

governed. Unbelief is disagreeable to human nature, and destructive of it. Faith in God is as necessary to man, as it is to God. Faith in God makes society and civilization possible, and this world a fit place for human habitation. Take faith from it, and chaos would ensue. Take God out of its sky, and all would be enshrouded in impenetrable gloom. God and man are so constituted that faith is an absolute necessity everywhere if harmony is to prevail, and chaos is to be avoided. Faith is essential to things pleasing everywhere. Unbelief is destructive to all things pleasing.

I. Faith in God is believing Him on His word, acting upon our belief. It is belief that what He has promised, He will perform. To act upon God's Word is to act upon that which is as sure as He himself is sure. There can be no failures in His fulfillment of His Word. In this world of uncertainties, the things that are sure are the promises of God. Safety is in believing them.

II. It is by faith in God that we see Him; it is by this faith that we cling to Him; it is by faith that we appreciate and appropriate Him; it is by faith that we enjoy His grace and gifts.

III. It is by faith in God that we are lifted out of sin into salvation; out of depravity into holiness; out of sickness into health; out of poverty into wealth; out of the transient into the enduring.

IV. It is by faith in God that we are lifted Godward and heavenward. From the groveling things of earth, unto the glories of heaven. From the sordid things of time to the sacred things of eternity.

V. It is by faith in God that we rise above the things of time and sense, and glimpse the glories of God and eternity; become enamored of them, and make them the object of our quest. That we are lured from old pursuits to new.

VI. It is by faith in God that we find Him in prayer; that we walk in the light as He is in the light, have fellowship with Him, and the blood of Jesus Christ cleanses us from all sin. That we walk in purity, peace and power here below.

VII. It is by faith in God that we become laborers together with Him; share with Him in His great and glorious work of redeeming mankind while here, and share with Him the glories of His triumphs in the world to come. It is by faith that we are lifted to the highest honors in the gift of God. That we enjoy His richest gifts and graces.

Bible Holiness

This is the will of God, even your sanctification (1 Thess. 4:3).

Among the outstanding facts found in the Bible concerning man, are these; that he was created a holy being; designed to be a holy being here below; and destined to dwell in a holy heaven in the presence of the Holy God; and

the holy beings therein. Among the outstanding facts concerning God found in the Bible, are these; that by Christ's death on the cross—the shedding of His blood—God has made possible man's restoration from the fall to an experience of holiness here below, and an eternal state of holiness hereafter. That the Holy Spirit is here to make actual, all that Christ has made possible.

I. Bible holiness is more than outward conformity to the will of God, desirable and essential as is such conformity. It is inward purity, wrought by the Holy Spirit, through the efficacy of the blood of Christ; and that conformity to the divine nature that God has made possible to man in his present condition.

II. It is not angelic, Adamic, or absolute holiness. Such holiness is possible only to beings capable of enjoying it. It is holiness suitable to our present condition and limitations.

III. It is not holiness in which there is no room for improvement. It is the proper preparation for the unlimited improvement which we so much need. For growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. For the development of the fruit of the Spirit, and all the graces that go into the making of the life of holiness we are to live, and the services we are to render.

IV. It is holiness compatible with our present condition, by the grace and power of God. Some tell us that holiness is incompatible with our present state, and therefore impossible. It is sin, not holiness, that is incompatible with our nature as God created us. Bible holiness is the one thing that is compatible with that nature.

V. It is holiness in which God has not only provided for our crisis purification, but our continuous purification. Purification from indwelling sin, is the crisis experience; and from all that is incidental to our contacts with the world, our ignorance, our lack of experience—inexperience—poor judgment, infirmities, and all that is incident to our living of the life of holiness. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

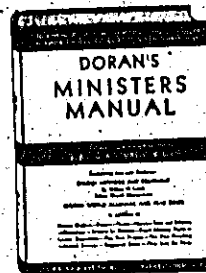
VI. Bible holiness is not an experience into which we can grow. It is not growth into the grace of holiness, but growth in that grace that is commanded, and needed. We begin our spiritual lives as newborn babes in Christ. Few things could be more pitiful than an infant born in the realm of nature, who continued in infancy, and made no advancement from it. Few things are more pitiful than children in grace who make no progress therein.

VII. Bible holiness is a preparation for seeing God here, and hereafter. We need Him as much here, as we will hereafter. We can no more live properly on earth without Him, than we can live in heaven without Him. We were made for God, and we find our rest, our completeness, our perfecting in Him. It is a preparation for our fellowship with God; angels, and the redeemed of all the ages. It is as we have fellowship with God here that we can hope to have fellowship with Him there. Bible holiness is as necessary here as it will be in heaven. It makes the harmony of heaven possible, and tends to bring harmony here.

Doran's Ministers Manual for 1939

Fourteenth Annual Issue

Compiled and Edited by G. B. F. HALLOCK



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The PREACHER'S MAGAZINE

Faith, Faithfulness, Friction

THERE are three things essential to separation from the world: Faith, faithfulness and friction. Faith in God will have to be exercised, faithfulness will have to be in exercise in us, we shall require strengthening in our souls, we shall be cast upon God, and He will use the friction to polish us.

I once saw a carter polishing the chains of his horse's harness. He had them in a bag which he shook backward and forward. I asked him what he was doing and he replied, "I am polishing these chains by friction." So it is with us. This friction must go on continually—there is no escape from it. Some saints appear to be under the impression that separation from the world can be carried on without suffering, but this is quite impossible. "All that will live godly in Christ Jesus shall suffer persecution." There is not a man living who can carry on separation apart from suffering. In the world ye shall have tribulation, but in Jesus peace. If you are not prepared for suffering; do not begin separation. Too many have started already without this preparation, and I would say do not you increase the number.

If you are not prepared for suffering—for distinct trial—then do not start, but ask God to prepare you for it. If you rush into it without faith you get the friction, it will not polish you but break you. If you have faith and faithfulness, then friction will polish you; but without these necessary qualifications the friction will not brighten you, and the devil will take advantage of your condition so that instead of your being a testimony for Christ you will be a source of weakness in the testimony. We must remember that to be prepared for separation will need God's help. There is not a servant on the earth who can prepare you, nor can a saint do so either. How blessed to know that if one is set for separation of heart to Christ there are all the resources of the grace of God at his disposal. The Father cares, the Son intercedes and the Holy Ghost empowers.—*Scripture Truth.*

The Preacher's Magazine

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When the Goal Is Reached

THE EDITOR

LAST week I met a preacher who has one fine piece of work to his credit, but he is now "without a charge." He is economically, mentally and spiritually pressed, and is in a really critical state of mind. But he grows eloquent when he talks about his one accomplishment. He then seems to get his old fire back and gives one the impression that he is vital and forceful. I listened to him with both interest and sadness. He has done well and I appreciate what he has done, but I am fearful lest he shall not be able to do anything else. He has reached and passed his goal and now his future is all behind him. Perhaps we should be glad that he once found something that challenged him and gave him a place among his fellows. Otherwise, perhaps he would have died defeated. As it is, he can always redeem himself by living again the days of his triumph. But he is a young man. It is tragic to see him die while he still must live. His trouble is, he has arrived. He has reached his goal. His plan has been fulfilled and yet the day is not done. His mistake is a mistake of vision. His horizon dipped too quickly. Now it looks like he will have to choose between just adding a few "warts" to his house and going back for a new beginning. It is bad either way.

But I know how to sympathize with this man. I stood in one such a place myself when I was twenty-two and had rounded out my first general period of ministerial service. I chose to go back and make a new beginning. I went back to school and to years of grinding preparation. It was a strain. Sometimes it looked like a waste. But I am thankful that I emerged with a blue print that has never ceased to challenge me, and now my fear is that I shall die before I can get the house built. I do not say this is the only way. I do not even say it is the best way for every preacher. But I do say it is just one of two possible ways. A number of preachers of my generation took the other way—the way of tacking on additional rooms to a house already architecturally complete. Perhaps that was the best way for them. But there is a better way than either of these two, and that is the way of a better and fuller original. It is the way of full and worthy goals at the start.

These words will be read by some young man who is even now compelled to choose between an immediate opportunity and a fuller preparation. There is just one good way for him—the way of less romance, the way of the plodder, the way of better and fuller preparation. But they will be read by another who has "arrived" so far as the goal which he first saw is concerned. Shall he go back for a new beginning or shall he make patchwork of his life's sphere from here on? This is not so easy to answer. It requires some prescience—how long shall this man live? Will he be able to make over if he tries? Certainly he is in need of divine direction. I would rather pray for him than to advise him.

But so far we have been thinking only in terms of whole lives and epochs in lives. But life is divided into years, months, weeks, days, hours and even minutes, and there are goals of second, third, fourth and fifth magnitude. But the sum of these goals equals the epochs and the whole life itself. Most preachers have insufficient time for study. Usually this is because they have not learned to husband their minutes. Many preachers are slack in pastoral visitation. This is usually based upon the false premise, "the people do not care for my visits." Some stop with a flimsy preparation for the worship service and the preaching effort. They are content with the mediocre. They reach their goal too soon. They are not bad, but they are not really good. They are not complete failures, but their success is not outstanding. Their pastorates are not outstanding because their lesser units are not superior. They are not exactly lazy, but their standard of industry is too easily approximated. They make their goals without doing their best. This is not because they are so strong or so fast, but because their goals are made for slighter men.

I think it was Beecher who exhorted us not to pray for a task suited to our strength. But rather to pray for strength commensurate to our task. But there is an element of consistency in us all that holds us back from asking much help from God when our task is so small that we can almost do it alone. Let us, then, all move our goal posts out to new positions this morning. Let us include within our scope of effort and expectation more than is reasonable, and then let us work and pray to get it done.

Doing Good

"As we have opportunity, let us do good unto all men" (Gal. 6:19).

We all know very well that we are each our brother's keeper. We are all agreed that he was a poor specimen of the race who, in the beginning, questioned it. We know that we are, in all kinds of ways, responsible for one another; so that a good man today could not sleep at nights if he knew that someone was in dire distress whom he could relieve without doing injury to him or to others. Our text answers the question, "What best use can I make of my life?"—JOHN A. HUTTON.

Thoughts on Holiness from the Old Writers

Goodness—A Fruit of the Spirit

Olive M. Winchester

Now the fruit of the Spirit is . . . goodness (Galatians 5:22).

GOODNESS, a fruit of the Spirit; how often is this lost in our thinking! The good man is regarded as good to be sure, but he often is not considered highly spiritual unless he possesses some other credentials; yet goodness is given as a fruit of the Spirit while some of the more bizarre qualities are not mentioned. Would we not consider the various elements recorded as the fruit of the Spirit the primary indications of spirituality? No doubt we feel this way, but lose sight of the fact in much of our ordinary thinking. We are caught by that which appears striking and often stands forth in prominence without weighing its relative value. One writer has said, "I esteem a dram of goodness worth a whole world of greatness."

THE SCRIPTURAL USE OF THE WORD

While the adjective good was frequently used in the older Greek literature the noun is a contribution made by the Scriptures to the Greek language. It does not appear until used in the translations of the Old Testament into Greek. In these translations we find it in reference to Jehoida, the priest, who was buried among the kings in Jerusalem, because of his loyalty to the worship of Jehovah, repairing the house of the Lord and defeating the evil purpose of Athaliah. The second time the word appears it is used in reference to God (Neh. 9:25). Then the final occurrence in the Old Testament translation is in Eccl. 9:18. In this last instance there is nothing especially contributory to our understanding of the word in our New Testament connection. The fact is of the three uses in the Greek translation the one in reference to Jehoida is the most pertinent. Studying his life we find the qualities of a man who was regarded as doing good. We might draw from his life forms and standards for our own life if we would manifest this fruit of the Spirit.

When we turn to the New Testament, we discover that the noun appears only in the writings of St. Paul and then only four times. One of these is in the passage which we are discussing. Then there is another passage which is closely allied to this, "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). Another passage is Thess. 1:11, but here it is not a quality of human character but an attribute of Deity, therefore does not apply so specifically to the present discussion, although we might consider that a quality stated as an attribute of Deity should not be regarded as any secondary element in the human realm. (We note that it appears both in the Old Testament translations and in the New Testament as an attribute of God.) The other passage in Pauline literature is: "And I myself also am persuaded of you, my brethren, that ye also

are full of goodness, filled with all knowledge, able to admonish one another" (Rom. 15:14). In this connection the apostle had been discussing the attitude toward the weaker brother who abounded in conscientious scruples, and then concluding the discussion he tells these Roman Christians that he is persuaded concerning them that they have a magnanimous spirit, understand also the principles of the Christian religion and because of these two characteristics they can admonish one another.

GOODNESS IN ITS INHERENT NATURE

From the foregoing we can conclude some qualities that pertain to this fruit of the Spirit. We noted Jehoida's loyalty to the worship of Jehovah with untiring devotion and unstinted effort. Such characteristics might then be attributed to goodness. Then in the Romans passage we note that a magnanimous spirit was implied that would not haggle over petty scruples but would be willing to be considerate of the weaker brother and adjust to his narrower viewpoint. Thus another quality of goodness might be added.

Again a point to be noticed regarding goodness is that as a factor of Christian experience it is derivative. This is indicated by our passage under consideration; it is a fruit of the Spirit. Then we recall the reply of Jesus to the rich young ruler saying, "There is none good but one; that is, God." Only as we are in union with God can we bring forth the fruit of goodness.

Approaching the analysis of goodness from the standpoint of contrast with a preceding grace, that is, gentleness, it is generally considered that there is more activity in goodness than in gentleness. Gentleness relates to manner and demeanor while goodness has an outgo in the doing of good deeds. So one writer comments, "Goodness can only imply activity, usefulness. It must bless somebody to have an existence itself. Goodness is love with its hands full of blessings; carrying food to the hungry, medicine to the sick, clothes to the naked, fuel to the cold-chilled, comfort to the desponding, light to those who sit in darkness, and life to the dying. In Him who is 'full of goodness,' melancholy finds no home; loneliness has vacated its seat; and if in the midst of a desert at midnight, it feels a rapture inexpressible, for it hears glad voices on every side singing, 'Blessed is he who soweth beside all waters.'"

Further as a characteristic of goodness it does not seek to parade its good works. Accordingly one writer observes, "Goodness is like the glowworm in this—that it shines most when no eyes, except those of heaven, are upon it!"

Finally as a quality of goodness we may note McDonald's assertion, "It gives festive enjoyment to its possessor. No man who is 'full of goodness'

needs other sources of enjoyment. It is said of Diogenes, that seeing a man arranging himself to attend a great entertainment; asked him 'Is not every day a festival to a good man?'

Thus it would seem that the grace of goodness, which at first appears rather colorless, when closely viewed has many aspects and becomes rich in spiritual content. To be really good is to manifest the Christian spirit in a number of different lines.

Correlating the Whole Church Program*

A. E. Collins

HERE is scarcely another occupation which makes such large demands upon an individual as does the pastorate. It is a seven-day-a-week job, the year round. There are, for instance, the cares and the responsibilities of the local church. This includes study, correspondence, visiting, planning, preparing, preaching, financing, campaigning, and the general oversight of the flock. In addition there are district interests and denominational responsibilities, which demand a share of the attention of the pastor.

In such a crowded program there is the constant danger that the multiplicity of local duties which are part and parcel of a pastor's life may result in shortsightedness on his part. There is the danger that these responsibilities may so completely occupy his attention that his mind will be cluttered to such an extent that he will be unable to see beyond the narrow limits of his own pastorate.

