 4. A Church that has a debt to the world.
 - a. More than money.
 - b. One that is ever before them.
 5. A zealous Church.
 6. A missionary Church.

IV. THIS IS THE IDEAL FOR EVERY LOCAL CHURCH

God's Panacea for Apostasy

(1 Peter 1:10).

- I. A POSITIVE MESSAGE TO ENCOURAGE CHRISTIANS
 1. The sanctified, although pure in heart, have great room and possibility for development.
 2. God expects them to make progress.
- II. GOD'S PLAN IS BASED ON HIS PROMISES
 1. They are great and precious.
 2. There is one for every occasion.
- III. GOD'S PLAN IS CONDITIONED ON MAN'S DILIGENCE
 1. God cannot do it all.
 2. It requires earnest, industrious application of truth.
- IV. THE VIRTUES TO BE ADDED
 1. Virtue—courage, fortitude.
 2. Knowledge—of God and His Word and working.
 3. Temperance—proper and limited use of all earthly enjoyments.
 4. Patience—perseverance, continuance.
 5. Godliness—becoming like God in thoughts, deeds, attitudes.
 6. Brotherly kindness—proper relationships to others.
 7. Charity—divine love, the most important of all.
- V. ABSENCE OF THESE BRINGS FAILURE BUT THE PRESENCE OF THESE ASSURES SUCCESS

The Lord, the Light of Life

(Psalm 27)

1. Assurance—of the salvation of God (v. 1).
 2. Ambition—of the servant of God (v. 4).
 3. Attention—of the suppliant of God (v. 7).
 4. Antagonism—of the scorers of God (v. 12).
 5. Attainment—of the sufficiency of God (v. 13).
- SELECTED.

A Safe Hiding Place

(Psalm 25:7)

1. In His hand (John 10:28, 29).
 2. Under His wings (Psalm 17:8; 36:7).
 3. Near His side (Phil. 4:5).
 4. Enjoying His love (Hosca 14:4).
 5. Realizing His power (Psalm 34:7).
- SELECTED.

(Below is given a list of subjects and references pertaining to "Righteousness" that may be worked up into a number of talks.)

Righteousness

- A Crown of Righteousness (2 Tim. 4:8).
- A Scepter of Righteousness (Heb. 1:8).
- A Preacher of Righteousness (2 Peter 2:5).

- Armor of Righteousness (2 Cor. 6:7)
- Branch of Righteousness (Jer. 33:15).
- Everlasting Righteousness (Dan. 9:24).
- Heir of Righteousness (Heb. 11:7).
- Instruments of Righteousness (Rom. 6:13).
- Our Righteousness (Isa. 64:6).
- Sacrifices of Righteousness (Psalm 4:5).
- Servants of Righteousness (Rom. 6:18, 19).
- The Breastplate of Righteousness (Eph. 6:14).
- The Fruits of Righteousness (Phil. 1:11; Heb. 12:11; James 3:18).
- The Hope of Righteousness (Gal. 5:5).
- The Effect of Righteousness (Isa. 32:17).
- The Robe of Righteousness (Isa. 61:10).
- The Way of Righteousness (2 Peter 2:21).
- The Work of Righteousness (Isa. 32:17).
- The Sun of Righteousness (Mal. 4:2).
- Trees of Righteousness (Isa. 61:3).
- The Law of Righteousness (Rom. 10:4).
- The Word of Righteousness (Heb. 5:13).
- Follow after Righteousness (1 Tim. 6:11; 2 Tim. 2:22).
- Awake to Righteousness (1 Cor. 15:34).
- Seek His Righteousness (Matt. 6:33).
- Hunger and Thirst after Righteousness (Matt. 5:6).
- Live unto Righteousness (1 Peter 2:24).
- Fulfill All Righteousness (Matt. 3:15).
- Doeth Righteousness (1 John 2:29; 3:7; Psa. 106:3).
- Execute Righteousness (Jer. 33:15).
- Exercise Righteousness (Jer. 9:24).
- Suffer for Righteousness' Sake (1 Peter 3:14).

Expediency of the Ascension

(John 16:7)

- I. COMFORT IN THE HOUR OF SORROW
- II. FULFILLS PROPHECY
 1. Of His own words.
 2. Psalm 24.
- III. COMPLETION OF THE WORK OF INTERCESSION AS HIGH PRIEST
 1. Finished redemption.
 2. Now the advocate of man.
- IV. FULFILLING OF THE MESSAGE OF THE DIVINE NOBLEMAN (Luke 19:11-27; Heb. 10:12, 13)
- V. TO PREPARE A PLACE FOR HIS PEOPLE (John 14:1-3)
- VI. THE COMPLEMENT OF CALVARY—FINAL ATTESTATION TO THE VALIDITY AND ACCEPTANCE OF THE ATONEMENT
- VII. THAT THE HOLY GHOST MIGHT BE GIVEN
 1. This was the need of the apostle.
 2. This is the great need of the Church today.
- VIII. GIVES ASSURANCE THAT HE WILL COME AGAIN

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Prayer Brings Results

(Luke 11:9-16)

1. Jacob—Name and disposition changed.
2. Moses—Saved Israelites from destruction.
3. Joshua—Caused the sun and moon to stand still.
4. Solomon—Caused the glory to fall at the dedication of the temple.
5. Elijah—Shut the heavens, fire fell, rain was given.
6. Hezekiah—Spread his letter before the Lord and received victory.
7. Nehemiah—God heard and the king helped him to help his people.
8. Daniel—Revealed dreams, delivered from the lion's den.
9. Jesus—Lazarus raised from the dead (many others also).
10. 120 prayed—The Holy Ghost fell upon them.
11. Church prayed—Peter was delivered from prison.
12. Cornelius prayed—An evangelist was sent to them.
13. Paul prayed—And there stood by him the angel of the Lord.
14. John prayed—And he had the glories of a future world revealed to him.

Christians Witnessing for Christ

(Acts 1:8; Rom. 12:1, 2)

- I. WHY WE SHOULD WITNESS
 1. Christ gave His life a ransom for us. Therefore we should obey Him.
 2. We are bought with His blood (1 Cor. 6:20).
 3. It is the command of God (Rom. 12:1).
- II. HOW WE SHOULD WITNESS
 1. By living a life "holy, acceptable unto God."
 2. By living for Christ. "Be ye transformed."
- III. THE RESULT OF SUCH WITNESSING
 1. Gives a clean conscience to the Christian.
 2. It gives joy and fellowship to the Lord.
 3. It gives evidence of the value and worth of Christianity to the world.
 4. It brings satisfaction to the one witnessing.

—SELECTED.

Advices and Rules for Dealing with Unsaved

BASIL MILLER

1. How to Know That One Is Unsaved
- I. THE UNSAVED
 1. Are without divine life (Eph. 2:1).
 2. Are without divine strength (Rom. 5:6).
 3. Are untouched by righteousness (Rom. 3:10).
- II. THE GOSPEL WILL SATISFY, FOR IT IS
 1. The Gospel of God (Rom. 1:1).
 2. The Gospel of the grace of God (Acts 22:24).
 3. The Gospel of Jesus Christ (Mark 1:1).
 4. A Life-giving Gospel (1 Cor. 4:15).
 5. Peace-securing Gospel (Eph. 6:15).
 6. A soul-saving Gospel (Eph. 1:13).
 7. A powerful Gospel (Rom. 1:16).
 8. An everlasting Gospel (Rom. 14:6).

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4. Have no spiritual hope (Eph. 2:21).
5. Do not have the Holy Spirit (Jude 19).
6. Do not have God in their lives (Eph. 2:12).

II. SINNERS.

1. Are not born of God (1 John 3:8).
2. Have no peace (Isa. 57:21).
3. Serve Satan (1 John 3:8).
4. Do not please God (1 Thess. 5:12).
5. Walk in the wrong way (2 Pet. 2:15).

2. The New Birth Is a Necessity**I. THE NEW BIRTH IS NECESSARY BECAUSE**

1. *The whole head is sick* (Isa. 1:5).
2. *Which have eyes and see not* (Jer. 5:21).
3. *Which have ears, and hear not* (Jer. 5:21).
4. *Their throat is an open sepulchre* (Rom. 3:13).
5. *With their tongue they have used deceit* (Rom. 3:13).
6. *The poison of asps is under their lips* (Rom. 3:13).
7. *Whose mouth is full of cursing* (Rom. 3:14).
8. *Stiffnecked* (Acts 7:51).
9. *Deceitful above all things, and desperately wicked* (Jer. 17:9).
10. *Wicked hands* (Acts 2:23).
11. *Feet swift to shed blood* (Rom. 3:15).

II. THE GENERAL CONSTITUTION IS ROTTEN

1. From sole of foot to head, *there is no soundness* (Isa. 1:5).
 2. *Wounds, bruises, putrefying sores* (Isa. 1:6).
 3. *They have not been closed* (Isa. 1:6).
- Man's moral condition demands a new birth.*

3. The Gospel Will Satisfy**I. THE GOSPEL PROCLAIMS**

1. Pardon for the guilty (Acts 26:18).
2. Peace for the troubled (Eph. 3:17).
3. Power for the weak (Rom. 5:6).
4. Purity for the unclean (Acts 15:9).
5. Pleasure for the dissatisfied (Phil. 4:6-11).
6. Fruit of the Spirit for works of the flesh (Gal. 5:22).

II. THE GOSPEL WILL SATISFY, FOR IT IS

1. The Gospel of God (Rom. 1:1).
2. The Gospel of the grace of God (Acts 22:24).
3. The Gospel of Jesus Christ (Mark 1:1).
4. A Life-giving Gospel (1 Cor. 4:15).
5. Peace-securing Gospel (Eph. 6:15).
6. A soul-saving Gospel (Eph. 1:13).
7. A powerful Gospel (Rom. 1:16).
8. An everlasting Gospel (Rom. 14:6).

