

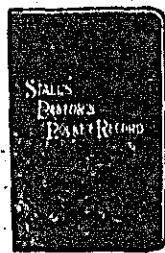
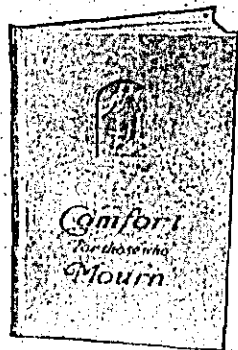
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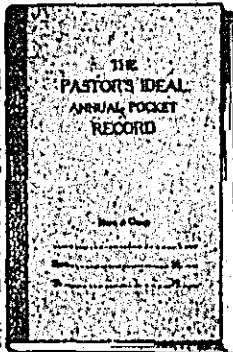
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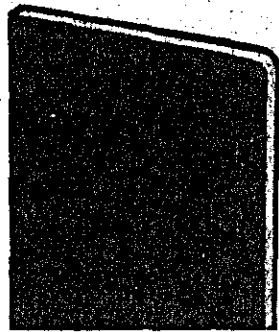
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O.P. N. outlines

The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Imperialism of the Preacher

The Editor

IN THE beginning God gave man "dominion" over the creatures of earth beneath him, and made him "king" of the world. And although the fullness of this sovereignty passed away with the first choice of sin, like every inherent faculty and possession it still stands either in shadow or in perverted form. Misdirected imperialism has been the cause of practically all the wars of history, and in private life injustice in business and dishonesty and theft and even murder and impurity are largely chargeable to the innate and perverted desire of men to rule over something or somebody.

But there are forms of imperialism that are commendable. When a young man determines to "rule your own kingdom of mind and call no man your master" he is, actuated by very high ideals. To meet these ideals he must awaken from intellectual sleep, break away from slothfulness and apply himself to the best available means for education and moral and spiritual development. Of a man like this Solomon said, "Better is he that ruleth his own spirit than he that taketh a city."

The scientific farmer, the skilled laborer, the office specialist, and the organizer of business or finance are all sovereigns in empires that may as well be "holy empires" as otherwise. Their subjects are largely inanimate things, and animate creatures of orders lower than man, but these need man's headship even as did their brothers before sin came. When a man can make two blades of grass grow where only one grew before he should know the joy of being king in a good and righteous sense. When a man can do a piece of work better than he used to do it, even better than many another can do it, he is a sovereign in his own right, and a true son of Adam, the first king among men. In the office there is room for imperialism over the typewriter, the filing case, and the ledger. In business and finance benign sovereignty becomes the highest dignity and philanthropy. Every man is by right a king.

In the professions empire is on a more subtle plane. The lawyer fights

crime, the physician disease, and the teacher ignorance. Each has the joy of sovereignty, and this is what makes him speak of his work as a "calling," and what makes him stick to his task even when there are many high bids for changing to something else. This does not mean that they are bent to outdo their fellow workers, but that they find joy in exceeding themselves and in seeing somewhat of their purpose realized. To relieve a pain, to save someone from the tyranny of superstition or to help encourage righteousness in the relationship of men is to know the joy of being an emperor.

But the empire of the preacher is, it seems to me, the broadest of them all, because it has to do with the fundamental problem of man's estate—the problem of sin. There are reformers who are not preachers, but all good preachers are reformers. If the object is to "make this a better world in which to live," then the preacher has the very best chance there is to do that. And those who would challenge the preacher to become a social reformer, rather than a preacher of the gospel, are shallow in their analysis of what is wrong and needs to be remedied. The preacher is a teacher of the most essential truth—the truth which makes men free, and a worker in the highest art—the art of good living. More than all these, the preacher is a "Vicar of Christ" in a sense more full of meaning than that with which the term is applied to the Catholic pope; for he speaks directly to the consciences of men when he preaches the gospel "in the power of the Holy Ghost sent down from heaven."

Our object in writing all this is to exhort to stronger attachment to the real empire of mind and heart which is our heritage. We never get ahead by appealing to brute force or by attempting to dictate beyond our ability to enlighten. Things are not true because we say them. We say them because they are true. Ours is

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not the task of compelling men to do good against their wills, but to make them willing to do good. When we have outwitted someone and compelled him to bow to righteousness, we have done what Jesus refused to do when it was suggested that He rule over the nations of the earth without going through the long and painful process of enlightening and transforming them. We cannot save men by disciplining them from the outside. We must have patience to transform them from within by bringing them into touch with divine grace. We cannot rule our subjects by the use of authority, we must win their devotion by wise and gentle leadership. We cannot compel allegiance by hiding behind the "cloth" of our calling; we must inspire respect and confidence by conduct that is exposed to the light of day. To our office belongs no mysterious emblems and robes of camouflage; we must be kingly if we would be kings. Our empire cannot be described in terms of palaces or thrones or gold and silver; for ours is an empire in which willing obeisance is based upon qualities possessed, rather than upon characters assumed. "He is a princely preacher" means that he is in heart and conduct an ensample of the manhood he extols. If he preaches high and lives low, men have another name for him.

The imperialism of the preacher is a glorious one because it compels him to be a king—not simply to pose as one. It is glorious also because no mutiny can dethrone him, so long as he deserves to be king. It is glorious because its law is love; its dignity is righteousness, its subjects are willing and its end is altruistic and not egoistic. And on the background of such essentials, I pray, brethren, that ye may reign as kings (1 Cor. 4:8).

Only what coronation is in an earthly way, baptism is in a heavenly way; God's authoritative declaration in material form of a spiritual reality.—F. W. ROBERTSON.

EXPOSITORY

Expository Messages on Christian Purity

Olive M. Winchester

THE HERITAGE OF PEACE

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

THERE have been many strange bequests given by man unto men in the history of wills and testaments; there have been many that have had great value, but none in the history of the world have been fraught with greater value than the one we have presented to us in the text. We see a company of eager, fearful disciples gathered about the Master. No doubt some of the lurking presentiment and fear that came upon them as they were following on the way to Jerusalem was present now. There was deepening mystery beclouding the whole situation; they felt that some dread catastrophe lay out ahead, but they could not tell exactly what it might be. The master was telling them that He was going away, and they were troubled; He was speaking words of comfort, but their minds were dazed and groping for understanding. In this state of mental confusion, they were asking questions as they flashed across their minds, and Jesus was answering, but all seemed enigmatical to them. As words of consolation the message of the text was given, a bequest of peace, a heritage of value, far surpassing the computation in measurement of any human values.

"NOT AS THE WORLD GIVETH"

This peace bequeathed to the disciples was not such as the world gives. When we search to find what may be the peace that the world gives, if indeed it can be considered peace, we note in the first place that it is very dependent upon external circumstances. For a nation to

have peace it must needs be that other nations have ceased from hostilities, and for an individual to have peace, there must be harmony with those with whom he lives and with those with whom he is associated.

With all of the maladjustments in this crooked world of ours, with the ever surging emotions of jealousy, envy and hatred in the hearts of unregenerate men, and the perverted understanding oftentimes in those who have grace in their hearts, there are more occasions where peace fails to reign in personal relationships, it would seem, than where it does. Thus it comes to pass that peace that is dependent upon external circumstances is precarious. It can have no permanent or abiding qualities; it is subject to the ever changing and turbulent sea of human emotion as stirred by reactions and adjustments of person and person.

Again the peace that the world giveth is that which comes with gratified desire. Here again the vision is illusory. It is something like hunting for the pot of gold at the foot of the rainbow. So often desires cannot be gratified. Eliminating all wrong desires, there are many good desires that cannot be gratified; some ambitious young person may desire an education but because of circumstances not be able to obtain it, so it is with many of the other legitimate desires.

But again when desire is gratified it does not seem to cease its surging; its gratification would appear only to enlarge its capacity and having for a moment been filled to satiety, it reaches out for more. When it has conquered one sphere, it reaches out for more worlds to conquer. Thus any peace that may arise from gratified desire is for the moment only.

As we view the peace that the world giveth we find that it cannot satisfy the heart of man;

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It is not based upon a sure foundation. It must needs arise from circumstances that cannot be in this present evil world; therefore we listen with comfort that the heritage of peace promised by the Savior is "not as the world giveth."

"MY PEACE I GIVE UNTO YOU"

While the peace of the world is dependent upon externals, the peace of Christ stands in direct opposite in this respect. In the life of Christ the world around about Him seemed ever to be one of turbulence. From the beginning of His ministry there was the hostility of the scribes and Pharisees, and they ever pursued Him with relentless hatred throughout the entire three years culminating in their leading Him to death by crucifixion. Then within His own home there was strife. His mother, loving and tender, failed to understand Him, and His brothers were restive that He should make His claims open and public; if He were the Messiah they did not believe on Him until after His resurrection. Coming to the band of disciples, with their loyalty and sacrifice for the Master, there was on their part blindness and misunderstanding as to the true nature of Christ's mission. In the inner circle of three one only seemed to approach close to the heart of the Master.

Leaving these various groups and turning to the multitudes around about we find a seething company of people. They crowd about the door of the house where He has returned from a mission tour through Galilee, no doubt for a little rest. They gather around about as He travels through the country until they run the number into thousands, and He must feed them or send them away hungry: they would acclaim Him king at one time and then turn from Him in scorn another time.

There was no peace for the Master in the world around about, and Jesus did not promise to the disciples that they would have peace externally either, yea on the other hand He said unto them, "If they have persecuted me, they will also persecute you." Thus it could not be that it was peace of this nature that He be-

queathed to His disciples of that age and of ages to come.

When we seek to understand the nature of this peace from the positive aspect, we would suggest first that it is the peace that results from conquest. We find Jesus saying to His disciples further on in this farewell discourse, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." The world is not essentially an object, that is, when it pertains to spiritual issues; it is a spirit, an attitude, a certain set of mind of thought, that centers upon satisfying the spirit nature of mind with things of time and sense instead of with that which relates unto God, the Father of all mankind. Christ had the peace which comes with the stilling of all these desires. They had surged around Him with all the might and power that Satanic power could muster; there are the three major temptations recorded for us in the Gospels, and no doubt others of which no account has been given but as a mighty conqueror Jesus stands forth triumphant. He was "tempted in all points like as we are, apart from sin."

The peace then bequeathed unto us would be that peace that comes through the conquest of sin in the heart and life; there can be no true peace that is permanent and abiding within until this great crisis has taken place in the heart. It is true that "being justified by faith we have peace with God," but this refers to peace in relationship rather the fullness of peace in the nature. Before we had been enemies, but becoming reconciled we have peace. It is true also that peace in relationship brings also a sense of peace within, but experience has found that this peace has not been complete and full, and thus it is that the apostle prays, "And the very God of peace sanctify you wholly." We know that he prays thus that the work of entire sanctification may be wrought in the heart, but he may use this special designation for God the Father, God of peace, because only in this wondrous work in the soul does peace enter full and complete.

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Not only must there be the conquest of sin in the heart and life, but there must be the subordination of all the natural tendencies which in themselves are right, but when they dominate become wrong, these, we say, must be subordinated to one great goal which has for its center one consuming ambition and that is to do the will of God. A great goal brings unification to life and satisfaction which results in peace, the more so is this true when this goal is to do the will of God. Jesus said, "Lo I come, in the volume of the book it is written of me, to do thy will O God." As He gave Himself for us and learned obedience by the things that He suffered, so must we give ourselves in obedience and in doing so we will find silently, yet with comfort and assurance, peace stealing into our souls, and we will find this heritage an ever-abiding experience.

BANISHING FEAR

In speaking of the peace that He was leaving unto His disciples, the last thought that the Master presents in our text is that because of it they should not be troubled nor should they be afraid. There are two emotions in life which exceed all others in their dominance, one is love and the other is fear. Fear eats as does a canker.

There are many phases of fear. There is fear that exists in the secret chambers of the soul which has as its concomitant guilt. It acts as a haunting specter ever coming at unwanted moments to disturb the serenity of life. It often drives men to seek propitiation by one means or another to assuage the wrath of an angry God. It brings restlessness and discontent, all because a man cannot be pure with his Maker, that is, without grace in the heart. This fear the power of Christ is sufficient to conquer, and in its place to bring peace and rest. Where once there was fear, the glad evangel will ring, "There is therefore now no condemnation to them that are in Christ Jesus."

Then there are fear and trouble of heart that arise from forebodings in life. That fear that looks out into the future and wonders what may come, that sees stalking across life's pathway many dark shadows, that has lost the fullness of trust, or never has found it. This may be a general characteristic of a life, and then it may be evidenced on particular occasions in greater strength. This seemed to be the state and condition of the disciples as Jesus talked to them giving them His farewell words. They were in deep perplexity. They had left all to follow the Master because they thought it would be "He who would redeem Israel." While there was an underlying motive stirred by ambition which sprang forth at times, yet we believe that other motives more righteous and more loyal

than this dominated them. But whatever the motive that actuated them, now they were troubled, for their Master spoke of going away, and this cast a blight over all their expectations, good or evil. They had not firm faith and trust to throw across this chasm of perplexity and bitterness of disappointment. This then brought from the lips of Christ those comforting words, "Let not your heart be troubled, neither let it be afraid."

The heritage of peace banishes fear from the heart; the two cannot exist together. Fear disturbs the flow of peace and creates restlessness and distrust. Our spiritual state may be tested by the presence or nonpresence of these contrasting emotions in our heart. While there are other tests to be applied also, this one is vital, especially in the emotional realm. Some would hold a state of ecstasy as the supreme emotional test, but not so the Scripture; if we follow through its teaching we find that the experience of grace ever has as its outstanding emotional concomitant peace; this many passages attest.

A priceless heritage is ours! Peace that comes from the Master himself, the author of true peace, not dependent upon the fleeting changes of this world with its pleasures that last but for a day and then pass away. Peace that is abiding as long as we keep our hearts in tune with the eternal and ultimate values of life and being.

"Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within.

"Peace, perfect peace, by thronging duties pressed? To do the will of Jesus—this is rest.

"Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne."

Worldly and Expensive Dress

1. Engenders and increases pride.
2. Breeds and encourages vanity.
3. Begets envy and jealousy.
4. Leads to extravagance.
5. Inflames the hearts of men.
6. Leads to debt.
7. Crowds out better thoughts and feelings.
8. Wastes time and money.
9. Is often detrimental to health.
10. Influences others to dress in a worldly way.
11. Excites vain admiration.
12. Robs God.
13. Robs the cause of foreign missions.

We want more sermons in shoes, men and women going up and down the roads of life preaching Christianity by their imitation of Christ.—CUYLER.

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HOMILETICAL

A Preaching Program

Orval J. Nease

March 7—Morning

THE POWER OF A DIVINE IMPERATIVE (Missionary)

TEXT—*I must work the works of him that sent me, while it is day: the night cometh, when no man can work* (John 9:4).

SCRIPTURE LESSON—John 9.

INTRODUCTION (Luke 10:30-37).

1. The loose way in which we regard our Christian obligations.
 - a. True of personal religious experience.
 - b. True of our sense of obligation to the church.
 - c. True of our feeling of responsibility regarding the salvation of others, at home and abroad.
2. This is a day of Christian liberty, "gone to seed."
 - a. We talk of a "whosoever" gospel. This is too often an alibi for our lack of concern for others and we would shift responsibility.
 - b. Religious liberty may easily be prostituted to mere license and be an excuse for spiritual laxity and lawlessness.
3. Christ is our example.
 - a. Christ's attitude toward the unsaved should determine our attitude.
 - b. Christ was impelled by a threefold imperative.

I. THE "MUST" OF THE WORLD'S NEED

"As he passed by he saw" (v. 1).

1. The indefinable "ought."
 - a. One of the strongest words in the language.
 - b. Not law, command or coercion.
 - c. But an inner urge. "He must needs go through Samaria."
2. Christ's sense of world need.
 - a. The appeal of human suffering. The cry of a blind man, Bartimeus. The appeal of little children, "Suffer them to come." The broken heart of the widow of Nain induced Christ to halt a funeral procession.

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- b. The appeal of human guilt. "Neither do I condemn thee, go and sin no more."
3. The ability to see human need and the will to relieve is God-given.
 - a. Too many pass by on the other side. The story of the good Samaritan.
 - b. Christ was committed to human need. "For this cause came I into the world."
 - c. We may minister to the need of men. *Illustration*—Philip and the Eunuch (Acts 8:26-40). "Give ye them to eat" (Matt. 14:16). "Feed my sheep" (John 21:15-17).

II. THE "MUST" OF PERSONAL OPPORTUNITY

1. "Opportunity" means "before the gate."
 - a. Something placed immediately at your door.
 - b. Or, The open door leads direct to service.
 - c. Opportunity means responsibility. "Am I my brother's keeper?"

Illustration—Rev. McAlpine, pastor of one of our Phoenix, Ariz., churches, went by a small house tent pitched in a back yard. He had often passed. Something impelled him to stop. He did. He found a man dying of T. B. When he saw Brother McAlpine he said, "I am a sick man. I want to find God. I have been praying for God to send me a preacher who can pray for me." He was saved. Think of it! Praying for a preacher in America!

Illustration—Said a business man, "No one has spoken to me about my soul or invited me to church since I have been in this city." Opportunity means "at the gate."

Illustration—A lady testifying in Detroit First Church said, "I would have been saved years before if someone had only spoken to me about my soul."

2. How easy to shift responsibility.
 - a. "I am not gitted along that line."
 - b. "Such work belongs to the pastor," etc.
 - c. "Some other occasion will be more appropriate."
 - d. We ought rather to feel— "If it ought to be done, then I must do it."
3. Longing for opportunities that will never return.
 - a. Regrets will never recall yesterday's opportunity.
 - b. Delayed obedience makes impossible full obedience.
 - c. Men are in eternity without God today because some well-intending Christians failed in their duty.
 - d. "This is the only generation we can reach."

III. THE "MUST" OF GOD'S COMMAND

"The works of him that sent me."

1. Jesus was sent of God.
 - a. Christ sensed the Father's urge. "I must be about my Father's business" (Luke 2:49). "I must preach the kingdom of God, for therefore am I sent" (Luke 4:43).
 - b. A "thus saith the Lord" upon men.
 - (1) God sent forth the prophets of old, Isaiah, "Here am I; send me." Jeremiah, "Say not, I am a child."
 - (2) So God sends forth men upon His errands today.
2. Every Christian called and sent of God.
 - a. General commission, not to ministers alone. "Go ye into all the world." "It is the whole task of the whole church to preach the whole gospel to the whole world."—DR. H. F. REYNOLDS.
 - b. The laity as responsible for the propagation of the gospel as the clergy.
 - c. God does not single out a man or a group of men and excuse all others. Snug complacency of some who say, "We are not called." *Illustration*—When Dr. Myrl Smith was taking an offering for missions in Pasadena First M. E. Church one man made the remark at the table that day to the maid who served his lunch, "Let the missionaries sacrifice. That is what they are called to do. It is not my fault that God called them." This is nausea to God!

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- d. Examples: Peter was sent to Cornelius (Acts 10:19-21). Paul was sent to Macedonia (Acts 16:9, 10). The church "went everywhere preaching the Word" (Acts 8:4). "There was a man sent from God" (John 1:6). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).
3. It is Obedience or Condemnation.
 - a. Obedience dependent upon ability and opportunity, but obedience is required.
 - b. You do the church no favor by obeying. The church does the individual a favor by giving a place in which to invest his abilities.
 - c. Local churches are too often waterlogged by men who have refused a post of duty at home or abroad.
 - (1) These become a "drag on the local market."
 - (2) In this circle church difficulties are generated.
 - d. Condemnation follows procrastination and disobedience. This includes ministers, N.Y.P.S., S.S., W.F.M.S., etc.

CONCLUSION

1. The text.
2. The caution. "While it is day!" "The night cometh!" "No man can work!" *Illustration*—My conception of a saint is not a man with white robes and upstretched arms but a man with calloused hands, stooped shoulders, busy at the task of the Master.

March 7—Evening

THE KING'S RANSOM—I

"Sold Under Sin"

TEXT—*The blood of Jesus Christ, his Son, cleanseth us from all sin* (1 John 1:7).

INTRODUCTION:

- The modern mind and the fact of atonement.
- a. Modern mind denies the need of a Savior.
 - (1) Sense of human self-sufficiency.
 - (2) Sin's maladjustments can be cured by education.
 - (3) Environment and psychotherapy cures for sin.
 - b. Blood atonement repulsive to modern mind.

- (1) Want to talk of redemption without sacrifice.
- (2) Blasphemously talk of sacrifices of tabernacle and temple and cross as the "gory religion."

I. THE MEANING OF ATONEMENT

1. Two streams of theology since Cain and Abel.
 - a. Abel insists upon the sacrifice with blood.
 - b. Cain offers the fruit of the soil, bloodless, and the work of his hand.
2. Salvation without atonement.
 - a. That God as Sovereign can forgive, at will.
 - b. That repentance is a sufficient ground for forgiveness.
 - c. Must be remembered that God is a Moral Ruler as well as a Father.

Illustration—"The head of a university," says Dr. Hills, "can deal with an erring son in the privacy of the home as he could not deal with the same son who became an open rebel among two thousand students. A king or governor can deal with his son in the home as he cannot deal with that same son as a determined criminal in a great commonwealth. The economy of the family will not answer for the government of the state." God is the Moral Ruler of the universe and sin is rebellion against the authority and government of this universe. God is dealing with sin in His universe.

d. The atonement is the manner in which God forgives repentant sinners through Christ who voluntarily suffered for us and thus protects and preserves the integrity of God as a Moral Ruler. Pardon is thus offered to all who believe on Jesus Christ.

e. "To atone" means to make reparation, compensation, or amends for an offense or crime.

II. THE FACT OF SIN, OR ATONEMENT NEEDED

1. Sin deniers.
 - a. Unreality of sin.

Sin is simply error due to the lack of knowledge, ability and opportunity, and cannot be chargeable.
 - b. All men sin but it is a part of man's experience and development and in fact is not as serious as some would have us to believe.
 - c. Sin is moral sickness due to wrong environment and can be cured by change and education.

2. What is sin?
 - a. Sin is the wilful transgression of the known law of God.
 - b. Sin is guilty sickness, a wilful missing of the mark, *harmatia* (Gr.).

"To him that knoweth to do good and doeth it not to him it is sin."
 - c. Sin is a bent or proneness or taint in the nature which causes all men to desire and to commit sin and thus become sinners.
 - d. All sin, in the last analysis, is against God.

God the Moral Ruler who has willed men to be righteous.
3. There is a universal consciousness of sin.
 - a. Men everywhere realize that they are sinners.

"All have sinned and come short of the glory of God."
 - b. There is a universal guilt for sin.

"Guilt is the personal blameworthiness that follows the commission of sin."

Guilt is necessarily personal, the sinner's own.
 - c. Liability to punishment is a consequence of guilt.

"This is the teaching of Scripture, the voice of reason, and the verdict of conscience."

"The soul that sinneth it shall die" (Ezek. 18:20).
4. What is to be done about sin?

All men seek for deliverance from guilt and pollution.

From the heathen in his superstition to the most enlightened.

III. THE FACT OF ATONEMENT—THE ATONEMENT PROVIDED

1. Human efforts for atonement.
 - a. Human philosophies.

But all the theories of men will not remove guilt or heal the soul.
 - b. Non-Christian and heathen religion.

These leave men with no power to release themselves from guilt and practice.

"Without the shedding of blood is no remission of sin" (Heb. 9:22).
2. All human efforts at sacrifice are unworthy.
 - a. For all have sinned. No sacrifice of men who have sinned could atone for themselves much less for others.
 - b. A sinless sacrifice is necessary.

CONCLUSION

1. All sin is against God.

"Against thee, and thee only, have I sinned and done this evil."—DAVID.

(8)

2. All sin brings confusion of conscience.
3. Conscience is the foreshadowing of God's judgment bar.

March 14—Morning

CHRIST'S DEATH-WATCH: OR, THE CHRIST UPON HIS KNEES

TEXT—*What, could ye not watch with me one hour?* (Matt. 26:40).

SCRIPTURE READING—Matt. 26:36-40, or Mark 14:32-42, or Luke 22:39-46.

INTRODUCTION:

1. "The Mount of Olives" (v. 30).

So named from the olive groves which covered its slopes.
2. "A place called Gethsemane" (v. 36).

A small grove of olive trees beyond Kedron. A stony plot of ground containing eight olive trees of great antiquity, enclosed by a low wall, still marks the spot. A place well-known and oft resorted to.
3. "And he took with him Peter and the two sons of Zebedee" (v. 37).

Sympathy and privacy are both desirable in sorrow.

Not all men are equally compatible, capricious or appreciative in another's suffering.

"Oh, sacred scene sublime, the Christ upon His knees."

I. THE CHRIST UPON HIS KNEES

1. The significance to Christ of Gethsemane.
 - a. Possible for finite minds to understand but little of what this meant for Christ.
 - b. It did mean the climax of incarnation.

In a very true sense, "all incarnation was atonement."

Cannot separate the life and ministry of atonement from the crucifixion (Phil. 2:7, 8).

That He cried "It is finished," upon the cross signifies it had been a prolonged task.
 - c. It did mean the acceptance of the cross.

It was acceptance of the world's sin.

Illustration—Fulfillment of the type—"the scape-goat."
 - d. It was a measure of God's love for men.

"God SO loved the world."

Illustration—Little girl tries to tell her father how much she loved him, could find no unit by which to measure it, and feelingly said, with her hand upon her heart, "Daddy, I love you so!"
2. The agony of Gethsemane.
 - a. Agony of a pure soul;

Who senses the defilement of sin,

Who knows the offense to God of sin, Who realizes the consequences of sin.

- b. This was soul anguish.
 - (1) Physical suffering:

Every nerve center throbbled, blood pounded through every artery.

"And his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).
 - (2) Mental distress:

Mental suffering more keen than physical. Yet neither physical nor mental suffering can measure the agony of Christ.
 - (3) "My soul is exceeding sorrowful."

Incarnation is more than God in man.

Incarnation is Deity and humanity united.

But as the soul of man is the center of all consciousness, so when sorrow lay upon the soul of Christ it had reached the citadel of Deity.