An executive official in a great industrial institution became so occupied with the multitude of details of his office work that he could not give the attention expected of him to the larger and more important interests of the business. His manager waited on him on one occasion, and requested that he would rid his mind of much of the detail which was occupying his attention; leave it for some other employee to attend to, and that he himself sit back in his chair, put his feet on his desk, and interest himself in the greater problems and the more important considerations which were required of his office.

Would it not be a good thing once in a while for us, as pastors, likewise, to disengage our attention from the multitude of detail work connected with our office, and give our thoughts to interests farther afield; interests that have to do with the church of tomorrow, interests concerning the district and general program of the entire church?

That is just another way of suggesting that the successful pastor must not only be a preacher and a pastor, but he must also be a leader. One of the outstanding needs of the hour, on this district, and every district of the church, is competent pastoral leadership. This includes, among other things, broad

* Paper read at the Ontario District Preachers' Meeting, held in Toronto, Ontario.

So we have passed in review another fruit of the Spirit; we have traced its Scripture usage and analyzed it into its various phases and parts. In noting its fullness of content, we feel that no longer may we say, as has often been the case, "He is a good man," then follow with some adversative quality as if to be good was giving only a minor tribute. To be good means to enter into the major graces of Christian living, and requires from us our best effort.

vision, big-heartedness, level-headedness, courage to persevere, and determination to succeed. With this type of local leadership provided, many of our problems in the church would be solved, for their solution invariably lies in the man.

May we suggest that the proper pastoral point of view is that we are, like St. Paul, debtors. We have a debt to God and to our fellowman to discharge. We have a task in the church to perform. A proper sense of our responsibility to the church in which we are called to labor will help us in this regard. We should remember that the church is more than simply a place to preach. It is something other than just a place to earn a livelihood. Rather it is a sacred cause to espouse. It is a program to work and to support.

No pastor can fulfill his obligation to his church by simply going his daily, or weekly, pastoral rounds, thinking only of the immediate local interests, and spending all his time and effort in its care. On the contrary, when a preacher accepts pastoral or evangelistic responsibility in the church, he should remember that it is expected of him that he shall join the whole church, and get behind its entire program, and work for its general interests.

After all, the pastor is the key man of the local church. Invariably it is he who sets the mold in which the congregation is cast. What the pastor is, the church will likely be. If the pastor is narrow-minded and short-sighted, the church will likely be the same. If the pastor is self-centered and selfish in his interests, if his philosophy of life is, that "charity begins at home" and that we need all we have to support our own local interests, the church will likely feel the same. If the pastor is disposed to let district and general interests, and the educational program, and the Publishing House of the church, shift for themselves, the local church will be inclined to do likewise. But if the pastor has a big heart, a broad vision, a passion for souls, and a spirit of loyalty to his denomination, he will support the whole program of the entire church.

Sometimes the pastor is tempted to discriminate between the General and the District Budgets. He can arouse interest in, and acquire support for, the

General Budget, when he is unable to bring up his District Budget. May we suggest that, in our opinion, there is something fundamentally wrong when that is the case; and usually the responsibility for it may be laid at the door of the pastor.

In the organization of the Church of the Nazarene, the church cannot survive without the support of the district. It is the bond between the local interests and the general program of the church. The neglect of that bond will result in crippling the efficiency of the whole church organization.

To succeed in our sacred calling, we must stand behind the program of the entire church. We must consider its task our task. We must make its burden our burden. To be sure we must guard carefully and continuously the home base—the local church. We must keep the fires of evangelism burning. We must enlarge our Sunday schools. We must strengthen our Young People's Societies. We must encourage our Woman's Foreign Missionary Societies, and in doing so we must seek to consolidate these local departments into a unified and correlated unit—all pulling in the same direction, all interested in the same thing, namely, the extension of the cause of Christ and the salvation of immortal souls at home and abroad.

Then there are the district interests. Every pastor and his people ought to stand one hundred per cent back of the District Superintendent in the way of support and co-operation. He should help in the work of home missions on the district. He should assist in strengthening the weaker churches. He should co-operate in the whole district program, and boost the district interests of Sunday school, N. Y. P. S., and W. F. M. S. Every pastor ought to be a district man, and see that his District Budget is paid.

Furthermore there are the general interests of the church as represented in the General Budget. In the average church no great amount of effort is necessary to stimulate interest in Foreign Missions. Especially should this be so, when we recall that out of the estimated nine hundred million heathen in the world, twenty-six million of them are dependent for the gospel on the Church of the Nazarene.

To meet this obligation, seventy cents of each dollar contributed on the General Budget goes to Foreign Missions. It seems as though in the future we should be able to do much better if our people were fully informed concerning our commitment to Foreign Missions. Our members and friends will give to Foreign Missions when they will not give to anything else. We might as well have the money. Let's go after it.

Then, seven cents of each dollar in the General Budget is devoted to Home Missions in the church. Six cents goes to the care of wornout preachers. Five cents is used for the support of our General Superintendents. The remaining twelve cents of the dollar is divided between Church Schools, Church Colleges, and General Administration. The support of the General Budget of our church thus presents a most worthy objective, and should appeal to the very best that is in the pastor.

We ought not to neglect the claims of Christian

education as represented in our colleges. We venture to say that no department of the church will yield greater returns in consecrated and adequately trained young men and young women for the work of the Christian ministry.

Nor should we forget the *Herald of Holiness*, for it is the one link which binds the entire church in all parts of the world into one compact unit, and serving every interest of the church. Of similar importance is *The Other Sheep*. We are agreed that it is the finest missionary journal of its kind in circulation.

Brethren, the matter of correlating the whole church program presents a tremendous challenge to us. This is distinctly our day and generation. The program of the church is essentially *our cause and our responsibility*. It places before us a magnificent opportunity in life, not simply to make a name, or establish a reputation for ourselves, but rather an opportunity to make the most of our Christian ministry; to live life to the fullest, by bringing Christ to the hearts of the people, to those in our home community, to those within the limits of our district, and to the hearts of the people of the whole, wide world. This is a calling in which angels would gladly participate. This is a cause in which the greatest men of history and the best women of earth have invested their life and their all.

But how shall we correlate all these various interests of the church? we inquire in closing. We would suggest, first, it must be done in *our own mind and heart*. We must be sold on the program ourselves. We must be enthused over it, and we must impart our enthusiasm and our inspiration to the church.

And, secondly, it can be done by the process of education and instruction concerning the matter in our own local church. Our people may not see our point of view, nor share our vision, the first time the matter is presented. They must be trained. They must be educated in regard to it. That requires patience and perseverance and tact.

Thirdly, it can be done by means of prayerful and careful planning of the work, and then by faithful execution of our plans.

Brethren, the correlation of the whole church program can be done. The responsibility of doing it rests with the pastor. Let us get a broader vision of the task of the church, and a deeper compassion for a lost and perishing world, and then, without reserve or hesitation, let us give ourselves wholeheartedly to the greatest business under heaven, namely, that of bringing Christ to the hearts and homes of the people of the nations.

The Minister Who Does Not Pray

The preacher who does not pray much must have great confidence in his own abilities or training or experience, or he must believe that the work in which he is engaged is of no great importance after all, or he must have no confidence in God. He must believe that God would not hear or help if he did ask. Which is your case?—THE FREE METHODIST.

The Patmos Letters of Jesus

Article One in a series of four on
"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

By H. Orton Wiley

I. INTRODUCTION

IN these discussions we shall direct your attention to the first three chapters of the Book of Revelation, sometimes known as the Apocalypse or the "unveiling." These chapters deal with "The Vision of the Glorified Christ and His Messages to the Churches of Asia." Our general theme therefore will be "The Patmos Letters of Jesus." It will be noted that the author of the Apocalypse arranges his material in three main divisions, (1) to things which were, (2) the things which are, and (3) the things which shall be. My purpose is to confine your thought to the things which were and the things which are and thus avoid the field of prophetic speculation, which to my mind has at times greatly marred the study of this wondrous revelation or unveiling of the Christ.

Several things have drawn my attention to this portion of the Holy Scriptures as a subject for study. First, the beautiful symbolism which is so choice an expression of spiritual truth. Here are to be found the divinely chosen symbols for the outward expression of inward spiritual reality. To deprive ourselves of the knowledge of these symbols would be to impoverish the expression of our spiritual nature, much in the same manner as it would were we to discredit the Psalms as the divinely inspired hymn book. As the Psalms give us a language for the deeper emotions of the heart, so the Apocalypse gives us the divinely-chosen symbols of spiritual life and power. Second, the importance of this book as containing the last message of Jesus to the churches. The fact that the last words of a friend or loved one have added importance and are cherished as a priceless treasure should lead us to attach supreme importance to the last words of our Lord. Let us study these letters, then, in the light of this truth. Third, these letters must be regarded as the norm of spirituality, and the true standard of divine excellence. There are many false standards abroad—here Jesus gives us the things which He commends and condemns. We should, therefore, both as individuals and as churches, give careful attention to these letters of Jesus in order to form true concepts of what He approves or condemns in His people.

As an introduction to our study of the first chapter, we shall make some general observations which we trust will prove helpful in laying a foundation for our further and more direct study of this marvelous book.

1. There is a blessing pronounced upon those who read, those who hear, and those who do the things written in this book. The picture drawn here is not that of a merely casual reader, but of a min-

ister before his congregation, reading the book in the service of public worship. Consequently the reading of the book is not to be regarded in the light of a charm which brings good luck as some seem to think. Christianity has no place for superstitious practices. God uses the truth as His means of communication with the souls of men and not magic. It should be recalled that the churches of Asia at this time were suffering poverty, persecution and death. For a time it seemed that the church would expire in the darkness of the age in which it was born. But God would comfort His people. He would assure them of the ultimate triumph of the gospel and so "unveil" His divine care for the Church, and sent this revelation by the Apostle John. One flash of divine truth, one glimpse of the glorified Christ, and John the Beloved gave to the world a book to which the saints of all succeeding ages have turned for comfort in seasons of persecution and distress. It was written to be a blessing, and God blesses its use to the purpose for which it was designed. One cannot read this divinely inspired revelation without a deep conviction that in the midst of history walks One who has the tread of a Conqueror, and that ultimately every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

2. What are some of the causes which are conducive to the neglect of this book. First, it is an obscure book. Its message was directed to a people in an environment which prevented the direct use of truth. In order for it to escape the proscription of the heathen rulers, it must be written in a language which only Christians understood. To others these words were obscure and dark, and very frequently regarded as a worthless assemblage of mere imaginings. Second, the mass of confused literature which gathers about this book. Hundreds, and even thousands of volumes have been written on the Apocalypse, each with its own peculiar if not eccentric interpretation. I purchased a little pamphlet in a second-hand book store entitled "Revelation No Mystery." I paid ten cents for it, and after reading it, I came to the conclusion that I had paid too much for the book. As a consequence of this mass of confused literature, many people have come to the conclusion that nothing can be certainly known about the Apocalypse, and consequently look with disfavor upon any new production. It is for this reason, if no other, that I aim to keep these studies free from speculative material. Third, it is a book of symbolism, there are many who do not understand it, and therefore do not appreciate it.

We use symbols as the basis of communication in every department of life. Every time you greet a friend you perform a symbolic action of friendship.

Language itself is but a series of symbols by means of which we may express ourselves and be understood by others. The check which we use in payment of our monthly bills is not money. It is merely the sign that the amount of money designated is available. In fact the "legal tender" in the form of bank notes is not money, but merely an indication that back of it is the amount of silver and gold held by the government which authorizes the currency. The flag which we love so well is merely a symbol of our national hopes and purposes. In business symbols are used in the form of trademarks, copyrighted names or slogans. These mean much or little according to the value of the goods and the integrity of the firms which manufacture and distribute them. It is not strange, then, that our Lord should speak in parables, or that the beloved disciple should present his last message in divinely inspired word pictures.

3. The Apocalypse is a prophetic book. In using the term prophecy, we have in mind the fundamental meaning of the term as "forth-telling" rather than a "foretelling" although it is evident that the book contains predictions as well as declarations. The Apocalypse is the only book of prophecy found in the New Testament. As there is a close relation between the Gospels and the Acts of the Apostles, so also there is a definite and close relationship existing between the Epistles and the Apocalypse. Without the Acts, the Gospels would not have found their unity and fulfillment; so also, without the Apocalypse, the Epistles would have remained merely as scattered and fragmentary writings. The churches as instructed in the Epistles must have a focus, a goal to which they could look forward, and which should unify the churches in purpose and affection. At the time of the writing of this book, the churches were in great distress. The angels which sang at midnight when Christ was born must be heard again, if that life was to be perpetuated in the Church. One flash of light from the eternal Christ, and the curtain of the future was lifted. One flash of divine truth, and a pathway was blazed through the darkness of the world's night, a pathway which clothed in the expression of a majestic and impressive imagery, traces the history of the Church from its inception to its final and glorious consummation.

I maintain that the outline of the triumphal march of the Church from her present militant state to that of her final triumph is traced in the imagery of this book, but that the details of the scheme can be known only as they are revealed through the developments of history.

The Christians of the first century understood this imagery, and Christians of this century, well-read in the symbolism of the Old Testament, instinctively feel as they read this revelation the throbbing heart of the Master. They know that He shall ultimately triumph. They trace the path of His onward march, and see victory on every field of battle. Whether they always understand the application of these symbols or not is immaterial. To be dogmatic as to the application of these symbols to

specific persons or groups, is unbecoming a Christian and out of harmony with the true meaning of the Apocalypse. The times of these things God has placed in His own keeping. But the chart is true and history will fill in the details. What they do know is that God has spoken in a language which they understand, and they implicitly rely upon His message regardless of its specific application.

In this connection it may be well to call attention to an incident mentioned by Dr. Broadus, the great preacher and writer on homiletical subjects. He tells how at one time he arranged to read the Book of Revelation through, chapter by chapter at family worship. He soon noticed that the children and even the colored servants became more interested in it than in any other portion of the Bible he had read. Up to the fifth chapter he made a few explanatory remarks, but when he came to the seals and the sounding of trumpets he was not so sure of his ground and so ceased his remarks. But they all urged him, regardless of the comments, to keep on reading. "At length," he said, "after many days we were far on in the middle of Revelation; and as I was reading some of that splendid, solemn, impressive imagery that is here, presented like the unrolling of a mighty panorama—scene after scene of wonder and power, struggle and conflict, hope and promise, I looked up through my tears, and all the circle, from the aged grandmother down to the little child, were in tears too. You may say we did not know exactly what it was about? Yes, we did; it was about God. Aye, about God indeed, and about His working out of his own mighty purposes of grace through the struggles and sorrows of human history, together with the blessed assurance that all is yet to end in complete victory and everlasting peace and joy."

I may know but little about the nature of angels as mentioned in the Apocalypse, but when a being is revealed who has a countenance like the sun, clothes himself with a cloud, wraps a rainbow around his head for adornment, and treads the earth with feet like pillars of brass, I know that whatever the opposing forces may be, he will tread them down and bring victory to the saints of God. When He places one foot on the land and the other on the sea and swears with hands uplifted to heaven that time shall be no longer, I know that a glorious triumph is near. When four angels stand at the cardinal points of the compass to keep back the strong winds of adversity, then I know that whatever these adversities may prove to be, they are under providential control; and when I further read that an angel like the rising sun in the east holds the seal of God in his hands, and that he alone gives orders to the angels of the winds, then I understand that whatever comes to me of adversity is for the sealing of the soul in the image of God. This I know regardless of what the accidents are which fill out and make the picture perfect.