4. Types of People Met by the Personal Worker

THE PERSONAL WORKER MEETS

1. The doubting Christian. (Use 1 John 5:13; 3:2, 14).
2. The backslider. (Use Jer. 2:5, 13, 19; Hosea 14:1, 2, 4).
3. Those convicted of sin. (Use Rom. 3:10, 12; Isa. 1:5, 6).
4. Those who think they are too great sinners. (Use Isa. 1:5, 6, 18; 1 Pet. 2:24; Rom. 5:6).
5. Those who do not know how to come to Christ. (Use John 1:12; John 3:15-18; 4:37).
6. Those who neglect to confess Christ. (Use Rom. 10:9, 10; Matt. 10:32).
7. Those who are afraid they will fall. (Use Jude 24; 2 Tim. 1:12; Col. 3:3, 4).
8. Those who cannot believe. (Use John 7:17).
9. Those who say they will try to be saved. (Use 1 John 1:7-9).
10. Those who will put off salvation—Now is the time. (Use Isa. 55:6; Heb. 3:7).
11. Those who do not realize the danger of delay. (Use Prov. 1:24, 28).
12. Those who would be sanctified. (Use 1 John 1:7-9).

5. Who Is a Christian?

Many Times the Unsaved Rely on Substitutes for Conversion.

THE TRUE CHRISTIAN

1. Believes on Jesus Christ as his personal Savior. (John 3:36).
2. Abides constantly in Christ as his refuge. (John 15:4).
3. Walks daily the path of Christ as his way of life. (Luke 9:23).
4. Obeys Christ as his Lord. (John 14:21).
5. Christ indwells him as his Ruler. (Gal. 2:20).
6. Witnesses for Christ as his Redeemer. (Acts 1:8).
7. Looks to Christ for guidance. (Heb. 12:1-4).
8. Is saved by the grace of Christ. (Eph. 2:8).

6. Proofs That One Has Been Born Again

Many Say, "I Do Not Know."

I. PROOFS OF THE NEW BIRTH

1. As the Thessalonians, give up idols. (1 Thess. 1:9).
2. As the Ephesians, burn evil books. (Acts 19:19).
3. As the Corinthians, give up evil ways of life. (1 Cor. 6:11).
4. As Zacchaeus, give up cheating. (Luke 19:8).

5. As Saul, give up your persecution. (1 Tim. 1:13).
6. As the Roman Christians, give up service of sin. (Rom. 6:17).
7. As the Colossians, turn from your enmity to God. (Col. 1:21).
8. As the Philippian jailer, believe on the Lord Jesus. (Acts 16:31, 34).

When you have met these conditions, you shall be born again.

7. Gospel Invitations for Saint and Sinner

I. GOSPEL INVITES ALL TO

1. Ask of Christ. (Psa. 2:8).
2. Call upon Christ. (Jer. 33:3).
3. Believe on Christ. (John 14:11).
4. Abide in Christ. (John 15:4).
5. Cleave unto Christ. (Jer. 13:11).
6. Come unto Christ. (Matt. 11:28).
7. Find Christ. (Jer. 19:13).
8. Follow Christ. (Matt. 4:19).

II. WE ARE TO ASK ALL TO

1. Learn of Christ, as Redeemer. (Matt. 11:29).
2. Listen to Christ, as Counselor. (Isa. 49:1).
3. Look unto Christ, as Guide. (Isa. 45:22).
4. Seek Christ, as Life. (Jer. 29:13).
5. Search for Christ, as Satisfier. (Jer. 29:13).

III. SINNERS ARE CALLED FROM

1. Darkness of sin, to the light of God. (1 Pet. 2:9).
2. From bondage, to Gospel liberty. (Gal. 5:13).
3. From death, to eternal life. (John 4:24).
4. From spiritual uncertainty, to eternal glory. (1 Pet. 5:10).

8. Repentance the True Route to Conversion

It is utterly impossible to be converted, unless the sinner repents of his sins.

I. JESUS CALLED SINNERS TO REPENTANCE. (Matt. 9:13).

II. HE CALLED SINNERS TO REPENT

1. That they might be converted. (Acts 3:19).
2. That being converted, they could face the judgment. (Acts 17:30, 31).
3. That they might not perish in sin. (Luke 13:1-5).

III. THE FIVE STEPS IN REPENTANCE

1. Must be sorry for sins committed. (2 Cor. 7:9, 10; Psa. 51:17).
2. Must confess all sins. (1 John 1:9).
3. Must forsake all sinful ways. (Isa. 55:7; Prov. 28:13).
4. Must have a forgiving spirit. (Matt. 18:35; 6:14, 15).
5. Must restore all wrongs done, make complete restitution as far as possible. (Ezek. 33:15; Luke 19:8).

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IV. TRUE REPENTANCE IS ACCOMPANIED BY

1. Humility. (Jas. 4:9, 10).
2. Confession. (Job 33:27).
3. Faith. (Matt. 21:32).
4. Prayer. (Acts 8:22).
5. Zeal in the path of duty. (2 Cor. 7:11).

V. CONVERSION IS THE RESULT OF REPENTANCE. (Acts 3:19; 26:20).

9. The Nature of Sin

Sinners oftentimes try to cover their lives by denying that they commit sin.

SIN IS

1. A transgression of God's law. (1 John 3:4).
2. A missing the mark of God's standards. (Rom. 3:23).
3. A trespass of God's will. (Eph. 2:1, 5).
4. Iniquity, a wrong doing in God's sight. (Acts 7:23).
5. A rebellion against God. (Job 34:37).
6. A betrayal of the Lord. (Hosea 7:7, R.V.).
7. A debt, against God, and man's life. (Matt. 6:12).

Everyone who thus lives is a sinner, and needs to be converted.

10. The Present Tense Experience

Often the sinner will not realize that the experience of salvation is possible for him now. Now is the time:

1. This is the time of justification. "Being now justified" (Rom. 5:9).
2. The present is the hour of assurance. "Now are we the sons of God" (1 John 3:2).
3. Today is the time of deliverance from condemnation. "Now no condemnation" (Rom. 8:1).
4. Holiness is a present possibility. "Now being made free from sin" (Rom. 6:22).
5. Life of faith is possible. "The life I now live" (Gal. 2:20).

Present victory through faith possible. "Now unto him who is able to keep" (Jude 24).

Present experience of salvation can be had by every sinner, or believer.

11. Seek Salvation and Ye Shall Find

Sinners find not, because they do not seek.

I. THE SINNER'S PART IN SEEKING

1. See himself a sinner. (Isa. 6:5).
2. Feel the power of the Spirit. (John 6:44).
3. Confess his sins. (John 1:9).
4. Call upon God in prayer. (Rom. 10:13).
5. Have faith in God and His delivering power. (Heb. 11:6).

II. GOD'S PART IN GIVING SALVATION

1. God makes it possible to find salvation. (Matt. 7:7).
2. He will not cast the sinner out. (John 6:37).
3. He will forgive your sins. (Isa. 1:18; 1 John 1:9).
4. He will cleanse and give a new heart. (Ezek. 36:25-28).
5. He will give the Holy Spirit. (Luke 11:13).
6. God will hear the prayer. (2 Kings 20:5; John 15:7).

12. If We Confess, God Will Forgive

Confession is a vital part of seeking to be saved.

I. GOD AND CONFESSION

1. He requires the sinner to confess. (Lev. 5:5; Hos. 5:15).
2. He forgives the confessing sinner. (1 John 1:7-9).
3. He regards confession diligently. (Job 33:27; Dan. 9:20).

II. CONFESSION SHOULD BE ACCOMPANIED BY

1. Submission to punishment. (Lev. 26:41; Ezra 9:13).
2. Prayer for forgiveness. (2 Sam. 24:10; Psa. 51:1).
3. Self-abasement. (Isa. 64:5, 6).
4. Godly sorrow. (Psa. 38:18; Lam. 1:20).
5. Forsaking sin. (Prov. 28:13).

III. SINNERS, CONFESS LIKE

1. Job, "I am vile" (Job 40:4).
2. Isaiah, "I am undone" (Isa. 5).
3. David, "I am a worm" (Psa. 22:6).
4. Peter, "I am a sinful man" (Luke 5:8).
5. Paul, "I am carnal" (Rom. 7:14).
6. The prodigal, "I am no more worthy" (Luke 15:21).

IV. CONFESSION WILL BRING FORGIVENESS. (1 John 1:9; Psa. 32:5).

13. Call the Sinner to Follow Jesus

The pathway to glory is the footsteps of Jesus.

I. CALL THE SINNER TO MEET JESUS

1. At the cross for salvation. (Heb. 13:12, 13).
2. On the mount of instruction. (Matt. 5:1).
3. At Jordan for surrender. (Matt. 3:15; Rom. 12:1).
4. In the field for service. (Acts 10:38; 20:19).
5. At the manger for humility. (Luke 4:18).

II. FOLLOW JESUS—A CALL

1. To salvation. (John 1:43).
2. To consecration. (Matt. 19:21).
3. To separation. (Matt. 8:22).
4. To self-denial. (John 12:26).

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14. Sinners, Come to Jesus

COME TO JESUS FOR

1. Comfort to assure (Isa. 61:2, 3).
2. Freedom from sin (Eph. 1:5-7).
3. Holiness to cleanse (John 15:4, 5).
4. Rest from your burdens (Matt. 11:28).
5. Joy in the hour of trouble (John 15:10, 11).
6. Happiness in your sorrow (Prov. 13:17, 18).
7. Strength in your weakness (Phil. 4:13).
8. For eternal life in the midst of death (John 6:47).