"The Lord hath laid upon him the iniquity of us all" (Isa. 53:6).

Physical and mental suffering must of necessity accompany soul distress.

Note—Christ no doubt would have died here if an angel from heaven had not strengthened Him (Luke 22:43).
- The Cries of Gethsemane:
- a. "Watch with me" (v. 38).

The desire for companionship in sorrow.

The indication that Christ's disciples have a measure of Christ's suffering to bear.

"Ye shall indeed drink of the cup that I drink of" (Mark 10:39). See 1 Peter 2:21.
 - b. "O my Father" (v. 39).

The soul can pray only as he realizes that God is Father.

Such realization opens a freedom and assurance in prayer.

Freedom to express fears.

Assurance that help can be given.
 - c. "If it be possible let this cup pass from me" (vs. 39, 42).

Some have thought that Christ was tempted to shrink from the cup, or that "His hand trembled as He reached for it."

Such cannot be the case for to this hour He had looked from the beginning, "For this cause came I into the world."

(9)

Rather may it be thought that He feared His sufferings would take His life in the garden and would preclude His going to the cross.

d. "Thy will be done" (vs. 39, 42).
The acceptance of the Father's will.

II. THE CHURCH UPON ITS KNEES

1. The Church sharing with Christ.
 - a. The Church's willingness to share Transfiguration.

A participation in Christ's glory.
 - b. The Church too often shrinks from that which means toil, suffering or sacrifice.
 - c. It is bearing the burden for others.
 - d. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24).
2. The Church in Gethsemane.
 - a. "Watch."
 - (1) For ourselves.

That we do not fall prey to dangers of human weakness.
That we fall not into temptation (v. 41).
 - (2) For others.

As a physician over sick.
As a watchman on city wall.
As a mother over her child.
 - b. "Pray."
 - (1) With an earnestness that takes hold of the soul.
 - (2) With a feeling for others akin to what Christ had.
 - c. "With me." Watch and pray with Christ.
 - (1) Suffering not for suffering's sake, but suffering that comes as a result of sensing another's hurt until it becomes our own.
 - (2) That it is *with* and *for* Christ makes it take on new meaning.
We shall need Him in our Gethsemane.
3. Sidelights from a soul's Gethsemane.
 - a. Gethsemane may be long foreseen; it was so with Christ.
 - b. In a very true sense you must ever go to Gethsemane alone, no human can accompany.
 - c. Do not expect too much from your friends in these hours.
"The spirit is willing, but the flesh is weak."
 - d. All the soul can do in Gethsemane is pray.
 - e. Prayers in Gethsemane are always broken, bleeding prayers.

- f. Those who pray in Gethsemane know the blessedness of prayer.
- g. Gethsemane prayers are ever submissive to the Father's will.
- h. The Gethsemane prayer always receives strength.

III. SHRINKING THE GARDEN

1. Christ did not shrink from Gethsemane.
2. The Church's loss by refusing Gethsemane:
 - a. A loss in the spirit of the Church.
 - (1) Individually as well as the group.
 - (2) Loss of mellowing richness that only suffering will bring.
 - (3) Loss of strengthening to meet temptation.
 - (4) Loss of the companionship of Christ. He is found in the garden.
 - b. Loss in the achievement of the Church.
 - (1) Loss in fruit-bearing.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit" (John 12:24).
 - (2) Loss in soul-winning.

"When Zion travails."
Illustration—The loneliness of the home that is childless.
 - (3) Loss of the right to reign with Christ.

See Rom. 8:17 and 2-Tim. 2:12.
3. The Church's failure in the garden. Is a disappointment to Christ.
 - a. "What? could ye not watch with me one hour?" (v. 40).
 - b. "Sleep on now take your rest . . . the Son of man is betrayed into the hands of sinners" (v. 45).

CONCLUSION

1. The most sublime and sacred contemplation. The Son of God upon His knees.
"The Second Adam Regained in a Garden, what the first Adam lost in a garden."
2. The greatest terror to hell is the Church upon its knees.

March 14—Evening

THE KING'S RANSOM—II

The Ransom Provided

TEXT—*The blood of Jesus Christ, his Son, cleanseth us from all sin* (1 John 1:7).

INTRODUCTION:

Brief review of the previous Sunday night's message will carry through the continuity of thought.

1. The reality of sin.
2. The failure of human efforts to remedy sin.

I. A DIVINE ATONEMENT

1. The scarlet thread of atonement.

(10)

- a. Runs through nature. Dying to live.
- b. Permeates history. Founding empires and sacrifice for liberty.
- c. The whole Jewish Scriptures. The law, prophecies and ceremonies full of the idea of atonement.
- d. The New Testament holds up Christ as the fulfillment of all law, the realization of all prophecy and the explanation of all sacrifices.
- e. Scripture: "Yet it pleased Jehovah to bruise him; . . . yet he bare the sin of many, and made intercession for the transgressors" (Isa. 53:10-12).
"Even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many" (Matt. 20:28).
"This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28).
"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life" (John 3:14, 15).
"Knowing that ye were redeemed, not with corruptible things, with silver or gold . . . but with precious blood, as the blood of a lamb without spot, even the blood of Christ" (1 Peter 1:18-19).
See also: Rom. 3:24-26; Heb. 9:14, 23; 1 Peter 2:24.

II. IT IS A SUFFICIENT ATONEMENT

1. It answers all the type of the Old Testament ordinances.
 - a. Spotless sacrifice.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).
 - b. A sacrifice of blood.

Cain was rejected while Abel was accepted.
2. It was a voluntary sacrifice.
 - a. "God so loved the world that he gave his only begotten Son" (John 3:16).
 - b. God gave His Son to be true to the demands of His own nature—love.
Illustration—Absalom has broken his father's heart and deserves death. But David would die for him as he weeps for him. The agony of God over human sin is the "Lamb slain from the foundation of the world."

(11)

3. An eternal sacrifice.
 - a. "Lamb slain from the foundation of the world."
The atonement is not an afterthought nor an emergency measure.
 - b. Historic sin is overmatched by historic redemption.
"Eternal reality becomes temporal fact."
4. A universal atonement.
 - a. No magnitude of sin too great.
 - b. No depth of sin too appalling.
 - c. No multitude of sinners too large.
"And he is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:2).

III. THE FACT OF CLEANSING, THE CLEANSING PROVIDED

1. New Testament pictures of cleansing.
 - a. By water, as the means of cleansing.

See Titus 3:5; Matt. 3:11.
 - b. By word, as a standard of acceptance.

"Clean through the word which I have spoken unto you" (John 15:3).
 - c. By fire, as to thoroughness of purging.

See Matt. 3:11, 12.
 - d. By blood, as to authority.

Supreme in meaning because supreme in worth.
2. The cross is God's authority for forgiveness and cleansing.
 - a. Pardon boards usurp and presume until the law has been satisfied and a justifiable means of pardon has been established.
 - b. Christ is God's authority.

"That he might himself be just and the justifier of him that hath faith in Jesus" (Rom. 3:24-26).
3. How does the blood of atonement cleanse?
 - a. By a removal of the sense of guilt.
 - (1) There is a difference between the memory of sin and the guilt of sin.
 - (2) Sin no longer belongs to the sinner.
 - b. By producing an inner recoil from sin.
 - c. By a moral crisis that annuls the habits and desires to sin.
 - d. By a sense of acceptance with God.
 - e. By awakening a desire to holy living.
 - f. By a growing love toward God.

CONCLUSION

1. The miracle touch of transforming grace.
2. By faith in Jesus Christ as a personal Savior.
3. This cleansing is not only an act but a continued act of complete deliverance.
Note—The aorist tense in Greek in which from the word "cleanses" as found in our text indicates a continued and complete act. Not only cleanses now but keeps on cleansing "from all sin."

March 21—Morning

THE KING'S WELCOME

TEXT—*Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest* (Luke 19:38).

SCRIPTURE LESSON—Matt. 21:1-9, or Mark 11:1-11, or Luke 19:28-40.

INTRODUCTION:

1. Three ways from Bethany to Jerusalem.
 - a. Long, circuitous way over the northern shoulder of Olivet.
 - b. A steep footpath over the summit of Olivet.
 - c. The natural road by which mounted travelers entered Jerusalem, over the southern shoulder of Olivet.
2. The Prepassover period of purification, the six days before the Passover celebration.
 - a. Two vast crowds of people.
 - (1) Those journeying with Jesus toward Jerusalem.
 - (2) Those within and coming from Jerusalem who had been attracted by the shouting of hosannas upon the part of those with Jesus and were coming out to inquire regarding the shouting.
 - b. The rebuke of the Pharisees.

"Master, rebuke thy disciples" (Luke 19:39).

Jesus' answer (Luke 19:40).

The Pharisees recognized that the disciples were identifying Jesus as the fulfillment of the promised Messiah (Mark 11:10).

Jesus accepts the plaudits and thus recognizes His fulfillment of the promise.
 - c. Can this be the same group that a little later will cry "Crucify him"?

I. THE HISTORICAL ENTRY INTO JERUSALEM

1. The journey was toward Jerusalem.
 - a. Jesus and His disciples had come.

Preaching and teaching.

Blessing of little children.

Healing of blind Bartimæus.

Conversion of Zacchæus.
 - b. In Jerusalem was celebrated the Passover.
 - c. All true Jews, who were able, journeyed toward Jerusalem for this occasion.
2. Jesus was the central figure.
 - a. "Who is this?" (Matt. 21:10).
 - (1) The throngs in the city who heard the shouting inquire.
 - (2) The answer comes from the disciples like the peals from an echo organ or the response from an antiphonal choir.

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- b. The crowds showed Him kingly reverence.
 - (1) Long had Israel looked for a king, and strong within the hearts of the people was the spirit of expectancy.
 - (2) The means used were after employed to welcome a king.

The colt of an ass, the spreading of garments, the waving of palm branches. (See 2 Kings 9:12).
 - (3) The shout of the people indicated their hopes.

"Blessed be the King that cometh in the name of the Lord" (Luke 19:38).

"Blessed be the kingdom of our father David, that cometh in the name of the Lord" (Mark 11:10).
3. The crowds that thronged.
 - a. It is estimated that thousands attended these holy festive occasions.
 - b. Pharisees, who represented the religionists, were there. They found place to criticize religious emotion. Or was it that they saw the tendency to recognize Jesus as Messiah?
 - c. The common people.

These ever thronged the ministry of Jesus.
4. The part Christ played.
 - a. Gave simple directions.
 - b. Modestly and passively accepted the homage of people.
 - c. Rebuked the critics.
 - d. Wept over Jerusalem.
 - e. Cleansed the temple.
- II. THE EXPERIENTIAL ENTRY INTO THE HEART
 1. The journey of Jesus into the heart.
 - a. The heart is the citadel of all true religion.
 - (1) No outward acts of service or ministries of grace will substitute.
 - (2) The Sermon on the Mount places emphasis upon heart religion.
 - b. Jesus directs Himself toward the heart.
 - (1) In the heart would Christ be declared King.
 - (2) Passover commemorated deliverance from Egypt.

Within the heart Christ would celebrate our deliverance.
 - (3) The Pauline insistence is, "Christ in you the hope of glory."
 2. Christ must be the central figure.
 - a. "Who is this?" the world asks.
 - (1) Our testimonies should declare Him.
 - (2) Our lives should demonstrate Him as the delivering Passover Christ.

- b. Our voice and life.
 - (1) Must proclaim Him King of kings.
 - (2) Must exalt Him as Christ of God.
 - (3) "Praise is comely."
3. Our praise and recognition of Christ will confound the critics.
 - a. Life and shouting must harmonize.
 - b. The place of emotion in worship and religion.
4. Christ's entry will be marked.
 - a. He received the welcome of the common people.

However lowly, He will come.
 - b. Christ's coming will be marked by obedience upon the part of those who receive Him. "The Master hath need of him."
 - c. Christ will cleanse the temple.

III. THE PROPHETIC ENTRY OF CHRIST INTO THE NEW JERUSALEM

1. It will be the fulfillment of prophecy.
 - a. Christ's entry into Jerusalem was foretold by Zechariah (Matt. 21:4, 5).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, the King cometh unto thee; he is just and having salvation, lowly, and riding upon an ass, upon a colt the foal of an ass" (Zech. 9:9).
 - b. Christ's second coming and entry into the New Jerusalem is foretold repeatedly by both New and Old Testament writers.
 - (1) Note—In the Old Testament. "By far the greater part of the predictions concerning Christ in the Old Testament are connected, not with His first coming to die as an atoning Savior, but with His second coming to rule as King."

In the New Testament the coming again of Jesus in glorious triumph "occupies one of in every 25 verses from Matthew to the Revelation."—DR. R. A. TORREY.
 - (2) Every writer in Old and New Testament makes reference to the second coming of Jesus directly or indirectly.
2. It will be a day of glorious triumph for the King.
 - a. "The seed of the woman shall bruise the serpent's head."

At the cross the heel of the seed of the woman was bruised.

At the second coming the head of the serpent shall be bruised.

(13)

- b. Christ will be proclaimed King indeed!
 - (1) Antiphonal choirs of heaven will sing.

"Who is the King of glory?"

"The Lord strong and mighty, the Lord mighty in battle."

"Who is this King of glory?"

"The Lord of hosts, he is the King of glory" (Psalm 24).
 - (2) Psalm 24 gives a prophetic song.
- c. Religious emotion will be at its highest.

"And I expect to help them make the courts of heaven ring."
3. It will be a day of joy for the Christian.
 - a. High or low; rich or poor; all will participate.
 - b. The Passover deliverance from Egyptian bonds of sin will be celebrated.
 - c. Significant contrasts.

First Entry, there were Pharisaical criticisms.

Then, joyous accord.

First Entry, Jesus must weep over Jerusalem.

Then, all tears will be wiped from the eyes.

First Entry, the temple must be cleansed.

Then, written over the gate, "No sin may enter here."

First Entry, some of those who cried "Hosanna" would soon cry "Crucify."

Then, it is Hosanna, Allelujah unbroken eternally.

CONCLUSION

Christ crowned within the heart now will be the credential that will admit one to the Coronation at His final crowning.

March 21—Evening

CROSSES OF DESTINY

TEXT—*And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left* (Luke 23:33).

INTRODUCTION:

1. Musicians and artists as well as preachers and teachers have made valuable contributions to the picturing of truth. Graphically have artists painted their conception of Bible incidents making more real and vital the truths they present.
2. Herbert Schmalz has a masterpiece which he has called, "The Return from the Cross." In the foreground is Mary the mother of

Jesus being led homeward leaning heavily upon the shoulder of John, Mary Magdalene assisting. Across the valley lies a dark cloud beneath which the city of Jerusalem is faintly outlined. A rift in the clouds reveals on the brow of a distant rugged hill, three crosses silhouetted against the darkening sky. These tell their own story.

3. These three crosses represent a world's tragedy and a world's redemption.

I. THE MYSTERY OF THE CROSS.

1. Man set up the cross.

a. If the cross was there by divine appointment then why should men be guilty of the death of Jesus?

- (1) Did Judas just fulfill the decrees of the Almighty?
- (2) Did Pilate simply carry out the fate of Jehovah?

b. The cross was of man's making.

- (1) The dull thud of the hammer's blow was man's own doing.
- (2) It was man's sin that brought about conditions that crucified the good, the pure, the holy.

2. What sent Christ to the cross?

a. So far as Pilate was concerned it was for the same reasons as condemned the thieves.

- (1) Cross purposes with the state.
- (2) Influence was damaging to customs and institutions.

b. Thieves were blatant, bold, rebellious, etc. Jesus was none of these but more dangerous to the state for Jesus was holy, true and good, and taught men so. This disturbed the state and church and brought moral revolution.

c. Pilate gave Jesus to the same death as he gave the two thieves and for the same reason.

3. The efficacy of Calvary.

a. Is not in the cross.

- (1) We have gilded it with too much gold.
- (2) We have enshrined it with too much ecclesiastical millinery.
- (3) The cross is rugged, and stark and cruel.

b. It is the Christ of the cross.

- (1) The cross did not make Christ, Christ made the cross. Thousands had met death on the cross before this and thousands after, but all are forgotten but Christ.
- (2) "The old rugged cross" can be overdone unless this be remembered.

c. God can save only by suffering.

- (1) Incredible to men that Son of God should so suffer.
- (2) God's great truth for this age.
- (3) God saves through suffering. Bearing the burdens of men. Being in the afflictions of men himself-afflicted.

II. GOD IS IDENTIFIED WITH MEN THROUGH THE CROSS

1. Jesus did not seek the cross, but He accepted it.

- a. He sought the will of God.
- b. No special merit accrued from the method of His death.
- c. Death on a gallows would have been meritorious, for God transformed the cross.

2. Jesus in the midst of malefactors.

- a. Jewish religious leaders were ever criticizing Him for this, "He receiveth sinners and eateth with them" (Luke 15:2).
- b. The crosses of man's folly, sorrows, unbelief, sin.
- c. God identifies Himself with man in his crosses. This is the kind of God man's heart yearns for.
- d. Jesus takes one of these crosses and makes it a thing of glory and love.

3. "Save thyself and us."

- a. The cry of the multitude.
 - (1) Hissed out in bitter hatred by the high priests.
 - (2) Laughed out in scorn by the soldiers.
 - (3) Mocked out in derision by the rabble.
 - (4) Whispered out in pity and disappointment by the disciples.
- b. Nobody is concerned about the thieves.
 - (1) Whether they come down from the cross or not.
 - (2) All eyes were on Jesus.
 - (3) These two crosses of the thieves were two reasons why Jesus could not save Himself.
- c. Would you have Christ descend?
 - (1) Leaving the thieves upon their crosses?
 - (2) Or bring down the bitter impenitent one as well as the broken penitent one?
 - (3) The only salvation possible for any one was for Christ to endure to the end.

(14)

March 28—Morning

RESURRECTION REVELATIONS (Easter Message)

TEXT—*Mary Magdalene cometh early when it was yet dark into the sepulcher and seeth the stone taken away* (John 20:1).

SCRIPTURE LESSON—John 20:1-18.

INTRODUCTION:

Several years ago while pastor in Boston I had occasion to visit an aged Baptist minister. He told us he had just returned from the funeral of his only brother, whose sudden death was the result of an accident. He told us how enwrapped his life had been with the life of his brother. "This is Easter time," said he, "but how can I get good out of Easter when such clouds of sorrow are upon me?" The aged minister dropped his head for a moment as though in prayerful meditation and as he raised it I noticed a changed look in his face and this time he said, "Brethren, I remember that Mary of old came to the tomb when it was yet dark and that coming, she received revelations of the risen Lord that brought great comfort to her heart. I too will trust through shadows."

1. The story that surrounds the text.

I. THE ATTRACTIVENESS OF CHRIST'S TOMB

1. The tomb was a repulsive place to come.

- a. It is not recorded that the high priest or his subordinates came.
- b. The soldiers remained out of military duty.
- c. The apostles wrapp'd in disappointment had sought their fishing nets, etc., that their sorrow might be forgotten.
- d. The tomb of Jesus and all that it represents is the stumbling block to modernistic believers and critics.

2. The tomb had an attraction for some.

- a. Mary awakened early and went to the tomb with embalming spices.
 - (1) Love's drawing power.
 - (2) "When it was yet dark." Disappointment and unbelief had cast its shadow.
- b. Heaven was interested in that tomb and had sent an angel representative to bring the first Easter message.

3. The empty tomb near Jerusalem today.

- a. Tombs of the great today are visited because of those whose dust they contain.
 - Mohammed's tomb.
 - Westminster Abbey.
 - Grave of the Unknown Soldier.
- b. The tomb of the Christ has more visitors than others.

III. THE THREE CROSSES WERE NOT THE SAME

1. The cross of reconciliation.

- a. The central cross was made luminous with God.
- b. The central cross was magnetic. To attract the world. To hold the world. To save the world. "And I, if I be lifted up, will draw all men unto me."
- c. The cross ever the stumbling block. Rugged? Let it be rugged! Bloodstained? Let it be bloodstained! Scorned? Let it be scorned! Spittle? Let there be spittle!
- d. He has made all the cross means glorious because of what He is!
- e. I know He is the Son of God or He could not have been man as I am and taken my cross and me to make glorious in Himself.

2. The Cross of the Reconciled:

- a. The penitent thief.
 - (1) Rebukes the scoffer (Luke 23:40).
 - (2) Acknowledges Christ (Luke 23:41).
 - (3) Sues for pardon (Luke 23:41).
 - (4) Confesses his sin (Luke 23:41). "Nothing in my hands I bring, Simply to thy cross I cling."
- b. The assurance of forgiveness (Luke 23:43). "This day thou shalt be with me in paradise."
- c. The middle cross of reconciliation had worked its miracle.

3. The Cross of the unreconciled.

- a. The unrepentant thief.
 - (1) The presence of death did not soften him.
 - (2) Even the presence of Christ did not reach him.
 - (3) The rebuke of his fellow did not deter him.
- b. Cross signifies cross purposes with life.
 - (1) Something within the nature that refused to parallel itself with God.
 - (2) This cross within the natures of men. Places men at right angles with each other. At right angles with God.
- c. The cross of Christ failed because of His attitude.

CONCLUSION

1. Christ is the bond between an offended God and an offending world.
2. Our message is, "Be ye reconciled to God." "God was in Christ, reconciling the world unto himself" (2 Cor. 5:18, 19).

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Its attraction lies in the miraculous fact that it is empty.

II. THE REVELATIONS OF THE TOMB OF CHRIST

1. Revelations of unbelief.
 - a. It is the testing hour which reveals faith or the lack of it.
 - b. The unbelief of the apostles revealed (Mark 16:9-14).

"And they, when they had heard that he was alive, and had been seen of her, believed not" (v. 11).

"And they went and told it unto the residue; neither believed they them" (v. 13).

"Afterward he appeared unto the eleven as they sat at meat and upbraided them because of their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (v. 14).

"But Thomas said unto them, Except I shall see the prints of the nails . . . I will not believe" (John 20:1-29).

"And when they saw him they worshiped him: but some doubted" (Matt. 28:17).
 - c. The resurrection of Jesus Christ is today and has been through the centuries the focal point of the attack of unbelief.
2. Revelations of Enduring Faith.
 - a. Faith shines brightest when contrasted on a background of dark unbelief.

"When it was yet dark."

 - (1) John; "Which came first to the sepulchre, and he saw and believed" (John 20:8).
 - (2) "Mary believed" (John 20:18).
 - b. Revelations of Personal Enrichment.
 - a. The believer is always rewarded.
 - (1) Angels appeared (v. 12).
 - (2) Comfort of assurance (Mark 16:5, 6; Matt. 28:5, 6).
 - (3) The joy of victory, "He Is Risen."
- III. THE MESSAGE OF THE TOMB
 1. The living Christ. "He is risen."
 - a. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). "And ye are yet in your sins" (v. 17).
 - b. "I am he that liveth, and was dead: and behold I am alive forever more" (Rev. 1:18).
 - c. "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5, 6).
 2. The Commissioning Christ.
 - a. "As my Father hath sent me, even so send I you, . . . and saith unto them,

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- Receive ye the Holy Ghost" (John 20:21, 22).
- b. "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).
 - c. "Go ye therefore, and teach all nations" (Matt. 28:19).
3. The accompanying Christ.
 - a. "Lo I am with you alway" (Matt. 28:20).
 - b. "They preached everywhere, the Lord working with them" (Mark 16:20).
 4. The Death Conquering Christ.
 - a. "I have power to lay down my life and I have power to take it again" (John 10:18).
 - b. "Because I live, ye shall live also" (John 14:19).
 - c. "I have the keys of hell and of death" (Rev. 1:18).

CONCLUSION

Christ is the divine Columbus who has explored the uncharted seas of death and has returned to tell us of a new world.

It is the Christian's faith alone that can pierce the shadows of the tomb and find the Christ of Easter.

March 28—Evening

THE LAST WORD

TEXT—*I will see you again* (John 16:22).

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

INTRODUCTION:

1. Jesus had often foretold His death to His apostles but they had failed to understand.
 - a. Their minds were so set on his setting up a temporal kingdom immediately that they had ears for naught else.
2. Events have moved swiftly during the closing days of His earthly ministry.
 - a. His crucifixion had dashed their hopes to broken fragments.
 - b. His resurrection had revived these hopes and made them to glow with a new meaning.
 - c. He is leaving them again, His earthly mission completed and their minds are bewildered with conflicting emotions.
3. His promise revived to come again.
 - a. They see His former utterances in a new light.
 - b. The last word given to them as they view His ascension is the promise to return.

I. THE IMPORTANCE OF HIS COMING

1. The importance of the Bible places upon it.
 - a. Oft promised.
 - (1) Old Testament.

More said in the Old Testament about Christ's second coming in glorious majesty to rule than about His first coming to suffer.
 - (2) New Testament.

In the New Testament the second coming is referred to 318 times in 260 chapters.
 - b. Source of comfort to those who face death.

"Comfort one another with these words" (1 Thess. 4:13-18).

 - (1) Paul addresses the church.

"These words" have entirely to do with the Second Coming.

"But we would not have you ignorant, brethren, concerning them which are asleep; that ye sorrow not as others" (1 Thess. 4:13-18).
 - (2) Isaiah comforts Israel.

"Comfort ye, comfort ye my people, saith your God" (Isa. 40:1, 9, 10).
 - c. It is the believer's "blessed hope."

"Looking for the blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ" (Titus 2:13).
2. A Strong Incentive for Holy Living.
 - a. "Be ye also ready" (Matt. 24:44).
 - (1) Not for death as is often argued.
 - (2) But for His coming.

"The Son of man cometh" (Matt. 24:44).
 - b. Faithfulness in service.

"Blessed is that servant whom his Lord, when he cometh, shall find so doing" (Matt. 24:45, 46).
 - c. Shun the sins of the generation.

"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day shall come upon you suddenly as a snare" (Luke 21:34-36).

 - (1) That we be unashamed.

"Now, little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed at his coming" (1 John 2:28).

The great reason for being true to Christ is that we may be ready when He returns.