When I read that the Apostle John wept because there was no one who could take the book and loose the seals thereof, I enter into deep fellowship with one who felt the mortgage of sin upon his soul and

who mourned over his lost estate and that of a lost world. I understand something of how he felt when he looked up through his tears and found that the Lamb had become the Lion of the Tribe of Judah and had prevailed to take the book and to loose its seals. I know that in the midst of sorrow and disappointment the saints of all ages have looked up through their tears to see the Christ who is able to break every chain and give the victory again and again. But as I continue to gaze into this marvelous revelation I perceive that this strength is manifested through the weakness and the sacrifice of the Christ who was the atoning Lamb of God to take away the sin of the world. Then, too, I see that those who hold the golden harps, and who make all heaven ring with their matchless melody. I pray better and endure more gracefully since I came to learn that those who weep here are those that rejoice hereafter. I discover also as I look into this marvelous unveiling, that the music from the golden harps of his saints is God's prescribed formula to start the four and twenty elders to shouting; and that when these elders shout it opens every avenue of praise in heaven and in earth and under the earth, and the sea and all that is therein, and they cry, "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." What do I care for the trifling speculations of men, when my soul is ravished with the thought of victory, and these marvelous truths of revelation through Christ grip my heart and fill my soul with inexpressible joy!

4. *The relationship between Genesis and Revelation.* It may be well to call your attention briefly to the similarity existing between the first and the last book of the Bible. I have often pictured to myself, the Book of Genesis and the Book of Revelation as two majestic pillars supporting a great arch which we may call the span of history. Eternity lies beyond these pillars on either side. Within this great archway, we may notice near the first pillar the dawn of history; and near the second is the twilight of history and the dawning light of eternity. Directly under the keystone of the arch stands the cross of Christ—the old rugged cross which is the center and focus of all history. Here may be noted three revelations of Christ. The first pillar is the revelation of the cosmic or creative Christ—the beginning of the creation of God (Rev. 3:14); at the cross is the revelation of the redemptive Christ; while at the second pillar is the revelation of the triumphant Christ as He closes the natural order and ushers in the new and eternal order. For as we have borne the image of the earthly, we must also bear the image of the heavenly. As in the dawn of history the light is dim, so also the dawn of the new order the light is faint in its relation to the full effulgence of the eternal order which shall be, when Christ's kingdom is fully come at His second appearing in majesty and glory.

Notice some of the similarities in the scenes near the pillars. Near the first is a garden with a single pair who commune with God in the cool of the day. Near

the second is a city with inhabitants numbering ten thousand times ten thousand and thousands of thousands, ascribing glory and honor and power to Him that sitteth upon the throne. The Lord who communed with a single pair still leads His people to fountains of living waters and dwells in the midst of them. In the first scene is a tree of life and four rivers which watered the land. In the second there is a river of water of life clear as crystal flowing out from the throne of God, and on either side it is lined with trees which bear their fruit every month and the leaves of the tree are for the healing of the nations. Near the first pillar may be seen the land of Havilah, "where there is gold, and the gold of that land is good; there is bdellium and onyx stone" (Gen. 2:11, 12). Near the second, the gold has been taken from the mines and the stones from the quarry, and we see a city garnished with all manner of precious stones in its foundations, its walls of jasper, and whose streets have been paved with gold. History has a purpose, and the faint glimmerings of the early dawn of Genesis, shall yet through Christ burst forth into the full noontide of a glorious eternity. No wonder our sainted founder, always met one with a "Good morning" whether midnight or noon, for as he frequently said, "The sun never goes down in the morning, and we are only in the morning of this glorious and eternal day."

"When Jesus is revealed by the Holy Spirit in the deepest center of the believer's self-awareness, his lonely, dissatisfied, driving sense of *me* is transformed into a joyous, contented and overflowing sense of *us*—Christ and I—and this latter attitude is inevitably social. I can analyze four springs of social vitality in the Christian experience:

1. Christian experience changes man's *me* into *us*—his lonely driving thirst toward life, which seeks, into an overflowing joy, which gives.
2. Christian experience excludes all pride, and pride is the most unsocial motive in human consciousness.
3. Christian experience replaces the sinner's freedom of individualistic self-will with the believer's joy of being mastered by Christ's one all-including gracious purpose.
4. Christian experience frees the believer at once from those two contradictory inhibitions upon social relations, the inferiority and superiority complex. Since the believer's dominant consciousness is that of Christ sufficiency, he cannot experience inferiority: in Christ he can do all things; nor can he experience superiority: without Christ he can do nothing."—HOWARD PAUL SLOAN in *Christian Advocate*.

"I have run from wife to wife, from house to house, and from country to country in a ridiculous effort to escape from myself. No one thing is responsible for this suicide, and no one person, except myself. I did it because I am fed up with inventing devices for getting through twenty-four hours a day."—RALPH BARTON, cartoonist, who killed himself a few months ago.

The Best and Costliest Giving

STAND at the entrance of the primary school and watch the little children run to meet their teacher. See them crowd around her, each one trying to get near enough to put an arm around her waist; and see the teacher, with each arm embracing at least three on either side of her as they walk up to the school—see this as it happens every morning in many of our schools and learn a lesson.

Why do these children meet their teacher so eagerly? Will they not be with her all day long as she teaches them? Is it not because they want a closer touch than that expressed in the relation of teacher and pupil? They want more than the service of the teacher; they want the teacher herself.

Here is a lesson for us all. Do we consider it a sacrifice to give money, and congratulate ourselves that we have discharged our duty when we have been fairly liberal in helping those in need? The giving of money may be the easiest sort of giving, for we may give it without giving ourselves. The tramp who calls at your door for food needs far more than food. It is easy to give him bread, but what he needs is the restoration of his self-respect.

John B. Gough lay drunk in a gutter, but a friendly Christian man laid his hand upon his shoulder and called him, "Mr. Gough," and invited him to a temperance meeting, where he signed the pledge, reformed and became one of the greatest temperance orators of his day. Gough said it was the friendly touch of a man who called him "Mr. Gough" that aroused his manhood. He had thought himself so low that no one would speak to him, so degraded that he said he would have felt like thanking the dog that would lick his hand, and here was a fellowman who laid his hand upon his shoulder and called him by name. A friendly touch saved John B. Gough.

The best and costliest giving is the giving of self. That is the way God gives. When He gave His only begotten Son He gave Himself. And all of Christ's ministry was a giving of Himself. He identified Himself with His people. Their sorrows were His sorrows and their joys His joys.

Why are some church workers much more efficient than others? It is because some give "service" while others give "service plus self." Do not imagine that this is a distinction without a difference, that giving service necessarily implies the giving of self. Suppose the schoolteacher is one who cares little for children. As they greet her she refuses them contact with herself. She holds them at a distance. She is willing to give her service as a teacher but not herself as a genial friend. However well equipped for teaching she may be, can she accomplish as much for her pupils as the teacher who loves children, and joyfully gives not only her service but also herself?

A Japanese student attending school in America spoke most appreciatively of one of our missionaries in Japan. He said, "He is a fine missionary. He identifies himself with the people." That significant word explained the missionary's success. He "identi-

fied" himself—made himself one with his people. Like Paul he became all things to all men that he might win some.

Why is it that some clergymen, though genial, cultured, and industrious, do not succeed well in the ministry while others who are far less gifted and not well educated are a marked success wherever they go? One gives his service while the other gives his service plus himself. We have in mind a minister who was brought up to the hardest manual labor. His education was meager, but he was deeply consecrated, and, above all, a great lover of his fellowmen. He knew every boy and girl in his parish and could call each one by name. He was deeply interested in every individual. Wherever he went large congregations greeted him and he led them closer to God. Other preachers of much more ability served the same church, but with much less success. After twenty years the name of this humble servant of God is the first to be mentioned when one speaks of the former pastors of the church. But someone may say, "temperament, personality, that is the explanation." While personality is a tremendous asset for the preacher, it does not explain the difference between the man who is loved and remembered and his neighbor who is merely admired because of his superior talents. Faithful and conscientious service plus self is the explanation of love and lasting esteem.—H. H. SMITH in *The Presbyterian Tribune*.

What Is a Good Sermon

Although a sermon may be defined in many ways, we usually tend to think of one as "a public religious discourse designed to influence human behavior." Here are eleven essentials which characterize a good sermon:

1. It brings people closer to God.
2. Its religious foundation is the Bible. It presents eternal principles in the light of present day conditions, and in the best language of those who hear.
3. Its genesis, preparation, and delivery are inspired by the Holy Spirit.
4. It helps those who would see Jesus.
5. It is preached by a good man. He is sincere. He believes it himself. He follows it.
6. It embraces the whole man. It appeals to the hearer's intellect, feeling and will.
7. There are illustrations. Jesus often used parables.
8. It gives light. People learn something.
9. They remember it. They have something to carry away.
10. It moves them. They feel that it applies to them.
11. It results in action.—*Exchange*.

"The smile of God is heaven,
The frown of God is hell."

—SELECTED BY B. H. POCKOCK.

GENERAL CHURCH PROGRAM

N.Y.P.S.

Sylvester T. Ludwig

Christ at the Controls

THERE is no more turbulent period in the life of the individual than those years known as adolescence. Roughly speaking, they embrace ages twelve to twenty and thus are frequently referred to as the "teen-age." This period is also known as the high school age, for it is during this period that high school work is begun and completed.

The early part of this period is one of stress and strain because of the *physical adjustments* which must be made in the transition from the child to the young man or woman. This involves rapid shifting in body growth, mental development and emotional readiness. The middle part of the period is one where *social adjustments* largely take place. The individual no longer looks within his own world, but comes to recognize there must be some relations established with one's fellows. The latter part of the period has to do with *vocational adjustments*. Here the question of, "What shall I do in life?" is uppermost and gives the average youth no little concern, especially in this present world when things seem to be out of line with the normal development of youth.

It is evident, then, that these three areas of tension during adolescence, tend to make the period one of great stress and strain for young people. Not having the judgment and experience that come with the mature years, they are nevertheless called upon to make many grave decisions. There is naturally created a feeling of insecurity and bewilderment which many times leaves the adolescent in a fog. Unless guidance and sympathetic leadership are given during this period, many character traits may develop which will lead to all sorts of reprehensible conduct. Crime, delinquency and social revolt flourish during this turbulent transition period. It is a danger point in the life of youth; and the church must do something about it.

Just what can the church do to help steer longing and questioning youth of the teen-age? That is a serious question. Surely the church has the gospel for this age as well as for adult men and women. Yes, there is an answer.

We must first consider that Christ was not only interested in little children and in the mature disciples, but He was the Christ of eager, listening youth. It is the province of the church to make this Christ real to young people. The church can put *Christ at the controls* of life. That is her distinct and primary function. It is this spiritualizing of the

whole of life that will give adolescent youth a new point of view, noble ideals of achievement, guidance and direction during the storm. With Christ as the inner pilot, youth may feel that sense of security so important to the full and rich development of character in this age of laying the foundations for life. Young people of the teen-age will still be faced with many doubts and uncertainties of the mind; but with faith in the heart, there will be that underpinning of strength which comes because Christ is at the helm. Let not the church think she can pass this age by without reaping a sorrowful harvest. If the church cannot bring her high school age young people to Christ, she will have a very difficult time to reach them afterward. This should be the most serious concern of every N.Y.P.S. youth.

But the church can do something else to help her youth and turn them into the channels of Christian service. Happy, indeed, is the fact that young people of this age are full of aspirations and desires for achievement. The new surge of life and power and knowledge which comes to them at this time may be turned to advantage for the building of a Christian character. These young people have something to give to life. If they can be made to feel that their contribution is acceptable, it will be a steady influence during these distressing years. To feel that the expression of their personalities is appreciated in the service of the church, tends to give adolescent youth the assurance that they are needed, and this is a great factor in stimulating them to render the noblest and best service of which they are capable.

Again, we would note that the church may do a great deal to capture, for Christ and the church, the imagination of youth. Essentially these young people are impressive and altruistic in their nature. The first, means that they can be influenced to take right attitudes and develop proper Christian relationships; the second, that their desire to share what they have may be utilized to the fullest extent in meeting the problems of life. You cannot discourage young people by telling them of the inequalities of life. All they ask is that you get out of the way and give them a chance to blaze a new trail. Thank God for this optimistic outlook. It is part of the equipment needed for them to start the stern and real battle of life. Let not the church discourage them in this attitude, but rather help them to capture the Christian point of view and then apply it to the real problems which they are facing.

We would mention one more important fact. The church needs to re-establish herself as the moral and spiritual leader in life. Young people do not "fall" for a weak and spineless ministry. In reality they respect properly constituted authority. We

would not think of calling upon a good carpenter, just because he is one, to stand at the bedside of a beloved friend and wield the scalpel for a delicate operation. Then why should we turn over the moral and spiritual interpretation of life to godless teachers and worldly minded leaders of prominence? Just because a man may be a specialist in history or botany is no sign he knows anything about religion. The youth of the church need to feel that they may look to the church, *their church*, for moral and spiritual leadership. This will actually be the case if the church has faithfully ministered, in a sympathetic way, to the whole life of the adolescent.

May we summarize then by saying, that if the church has faithfully tried to lead these young people to Christ; has then sought to tap their resources and turn them to the account of the church; has endeavored to capture their imagination and idealism so life will be colored by a Christian philosophy; and has then given them a positive yet sympathetic moral and spiritual leadership, she will have gone a long way to help her teen-age youth through this distressing period.

In conclusion the Hi-N.Y. (high school Nazarene youth) was organized as a division of the N.Y.P.S. for the express purpose of helping this group to become more closely allied to the church. The N.Y.P.S. which takes the long time view of its work, will do all it can to foster a definite program among the teen-age youth of the church and community. Let us pray fervently, plan definitely and share expectantly in this glorious work. Nothing is more important to adolescent youth, as the serious task of living is begun, than to feel the assurance and security which come when *Christ is at the controls*.

CHURCH SCHOOLS

Orval J. Nease

A Pastor Can—

THE work as a teacher of a class in Leadership Training of any pastor who is an ordained elder, will be recognized by the Department of Church Schools. This means that credit will be allowed to the members of the class when they have met the requirements for such credit. Credit will also be allowed to the pastor-teacher, if he does not already have personal credit for the unit, provided he will submit a brief statement of the work covered in the class. The teachers in our schools are anxious to know how to teach better and in most cases it is the pastor who must lead them in this study. Definite information and instructions may be secured by writing to the Department of Church Schools.—R. R. HODGES.

Interest and Repairs on Church Property

LEEWIN B. WILLIAMS

THE manner of treating interest on church indebtedness is far from uniform among our churches. Some charge it to the cost of the building, while others charge it to operating expense. If this item is charged to the cost of the property, then the value of the property is enhanced each year. To charge such item to the cost of the building is not good accounting. How much our church property has been "boosted" by this practice we have no means of telling. A consistent policy should be followed by all churches. A church may be carrying a mortgage debt of several thousand dollars, the interest of which is a considerable sum. It appears that this is part of the cost of the building. If the church did not own the building and it was necessary to pay rental for its use, there would be no question that the rental was an expense item. The interest paid on the indebtedness is equivalent to rental and, of course, should be charged to operating expenses. To treat interest as part of the cost of the property simply inflates the value of the property year by year. This often continues over a long period of time when the amount of interest paid amounts to as much as the original cost of the property. It is quite evident that no additional value has been added to the property.

Likewise there appears to be no uniform practice relative to the treatment of repairs to property. The general rule should be to treat repairs as expenses. In some cases, however, the cost of repairs may be added to the value of the property. It is only when major repairs are made, such as a new roof, a new heating plant, or something that materially increases the life of the building, that these values are added to the depreciated cost of the property. Merely painting the woodwork, putting in new window glass, repairing the roof, replacing plumbing, etc., should be charged to expense. Churches that keep their property in excellent repair, spending considerable money each year for that purpose, should take a lower rate of depreciation. It is a safe rule to charge all repairs to expense.