15. Two Kinds of Sin—Acquired and Inherited

I. INHERITED SIN

1. Men born sinful (Job 14:1, 4).
2. Men shapen in sin (Psa. 51:5).
3. Men sinful by nature (Eph. 2:3).
4. Located throughout entire nature:
 - (1) In the heart (Ecl. 8:11; Matt. 15:18).
 - (2) In the members (Rom. 7:23).
5. This is the source of actual sins (Mark 7:21-23; Prov. 4:23).
6. It is possessed by justified believers:
 - (1) Disciples were believers (John 6:69).
 - (2) Yet they were carnal (Mark 9:33, 34; Matt. 20:24).

II. ACTUAL OR COMMITTED SINS

1. This is a transgression of the law (1 John 3:4).
2. Evil imaginations are sin (Gen. 6:5).
3. What is not of faith is sin (Rom. 14:23).
4. It comes from an evil heart (Mark 7:21-23).
5. It is the fruit of lust (Jas. 1:15).
6. It is like scarlet (Isa. 1:18).
7. The wicked are servants of sin (Rom. 6:16).
8. They are dead in sins (Eph. 2:1).
9. They are unable to cease from sin (2 Pet. 2:14).

III. TO BECOME CHRISTIANS MEN MUST

1. Cease from sin (Isa. 1:16-18).
2. Depart from sin (2 Tim. 2:19).
3. Become penitent for sin (Matt. 26:75).
4. Confess their sins (Prov. 28:13).

IV. FOR DOUBLE SIN THERE IS A DOUBLE REMEDY

1. Confession leading to forgiveness. *If we confess our sins, he is faithful and just to forgive* (1 John 1:9).
2. Cleansing as the work of sanctification. *"And cleanse us from all unrighteousness"* (1 John 1:9).

V. DELIVERANCE FROM SIN CAN NOW BE OBTAINED

1. Foretold by the prophets (Isa. 19:20; Zech. 13:1).
2. Now fulfilled (John 1:29; Heb. 9:26).
3. Cleansed Christians live without sin (Rom. 6:1, 2; Titus 2:11, 12; Luke 1:74, 75).

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16. How to Know You Are Born Again—

13 Reasons

YOU ARE BORN AGAIN IF

1. You obey (Rom. 8:14).
2. You are separate from the world (Eph. 5:3).
3. You serve the Lord (Rom. 12:11).
4. You shine as a light for Christ (Matt. 5:14-16).
5. You walk in the Spirit (Gal. 5:25).
6. You follow Christ daily (Luke 9:23).
7. You abide in Christ (John 15:4).
8. You are righteous (1 John 2:29, R.V.).
9. You do not sin (1 John 3:9).
10. You love others (1 John 4:7).
11. You have faith in Christ (1 John 5:1).
12. You love the Lord (1 John 5:1).
13. You have victory over the world (1 John 5:4).

17. Personal Workers Must Preach Christ

If You Would Win Sinners, You Must Preach Christ, As:

I. THE CRUCIFIED LORD, WHO

1. Convinces of sin (Acts 2:36, 37).
2. Procures joy (Acts 8:29-30).
3. Brings forgiveness (Acts 5:29-31).
4. Affords the Spirit (Acts 10:39-44).

II. THE NEED OF EVERY SOUL, WHO IS

1. Rest when the soul is weary (Matt. 11:28).
2. Life when the soul is dead (John 10:10).
3. Salvation when the soul is unconverted (Luke 19:9).
4. Freedom when the soul is bound by sin (Luke 4:18).
5. Cleansing when the soul is vile (1 John 1:7-9).
6. All and all for every sinner (Col. 3:1).

III. THE DELIVERER FROM SIN, WHO DELIVERS FROM

1. The penalty of sin (1 Pet. 2:24).
2. The pollution of sin (Col. 2:12, 13).
3. The pleasure of sin (Psa. 16:11, R.V.).
4. The root of sin (1 John 3:6).

IV. THE BURDEN BEARER, WHO GIVES REST FROM

1. A guilty conscience, through faith in Him (Heb. 9:26).
2. The fear of judgment, by delivering from condemnation (Rom. 8:1).
3. The fear of death, through His own death (Heb. 2:14).
4. A disturbing heart (Matt. 11:29).

V. THE ONE WHO NEVER CHANGES, WHO IS UNCHANGING IN HIS

1. Love—everlasting (Jer. 31:3).
2. Keeping power—constant (1 Pet. 1:5).
3. Power—enduring (Heb. 13:5).
4. Promises—sure (2 Cor. 1:20).

VI. THE ATONING ONE, WHOSE BLOOD IS

1. The cleanser from sin (1 John 1:7).
2. The annuler of the old life of evil (Gal. 2:20).
3. The sanctifier of the soul (Heb. 13:12).
4. The giver of victory (Rev. 12:11).
5. The incentive of heaven's song (Rev. 5:9).

18. The Moral Nature of the Sinner

Conviction is realizing that one is a sinner. Teach sinners that:

I. THEY ARE DEPRAVED

1. The heart is evil (Jer. 17:9).
2. The mind is carnal (Rom. 8:7).
3. The reason is astray (Ecl. 9:3).
4. The understanding is darkened (Eph. 4:18).
5. The tongue is poisonous (Rom. 3:13).
6. The entire nature is diseased (Isa. 1:5, 16).
7. They are dead to God's call (2 Tim. 4:4).

II. THEY WALK IN

1. Vanity and evil (Psa. 34:6).
2. Darkness and impurity (Ecl. 2:14).
3. Stubbornness and high-mindedness (Jer. 23:17, R.V.).
4. Abominations and moral rottenness (Ezek. 11:21).
5. Bondage of sin (Job 18:8, R.V.).

III. THEIR BODY SINS THROUGH

1. Unholy passions (Gal. 5:19-21).
2. Unbridled appetites (Eph. 5:18).
3. Not yielding to the Lord's keeping (Rom. 12:1).
4. Not keeping the body under (1 Cor. 9:27).
5. By not using the body as God's temple (1 Cor. 3:16).

V. THEIR MENTAL SINS ARE THOSE OF

1. Evil thoughts (Prov. 23:7; Matt. 5:27, 28).
2. A doubting mental state (Luke 24:38).
3. Worrying and anxiety (Luke 12:29, margin).
4. A mind encumbered with worldliness (Luke 10:40-42).

19. The Sin of Unbelief—12 Traits

UNBELIEF IS TRAGIC BECAUSE

1. It hardens the heart (Acts 19:9).
2. It disregards God's commandments (Rom. 10:21).
3. It robs one of God's blessings (Heb. 3:18).
4. It severs one from God (Rom. 11:20).
5. It paves the path to destruction (John 3:36).
6. It causes the feet to stumble (1 Pet. 2:3).
7. It hardens the sensibilities and emotions (Acts 19:9).

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8. It leads to envy (Acts 14:2).
9. It dulls faith (John 3:12).
10. Keeps from eternal life (John 3:16).
11. Refuses to accept Christ's testimony (John 10:23, 26, 37).
12. Will not accept the workings of Christ (John 12:37, 39).

20. Sinners, Seek God Now

I. THE MANNER OF SEEKING GOD

1. Seek him with diligence (Heb. 11:6).
2. Seek him with repentance (Dan. 9:3-9).
3. Seek him with the whole heart (Deut. 4:29).

II. GOD'S PROMISES TO THOSE WHO SEEK HIM

1. They shall be blessed (Psa. 119:2).
2. They shall find (Matt. 7:7, 8).
3. They shall have divine life (Amos 5:4, 6).
4. They shall enjoy God's protection (Ezra 8:22).

III. THE TIME TO SEEK GOD

1. Now is the acceptable time (2 Cor. 6:2; Heb. 4:7).
2. In youthtime seek God (Ecl. 12:1).
3. Seek God early (Prov. 8:17).
4. Seek God while He may be found (Isa. 55:6).

IV. TRAGEDY AWAITS THOSE WHO WILL NOT SEEK GOD (Prov. 1:20-31).

21. The New Birth

1. We are begotten of the Word of truth (Jas. 1:18).
2. We are born of incorruptible seed (1 Pet. 1:23).
3. The new birth is a radical turning away from sin (1 John 3:9).
4. Secure from the devil through the new birth (1 John 5:18).
5. Believe in Jesus through the new birth (1 John 5:1).
6. New birth makes us sons of God (John 1:12).

22. What Sin Does—Concrete Examples

TEACH SINNERS THAT SIN

1. Destroys the mind—*Illustrated by king of Babylon* (Dan. 4:28-34).
2. Deadens the conscience—*Illustrated by causing us to forget God* (Deut. 8:11, 14).
3. Blights the heart—*Illustrated by deceiving those who follow sin* (Heb. 3:13).
4. Blackens the understanding—*Illustrated by Christ's words to the Pharisees* (John 9:41).

23. Sinners, Flee From the Wrath to Come

1. How Long Will It Last?—*Forever* (Rev. 14:10, 11).
2. Who Are Its Subjects?—*Sinners* (John 3:36).
3. Is It Certain?—*As Sure As God's Word* (2 Thess. 2:11, 12).
4. What Is Its Nature?—*Fire, Unbridled Vengeance* (2 Thess. 1:9).
5. Where Is Its Place?—*Below, in Hell* (Rev. 21:8).

24. Proclaim Pardon for the Guilty

Every Sinner Can Be Pardoned by Christ.