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3. A blessing pronounced upon those who look for Him.
 - a. "Blessed are those servants whom the Lord, when he cometh, shall find watching" (Luke 12:37).
 - b. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).
- II. THE CERTAINTY OF HIS COMING
 1. The Bible is explicit at this point.
 - a. The word of the Christ himself on the night of His crucifixion was, "I come again and will receive you unto myself; that where I am, there ye may be also" (John 14:3).
 - b. Paul adds his testimony.

"The Lord himself shall descend from heaven, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Again, "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20, 21).
 - c. Peter states it clearly.

"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come refreshing from the presence of the Lord; that he may send the Christ who hath been appointed for you, even Jesus" (Acts 3:19-21, R.V.).
 2. Some say these passages do not refer to a distinct second coming.
 - a. But that they refer to Christ's coming at the death of the believer. This cannot be true, for at the death of the believer Christ does not come "with a shout," nor with "the voice of the archangel," nor "with the trump of God."
 - b. Some have said the coming of the Holy Spirit is the second coming of Christ.
 - (1) Christ does come in a very real sense in the coming of the Holy Spirit.
 - (2) But the coming of Jesus referred to in these passages is spoken of largely after the Holy Ghost had been given. Then again, Jesus at the coming of the Holy Spirit, does not "receive us unto himself," neither is there "the trump of the archangel," no shout, no resurrection, no rapture in the clouds, etc.

c. Some have said the coming of Christ refers to the destruction of Jerusalem.

(1) The destruction of Jerusalem was a type of the judgment of this age and in Matt. 24 and Mark 13 the two events are described in the same passages.

(2) But at the destruction of Jerusalem those who slept in Jesus were not raised, living believers were not caught up to meet the Lord in the air, and bodies of believers were not transformed.

(3) Years after the destruction of Jerusalem we still find John looking for Christ's second coming (Rev. 22:20). Jesus' coming is certain, and it is definitely an event not yet taken place.

III. THE TIME OF OUR LORD'S RETURN

1. The exact time of His return is a divine secret.

a. Jesus says, "But of that day and hour knoweth no man, no not the angels of heaven, neither the Son, but the Father only" (Matt. 24:36, also Mark 13:32).

"Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42).

b. Calculations from Daniel were never intended to fix the exact date of our Lord's return.

The prophecies of Daniel were read by the people at the time Jesus uttered the words found in Matt. 24 and Mark 13.

Jesus knew Daniel but declared He did not know the time of the second coming.

c. Calculations from the Great Pyramid of Egypt fall under the same unreliability.

d. "It is not for you to know times or seasons, which the Father hath set within his own authority" (Acts 1:6, 7, R.V.). Jesus replied to the disciples when they asked, "Lord, dost thou at this time restore the kingdom of Israel?"

2. Hints concerning the period of His coming.

a. When His disciples think not. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

b. When the world is absorbed in its usual occupations.

"As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in mar-

age, until the day that Noah entered the ark" (Luke 17:26-30, R.V.).

c. The day of the Lord will not come until after the revelation of the man of sin and the falling away.

"Let no man beguile you in any wise; for it will not be except the falling away come first, and the man of sin be revealed" (2 Thess. 2:2-4, R.V.).

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). See also 2 Tim. 3:1-3.

d. These indications are the mutterings before the storm.

"When these things begin to come to pass, we should look up and lift up our heads for our redemption draweth nigh" (Luke 21:28).

3. The return of our Lord may occur at any time.

a. While we are not authorized to set dates, yet we dare not say He will not come today!

b. We are exhorted to be watching and ready ever.

c. Bible pictures of the near approach.

(1) "It is as when a man sojourning in a far country, having left his house, and given authority to his servants to watch lest coming he find them sleeping" (Mark 13:34-36).

(2) "Let your loins be girded up, and your lamps burning; and be ye yourselves like unto men looking for their Lord; when he shall return from the marriage feast; that when he cometh and knocketh they may straightway open unto him" (Luke 12:35, 36).

(3) "He may return as a thief in the night" (Matt. 24:42-44).

CONCLUSION

1. "Hear the parable of the fig tree" (Matt. 24:32, 33).

"When ye shall see all these things, know that it is near, even at the door."

2. "And they that were ready went in with him to the marriage" (Matt. 25:10).

Be such a man, live such a life, that if every man were such a man as you, and every life a life like yours, this earth would be God's paradise.—PHILLIPS BROOKS.

Prayermeeting Suggestions for March

Lewis T. Corlett

A Successful Revival

(Psalm 85:6)

I. PSALMIST WAS A LITTLE UNCERTAIN AS TO WHETHER GOD WOULD DO IT

1. Lack of knowledge hinders God (Hosea 4:6).

2. Covered sin and unconfessed sin hinder God (Psa. 66:18).

3. Lack of spiritual fervor limits God (Amos 6:1).

II. PEOPLE OF GOD WILL REJOICE WHEN THE REVIVAL COMES

1. Fresh appreciation for God.

2. Union of the saints.

III. PRAYER WILL BRING THE DESIRED RESULTS

The Riches of His Inheritance

(Ephesians 1:17-19; 3:16-19)

I. SPEAKS OF TWO INHERITANCES

1. "Our inheritance" (v. 14).

2. "His inheritance" (v. 18).

II. THE THINGS THAT GOD EXPECTS TO SEE COME OUT OF HIS INHERITANCE IN THE SAINTS

1. "The eyes of your understanding being enlightened."

a. By the spirit of wisdom and revelation in the knowledge of Him.

b. An increase in spiritual perception.

c. The vision to be intensified.

2. The strengthening of the inner man.

a. Building of Christian character.

b. The soul life to be built up.

c. Motives to be clearer, conscience to be keener, the outflowing of spiritual values more prominent.

d. Manner of this development.

1. By His Spirit.

2. Rooted and grounded in love.

3. Christ dwelling in the heart by faith.

III. ALL OF THIS TO BRING A CERTAIN KNOWLEDGE

1. The hope of our calling.

2. To comprehend the breadth and length, depth and height of the love of Christ.

3. To know the greatness of His power to us-ward.

The Making of a Christian

1. His birth (John 3:7).

2. His name (Acts 11:26).

3. His food (Matt. 4:4).

4. His growth (2 Peter 3:18).

5. His dress (Rom. 13:14).

6. His speech (Matt. 26:73).

7. His character (Matt. 5:3-11).

8. His influence—his standards (Col. 3:2).

—SELECTED.

Jacob Wrestling

He prayed:

1. Privately—"Jacob was left alone."

2. Purposefully—"I will not let thee go except thou bless me."

3. Persistently—"And there wrestled a man with him until the breaking of the day."

4. Passionately—"And the hollow of Jacob's thigh was out of joint as he wrestled with him."

5. Regally—"For as a prince hast thou power with God and hast prevailed."

—SELECTED.

The Seven Things for Which Christ Said He Came

1. To bring heavenly light (John 12:46).

2. To judge wilful blindness (John 9:39).

3. To enkindle conflagrations upon earth (Luke 12:49).

4. To cause divisions (Luke 12:51).

5. To enthrone truth (John 18:37).

6. To replenish life (John 10:10).

7. To seek and save the lost mankind (Luke 19:10).

—SELECTED.

A Sermon Series

The following were used by a pastor as subjects for a seven-week series of messages:

1. Letter of Christ to an Average Church (Rev. 2:1-7).

2. Letter of Christ to a Struggling Church (Rev. 2:8-11).

3. Letter of Christ to a Testifying Church (Rev. 2:12-17).

4. Letter of Christ to a Progressive Church (Rev. 2:18-29).

5. Letter of Christ to an Unspiritual Church (Rev. 3:1-6).

6. Letter of Christ to an Evangelistic Church (Rev. 3:7-13).

7. Letter of Christ to a Worldly-minded Church (Rev. 3:14-21).

—SELECTED.

The Christian's Daily Dozen

The motto is taken from 1 Tim. 4:7—"Exercise thyself unto godliness." The outline follows:

1. A little patience—once a day.
2. A bit of self-control—somewhere.
3. A minute of unselfishness.
4. A flash of generosity.
5. One kind word—possibly two.
6. A word of appreciation to somebody.
7. An eager excuse—for someone else.
8. One good deed—not left undone.
9. A noble thought—perhaps a text.
10. A little prayer—for a friend in need.
11. A sudden smile—where it can do some good.
12. A snatch of song—or hum a tune.

—SELECTED.

The Sovereign Lord

- "Who convicteth me of sin?" (John 8:46).
 "I am the light of the world" (John 8:12).
 "I am the door" (John 10:9).
 "I am the way" (John 14:6).
 "I am the good shepherd" (John 10:14).
 "I am the bread of life" (John 6:35).
 "I am the vine" (John 15:5).
 "I am the Son of God" (John 10:36b).
 "I am the resurrection and the life" (John 11:25).
 "I am alive forevermore" (Rev. 1:18).

—SELECTED.

God's Presence

(Isaiah 58:11, 12)

I. PROPHET'S MESSAGE TO ENCOURAGE SPIRITUALITY

1. Humanity tends to substitute form for godliness.
2. People sometimes depend on past blessings.

II. GOD'S PRESENCE

1. Conditions that bring the Divine Presence.
 - a. A self-sacrificing interest in God's work and in humanity.
 - b. Helpfulness to others.
2. Characteristics of the Divine Presence.
 - a. Light shall break forth, as the morning.
 - b. Thine health shall spring forth speedily.
 - c. Thy righteousness shall go before thee.
 - d. Divine guidance.
3. Results of God's Presence.
 - a. Build up the waste places.
 - b. Repairing of the breach.
 - c. Restorer of the paths to walk in.
 - d. Laying the foundations for future generations.

IV. EVERY CHRISTIAN SHOULD YEARN TO LIVE CONTINUALLY IN GOD'S PRESENCE**Five Great Questions on Life**

(From Romans 12)

1. How shall I pay what I owe to God? (Rom. 12:1).
2. How shall I deal with the world? (Rom. 12:2).
3. How shall I measure myself? (Rom. 12:3).
4. How shall I get along with other people? (Rom. 12:4-20).
5. How shall I conquer evil? (Rom. 12:21).

—SELECTED.

Our Spiritual Inventory

(From Four Parables in Matthew 24:45—25:46)

1. Spiritual Trustworthiness. Parable of the Stewards (Matt. 24:45-51).
2. Spiritual Thrift. Parable of the Virgins (Matt. 25:1-13).
3. Spiritual Investments. Parable of the Talents (Matt. 25:14-30).
4. Spiritual Dividends. Parable of the Sheep and Goats (Matt. 25:31-46). —SELECTED.

The Thoughts that Moved Jesus

Are they the thoughts that move us?

1. He thought of God as His Father (Luke 15:11-22).
2. He thought of men as His brothers (Matt. 28:1-10 (especially 10)).
3. He thought of life as a service (Mark 10:35-45).
4. He thought of a life beyond (Luke 20:27-40).

—SELECTED.

Winning Souls

MELZA H. BROWN

I. SOUL WINNING IS OUR WORK

1. Matt. 4:19. Fishers of men.
2. 28:19, 20. Go ye—I am with you.
3. 22:37. First commandment.
4. 39. Second commandment.
5. 20:6. Why stand ye here idle?

II. IMPORTANCE

1. Mark 8:36, 37. The value of a soul.
2. Jude 23. Save souls from fire.
3. Jas. 5:20. Save a soul from death.
4. Prov. 11:30. This is wisdom.
5. Dan. 12:3. Soul winners shall shine.

III. HOW?

1. Acts 1:8. First be endued with power.
2. Matt. 22:9. Go ye.
3. 1 Cor. 9:22. Adjust yourself to the situation.
4. 1 Cor. 1:21. By preaching the gospel.
5. 1 Cor. 2:4. The kind of preaching needed.
6. 1 Tim. 2:1. First of all praying.
7. Rom. 10:1. A heart desire.
8. Ex. 33:12-23. Moses' desire and prayer.
9. God's way, God's presence, God's glory.

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Communion**"Is It I?"**

MARVIN P. MCCOY

TEXT—Master, is it I? (Matt. 26:25).

INTRODUCTION—Visualize Jesus and the twelve disciples sitting down to the Last Supper. Then look upon Jesus and visualize His life from His entry to His departure. Show what He did. (Then say He whom we have been speaking of is playing the last act in the drama of life.)

Every step He took He intended for you and me to take cognizance of. Every word He spoke He intended for us to remember. He was up early to pray, visited the sick, dispensed charity, etc.

We are here on this occasion to eat supper with the Master (morning or evening worship) the same thing is taking place, and Jesus is saying the same thing. One of you who dips sop with me shall betray me or has betrayed me. You say, "Is it I?" and you answer the question.

I. DO YOU HAVE FAMILY PRAYER? Do you teach your children to pray and love Jesus? If it was important for the Son of God to pray, it is much more important for you to pray. We older ones are going to pass off of the stage of action; unless we train and teach our little ones to carry on the work, we have betrayed the Master. "Is it I?"

II. DO YOU GO TO SUNDAY SCHOOL AND CHURCH REGULARLY? PRAYER MEETINGS? Your indifference will cause others to be indifferent. Your indifference may cause someone to lose his soul. "Is it I?" If you are not interested why should a sinner be? They see you at home when you should be at God's house. "Is it I?"

III. DO YOU PAY TITHES OR GIVE OFFERINGS INTO THE STOREHOUSE OF GOD?

I. Your failure means—souls being lost; schools being closed; missionaries recalled from fields; home missionary work neglected; charity neglected; pastors prevented from doing pastoral work as they should. Imagine what this means by reason of your failure to pay tithes: "Is it I?" Charity should be dispersed by Christians and in the name of God, as it is, God never gets the glory. Those who are helped praise the organization who gives, and God is left out. "Is it I?"

2. Your failure deprives of you a great victory. That victory would have wonderful effect upon others. "Is it I?"

IV. DO YOU SAY, "EXCUSE ME," WHEN CALLED UPON TO PRAY, TESTIFY, ETC.?

You can't pray? If you thought you were going to die, you could pray. Your failure to pray or testify, reflects against the cause. Many people have been converted through prayers and testimonies. "Is it I?"

V. DO YOU LIVE A CHRISTIAN LIFE AT HOME AND LET YOUR LIGHT SHINE?

Do we lift Christ by our living; if we fail, we betray the Master. People read our lives as

well as the Bible? Do our children have confidence in our religion? If not, "Is it I?" that has betrayed the Master. Are we ashamed to speak to our children who are unsaved? Suppose they are lost? "Is it I?"

VI. DO WE ACCEPT CHRIST AND NEVER SEEK ENTIRE SANCTIFICATION?

"Is it I?"

VII. REVIVALS ARE ON—PASTOR AND EVANGELIST PLEAD FOR HELP.

Do you stand like an iceberg, and never speak to anyone? Suppose they are lost? "Is it I?"

VIII. DO YOU VISIT THE SICK? Jesus did. His fame spread. Your failure may be the cause of a soul being lost? "Is it I?"

Close by giving Lot's life in brief, and show how he lost by betraying God.

"God Hath Spoken"

An Outline Study of the Book of Hebrews

PAUL S. HILL

AFTER this rather lengthy introduction to the study of His humanity, we can look at verses 5 and 6, of chapter 2. We cite these two verses because they are an abrupt statement, introduced from the Old Testament, to the effect that "the world to come" is not under the subjection of angels, but under the subjection of man. Man. Not angels but man. Having gotten to this point we can pass on through the rest of the chapter. Here is certainly a discussion of the humanity of Jesus. What a contrast to the Son of God revealed in chapter one, and yet it is the same Christ. Here it is "humanity," "humility," "suffering," "death." There it is "eternity," "unchangeableness," "imperishability," "majestic glory."

In this chapter we are face to face with the mystery of the Incarnation. We read here the processes and accomplishments of the incarnation of the Son of God. Here is God, joined to the race of men, with all the characteristics of the race, human nature, feeling, struggle, companionship, temptation, understanding, death. But be careful. Do not read so much humanity into this chapter that you will fail to see the Son of God of chapter one. Look carefully and you will see the Mighty Son incarnated in a human body and a human nature, accomplishing the redemption of a race sunk in sin, and bringing to that race a great salvation, an actual deliverance of those who through fear of death were all their lifetime subject to bondage.

Before we go any farther let us go back and look at verse 5. "For unto the angels hath he not put in subjection the world to come, whereof we speak." What is "the world to come" of

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which He speaks? And what is the "subjection" of that world? And what are the characteristics of its substance, and the scope of its boundary. What are the contents of "the world to come"—of which the writer to the Hebrews was speaking?

Before we discuss this "world to come," let us clear the field by eliminating those things that the epistle considers as transitory, and therefore not suitable objects for conquest. If a transitory world is conquered the victory is small for the kingdom soon shall pass away. On this line of reasoning we can eliminate the elaborate system of religion, built up with types, ceremonies, washings and sacrifices contained in the Old Testament. That is, we can eliminate them as being the subject of subjection, or characteristic of the world to come. The fact of the New Testament, when the voice of God has spoken again by His Son, stops for all time a further development of the Old Testament system of types, etc.

It also eliminates the strictly material kingdom of this world. There is a teaching of Christ on a throne in the present Jerusalem, in a reign of universal world peace. We do not wish to discuss that here, only to say that that idea is not what is included in the "world to come, of which we speak," for in chapter one is the plain declaration that the heavens and the earth are things of time as compared with eternity, and that they were both made by the Son of God, and that He shall fold them up as a garment. But He shall remain. And the world to come shall remain, and the things that remain after the material earth and heaven are folded up, these things are the things that are put in subjection to man.

This "world to come" is more durable than time. Its scope is broader than the border of the material world. It overreaches the fullest history of the earth and its denizens. It is not measured by earthly achievements. The rise and fall of all earth's empires are nought compared with it. Such things as a material world afford, things which must pass with the world itself, these are too fleeting, too cheap, for such conquest as is depicted in this second chapter, where we see the Son of God, joining Himself to the race of men, that He might put in subjection the world to come.

The whole subject of man's dominion harks back to the creation. When God created man He gave him dominion. The realm of his dominion is clearly stated in God's first commission to him, and includes all vegetable and animal life. It would not appear that man's dominion was broader than the things of the material world, or that it was more enduring than the limit of man's lifetime, unless we discover that humanity has a nature that is not satisfied with such limited

dominion, and that such dominion as full control of things earthly are a mockery to him, if through the processes of such dominion he himself is brought into a deep and lasting bondage to such things as sin, guilt, fear and death. In the first chapter of Genesis the dominion given is that of an earthly career, but the facts of intelligence, will power, affections, all shaped after the image of God" give the stamp of other-worldness to humanity which no dominion of a passing earth, grasped for a minute of quicker passing lifetime, can satisfy. Man is bigger, in the "image of God," than can be satisfied with a passing world of material things. Every fiber of humanity points to a "world to come." And in this world to come man is to be more than a slave. God did not design a being in "his own image" so that ultimately he would be in bondage to sin, fear and death but rather that a victor, having subjected those things which make war against his holy character and thus destroy his happiness and bring him into bondage. There is a place here where we could inject a study of the processes and objects of "probation," but time and space should not be yielded for this purpose. What we are studying is the second chapter of Hebrews, and here we are face to face with a race of men less than conquerors, actually in bondage, because through sin they have forfeited their right to everything which offers them lasting happiness. The "other-world" capacities and characteristics, are prostituted to a broken program of "this world," and even in the ambitions for this world they are defeated and discouraged. Humanity has traded its position as conqueror in the world to come for a disgusting bit of wreckage of earthly fame, and the trade has brought them into bondage to sin, guilt, fear, death and eternal loss of fellowship with God.

In chapter two we see Christ, the Son of God, the Christ of chapter one, the Christ with limitless abilities and absolute perfections, we see Him joined to the defeated human race, a race under bondage to sin, fear, and death, joined to this race by way of the incarnation, and joined to the race in order that He might become the "Captain of their salvation, and deliver them, who through fear of death were all their lifetime subject to bondage." That He may be their Savior, and bring them victoriously into their proper position in the world to come, where there is no longer anything to make them afraid. This is the teaching of this chapter, and the conquest is far greater than can be measured with a material yardstick. It includes a conquest of the realm of sin, guilt, fear, death, suffering, and unto a victorious holiness; and its time duration is more lasting than the earth and heavens which shall perish, and be folded up, it continues even

to all eternity. In that world to come may we be conquerors!

Our study of the first two chapters of this epistle has led us into the mystery of the incarnation, or rather into what the theologians call "the unique personality of Christ." We have glimpsed Him in the splendor of His deity, and we have seen Him in His humanity. We will not discuss the "unique" personality of Christ here. We refer our readers to any good theology where the matter is ably presented. The only things we insist on are these: Christ was divine, Christ was human, Christ was not two but one. Not God unmixed with humanity; not humanity unmixed with God. Not man some time and God some other time, but one personality, God-Man. No man, however endowed with gifts and graces of the Spirit, can fill the gap of meditation. Nor does it seem that there was any other way to save the race without the incarnation of the Son. We have the incarnation, the process of which is the blending of the human nature and divine personality into one personality, and the purpose of which is deliverance of the race from bondage that they may fill their proper place as conquerors, and not slaves in the world to come.

The teaching of chapter two is to the effect that the incarnation is complete. It is complete in the sense that the entirety of God is in it. It is complete in the sense that all humanity is in it. God did not merely touch humanity at its highest points, He entered into its lowest places. He took on humanity's every human characteristic: What an incarnation there is in this chapter! This is not a dainty handling of a putrid situation. It is the actual clothing of the Divine with a humanity "lower than the angels," and "subject to bondage," and gripped and hopeless in the hand of death and sin.

We wish we could get this picture, of the completeness of the incarnation, more clearly into view. Who can describe what happened when the Christ of chapter one brought all of God to humanity? "In him dwelleth all the fulness of the Godhead bodily." Who can describe what happened when the Christ of chapter two brought all of humanity to God? All of God mixed with all of humanity in the incarnation, and, through the process of the death of Christ for every man, redeemed the whole race from bondage, and back to God. Not only from bondage, but back to God.

The incarnation furnished the world's Redeemer. Through that event God placed all His power beside all human weakness, and offered to help. He placed His holiness against our sin, His eternity against our time, His obedience against our disobedience, His love against our rebellion,

His courage beside our fear, His guiltlessness against our guilt, His infiniteness beside our finiteness, His purity beside our impurity, His peace beside our unrest, His wisdom beside our foolishness, His triumph beside our defeat, His merit beside our demerit, Himself, all that He is, beside us, all that we are. Here is the world's Redeemer, Jesus Christ, the Son of God, taking on Himself humanity's flesh and blood, "that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

The Christ of the New Testament is the one who puts into subjection "the world to come," and the extent of His kingdom is not only time but also eternity; and the realm of His conquest is not only the material universe, but also the realm of faith, fear, hope, sin, love, the soul; that unseen, yet real, realm of values important with the importance of eternity, and man will be successful in his conquest for his own best interests, in this world, and "the world to come," only as he is attached to Jesus Christ his Savior and Mediator, the incarnate Son of God.

It is possible from the second chapter to compile a list of terms and phrases that refer to the humanity of Christ. Beginning with the 9th verse we present such a list. "Lower than the angels," "for the suffering of death," "taste death for every man," "perfect through suffering," "he that sanctifieth, and they who are sanctified are all of one," "he is not ashamed to call them brethren," "my brethren," "in the midst of the church will I sing praise unto thee," "I will put my trust in him," "I and the children which God hath given me," "children are partakers of flesh and blood, he also himself took part of the same," "he took on him the seed of Abraham," "made like unto his brethren," "he himself hath suffered," "being tempted." The reader is asked to look up these expressions in the second chapter, and note that they all refer to the humanity of Jesus. There are other expressions which show the object of His humanity, such as "That he might be a merciful and faithful high priest," "to make reconciliation for the sins of the people," "able to succor them that are tempted," and others.

Before we pass to a further study of this epistle, let us apply our three tests to the two chapters that we have passed through. (1) Does the teaching of these chapters agree with the teaching of the Old Testament? (2) Does the Christ pictured here agree with the historical Christ of the New Testament? (3) Does faith in this Christ as the Savior bring a satisfactory experience of religion to the soul? The answer to all three is affirmative.

PRACTICAL

Why I Share the Christian Hope

C. B. Strang

I SHARE the Christian hope because I believe it is consistent with a normal expectation of what God ought to do for us. I believe the present Christian life ought to be one of service and progress, and a life of joy. One could not be a Christian without living a life in service of others, if by Christian we mean that we pattern our lives after Christ's life. No one would be satisfied, who is normal, to stand still in any line of endeavor, so we naturally expect the Christian to have some progression in his life. Joyfulness should characterize the life of any real Christian who is making some progress toward his objective. If these are values that may be realized here, it seems only natural to expect that they shall not discontinue with death. If there is no life after death, God is only mocking the human race, and especially is He mocking those who call themselves Christians, as there is a distinct craving in their hearts for immortality. When we attempt to tell ourselves that death ends all there is immediately an inner protest from the depth of our being.

Then, again, the very nature of the Christian's God warrants his belief in immortality. The God of the Christian has ever been pictured as one who "is from everlasting to everlasting." In addition we believe Him to be a personal God. Our personality is of necessity somewhat like His because He is our Creator. If, then, He is to live on, we have the hope of eternal life also. We believe that life hereafter depends entirely upon His divine will. We

cannot conceive of this God whom we worship allowing us to perish in death.

I share the Christian hope of immortality because of the teaching of Jesus. He plainly taught that men should live after death. He predicted His own resurrection, and if we believe in that, and I do, then it gives us hope of being resurrected and of having immortality. The Bible says that "He became the firstfruits of them that slept." If we interpret this correctly it means He became the first of His kind, but it gives us hope of being next in order and of sharing immortality with Him.

Dying men, by the thousands, have testified to dying grace and a brighter hope of immortality as the hour of death approached. These testimonies cannot be discounted.

I do not believe that my service shall end with death. I believe that in the future life I shall be better equipped to serve than I have been here. I believe that after we lay aside the body of flesh, that sometimes encumbers us so greatly, we will be better fitted to serve.