A perplexing question often arises in regard to the depreciation rate to be given a church building that has been acquired from another denomination. This question was not discussed in the previous article. As stated before, the rate of depreciation is based upon the life of the property. How are we to determine the life of the property when we do not know how long it has been in use? If a new building is given a life of fifty years, and we purchased it after twenty-five years, then we would know, if the first estimate was correct, that the building would have a remaining life of twenty-five years, or a rate of depreciation of 4 per cent on the cost to us. In

the absence of this information, a new estimate of its life must be made, taking into consideration its present condition. If it is necessary to make considerable repairs before occupying it, these should be added to the cost, then this cost should be depreciated over a reasonable life assigned to it.

Promoting Our Church Paper

"Our people appreciate this wonderful paper. It was my privilege last Sunday to string a wire around the front of the church and hang over this wire 52 copies of the *Herald of Holiness*, thus displaying to the people the amount of good reading matter that one may get for the price of one dollar. In the same service I had 52 copies in one group in the form of a large book and showed the people. This made quite an impression on the congregation and many, even outsiders, said, 'What a large volume'." —Ralph C. Gray, Pastor.

"*Herald of Holiness*" slogan for your printed bulletin—"An informed member is a co-operating member. Keep informed by reading the *Herald of Holiness*, our church paper."

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to *Preacher's Magazine*, 2923 Troost Ave., Kansas City, Mo.

Q. Why is it that my pastor does not push me more? I am a local preacher in the church.

A. I cannot answer your question with no more light upon the subject than I have. You may be a timid sort of young man and as such need the very thing you ask for; in which case I should think it would be wise for the pastor to give you some special attention and assistance. You may be a forward sort of fellow who needs to be pushed back a little rather than pushed forward. The very question you ask expresses your disapproval of the attitude of your pastor toward you and puts you in a bad light to start in the ministry. You will understand that the entire Course of Study is a training in books, but what you may overlook is that the same period of time is one constant observation of your spirit and conduct. It is also a time of adjustment of views and notions and a blending of ideas and ideals. The church is a great organization of which you seek to come in as a part, and you are to find your way in. You certainly will never complain your way in. The fact that the pastor gave you the license shows a degree of confidence you should appreciate and prove such appreciation by a life of devotion to the cause of Christ and co-operation with the program the pastor has for the local church. In so doing you will advance as rapidly as you should.

Q. I see by the Minutes of the Ohio District Assembly that your Committee on State of the Church utter a strong warning against what they call, "Commercial tactics in securing church necessities such as selling ads to secure printing machines, song books, and the like." What objections did they have to these methods?

A. I did not sit with the committee and hence do not know all they had in mind. I hesitate to answer this question since it has to do directly with an action of our own assembly, but I shall give you such reasons as I heard the brethren utter. In the first place, there is a general application made regarding all transactions of the nature mentioned. It was claimed that business men in very few, if any, instances ever consider the money they put into a project like this advertising money, in the true sense of advertising. It is conceded that few business men will turn down the proposition, but in their hearts they do not usually like it. First, they do not consider it proper advertisement. Second, they know that the solicitor in most cases is an out-of-town man and that he gets a good share of the money they give. Third, the matter of value received is always considered by a good business man, and in most cases this is lacking, whether it be a bulletin to be passed around from week to week, or a few pages pasted in a song book, or a bulletin board in the church. The brethren viewed this matter not only from reactions they had from business men, but also from the standpoint of the church working from the inside. Take the matter of advertising in song books, and associate it with worship. To many there is a proper shock to find such material facing them when they have come to the house of the Lord for a period of worship. The bulletin and the printing machine presents a complication although the matter of its use is largely outside the church building. First, the class of work put out by the church is an advertisement of the church, while it advertises the merchants whose names appear on the same. In too many cases at this point the merchants get the best of the deal, for the bulletin is supplied with their names and places of business nicely printed. But, alas on the inside is a blurred messy job of duplicating work that hurts more the farther it goes. I do not blame the minister who did it, he likely did his best, but proper duplicator work is not easy, and he does not know how and has not the time to learn. I suggest if he has signed a contract to put out five or ten thousand copies of this bulletin he secure someone who understands the technique of cutting stencils, inking a duplicator, and drying the ink, so his bulletin will advertise his church to an advantage.

There was another complication that the committee suggested regarding the bulletin and duplicator project where some salesman comes in and makes a proposition. It was found that in nearly every case the pastor was told that his reward for helping put the project over was the duplicator itself; that the machine was to be his personal property. The committee did not find fault with this if the pastor was assured of a continued pastorate long enough to fulfill the contract to put out a certain number of bulletins, but in many cases the pastor changed from the church soon after the arrangement was made with the business men, and in going took with him the machine that he understood to be his property. The successor had no machine and hence could not fulfill the contract. Further, in numbers of cases, the successor neither can nor cares to do that type of work. In either case the church is hurt and nobody benefited unless it is the man who promoted the project and the pastor who has the machine. So on that line of reasoning our committee offered the warning and suggested that we discourage such plans. Again, I repeat that this is only our district action and the feeling of our folks. We did not then and do not now question those who promote these projects, and there are cases where they have proved a distinct

advantage. I am sure of one point, namely, that if a pastor is to enter into a contract for something of this sort he should be sure he has time enough in his present pastorate to complete it, and that he can turn out high class work that will be a credit to the church he serves.

Q. The church I serve was organized out of an independent group, and at about the same time a part of the independents organized into another church that is considered fanatical. My question is, What should be the attitude of the Church of the Nazarene to the other group since they try to draw our members away and to inject their doctrines into them? The matter is further complicated by the fact that they come to us for materials for programs, etc. Should we refuse such?

A. I am of the opinion that you will have to use two sources of help wisely. First, a good supply of grace and wisdom. Second, time, and a good long spell of it. If you get worked up over the matter, you will prove to all that you have not the deep experience you claim. If you refuse assistance when asked, you will show a narrow spirit that is not in keeping with the profession of holiness. If you are fearful of these other folks' success then you certainly have not the confidence in God and grace that ought to be yours. Therefore I think you will likely go the second mile. Lend assistance when you can and prove the old Bible story that the God who answers by fire is God. We have nothing to fear from any heterodox group. It may even appear for a season that they are going around us, and making such strides as to put us to shame, but if we will keep the spirit of the Master and preach and live the life of holiness, we will win in the long run.

Q. How can one overcome the habit of long preliminaries?

A. Shorten them forthwith. I mean that there is no time like now to begin the correction of such a habit. The writer of this question has rightly named the practice. It is a habit. Thoughtful preparation of the service, making every act one of worship will be of great help. An organized plan and an adherence to the same will produce the desired result in a short while.

Q. I enjoyed a fruitful pastorate for a number of years and am now engaged in the evangelistic work. I desire to know if I am permitted to write back to the people where I used to pastor.

A. The Church of the Nazarene is purposely lax on laws to govern such things as you write about. There is therefore no law to keep you from doing the thing you suggest, if you refer to some statement of Manual forbidding such an act. It is to be supposed that the ministry will be trained in ethics as well as possessed with grace. Your question would answer itself if you would take time to place yourself in the shoes of the pastor of the church you used to pastor. You know full well that as a pastor you have not felt it either fair or wise for even an evangelist that came to your church to write back to the membership. The problem is more acute when the writer is a former pastor. Admitted that your motives are pure and your correspondence personal. It still revives the thought of the old and the new. Your intense friends (and it will be those to whom you write) will use the occasion of each letter to revive comparisons of program, preaching and general operation of the church and will put the favorable decision on your side. If you want to help make the new pastor a success and see the church in which you labored advance, you will do far more by ceasing to write than you can ever do by writing back. Again, if the pastors whom you now serve were to learn that you follow this practice they would fear your judg-

ment and cease to recommend you to others. Do not think them hard, you would do the same if you were on the other side of the issue. Another thing, do not have your wife do the writing to get around the letter of this procedure. I might add that this answer applies to pastors as well as to evangelists. Just do not write. When you leave, leave.

Q. What should be the attitude of a pastor toward members who have influence and yet show an anti-Nazarene attitude?

A. The pastor must ever show a Christian attitude. He should mingle love, attention and concern with his efforts to advance the kingdom through the channels of the church. There would have to be some basis for an anti-Nazarene spirit on the part of members of our church. He should learn why they feel as they do. Have they been wronged or wrongfully informed? Is their attitude due to a former connection not yet fully broken, or is it due to something within the church either imaginary or real? When this is learned the sympathetic pastor will find a way to gradually adjust the matter. In either case, time is a much needed element. All that needs to be done at this point cannot be done by one visit, one sermon, or in one month. I suggest that the pastor give enlightenment, love and patience in this case and watch the results.

BOOK CHATS



P. H. Lunn

SOME of the most profound expository teaching that I have seen my privilege to enjoy in many months I found today in Dr. G. Campbell Morgan's *PETER AND THE CHURCH* (Revell—\$1.00). The book has been on my Review Shelf for several months. Somehow the title failed to attract me. Even the Table of Contents was not particularly enticing. But what joys of discovery and surges of spiritual acquiescence swept over me or through me as I advanced from page to page. And I have promised myself another and more careful reading with pencil in hand and Bible at elbow.

(But there is another volume ahead of this one for re-reading—Samuel Chadwick's *THE WAY TO PENTECOST*. It is easier reading than Morgan's but still it cannot be assimilated in one reading.)

The first chapter is an exposition of Matthew 16:13-19. This is important and enlightening as a background. However the heart of the message is in the following four chapters in which the scripture 1 Peter 2:9 is expounded. How beautifully Dr. Morgan brings out a hidden truth. "Ye are . . . that ye may." God does for us in order that we may do for others. What stirring challenge! Ah, but that is not all. "A people for God's own possession"—His inheritance in the saints. God's joy in us. What we mean to our Lord.

The author states that the function of the church is a threefold one: (1) the medium of manifestation (2) the vehicle of vision, and (3) the instrument of illumination concerning God. "How can it be done? We are told that we must organize. God forbid! The Church is cursed with organization from end to end! How then? By a

realization, experimental and powerful, of the great facts of what the Church is in herself!"

Then there are given to the reader some interpretations of the Church. The subjective ideals as well as the important objective ones. Says Morgan, "It is when we apply these things to our own individual lives, and put them in relationship thereto . . . that we are moving toward the fulfillment of God's purpose."

Now let me quote without comment some meaningful sentences that indicate the author's deep spiritual insight:

"Made partakers of the divine nature!" That is what the new birth is. It is not making up our mind that we will turn over a new leaf. It is not facing our own sins, and struggling and wrestling with them until we come out on the winning side. It is being born anew."

"The royal function of our priesthood is first worship and then intercession; and intercession breaks into two parts. The priest is first one who intercedes with God on behalf of men; and then one who goes out to intercede with men on behalf of God."

"A people God-possessed. What does it mean? One in whom God has taken up His abode; a temple of the living God, in whom God is Master of thought and emotion and will, therefore one through whom there shines out upon those who are round about the revelation of what God is in Himself."

"When the Church of God ceases to be 'other-worldly' she has lost her power to touch this world with transforming power."

"The first value—I do not say the final one—of the Incarnation was bringing God into visibility."

There is background and suggestive material here for a two or three sermon series on "The Church," the working out of which should thrill any pastor and the preaching of which would be sure to edify a congregation with any spiritual life at all.

ILLUSTRATIONS

One day while recording some grades for the school—the grades to be kept as long as the school itself stands—I noticed some of the grades were good, some fairly good, and others I felt sorry to put on the card. There is Someone putting our grades down in heaven, which will last longer than our school record. These grades are the grades we receive for life. Sometimes the grades we receive in school are not fair; the teacher might judge wrong; but the grades of heaven are fair, for there is a true Judge who grades accurately. I want my grades to be "A plus" on the books of heaven.—Submitted by ZITA MAE HOLMES.

The Best Time to Get Sanctified

John Wesley wrote to Thomas Rankin, first superintendent of American Methodism, "I have been thinking lately a good deal on one point, wherein, perhaps, we have been wanting. We have not made it a rule, as soon as ever persons are justified to remind them of 'going on to perfection.' Whereas this is the very time preferable to all others. They have then the simplicity of little children; and they are fervent in spirit and ready to cut off a right hand or to pluck out a right eye. But if we once allow this fervor to subside, we shall find it hard enough to bring them again even to the point."

Mr. Wesley tells of Grace Paddy, an Irish lady, who was converted, and sanctified twelve hours afterward. It was

just an eleven-day journey from Mt. Horeb to Kadesh-barnea; the southwestern extremity of the land of Canaan. Israel had forty years of wandering in the wilderness because they failed to enter Canaan at God's first appointed place.—Submitted by E. E. WORDSWORTH.

Influence

A little clock in a jeweler's window in a certain western town stopped one day for half an hour, at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train looked at the clock and began to walk more slowly; professional men, after a look at the clock, stopped to chat, and women noted the time and lingered a little longer in the sunshine, and all were late because one small clock stopped. Never had these people known how much they had depended upon that clock until it had led them astray. Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence; but you cannot go wrong in one little act without leading others astray. God's Word says, "None of us liveth to himself." (Taken from *Good Tidings*)—Submitted by L. S. OLIVER.

Shadowed

A man in Chicago heard a rescue mission worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for twenty-four hours in order that he might decide whether or not he was really what he claimed to be. On the following night he returned to the mission and said, "I am now ready to become a Christian. I heard our brother make his earnest plea last night and I determined to watch him for twenty-four hours. I believe he is sincere and I want you to pray for me."

How many could stand the test of the detective's shadowing? Others are watching your life. Are you walking worthy of Christ? (REV. A. C. DIXON)—Submitted by R. L. MORRIS.

Power in the Blood

Several years ago during the World's Fair at Chicago representatives of various religions were on the platform in the Hall of Religions. Joseph Cook represented the Christian religion. As he was called on to speak he related the incident in Shakespeare's *Macbeth* where Macbeth was attempting to wash away the stain of blood upon his hands, meeting with failure to do so. He then turned to the Buddhist priest and said, "Is there anything in your religion that can remove that stain?" Slowly the Buddhist priest shook his head and quietly slipped down from the platform. Joseph Cook then went to the representative of Confucius and repeated his question only to meet with the same negative reply. One by one the leaders and representatives of the various religions were interrogated in the same way and one by one quietly left the platform until only Joseph Cook was left and then he with the light of heaven in his face, standing on tiptoe, shouted, "The blood of Jesus Christ can wash away that stain." So was won a great victory for the cause of Christ. Jesus never fails.—Submitted by R. L. MORRIS.

E. Stanley Jones was engaged in a series of evangelistic meetings and was not seeing the results he desired. In sheer exhaustion he went out and lay down under an apple tree. He saw there a vision of the Master who said, "My child, you're tired, aren't you?" Replying in the affirmative, he also retorted, "I have a right to be for I have worked hard." The Master suggested that he was out

of patience, and he acknowledged that he was, and that he had a right to be, when people were so cold and unresponsive. "Do you see this tree?" said the Master. "How is it bringing forth fruit? Is it working itself into a strain and frenzy in order to produce fruit?" He admitted that the tree was "quietly pouring its life through its branches into the apples," and they were becoming beautiful and ripe. The Master then reminded him, "You are in me, as the branch is in the vine. Keep the channels open, let my life flow through you into the fruit, and it will be abundant." This enabled him to arise with a new sense of restful trust and calm, so that he worried no more about the results.—(From the book "God's Power for Me" by CHRISTIAN F. REISNER)—Submitted by JAMES P. MCGRAW.