- I. THERE IS PENALTY ATTACHED TO SIN (Rom. 6:23; Rev. 21:8; Psa. 9:17).
- II. PARDON IS GRANTED
 1. By God (Dan. 9:9).
 2. Through the blood of Christ (Col. 1:14).
 3. According to Christ's riches (Eph. 1:7).
 4. Freely (Isa. 43:25) and Readily (Psa. 86:5), as well as Abundantly (Isa. 55:7).
- III. PARDON OF SINS SHOWS
 1. The compassion of God (Micah 7:18, 19), the grace (Rom. 5:15, 16), the mercy (Psa. 51:1) the goodness (Psa. 86:5) and the forbearance of God (Rom. 3:25).
 2. It brings out God's justice (1 John 1:9), and His faithfulness (1 John 1:9).
- IV. PARDON IS GRANTED TO THOSE WHO
 1. Repent (Acts 2:38).
 2. Forsake sin (Isa. 55:7).
 3. Confess their sins (Psa. 32:5).
 4. Believe on Christ (Acts 10:43).
- V. PARDON IS EXPRESSED BY
 1. Forgiveness of sins (Psa. 103:12; 32:1).
 2. Blotting out transgressions (Isa. 43:25; 44:22).
 3. Covering sin (Psa. 32:1).
 4. Casting sin behind the back (Isa. 38:17) and into the sea (Micah 7:19).
 5. Remembering sins no more (Heb. 10:17).
- VI. PARDON LEADS TO
 1. Loving (Luke 7:47) and fearing God (Psa. 130:4).
 2. Praying His holy name (Psa. 103:2, 3).
- VII. EXAMPLES OF PARDON
 1. Israelites (Num. 14:20).
 2. The paralytic (Matt. 9:2).
 3. The penitent (Luke 7:47).

25. He Is Faithful and Just to Forgive the Sinner

FORGIVENESS IS ASSURED FOR

1. The sinner's *guilt* is the *need* of forgiveness (Rom. 3:23).
2. Christ's *blood* is the *ground* of forgiveness (Heb. 9:22).

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3. God's *power* is the *authority* of forgiveness (Mark 2:7).
4. *Repentance* is the *condition* of forgiveness (Luke 24:47).
5. God's *Word* is the *assurance* of forgiveness (1 John 2:12; 1 Thess. 1:4).

26. The Trial of the Sinner

EVERY SINNER WILL BE TRIED

1. The Great White Throne is the Court (Rev. 20:11).
2. Jesus will be the Judge (John 5:22).
3. Sinners are the Prisoners (Rev. 20:12).
4. Unbelief is the Charge (Rev. 20:13).
5. The Verdict is Guilty (Rom. 3:19).
6. The Final Death is the Sentence (Rev. 21:8).

27. What It Means to Be Saved

THE SINNER IS SAVED

1. From *wrath* (Rom. 5:9), to *God's Son* (John 1:12).
2. From *servitude* to sin (Rom. 6:16) to *newness* of life (Rom. 6:4).
3. From *pollution* (1 Cor. 6:9, 10) to *holiness* (Rom. 6:22).
4. From *corruption* (2 Pet. 1:4) to *righteousness* (Rom. 14:17).
5. From *selfishness* (2 Pet. 2:10) to *working* for others (Jude 23).
6. From the *curse* (Gal. 3:10) to *eternal life* (John 3:16, 36).

28. Confession, Its Meaning and Message for the Sinner

1. Forgiveness conditioned by confession—*"Confess . . . then hear"* (2 Cor. 6:24, 25).
2. Forgiveness promised for confession—*"Confess . . . then will I remember"* (Lev. 26:40-42). *"Whoso confesseth . . . shall have mercy"* (Prov. 28:13).
3. Forgiveness results from God's faithfulness—*"If we confess . . . he is faithful to forgive"* (1 John 1:9).

29. Profit and Loss in Becoming a Christian
In becoming a Christian the Sinner:

I. LOSES

1. All ungodliness (Titus 2:11, 12).
2. Worldly amusements (1 John 2:15, 16).
3. Conformity to the world. (Rom. 12:1, 2).
4. Your worldly friends (Matt. 10:35-38).
5. Your worldly life (Luke 14:26).

II. GAINS

1. A hundredfold (Mark 10:28-30).
2. All good things (Psa. 84:11).

3. Eternal life (Mark 10:30).
4. An eternal and incorruptible inheritance (1 Pet. 1:3-5).

III. METHODS OF PROCEDURE IN LOSING THAT YOU MAY GAIN

1. Confess to God (1 John 1:9).
2. Settle up with your fellowmen (Prov. 28:13).
3. Be reconciled to all (Matt. 5:23, 24).
4. Make restitution (Ezek. 33:15).

This Same Jesus

R. E. PRICE

SCRIPTURE—Acts 1:1-11; TEXT—Acts 1:11
INTRODUCTION

1. Setting:
 - a. The farewell on Olivet.
 - b. It was overlooking the scene of Christ's recent victory.
Jerusalem, Gethsemane, Calvary, the Garden of the Sepulcher.
 - c. The benediction and final blessing.
2. Christ's departure was voluntary. Like His coming to the manger, His going to the cross, His resurrection, etc.
3. A cloud received Him.
 - a. Perhaps the same cloud of glory—
That led Israel, that filled the tabernacle, covered the Mount of Transfiguration, etc.
 - b. Above it no doubt hovered the angelic hosts.
 - c. Below it stood the lonely disciples gazing up.
Watching the last tiny speck of departing glory.
4. The gracious promise of His return.
 - a. In a time of keenest desolation comes this blessed hope of reunion.
 - b. The angelic promise is definite and distinct.
5. Yes, Jesus is coming to earth again.

I. IT WILL BE THE SAME JESUS

1. He will be the Jesus we have known.
 - a. In all His tenderness.
How firmly yet tenderly He dealt with us when erring.
He who has often comforted our wounded heart.
 - b. In all His brotherly love.
He is our Elder Brother who has championed our cause.
 - c. In all His divine power.
He was a mighty victor over, the elements, denials, disease, sin and death.
2. His coming will be like His departure. "Like manner."

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- a. Notice His prophecy of it (Matt. 26:64).
For this the high priest condemned Him as a blasphemer.
- b. It will therefore be visible.
They saw Him go, those on earth at His coming will see Him.
There will be again that cloud of glory.
- c. It will be corporeal.
 - (1) The Word says, "this same Jesus." In His post-resurrection body.
 - (2) Job's expectation will be fulfilled (Job 19:25, 26).
 - (3) We shall see Him as He is.
- d. It will be local. Zechariah says He will stand upon Mt. Olivet.

II. THE HOPE OF HIS COMING IS THE SAINTS' ENCOURAGEMENT

1. He is coming for His own (John 14:3).
2. This is the mainspring of Christian endeavor.
 - a. Cf. the battles and victories of the early saints. The fact of His coming inspired zeal.
 - b. It begets courage for endurance.
"Reap in due season if we faint not."
 - c. It inspires us to self-denial.
 - d. It makes right living imperative.
No time to flirt with the world.
"If the righteous scarcely be saved—"
Cf. the awful state of the backslider when Jesus comes.
3. When He comes He will judge in righteousness.

III. THE FACT OF HIS COMING IS A WARNING TO SINNERS

1. To get ready for it.
 - a. "Lest that day come upon you unawares."
 - b. There'll be no time then to repent.
 - c. His tarrying is for a purpose. That you, sinner, may have time and opportunity to repent.
2. You'll not want to be found in sin then.
 - a. Indulging things you know Jesus cannot countenance.
 - b. Red-handed in rebellion against God.
 - c. Still carnal. With an anti-God attitude of heart.
God's ideal is to be sanctified wholly at His coming.
Blameless (See 1 Thess. 5:23).
3. Every day lived in sin is a possibility of being lost eternally.
If He should come then.
Many would join the prayermeeting that will be too late.

IV. THE TIME OF HIS COMING IS AT HAND

1. All prophecy points to it. World conditions corroborate it.

2. Jesus says, "Take heed to yourself." Be sure to keep spiritual in your own soul.
3. "Yet a little while" (Heb. 10:37). Who knows how little the while? If we knew, many would be different. I am sure. Saints, be encouraged! Sinner repent at once!

CONCLUSION

1. This same Jesus is coming.
 - a. Are your sins still crucifying Him?
 - b. Is He yours tonight?
2. Seek Him while He still tarries.
3. Will you be found among those who love His appearing?

Thinking on Our Ways

ARTHUR J. STOTT
(Psalm 119:59, 60)

- I. "I THOUGHT ON MY WAYS"
 1. Many here have done that.
 2. We may do that and still go to hell.
 3. There are only two ways through life.
 - a. The Sermon on the Mount.
 - b. Proverbs 14:12.
 4. Note some examples who thought on their ways but made no change.
 - a. King Pharaoh (Ex. 10:16).
 - b. Balaam (Numbers 22:34).
 - c. King Saul (1 Samuel 26:21).
- II. "TURNED MY FEET"
 1. This one not only thought but turned.
 2. Note some examples who did.
 - a. King David (2 Samuel 12:13).
 - b. The Prodigal Son. (Luke 15:18).
 - c. John Newton, Author of "Amazing Grace."
 - d. Other successful men for God.
- III. "I MADE HASTE"
 1. When we see our lost condition we must make haste.
 - a. We have no promise of tomorrow.
 - b. "Seek ye the Lord while he may be found," etc.
 - d. "My Spirit shall not always strive with man."
 - e. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 20:1).
 2. Oh, how many make no haste to be saved or sanctified.
 - a. If we were in a burning building.
 - b. If we were in the coils of a serpent.
- IV. WHAT ARE YOU GOING TO DO ABOUT IT?
 1. You are now thinking on your ways.
 2. There is a possibility that God will not answer when you feel like calling.
 - a. Prov. 1:24-33.

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3. You may have so much to make right that it will be almost impossible.
4. You cannot rely on a death-bed confession.
 - a. You may not have a death-bed.
 - b. That is not fair to God.

Judah's Sin and God's Cure

W. W. GLENN

TEXT—Jer. 17:1-19.