I believe that just as we have made progress here we should expect to make it in the future life. I believe in the future life because it suggests a larger universe in which to make progress. The universe from which man came was a small one. He came forth from the womb, from a life of necessarily small proportions, into a universe of larger possibilities, and I believe that the step into the next life will be a step into a still larger universe.

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Then, too, I believe that the joy we share here in a small way, is a token of the greater joys we shall share in eternity. It seems only fitting that there should be a reward for faithfulness. It seems only natural that a transcendent joy should lie ahead of us. I believe that God guarantees a future life to the Christian by the very nature of His own life; through the life of His Son; and

through the Scriptures. No one has ever returned to tell us about it, but through faith I believe in it.

Again, this hope is not the hope of only a few scattered people, but wherever we find Christians, they are characterized by this hope for blessings on this earth, and for future blessings in eternity.

Plain Words to Preachers

John W. Goodwin

THE PREACHER AND HIS SERMON

THE pulpit is the preacher's throne. Here is where he reigns. Here he should be at his best. This is the place where he should shine. Here is where people judge him as a preacher. He should never enter the pulpit in a careless manner. He should have something to say, say it, and then quit. A preacher in taking a text should seek never to wrest the Scriptures. His text should be the foundation of his sermon. What about a startling or unique text? Sometimes it might be done with good results, but as a rule he should stay by the fundamentals. There is no excuse for poor sermons. Our doctrine is well defined and God has promised the help of the Holy Ghost.

The sermon is a Christian effort. It differs from common oratory from the fact that it is based upon the Word of God. Its aim is salvation. Christian preaching is the voice of a living speaker. The history of sermon making will show us that in the apostles' time preaching was explaining the Scriptures and teaching the people. In Augustine's time we have the first real sermon making. In Luther's time we have the first modern sermon making. There are three great laws fundamental to sermon making. First, there must be a basis, a foundation, a text. Second, the natural divisions should clarify the text. Third, there should be unity as to purpose.

What is a good sermon? It must be well studied and well thought through. A good sermon will have some of the following properties. First, it should be evangelical. A message from God to human hearts is evangelical. Second, it should be instructive. Third, it should be inspiring, and have a lofty vision of Jesus Christ. Fourth, it should be full of freshness, both of thought and spirit. Fifth, it must be edifying. Sixth, it should be of moderate length. An ordinary sermon in the pastorate ought to be from thirty

to forty minutes in length, and never over fifty. It would be well for young preachers not to preach more than twenty minutes the first year or two in the beginning of their ministry.

Should sermons be repeated? Some of them never! I have preached some sermons for the first and last time. But why not repeat a good sermon? It is said that George Whitefield could preach an impressive sermon better after he had preached it forty times. Good sermons may be repeated, but there are several rules to follow. New circumstances should be injected. A sermon may be repeated to the same congregation upon request. For it is line upon line and precept upon precept. The thing that impresses the people is something they already knew. A wise preacher may bring out of the storehouse both new and old. If a pastor goes to a new charge and preaches his old sermons they should be worked over, new things injected and new outlines written.

Should many sermons be repeated from one text? This would require research and strong gifts. Young preachers should not preach too many sermons on the same text. In pastoral work a preacher should be well prepared with a well rounded sermon on Sunday morning. The evening service may be devoted to exhortation, but the evening service should be filled with intensity and evangelism.

There are four different kinds of preaching, Textual, topical, expository, and contextual, which grows out of expository. Textual preaching might be described as taking a text and developing a sermon from it. This is one of the best methods. Topical preaching is taking a topic and limiting the thought to one subject. A topical index in the Bible is helpful. Topical preaching would seem the more difficult method, but is often needful and helpful. Expository preaching is also a difficult method of preaching

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and recommended by some to be reserved for mature years. Taking a passage and expounding it would seem to require the confidence of years. But exhortation should be interwoven through all kinds of preaching. Contextual preaching might be described as taking a text and developing it from the context. It has the elements of both textual and expository. It is thought by many to be one of the most helpful methods.

We might suggest a simple outline from an old text, for example, 1 Peter 1:15, 16, God's command to holiness. The introduction ought not to be too lengthy and possibly might consist of a correction of ideas as to holiness or what it is not. On the positive side, it might be well to show that the command is based, first, on the holiness of God. Second, upon His dealings with His people, in the Old Testament times in the requirement of the law. Third, holiness is based on the original plan of God—He has chosen us to holiness before the foundation of the world (Eph. 1:4). Fourth, it is based upon the providences of God and His corrective discipline (Heb. 12:11). Fifth, it is based upon the atonement of Jesus Christ (Heb. 13:12). In conclusion it could be grounded on the eternal abode of God's people, heaven as a holy place. We should never try to preach everything that could be said in one sermon. When you make your propositions back them up by Scripture.

The method of contextual preaching may be illustrated by a text found in Isaiah 44:3, "For I will pour water on him that is thirsty and floods on the dry ground."

Introduction—To whom the promise is given, "O Jacob my servant and Israel whom I have chosen," Twice repeated.

I. The grounds for the promise. The "dry ground" an indication in: *first*, an absence of a devotional spirit; *second*, an absence of a burden for souls; *third*, human effort to bring in substitutes, false gods and idols, good works.

II. The nature of the promise, the gift of the Holy Ghost, typified by the symbol water, "I will pour water." Water is a symbol of the Holy Ghost in that: *first*, it is universally needed; *second*, it is a necessity to life; *third*, it has cleansing power; *fourth*, there is potential power locked up in it; *fifth*, a natural right attaches to all water supply.

III. The generosity of the promise. "I will pour floods," is seen in that: *first*, floods are overflowing; *second*, they are all satisfying; *third*, irresistible; *fourth*, enriching.

IV. The results of the promise; *first*, blessed assurance. "I am the Lord's"; *second*, firmness and fixedness of purpose, "willows by the water-courses"; *third*, perfect submission to all the will of God, "another shall subscribe with his

own hand unto the Lord"; *fourth*, fruitfulness, "they shall spring up among the grasses."

Conclusion—We may receive this blessing: "The thirsty." Thirst is the realization of need. Thirst, when protracted, means pain. Thirst knows no cost to gain satisfaction. God's promise is "I will open the windows of heaven."

A great preacher was asked how he could preach such wonderful sermons; he replied, "I mix them well with brain and sweat." It is never advisable to enter the pulpit, making excuses, hoping to get sympathy from the people. Better say nothing and do your best. If unprepared, then go before the Lord and make excuses to Him, He is the one who called you to preach. It is useless to excuse yourself to the people, for this might produce criticism and destroy appreciation on the part of some who otherwise might never know the difference. If the preacher can have God's smile, he needs only to do his best.

The pastorate affords a great opportunity for study and biblical research. The people have a right to expect good sermons.

The natural conversational tone of voice is restful to the hearers and much appreciated by good listeners. A strained pitch of voice and poor articulation have destroyed many a good sermon. Good sermons are generally born by inspiration—the heart must be moved in the desire to help someone, and not pumped up from a sense of duty to fill up the time.

Sermon making is a great art, but much like trying to make a man with only bones, a mere skeleton without the living spirit. The breath of life must be breathed into our sermon outlines, or they will become frightful skeletons in the pulpit. I trust not snowmen, for many churches are cold enough already. I would prefer a fireplace sermon, even if much of the heat was lost up the chimney. But the breath of life from above will make dry bones live. Let us then study to put more life into our efforts, it may be they will become attractive.

Good illustrations will often make even a poor sermon sparkle, which otherwise might be very commonplace. Stock illustrations are sometimes good, but those fresh from experience are generally more effective. Such good illustrations are often hard to get. Some preachers are often tempted to manufacture by their own imagination stories in which they take a part. It would be far better to follow the example of the Lord in illustrations by parables. A parable is a short, fictitious narrative of a possible event in life or nature from which a moral is drawn. It is not always necessary to state that the illustration is a parable. It may be introduced as a day-

dream, or one might state, "In my imagination I saw this man," or again one could say, "Allow me to picture," and then describe a possible event. In telling stories one should be careful not to overstate facts, or to relate as true events in the lives of people which never did occur. In telling experiences of healing one should be careful to relate established facts. Ethan Allen of Springfield, Mass., was one of the most remarkable men of faith I have known, and had hundreds of genuine incidents of healing recorded, but he told me he never recorded a case of healing until one year had passed, and the healing could be established by fact.

In relating illustrations it is better to bring in the incident or fact directly, without any elaborate announcement. An incident or some historical fact of the Bible beautifully told carries great force in illustrating truth.

It is a source of great strength to be able to correctly quote Scripture, and use the Bible as the foundation of expressed thought. I have studied the sermons of John Wesley to discover, if possible, his strength. Wesley did not seem to use what critics would call eloquence or beau-

tiful rhetoric, or even lofty expressions. But he had one of the most remarkable rhetorical arts of using the very words of scriptural expressions to make clear his thought. One can find all through his sermons statements, expressions, clauses, taken from the Scriptures to enforce or conclude his thought. It is evident that Wesley was a great Bible reader until the Word of God became so familiar to him he was able to express his thought in the language of Holy Writ.

I believe truth can be more forcefully preached by the use of Bible quotations. The preacher who can well quote the Holy Word will enrich his own soul, and at the same time feed his people on the richest kind of food for the intellect as well as the soul. Those who claim that the Bible teaches holiness should become great Bible preachers, and able to unfold its truths. Sermons filled with Scripture will be effective, for God has said, "So shall my word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Lights and Shadows of a Preacher's Life

General Superintendent Emeritus H. F. Reynolds

PART FIVE—THE PREACHER AND DIVINE HEALING

THE Bible, which is God's Word as revealed to man, contains much about the healing of the body, without, as well as with, remedies.

The Church of the Nazarene has in its Manual of 1932, in its Articles of Faith, Paragraph 15, Page 31, the following statement on Divine Healing:

"We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused."

It is recorded in 1 Kings 17:17-23, "The Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived"—evidently without remedies. However when King Hezekiah was sick, and was told that he would die, he wept sore and prayed, and the Lord said to him, "Behold I will heal thee." And Isaiah said, "Take a lump of figs. And they took and laid it on the boil, and he recovered." This indicates that God healed with a remedy (2 Kings 20:1-7).

As Jesus entered into a certain village in Samaria, there met him ten men that were lepers and lifted up their voices and said, Jesus, Master, have mercy on us . . . and as they went they were cleansed (Luke 17:11-19). Again we find recorded another remarkable case where Jesus healed a man sick of the palsy, and as his friends could not get the sick man in at the door of the house where Jesus was, they let him down through the roof of the dwelling, on his cot, and Jesus said unto the sick man, "Arise, take up thy bed and walk . . . And immediately he arose and took up the bed and went forth" (Mark 2:1-12). In these accounts no mention of remedies is made. But if we will read John 9:1-38, the account of the healing of a man who was blind from his birth, that Jesus spat on the ground and made (ointment) clay of the spittle and anointed the eyes of the blind man with clay, and said unto him, "Go wash in the pool of Siloam." . . . He went his way therefore and washed and came seeing. . . this caused much discussion. . . but in the twenty-fifth verse we read of the testimony of the man, "Whereas I was blind, now I see." Evidently Jesus healed without remedies, and also with remedies.

A few days after Pentecost Peter and John went up together into the temple at the hour of prayer. "A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John go into the temple asked an alms. And Peter said, Silver and gold have I none; but such as I have give I thee, in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood and walked, and entered with them into the temple walking and leaping, and praising God."

In Acts 4:22 Peter declares that it was through "faith in Jesus' name" that the man had received "perfect soundness," and it is worthy of note that it was without remedy. Also in Acts five, is a statement that would indicate that the Christian Church might expect bodily healing, as well as the salvation of the soul; for, by the hands of the apostles, were many signs and wonders wrought among the people, and believers were the more added to the Lord. Multitudes both of men and women, and "they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. Then came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits, and they were healed every one." Here we have the true objective which causes us as a denomination to stress medical missions, namely, that we may be able to save souls, as well as to heal bodies. The nearest we come to the use of remedy in this case is the shadow of Peter.

It would seem quite clear that the gift of healing was extended to the Christian Church, as it continued to increase. In Acts 19:11 it was recorded that "God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." In this case the nearest to any remedy was the garment, or a handkerchief, that Paul had sent from his hands. However, we should not, and cannot, jump to the conclusion that Paul did not believe in physicians; for it is quite evident that he esteemed the body very highly. In 1 Corinthians 6:19, 20, he says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." From various state-

ments in Paul's writings we have reason to believe that in some of his evangelistic efforts he had Luke, whom he calls the beloved physician, travel with him. He also states in 2 Timothy 4:11, "Only Luke is with me," and further gives evidence of his high value of the body, not only by having Dr. Luke with him, but he asks Timothy that "The cloke that I left at Troas, with Carpus when thou comest, bring with thee," giving evidence that he believed that we must, as far as possible, take care of the body, even exhorting Timothy, who at that time had the heavy work of looking after the churches, not only to keep himself pure, but do what he could to keep well, or to get well, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Using "wine" as a remedy or medicine for his bodily ailments.

Much more might be quoted from both the Old and New Testaments which would substantiate the position that we as a denomination are in the middle of the way; on the teaching of divine healing.

One of the churches where we were stationed was located in a village which was reported to have been at one time the pastorate of a Universalist preacher by the name of Rev. Hosea Beloo, of whom it is stated that he advocated, and strenuously taught universal salvation, that all men at death went to heaven, no matter as to the kind of lives they had lived or what they believed. The Methodist Church and the Universalist Church were the only denominations represented in the village.

About a mile and a half from the village on the road leading north to the railroad station was a mill used for grinding feed for the farmers' stock, doing some sawing of small orders of lumber, making cider, etc. The young man who owned and operated the mill had a wife and a small girl. The young man at the time of which I am writing was superintendent of the Universalist Sunday school. This young man, from the account he gave me (later), had been taught by his father to hate all persons that were not of the Universalist belief. And, as he stated to me, used to be set on the top of a post and to curse the Christian believers as they passed by his father's mill.

We had not been at our station very many months when we learned from our neighbors, who were also members of the Universalist Church, that the little girl of the home of the man who owned the mill was very sick. As we inquired from day to day of our neighbors they reported that the child was not showing signs of being any better, although having medical attention. After several days and learning that the girl was not any better, I suggested to my

wife that we call on the Sunday school superintendent. On arriving at the home, Mrs. Reynolds went into the house, and as soon as I hitched my horse I went over to where the man was standing by his mill. After a brief but forced conversation with the broken-hearted man, I asked him if it would be agreeable to him if we went into the house. To this he readily consented by a bow of his head, indicating something of the sorrow of his heart. Finding my wife beside the bed where she and the mother of the very sick child were, after a very few moments I asked the man if it would be agreeable if I offered a brief prayer, to which both the man and the wife bowed their heads, being too full of grief to speak. The Holy Spirit surely helped me to pray short and to the point, during which, I said, "O Lord, our heavenly Father, we believe that if Thou wilt heal this precious little girl her parents will give their hearts to Thee. Please heal the precious girl, for Jesus' sake, Amen." We drove back to our parsonage, praising God for sending us to the home of the sick girl, and for the kind reception received, and for answering prayer. For we believed God had heard prayer for the sick girl. The next day some of the neighbors said they had heard that the little girl had a turn for the better. In a short time the child fully recovered, and sure enough the parents began to come to our church. Not long afterward both mother and father were gloriously saved and united with our church, and later he became a member of the official board. The remarkable healing of the child became the talk of the town and for miles around about.

Many years later, when I was holding a District Assembly of the Church of the Nazarene during the day, and an evangelist of wide reputation was holding revival meetings at night, one night in the early part of the series, a middle-aged woman, whose bearings strongly indicated that she was well educated and moved among a good class of the citizens of the city where the assembly and revival were being held, came to the altar. As the workers at the altar sought to help her they learned from her own lips that she was seeking prayers that she might be delivered from a demon which she said had been possessing her for some time. The helper told her to pray and she responded by saying, "Every time I try to pray the demon begins to put words into my mouth that I do not understand, which is more of a jabber." The woman continued to attend the revival services, and also continued to come to the altar for prayers. But none of the altar workers went near her. As I noticed the woman continued to be a seeker at the altar, and no worker went near her, I began to say to myself, "Why don't some of these altar workers, or the

evangelist, come and cast out the demon?" And a responsive voice said, "Why don't you cast out the demon yourself?" I at once said, "I do not claim to heal in the sense some of these altar workers claim to heal the sick and afflicted." But the voice said, "Cast out the devil yourself." I at once began to inquire of the woman what she really wanted God to do for her. And she frankly said, "I want the evil spirit cast out of me." Then I said to the seeking woman, "Let us pray." With my hands placed upon her head I said, "O Lord Jesus Christ, cast out this demon and this woman will serve Thee." And immediately the woman became quiet, perfectly calm, for Jesus had cast out the demon. I said to the woman, "You pray," and she proceeded to pray, thanking Jesus for delivering her from the power of the devil. When the seekers and finders at the altar were asked to testify as to what Jesus had done for them, with the other victorious seekers, the woman testified that Jesus had healed her, yes, Jesus had cast out the devil, and each succeeding night, as an opportunity was given, she would testify that Jesus had cast out the devil and sanctified her wholly. Thus we find that God does heal the bodies and the souls of honest seekers who, by faith, trust Him with or without remedies. Praise His precious name!

Read James 5:14-16.

The Pastor's Scrap Book

I. L. FLYNN

Bishop Joyce once said, "The blessed, old-fashioned gospel under the blessing of the Holy Spirit does produce old-fashioned revivals, old-fashioned conversions, and old-fashioned victories. I have learned the secret of absolute dependence on the Holy Spirit."

"If Christ could have His way with men, there would be no industrial oppression; no hopeless little children, no cheerless old age, no grinding poverty, no fattening of the few on the toll of the many, no racial hatred, no armaments, no false standards of judgments as between man and man."

Begin at home! Let self die! Get all ablaze with perfect love! The flame will leap! Sinners will weep! (When we go deep!) A universal revival must first be a personal revival! It will pay to pay the price.—E. E. STELLHAMER.

The Man Who Explored Hell

E. Wayne Stahl

A rendering of Dante's "Inferno" to which is added some of the poet's experience after he emerged from the regions of the lost.

CANTO VI

(a) My consciousness, which had ebbed because of compassion for the afflicted spirits whose pitiful story I had heard, flowed back again. Then the agonies of other souls in torment met my sight; on every hand around me, no matter in what direction I looked, there were scenes of woe. I had arrived in the third circle.

(b) Here is damnation's everlasting rain, with no ceasing of its heaviness and chill. Hail immense, dark water, gusts of snow, fill the somber, nocturnal air. The soil which received the beating of this storm gave forth an odor horrible.

(c) A most cruel creature, Cerberus, a monstrous, three-headed dog, savage and prodigious, roars through his three throats at the crowd in the flood below. His fierce eyes glitter bloodily; the greasy hair about his mouth is sooty. He has an enormous belly; his hands are furnished with claws with which he rips the wicked dead, tears away their skin and pulls off their arms and legs. Scattered about under the pouring rain they make a shrieking like the howling of dogs. They seek to protect themselves on one side; continually these depraved, tormented ones are turning themselves about.

(d) When infuriated Cerberus, horrible as a gigantic serpent, saw us, he distended his jaws, his awful teeth were seen; all his body shook with rage. My leader stooped down and scooping up some of the soil flung it into his all-engulfing throats. As a dog who howls from hunger and is quieted when he receives his food, and greedily devours it, so closed the detestable mouths of that infernal monster, who roars so dreadfully at the spirits that they long, in vain, to lose their power to hear.

(e) We walked on them as they lay extended, face down, upon the earth, thrown down by the violent rain. All remained prostrate but one, who came to a sitting position as soon as he saw us near. He said to me:

(f) "You who are conducted through hell's shadows, can you remember me? You were born before I died."

(g) My answer was, "Your suffering, it seems, has so changed your appearance that I am unable to recognize you. But make yourself known to me, you who dwell in such a place of sorrow,

and know such anguish which may be greater than other torment, but which cannot be more loathsome."

(h) He replied, "In a happier time I lived in that city which runs over with envy. Gluttony, that cursed sin, brought me here, where that rain beats upon me and sorely wearies me. I am not the only one being punished for gluttony in this place. All these others were guilty of this vice and suffer as do I."

(i) Then I spoke these words to him, "Your woe causes me weeping, but inform me what shall happen to the men of my Florence, the city of faction and discord."

(j) He answered me, "Before three years have been completed the two factions will come to war; one will be defeated and driven out of the city with much damage. In that city are only two righteous men, and they are not esteemed by the other citizens. In their hearts covetousness, jealousy and haughtiness have lighted the fires of death."

(k) He ceased and I spoke again, "There are certain ones I knew in the life above whose present fate I eagerly seek to learn, whether they taste celestial sweetness or partake of the infernal poison."

(l) He replied, "They inhabit a darker region. A variety of transgression puts them far down in the black gulf. If to such a depth you go, you may discern them there. When you are on the delightful earth once more I beg of you to speak of me to its people. My speech is done."

(m) He looked at me obliquely for a moment, with his staring eye; bowed his head, and then fell down among his unseeing associates.

(n) My director said to me, "There will he lie unto the last blast of the angelic trumpeting. Then their adversary shall appear in glorious array. All of these spirits will immediately go to the graves where their bodies are buried, and be united to them again. Then their sentence of eternal punishment shall with thunder divide the skies."

(o) Slowly we traversed the filthy fen, composed of souls and rain, conversing briefly on the life beyond the present. I questioned my guide:

(p) "After the mighty judgment day shall the agonies which these suffer be greater than, less than, or of the same severity as they are now?"

(30)

(q) "Consider," he replied, "your reason makes you know that as a thing develops toward perfectness, it grows in the power to rejoice or suffer. Though these damned ones can never know real perfection in woe, yet they shall draw closer to it than they are now."

(r) Talking together we passed the circumference of the circle, and came where we descended to the lower circuit; there we encountered the great hater of mankind, Plutus, deity of wealth.

CANTO VII

(a) In his astonishment Plutus called out in a rough voice the name of Satan, and my all-knowing teacher cheered me with these words:

(b) "Do not yield to injurious terror. He has no power to prevent your going with safety down this rocky steep." Then turning to that puffy mouth he said, "Silence, condemned wolfish one. Let your wrath rage within yourself, and burn you up. There is a reason for this man exploring the black depths. Such is the command from above, where Michael was the minister of punishment on proud, lewd Lucifer."

(c) As sails wind-filled and distended fall limp together, at the shattering of the mast, so the ferocious demon collapsed to the earth.

(d) We went down to the fourth circle and advanced on the sad shore which encloses the woe of all the world. Alas! Divine vengeance which piles high the added punishments and torments which then met my sight!

(e) Does sin incur such destruction? How grievous is this dancing of the damned! They were more in number here than any multitude I had met before. With yells of pain they were pushing enormous weights with their chests. Then they beat one another, and afterward turned and forced the weights back over the road over which they had come, at the same time shouting reproaches to each other. So they moved on around the fearful circular region, still shrieking their accusing chorus.

(f) Having come to the point farthest from where they had started they retraced their steps, and with mutual contention slashed continually.

(g) Smarting with grief I said to my guide, "Who are these? Were those on our left hand dedicated to a religious service?"

(h) He answered me, "In their life that was, their intellects were so askew that they failed to distribute their riches as they should have done. You can perfectly understand that this was so, from the sentences which they roar out,

as they arrive at the most distant point of the circle. Popes and cardinals are here, destroyed by covetousness."

(i) "My teacher, surely among these I ought to know some, who were guilty of this sin." He said, "Your thinking is to no purpose. Their life above which was so base has made them unrecognizable here. They encounter in fierce contending forevermore. Because of their wickedness they shall never see again the fair world above, and are perpetually in this conflict. You can see how fleet are those possessions bestowed by fortune, for which mankind struggles with such tumult. All the treasure of all the world, from the beginning of time, will not buy comfort for one of these."

(j) Then I asked my Master to explain to me about this Fortune who confers desirable things of life. In well-chosen words he made the matter clear to me, and then he addressed me thus, "Now we go down to weightier sorrow. We must not tarry here."

(k) We journeyed across the circle and found ourselves at a huge spring, from which the water furiously rises and flows away in a ditch that leads from the horrid well. Black was the stream; and on the bank we accompanied its somber waters as they rolled along in their course.

(l) That melancholy stream, when it had come to the foot of the hateful, cheerless shore, forms the Stygian fen. In the inky lake I saw, as I stood attentively, people covered with mire; no clothes they wore. Rage was in their looks. They assaulted one another and not only with their hands; they butted each other, they struck with the chest, they kicked. They bit each other into pieces.

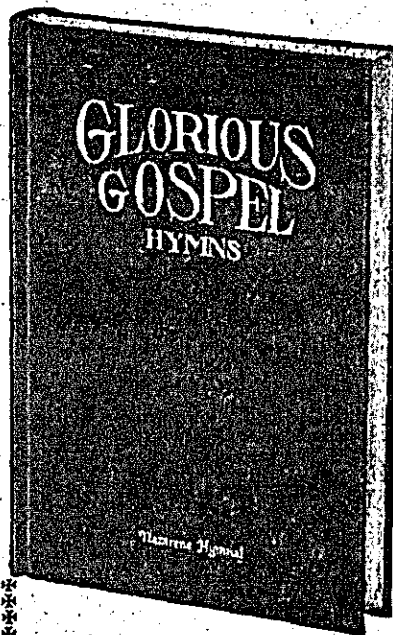
(m) My conductor said, "Here are those who were conquered by anger. And under the water are the people whose sighs make it bubble everywhere on its surface. Imbedded in the mud they confess:

(n) "On the earth made cheerful by the splendor of the sun we were despondent, cherishing in our souls the thick and filthy fume. And now we are despondent in this dirty swamp. Such a sad wailing comes from their throats with gurgling sound, for they cannot speak with clearness."

So we walked beside that putrid marsh for a considerable distance, between the dry ledge and the foul waters. We kept our gaze fastened on those people who feed on slime. Finally we reached the foot of the tower.