Why Was Christ Tempted?

A railroad bridge over a huge and deep chasm was completed. The first two trains, two huge locomotives, approached and stopped in the center of the iron and steel spider's web supporting them. While the engineers and firemen kept those tremendous tons of iron beating and quivering upon the bridge for nearly half a day, they sat in their cabs and laughed as they showed their indifference to their position.

When asked as to the purpose of doing this, they answered, "We are not here, as you suppose, to find out whether there are any weaknesses in the bridge, but rather to prove and demonstrate to all who are looking on that this bridge is worthy of your confidence. We know it is perfectly safe; we want you to know it."

Jesus was not tempted to discover any sin in His personality, but rather to prove to the world that He was worthy of anyone's confidence, as the unbreakable bridge upon whom we might fling ourselves without reserve.—(DR. I. M. HALDEMAN, selected from *New Century Leader*)—Submitted by NEAL C. DIRKSE.

A survivor from the wreck of the *Titanic* tells this story of his conversion. When the ship sank he was cast out into the water and grasped a piece of driftwood. Soon he saw another man being swept toward him, also clinging to a piece of wreckage. He recognized the voice of one known among them as a great soul winner, asking him, "Are you saved?" He answered "No," and the voice cried, "Believe on the Lord Jesus Christ and thou shalt be saved." Then the man was swept away again. Soon the waves brought him back and again he asked, "Are you saved?" He still answered "No." The same hope was held out to believe on the Lord Jesus Christ, and with those words his hold loosened and he sank; but another soul reached out with faith to Jesus and was born anew. He came back safely to tell others how Jesus could save.—Submitted by MRS. O. CRANE.

Too Busy

In the first years of my Christian life I made a practice of distributing tracts and had quite a few outstanding experiences which made a great impression upon me. I had been praying for a Catholic lady to be saved and God spoke plainly to me to give her a tract entitled, "Prepare to Meet Thy God." I hoped she would consider her lost condition, and I found too late that she had.

On reading the tract she sent for an older person to come and talk with her about salvation, but it was Saturday and this lady of course was busy with her Saturday work and baking bread, so she thought another time would do as well. The Catholic lady went back to her home that night, as she had been visiting her daughter, and the very next day a cyclone came up and when the storm was over the fragments of her broken body were taken up in a basket. But what of her soul? She perhaps went out to meet God unprepared because someone was too busy with the trivial things of life to lead a soul to Jesus. Since that time I have realized the importance of buying up opportunities and putting God's work first.—Submitted by MRS. O. CRANE.

The Burden of Sin

As an Indian evangelist was preaching a flippant youth interrupted him.

"You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit too is dead which feels no load of sin."—Indian Witness.

The Gospel Is Not a Failure

"How is it, asked a man of a minister, 'that your religion has been going nearly two thousand years and has not influenced more people than it has done?'"

For reply, the minister asked another question: "How is it that water has been flowing for more thousands of years than that and many people are still dirty?"

It is not the fault of Christianity that people go without the remedy for the human ill of sin, but the loss is theirs all the same. Christianity is not a failure. The gospel is not a failure. Wherever it is preached in fidelity it

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Continuous Revival Program

DR. J. G. MORRISON describes an interesting plan which proved successful in his early pastoral ministry. He worked on the theory that the church could do better work over a longer period of time if it would take it in a stride that it could keep up rather than at a high tension that could be maintained only for a relatively short time. Services were planned for the weeknights, Tuesday, Thursday and Friday. Thursday was the regular prayermeeting night. The young people in particular were charged with the responsibility of bringing in their friends. They were given important parts in the service. The pastor was the evangelist. A "preliminary membership" plan was devised to tie the new converts into the church immediately. The program ran continuously

throughout the year. The young people worked heroically. More than a hundred were converted and added to the church during the first winter.

During another pastorate a slightly different plan was inaugurated. Here also the young people were set to work to gather in their friends. But they were organized into circles, and to each circle was assigned a certain night. For that night they were responsible not only for the crowds but for various items of the service. A pleasant spiritual rivalry was built up between them. Services ran four nights a week, Tuesday, Wednesday, Thursday and Friday. The series of services ran on until the seed sown had been gathered in. Then they stopped for a week or two or until prayer and labor with friends had made the time ripe for another ingathering. This plan was fully as fruitful as the first.

wins. But there are some who "put it from them."—SELECTED.

The Power of Prayer

But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain,
That power is prayer.

The Power We Need

"This is the power we need; the power of a lasting hope; the power of an inward peace; the power of abiding joy; the power of a great patience; and the power of a loving heart."—GEORGE SHAW in *The Spirit of Redemption*.

The Meaning of the Cross

The cross reveals at the same time what we are and what God is. It reveals to us our distance from God. It reveals that which is between God and ourselves, it shows what God has to take upon Himself in order to come near to us. The cross is the effort God has to make in order to remove the hindrance which sin has placed between Himself and us. It shows what it "cost" God to meet us.—DR. EMIL BRUNNER in *The Presbyterian*.

Beneath the Cross of Jesus

Beneath the cross of Jesus I fain would
take my stand,
The shadow of a mighty rock within
a weary land;
A home within the wilderness, a rest
upon the way,
From the burning of the noontide heat,
and the burden of the day.

Upon the cross of Jesus, mine eye at
times can see
The very dying form of One who suf-
fered there for me.
And from my smitten heart with tears,
these wonders I confess—
The wonder of His glorious love, and my
own worthlessness.

I take, O Cross, thy shadow for my
abiding place;
I ask no other sunshine than the sun-
shine of His face;
Content to let the world go by, to know
no gain nor loss,
My sinful self my only shame, my glory
all the cross.

—E. C. CLEPHANE.

No Altar Here

No altar here; no flickering of a
hundred tall candles over intricate carved
marble and shining silver.

No communion table here; no small
piece of ugly furniture beneath the loud-

mouthing pulpit and louder-voiced choir,
tinkling cymbals and clanging gongs.

No priest here, no dull deacon, no
backwoods preacher, no self-satisfied lay-
man.

Only a handful of fishermen, peasants,
tax-gatherers, and a Carpenter;

Only a table, a Passover supper, a little
leaf, a cup of wine;

Only dimness and the Light of the
world:

Only hunger and the Bread of the
world.

—CHARLES GRANVILLE HAMILTON in
The Christian Evangelist.

At Even Ere the Sun Was Set

At even ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we
Oppressed with various ills draw near:
What if Thy form we cannot see?
We know and feel that Thou art here.

O Savior Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

And some have found the world is vain,
Yet from the world they break not
free;

And some have friends who give them
pain,
Yet have not sought a friend in Thee.

O Savior Christ, Thou too art man;
Thou hast been troubled, tempted,
tried;
Thy kind but searching glance can scan
The very wounds that shame would
hide.

The touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.

—HENRY TWEELS.

The Nazarene Way

"We have many problems caused by
the things we lack. Yet, when we do
not have anything, we do the job any-
way, even though we are living in an
age that has everything. We are pion-
eering in this modern age, trying to put
a twentieth century Sunday school in a
barn or a garage. And we have been
doing that for these years and getting
along.

"Plan for a big Sunday school, re-
membering that bigness is determined by
the degree to which the Sunday school
is adequately serving the community."—
S. D. KELLEY in *Michigan District Bul-
letin*.

The Effectiveness of Pictures

A test recorded in *College Art Maga-
zine* revealed the place "eye-gate" has
in teaching and learning. Similar les-
sons were given to two groups of pu-
pils. The first were taught by pictures.
The second group were taught by the
usual textbook method. After a month's
intermission the first group rated 90
per cent and the second 75 per cent a
difference of 15 per cent. After an
intermission of one year the first group
tested 76 per cent retention while the
second tested 23 per cent a difference of
50 per cent in favor of the picture
method.—*The Expositor*.

Do You Remember?

Psychologists tell us that we remem-
ber ten per cent of what we hear, fifty
per cent of what we see, seventy per
cent of what we write, and ninety
per cent of what we do. What did
Jesus say about being "doers of the
word, and not hearers only"?

Living Bridges

"The Lord has sufficient resource for
His praying children, but the resource
is up high and the desperate need is
down low. He needs the heart of a man
who knows and loves and cares to make
his life a bridge between the resource
and the need."—BRAYTON C. CASE in
Watchman Examiner.

Regeneration Versus Education

The Word of God knows nothing of
regeneration through educational rote,
or even through the most careful train-
ing. These are to be highly valued as
means to the end of regeneration and
Christian growth; indeed, are esteemed
as indispensable adjuncts; but the secret
of regeneration for old and young is
centered in the office of the Holy Spirit,
as He directly operates upon each heart
and life.—BISHOP DU BOSE.

Fishers of Men!

"Brethren, do not go fishing for
souls with a crawfish for bait, a log
chain for a line, a weaver's beam for
a pole, and then scream, 'Bite, or be lost
forever!'"—TALMAGE.

Why Is Gambling Evil?

Gambling is an attack upon morality.
It has the demoralizing effect of train-
ing people to expect gain from a lucky
chance rather than from useful service
and hard work. It is the antithesis
of all that is meant by honesty, industry,
stability and reliability in the personality
of an individual or in the economic life
of a nation.

Gambling segregates risk and cultivates
it for its own sake. It capitalizes chance
and makes the interplay between luck
and an artificially created risk the means

of redistributing values. It is a sort
of blasphemy against life because it is the
abuse of an element—risk and chance—
which is essential to life.—*Christian Ad-
vocate*.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the
thrang,
But in ourselves, are triumph and defeat.
—LONGFELLOW.

"Tokens"

A colored brother said it is queer about
these Mississippi tax "tokens"; you
can't buy anything with them and you
can't buy anything without them. And
that's about the size of things in the
work of our churches. They can't be
run with money and, it certainly would
be difficult to run them without money.
—*Baptist Recorder*.

"I remember one night when the Bible
was the driest and darkest book in the
universe to me. The next day it was all
light. I had the key to it. I had been
born of the Spirit. But before I knew
anything of the mind of God in His
Word I had to give up my sin."—D. L.
MOODY.

For Your Wayside Pulpit

"God usually guides by whispers, and
those who would be guided by Him
must keep near to Him."—MACGREGOR.

Grace is the breeze that fills my sails,
my compass is faith, and my pilot is
Christ.—THOLUCK.

A revival is an impulse of the Holy
Ghost moving toward men.—*Bulletin
Detroit First Church*.

If we want the glow of God in our
souls we must get the go of God in our
Christian lives.—A. F. HARPER.

A Noble Resolve

I will not be swayed by envy when my
rival's strength is shown;
I will not deny his merit, but will try to
prove my own;
I will try to see the beauty spread before
me, rain or shine;
I will cease to preach your duty and be
more concerned with mine.
I will try to find contentment in the
paths that I must tread;
I will cease to have resentment when an-
other gets ahead.

—*The Mennonite*.

That Cause Can Neither Be Lost Nor Stayed

That cause can neither be lost nor stayed
Which takes the course of what God
has made;

And is not trusting in walls and towers,
But slowly growing from seeds to
flowers.

Each noble service that men have
wrought
Was first conceived as a fruitful
thought;
Each worthy cause with a future glori-
ous
By quiet growing becomes victorious.

Thereby itself like a tree it shows:

That high it reaches, as deep it grows;
And when the storms are its branches
shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it
shatters,
What then, if thousands of seeds it
scatters!

CHRISTIAN OSTERGARD, translated from
the Danish by J. A. AABERG.

HOMILETICAL

A PREACHING PROGRAM FOR MARCH

J. GLENN GOULD

SUNDAY, MARCH 5, 1939

MORNING SERVICE

What Mean Ye by this Service?

(NOTE—This is a communion sermon. We are following
the plan of submitting one communion message each
three months, beginning March 5.—J. G. G.)

SUGGESTED SCRIPTURE LESSON—1 Cor. 11:23-34.

TEXT—What mean ye by this service? (Ex. 12:26).

I. There is significance and profit in any institution
only so long as it has meaning.

In our corporate lives means and institutions are con-
structed with a view to the ends they are designed to ac-
complish. And when they fail to achieve their objectives,
it is best that they disappear.

1. In the small town where my boyhood was spent
there was one business street running through the center
of town. That street was lined with hitching posts. Be-
tween the posts ran stout iron pipe so that a regular
hitching fence was provided. Those pipes made devices on

which we boys could demonstrate our gymnastic ability.
But that was not the primary purpose they were designed
to serve. They were placed there for the convenience of the
farmers who came to town to do their buying. Here
the country people would tie their horses for safe keeping
until they were ready to start home. But today the hitch-
ing posts are gone, for the modern farmer's steed will stand
without hitching. The hitching post gradually lost its sig-
nificance with the coming of the automobile and has virtually
disappeared.

2. In our governmental organization it was provided
originally that four months must elapse between the election
of a President and the time he should take office. He
was elected early in November; but he did not assume
his duties until early in March. That long interval of
time served a useful purpose in the days when the only
means of travel was by stage or horseback. But with the
coming of fast transportation that four-month interval
became an actual menace to the stability of the nation,
so it has been abolished, and most wisely. It was an in-
stitution that had outlived its usefulness.

3. Now this Lord's Supper must be a thing of vital
meaning, or it becomes a mockery and a mummery. It is
the most eloquently significant institution left us by our
Lord; and when the soul of the participant has actually
experienced the grace that is here portrayed, it becomes a
richly meaningful observance. But if the lips that receive
this cup have not been cleansed by the regenerating touch
of the Lord; or if the hands that administer it have not been
lifted in sincere surrender to the lordship and redemptive
ministry of the Son of God, the service becomes the
sheerest hypocrisy.

II. The words of this text form a part of Moses'
explanation of the impending Passover.

It was Israel's last night in Egypt; that night when God
had determined to bring swift judgment upon the Egypt-

tians for their stiffness of neck and hardness of heart. After outlining the technique that must be followed that fateful night, Moses ordered that the Passover be observed regularly by the people in the land to which the Lord would bring them. And "when your children shall say unto you, what mean ye by this service? Then ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

1. That Passover was a thing of vital meaning. It was on that awful night that God had delivered them from their captivity and made them a nation. From that point of view it was an observance comparable to our annual observance of Independence Day. Then it was that the Israelite nation was born. They entered Egypt a family. They emerged from Egypt a nation of tribes.

2. But, what is more significant still, that Passover was a glorious foregleam of the redemption that would be effected by Christ Jesus. It set forth symbolically the truth that was consummated on the cross of Calvary: That Christ is our Paschal Lamb, under whose blood alone we have a shelter from the destroyer.

3. But the Passover has meaning no longer. It was fulfilled in the suffering and death of our Lord; and since the hour when Jesus' blood was shed on the cross, the Passover has been without any prophetic significance. It is still observed in Jewish households, but it has no true meaning. The political independence granted under Moses' leadership has disappeared; and Christ the Messiah has come, though His own received Him not. In the stead of the Jewish Passover we have today this Christian sacrament of the Lord's Supper.

III. Now, what mean ye by this service?

For it must have meaning, or this observance is simply "much ado about nothing."

1. Its first significance is retrospective. It points backward to the cross as the source of our redemption. The broken body and shed blood of Christ mean something deeply personal to me. It points to His five bleeding wounds, and declares that He suffered thus for me. No man who doubts the efficacy of that shed blood has a right either to administer or to receive this holy sacrament. When a Christian minister turns his back upon the idea of a blood atonement, he should have the moral honesty to discontinue the administration of the Lord's Supper.