The history of Israel reveals to us the fact that Israel walked with God intermittently. For a time she would walk with God and then backslide and God would bring chastisement upon her and bring her back to himself. Then Israel would repeat her wanderings and consequently God would repeat His chastisements. As long as Israel walked with God she was invincible. She conquered all her enemies, but as soon as she turned from God her enemies defeated her. Finally she apostatized and God withdrew from Israel and she was dispersed. God will yet gather her to the promised land. Sin is an awful thing. It blights and ruins and damns.

I. JUDAH'S SINS

1. Departed from God (v. 5).
 - a. This brought curse.
 - b. She did it in spite of faithful pastor (v. 16). Faithful preaching, yet she failed to obey and backslid.
 - c. It was heart departure. Possible to continue the form, yet be backslidden in heart.
 - d. She wicked an evil influence (v. 2). Mothers and fathers today leading children to hell!
2. Covetousness (v. 11).
 - a. Natural result of heart departure from God.
 - b. Riches fleeting (v. 11).
 - c. God says such a one is a fool (v. 11).
3. Trusted in arm of flesh (v. 5).
 - a. Folly in this (Psa. 146:3; Isa. 2:22; Isa. 31:3; Jer. 2:13). Man cannot help; breath in nostrils; God cause both to fall; broken cisterns.

II. THE EFFECTS OF SIN

1. Sin leaves its marks (v. 1; Jer. 2:22).
2. Robs soul of its divine capacities (v. 3).
3. Forfeits inheritance (v. 4).
4. Causes one to serve enemies (v. 4). Slave to passions.
5. Brings barrenness (v. 6).
 - a. Not see good. Perverted eyesight.
 - b. Solitude "Not inhabited." (Illus.: Prodigal, destitute, forsaken).
6. Brings retribution (v. 10; Gal. 6:7, 8). Sow

Obedience

TEXT—Hebrews 5:8.

All but the heart of man obeys God:

1. Nature.
2. The sea (Matt. 8:26).
3. Fig tree (Matt. 21:19).
4. Demons (Mark 5).
5. Death (John 11).

Some who were blessed by obedience:

1. The lepers.
2. Blind man.
3. Naaman.

Samuel told Saul, "To obey is better than sacrifice."

God's Cure for Spiritual Death

W. W. GLENN

LESSON—Joel 2:12-32.

TEXT—Joel 2:12, 13.

In the first part of this chapter God has threatened Israel with His judgments because of their idolatry. He tells them a great army, very strong and terrible will come against them and that Israel will not be able to stand before them. Yet God holds out to them the privilege of escaping this awful judgment if they will but turn to Him with all their hearts. God holds out the scepter to every backslidden church member and if he or she will but turn to Him He will forgive. The same is true relative to sinners.

I. TURNING TO GOD MEANS

1. Putting away anything that is an abomination to God (Jer. 4:1).
 - a. If sin in the heart, put it away. Fountain opened for sin (Zech. 13:1). Don't have to sin! Plunge in!
 - b. If it is lack of prayer and Bible study, turn from it! Pays to make a place of prayer. God rewards openly.
 - c. If it is a lack of concern for His cause, turn from it! This is shown: (1) By absenting ourselves from the services. (2) No burden. (3) Unwilling sacrifice.
 - d. If you have doubted God, put it away and exercise faith.
 - e. If you have compromised, put it away. Never win your loved ones and friends if compromise. Live justly before them.
2. To seek God as faithfully as Jacob did at Peniel (Hosea 12:6). Wait continually upon Him. Never be denied. It will pay to wait until God comes and smiles. Seek Him with all the heart.

II. THE MEANS OF TURNING TO GOD

1. By fasting. There is a power in fasting that moves God. *Roy at the foot of Mount

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a card game, reap a gambler; sow a sociable drink; reap a drunkard. Sow a dance, reap immorality. (These sins need to be cried out against in this age. Liquor and tobacco damning our youth!)

7. Brings shame (v. 13).

III. GOD'S CURE

1. Faith in God (v. 7).
 - a. Repentance a prerequisite of faith.
 - b. God says he is a blessed man (v. 7).
 - c. Like a tree; strong, fixed; roots in the water, heat not affect; fruitful, not anxious in drouth. Prosper "leaf green." When tribulation period sets in, not anxious; expecting Bridegroom to come and catch away.

Discipleship

I. C. MATHIS

(John 8:31, 32)

As soldiers we fight the good fight of faith; as sheep we follow the Shepherd; as stewards we guard and use the treasures He has given us; as disciples we learn of Him. The heart of this text is discipleship and around its center there cluster three important truths.

I. THE BASIS OF DISCIPLESHIP

It is faith in Christ. He spoke to those Jews "who believed on him." It is not faith in a creed though every word of it may be true. It is not faith in a church; though it be the Church founded by Christ himself. It is not faith in any ordinance though established by the Lord. It is not faith in a book though every word of it be inspired. It is faith in a person, the Lord Jesus Christ.

II. THE TEST OF DISCIPLESHIP (Matt. 16:24;

Luke 14:27; John 15:8; Luke 14:33).

1. Self-denial.
2. Cross-bearing.
3. Following Christ.
4. Constancy. "If ye continue . . . ye are my disciples indeed." This is the test of time. Time is the test that tries the soil and the seed. The seed that fell on stony ground sprang up, but in a little while withered. Continuance is the test.

III. THE GLORY OF DISCIPLESHIP

"Ye shall know the truth and the truth shall make you free." Here is something that is settled in our own consciousness. We know! "We shall know the truth." And then this truth that we know "shall make us free." It does not help us to free ourselves but it makes us free.

1. It makes us free from the condemnation of the law.
2. Free from sin and its control.
3. Free from the pollution of sin.

of Transfiguration (Matt. 17:21). *Nineveh. *Esther for Jews. (By the use of this asterisk, I mean "Illustration.")

2. By prayer (v. 17).

a. Agonizing prayer. Inwrought prayer (Isa. 66:8, 9).

3. By weeping and mourning (v. 12). Continued sorrow and longing for manifestation of God's power. Also for lost souls (Jer. 9:1). David said, "Rivers of water run down my face because they keep not thy law."

4. With a broken and contrite heart. "Render your heart" (v. 13). (Psa. 34:18. Psa.

51:17). God is nigh such. Will not despise. Sacrifice well pleasing to Him.

III. THE RESULT OF TURNING TO GOD

1. God will answer (v. 19). (Jer. 33:3. Isa. 65:24).

2. Will do great things (v. 21).

3. Shall satisfy the people (v. 19).

4. Will put enemies to flight (v. 20).

5. Will give spiritual outpouring (vs. 23, 24, 28, 29). No more barren altars!

6. Restore wasted years (v. 25).

7. People will know God is in our midst (v. 27).

8. Take away our shame (v. 26, also verse 19).

9. Salvation shall flow (v. 32).

PRACTICAL

Making a Minister

PAUL S. HILL

MINISTERIAL SUPPORT

WE DO not refer to what is usually spoken of as ministerial support. We refer to the kind that Paul had during the storm at sea while he was on his way to Rome. The situation certainly was not of Paul's choosing. It was a time of discouragement and even great danger. The sun had not shone for many days, nor the stars for many nights. The men in whose company he was thrown during the voyage were discouraged to the point of hopelessness. The outlook was only dark and tempestuous. And that was the time that Paul needed some ministerial support. And he got it. God did not fail him. An angel of the Lord stood by him and strengthened him so that he was able to say, "Sirs, be of good cheer: for I believe God."

Not many ministers are called upon to pass through such severe testings of faith or physical endurance, and yet all have felt the need of ministerial support which would do more for them than an increase of salary.

And even when there is no seeming difficulty to overcome or severe test to go through, this kind of ministerial support is necessary. It is this visitation of God to the soul that goes a long way toward making a minister. These supernatural and heavenly messengers of God to the ministerial soul are always a source of strength and assurance. Without them the minister will fail even in the most pleasing and satisfactory conditions.

A minister's life apart from the presence of God in supporting power is a strange and dwarfed affair. To be unhelped and unsupported by the Lord is a tragedy much more serious than can be measured by a small salary or any other difficulty. With God all things are possible, but without Him there can be no success in the vineyard. In the final analysis God's plan for His ministers is a soul filled with the Holy Spirit. Books are valuable. Money is helpful, and friends and churches are great factors in a minister's life, but after all the main ministerial support comes from the heavenly visitations.

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THE MINISTERIAL PROCESS

Some years ago a minister mentioned to me that the system of calling ministers to the pastorate of the church was helpful in maintaining a good standard of ministers, for the churches will refuse to call a minister who is not qualified to do the work that is demanded by the church. Since that time we have thought of it quite a lot, and have noticed this process by which a minister is either accepted or rejected by the churches, and as a consequence (at least in some cases) is encouraged to do his best or discouraged and lost to the ministry of the church. We have thought of this method as one of elimination rather than addition, and yet we should be fair to ourselves and recognize that if we receive no call to the pastorate of a church because the church thinks we are unfitted for the task, if we will take ourselves in hand and honestly try to measure up to the demands of the church we will benefit by the system instead of being hurt by it. And not only that but the church will also be benefited because of our development.

We are quite a long way from the opinion that every church has called a pastor who was fitted for the task and that those who were not called to be pastors were not qualified. We are rather of the opinion that some churches have called ministers who were not qualified to do the work of the church as well as it could have been done, and we are also sure that some who could have done the church a great service have not been even thought of; but the system as a whole seems to be one that gives the suitable ministers a job and eliminates the unfit. This may seem hard. And it is hard. There is a lot of good in the poorest minister there ever was if he is God's man and has a call to preach. But the truth is none the less evident just the same. The good and strong in the ministry have a better chance of getting the calls to the pastorate.

If this system of calling ministers to the pastorate of churches is one of elimin-

ation for some it is also a system of entrance into the biggest and best churches for others. The system has a front door as well as a back door. After all it depends in a large degree upon the man. Some are always going ahead and some are on the way out. A few think they are settled and fixed forever. To such we would urge attention to the words of the colored preacher who quoted from "The great prophet Henry Shakespeare, 'Watch yo' step.'"