(To be continued)

(31)



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Editor.

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Reverence in the Church

The Editor

LIBERTY is at a premium in our churches, and we have to take care that it does not deteriorate into license. Usually there is demonstration of one kind or another in a spiritual meeting, but we must watch that demonstration shall not become a substitute for spirituality. Most of us preach in plain church buildings where the lights are bright, the windows are clear or white, the instrument which leads in the music is a piano, and the seats are "benches" or opera chairs. It is therefore the more important that we should guard against the intrusion of a secular atmosphere in which irreverence can easily take root. Ministers who have the assistance of robed choirs, pipe organs, arched chancels and cathedral architecture have to war against deadness and formality. But not many of us have their problems to meet.

Perhaps it would be useless to suggest that there is advantage in clerical garb. Not many of our ministers would know how to get started to wearing clerical garb on Sunday morning. But it does seem that all of us could afford to stick to dark colors for the pulpit on Sunday morning. In most of our churches we could make suggestions about the arrangement of lights, the seating of the choir and some other simple matters that would assist considerably in improving the tone and make the meeting house seem more churchlike.

But I am thinking now especially of the preacher's own example. The service of the church is pre-eminently a service of worship. Part of the service, as the prayers, the hymns, the offering, and the testimonies is going out toward God. The other part, as the scripture reading and the sermon, is reversed and comes from God to us. If the "going out" part is made the occasion for exhibitions of various sorts in which erratic "song leaders" carry on a choir practice or effect a demonstration of entertainment. Or if it is a time when special musicians exhibit their art, at least that part of the service is worse than lost. If the minister moves about in a nervous and dramatic manner, indulges in whispered conversations with a brother minister in the pulpit or makes erratic remarks he should not fall out with the young people for "disturbing the service."

The minister, as leader of the service of worship, should not be satisfied with merely getting through with a meeting. He should have regard to the permanent results that true worship effects in the lives of those who take part in it. On this point Bishop Thirkield says, "But because we are Christians, and the One whom we worship is the God and Father of our Lord Jesus Christ, we know something of His character. He is like Jesus. Our communion, therefore, cannot have been real and vital if some marks of that character were not stamped upon us when we were conversing with Him. This makes possible a human test of successful worship. Has it had any effect in making the worshipers more like Jesus Christ? His faith; His good cheer, His compassion for the suffering and oppressed, His confidence in the power of love, His willingness to accept the cross of sacrifice for the redemption of the world and His utter goodness should and will show in the worshipers. Not all at once, of course, for such transformations take time, and the process has more or less to begin over again with each generation and each individual. But if the corporate worship of the churches is bringing this trend into human life, we may thank God and rejoice, for we know our labor is not in vain in the Lord."

Those Physical Attractions

J. LOWELL GEORGE

When it should be my lot—or privilege to choose a life companion, two features immediately stand out in my thinking as factors which would, to a greater or less degree, have a bearing upon my choice. The first would be the spirit of the individual, and the second would be the natural physical attractiveness of that individual. The spirit, being the inner character of the person, is the most important, naturally, and much has been written concerning personality. Physical attractiveness might be classed as a lux-

ury, a desired asset, something which can add to personality and aid one in making immediate contacts with people; in other words it is an attraction. Yet how much more am I made to admire that individual who may be more or less unattractive but who is able to add to his or her attractiveness by neat, nonextravagant and becoming attire.

Traveling as we have this summer, singing and speaking in some forty-five different churches over Colorado and northern California, a few things have made themselves known to me. Someone has said, "If you wish to find the Church of the Nazarene in town hunt out the building which looks the most like a barn." A harsh statement, but how true it is in so many cases!

Upon seeing a church building with no paint to speak of, no shrubs, flowers or lawn, broken window panes, a church building dusty and untidy on the inside, a basement with dirty windows and with an odor which makes a person wish he were elsewhere, causes me no wonder when the people say that it is hard to get anyone to attend the meetings. I think that it is not a disgrace to have a poor church building but when the physical attractions of that building are abhorrent to an individual the result is tragic.

If "cleanliness is next to godliness," let us practice it. Let us put some extra time on seeing that the church building is clean and attractive inside and out. Spend a little money, if necessary, for paint, shrubs or whatever is needed. It is certain that if the church building is made attractive to the outsider and he begins to show interest in the "church made attractive," it will be a paying proposition. It is true that the church without the divine blessing of God upon it offers nothing to the sinner. Just as the Spirit-filled church is the means of drawing the unsaved to Christ, so are the physical attractions of the church building an aid in drawing people to the house of God.

EXPOSITORY

Expository Messages on Christian Purity

Olive M. Winchester

"IN THE IMAGE OF GOD"

And God said, Let us make man in our image, after our likeness (Gen. 1:26).

WE have been considering various texts which treat of the subject of Christian purity or holiness, and we feel that basic to all such considerations is the original status of man as he came from the hands of God. Whatever was the goal in the creation of man will no doubt set a standard and ideal for man in his recreation through grace. For we feel that in creation we have not only the thought for man immediately but man ultimately. The plan of redemption wrought before the foundation of the world bridged the broad span of man's sin and fall across the tragedy of the blighted life of the human race to the new heavens and new earth wherein dwelleth righteousness. In between these two stands man under grace renewed after the image of Him who created him and prepared for the final redemption.

IN KNOWING SPIRITUAL VALUES

Man blinded by sin with his understanding darkened does not know the good. He may have some dim sense of good; he may feel some inner striving for some high ideals in his life, but when it comes to real knowledge of the ultimate good he does not know it.

How much the faculty of knowing functions in the sin and in righteousness in our lives is not always fully understood. The Scriptures give us gradations of sin and evil according to the measure of the operation of the cognitive faculty accompanying the power of choice. Let us hear some exhortations from the Book of Proverbs:

"How long ye simple ones, will ye love simplicity? And scoffers delight themselves in scoffing,

And fools hate knowledge."

(3: 22, R.V.)

"O ye simple, understand prudence; And ye fools, be of understanding heart."

(8: 5, R.V.)

The significance of the word in this connection is of one who has never developed his faculty of understanding, and accordingly is easily led astray. This line of thought is carried on in the Old Testament presentation of sin and in the next step we find a man going into sin because he is void of understanding; then we have the man who carries his conduct beyond the bounds of reason, and finally as the climax to this phase a sinful man who uses his mind and understanding for evil and makes evil a subject of premeditation. These are not the only sinners described in the Old Testament by any means but they do represent the class of sinners who err in that they seek not to know spiritual values.

As sin is grounded in part in faulty faculties of understanding, so in the operation of grace we learn of the mind being enlightened and being renewed in knowledge. From these considerations therefore we conclude that man in his original state and condition had a knowledge of spiritual values. That this knowledge was full and complete we need not assert, rather would we feel that while it was still unhampered by the stain of sin, it had potentialities which the understanding of man today does not have, yet those potentialities were still undeveloped.

Another fact remains to indicate that man had originally a knowledge of spiritual values, the residue of knowledge which exists in man unredeemed, which is part of the heritage of the restraining power of redeeming grace, or preventer grace, indicates a greater range; it is only a broken

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fragment, marred and distorted and at times vitiated to a great degree, but it indicates that its source bespeaks better things.

FREE CREATIVE WILL

We find that our text is prefaced with the statement, "And God said, Let us make." All through the narrative in the first chapter of Genesis we have either a direct fiat, "Let there be" or we have the creating and the making of different forms in nature and in the world of living creatures. God, as a free creative will, calls in being matter and life on the one hand and on the other He shapes these original entities into various forms in nature and the animal world and in man.

In man we see this power, not to be sure in extent, but similar. How often have we stood in wonder at the creations of man. We call them creations because they are such wonders of skill. They are not in reality creations, for creations imply the bringing into being that which had no existence previously, but because of their marvelous functioning they appear to be creations. In the realm of science what wonders are wrought! In the world of literature how does the mind of man work pouring forth products of active thought.

When we come to the choice of the good it is true that the will of man here is not free unaided, but through prevenient grace and the assistance of the Holy Spirit or rather would we say that the assistance of the Holy Spirit is the manifestation of prevenient grace, man can make the choice of the good unto life eternal.

Here again then we have the present status of man as indicative of his original status. If now he is enabled through grace to accept the offers of mercy and thereby enter into communion with God his Maker, would we not conclude that originally he was created with this power in greater measure. It was not bound by sin. On the other hand there was need of the sustaining power of the Holy Spirit, for man is a dependent creature in his relation to the Godhead and ever has been, but his creative willing could operate more sensitively and within it a greater impulse for the good.

AN IMMORTAL SPIRIT

As the ultimate act in the creation of man in our account given us in this early narrative we see the inbreathing of God in the lifeless body formed from the dust of the ground and man becomes a living soul. If we follow the major stages in creation we find first the creation of some entity which is the basis of matter, then we find the creation of new stage of life when the animals are brought into being and finally there is the third major creative act when man is animated by this inbreathing. Accordingly we may read-

ily assume that while man in his body may be like the beasts that perish there is something in his inner being that transcends and abides unto eternity. This fact is borne out by other passages of Scripture.

The image of God then stamped on man is not only in the functioning powers of his person but in the very nature of his person. As endowed with the faculty of knowing and with the possibility of free creative will, we have certain functioning powers, but when we come to this inbreathing we have to do with the very being of man, his spirit nature; man is like unto God in that he is a spirit being.

A HOLY BEING

Thus far in our thought we have been discussing for the most part the natural image in man. It is true that sometimes there seems to be a crossing from the natural image to the spiritual image. This must needs be so for man is one; he functions in various ways, but he is essentially one, therefore one cannot departmentalize him. But man is not only possessed of a natural likeness in his being and its functioning that bears the image of Him who created him, he also bears the spiritual image.

In that man bears the spiritual image it must needs be that man came forth from the hand of his Creator as a holy being. We read that God looked upon all that He had created and behold it was good. Now while the term good does not seem to convey unto us ordinarily such a high type of virtue as holiness, we must remember that the designation good is somewhat of a relative aspect. Anything is good in its particular field and relations, and man could not be ultimately good, standing as he did in relation to God, unless that attribute included holiness.

We see then in the dawning of creation not some creature emerging from the darkness half man and half submerged with the trappings of animal heritage, but a man glorious in his being with the stamp of the divine upon him. If the psalmist could speak of man as he saw him fallen and vitiated by sin, saying:

"Thou hast crowned him with glory and honour": how much more could it be said of man in the beginning? and shall not this beginning of the life of man on the earth set a norm and standard for man as he is to be when redeemed by grace?

Thus we behold man as he stands coming from the hands of God. What God would have man be, He makes him. His nature undefiled by sin and untainted by evil, holy and righteous challenges man down through the centuries to accept the offers of grace that he may be renewed unto the image of Him who created him.

(4)

HOMILETICAL

A Preaching Program

Oryal J. Nease

April 4—Morning

God's GOOD MAN

He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:24).

SCRIPTURE READING—Acts 11:19-26. See also Acts 4:36, 37.

INTRODUCTION

1. The Bible considers "good" a superlative title.
 - a. "Well done, thou good and faithful servant."
2. In modern times the title good in disrepute.
 - a. It has come to mean an insipid, colorless, anemic, passive character.
 - b. The word has fallen among thieves and has been robbed of its vestments.
 - (1) The gentleman about town who is a hale fellow well met but none too careful about his morals at times but is smiled upon and called a "good" fellow.
 - (2) The "good" man in plays, on the stage, and on the screen, in novels and in conversation has been the "holier than thou" sort of person too often using his staid form of goodness to hide meanness.
 - (3) The "good" man has been the brunt of jokes until the term good has not only been robbed of its true meaning but has too often become undesirable.
3. The title "good" is a title of strength.
 - a. It has red blood, brawn and heroism in it.
 - b. It means all that Christian means.
 - c. The Bible declares that Barnabas was a good man.

Why does the Bible call Barnabas "good"?

I. BARNABAS WAS A MAN WITH A LARGE HEART

1. We first hear of Barnabas giving his all to the church (Acts 4:36, 37).
 - a. He evidently was a reasonably well to do man (v. 37).
 - b. Was in Jerusalem during Pentecost.
 - c. Caught the contagion of pentecostal spirit.
 - d. Gave himself and all he had.
2. Barnabas recognized God as owner.
 - a. Recognized that the cause of God had a claim on his possessions.

- b. Recognized that possession was not ownership.
3. Does God require that every Christian give all?
 - a. Yes, in the sense that he recognized that he is God's steward.
 - b. Yes, in the sense that he holds himself and his God entrusted possessions subject to the will of God.
 - c. Yes, in that he handles those possessions as a trust from God.

"A man can be liberal and not good, but a man cannot be good and not liberal."

II. BARNABAS WAS A MAN OF FAITH

1. He had faith in God.
 - a. A living, active, virile faith.
 - b. A faith that made eternal values real.
 - c. A faith that inspired constant active interest in kingdom affairs.
2. He had faith in men.
 - a. Some take pride in their cynicism.
 - (1) Constantly critical, skeptical of the worth of others.
 - (2) Some men feel called upon to dig up the past of others.

"It is usually unsafe to trust a man who constantly distrusts others."
 - b. He could help men because he believed in them.
 - (1) It was Barnabas that found the new convert Saul when the Jerusalem church was "still afraid of him, and believed not that he was a disciple" and no doubt saved him to the church (Acts 9:26-29). See also Acts 11:25.
 - (2) It was Barnabas that stood by young John Mark who left the first missionary party and returned to Jerusalem (Acts 13:13; Acts 15:36-39). And saw Mark become the author of one of the Gospels as a result.
 - c. It is Christlike to believe in men.

III. BARNABAS WAS THOROUGHLY MISSIONARY

1. Some early disciples were trying to keep the gospel and the church Jewish.
2. Barnabas believed this a universal gospel.
 - a. The Gentiles appealed to Paul and Barnabas to have the gospel preached to them (Acts 13:42, 43).

(5)

b. Paul and Barnabas turn to the Gentiles (Acts 13:46-49).

3. Barnabas helped make up the first missionary party.

"Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:1-4).

a. The world's first missionaries.

b. Every missionary station today a silent monument to that first missionary party.

IV. BARNABAS WAS A MAN FULL OF THE HOLY GHOST

1. This explains his other characteristics.

a. Being filled with the Holy Ghost he was led by the Holy Ghost (Acts 13:2).

b. A Spirit-filled man is a believing man.

c. A Spirit-filled man is a man of a world vision.

d. A Spirit-filled man is a man of a large heart.

2. He was genuinely spiritual.

3. Not surprising to have the inspired writer conclude the history of this man with, "And much people was added unto the Lord."

CONCLUSION

1. Some things we may never possess.

Genius, greatness, etc.

Goodness may be ours.

Goodness is divinely imparted.

2. Let us covet earnestly the best gifts.

"Goodness" is the fairest flower that grows in the soul's garden.

3. Goodness and faithfulness the basis of future reward.

April 4—Evening

THE GARDEN WITH THE BROKEN WALL

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down (Proverbs 24: 30-32).

INTRODUCTION

1. The Bible a picture book.

a. The oriental mind thought in pictures and thus expressed itself in allegories, metaphors, similes and illustrations.

b. The Greek and Hebrew languages in which the Bible was originally written are picture languages.

c. The Old Testament abounds in incidents, types and figures that graphically portray New Testament doctrine and experience.

2. The writer of Proverbs in the passage of our text pens the picture of the morally slothful.

a. It is a realistic picture.

b. It is a modern picture.

c. We should consider the lessons it teaches "The man in the garden with the broken wall."

I. EXCUSES GIVEN FOR MORAL FAILURE

1. Excuses for failure.

a. "No need to hurry, the season is long, seed will grow any time."

(1) "I am too young. Religion is for the old."

"I must sow my wild oats."

(2) "I can get saved any time."

b. "The soil I have is too hard to work."

(1) "A man cannot be in business today and be a Christian."

(2) "A man who has to work among ungodly companions can't be religious."

(3) "No one is saved in my home."

c. "Capital controls the market so that the little man does not have a chance."

(1) "I am just afraid that I can't hold out."

(2) "I do not want to be a hypocrite, when I start I want the real thing."

(3) "Why could I not have had a better chance?"

Illustration—"O God, why didn't you give my boy a chance?" cried a mother as the casket of her son was being lowered. He had been killed in an accident. But the fact was, he was a child of a Christian home, had attended the church since infancy and had but recently gone through a revival, but refused to yield.

d. "Too many thorns and nettles."

(1) "I have too many temptations."

(2) "Why does God permit evil if He wants me to be good?"

2. The fact remains he had everything necessary to success available.

a. He had a garden plot.

His own heart; the world of service.

b. He had fertile soil.

Every man's heart receptive at some time.

c. He had sun and rain.

God sends these.

d. He had a protecting wall.

No beasts could overrun his garden, nor robbers, unless he permitted.

e. His garden was in a favorable community.

(1) He had the example of other gardens and gardeners all about him.

(2) The evidences and testimonies of success in every direction.

II. THE REAL REASON FOR MORAL FAILURE

1. He refused to work.

a. Work means perspiration and callouses.

It means diligence and intelligent action.

It means energy expending and back-bending.

b. It is a false idea to expect "something for nothing."

c. The true reason was moral laziness!

Define: "Moral inertia."

2. Christian fruitage demands labor.

a. It is every man's duty to be a worker.

"Earn bread by sweat of brow."

"He who will not work shall not eat."

b. The soil must be cultivated to produce fruitage.

(1) Only wild plant life grows without cultivation.

(2) Some have thought the altar ends cultivation labor.

c. Working at our religion.

(1) Would you have faith? It must be cultivated!

(2) Would you be a man of prayer? You must work at the task!

(3) Would you have divine love? You must be a great lover!

(4) Would you be magnanimous? You must be a great giver!

(5) So with all religious development and fruitage. Dig out the weeds, break up the soil.

3. There is no substitution for energetic exercise of the spiritual faculties.

a. Soul wealth cannot be inherited.

b. Soul wealth does not come through luck.

c. Some men are too lazy to be Christians.

III. THE RESULTS OF MORAL LAZINESS

Note what laziness did for the man of our text.

1. Kept him from raising a crop.

No seedtime, no harvest. No flowers, no corn, no fruit.

2. Filled his garden with weeds.

a. What does a man have to do to raise weeds? Nothing at all!

b. "You can gravitate toward hell!"

3. Moral disintegration set in.

a. The wall of the garden broken.

b. The breaking down of moral fences.

This is the tragedy of modern America!

c. No standard of conduct. Little moral conscience.

4. A byword to all who pass.

a. The broken man sitting in the door of his hovel.

b. The mockery of moral failure.

c. The tragedy of moral failure.

CONCLUSION

"He can who thinks he can," by the grace of God. Note verse 32:

"Look" at the man of the garden with a broken wall.

"Consider it and receive instruction."

April 11—Morning

THE DESERT ROAD TO GAZA

And an angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went (Acts 8:26-27).

SCRIPTURE READING—Acts 8:5-8; 26-40 See also Acts 6:1-7 and Acts 21:8.

INTRODUCTION

1. Philip was one of the foremost of the early Christians.

a. Chosen deacon (Acts 6:5).

b. A lay preacher whose persistent message was Christ (Acts 8:5).

c. Many were the miracles done by him (Acts 21:8).

d. He is referred to as Philip the Evangelist (Acts 21:8).

2. The divine summons to Philip.

a. To leave the revival in Samaria.

b. To follow the desert road to Gaza.

c. He meets and preaches to "a man of Ethiopia."

Let us note three meaningful suggestions:

1. HIGHWAYS TO GAZA

1. Three roads led to Gaza.

a. Gaza, an old Phillistine city.

(1) The largest town in the south of Palestine, near Jaffa.

(2) The road to Egypt still runs through it.

b. Three roads led from Jerusalem to Gaza.

(1) One by Ramleh.

(2) Another by Beth-Shemesh.

(3) The third by Hebron and Beit-Gebrin. Through rocks and hills and desert. A way of loneliness and no population.

c. The choice of road left with the traveler.

2. The call to Gaza.

a. Good sense might have made it plausible to remain in the Samaritan revival.

It is easy for one's logic to support one's desire.

b. One had best hesitate about choosing life's path without first consulting God.

c. The report is that "He arose and went." Hesitation after the voice of God is clear is disobedience.

3. Finding God's highway of life.

a. Many roads have the same destination.

(1) One road to Gaza was the short, straight road for those bent on business.

(2) Another was the path for those of leisure and sight-seeing intent.

(3) The third road by the desert was more circuitous where heavy caravans wound their way.

(4) But all led to Gaza.

b. Life's roads to heaven lead through diverging experiences.

(1) Some are called to travel through pleasant experiences.

(2) Some have heavy burdens that load them down.

(3) Some are called to the desert road of sorrow, loneliness, and struggle.

- (4) Thank God, all lead to heaven!
c. "The way is set before us."

II. TRAVELING THE DESERT ROAD

1. The desert road is a lone road.
 - a. It is often the way of suffering.
 - b. It is often the way of heartache.
 - c. It is often the way of tears.
 - d. Suffering, heartache and tears always emphasize the aloneness of life.
2. The desert road is a rough, laborious road.
 - a. Steep ascents and precipitous descents.
 - b. Heavy burdens to be borne.
3. The desert road is a hot, dusty road.
 - a. The arid plains of temptation.
 - b. The waste places of disappointment.
4. The desert road is a long road.

"There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway,
Knows just what is needful and best."

"I know in His Word He has promised
That my strength it shall be as my day,
And the toils of the road will seem nothing,
When I get to the end of the way."

—CHARLES D. TILMAN.

III. COMPENSATIONS ON THE ROAD

1. Renders the satisfactions of obedience.
 - a. It is God's way for me!
 - b. "I delight to do Thy will, O God."
 - c. "He knoweth the way that I take" (Job).
2. Provides a place of distinct service.
 - a. Remember, others are traveling this desert road.
 - b. They may not be able to interpret life's disappointments, in terms of the Father's will.

"Twas so with the Ethiopian eunuch
(Acts 8:30, 31).
 - c. You may be sent this desert road to interpret God to men (v. 35).
 - d. You are sent this way to proclaim Jesus (v. 35).
3. Consciousness that Christ also traveled the desert road.
 - a. His was the lone way.
 - b. The way of suffering.
 - c. The way of the Father's will.
 4. The desert way often brings us to an oasis.

Springs by the highway of life.

CONCLUSION

God's way is the best.
For God's way leads home.

April 11—Evening

A WOMAN WITH A PAST

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (John 4:10).

Read carefully, John 4: 1-45.

INTRODUCTION

1. The man on the well curb.
An old well, Jacob's.
A young man, tired and alone, Jesus.
2. A woman with a past.
Attired in cheap and soiled finery.
Environed with a crimson past.
Impoverished by burnt-out affections.
3. Two souls athirst.
Jesus said, "Give me to drink."
Woman said, "Sir, give me this water."

I. THE TRAGEDY OF IGNORANCE

- "If thou knewest" (v. 10).
1. The blindness of ignorance.
 - a. The intervening "if."
 - (1) The mockery of it—"so near."
 - (2) The tragedy of it—"so far."
Jesus weeping over Jerusalem cries, "If thou hadst known in this thy day" (Luke 19:42).
 - b. The blinding effect of ignorance.
 - (1) The woman knew not the Christ.
 - (2) He was nearer to her than He had ever been before.
 - (3) Perhaps nearer than He would ever be again.
 - c. Ignorance may be wilful.

"No one so blind as he who will not see."

2. The Christ who knows.

- a. He knew this woman.
 - (1) "He must needs go through Samaria," (v. 4) for this lone woman.
 - (2) He knew her shattered romances.
"Orange blossoms dipped in pitch."
 - (3) He knew her longing heart.
She brings her empty water pitcher.
She longs to be pure again.
- b. He knows all men.
 - (1) The longing of the human heart.
Greeks said, "Sir, we would see Jesus" (John 12:21).
 - (2) This dissatisfaction of the soul is the hopeful thing about a sinner.
 - (3) Christ would go out of His way to contact a thirsty soul. David said, "My soul thirsteth for God, for the living God" (Psa. 42:2).

3. The appeal of the Christ.

- a. An appeal to intelligence.
"If thou knewest."
- b. An appeal to emotions.
Awakening of remorse, "He whom thou hast is not thy husband" (v. 18).
- c. An appeal to the will.
"Go call thy husband and come hither" (v. 16).

II. THE GIFT OF GOD

"The gift of God and who it is that saith to thee" (v. 10).

1. The failure of Jacob's well.
 - a. Jacob's wells.
The wells of Abraham and Isaac (Gen. 26:15-25).

(8)

- b. Earth derived wells will not satisfy.
"Whosoever drinketh of this water shall thirst again" (v. 13).
 - (1) Wells of pleasure and pride.
 - (2) Wells of business and prestige.
"Vanity of vanities, all is vanity" (Eccl. 1:2).
- c. The labor of earth's wells.
"Come hither to draw" (v. 15).
Journeying for the water.

2. "Greater than our father, Jacob" (v. 12).
 - a. Divinely imparted—"That I shall give him" (v. 14).
 - b. The wells within the heart—"Shall be in him" (v. 14).
Note: See John 7: 37-39.

Illustration—Dr. Jowett tells of an old English castle that was built over a living-spring. However besieged, the supply of water could never be cut off.

- c. Unfailing supply.
"Springing up into everlasting life" (v. 14).
3. Source of this living water.
"From whence hast thou this living water?" (v. 11).
 - a. The gift of God (v. 10).
 - b. Comes through Jesus Christ.
"That I shall give him" (v. 14).
 - c. The man at the well curb, "Who it is" (v. 10).
 - d. May be had for the asking.
"He would have given thee" (v. 16).

III. THE HEART'S OUTCRY

"Sir, give me this water, that I thirst not, neither come hither to draw" (v. 15).