2. But, furthermore, the sacrament symbolizes my participation in that atonement through obedience and faith. For it is not enough that Jesus died for me; I must accept Him as my Substitute and my Savior. It is not sufficient that the blood of atonement has been shed; that blood must be applied to my defilement and my sin, and my iniquity must be taken away. Just as one receives into his body the broken bread and the blood of the vine, so must one receive into his heart and life the crucified Savior and discover that His flesh is meat indeed and His blood drink indeed. To receive this sacrament means, therefore, that I believe there is cleansing power in the blood of Jesus, and, furthermore, that I have proved that power in my own life.

3. But St. Paul points out (in 1 Cor. 11:26) that there is a definite forward look to this holy sacrament. Just as the Passover looked forward to Calvary, so does the Lord's Supper look forward to Jesus' triumphant return. By this observance "ye do shew forth the Lord's death till he come." There is no Christian hope more glorious and thrilling than the hope that at any moment our Lord may appear in the clouds. And this hope is implicit in this beautiful Christian memorial.

4. Now, one word more: Will this holy sacrament ever become meaningless as the Passover has? Yes, under two

conditions it will. It is meaningless, first of all, if a living faith in Jesus Christ as Savior and Lord be absent. This is the grim, uncompromising fact; and it is time the Church everywhere faced it. But the Sacrament will be outmoded finally, in the presence of the returning Savior. When He appears, we shall be done with this symbolism, eloquently though it may speak to us today. "When he shall appear, we shall be like him, for we shall see him as he is."

EVENING SERVICE

Why Men Do Not Want Christ

SUGGESTED SCRIPTURE LESSON—Matthew 8:23-34.

TEXT—When they saw him, they besought him that he would depart out of their coasts (Matt. 8:34).

1. From many points of view, this adventure of Jesus into the country of the Gergesenes was one of the most astonishing of His entire career.

It is amazing for the insight it gives into the redemptive possibilities that lie within the reach of the human spirit. It is equally amazing for the view it gives of the monumental ingratitude of which the soul of man is capable. Christ and His disciples had crossed the little Sea of Galilee to the desolate eastern shore of the lake, there to meet two men possessed with demons. In a few graphic words the terrible plight of these unfortunate fellows is set forth. They are described as "coming out of the tombs, exceeding fierce, so that no man might pass that way." It is easy to believe that these men were the terror of the country. Their names were probably used to frighten children and terrify adults. But they had now met One who was able to tame their wild spirits and deliver them from their fearful affliction. And it is evident that they recognized in Christ One who could liberate their imprisoned spirits. Knowing full well that Christ could break this grip of Satan, the demons besought Him that He would permit them to go out into a herd of swine feeding nearby. Jesus gave His permission at once; and the Word says that "the whole herd ran violently down a steep place into the sea, and perished in the waters."

What an amazing capacity a man has for devils! Here were two men possessed with a sufficient number to destroy a whole herd of swine. Such are the capabilities for evil that lie within the reach of human possibility. It is rather striking, moreover, that that herd of swine did what any self-respecting hog would be forced to do under the circumstance—they put an end to their intolerable existence. This is not a plea for suicide; but it does prove conclusively that demon-possessed men are satisfied many times with a condition which a hog would find impossible.

The gracious result of the whole episode, however, lies in the fact that these afflicted men were instantly delivered. At the word of Jesus' command they were set free; clothed and in their right minds. But by that time the keepers of the swine had told the story of their misfortune to the dwellers in a nearby city of the Gergesenes; whereupon, "the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts." As between redeemed manhood and swine, they chose the swine. And Christ departed.

Those Gergesenes were not the last people on earth whose sense of values was perverted. Roger Babson tells of a visit he paid to a wealthy man whose hobby was the breeding of fine, blooded cattle. During an afternoon his host took Mr. Babson through his stables and pointed out the fine points in each of his valuable animals. Over the head of each was its pedigree, given in most meticulous detail! After the evening meal was over and Mr. Babson and his host were seated in the spacious drawing room of the big house, a

young man called for the daughter of the household and was ushered into the drawing room to wait for the young lady. Presently she appeared and they left together. Then Mr. Babson inquired who the young man was. The father replied nonchalantly, "Oh, one of my daughter's friends. I'm not sure what his name is." There was a man who kept careful record of the pedigrees of his blooded stock, but did not bother to inform himself as to the identity of a young man who was paying attention to his daughter. That is one example of a perverted sense of values.

II. Now, it seems to me that men ought to want Christ in their hearts and in their homes.

There are some things that He, and He alone, can bring to men—things without which our existence is all but intolerable.

1. One thing that Christ alone can give is hope. There is no hopeless situation when Jesus is present to help. Even death itself loses its mastery when He is near. At the tomb of Lazarus He was more than equal to the occasion. And when His own death was impending He was able to say to His disciples, "Peace I leave with you; my peace I give unto you." Surely He can minister hope to the hearts of men, and He alone.

2. But Christ is equally able to bring deliverance from every enslavement that leads men captive. He can break the chains of evil appetite and sinful habits. He can lead out of the dungeon of despair into the clear sunlight of God's favor. Men who have struggled helplessly and hopelessly against the curse in their lives can find a deliverer in Him.

3. Moreover, Christ is able to effect a complete transformation in the heart and life of the soul that receives. It is a sober fact that "if any man be in Christ, he is a new creature. Old things are passed away; behold, all things become new."

4. Jesus alone is able to give security for the days to come—an absolutely undimmed future. There is no social security that can equal the promise, "My God shall supply all your need." And the soul that knows the Savior can face the unknown future unafraid. Yes, indeed, men ought to want Christ.

III. But it is a fact that men do not want Him.

1. These Gergesenes did not want Him, though He had brought a solution for one of their most difficult problems. Jerusalem did not want Him, though He came to her as the long-awaited Messiah. "He came unto his own," declared St. John, "and his own received him not." The first century did not have room for Him, nor does the twentieth century.

2. Christ is not wanted today among the nations of the earth. He would have been a strangely ill-placed figure at that council table in Munich a few months ago when Germany's new rapacity was temporarily satisfied. He would have found little to commend in Versailles when the "peace" of twenty years ago was concluded. But neither is Christ wanted in the social order. Wrong and injustice would not go unrebuked and unavenged if He were given place in our social scheme. And in the lives of individual men there is little room for Him. Selfishness and sordidness and sin would go out when He came in; so men give Him scant place in their lives.

IV. But why, we may well ask, do not men want Christ?

1. They do not want Him because of the price they must pay to get Him. The rich young ruler came running to Jesus with an eager inquiry on his lips as to the way to life. He seemed terribly in earnest. But when he discovered that it would cost all that he had he drew back. The price was too great and he did not want Christ enough to pay so dearly.

2. Men do not want Christ because of the place He demands in them. If He did not insist on the chief place in the

heart, He enters, and the overthrow of every rival, the case would be so different. It would be easy to add Jesus to the baggage of life, but that is not sufficient. He insists that much of that baggage must be cast overboard. And He can brook no rival gods in the heart where He resides.

Men do not want Christ, furthermore, because of the difficult things He asks of them. For it requires a great deal of courage and moral heroism to follow Christ. It is no place for drifters and shirkers and loafers. Men who are content to take on the color of their surroundings do not belong in this noble succession. Christ dares men to be different, to be clean, to be upright, to be wholesome, in an age that runs directly counter to all of this. It is not easy to take this heroic way of life, so men draw back.

4. But, finally, men do not want Christ because they shun the reproach of the cross. For, say what you will, that reproach has never ceased. We may glorify the cross all we please, but it will still remain bloody, gruesome and horrible. The reproach still attaches to it. Hence men draw back.

V. But the question of supreme moment is this: Do we want Him?

It is easy to stand aside objectively, and appraise an issue such as this, and fail to realize that we have uttered our own condemnation. For every man who draws back from following Christ has a reason; and in every case that reason is unworthy. Let us determine that from this hour forward we will pay the price and open our hearts to Jesus.

SUNDAY, MARCH 12, 1939

MORNING SERVICE

The Temple of God

SUGGESTED SCRIPTURE LESSON—1 Corinthians 3:1-17.

TEXT—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (1 Cor. 3:16, 17).

1. The Christian conception of God has been composed of elements which would appear, superficially at least, to be discordant and incapable of reconciliation.

On one hand He is declared to be the "high and lofty One that inhabiteth eternity," who dwells "in the high and holy place"; yet, on the other hand, He promises to "dwell also with him that is of a humble and contrite spirit." It is somewhat difficult for the human mind, moving amid its obvious limitations, to conceive of One who fills all eternity with the majesty of His presence, but who also finds His greatest joy in entering the narrow confines of a human spirit. Yet, such a One is God declared to be.

It is especially interesting to note the fact of God's earthly dwelling place from one generation to another. In the days of Israel's wanderings, God commanded that a tent be devoted to Him in the midst of the camp. There, in what was known as the "tabernacle," God resided, and it was there that He was worshiped. Throughout the forty wilderness years, and during the early days of the period of Canaan conquest, God abode thus among His people.

Eventually, however, a more settled form of life began to prevail among the Israelites. They moved from their tents into houses; and in one particularly fine house dwelt King David. David soon began to experience some pangs of conscience because, while he dwelt in a house of cedars, God's habitation was still a house of curtains. So he conceived the idea of a temple—a plan put into execution by Solomon, David's son. Thus a spacious and beautiful structure was erected, where God might abide, amid lavish and ornate trappings, in the midst of Jerusalem.

There were three very conspicuous things about the tabernacle and the later temple. (1) They were places set apart from all that was secular and profane. The tabernacle was radically distinct from every other tent in the camp. The

very ground on which it stood was holy ground. No liberties were ever taken with this residence of the Almighty, on pain of death. (2) Moreover, they were clean and holy places. Nothing unclean could ever enter this holy sanctuary. Even the priests who ministered in it must subject themselves to numerous washings, and thus obliterate every trace of ceremonial defilement, before entering this sacred Presence. (3) And, finally, they were places that God actually honored and sanctified by His presence. He came down upon the tent of meeting until it seemed the Shekinah glory actually dwelt in the midst of Israel. And in the temple at Jerusalem God's presence was marvelously revealed. The Prophet Isaiah, in Isaiah 6, has given a most graphic picture of that terrible Presence.

II. Samuel Chadwick declares that the "temple was a permitted mistake, just as was the kingship of Israel."

It was not God's best plan for His people that they should have a king and thus be like the nations round about them. Nor was it God's best plan for them that such an ornate and spacious house of meeting should be provided. He permitted it only because they insisted upon it.

1. Be that as it may, the day of the Jewish temple is now a thing of the past. Its elaborate priesthood, and its symbolic furniture, have disappeared. When Jesus looked out over the ancient city and pronounced His final woe upon it He said, "Henceforth your house is left unto you desolate." That house was no other than the stately temple of Herod, whose overthrow He had expressly predicted. At the hour of His death an unseen hand rent the veil of the Holy of Holies from top to bottom. In a few short years the building itself was completely destroyed and the site where it stood was plowed up by the Romans. All its sacrifices were fulfilled in Jesus Christ.

2. The Holy Spirit now has for His temple what He has desired most of all from the very beginning—the hearts of His people. However obscured this idea may have been in the minds of Old Testament worthies, the truth is set forth clearly enough in our New Testament scriptures. This text itself furnishes conclusive evidence. Moreover, 1 Corinthians 6:19, 20, declares, "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." And again, in 2 Corinthians 6:16, it is asserted, "Ye are the temple of the living God." These scriptures, taken in conjunction with the text, make the truth of these things most convincing.

III. Now, what does God demand of this new temple?

He certainly demands no less than He did of the ancient tabernacle. God's specifications for His place of abode have never been modified.

1. He demands, first of all, separation from worldliness and sin. "Come out from among them," says God, "and be ye separate, and touch not the unclean thing." He is insistent that the heart in which He resides must be dedicated wholly and forever to Him. There must be no place in such a heart for any motive or intention that cannot stand in Christ's presence. There must be separation from sinful acts. There must be a careful avoidance of sinful places. One must refuse longer to run with godless companions.

2. God demands, with equal emphasis, that the temple of the heart in which He resides be holy altogether. There must remain in such a heart no lurking impurity that has escaped the purging fires of Pentecost. Jesus made this exalted standard of life very clear indeed in His teaching in the Sermon on the Mount. It is not alone the act of murder for which men are guilty before God. Hatred buried deep in the heart makes one as guilty in God's sight as the overt act of murder. It is not alone the act of adultery that falls under the divine judgment. The harboring of lust in the soul is as

reprehensible as the very act of fornication. So did Jesus direct our attention always to the motive that underlies each act and attitude. "If any man defile the temple of God, him shall God destroy." Thus drastically does God dispose of this vital issue.

3. The third requirement which God lays down for the temple of the Spirit is fullness. And once the temple is yielded to Him, He instantly fills it with His glorious sanctifying presence. The New Testament is forever talking about fullness. It seems as though God wants above all things else to meet the emptiness of human life by His glorious infilling. He hungers to meet our futility with His ability; our weakness with His strength; our blindness with His power of vision. What joy it is that this vitally important relationship to God is not simply an affair of negative renunciations, but is a positive fullness of peace, confidence, courage and joy. Moreover the fullness of God is a constantly increasing grace. This walk with God is as the path of the just that shineth more and more unto the perfect day.

It is the Spirit's desire that He be permitted to dwell in us as we dwell in our homes. He hungers to go and come at will within us; to have unimpeded access to every room in our personality; that He may preserve our whole spirit, soul and body blameless unto the coming of the Lord. No one has set forth the practical aspects of such living more forcefully than Francis Asbury, while on shipboard en route to America, under Mr. Wesley's appointment. He committed to his journal this revealing bit of self-examination: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others so to do."

IV. It is the desire of the blessed Spirit that He be given first place in our hearts without delay.

It is for this we have been redeemed by the precious blood. All of the Spirit's earlier ministries in our lives have looked toward this as their proper objective. Christ said to His disciples that the Holy Ghost "is with you and shall be in you." We have received His mercies and ministries in regeneration. Let us now open our ransomed hearts that He may enter in His fullness.

EVENING SERVICE

Children but Not Heirs

SUGGESTED SCRIPTURE LESSON—Matt. 3:1-12.

TEXT—And think not to say within yourselves, We have Abraham to our father (Matt. 3:9).

1. These are harsh and pointed words, uttered by a man who had never learned to speak in smooth and deferential accents.

They were addressed to men who were accustomed to the utmost consideration, and had never before been accosted quite so brusquely as now.

1. For that speaker was John the Baptist; and he was a straightforward, hard-hitting preacher of righteousness. He believed in hewing to the line, let the chips fall where they may. There was something about John's vigorous putting of ancient truths that seems almost to turn the wheels of time backward to the days of the prophets.

2. Among the people generally there was a most favorable reaction to the ministry of John. Men were startled and challenged by his message, and were jostled wide-awake by his fearlessness. There was a tone of authority that rock-ribbed conviction about this desert preacher that made his hearers feel that perhaps religion was not the anemic and unreal thing it seemed in the practice of the scribes and Pharisees.

3. But the Pharisees and Sadducees were not so sure. They were too solid and settled to be carried away by the clamor of an unauthorized preacher down by the Jordan.

However, they decided eventually that it would pay to conduct an investigation. So a delegation of the religious nabobs of Jerusalem came to the desert to hear this uncouth preacher.

John did not alter his message to please the fancy of his new and distinguished hearers. Indeed, he seems to have realized that here was an opportunity to unmask their miserable pretensions. Hence his fierce denunciation: "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Such language was bound to arouse the deepest resentment in the hearts of these men. Instantly they would say within themselves, "We are the sons of Abraham and have no need for such a message as this man is giving." As though reading these inmost thoughts, John continued, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham!" So shallow indeed was the defense of these deluded men.