WHAT COULD I DO?

We drove down a narrow and poorly lighted street to the little church. Though we had been there before, we had to look for the church, and we drove slowly lest we should miss it. The city lay all around us with actually thousands of people within gettable distance from that little church building, but we were pretty sure that there would not be enough there to fill its approximately eighty chairs. We thought of the loyal Christians who had been worshipping there for many years, and the money they had invested in the church that they might some way be able to reach the neighborhood. We believe that nearly all of that membership would be considered good workers in any church and by any pastor. Their number considered, one could not wish for more devoted people. But the church has never made progress. There it stood, a fair sample of many others that have stayed small in spite of the efforts of many pastors to get it going.

As we drove down the street to the meeting we got to thinking, at least I did, of what it would take to get that church, as well as hundreds of others like it, to impress itself on the city. The first thing that came to my mind was preaching. Good preaching. And I knew that I was no better preacher than those men who had preached in the pulpit of that little church. But of course I wondered if the people would come to that church to hear me preach. And I knew they would not. If I were to depend on preach-

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ing ability to get a crowd in that church I would be whipped before I began. And not only that, so far as the matter concerned me, I could not think of one preacher that I had ever heard preach that I thought could get a crowd there to hear him preach, if he depended on preaching ability alone. I tried hard to imagine the most powerful preachers I ever knew preaching in that little church, and honestly I do not know of one that I thought would get a following by preaching twice on Sunday and conducting a prayer meeting during the week. That would give an opportunity three times each week to try the preaching ability of the best preachers I ever heard preach. And I think I have heard some good ones. At least they are known from coast to coast as great preachers, and some of them are known across the oceans. I am not speaking now of some of the other things they might do beside preach. I am speaking of their preaching ability as being, alone and unaided by something else, not enough to get a crowd down that poorly lighted street and into that little church that was so hard to find. And I gave those men the big end of their reputation to help draw their crowds to that church. I was sure that some would come for a few times, but I was just as sure that they would stay only a few Sundays.

But I want to say a good word for that little church. So far as I know it has never had a scandal. Its members are respectable and respected people. The ministers who have labored there are above reproach. And I think the people are really anxious to grow, and would welcome any suitable person into the membership. But the church just does not grow.

The more I thought about the matter the more serious it became. I do not like to think that the church can never be a success. I refuse to accept that verdict. It is not true. That church can grow, and so also can the hundreds of other small churches that have been in existence for

years, and never impressed their community enough so that the people know where it is.

The very fact that that church was there was a challenge to me. Frankly, I do not want to try to make that church go. That is, I do not want to be the one that is responsible for its success. I take my hat off to the loyal men who have labored there. I am sure that, like the prophet of old, I would find that "I am no better than my fathers." But when I thought of that struggling church, and the others that are in the same boat, I felt that it was a challenge to the whole ministry. And I began to wonder what there was that I, or anybody else, could do that would help. That was the question, "What could I do?"

Of course I thought of moving the church. There were better streets for a church than the one this church was located on. And a better location might be a help. But there were conditions that would have to be met and overcome before the church could be moved. There were finances involved, as well as the sentiment of a group of consecrated people who have worked for that church in that place for years. And then I thought of changing the church by making it larger, so that it would be more attractive inside and out. But why do that unless there is a crowd to need it bigger? And then I thought of a sign that might help. But though a sign might help a little, I am sure it would not solve the problem. What could I do?

Well, I think for one thing I could go to the city fathers and ask them for a better light in that section of the city. I am sure that I could get a good talking point, a good many of them, in fact, for better lights. I might make repeated visits to the office where these men meet, and it might be necessary to take a petition with me bearing the names of all the people on that street. But I could at least let the city know that I was down there working for the betterment of men and women, and that I would like their co-operation in bet-

ter living conditions, including lights so that people could find the church.

Also I think I would try to supplement my preaching with as good a form of service, without being formal, as I could. I would try to have a service so excellent in character that if the city fathers should happen to drop in for divine worship they would be impressed with the dignity and seriousness of it all, and would feel the friendship that the Nazarenes have. I would try to correct anything in the service that tended to drive away a spirit of genuine worship of God. How well I could succeed I do not know, but I could try.

And then I would call on the people of the neighborhood. I think I would pray a lot before I started. I would want to feel that I was doing a great work, and forget that I was the pastor of that little church where only a few had attended for so many years. I would try to be truly humble, but I would hold my head as high as I naturally do. I would knock at every door, and attempt to make a pastoral call. I could call, and call, and call, and then call some more in-between calls. And if I found anybody that was "anybody" I would not feel afraid to tell them just what I was trying to do, and ask them to stand by me for a little while and see if we could not do something for that part of the city. I don't mean that I would ask them for money. I would rather tell them that I did not want money, but I wanted a little friendly help to pull up over the hill. I might find a cultured person or a person of good sense, or a real estate man who wanted a better community, and was willing to put himself out a little to see it accomplished. I could call.

I would say "Hello" to the children on the street, and call them Jim, or Susie, or Pete, or I would make up a face at them, or do something. I would tell them that I was going to preach a sermon just for them and ask them to bring the whole bunch along.

I would fight sin, and the devil, and the world. I would ask God to give me a Pentecost in the community. I would refrain from making so many personal friends that they would take up all my time (the poor dears). I would get up before breakfast and work hard at my job.

GETTING THE PREACHER LOCATED

It may be that the above caption may at first be understood as getting a minister and a church in touch with each other in order that the church may have a pastor and the minister may have a preaching place; but it seems to us that there is more to getting a minister placed than just finding a church for him to preach in. There is a greater and more important locating of a minister than this. We do not for one minute underestimate the necessity of a minister finding his proper place in a church, but we are thinking now of the bigger and broader matter of getting a minister placed and located in *his relations to the gospel*. To have a church, even a good one, and have a congregation to preach to, and have a good degree of financial security, does not always mean that the minister is fully settled and placed in his relationship to the gospel of Jesus Christ. Ministers prove that there is a relation to the church, but there is also a greater relationship to the gospel.

The Apostle Paul gives us a fine example of getting fitted and located in reference to the gospel of Christ in his introduction to the Epistle to the Romans. First he names himself. Here is Paul, the man, a person, a personality. And when we consider the personality of Paul we have to think of him as personality almost in the extreme. The characteristics of his personality are shown in his educational and logical grasp of the issues of his day. Though he seemed to major in religious subjects even before his conversion, he evidently roamed the entire field of thought and philosophy. His persecution of the

Christians reveals his energy as a man of action. He was not asleep. Others might have believed as he did and done nothing about it, but Paul got into action. We mention this to show the personality of the man Paul.

After mentioning himself he terms himself a servant, or bond slave. Here we have a personality in servitude. There surely is a story here. Who knows the awful struggle of soul that Paul went through before he finally yielded to Christ? We do not believe that he was easily brought into bondage. It was only the masterful personality of the Christ himself that could accomplish the capture of a personality such as was possessed by the man Saul of Tarsus. But in his first words in the epistle he most surely tells us the story of himself and his capture by the Master of his soul.

Next he mentions his "call." It was the call of the Master to His servant. Paul the servant was called. His Master called him. It was not the church that called him first. It was the Master of his soul. It was Jesus Christ the Son of God. Who can describe this? Can anybody measure the solemnity and the thrill of this call? Can any shallow, make-believe professor of religion wade through these deep waters? Can anybody enlarge on the depth of emotion and honesty that accompanied his response to that call? Think of what he is saying, Paul, a personality sublime and extreme; a servant subdued, captured, engaged in service of another Person; called, called, CALLED.

Called to be an apostle. The first one to tell the story of the cross to some who never heard it before; an officer in the church, and, even more, an ambassador of heaven. A proclaimer of revealed truth and an expounder of the doctrines of God's religion. Here we have the case of the man Paul. But the next word is really the one we have been waiting for. "Separated unto the gospel of God." This is Paul's location as a minister. Can we not

plainly see the process and progress of this man from Paul, the man, to his ministerial location in reference to the gospel? This is surely more than the relation between pastor and church. It is a relation of the preacher to the gospel. And, brethren, this means about all there is in a ministerial career. To serve God in the gospel of His Son is our location and our place. To get out of joint here is to miss all we are trying to do as ministers. If we have no gospel to preach we are indeed a sorry lot.

It is quite usually understood that a minister has got himself located so far as his relation to the gospel of Christ is concerned, but even at that the minister must see to it that his relation here is not affected by some of the other relationships that the ministry would thrust upon him. The church that calls a pastor should feel secure in their thought that the minister has settled his relationship with the gospel. They take it for granted that the minister has settled his call to preach the gospel of Jesus Christ. They have a right to believe that, and about one of the greatest misfits there is in the world is a minister who does not believe, or is not fully reconciled, to the gospel that he preaches. It seems almost impossible that a minister should continue to presume to a place of leadership in matters of the gospel program, when he is doubtful of his own relation toward it. And yet it sometimes happens. We recall a young minister who came to our altar some years ago who had got out of proper relation with the gospel he was called to preach. He was a manly man. One whom his people would enjoy. But the course of study required for his ordination (he was not a member of the Church of the Nazarene) was so modernistic, and so destructive to his faith in the gospel, that he hardly knew where he was in his relation to it. What a pitiable case! We tried to help him by telling him that just as surely as God had called him to preach, just so surely had He called him to preach

something, and that something was the gospel of Jesus Christ which is the power of God unto salvation. We have lost track of that splendid young man and frequently wonder about his ministerial life. Did he get adjusted to the gospel? Did he get located? Did he get fitted into the plan of God for him? We have no doubt that he could get a church to preach in, and he would have people to preach to, but did he get properly located? We do not know.