1. The woman discovers Jesus.
 - a. "Thou, being a Jew" (v. 9).
 - b. "Thou art a prophet" (v. 19).
 - c. "Thou art the Christ" (v. 29).
2. The woman faces her past.
 - a. Jesus' tactful approach.
"Go call thy husband" (v. 16).
"True worshippers" (v. 23).
 - b. The woman's evasion.
 - (1) A half-truth—"I have no husband" (v. 17).
 - (2) A theological argument. "Where should men worship?" (v. 20).
 - (3) Jesus patiently answers her questioning.
 - c. The woman's humbling acknowledgment.
"Sir, I perceive thou art a prophet" (v. 19).
"Told me all things that ever I did" (v. 29).
3. The woman loses her past.
 - a. Her testimony (v. 39).
 - b. Samaritans believed because of her testimony (v. 42).
 - c. She had found the well!
 - d. She had forsaken her old waterpot.
"The woman then left her waterpot" (v. 28).

CONCLUSION

1. In oriental cities where water is scarce the water peddler cries, "The gift of God; who will buy?" We cry, "The gift of God; who will take?"
2. It is said that on the desert men in search of water will separate just the distance a man's voice will carry. When water is found the cry is passed from man to man, "Water," "Water," "Water." We pass along the cry.

April 18—Morning

THE CLOUD BELOW THE HORIZON

And he said, to his servant, Go up now, look toward the sea. And he went up and looked, and said, There is nothing. And he said, Go again seven times (1 Kings 18:43).

SCRIPTURE READING—1 Kings 17:1-7; 18:41-46.

INTRODUCTION

1. A national crisis had arisen in Israel.
 - a. Ahab was king over Israel.
 - b. Ahab had caused Israel to sin (1 Kings 16:30).
 - c. Baal worship was prevalent.
 - d. A three-year drouth had brought much suffering.
 - e. God was dealing with Israel.
2. A most crucial period in Elijah's life.
 - a. In answer to the prayer of the prophet the heavens gave no rain.
 - (1) Elijah had denounced Ahab and Baal worship.
 - (2) Elijah was fed by ravens by the brook Cherith.
 - (3) Elijah entertained at the home of the widow of Zarephath.
 - (4) Nation was angry with the prophet.
 - b. The test by fire on Mt. Carmel (1 Kings 18:17-40).
 - (1) The failure of the prophets of Baal.
 - (2) The fire had fallen upon Jehovah's altar.
 - (3) The people turn to God.
 - c. The test by rain on Mt. Carmel (1 Kings 18:41-46).
 - (1) Elijah had promised rain.
 - (2) The king was notified the drouth was ended.
"There is the sound of an abundance of rain" (v. 41).
 - (3) Alone on Mt. Carmel Elijah prays for rain (v. 42).
 - (4) Elijah's servant looks for clouds and reports repeatedly, "There is nothing" (v. 43).

I. THERE IS NEED FOR A FAITH CONTENT TO BE JUST FAITH

1. This age is characterized by self-confidence.
 - a. The world demands demonstration.
 - b. Days of scientific observation.
Prediction of rain based only on barometric readings.

(9)

- c. Men boast their ability to read the sky. Some in religious circles are confident of their ability to read the prophetic sky.
2. Faith makes its confident stand upon the promise.
- Faith believes the promise because it believes the God of the promise.
 - Faith cherishes the promise and waits expectantly. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is the inner evidence of the answer.
- c. The world needs faith that is content to be just faith.
3. Real faith has no question marks.
- Some talk of the faith that inquires.
 - Certainly faith need have no fear in facing facts.
 - There is something unsatisfactory in such an attitude of faith.
- Illustration*—Modern editions of Doubting Thomas that must thrust fingers into nail prints. Only an indulgent Lord would accept such.
- There is a finer conduct of faith than inquiry.
 - Uncompromising confidence characterizes faith at its best.
 - Faith often needs the challenge of contradictory reports.
 - Send the servant out to scan the sky.
 - Don't hold your faith so lightly as to endanger it by a negative report.

II. FAITH CONFRONTED WITH CONTRADICTORY EVIDENCE

1. Elijah was not praying by the barometer.
- Prayed looking into a cloudless sky.
- Illustration*—No doubt a white square flag was floating upon the staff of the weather bureau on Mt. Carmel. "Do not pray until the flag changes," some say.
- The servant scans the sky.
- Note*—Tradition declares that Elijah's servant was the son of the widow of Zarephath whom he had raised from the dead.
- "There is nothing." Conclusive and brief.
 - "There is nothing." He was sure before he looked.
 - "There is nothing." Mere confirmation.
 - "There is nothing." Carefully formed conviction.
 - "There is nothing." Hoped to encourage his master.
 - "There is nothing." Utter weariness.
 - "No larger than a man's hand."
- c. The faith of the prophet cried, "Go again."

- "There is nothing" will chill the blood of anything less than genuine faith.
 - "Go again, there is a cloud forming out there."
 - "Go again, some clouds hang low on the horizon."
2. Real faith not dependent upon signs.
- Signs are not given as the cause of faith. Faith is rather the cause of signs.
 - In the face of explicit promises God may for a time withhold signs.
 - It does not take a large cloud to satisfy faith. Without even "looking at the cloud himself, the prophet cries, "Go tell Ahab."
3. God's promises are better than signs.
- What want we more than God's Word?
 - The church must take a bolder stand upon the promises.
 - Dost thou believe? Then listen for the rain which can be heard in the very promise itself.

III. FAITH SEES THE CLOUD BELOW THE HORIZON

1. Failure is an unknown thing for faith.
- Say you, "There is nothing?" "Look again." There is God.
 - The confident church laughs at the report, "There is nothing." The church has something. We have God's Word!
 - We are expected to presume upon the promises. The world awaits a confident church.
2. Faith must stand without the cloud.
- Delay is not denial. Do not confuse delay and denial.
 - Remember, God has spoken. I am not called upon to explain the actions of God. I am called upon to believe Him. When I believe Him, any need to explain Him vanishes.
 - "Not faith in God because of the cloud, but faith in the cloud because of God." "You may think God does not hear you. And withholds the gift you seek. Then just learn to trust His silence. When the Master does not speak. Let your faith new courage borrow. For His promises are true. Just remember on the morrow, He'll take you through. He'll take you through."—JAMES V. REID.
3. Faith alone could hear the rain.
- The cloud below the horizon.
 - The message of faith. "The sound of abundance of rain." "Go tell Ahab."
 - The world has always stood in respect of the character of genuine faith.

(10)

Illustration—Blind man with spittle-moistened clay upon his eyes, stumbling toward the pool. Paul, at midnight in shipwreck, cries "Sirs, I believe God."

CONCLUSION

We honor great scholars, great inventors, etc. It is time we honored great believers. "Say you there is nothing?" Go back again and again! For there is God!

April 18—Evening

THE MAN NAMED LEGION

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many (Mark 5:9).

INTRODUCTION

- The lesson story (Mark 5: 1-20).
 - Gadara controlled the mountain on which it was built and the country and seaport down to the sea.
 - Gadara was inhabited by a half heathen folk who raised swine for Roman soldiers.
 - Christ, crossing the Sea of Galilee for rest, found a demoniac whom He healed and made a missionary.
- Christ's miracles were very often twofold.
 - Miracles of bodily healing.
 - Miracles of soul-healing. Note Mark 2: 1-12.
- Christ's miracles of bodily healing are always illustrative of soul-healing.
- The miracle of the tomb-dweller of Gadara was twofold and is illustrative of soul-healing.

I. THE CONDITION

- Possessed of an unclean spirit (v. 2).
 - No expression better describes the human heart without Christ. The human heart is God's temple and has been usurped by uncleanness.
 - "An unclean spirit."
 - Unclean minds and deeds arise from unclean hearts (Prov. 23: 7).
 - The heart is the home of uncleanness (Matt. 15: 19; Luke 6: 45).
 - "Possessed."
 - Controlled by uncleanness.
 - Yielded to uncleanness.
- Dwelling among the tombs (v. 3).
 - The place of isolation.
 - The place of condemnation.
 - The place of fear.
 - The place of death.
- Untamed by men.
 - Man's attempts to control sin.
 - By binding (v. 3). Legislation and incarceration do not cure sin.
 - By taming (v. 4). Education and reformation do not tame sin.

(11)

- History holds the record of man's attempts and tragic failures to control sin.

II. THE COMMAND

- The man recognizes Jesus afar (v. 6).
 - This ability to recognize Jesus was his hope.
 - The fact of his ability to recognize Jesus would be the basis of his condemnation if he failed to go to Jesus (v. 7).
- Christ speaks with authority.
 - Only Christ has authority in the presence of sin. "All power [authority] is given to me in heaven and in earth" (Matt. 28: 18). "He taught them as one having authority" (Matt. 7: 29).
 - Christ and Christ alone has power.
 - To forgive sins (Luke 5: 24).
 - To make the unclean clean. "I will be thou clean" (Luke 5: 13).
 - To enable men to be sons of God (John 1: 12).
- The word of power.
 - To the demoniac, "Come out of the man, thou unclean spirit" (v. 8).
 - To the woman found in adultery, "Neither do I condemn thee; go and sin no more" (John 8: 11).
 - To the repentant thief, "Today shalt thou be with me in Paradise" (Luke 23: 43).
 - To Lazarus in the tomb, "Lazarus, come forth" (John 11: 43).

III. THE CONFESSION

- A confession of his own condition.
 - "We are many" (v. 9). He acknowledged his heart to be possessed of uncleanness.
 - Jacob's confession of name was a confession of character. "My name is Jacob" (Gen. 32: 27).
- It was a confession of faith in Christ.
 - "Jesus, thou Son of the Most High God" (v. 7).
 - Peter's confession of Christ. "Thou art the Christ, the Son of the living God" (Matt. 16: 16).
 - Such confession is a revelation and is the basis not only of the church but of all individual salvation.

IV. THE CONDEMNATION

- "They that fed the swine" (v. 14).
 - "They were afraid" (v. 15).
 - They had reason to be afraid before, but now the man was "sitting, and clothed and in his right mind" (v. 15).
 - The vision of this man cleansed made them conscious of their own uncleanness.
 - The presence of the Christ made necessary a choice relative to their attitude toward him. Was this not true with Pilate?

- b. "And also concerning the swine" (v. 16).
 (1) Their commercial interests were affected.
 (2) That revival cost too much.
2. "They began to pray him to depart" (v. 17).
 a. The prayer for Jesus to leave.
 b. This prayer was answered.
 c. History does not record that He ever returned.

V. THE CONSECRATION

1. The prayer of the cleansed man.
 a. "That he might be with him" (v. 18).
 b. Characteristic of all who are cleansed.
2. The command of Jesus.
 a. "Go home to thy friends and tell them" (v. 19).
 b. This is the method of the gospel.
3. The obedience.
 "He began to publish in Decapolis how great things God had done for him" (v. 20).

CONCLUSION

The home of demons became the home of Christ.

April 25—Morning

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee (2 Tim. 4:14).

SCRIPTURE READING—2 Tim. 1:1-18.

INTRODUCTION

1. A call to memory.
 The danger of forgetting former experiences; former responsibilities, and former achievements.
2. The heritage of Timothy.
 The faith of his grandmother, Lois.
 The faith of his mother, Eunice.
3. "The faith that is in thee."

I. THE INNER FIRE

- "The gift that is in thee."
 1. The "gift" within.
 a. Some have interpreted this to mean the gift of prophecy—of preaching.
 b. Others, the gift of the Holy Ghost.
 "It was customary for the apostles to lay their hands on those who received the Holy Ghost."
 c. Others, declare it refers to the "unfeigned faith." Which his mother and grandmother before him possessed.
 d. This verse a climaxing verse and brings to bear on Timothy the heart of the entire exhortation.
- c. It is no less than the sum total of God's grace shed abroad in the heart and represents the believer's consciousness of divine favor.
2. Paul refers to this inner testimony as though it were latent fire.
 a. "Stir up"—renew, kindle.

(12)

- b. Old Testament writers looked upon this inner gift as fire.
 (1) God appeared to Moses in *burning bush*.
 (2) God dwelt amidst His people in the tabernacle above it in a *pillar of fire*.
 (3) To Elijah on Mt. Carmel God answered by fire.
 (4) Jeremiah said the word of God burned as fire in his bones (Jer. 20:9).
- c. New Testament refers to God and inner grace in similar terms.
 (1) John Baptist preached that believers should be "*baptized with fire*."
 (2) At Pentecost "*cloven tongues like as of fire*" sat upon the believers.
 (3) The writer of Hebrews declared that God "*maketh his ministers flames of fire*" (Heb. 1:9) and that "*God is a consuming fire*" (Heb. 12:29).
3. Men of the impassioned heart are to be rightly understood when they speak of God and God's grace within the heart in terms of holy fire.
 a. Quakers talked of the inner light.
 b. Seth C. Rees and John T. Hatfield insisted "we must have the fire."
 c. Dr. P. F. Bresee was ever insisting that the church individually and collectively must "get the glory down."

II. THE SMOLDERING FIRE

1. Paul did not accuse Timothy of:
 a. Putting out the fire. "Quenching the Spirit."
 b. Or of misusing the Holy Gift.
 c. Nor did he admonish him to seek new gifts.
2. Paul admonished Timothy to rekindle the fire already within.
 a. A smoldering fire is an inactive fire.
 b. A smoldering fire may extinguish itself.
 c. A smoldering fire should have:
 (1) An open draft.
 (2) Clinkers, ash and dead materials removed.
 (3) And plenty of fuel added.
3. Too many modern holiness people have "banked their fires."
 a. A "banked fire" is a fire held in reserve with a minimum of activity preserved for the night. Covered with ash, a closed draft, to keep it inactive. A confession that the day is over.
 b. Too many Christians are living with "banked fires."

III. THE REKINDLED FLAME

1. The holy flame needs to be burning brightly.
 a. No power generated to operate the machinery of life and of the church when the fire is fading and low.
 b. No warming influence that will melt its way in a cold world.
 c. No consuming flame to burn the dross and debris that life's experiences accumulate.

2. Let the holy flame burn.
 a. An impassioned love for God and men.
 b. A living faith that lays hold of God and His promises in a grip of steel.
 c. An undying service that expends itself for a lost world.
 d. A flame of zeal that burns its way to enlargement of the heart until all the world is encompassed within a benevolent heart of concern.
3. Brethren, it is time to rekindle the fire.
 a. History demands it.
 (1) We are 2,000 years this side of Calvary and Pentecost and still the world is largely heathen.
 (2) Holiness has been recognized as an active movement since the days of the Wesleys; yet today the church largely repudiates the doctrine and experience.
 (3) Thirty years of history since the founding of the Church of the Nazarene and many feel there is now an "ease in Zion" stealing over the people.
 b. A dying world without Christ demands it.
 (1) Christ has commanded and commissioned us to go save men.
 (2) Men are dying faster than they are being saved.
 c. The hope of the soon coming of the Lord urges it.
 (1) "At such time as ye think not!"
 (2) "Will he find faith on the earth when he comes?"
 (3) What is done must be done quickly.
 d. The only generation this generation of Christians can reach is this generation.

CONCLUSION

1. It is evident Timothy heeded Paul's admonition.
 a. He flung himself against the need of a world.
 b. He became a missionary who followed Paul to the last.
2. Shall we heed the call for renewed flame.
 a. Remember it must be first renewed within.
 b. That it may radiate without.

April 25—Evening

ALL MEN SEEK A HIDING PLACE

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17).

INTRODUCTION

1. Some facts are universally true.
 a. Amid learned and unlearned of whatever race or clime.
 b. Certain basic physical, mental and moral needs are universal.

2. All men know themselves to be sinners.
 a. Men know that as such they are in peril.
 b. Men recognize that they are unable to deliver themselves from sin and its consequences.

I. EVERY MAN NEEDS A REFUGE

1. A refuge from the accusing finger of his own conscience.
 a. Conscience has as its aid the undying records of memory.
 "Son, remember (Luke 16:25).
 b. A man may callous his soul to the accusation of conscience; but the voice of conscience is never stilled.
- Illustration*—Herod, who had beheaded beheaded John, the Baptist, to satisfy the whim of a dancing woman, was troubled at hearing of Jesus for some said "that John was risen from the dead" (Luke 9:6-9).
- c. Men often do unexpected and tragic things "because of an offended conscience.

Illustration—Judas, troubled because he had betrayed Christ, dies at the end of a hemp rope, a suicide, Saul fell upon his own sword.

2. A refuge from the slumbering power of sin in the heart.
 a. Sin dwells within the heart.
 "Sin that dwelleth in me" (Rom. 7:17).
 "Another law bringing me into captivity" (Rom. 7:23).
 b. Sin cannot be trusted.
 The nature of sin is deception and you must change the nature of sin to change sin.
 c. Sin cannot be tamed, trained or educated beyond the possibilities of outbreak.
Illustration—Like the training of a jungle tiger or boa constrictor, they may revert and spring upon their trainer any time.
3. A refuge from the fears of death and judgment.
 a. Death and judgment are inescapable (Heb. 9:27).
 b. Death and judgment hold terrors for all under sin.
 "The wages of sin is death" (Rom. 6:23).
 "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).
 c. Any experience that calls man into account brings terror to the unfaithful.
- Illustration*—Our neighbor, an old man, when asked about death, replied, "It is an awful leap in the dark."

II. FALSE REFUGES AND HOW TO DETECT THEM

1. The nature of sin is to deceive.
 a. The devil the arch-deceiver.
 Deceived Eve in the garden (Gen. 3).

(13)

Is pictured throughout the Bible as subtle serpent (Gen. 3:1; Rev. 12:9; 20:2).

Appears to men as an angel of light (2 Cor. 11:14).

Is the father of lies (John 8:44).

b. The sinful heart is deceitful.
"The heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 19:9).

c. It is characteristic of the sinful heart to seek false refuge.

"When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

2. False refuges enumerated.

a. A false hope of heaven.

(1) Self-righteousness.

"I am as good as folks inside the church."

"I keep the golden rule."

"Not by works of righteousness which we have done, but according to his mercy" (Titus 5:3).

(2) Living on memory.

Memory of a past experience—past grace.

Illustration—A man was asked what his hope of heaven was. He looked for his baptismal certificate hidden away in his trunk and found it moth-eaten.

(3) Trusting in any man-made institution or ordinance.

Baptism, the church, etc.

b. Presuming upon the Almighty.

(1) Presuming upon the goodness of God.
"God is too good to send me to hell."

(2) Based upon the righteousness of others.
Many a man has rested, his hope of heaven upon the prayer of a godly wife or mother.

Illustration—A sidewalk character in Phoenix, Ariz., was wont to say, "Uncle Jim can never go to hell, Uncle Jim had a praying mother, and God will never let Uncle Jim go to hell."

(3) All will come out right in the end.

c. Bargain counter religion.

(1) Religious notions that promise escape from the consequences of sin, without deliverance from sin.

Numerous isms and cults of the day.

(3) Religions that ignore the necessity of the blood of Jesus Christ in atonement for sin.

3. False refuges detected.

a. True refuge must do the following:

(1) Satisfy the conscience.

(2) Deliver from the present thralldom of sin.

(14)

(3) Must fortify in death.

(4) Must be derived from the Word of God.

A "thus saith the Lord."

b. These tests should be met before a promised hope of heaven is to be relied upon.

III. FALSE REFUGES SWEEP AWAY

"The hail shall sweep away the refuge of lies and the waters shall overflow them."

1. Life's flood waters.

a. Adversities and perplexities.

b. Reverses and disappointments.

c. Crushed hopes and bereavements.

Does your refuge stand the test of life?

2. The hail of coming judgment.

a. Are you willing to present your refuge to God?

b. Will it stand the scrutiny of judgment?

Illustration—The text sounds like a picture of the deluge. The deluge is God's picture of world judgment. God will bring down the last strong swimmer.

CONCLUSION

Christ is the true refuge.

1. No one promises like Christ.

"I am the way, the truth and the life."

"I am the door, by me if any man enter in, he shall be saved."

"Come unto me all ye that labour and are heavy laden."

2. No one is able to perform like Jesus.

"Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Illustration—Israel had seven cities of refuge provided. Christ is our City of Refuge.

Christian Warfare

MELZA H. BROWN

1. Warfare our charge (1 Tim. 1:18).

2. Kind of warfare (1 Tim. 6:12).

3. Our enemy of war (Eph. 6:12).

4. Kinds of weapons (2 Cor. 10:4).

5. Our armor (Eph. 6:13-17).

6. Our captain (Heb. 2:10).

7. Some requirements. (Luke 24:49; Acts 1:8; 2 Tim. 2:4; Rom. 12:1; Luke 9:24).

8. Soldier life.

a. Self-denial (Luke 9:23).

b. Life of hardness (2 Tim. 2:3).

c. An example (2 Cor. 11:23-28).

9. The victory assured (1 Cor. 15:24-26).

10. Overcomers rewarded.

a. Shall eat of the tree of life.

b. Given a crown of life.

c. Eat of hidden manna and given a new name.

d. Have power over the nations.

e. Clothed in white raiment.

f. Made a pillar in temple of God.

g. Granted privilege of sitting with Christ.

11. The soldiers home (Rev. Chapters 21, 22).

Prayermeeting Suggestions for April

Lewis T. Corlett

(The following are questions that were used in a prayermeeting to very good advantage. The questions were given out ahead of time and the people were prompted to find the answers.)

Know Your Bible

1. What does the word "Bible" mean? (Ans. "Book")
2. How many chapters in the Bible? (1189)
3. Give the meaning of the word "Israel." (Prince of God)
4. Where is the Bible definition of faith? (Hebrews 11:1)
5. What is pure religion? (James 1:27)
6. Who offered the first prayer recorded in the Bible? (Abraham—Gen. 20:17)
7. What Scripture passage implies that there was no rain before the flood? (Gen. 2:5, 6)
8. What does the word "Genesis" mean? (Beginning)
9. Who was the first martyr? (Abel—Matt. 23:35)
10. Who is called "The Gospel Prophet"? (Isaiah)
11. What Old Testament character possessed the greatest patience? (Job)
12. What man took 300 men and whipped a nation? (Gideon)
13. Who said, "Let us go up at once and possess it, for we are well able to overcome it"? (Caleb)
14. Who said, "If I perish, I perish"? (Esther)

Seven Words for the Child of God

1. Come (Isaiah 1:18; Matthew 11:28; John 7:37).
2. Learn (Matthew 11:29; John 6:45; Romans 15:4).
3. Follow (John 21:19, 22; Luke 5:27, 28; John 8:12; 10:27; 12:26).
4. Read (Deut. 17:18, 19; Neh. 8:18; Isa. 34:16; 1 Timothy 4:13; Rev. 1:3).
5. Pray (Luke 21:36; Acts 6:4; Eph. 6:18; Phil. 4:6; Col. 4:2; 1 Thess. 5:17).
6. Work (Neh. 4:6; Mark 13:34; 1 Cor. 15:58; 2 Cor. 9:8; Col. 1:10; 2 Tim. 2:15; Titus 3:8).
7. Look (Phil. 3:20; Titus 2:13; Hebrews 9:28).

"But Christ is all and in all" (Col. 3:11).

—SELECTED.

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Renewed

Renewing of the Holy Ghost (Titus 3:4-7).
Renewed in knowledge (Col. 3:10).
Renewed in the spirit of your mind (Eph. 4:23).
Transformed by renewing of your mind (Rom. 12:2).
The inward man is renewed day by day (2 Cor. 4:16).
They that wait upon the Lord shall renew their strength (Isaiah 40:31).
Youth is renewed like the eagle's (Psalm 103:5).
Renew a right spirit within me (Psalm 51:10).
Renewed the altar of the Lord (2 Chron. 15:8).
Renew the kingdom (Jesus shall reign) (1 Samuel 11:14).

—SELECTED.

Spiritual Quickening

(Ephesians 2)

I. FROM

1. Death, in trespasses and sins.
2. Walking according to the course of this world.

II. TO LIFE

1. By means of grace.
2. The agent—the Spirit and Christians working together.
3. The position—raises up to Him.

III. PURPOSE OF QUICKENING

1. Partakers of His life and riches.
2. Partakers of the promise.
3. Made citizens of the commonwealth.
4. Reconciled.

The Christian and His Bible

(Acts 8:30-39)

I. READ IT—FORM THE HABIT

1. Regularly.
2. This eunuch had the habit.

II. DEVELOP A DEEP APPRECIATION FOR IT

1. As God's inspired Word.
2. As a living Book today.

III. ENDEAVOR TO HAVE SOME UNDERSTANDING OF IT

1. In the spirit of worship.
2. In meditation (He that willet to know of the doctrine shall know).
3. Through obedience.

IV. GOD WILL SEND HELP

1. Philip was sent to the eunuch.
2. Sometimes through the minister.
3. The Spirit is the Great Teacher and Revealer.

V. BIBLE DEVOTIONAL READING LEADS TO BETTER AND HAPPIER LIVING

Increasing the Light

(Proverbs 4: 18)

- I. By Increasing the Source of Light. This is not necessary for the Christian as God is the Light.
- II. Drawing Nearer the Light. The Christian can do this.
- III. Removing Obstacles that would hinder the light reaching the person in its entirety. The Christian must do this.
- IV. By Walking In the Light. The true child of God is doing this.

The Saint's Relationship to Christ

(1 Cor. 3: 23)

- I. His workmanship (Eph. 2: 10; Isaiah 43: 21).
- II. Temples of God (1 Cor. 3: 16).
- III. Priests of God (1 Peter 2: 9).
- IV. Servants of God (Rom. 6: 22; 1 Cor. 3: 9).
- V. Friends of God (John 15: 14).
- VI. Sons of God (1 John 3: 2).
- VII. The Sheep of His Fold (John 10).
- VIII. The Branches in the Vine (John 15).
- IX. The Light of the World (Matt. 5: 14).
- X. Ambassadors (2 Cor. 5: 20).

Teach Us to Pray

(Luke 11: 1)

- I. A QUESTION
 1. Asked by praying people.
 2. Expresses a desire.
 - a. To know how to approach Deity.
 - b. To have a deeper spirit of prayer.
 - c. For help from God.
- II. CHRIST'S ANSWER
 1. Be sure of your relationships. "Our Father."
 2. Have a heart interest. "Thy kingdom come. Thy will be done."
 3. Have proper dependence. "Give us, forgive us, lead us."
 4. Do not give up easily, importune.
 5. Believe when you pray.