II. The difficulty was that while they were the sons of Abraham, they were not his heirs in the truest sense.

1. There was no question as to their physical descent from the old patriarch. Over long centuries, thanks to the exclusiveness of the Jewish people, the Abrahamic strain had continued unimpaired. And the men of Jesus' day had reached the conclusion that to be born a son of Abraham was all that God required. The way in which a man lived was a thing of little importance compared to the purity of the Hebrew blood flowing in his veins. It must have sounded strangely like blasphemy for John to declare that God could turn the rocks of the desert into sons of Abraham.

2. The tragedy of this situation lay in the fact that Abraham was not able to transmit to his descendants the finer things in his character. There were some characteristics about Abraham that have made him a monumental figure in the record of God's noblemen, characteristics without which his life would have had little meaning.

a. One of those characteristics was his keen ear for God's voice. Here was a man who could hear God speak, even though he lived amid the pagan clamor of Ur of the Chaldees. All around him were men who worshiped many gods. But gradually there was born in his heart the faith that there was one God. At length his ear became so keen that he could discern God's voice. It would have been a great thing for these men of John the Baptist's day, if they had had ears as keen as Father Abraham's. But unfortunately Abraham could not transmit that trait to his descendants.

b. Another of Abraham's conspicuous characteristics was his pronounced disposition toward obedience. He could not only receive orders from Almighty God, but he found in his heart a ready response and an instant obedience. God had only to say, "Get thee out," and Abraham started. God had only to say, "Offer up thy only son, Isaac," and Abraham gathered wood, fire and knife and sallied forth with the lad. It is a wonderful thing to note his instant and unswerving obedience. And his descendants would have been infinitely better off if they had inherited a bit of that disposition. It was their misfortune that Abraham could not hand it down to them.

c. Still another of Abraham's fine characteristics was his Christlike spirit, born of friendship with God. By all odds, the finest thing ever said of this man was that he was the friend of God. He knew God and confided in Him and trusted Him. But it is equally true that God knew him and always took him into account. When the day of judgment came for the cities of the plain, God refused to let tragedy befall until He had told Abraham all about it. And Abraham's intercession almost changed the course of history that day. A little more of this spirit would have enriched

greatly the sons of Abraham; but here again was something that could not be transmitted from one generation to another.

3. It is always true that the finest things in life can never be handed down to our children. Complexions, temperaments and legacies can be transmitted; but these are the things that matter least. The highest and best things must be achieved by every generation for itself. They can be had only as Abraham had them: by paying the price that is required.

(4) It was here that so much was found wanting in the men of the first century. They were living in the past tense, and were basking in the memory of a departed glory. They imagined fondly enough that to be Abraham's sons was life's greatest glory; and had omitted to acquire those traits of character which made Abraham really great. They were living, smugly content, in a refuge of lies.

III. But just here is the difficulty of our generation.

We must not get so busy condemning the Pharisees that we overlook ourselves.

1. For our generation has received a spiritual heritage far richer than anything these sons of Abraham ever knew. We have all they had and, in addition, all that Calvary and Easter and Pentecost have brought to the world. We are all disposed to acknowledge quite freely our goodly heritage; our noble Christian traditions; our spiritually minded forebears. But the danger is that it will end there; that the vital Christian experiences which made our fathers what they were will not be re-enacted in our lives. This danger is no longer merely hypothetical; it stares us in the face this moment. We can be the children of the founders and fathers, and yet fail to be their heirs.

2. The whole record of church history bears out in terrible earnestness the truth of this proposition. Every Protestant movement from Luther to the present day has sought to preserve a vital Christian experience, but to no avail. And the farther the Church of the Nazarene moves from the date of its inception, the more real will this danger become.

3. There is no safety for any soul, here or hereafter, but the shed blood of Jesus Christ. There is no experience except the transforming experience of the grace and power of God in one's own soul that can suffice. Anything less than this is indeed a refuge of lies.

IV. There is a heartening truth to be proclaimed here, however; for though we may not be the sons of Abraham, by the grace of God we can become his heirs.

1. St. Paul declares that God has raised up a new Israel, through faith in Jesus Christ. He is not only our Savior, but He is also the "firstborn among many brethren." And today, Gentiles though we may be, we can be related vitally to this new family of grace.

2. In the moral and spiritual sense we can be the sons and heirs of Abraham. We can have ears attuned to the voice of God. We can offer heart obedience to the will of God. We can have characters shaped in the image of God through friendship with Jesus Christ. The men of John's day were the sons of Abraham, but not his heirs. By God's grace we can be the heirs of Abraham, though not his sons.

SUNDAY, MARCH 19, 1939

MORNING SERVICE

Radiant Living

SUGGESTED SCRIPTURE LESSON—Phil. 2:1-16.

TEXT—Ye shine as lights in the world (Phil. 2:15).

1. Darkness is one of the meaningful terms by which God describes the moral condition of this God-forgetting world.

1. The term was commonly employed in this way by the prophets. Isaiah declares (in Isa. 9:2) that "the people that

walked in darkness have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined."

2. Jesus himself aptly described His age as one of darkness, to which He came as the light of the world. John says of Him, "In him was life, and the life was the light of men." Jesus exhorted His disciples, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

3. Now, in Philippians St. Paul is addressing himself to a concrete situation, one with which he was personally familiar. The apostle could never forget Philippi. This was his first European battle ground. Here he and Silas had been maltreated and cast into prison; only to emerge before the night was passed with the jailer as a trophy of God's grace.

But there was no doubt about the moral darkness at Philippi. The men of Philippi are described by him as a "crooked and perverse nation." They were solidly pagan and sinful.

II. In view of this, the apostle's words are indeed arresting. "Among whom ye shine as lights in the world."

1. In this dense darkness, he declares, God has established you as lights. Out there in the immoral and ungodly atmosphere of this pagan society, God has placed you as sentinels. And every light so placed is a challenge to the darkness to do its worst. Each one was a humble dweller in Philippi, known for years to all of his fellowmen. But they had seen a new vision and heard a new voice and were now giving themselves in loyalty to a new allegiance. And God is expecting them to shine for Him.

2. But the wonder and miracle of this is more clearly seen when we recall that these men themselves had been immersed but lately in the prevailing darkness of Philippi. Until Paul and Silas came with this message, they had been steeped in paganism and superstition and vice. Only by the power of God had they been recovered. And now they were to shine amid the darkness that had until lately swallowed them up.

3. The secret of this transformation is to be found in the marvelous power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts." Back to the creation days that allusion reaches for its force. The same God who said "Let there be light," and there was light; who brought cosmos out of chaos in the beginning; that same God has shined into the darkness and chaos of our hearts and has illuminated us by His glory. Here is the explanation, and the only possible explanation of this wonder.

4. Moreover, the thing that this text actually says is that "ye shall shine as fixed luminaries," with all the dependability of the stars in their courses. It is not with the feeble twinkling of the lights along the shore that God asks us to shine, but with all the fixed certainty of the heavenly bodies.

a. The Word declares that "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." We are inclined to think of that shining as a reward for soul-winning. But think of it as a means to soul-winning. The man who would turn many to righteousness must display the constancy of the heavenly bodies in his daily walk with God. Only thus does soul-winning become possible.

b. The heavens are the most dependable and predictable part of God's universe. Astronomers can plot the course of any planet in the heavens and tell where it will be at any given time in the future. Eclipses of sun or moon can be predicted to the exact second, and no mistakes are ever made, so trustworthy do the heavens behave. But God wants His people to be as dependable as the heavens. He wants us to be so true to Him that He can predict where we will stand in devotion twenty years hence, and we shall not fail Him. He wants

us to be, so loyal to Him that men who steer by our light will not miss their destination.

III. Now, what are some of the characteristics of radiant living?

1. To live radiantly, one must obey God "without murmurings and disputings." In other words, one must live a life wholly yielded to the will of God. "Murmuring" is a subtle undercurrent of discontent with the will of God; a certain repining for the hardness of one's lot; an aggrieved attitude because God seems to insist that we live amid difficult circumstances. "Disputing" is a more open and defiant attitude of rebellion against the will of God. Disputing has its inception in murmuring. But either one will poison the springs of the life and grieve the Holy Ghost. And there is no place for either in a radiant life.

2. To live radiantly one must live in full view of the face of Christ. For ours is a derived light, reflecting the light that streams from the face of Jesus, Christ. The moon is a dark body, giving only the light that is reflected from the sun. It is only by remaining out in the full light of the sun that the moon can give any light to the earth. Similarly, the secret of radiant Christian living is found in maintaining a clear view of the face of our Lord. The world as a whole has lost sight of Him, and is living in darkness and the shadow of death. It is only by the holy living of God's saints that the radiance of Jesus can break in on this dense darkness.

3. Furthermore, to live radiantly one must live blamelessly and harmlessly, "the sons of God without rebuke." Careful Christian living is somewhat out of fashion, it appears, even among those who should be maintaining the highest standards. It is still true; however, that one must separate himself from worldliness and sin if he is to enjoy God's favor. It is not necessarily faultless living that the apostle enjoins upon us. God nowhere has expressed any expectation that we shall be faultless in our walk and conversation. Such a demand would be too great for our human limitations. But He does insist that there shall be nothing blameworthy in our spirits. In other words, our hidden motives must be pure, however clumsy our outward expressions may appear. Such blameless living is bound also to be harmless. Thus may we live as "the sons of God without rebuke."

At the California Institute of Technology, in Pasadena, there is a delicate two-hundred inch lens which is now being prepared for the world's largest astronomical observatory. So delicate is that glass surface that it is distorted by the heat from the bodies of the experts who are at work upon it. Only little by little can the polishing be done to allow for cooling from the heat thus absorbed. So sensitive is one's relationship to God. One need not sin grossly to grieve God. A disposition to move in the direction of that which is questionable will grieve Him quickly enough. In God's name, let us live carefully.

4. Finally, to live radiantly one must "hold forth the word of life." Here is the charter of our liberties and the foundation of our hopes. The Word must be our guide and our inspiration. We must love it and live by it; and offer it to others as the answer to their soul's deepest longing.

IV. Darkness is still prevailing among men; and God is still depending on His people to "shine as lights in the world."

The modern paganism differs superficially from that of Philippi; but it is fundamentally identical with it. Men still have hosts of other gods that leave no place for Jesus Christ. Moreover there is a widespread, though subtle, apostasy that has impaired the strength of much of the modern church. When the World War was breaking over Europe in 1914, Sir Edward Gray, the British Foreign Minister, said, "The lamps are going out all over Europe, and will not be lighted again in a generation." We today can attest the prophetic char-

acter of those words. But in our modern Christianity so many lamps have gone out, or are going out, that a greater responsibility than ever rests upon the people of God. God wants a people who will shine with all the dependability of the stars in their courses. Let us determine, by God's grace; that we will be that people.

EVENING SERVICE

The Crucified Life

SUGGESTED SCRIPTURE LESSON—Romans 8:1-11.

TEXT—I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20).

I. The language of this testimony presents one of the strangest paradoxes to be found anywhere in the New Testament literature.

It is absolutely unintelligible to the unenlightened heart, but is blessedly understandable to the Christian. Apart from its deep, hidden meaning these words sound strangely enough. "I am crucified . . . nevertheless I live."—"Not I, but Christ."—"the life I now live . . . I live by faith."—"He loved me and gave . . ." Strange language, indeed; but easily possible by the grace and power of God.

Moreover it takes on additional significance by reason of the fact that it is the apostle's own testimony. He does not lay this down as a theological postulate to be accepted; but a testimony to be heard, and an experience to be received and enjoyed. A testimony is more compelling than a postulate. The postulate says, "This is my opinion." The testimony declares, "This is my experience." When the man born blind was confused as to his theory concerning Christ, he fell back on his personal experience: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." There is the end of all argument; the court of last appeal.

We face a similar situation in the presence of this text. The apostle does not assert that if one will meet certain conditions, it is his opinion that these resultants will follow. He declares, rather, that this is the manner in which the grace and power of God dealt with him. "I am crucified with Christ." Testimony is thus the most convincing sort of argument. Let us examine in some detail the remarkable witness of the apostle.

II. The underlying foundation—the basis on which such experience rests—is to be found in the fact of the cross of Christ.

"He loved me, and gave himself for me."

1. All Christian experience rests back ultimately upon the fact of God's eternal love. The most familiar declaration of that love is found in John 3:16, in the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is probable that nowhere in the Word is there to be found more eloquent expression of the love of God than these significant words. It is given further expression, however, in Romans 5:8, where St. Paul declares that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The word "commendeth" means "to prove conclusively; to demonstrate." In other words, the death of Christ is the most convincing evidence that God loves mankind.

The thought of God's love for men is greatly enriched in this noble testimony of St. Paul's in Gal. 2:20. "He loved me," declares the apostle, "and gave himself for me." To say that God loves men is not to state fully the magnitude of this wonder. It is true, equally, that Christ loves men. He did not die simply because of His devotion to the Father's will; He died because of His own love for men. And the

surest proof of the assertion that He loves me is to be found in the fact that "he gave himself for me."

2. But the matter does not end even here. We have said that the cross is the proof of God's love. It is equally important to see that only the fact of God's eternal love can explain the cross. For the cross is a mystery that needs to be unfolded to our understanding. There are many whose minds are overwhelmed by the seeming injustice of the cross. What hope is there for a world in which a personality like Jesus Christ can be put to such an untimely and hideous death? And what shall we think of a God who can stand by and allow His only Son to die at the hands of sinners? Reasoning such as this has been advanced by many a perplexed person, and has served only to deepen the mystery of it all. Calvary was indeed an unparalleled tragedy. The condemnation of Christ was indeed a colossal miscarriage of justice. The victim who hung on that horrible tree was absolutely innocent. All this is true. And to understand it we must recognize the fact of God's love for men. He loved us better than He loved His own ease and comfort of mind. He loved us so much that He was willing to suffer the most fearful sacrifice—the death of His only begotten Son. He loved us so much that He was willing to bear in His heart the anguish that the incarnation and atoning death of Jesus must have cost Him. This was the only possible justification for a race of sinners; and to redeem us He was willing to take that way. I say, the cross of Christ can be understood only in the light of the truth that God the Father, and Jesus the Son, love men with an eternal, immutable love.

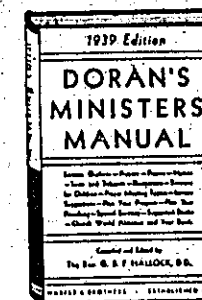
III. But the apostle here declared that it is not enough that Jesus died. I must become identified with Him in the experience of the cross.

1. For the seeking sinner, this means faith in the suffering Savior. There are phases of the mystery of redemption that

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defy any adequate interpretation. I cannot understand how Christ could bear the sins of the whole world, carry them to His cross, and nail them there. But I do know that that is precisely what has come to pass. His death was vicarious. He took my place. Because He has already died for me, the sentence of death that properly rests upon me for my sin can be lifted. I can accept Him as my atoning substitute; and because of what He did for me I can go free from my guilt and my bondage to habits of sin. This is the literal truth, explain as you will. And as a remedy for the sinner it has never failed to work.

2. But to the follower of Christ, to be identified with Christ in His death upon the cross means that the experience of death upon the cross must be reproduced in him. Our Lord anticipates the experience to which Paul testifies, in his words, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Here was a cross-bearing that had as definite an objective as ever did the cross-bearing Savior. He carried His to Calvary, and so must we. He died upon that cross and so must we.