Sometimes we have thought that the "overcoming" spoken of in Revelation refers to the great mass of ministerial and church matters that have a tendency to alter the relationship between the minister and the gospel just as much as it refers to the overcoming of the sin of the world and the devil.

Why I Believe in the Possibility of Religious Knowledge

C. B. STRANG

I believe in the possibility of religious knowledge because I believe that man is endowed with a religious nature. There has been much conjecture as to how God reveals Himself to man, and men have been so busy debating the method that they have very often overlooked the fact that there is a present revelation. Because of this they have missed the results of the revelation.

That man is religious by nature cannot well be questioned. Almost all men worship something or someone. It may be the native of Africa bowing down to a god of wood or stone, or the native of Asia bowing down to the sun, but at all events man will find something to worship. This desire to worship seems to be inherent in the human family, and I believe it is one of the strongest arguments for religion. The fact that man has a religious nature which longs for something to worship cannot be set aside without giving some consideration to the idea that someone higher than man has instilled such a desire into him.

But aside from this, I believe in the possibility of religious knowledge because of the testimony of so many to the fact that they have experienced a revelation of the Infinite, and that they have become satisfied with such a revelation. I believe that we should at least put religious desires on as high a plane as mental or physical desires. And just as we have mental and physical desires with ways of satisfying them, just so we have religious desires with a way of satisfying them.

Religion has an autonomous validity. It stands in its own right. There is a religious *a priori* in man which is as legitimate, and as well defined, as any other part of his makeup. It is not reasonable to suppose that the Creator has given him this to mock him, but we may well suppose that it is capable of being satisfied, and that it has possibilities of enlargement and development. All the arguing that unbelievers can do need not destroy or unsettle religious men with regard to this. Religion justifies itself and is its own defense. We often speak of defending religion, and some have spent so much time in defending it that they have failed to appreciate it or enjoy it while doing so.

Back of all religion there is faith. Not an illogical or unreasonable faith, but a faith built on intellectual respectability. Faith exercised brings knowledge. Faith is the foundation of all religious belief. It is built on a faith that need not shrink.

Some religious people have been afraid of the findings of science, but without reason. We are sure of the possibility of scientific knowledge because we have seen demonstrations of it, but one with religious knowledge, or better still with religious experience, may demonstrate the workings of that experience as effectively. Scientific knowledge may build us a gun with which to wage war on other nations, but religious knowledge will bring us a love that will make us wish to help them rather than injure them. Religious knowledge is more

powerful, and will do more than scientific knowledge.

I believe in the possibility of religious knowledge and experience because I have experienced it myself. I am religious, and God reveals Himself to me in many ways. I gain religious knowledge through prayer, faith, nature, the Bible, and through contact with other people. Therefore, I believe not only in the possibility of religious knowledge, but also in the fact of it.

The Pastor's Scrap Book

I. L. FLYNN

THE HAPPY GIVER

Many years ago the queen of Sweden gave her personal diamonds to found a hospital. One day, after the hospital was filled with sick folks, the queen visited it. During her visit she saw an old woman dying happy with glistening tears in her eyes. The queen exclaimed, "I see my diamonds again."

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down, through the years,
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

—EDGAR A. GUEST.

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ARCHBISHOP LIGHTON

"I can say of him with great truth that in a free and frequent conversation with him for above two-and-twenty years I never knew him to say an idle word, or any that had not a direct tendency to edification, and I never once saw him in any other temper but that which I wished to be in in the last minutes of my life."—GILBERT BURNETT.

"The cry of the soul is for light. Man gropes his way blindly. He needs, oh how much he needs, someone to shed light upon his pathway. The one he needs he can find only in the eternal Light, whose coming into the world has well been called 'the sunrise of history.' Never can His power decline; never can His glory dim. no benighted traveler following him will fail to have light sufficient shining upon his pathway in the present, and on into the unknown future. Of himself Jesus declared, 'I am the Light of the world.'—SELECTED.

SMILE!

"Smile, brother, smile;
When you smile
Another smiles,
And soon there're
Miles and miles of smiles,
And life's worth while
Because you smile;
So smile, brother, smile."

THE WRITTEN WORD

There are the words of life. There God speaks. Let us attend to His voice. Let us above all things know the Word. Let us study it with all our minds, let us cherish it with all our hearts. Then let us try, very humbly, to bring it to the unsaved. Let us pray that God may honor not the messengers but the message; that despite our unworthiness He may make His Word upon our unworthy lips to be a message of life.—SEL.

"LOVE ONE ANOTHER"

St. John says, "Brethren, let us love one another, for love is of God." Matthew Arnold says a beautiful thing on the same matter, but from a different angle. "Brethren," he says, in effect: "let us love one another, for we have each other for such a short time." It is a bitter cry which breaks from us when we perceive that someone whom we might have known and loved needs our love and understanding no more, for he or she is dead.—SEL.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of their fellowmen, we engrave on those tablets something which will brighten all eternity."—DANIEL WEBSTER.

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

"Don't"
Don't get discouraged when you hear
What people say about you;
Don't get the blues and drop a tear
Because they chance to doubt you.

Don't go around with troubled brow,
Overlooking all life's beauty;
The folks that talk will suffer more
Than you, so do your duty.

Don't fret and fume and wish them ill,
Their lives hold little pleasure;
Send back a message of good will—
'Twill serve to heap your measure.

Don't be discouraged, for the world
Will always criticize you;
Earth's dearest treasure is the few
True friends who love and prize you.
—UNKNOWN.

"O God, animate us to cheerfulness!
May we have a joyful sense of our blessings,
learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness."—W. E. CHANNING.

The beauty of the house is order, the blessing of the house is contentment, the glory of the house is hospitality, the crown of the house is godliness.—ANON.

A Page or Two of Odds and Ends

SELECTED BY THE EDITOR

Backward, Turn Backward

A. T. SHEARER

Backward! Turn backward, O Time, in
your flight.
Bring back the saloon again! Bring it to-
night!
O bring back the bum, with his torpor and
filth;
The pompous proprietor, rolling in wealth;
The rum politician; the unfiltered talk;
The row of "dead" beer-kegs that cluttered
the walk!

O bring back the jugs, and the bottles to
drain!
Give us our bed in the gutter again!
Backward! Turn backward! Restore us
again
The dreary, dark hovel that stood in the
lane!
O fill up the yard with old bottles and
bags,
And break out the windows and stuff them
with rags!
O bring back the nakedness! Bring back
the fright

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That once took the place of the children's
 "Good night!"
 The wood-box make empty! The cupboard
 make bare!
 Hooray for the misery! What do we care
 For the heart-broken mother, the wife in
 despair;
 The son in the jail and the daughter in—
 worse,
 Backward, O Time! Bring back the old
 curse.

Backward! Turn backward! What care
 we for light!
 Away with the sunshine, and bring in the
 night!
 Away with the hope and the Sabbath school
 song!
 Away with the right: O give us the wrong!
 O bring back the whisky, the beer and the
 gin;
 Kids "rushing the growler," and learning
 to sin!
 Backward! Backward! O bring, we im-
 plore,
 The old-time saloon, with its horrors, once
 more!

(The above may be had in tract form for
 20 cents a 100. Write to 510 Woodland
 Street, Nashville, Tenn.)

The One Decisive Evidence that the Holy Ghost Abides

Is it to be a mere sentiment, a feeling,
 an impression upon the mind, a vague
 hope; or is it to be something more decisive,
 emphatic, and incontrovertible?

What is the *One* unmistakable evidence
 that one has the Holy Ghost? May we ap-
 proach the answer with some other ques-
 tions? Have you received the poetic spirit?
 How do you prove it? Not by prose, but
 by poetry. Have you received the heroic
 spirit? How do you prove it? Not by
 cowardice, not by craven heartedness, but
 by adventure and deeds of bravery.

Have you received the Holy Ghost? The
 decisive sign is, "Love of holiness—not

power of theological debate, not only con-
 tending for the faith once delivered to the
 saints, not only outward clean character,
 but by "Love of holiness." "Not reputa-
 tion, but reality." A heart that pants after
 "the holiness of God"—life centered into
 one burning prayer to be sanctified, body,
 soul and spirit, life a sacrifice on God's
 altar. This is what we mean by saying
 that holiness is the *one* decisive test of
 having received the "Holy Ghost." Do
 you love holiness?

"War never determines who is right,
 only who is left."

Where Hell Is

A young man, converted during special
 evangelistic meetings held in a mining vil-
 lage, *desirous of doing something for God*,
 bought some tracts. He was distributing
 these one day when he met some of his old
 companions, who derided him, as he spoke
 to them of Jesus.

"Here," said one of his companions, "can
 you tell me where hell is?"

"After a moment's hesitation, the young
 man looked up and said, "Yes; it's at the
 end of a Christless life."

"There is a way that seemeth right unto
 a man; but the end thereof are the ways
 of death" (Prov. 16:25).

Famous Firsts

The first ambulance service was started
 in the Bellevue Hospital in New York
 City in 1869. The first-aid kit contained
 a one-gallon flask of whisky, one-half
 dozen small sponges, and two ounces of
 iodine.

The first book published in America was
 Steeven Daye's "The Whole Booke of
 Psalmes," printed in 1640, by the Cam-
 bridge Press, Cambridge, Massachusetts.

The first anthracite coal was discovered
 in 1791 by Philip Ginter, a hunter, in Car-
 bon County, Pennsylvania. For twenty-one

years afterward, it was thought to be only
 black stone and without any value. It was
 late in 1812 when some hunters happened
 to build a fire near a few broken pieces of
 coal, and to their surprise they turned a
 fiery red.

He Will Bring You Togeth- er Again

You have walked in the shadow, and
 walked in the light,

You have traveled the vale and the hill,
 In the days that were stormy, and the days
 that were bright.