Christ as a Savior

- I. THE NEED—THE PLIGHT OF MAN
 1. Blinded by Satan (2 Cor. 4: 4).
 2. Ensnared by Satan (2 Tim. 2: 26).
- II. THE PROMPTNESS OF CHRIST
 1. In due time—God's time (Rom. 5: 6).
 2. In the fullness of time (Gal. 4: 4, 5).
 3. In fulfillment of prophecy (Matt. 1: 23 and many others).
- III. THE POWER OF CHRIST
 1. Highly exalted by God (Phil. 2: 9).
 2. Given authority (Matt. 28: 18).
 3. Able to save to the uttermost (Heb. 7: 25).

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The Purpose of Missions

1. To share "the Good News" (Mark 16: 14-20).
2. To save men from sin (Heb. 2: 1-4).
3. To transform life (2 Cor. 3: 17, 18).
4. To lift life's level (Titus 2: 9-15).
5. To spread enlightenment (Acts 26: 16-18).
6. To create "New Men" (Eph. 4: 20-32).

—SELECTED.

Missionary Heroes

1. Men of Faith (1 Cor. 3: 1-9).
2. Men of Courage (2 Cor. 22: 21-33).
3. Men of Vision (Acts 2: 16-21).
4. Men of Compassion (Acts 16: 9, 10).
5. Men of Unselfish Zeal (2 Cor. 12: 14-21).
6. Brotherly Men (Acts 20: 17-35).

—SELECTED.

Bells of Blessings

(Psalm 33)

1. The Goodness of the Lord—Ever New (v. 5).
2. The Word of the Lord—Ever True (v. 4).
3. The Work of the Lord—Ever Good (v. 6).
4. The Counsel of the Lord—Ever Stands (v. 11).
5. The Eye of the Lord—Ever Seeing (v. 18).

—SELECTED.

Sermon Outlines**Successful Christian Life**

MELZA H. BROWN

TEXT—Joshua 1: 8.

1. No one should desire failure.
 2. God never intended we should fail.
 3. Failure means eternal loss.
- I. Success essentials.
 1. Foundation secure.
 - a. First principles correct.
 - b. Regenerated and sanctified.
 - c. Sin question settled forever.
 - d. Consecration eternal.
 - e. Should never need another.
 - f. A fixed heart. A life's purpose.
 - g. Serving God the business of life.
 2. Work at our calling.
 - a. Called to be saints.
 - b. A calling doesn't assure success.
 - c. Needed diligence, application, constancy.
 - d. Neglect and carelessness ruin any business.
 3. Increase our investments.
 - a. Put more into the business than we take out.
 - b. Question is not what we can get out but invest.
 - c. Invest time, talent, money, effort, thought, devotion, life.

Some Characteristics of a Christian

H. A. ERDMANN

Scripture—Matthew 18: 1-3

INTRODUCTION

"WHO IS GREATEST?"

1. This seems to be a besetting sin of humanity. "Who is greatest among us?"
2. In school we used to study about great war generals until we all wanted to be a Napoleon or an Alexander.
3. Now stress has changed. Most successful farmer or business man is great; as Ford, Rockefeller, Morgan, etc.
4. In ecclesiasticism it is the preacher who can entertain best, or draw the biggest crowd.

I. WHAT IS GREATNESS?

1. Jesus did not use Himself, but a child.
2. He who would be great must be much like a child.

II. WHAT ARE THE CHILDLIKE CHARACTERISTICS OF A CHRISTIAN?

- I. Helpfulness, servant.
 - a. Greatest who serves best.
 - b. Whether old or young, man or woman, rich or poor, let us all be like child and serve.
 - c. A real friend is one who stands by you when you need him. As Jesus and woman in adultery; gave her a new lease on life.
2. Healthfulness.
 - a. Bubbling with health, energy and zeal.
 - b. This is the characteristic of God's people. they can march on against the battlements of hell. A sick man cannot.
3. There must be a ring of sureness in our preaching and testifying.
 - a. We must know. "Once blind but now I see."
 - b. Paul's testimony, "I know whom I have believed, and am persuaded that he is able," etc.
 - c. Voice of certainty convinces.
 - d. Have I something to offer a downcast, sorrowing and bleeding humanity?
4. Every child wants to be like parent.
 - a. Though humble and of common people my father was my hero.
 - b. Child loves to tell what his father can do.
 - c. May our hearts be so full that we can but tell.
5. Who is greatest?

He that does the will of the Lord as Jesus said at close of Sermon on Mount. May not ride in fine cars or live in fine houses. Must be healthy, helpful, must know, must tell, must do.

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4. Take an occasional inventory.
 - a. It is too late to check up when the sheriff notifies of foreclosure.
 - c. Samson should have taken inventory sooner.
5. What is your stock in grace listed at today?
 - a. Is it going up or down?

What Is Your Life

ARTHUR ELLSWORTH BARKLEY

For what is your life? (James 4: 14).

INTRODUCTION—This is a great question, an important question, and a question that confronts us all.

I. WHAT IS LIFE?

1. Someone has likened life to a journey or pilgrimage.

We must sail our vessel.
Not always smooth sailing.
We need a Pilot.
2. Life is a voyage.

We must sail our vessel.
Not always smooth sailing.
We need a Pilot.
3. Life is a battle.

Constant warfare against elements that would destroy us—from the cradle to the grave.
4. Shakespeare said that "Life is a drama."
5. Life is a race.

II. EPOCHS IN LIFE

1. Birth.
2. Age of accountability.
3. Choosing a career.
4. Marriage.
5. Death.

III. LIFE—WHAT IT MAY BE MADE

1. A failure.

Enumerate some who have made failures of themselves and also those who have made a success of their lives, both from the Scriptures and from personal observation.
2. A success.

Enumerate some who have made failures of themselves and also those who have made a success of their lives, both from the Scriptures and from personal observation.
3. A stepping-stone.
4. A stumbling-block to others.

All have influence.

IV. LIFE MUST COME TO A CLOSE

We should so live that when our summons comes, we may be able to look back over a life well-spent.

Some people live so that they are not missed when they die. We should live a life so that when we take our departure, the world shall be a little darker because our light has gone out, and just a little colder because our warm, loving heart has ceased to beat.

A Wise Master-BUILDER

W. W. GLENN

I. Cor. 3: 10

INTRODUCTION

Paul likens the Christian life to a building. Each individual is a builder and the foundation is Christ. He intimates it is important how we build because the building will be tried as by fire. He says every man will be rewarded according to his effort in building. The text also shows that we become builders through the grace of God which is given to each of us. A glorious privilege indeed—to be furnished with the material, the opportunity to build, and then be rewarded for the building. Although a great privilege, it entails great responsibility. Some things entered into Paul's life that made him a wise master-builder.

I. A RUGGED FAITH IN GOD (2 Tim. 1: 12).

1. Knew whom he had believed.

Conviction necessary. Reason people do not stand, they never were really convicted. Jesus said, "It is hard for thee to kick against the pricks," etc. A man experiencing real conviction does not care to go over the route again. Feel pangs of hell!

(1) Met Jesus (road to Damascus). This essential! It changed his whole life. "Behold he prayeth." Persecutor changed to a saint!

(2) Knew him in sanctifying power (Gal. 2: 20). This is essential. Dead to self! No self-will! A tool in God's hands. Fits for service (2 Tim. 2: 21). It is the motive power, the dynamic!

(3) Knew him in keeping power, "I am persuaded" (2 Tim. 1: 12).

II. A DIVINE CALL (Acts 26: 16-19).

1. Deliverance from the people.
2. Salvation of sinners.
3. Sanctification of believers.
4. Obeyed the call (Acts 26: 19).

III. LABORED MORE ABUNDANTLY (I Cor. 15: 10).

1. We must labor (I Cor. 3: 9; 2 Cor. 11: 23). We are just what we are by the grace of God plus our use of that grace.

IV. PRESSED TOWARD THE MARK (Phil. 3: 14).

1. Supreme aim of his life. "This one thing I do" (Phil. 3: 13).
2. What was this mark?
 - (a) The whole will of God (Phil. 3: 12-14).
 - (b) The celestial city (Phil. 3: 20; 21).

V. HE HAD A GOD-GIVEN, CONSUMING PASSION FOR THE LOST (Rom. 9: 1-3).

1. Great heaviness, continual sorrow. So much so he wished himself accursed;

2. Put himself to great sacrifice for souls (I Cor. 9: 19-22; I Cor. 10: 33). Went out of his way to win souls!

VI. HE FOUGHT (2 Tim. 4: 7).

1. We will have to fight!

(a) The devil. *Illus.*—Christian in "Pilgrim's Progress," seeing the wild beasts in the path, but when got to them found them chained. If we keep in the center of God's will, He will turn our weeping into laughter; our darkness into day (Psa. 30: 5).

(b) Formality. (Much prayer will heat things up!)

(c) Powers of darkness.

(d) Modernism and unbelief.

Opportunity

MELZA H. BROWN

I. The value of opportunity.

- a. My opportunities have been my chief assets.
- b. Many have longed for them after they passed.
- c. Rothschild's great fortune was built by the seizing of an opportunity. Ill. 42, in "Bottles of Heaven."
- d. A man became cattle king in Texas by seizing an opportunity.

2. Opportunity is often not appreciated.

- a. Many make no use of opportunities.
- b. Some long for the other fellow's while they do not use their own.
- c. Many never see or recognize them until past.
- d. Some ruin their opportunities by delay or slothfulness.

3. Wasted opportunities.

- a. Means tragic loss.
- b. Worse to have and waste than to never have.
- c. Once wasted can never be regained.

4. The greatest opportunity.

- a. A chance to become a child of God.
- b. Of eternal value.

5. The curse is upon the man who does not use his opportunity.

- a. The "one talent man" buried his opportunity.
- b. Jerusalem would not have its opportunity.

6. Time is opportunity.

- a. Every hour is valuable.
- b. Time settles eternity.
- c. One individual said, "Half of my possessions for one more hour."

7. Our opportunity is now.

- a. Others have passed.
- b. Ours may be almost gone.

8. The last opportunity for life and salvation comes.

- a. You have heard that before.
- b. Which increases your guilt and condemnation.

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c. Will you sit idly by and permit the last to pass?

d. Think of what is at stake.

9. The saddest regrets.

a. If I only had.

b. The harvest is past and I am unsaved.

c. My opportunity is gone forever.

Eph. 2: 1; 2 Cor. 5: 17). This is the righteousness by faith (v. 9).

(b) In entire sanctification "and the fellowship of his sufferings" (v. 10). *DEATH TO SELF!* (Gal. 2: 20). Suffer with gladness (1 Pet. 4: 12-14).

III. THE PURPOSE OF WINNING CHRIST

1. Attain unto perfection (v. 15). Gaze heavenward. Living for God alone (v. 20). Live here, now, as we will in heaven. Oh the shallowness of today! Any little gust of persecution, down people go! Paul said, "None of these things move me," etc. (Acts 20: 22-24). Rooted! Reason people fail, they are not looking at the invisible (2 Cor. 4: 16-18).

2. Attain unto the resurrection (v. 11), (Rev. 20: 6).

(a) Gives glorified body (v. 21). Perfect in mentality; physique. Hearts already perfect in love.

(b) This glorifies Christ (Heb. 2: 11-13). It is this that will cause Him not to be ashamed of us over there!

Suggestions and Illustrations

A. L. PARROTT

AFTER more than twenty years in the active ministry I am still convinced that it is the greatest calling any individual can have. There is a fascination and holy joy about it that thrills one beyond anything my poor heart has ever experienced. I love to preach the glorious gospel of the Son of God.

It would be untrue for me to say that during these years we have not experienced hard, dry, dull and seemingly God-forsaken services but these have been the exception and not the rule. Just last Sunday night in our regular evening service God was present to help the preacher pour out his soul in sermon and exhortation and at the close of the service seven fine young and middle-aged people knelt at the altar and prayed through to definite victory.

As we listened to the shouts of victory around the altar and heard the ringing testimonies of those who had prayed through that night we found ourselves asking the question in our own mind, "Why are not all the services fruitful like this one? What was there about this service that makes it a success above the ordinary?" Many

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Winning Christ

W. W. GLENN

LESSON—Phil. 3.

That I may win Christ. (Phil. 3: 8).

INTRODUCTION

The Christian life is likened unto a race, by the Apostle Paul. In the text he sets it forth as something to be won. In the ninth chapter of First Corinthians he so likens it unto a race and exhorts them to temperance that they might win the race. This is the greatest race man can run. Paul says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." He does this that he might win with Christ.

I. IN ORDER TO WIN CHRIST

NEGATIVELY

1. We must not have confidence in the flesh (vs. 3-5). Blood or station will not avail. Morality not enough (Rom. 7: 18; John 1: 11-13; Rom. 7: 25; Rom. 8: 8).

2. We must not have confidence in the righteousness of the law (v. 9), (Prov. 16: 2; Prov. 21: 2; Prov. 20: 6). Man likes to exalt self. (*Illus.*—Rich young ruler.) Legalistic righteousness!

3. We must not have confidence in good works (v. 6), (Titus 3: 5-8).

4. We must not have confidence in ceremonies (v. 5).

(a) Baptism—a seal of the covenant, same as circumcision of the Old Testament (Gal. 6: 16). Sacraments, foot-washing, etc.

POSITIVELY

1. We must count all things but loss (vs. 7, 8). Here is perfect surrender. Our plans, ambitions, will, ecclesiastical standing, etc. Paul a member of Sanhedrin! no doubt studying to be a rabbi. All swept away when he met Jesus.

II. TO WIN CHRIST MEANS

1. To know him (v. 10). *Greek definition:* "To absolutely know; to be aware of; to feel; to perceive; to understand."

(a) Know Him in the power of regeneration, "in the power of his resurrection" (Rom. 6: 4;

contributing factors came to my mind but I am going to mention one thing. My own heart was stirred and greatly moved upon by the Holy Ghost. It seemed that my very bones were on fire and I poured, literally poured, out my soul before the people and God honors that something we call passion and soul burden. Brethren, my hardest job is to keep from preaching with a cold heart. Nothing but prayer and waiting before God will bring about the passion for souls, but without it preaching ceases to be preaching and is merely lecturing. My observation is that God usually moves upon my audience in about the same measure that He has moved upon my own soul. As we approach the place Paul reached when he said "I could wish myself accursed for my brethren," God begins to work in our midst. I want to more and more feel some of the compassion that Jesus felt. That is what the good shepherd does, "He gives his life for the sheep."

Special Days

In the matter of suggestions, I shall follow the same method that I sometimes follow in my preaching, preach to myself and let the audience listen in on the message.

I feel I can make more of special days if I will advertise them better and try to use them as a means of reaching those who are somewhat interested in our work. They have read in the general church advertising about the various denominations and are interested and perhaps will come to our church on a special occasion when it would be hard to reach them in an ordinary way. Now we do this in our revivals, but usually then an evangelist is there and the visitor gets an entirely different opinion from what he would in one of our regular services. There are thousands of hungry people who want what we preach and if we can but get them under the influence of the gospel it will prove to be today as in Paul's day, "The power of God unto salvation." Most of these special days such as Mother's Day, Boy's Day, Thanksgiving and numerous others will lend themselves to an evangelistic message like ours and it will be so different (or should be at least) that the visitors, many of them, will want to come back again.

Soon our great Easter service will be here. True we are going to have a General Budget offering, but that need not embarrass our friends that might be visiting our churches on that occasion. In fact it might be a means of tying

them to our work as nothing else apart from genuine salvation could. It is a known fact that if people put their money into a cause they feel they have an interest in that cause and will want to know about it from time to time. The offering should be an enthusiastic, whole-hearted affair on the part of our people. That will impress the "outsider" until he will naturally fall into line of march and be one of us in the great Easter offering. For one, I am going in to make this and other special days a time for rallying our friends and getting in a larger crowd and thereby bring more people within reach of my church. I shall plan my service leaving room always for the Holy Ghost to have full right of way, but on the main I shall know what I am going to do, how I am going to do it and when I am going to quit. I do not want to make the mistake of thinking that my friends or the friends of my members who have been invited out to hear me, will not know the difference between a well planned and properly balanced service and a hit and miss sort of program where loudness is depended upon to "put it over." Sure I want to be free in the Lord, but I have learned by experience that God blesses me more when I know what I am about than when I depend upon the inspiration of the moment to enable me to get the message. I know it is a bad impression if my visiting friends get the idea that I am making my sermon as I go or getting it from the inspiration of the folks in the pew.

Then, too, I am going to continue my life-long practice of quitting when I get through and about the same time every Lord's day. Many of my people come on street cars or buses and if they miss "their car" they have to wait perhaps half an hour to get another and I have found if they do not know when or about when they can get out of the service they do not come. Then, too, some of them work in homes or have a member of the family who has to have his meals on time, and if I preach too long and that person has to go to work without the meal—well, brethren, this ought not to be.

Illustrations

Devotion is a great thing—devotion to a cause or to an individual. To be whole-heartedly devoted to God is what all of us want.

A little more than thirteen years ago a young man near Erie, Illinois, fell down a stairway and broke his back. In a little while the ambulance came from the Saint Anthony Hospital in

Rock Island to rush this young man off for an immediate operation in the hope of saving his life. Somehow this young man's collie dog got into the ambulance and rode along with his master to the hospital, and would have gone right into the elevator and up to the operating room, but was refused by the interne. When the young man saw that his dog could go with him no farther, though in the midst of great pain, he patted his faithful dog on the head, and told him to lie down and wait for him for he would be back in a little while. The faithful dog seemingly grasped the situation and lay down by the side of the elevator shaft while his master was hurried off to room for the operation. That night the young man died and his body was taken by the undertaker down another elevator. And although thirteen long years have come and gone, that faithful dog is still lying beside the elevator shaft at Saint Anthony Hospital in Rock Island, Illinois, waiting, waiting, waiting the return of his master. It was told me by a friend who had seen the dog that for a long time after the young man died every car that came down that elevator shaft this dog would jump up and look for the return of his master and friend. The dog is old and decrepit now, but the hospital authorities mean to allow him to stay right by the shaft in obedience to the command of his master and his faithful vigil until he dies.

Sometimes the colored folks get their words mixed, but usually their meaning is not so bad. A few years ago there lived in Springfield, Illinois, an old colored woman who knew the Lord. Rev. William Ashbrook, one of our charter members who has since gone to heaven, used to get Aunt Mary to wash for him. Brother Ashbrook, when taking and bringing the clothes, often talked to her about Jesus and religion. One day Aunt Mary became ill and was dying. She sent for Brother Ashbrook to come to her bedside. After Aunt Mary told him her experience and had a time of rejoicing, she requested a song.

"What do you want me to sing?" inquired Brother Ashbrook. The old lady quickly responded, "Brudder Ashbrook, I wants you to sing dat ole song 'Blessed Insurance Jesus Is Mine.'" Brother Ashbrook sang as she had suggested, "Blessed Insurance Jesus Is Mine," and Aunt Mary shouted the victory and soon went on to heaven. Yes, Jesus is insurance, not against fires that consume the material, but the fires of hell that burn but never consume the soul.

A few weeks ago as I was passing through St. Louis, they were dragging the Mississippi River for two bodies of people who had recently drowned. A lady had fallen into the river and was drowning. Her husband, eager to save her, threw himself into the muddy waters and they both went down to death. Some of you are not only going down yourselves, but you are dragging others down with you. The poor lady could not help it, but we can; for Jesus stands ready to throw Himself into the turbulent waters of death and save everyone who will let him (Isa. 25:11).

Many times men and women are in the very arms of death and do not know it until closed in upon. A few years ago a well-known theater building in New York City collapsed under the weight of four feet of snow. In that audience that night was an old miner whose ear had been trained for years in listening for sounds denoting danger. When his ear caught the notes of death (others paid no attention to them) instinctively he sprang to his feet and ran for the closest exit. As he went out the door he looked back over his shoulder and saw the orchestra director swinging his baton, not conscious of the fact that above his head were dust and fog from the falling building. He with hundreds of others was buried under the debris and wreckage of the Knickerbocker Building. Likewise many are singing and dancing to the tune of death but are unaware of his near approach.

"Seek ye the Lord while he may be found, call upon him while he is near." The recent heavy rains in and around Waco, Texas, remind us of a story that is told of a disastrous similar flood a few years ago. Heavy rains had swollen the little river that separated east Waco from west Waco. In these same streets a few days ago the water was fifteen feet deep. In these lowlands in the former flood a young Jew was asked to get into the rescue boat and be taken to safety. "No, I stay with my business," he said, and refused to go. In a little while his pitiful cries were heard as he begged for another rescue boat to come after him. "No," replied the head of the rescue party, "he had his chance, and now we dare not risk our lives to save him. He should have let us save him when we were there, and wanted to take him to safety. Nobody is to blame now but himself." The little Jew died screaming for somebody to come. He stayed with his business too long.

PRACTICAL

Dealing with Seekers at the Altar

E. T. French

In What Respect Is the Minister a Priest?

THIS subject is of great importance as it has to do with the destinies of men. A success or failure involves eternity. I never have considered myself competent for this work, much less able to instruct others.

I think it will not be out of place for me to say that my supply of literature on this subject is very limited. I have read some good articles but failed to preserve them. I have but little available material outside of the Bible. The question arises, "Does it give us instructions as to how to conduct our altar services?" The fact of the case is, there is nothing said in the Bible about altar services as such.

We might at this point ask the question, "What is the purpose of the altar service?" My answer would be, "It is our method of helping souls through to God." Now while the Bible makes no mention of altar services, we do have some instances of different ones dealing with seeking souls. We have the case of the rich young man with Jesus Christ the altar worker; Pentecost with Peter as the worker, the Ethiopian eunuch and Phillip, and Nicodemus and Christ.

These Bible cases may give us some light on the subject and answer questions as they arise.

My first suggestion is perhaps not worth mentioning. It is just this, "Give the seeker, especially the seeker for holiness, plenty of room." What could be more distracting than to have one person on each side of a seeker with arms around him or her? We want a seeker to get in touch with God, and if two or three persons are crowding in, it draws the attention and is confusing. The tendency is to get the human touch instead of the divine. This can be nothing else than confusing. Give the seeker plenty of room.

One outstanding problem at this point is to keep the proper person at this work or to keep improper persons from giving counsel at this

critical time. There are some, who rush in where angels fear to tread, and this to my mind is one place where this happens. I still believe that too much talking is confusing to the seeker and care should be taken to avoid it. I presume it would be wise for an evangelist or pastor to train his workers. Sometimes pastors and evangelists do not agree, but all controversy should be avoided, especially while an altar service is proceeding.

If I had an altar full of seekers, and could have things go according to my judgment, there would be no talking with seekers at first. I would let God have the first opportunity. It might be that they would get through without any personal help from the human, which without doubt would be much better for them. I think the altar services are overworked anyway. It seems to be easier for most people to offer suggestions and counsel than to get down to business and pray against the terrible opposition of Satan. It ought not to take a lot of instructions for the average seeker in our church services. There probably are some exceptions which will be recognized if a little sanctified judgment is used.

I am convinced that if we could have more of the Holy Ghost power manifested, we would have less trouble at our altars. Seekers would be more interested and anxious to find relief. It would mean a strong faith on the part of the church with the preaching of the rugged truth. We need more of what struck Saul of Tarsus on his way to Damascus: good, old-fashioned conviction for sin.

The first thing I would do would be to urge the Christian people to pray, not so much for the seekers at first, as to pray for the Holy Ghost to break up the resisting force of Satan. I may not be understood, but oftentimes at my own altar and campmeeting, I have observed an almost impregnable rock of spiritual resistance. Praying is not easy. No one seems to think he has the

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burden of prayer. Some are waiting for somebody else to lead, others seem to think at this time it is their mission to talk to seekers, a much easier task. It seems harder sometimes to get believers to pray than it is to get seekers to pray, yet it is to my mind of great importance to clear the atmosphere as much as possible. Few people seem to care for the task.

Coming to the matter of dealing with seekers: the first thing is to find out what they are at the altar for. We stand for two works of grace, thus two objectives, the one for salvation, the other for entire sanctification. To be consistent we should find out what the seeker is after. This would save some confusion in the praying of people if they would listen and heed. I have heard folks pray for sinners that they might be sanctified. I know that our wisdom is rather meager, but I think the Lord would be pleased to have us use what we have, especially around the altar.

It would be well at this time for someone, possibly the pastor, to pray definitely for the seeking soul following any information that may have been obtained—(this before the seeker is asked to pray for himself. It is well to remember that there is a terrific battle on. The forces of hell are challenged and we need not expect victory without a battle. The believer or worker should accept the fact that much of the fighting must be done by himself. He ought to do it as the seeker is a stranger to any such exercise. If there is ever a place we need spiritual warriors, it is right here at the altar of prayer. Yet it is hard to get believers to do much even in the face of so great a need.

After a prayer or two for the seeker, urge him to pray for himself. This may not be easy, especially a seeker for holiness. I well remember my own experience at this point. How the brethren tried to get me to pray, but for some reason, I know not what, it seemed almost impossible for me to open my mouth in prayer. It may require some time to get a soul to break away in prayer.

It may bring some surprise when a seeker begins to pray from his heart. Perhaps when you asked him if he was saved, he said, "Yes." But when he begins to pray, he asks the Lord to forgive him and save him from his sins. This of course gives more information as to his real need and how to work for him.

It is often difficult to get a seeker to pray. I sometimes think that this is because of lack of

conviction, and I wonder if it would not be just as well, in the long run, to let him go with the understanding that if he will not yield he cannot be saved. This might result in a greater respect for the church and Christianity. This is a place, however, where we must tread carefully. A soul is in the balance. Here is a great demand for patience and kindness, but firmness. If greater conviction could be produced, much of the trouble would vanish.