Together you met good and ill.
 But now you are walking so strangely
 alone,

You hark for a step, but in vain;
 And yet the good Father who loveth His
 own

Will bring you together again!

You are not forgotten, however you miss
 The voice that once gladly you heard;
 The lips that no longer will stoop for a kiss,
 Or whisper a comforting word.
 You are not forgotten, and still you can
 smile

That blessings were given, and then
 That He, who now lets you be lonely a
 while,

Will bring you together again

—AUTHOR UNKNOWN.

Don't Bark

Fault-finding is not difficult. Isaac Mc-
 Curry illustrates this: A dog hitched to a
 lawn mower stopped to bark at a passer-by.
 The boy who was guiding the mower said,
 "Don't mind the dog; he is just barking for
 an excuse to rest. It is easier to bark than
 to pull the machine." It is easier to be
 critical than correct. It is easier to hinder
 than to help. Easier to destroy reputation
 than to construct character. Fault-finding
 is as dangerous as easy. Anybody can

grumble, criticize or censure like the Phari-
 sees, but it takes a soul to go on working
 faithfully and lovingly, and rise superior
 to all, as the Lord Jesus did.—SELECTED.

If laboring is required at the mercyseat
 and in the study, it is equally requisite in
 the pulpit.

The Convictions of Great Men

We account the Scriptures of God to be
 the most sublime philosophy. I find more
 sure marks of authority in the Bible than
 in any profane history whatever.—ISAAC
 NEWTON.

Any individual or any institution that
 could take the Bible to every home in this
 country would do more for the country
 than all the armies from the beginning of
 our history to the present time.—CHIEF
 JUSTICE BREWER

The only hope of human progress is sus-
 pended on the ever growing influence of
 the Bible.—WILLIAM H. SEWARD.

All that I have taught of art, everything
 that I have written, every greatness that
 there has been in any thought of mine,
 whatever I have done in my life, has been
 simply due to the fact that when I was a
 child my mother daily read with me a part
 of the Bible.—JOHN RUSKIN.

Hold fast to the Bible as the sheet-anch-
 or of your liberties; write its precepts in
 your hearts and practice them in your
 lives. To the influence of this Book we are
 indebted for all progress made in our true
 civilization and to this we must look for
 our guide in the future.—GENERAL GRANT.

In the Bible there is more that finds me
 than I have experienced in all other books
 put together; the words of the Bible find
 me at greater depths of my being, and
 whatever finds me brings with it an irresist-

ible evidence of its having proceeded from the Holy Spirit.—COLERIDGE.

It is impossible to rightly govern the world without God and the Bible.—GEORGE WASHINGTON.

The Bible is the best gift God has given to man. All things most desirable for man's welfare here and hereafter are to be found portrayed in it.—ABRAHAM LINCOLN.

Winning Financial Freedom

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church board.

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Smiles

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at

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eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—*Christian Work.*

"A merry heart doeth good like medicine, and a cheerful spirit is a benediction both to its possessor and all others whom its possessor meets. Good people are too careless with regard to their manner and spirit. Gladness of heart can be cultivated. To be content in whatsoever state we are is a lesson that must be learned. Cultivate the habit of looking on the bright side. Smile and the world will smile back at you. There are burdened hearts everywhere, and just a little word of encouragement works wonders. Keep on smiling!"

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Chicago

A Dream that Will Come True

Christianity, it is to be observed, is the one moral theory which could be translated into universal practice without destroying the world. If Plato's republic suddenly became the pattern of universal society, slavery would re-emerge; the brothel would take its place everywhere as a decorous piece of social machinery. If the Koran miraculously and suddenly shaped the world to its pattern, a religion of cruelty would take the place of a religion of love. One-half of the human race, the feminine half, would sink in the scale of being to the level of the dogs. Woman, on its teaching, is denied a soul here and a heaven hereafter.

But suppose that by some strange chance, and in the course of a single night, the Bible stole into the imagination of the whole world! It took possession of every human life; it reshaped to its own pattern the ideals, the wills, the tempers, the politics, the literature, the appetites of mankind; and tomorrow morning the whole planet awoke with Christianity supreme everywhere.

Whether the Bible be a reality or a falsehood,

it is clear that certain things would immediately follow. There would not be a liar's tongue, a rogue's brain, a thief's palm left in the world! Henri Quatre's dream of a French millennium was "a fowl in every peasant's pot"; but the sudden and universal supremacy of the Christian religion in the world would put peace at every man's fireside and love in every human heart. There would be no scolding wives, no faithless husbands, no wrecked homes, no broken-hearted mothers, no fallen women. Hunger and strife and hate would vanish. If every man acted on the Golden Rule, the immemorial quarrel betwixt the "haves" and the "have nots" would end at a breath. All social hates would die. The want of the world would disappear. Greed and selfishness would perish. The strife betwixt nations would come to an end. Milton's dream of a time when

"No war or battle's sound

Was heard the world around"

would come true, and "the idle spear and shield" would be "high up-hung" forever.—From "The Unrealized Logic of Religion."—W. H. FITCHETT, B.A. LL.D.

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GOSPEL TRACTS



To encourage the use of these silent preachers of the gospel we have drastically reduced the prices of all our tracts to considerably below cost.

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Each tract has been given a number to facilitate ordering. Notice that a letter precedes each number. These letters are to classify each tract according to the subject matter. The key is as follows:

A—For the Unsaved.

B—True Stories of Redemption from Sin.

C—Holiness.

D—Christian Life and Experience.

E—Miscellaneous Subjects.

F—The Church of the Nazarenes and Organized Holiness.

This key system will enable you to pick out tracts on any particular subject. The best way to select tracts, of course, is to order a sample package containing one each of the 100 and more tracts that we publish and from these samples choose certain ones that you prefer.

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B408—From the Gaming Table to the Sacred Desk

A409—Goodnight or Goodbye

B410—He Picked Me Up

A411—Hell—What Is It?

B412—How Spurgeon Found Christ

A413—How Shall We Escape?

A414—Let No Man Deceive You

B415—Only One Way

D416—Praying Through

A417—Profit and Loss

A418—Regeneration

C419—Sanctification

A420—The Blood of Jesus

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WEDDING BOOKS AND MARRIAGE CERTIFICATES



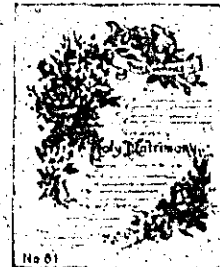
Bridal Bells. This dainty book is choice in design, style of printing and quality of paper. It is reproduced by the new aquarelle process on finest white paper stock. Size 5½x7¼ inches. Price 50c

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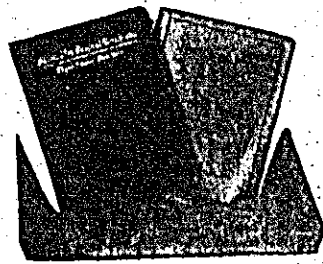
No. 220. A New Folder with a rose design in colors on the cover. On the inside of folder is verse from Matthew 19 with design of orange blossoms. On the right side is Marriage Certificate beautifully lettered. Size 6x7¾ inches. Each in envelope. Price 15c each; \$1.50 a dozen

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We can supply Wedding Booklets of any quality desired, priced up to \$6.00 each. Send for descriptions of these higher priced numbers. They are not carried in stock so be sure to allow at least 10 days for delivery.



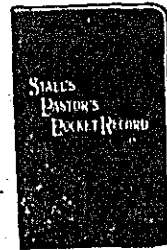
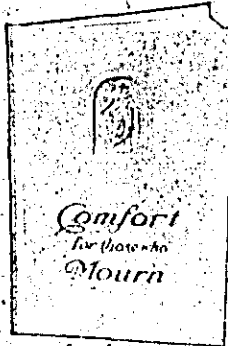
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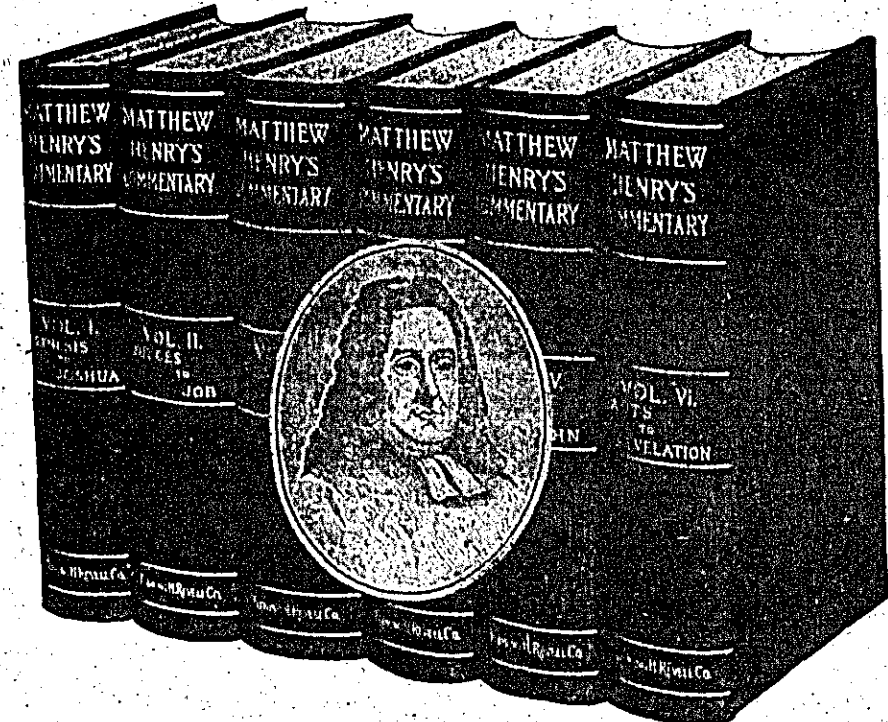
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