From the Bible illustrations of dealing with seekers, there seems to be an absence of any prolonged pulling or coaxing to get folks to pray or believe. Take the case of the young man coming to Jesus. He was a very hopeful seeker. He came earnestly inquiring the way of salvation, evidently intending to get saved. He made an impression upon the Savior. Jesus loved him. He was obliged to tell him that he lacked one thing and he also told him what it was: "Sell all thou hast and give to the poor." The young man weighed the matter and decided the price was too great and refused to follow the instructions and went his way. So far as we know, there was no urging or coaxing to pray through or submit to the will of God. Some folks would probably say that under such circumstances the altar worker was a failure and evidently did not know his business. Jesus, according to that reckoning, lost the case. Take any of the Bible illustrations and that same absence of conversion is noticeable. The Bible recognizes the free moral agency of man and insists upon his yielding to God.

One object that should be kept in view is leading the seeker to accept the demands of God. He absolutely must yield. If for salvation he must surrender and repent, forsaking his sins. If he is seeking sanctification he must consecrate his entire being to God and die out to the world. If there is no yielding there is no salvation. No matter what the claim is unless there is yielding, the sinner repenting, and the believer consecrating, there is no victory. The demand upon the seeker should be immediate yielding unto God. His ways should be pointed out and then we should insist that the seeker walk in these ways.

There is but little hope for a seeker if he refuses to pray as a seeker and pray aloud at that. My observation is that scarcely ever a person gets through who refuses to pray for himself. I do not consider it wise to give him encouragement to believe that he has received a thing. The

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real difficulty is refusing to yield to the will of God.

One of the Bible conditions for salvation is the confession of sins. If we confess our sins he is faithful and just to forgive us our sins. This should be recognized in dealing with seekers but the question is, to what extent? Some have said every sin must be acknowledged in public; it must be dragged out and owned up. I am satisfied that this can be overdone. I believe that unless God lays the sin upon the heart of the seeker that it is not necessary to do more in public than a general acknowledgment of being a sinner. If there is a sin against a fellowman it should be acknowledged to him; if against the church, confess it as publicly as the sin is. I believe there is a limit to public confession. Take the case of the Samaritan woman at the well. All she did was to own up that she was guilty of what the Savior accused her and said, "Come and see a man which told me all the things that ever I did." The Ethiopian eunuch did nothing in the line of public confession or to the evangelist Philip. Take the case of Pentecost, no public confession was recorded.

The confession should be done but unto God and not unto man unless it is in order to obtain help to straighten out some wrong deal or sinful act of the past. The publican prayed, "Have mercy upon me, a sinner." He was accepted and went down to his house justified. The jailer said nothing about his sins in public, but believed on the Lord Jesus Christ and was saved. The prodigal son had his confession all learned by heart, but his father gave him scarcely time and opportunity to get it out. Thus it appears clear from Scripture that sins were to be confessed unto God.

In regard to entire sanctification, there should be the confession of carnality or a wicked heart. But the works of the flesh manifested in his life should be left for the Spirit to lead. There is a place for confession and it should not be neglected. I see no grounds from the Bible that it should be carried farther.

I was in one meeting which was disturbed more or less by young people throwing things about the church, especially during prayer. But the entire company came to the altar before the meetings closed. We refused to pray for them until they confessed openly that they had disturbed the meeting and were sorry for it. There

was sufficient conviction on that meeting so they did all we asked them to do. The next meeting in another place with the same brother we attempted some of these things but they would not work.

I am satisfied that the minister is not a priest in any sense that the seeker needs to confess his sins to him, only as he might want his help or guidance to make something right.

I do think it is well to ask a seeker if he will now give up his sins, if he will turn from them; in fact, if he will repent, for unless he does there is no salvation for him.

With the seeker for holiness there is the question of consecration. How far can we press the seeker along this line? I am not sure, but I think perhaps the case before you might have something to do in settling this question. Years ago there was more pressure brought to bear upon the seeker than now. Such questions as, "Will you put your business on the altar, your home, your family, your husband, your wife and money?" or "Will you go to Africa?" were asked the seeking soul. We do not hear that now, at least to the extent of other years. Personally, I believe that a worker should pray for wisdom along these lines. If this is the work of the Holy Spirit, we will not help matters much by trespassing on His field of activity. It does seem that the harder a seeker deals with himself the better he will get along with God.

How much can we do by way of urging a soul to believe the Word? I do not think that there is as much difficulty with a seeking sinner at this point. We would all agree that it is proper to show him from the Scriptures that he is included in the plan of salvation, and show him some promises in the Word of God for him, and hold on for him to see his privileges and lead him to accept them.

There appears to be more difficulty with the seeker for holiness. Why it should be is a question. Positively it may be because of a failure to appreciate the importance of the work of sanctification, a failure to see that it is holiness or hell. How much can we urge a seeker to believe? How about those usual questions that are so often thrown at a seeker? Do you believe that Jesus can sanctify? Do you believe that He will? Well, then, when will He sanctify? The poor soul cannot say anything else but "Now." Yet the heart has not grasped the truth and the experience has not become a fact in the life,

even though the worker looks around with that confident, satisfied expression which seems to say, "I got him through." I do not know which is the greatest object of pity, the seeker or the worker.

There is a serious danger at this point, namely, the leading of the intellect and leaving the heart. There is the possibility of a seeker's accepting the doctrine and teaching but failing to grasp the real experience. This might bring some measure of joy and satisfaction as it is impossible to make any move toward God or in obedience to God without resulting in some emotional reaction bringing a measure of contentment and peace.

This would result in a formal lifeless experience—one of the grave dangers to holiness and the Church of the Nazarene. There is a heart experience, a soul experience, an experience that affects the entire being and brings contentment with holy fire and soul victory.

There is a way through to victory and happy is the seeker who presses through until he realizes it. Happy is the worker who can lead a soul along until he strikes through. This is a delicate place. There is a work right in here that the Holy Spirit must do or it will never be done. We may talk the seeker into saying that he believes; we may sing until he says he believes; but that is not sufficient; his faith must lay hold of the promises of God until the Holy Ghost touches him and he knows it is done. Emotion and feeling will be a secondary matter. He knows it is done because it is done. That settled consciousness of a completed work is worth more than all else and we should not be satisfied with anything short of that.

Suppose we have a seeker that does not seem able to grasp the promise for victory: what can be done? This is an important place it seems to me. Too much urging may lead into the "take it by faith" error. I believe it is better to give them time to settle up with the Lord. I have heard a number of good, sanctified folks say that they were several days getting through to God. I am of the mind that if a soul is in earnest he will come back and if he is not, nothing is gained by prolonging the altar service. Stay with him as long as he wants to stay and will do anything. I am satisfied that the danger of losing him is less in letting him go than in urging him to claim beyond his consecration and submission.

When the altar service is over, ask all to testify to present attainments. If you have reason to believe that they really got something, urge them to testify, using Bible terminology.

A Message to Doubters

J. L. ROBY

It doesn't pay to take the devil's arsenic,
Nor let it sit around;
The best thing to do with such poison is—
To pour it on the ground.
Too many innocent ones, can't guess just why we doubt,
Nor do they think it proper when we pout instead of shout.
God is not dead, nor does He lie, like human beings do
His promises yield a million fold; His Word is ever true.
So let the devil have his say—just outside your head.
Just take a mental attitude that to him you are dead.
Reckon that all the cares of life are hanging on the cross;
Let God be true; and all else false—count it refuse and loss!
The way to win is not to sin, in thought or word or deed;
If you really believe that God is true this little message heed.

A Note from a Preacher

In Mitchell, S. D., four large churches united for Sunday night services during the summer—Methodist Episcopal, Baptist, Congregational, Presbyterian. Altogether they have 2,300 members. A recent Sunday they had eighty-six in attendance. Rev. Wise preached to eighty-eight and has a membership of sixty. I believe it pays to preach holiness hot and take offerings. God help us to keep it up.—B. V. SEALS.

Robert Bruce had made several unsuccessful attempts to possess his kingdom, and was concealing himself in a cave from the presence of his foes. He watched a spider try six times to cast its silken thread from one beam to another before it finally succeeded at the seventh attempt. This sight fired his soul and revived his hope and he sat upon the throne of Scotland.

The Minister As a Servant of the People

William N. Harrington

If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever (1 Kings 12:7).

FIRST, let us consider the minister as a man; secondly, as a man in politics; thirdly, as a man of efficiency in preaching the Word; fourthly, as a man removing prejudice and winning the loyalty of people.

I. THE MINISTER AS A MAN

In the first place—to follow the sermonic habit—the preacher is a man. He has a man's work to do in the world, and he needs a man's heart of courage to get it done. Why should it be thought that the pursuit of goodness is an enterprise suited to pale and colorless individuals or that the proclamation of righteousness requires a thin and tenuous voice, an apologetic air and an assumed and strained mien that is neither natural nor becoming? How does it happen that the preacher should be caricatured as an utterly forsaken, woe-begone, shrunken and shriveled creature, whose abject attitude invites a kick and whose mournful countenance, in its complete lack of intelligence, suggests neither the repose of the soul-less sphinx nor the pathos of blank idiocy, but rather the sickly, constrained and embarrassed features of the gawk and provincial? It is so that the comic papers represent him. I am inclined to believe that this notion of the preacher has its rise in superstition and ignorance. The preacher in the apostolic church walks like a man, delivers his message in the language of men and moves across the stage as a strong, vigorous, commanding personality.

Peter, Paul, James, John—each is a clearly marked individual and stands erect with "bare, bold brow" and feet firmly planted on the solid earth. When these men preached, their audience said, "They are turning the world upside down." Their presence was electric with power and the energy of the elemental forces of nature was in their words and work. They had about them no atmosphere of weakness. They were as commanding generals on the field of conflict. It was not until ecclesiasticism was born that the

preacher was changed from the flaming herald and passionate evangelist into the religious official, belonging to an establishment, having esoteric individuality, supposed by many to be endowed with peculiar and magical powers and having a sort of monopoly of heavenly and spiritual things which could be bestowed on others only through his priestly offices. Gradually, in this way, the preacher was farther and farther removed from the world of man until in the average thought he came to belong to another world and to have only the remotest connection with the affairs of this terrestrial existence. And so the preacher presently becomes as a heavenly visitant, who does not dwell in the skies and who is not at home on the earth. It does not take long to have this strange figure—at first revered, it may be, as being possessed of peculiar and magical virtues—it does not take long, when the thought of the preacher as a minister has supplanted the thought of him as a priest, to have this strange and uneasy figure converted into ridicule and caricature. And so the cartoonist finds in the preacher a model after his liking, and right well has the model been used.

If one is asked to talk about his work, he is not only pleased, but he feels himself to be master of the situation. He knows his work. He thinks in terms of his work. If he be a true workman his work in a very true sense is the revelation of the man. Allowing for the exaggeration, a shoemaker is likely to measure the world by shoe-strings, a grocer to think in terms of tea and sugar, a carpenter to put his universe together with the rule of thumb. The preacher can talk "shop" with the rest. And this leads me to ask, "What is the preacher's world?" Answer might be made that he is the messenger of religion, or to employ the very expressive figure of Ralph Connor, he is the "sky pilot." But when you begin to think of what religion means—that it has to do with life and the use of all things, that it claims all provinces of thought and activity for its territory—you will see that the preacher as a messenger of religion must be a many-sided individual and must touch life in one way or another at almost every point. The preacher by the very requirements of his office and work

must be cosmopolitan. It is strange that a different conception of the preacher should be entertained. Generally, however, he is regarded as provincial in that his range of thought is limited by certain subject matter denominated religious as contradistinguished from all the real and vital matters of human pursuit and endeavor, and consequently the world at large conceives of him as necessarily narrow in his tastes and sympathies and service. The explanation of this view of the preacher is founded in the entirely false and contracted conception of religion entertained by the average man. The religion of Jesus Christ has to do with all men and all things, and with all of a man—body, soul and spirit. And he who would proclaim that religion, must be "a man of the world" in a very different sense from that in which the phrase is used. There must be no realm that is foreign to his endeavors. The more he knows of life, the more effectively he can bring his message to meet the requirements of human needs.

II. THE MINISTER AS A MAN IN POLITICS

Should the preacher enter politics? Certainly not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of government even as in preaching honesty, purity, love, he is declaring principles that touch every business and vocation of life. The preacher cannot be sidetracked during the week or given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every realm is his field of service and duty; all places, if they be entered in the spirit of his Master, furnish him with a pulpit.

When the minister as a servant of the people, rightly views the political duties of a Christian citizen they immediately become as truly religious as any which he is called upon to perform. In fact in their influence and bearing upon the welfare of his fellowmen they are reckoned with his most weighty responsibilities and, if I may be permitted to say so, it is only by a narrow, provincial, false idea of religion that he can lower his plane of life in politics and still think himself innocent.

The belief that there are two distinct and separate departments to Christian life, in one which God is to be recognized and confessed, while in the other all the vileness and wickedness

of the world is to be winked at and considered permissible, is a wretched hell born deception. No grade of honesty, no controlling motives are right in a political campaign which would be wrong in the pulpits. If the minister of the gospel be a citizen and a true servant of the people he owes to his country the duties of citizenship.

"Render therefore unto Caesar the things which are Caesar's" (Matthew 22:21).

Nor is he, in any just sense, less religious when in the discharge of these duties than when he is praying for the salvation of sinners or the sanctification of believers.

Holy Writ reveals God fully as much at the helm of secular history as He is at the helm of what we deem church history. He is immanent in both. In fact the distinction made between secular and church history is more in name than in reality. All history is church history for it is the record of the progress of the kingdom of God in the midst of worldly antagonisms.

The external conditions of the church are largely shaped by the course of political events, and he who cares intelligently for the fortunes of the church, as a true servant of the people, must also care for the political affairs of his country. He cannot be otherwise than intensely interested for the character of its rulers and its laws. If providence be to him a reality, he will be a servant unto the people this day, and will serve them and answer them, and speak good words to them. Then they will become his servants forever. In other words he will be a man of earnest words and brave deeds in every effort to bring the national life into harmonious relationship with the government of the Divine Ruler.

There are brethren of the cloth with the notion that they are to preach against sin just so long as it is kept separate and apart from politics, but are to cease their reproofs, denunciations, and warnings whenever it crosses the invisible line and becomes a political question. This notion is as false and selfish as its author, the devil.

Brethren, when vice organizes and rallies political parties to its support, the voice of the minister should be raised the louder. We must deal with sin as sin.

"We are not our own; we have been bought with a price." We represent not our own, but God's side of the controversy with wrong. We

are holy men. We stand firmly and uncompromisingly for the laws, warnings and proclamations of heaven. We speak good words, for the glory of our God and the deepest interests of the people. Our ministry is not confined alone to the sanctuary. It is not quite so much priestly as it is prophetic. Rightly viewed as followers of Christ Jesus, our ministries constitute the prophetic order and office under forms adequate and suited to the present day and age.

The prophets of the Old Testament in action illustrate the part that the modern ministry should play in public affairs. They taught that God had to do with politics. They warned the masses, rich and poor, learned and illiterate, governing and governed that sin made national by government sanction would wreck and ruin the nation.

"Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

They admonished unfaithful magistrates, and dissolute kings. Drunkenness, bribery, oppression of the widow and the fatherless, turning aside the needy in judgment, favoring the rich from fear of power or from hope of reward were rebuked with no uncertainty. They slayed dishonesty in business, selling worthless or injurious articles in trade, and they warned the professing church of God to keep clear of the sin of helping the ungodly.

When carnal politicians, regardless of the general good of the people, sought to control political affairs for personal benefits they raised their voices against their diabolic schemes, oft at the cost of disgrace and bodily injury. They never embraced the notion that they might exempt themselves from this unpleasant task because of the discomfort or inconvenience involved. They denounced as false prophets teachers who spoke alone for that which brought personal place and favor. They carried a "burden of the Word of the Lord" to the nation, and such in principle are ever the true messengers of God to man.

The hackneyed saying that "ministers should preach the gospel and keep out of politics" in so far as it is not mere "clap-trap" and make shift, reveals a lamentably narrow conception of what it is to preach the gospel.

That is an emasculated gospel which restricts itself to doctrinal dissertations and the logical homilies, and gives no place for instruction con-

cerning the relations of God and His government to social and national life.

Christ is not only the Savior of the world, He is the "King of kings, and Lord of lords."

(To be continued)

The Pastor's Scrap Book

I. L. FLYNN

LET IT PASS

Be not swift to take offense;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Rather sing this cheery song:

"Let it pass! Let it pass!"

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind;

Let it pass!

And heartless souls that live

May condemn without reprove;

'Tis the noble who forgive.

Let it pass! Let it pass!

If for good you're taken ill;

Let it pass!

O be kind and gentle still;

Let it pass!

Time at last makes all things straight,

Let us not resent, but wait,

And our triumph shall be great;

Let it pass! Let it pass!—SEL.

A prominent writer on the subject of modernism said, "It has put out the fires of revival, silenced the voice of prayer and made the shouting of Zion to cease. It has turned many a watered garden into a desert place and filled up the wells of salvation. It has slain souls by the thousands and turned whole sections of Zion into valleys of dry bones."

A BURDEN FOR SOULS

It is said of a great soul-winner that, "He saw souls standing on the verge of ruin; he heard in anticipation the wild shrieks of despair that will

They Never Came Back

C. HAROLD RIPPER

go up from the lost, when it is too late, when the door shall be shut, when the harvest shall indeed have passed, when the summer shall have ended, and naught remains but a frowning judge, a burning hell and an awful eternity."

WHAT MARTIN LUTHER SAID

"I am afraid that the universities will prove to be the great gates to hell, unless they labor diligently in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

REST

Rest is not quitting

The busy career,

Rest is the fitting

Of self to one's sphere.

'Tis the brook's motion

Clear without strife

Fleeing to ocean

After its life.

'Tis loving and serving

The highest and best;

'Tis onward unswerving

And this is true rest.—GOETHE.

Use Your Head

A woodpecker pecks

Out a great many specks

Of sawdust

When building a hut.

He works like a nigger

To make the hole bigger—

He's sore if

His cutter won't cut;

He won't bother with plans

Of cheap artisans

But there's one thing

Can rightly be said:

The whole excavation

Has this explanation—

He builds it by

Using his head.—SEL.

IT WAS a beautiful morning in midsummer. We had cast our lines in the Neosho River before sunrise. For four hours we had watched our lines with that expectant diligence characteristic of the sport of angling. We had baited with worms, liver, doughballs, and rabbit entrails; but the fish would not bite. The sun rose higher and higher in the east, and the chances for catching fish that morning became more and more remote. At last, leaving my line cast far out across the river, I laid my rod upon the bank and walked downstream to chat with a companion. We had exchanged but a few words when I chanced to look back in the direction of my line just in time to see my rod and reel leap into the air and then plunge into the water. Breathlessly I ran to the spot where I had left the rod. I stared helplessly into the now quiet water. A feeling of remorse crept over me. The fish for which I had waited for four long hours had come when I was off my guard and had gone taking my rod with it. The fish was gone and would never come back.

The day was dry and hot. A Kansas wind had been blowing all day and everything in the church was covered with a film of dust. There were seats for two hundred and fifty people; but it was to be a week-night service and the attendance would scarcely reach fifty. No one would sit on the back seats on the right wing of the church. The janitor was in a hurry; he dusted all but a few back pews. A well dressed stranger entered the church that night and made his way straight to the dusty pews. Before sitting down he took a white handkerchief from his pocket and wiped the dust from the seat. The stranger never came back.

Rain had been coming down in torrents all Sunday afternoon. The pastor had made a drive to a nearby city, and because of a muddy detour had been delayed. He arrived at home just a little while before time for the evening service. Only the faithful few could be expected to attend church a night like that. With little preparation of either mind or heart he slipped an old outline into his Bible and went to the church. Ten strangers were at the service that night. The preacher was unprepared. The strangers never came back.

Personal workers had been trying for weeks to get John, a young man of eighteen years, to attend the Sunday school. He came one morning. The regular teacher was absent. A substitute teacher took the class who was utterly unpre-

pared. There was nothing vital brought out in the class. John never came back.

It is easy to resort to some defense mechanism. Fisherman, janitor, pastor and Sunday school teacher can each marshal good excuses in his behalf. It is easy to rationalize and argue that the fish would not have been caught anyway, that the dusty pew did not cause the stranger not to return, that the poor sermon did not keep the strangers from coming back, or that John had other reasons for not coming again. But what if these were the reasons? Thousands come once who never come back.

The Builder

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with your build-
ing here;

Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

—UNKNOWN.

"No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics and spoil his machine. Yet he will pour wine and brandy and tobacco juice into his stomach and tobacco smoke into his lungs which are infinitely more delicate organs than anything of wood or iron."—DR. EDWARD JARVIS.

"For one devil that tempts the busy man there are a hundred circumventing the idle one."

Pulpit and Pew

B. H. POCK

COME TO THINK IT OVER

It was said of President Theodore Roosevelt that someone happened into his office and there was all of his mail piled up, and other important matters which demanded his attention. But Roosevelt said, "I like my job." Oh, that we preachers will be so in love with our work that we will give ourselves untiringly to the great task of winning souls to Christ. This will make our work easy.

I take a good text so that if I preach a poor sermon my audience will not forget what my text had to say.

After all, the text is just a peg upon which we hang our message. It may be hard to confess it, but many of us take a text and preach from it and never get back to it. It might be said of us, "They went everywhere preaching."

This is no day for spectacular preaching or catchy themes. The people are waiting for simple texts and plain messages, for, after all, the world is full of common folks, and in the days of His flesh, they heard Jesus gladly. The days have not changed much, at least humanity, is the same today.

THE PLUGGING PREACHER

Preacher, are you willing to be the kind of a preacher for Christ and His Church as the willing and working horse is for his master? This will describe our case: "Now a plug is not a race horse, a high-stepping carriage horse, a hunter or a polo pony, but a steady, everyday work horse, plugging along from dawn to dark. His job is right there with four feet on the earth, not doing any circus stunts or looking for ribbons at a horse show." I wonder if we qualify? Let us die, if we must, in our harness and at our post of duty.

THE LEADER

Theodore Roosevelt said, "The leader for the times, being whatever he may be, is but an instrument to be used until broken, then cast aside and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeited in order that victory may be won."

DIED WITH IMPROVEMENTS

In my day I have seen a lot of preachers and churches die with improvements. It reminds me of the story I read a number of years ago about a German whose wife was in the hospital. He visited the hospital to inquire how his wife was getting along. The usual reply was, "She's improving." He kept this up for some time, and finally upon making further inquiry, the doctors and nurses informed the faithful husband that she was dead. "What did she die of," asked the faithful husband, "improvements?" It is true that we preachers need to improve upon our preaching. We must improve our English, our church buildings, our music, our singing. We must improve in our work throughout, but God forbid that we should die of "improvements."

I heard a Sunday school teacher say one night in prayermeeting, "I saw men in boys and I saw boys in men." "When I became a man, I put away childish things."—The Apostle Paul.

THE DOLLAR AND THE DEVIL

"In this world of frill and fashion
When the churches are so fine,
And the trademark of religion
Is the classic dollar sign.

"There's a rule that never faileth
And you'll always find it true,
When the Dollar rules the Pulpit,
There the Devil rules the Pew.

"There may be a lot of singing,
And an awful lot of prayer;

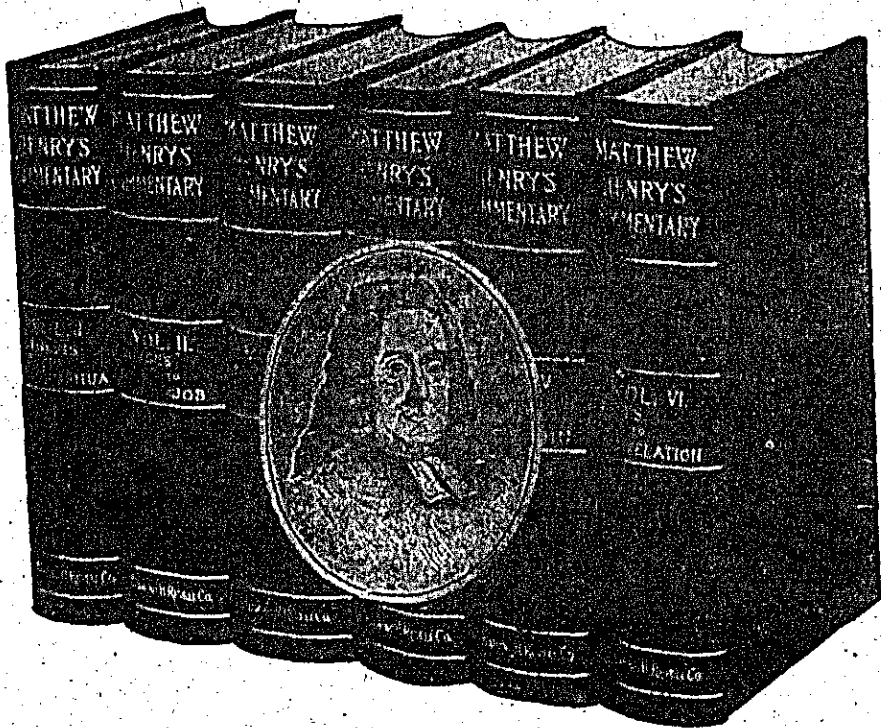
And the sermon may be answered,
By an "Amen" here and there.
But as sure as Joe's a Dutchman,
And Roe Shylock was a Jew
When the Dollar rules the Pulpit
There the Devil rules the Pew.

"When the Money gets to talking,
And the Master's voice is still
And the preacher swaps his sermon
For a twenty dollar bill.
That's the time old Mr. Devil,
Gets the churches in a stew,
When the Dollar rules the Pulpit
There the Devil rules the Pew.

"When religion goes to begging,
And the Bible is forgot;
And the preacher preaches nothing,
But a scientific rot,
Then the faithful old believers
They are getting mighty few
When the Dollar rules the Pulpit,
There the Devil rules the pew."—ANON.

They used to say, "The need of the church is Grace, Grit and Greenbacks." Then others have said, "Men and money" are the needs. But God says, "If I can find a man that will execute my judgments . . ." If God gets the man, He gets his pocketbook, his will, his mind, his all.

"Take my life and let it be,
Consecrated Lord to Thee.
Here's my silver and my gold
Not a mite would I withhold."



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