Moreover in the final chapter of this letter to the Galatians St. Paul returns to this dominant theme in the words (Gal. 6:14), "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is evident that the cross is a part of the experience not alone of Christ; it must be a part of our own experience as well.

3. It would be well to note the precise language of the apostle's testimony in this text. "I am crucified with Christ." In other words, I have gone forth unto him without the camp, bearing his reproach." It is plain, unvarnished truth he speaks. He has done some dying of his own.

a. Now, he makes it clear that it is not a physical death to which he testifies, but an inner spiritual death. It was a death to self. "I am crucified." That is the old Latin "ego," root of our word "egoism," which means an exaggerated parade of self. In Paul's life the old "ego" was dead, crucified with Christ. "Nevertheless I live," he continues. But this is not the same old "I"; rather, "Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God."

b. The teaching of this passage is clear enough. There is a deliverance from the carnal self-life that is available to the justified believer. Christ has provided a "double cure" for the twofold disease of sin. It is the will of God, fully provided for in the death of Jesus, that His children may be purified from the dross of inbred corruption; that the old man may be crucified, and the new may live without a rival in the soul.

IV. Now, the resultant life is a lovely and beautiful thing.

1. The apostle declares, "Nevertheless I live." God does not give us different personalities when He sanctifies us wholly. But He does marvelously and mightily change the

personality we do have. He rids it of its disposition toward malice and envy and pride and evil temper and evil speaking, and brings it into perfect accord with the will of God.

2. But it is not simply a negative deliverance, but a positive endowment. "Christ liveth in me." Here is a wonderful reincarnation of our Lord. He clothes Himself anew with our flesh, and lives within us. That means perfect harmony with Him, without a discord to mar the deep inner peace of the spirit. But it means, equally, a gracious likeness to Him; so that, as was He, so are we in this world.

But St. Paul goes on to this great concluding word, "The life that I now live in the flesh I live by the faith of the Son of God. It is a life lived in the flesh. Our feet are still on the earth, though our hearts are attuned to heaven. And it derives its inspiration, its idealism, and its eternal aspiration from the faith of the Son of God. This is the crucified life.

SUNDAY, MARCH 26, 1939

MORNING SERVICE

Let Us Go Fishing!

SUGGESTED SCRIPTURE LESSON—LUKE 5:1-11.

TEXT—Jesus said unto Simon, Fear not; from henceforth thou shalt catch men (Luke 5:10).

I. This memorable incident was not the first occasion when Simon Peter had met the Lord.

Earlier, at the ministry of John the Baptist, he had come into touch with Christ. It was Andrew, Simon's brother, to whom credit belongs for bringing this man into the Master's presence. Andrew was close by when John the Baptist identified Christ with those arresting words, "Behold the Lamb of God!" At once he sought out his brother, Simon Peter, and said to him, "We have found the Messiah . . . the Christ." And he brought him to Jesus.

We hear very little of the apostolic activity of Andrew. His place of leadership in the church seems to have been a somewhat obscure one. But if he had done nothing else, the winning of Simon to Jesus constituted a major contribution.

But now some weeks or months had elapsed since that historic day. The peak of John's ministry appeared to be passing; and Peter and Andrew returned to their fishing business on the Sea of Galilee. Then one day the Master appeared on the shore of the lake and began to speak to the idlers who stood around. Soon a multitude were pressing Him to hear His words; and in self-defense He asked permission to step into a fishing boat, which was Simon's, to speak to the people from that vantage point. When He was done speaking he turned to Simon with the words, "Launch out into the deep, and let down your nets for a draught." Simon made a reply that indicated his doubt as to the Master's judgment. To his amazement and contrary to all the rules of the fishing art, his net enclosed a great multitude of fish. Simon was overwhelmed in his own soul instantly; and falling down before Jesus, prayed, "Depart from me for I am a sinful man, O Lord."

Then it was that Jesus made this reply: "Fear not; from henceforth thou shalt catch men." Simon had been a fisher of fish; now he must become a fisher of men. Moreover there is a meaning hidden in Jesus' words that adds much to their significance. Actually the Master said, "Thou shalt take alive men." Until this moment Simon had been taking fish out of their natural element where they live, into an unnatural element wherein they must die. Henceforth his task would be to take men out of an unnatural element wherein they die and bring them into a natural element where they would be able to live. Thus did Jesus lay on the heart of this man the responsibility which was destined to become the one compelling passion of his life.

II. It is to us, as well as to Simon, that Jesus speaks these words.

For the major task of the Christian Church, and of every Christian individual, is the winning of souls from death to life.

1. Jesus himself was a soul-winner, a fisher of men. Have you ever noticed with what consummate skill He sought the men who followed Him? Every one of them was a personal conquest on the part of Christ; and with each of them He baited His hook carefully and cast His line cautiously, and succeeded gloriously. Only one of those twelve men slipped away from Him. And it is interesting to note, furthermore, that never once did Jesus seek by compromise to lure men to His cause. Success at such a cost is too dear, and is only a seeming success at that. Jesus was indeed a soul-winner.

2. But His disciples were called to a similar task. "As the Father hath sent me," said Christ, "even so send I you." What commission could be more solemn than that? He declared, again, "Ye shall be witnesses unto me." They were commanded to stand forth as representatives of His cause, to stand in His place, and to carry to completion on the earth the redemptive task which He could only begin.

3. It is striking to note that Christ has left this whole program of soul-winning in the hands of His Church, not in the millennium, but now. It is easy to talk about apostasy and the great falling-away until we supinely let gracious opportunities slip through our fingers; and in consequence, souls are lost who might have been saved if we were only obedient to the passion to win them. It will detract in no wise from the glory of Jesus' coming that we have striven in season and out of season to win souls to Christ. Right now the obligation to fish for men is upon us.

III. But fishing is an art, and we should inquire as to the secrets that underlie success in this great enterprise.

We cannot discuss them all, but can deal with a few.

1. One essential is a passion for the task. No fisherman can succeed who does not love to fish. I am satisfied that fishermen are born, not made. There are some for whom the very suggestion of a fishing expedition is irksome in the extreme. It conjures up visions of discomforts too numerous to mention. There are others who would rather fish than eat. The lure of the plunging, fighting, gamy bass on the end of a slender line is too great to be denied.

It is equally true that the fisher of men must be driven by a passion for the winning of men to Christ. Without that passion no one will feel the concern that alone urges one to soul winning. And such a passion is born only by the indwelling Holy Ghost. It is only as He sanctifies the soul and crucifies the self-life that we can put the salvation of the lost to the forefront. Here, again, fishermen cannot be made; they must be born—born of God.

2. A second requirement for a successful fisherman is patience. In fishing for fish, patience is an outstanding virtue. There are so many circumstances that can baffle and defeat a fisherman unless he possesses the patience to overcome them. Patience is another word for faith—the faith that enables one to hold on and on though baffled here, defeated there, thwarted yonder, until finally victory is achieved and a soul is won. It is that disposition to sow beside all waters, in the faith that God will bless the seed and make it fruitful. It has been my privilege to know Dr. Howard Kelly, world-famous surgeon and extraordinary Christian. He carries with him tracts and Gospel portions and hands them out wherever there is any hope that they will do good. Every taxi driver with whom he rides gets one, and the good doctor carries on a conversation something like this: "You meet a good many red lights in the course of a day, don't you?" "Yes, indeed, I do." "Well, when you come up to heaven's gate, I hope the light will be green." That is the spirit of the fisher of men. It

is exemplified, again, in Moody's inevitable and persistent question, "Are you a Christian?"

3. Success in soul winning depends, again, on the use of proper bait. No fisherman would be so insane as to attempt to fish with a bare hook. In his effort to seduce the fish to bite, he offers them the most deceptive and tempting morsels he can devise. It is equally essential that the soul winner do his utmost to make his appeal for Christ as persuasive and alluring as possible. And the best bait is a heart full of love and a life full of God. A Christlike life, requires no gilding, and the man who exhibits the grace of God in his own spirit will stimulate in others a hunger for God.

4. The fourth requirement for successful fishing for men is that the fisherman himself keep out of sight. The fish must see the lure, but not the angler, if it is to strike for the hook. Jesus said, "I, if I be lifted up, will draw all men unto me." He is under no engagement to honor the man who exalts himself; but He will always prosper the labors of the soul winner who exalts his Lord.

In Copley Square, Boston, there is a statue dedicated to the memory of that princely preacher of Christ, Phillips Brooks. It represents the famous preacher standing at his preaching desk proclaiming the gospel; and standing behind him, with one hand on the preacher's shoulder, as though in commendation of His servant, is the figure of Christ. It is a brilliant and imaginative conception; but it is likely that Phillips Brooks would not approve that memorial. When he was alive, it was always Christ who stood forth, and His servant commended Him to men. That is the true spirit of the fisher of men—"not I, but Christ."

IV. And, finally, Jesus promises success in this noble undertaking.

"Thou shalt catch men," He assures both Simon and us.

1. It is a fearful responsibility with which we are charged—this of catching men for Christ. If they elude us, they are

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lost and lost forever. How terribly important it is, therefore, that we leave no device unemployed that may win some of them to God.

2. But it is equally a rare and holy joy that comes to one who wins men to Christ. There is no satisfaction comparable to this. And we may know it if we will. Let us go fishing for men, and see them won for our Lord.

EVENING SERVICE

A Fool There Was!

SUGGESTED SCRIPTURE LESSON—Luke 12:13-31.

TEXT—*Thou fool!* (Luke 12:20).

I. "Fool" is a hard and cynical word.

It is one of the fighting words of the language. There are some bitter condemnations which men of the world will not stand by with folded arms and hear; and this is one of them. It is well enough for a man to apply the word to himself, as did King Saul in a moment of remorseful penitence. Jesus expressly forbids us to apply it to each other. It is an ugly, unkind word.

Yet God's Word has much to say of fools. One entire book—the Proverbs—is a comparison of the folly of fools with the wisdom of wise men. "The fool hath said in his heart, there is no God," declares the psalmist. The man who leaves God out of his thinking and living is looked upon always as a foolish man.

There are some men whom Jesus called fools. And when God calls a man a fool, He has uttered a judgment from which there is no appeal. Our Lord reserves that biting term, or its equivalent, for a certain type of person. It is said that there was once a court fool who was the favorite of his royal master. The jester declared that he would give his cane to the first person he met who was a bigger fool than he. One day his master was fatally stricken and sent for his jester to come to his bedside. "I am going on a long journey," he said to the jester. "And how long have you known you must make this journey," inquired the fool. "All my life I have known it," replied the king. "And of course you have made every preparation for it?" asked the jester. "No," replied the dying king, "I've made no preparation whatever." "What!" cried the fool, "you have known all your life you had this journey before you, and yet have made no preparation for it? Here, take my cane. You are a bigger fool

than I." This is the man for whom Jesus reserved the term "fool." It is the man who lives on this perishing earth as though he would be here forever—it is this man to whom Jesus says, "Thou fool!" There are three outstanding instances given us in the preaching of Christ which will demonstrate this vital truth beyond question.

II. The first of these occasions is found in Matthew 7:26, where Jesus describes the foolish man who built his house on the sand rather than the rock.

1. The Lord had been unfolding some of the most basic and vital truths He ever spoke. He was just concluding His Sermon on the Mount; and in His closing words He addresses a most serious warning to the heedless persons who fail to give serious consideration to His admonitions. The man who hears these words and obeys them is like a wise man, said the Lord, who built his house on the rock. And when the storm and flood broke upon him, his house was able to stand, for "it was founded upon a rock." But the man who hears, but does not choose to obey, is like the foolish man who builds on the sand. All was well with him, apparently, until the day of adversity. In that hour of fearful test his house fell. "And great was the fall of it," adds Jesus.

2. How true to Palestinian typography was that story! In that semi-arid land, with violent rainy seasons, followed by prolonged drouth, the picture drawn would be most familiar. No native of that country, familiar with the recurrent seasons, could fail to understand this teaching. A man would never think of building his home in one of those dry sandy watercourses, no matter how attractive it might appear to him. For he knew full well it would be only a matter of a few weeks or months until the rainy season would come on and the watercourse would be a raging torrent. To build in such a spot would be a sure mark of insanity. But, says Jesus, the man who hears God's Word and refuses to obey it is like that man. No foresight, nor thought of the inevitable time of storm and stress, clouds the bliss of his moment of serene contentment. And the one heedlessness is no more insane than the other.

3. For the day of storm and flood is bound to come. It may visit one in this present life. There are some of us who have suffered the loss of practically everything that can be swept away. And a test like that proves the security of one's foundation. But, granting life may move along without even a hint of misfortune, there is a judgment day ahead that will try the mettle of every man's soul. In that hour the fool will discover his folly, but it will be too late to exchange it for wisdom.

III. The second occasion on which Jesus uses this biting word is the incident from which our text is taken.

1. There is something strikingly familiar about the picture Jesus draws here. There stands a landowner surveying his fields and estimating the yield of his broad acres. He discovers that the crop is unusually heavy this year; so heavy in fact, that his granaries will be insufficient to store all his goods. So he purposes to tear down his barns and build greater. All that is legitimate enough. There is no sin in planting fields, reaping harvests and filling granaries, provided one has not forgotten God and his fellowmen in the process.

2. What was it, then, that justified Jesus in addressing him "Thou fool!"?

a. He had left God out of his thinking. In all his soliloquy that day, the rich fool never gave hint that there had crossed his mind one thought of his responsibility to God for all of this prosperity. It was all "I," "me," "mine," and not an acknowledgment of the mercy of God without which this generous yield would never have been.

b. Moreover he imagined that goods could feed his soul; that all he required was a well-stocked barn, and then his soul could be content. "Soul," he said to himself, "thou hast much goods laid up for many years; take thine ease, eat,

drink, and be merry." There is an immortal spirit in man that can never be satisfied by such creature comforts. There is something of eternity in the heart of man, set there by the eternal God; and "goods" can never satisfy it. The man who imagines that his possessions can feed and sustain his spirit is playing the fool. So said our Lord.

c. And finally, the man was a fool because he forgot that he had to die. How strange that he should overlook so inevitable an event as death! Yet such was his folly. He clean forgot he was not destined to live here forever; but settled down as though life had no latter end. Then death broke in and found the man totally unprepared. "Thou fool!" It was God's voice now that was speaking. "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" "So is he that layeth up treasure for himself," added the Master, "and is not rich toward God."

IV. It is the last of these three occasions that haunts my soul. The situation is set forth in Matthew 25:1-13, in the story of the ten virgins.

What a terrible thing it is that self-deception can be carried so far!

1. The ten virgins were very much alike. Their attire was similar, their appearance was practically identical and while

the bridegroom tarried they all slumbered and slept. To the inexperienced eye they were all equally prepared for the glad moment of the bridegroom's coming.

2. Then at midnight came the hour of testing. "Behold!" went forth the cry. "Behold the bridegroom cometh; go ye out to meet him." Not until then did those foolish virgins become aware of their folly. And they were altogether without excuse. The force in the Master's story lies in the fact that the predicament of those foolish virgins was almost an impossible one. It was absolutely inconceivable that they would fail to make adequate provision for their lamps. So equally unthinkable must it be that one would fail to prepare himself for the great day of Jesus' coming.

3. When it was too late the foolish virgins discovered their folly. Belatedly they rushed about in an effort to repair their oversight. And when finally they had made themselves ready, they discovered that "the door was shut."

Here, then, is the man to whom Jesus addresses the word, "Thou fool!" It is to the man who imagines that hearing can be substituted for doing. It is to the man who forgets his inevitable appointment with death. It is to the person who is waiting for Christ's coming, but who fails to prepare himself against that day. Where do we stand with reference to the Master's word of condemnation?

Sermon Suggestions and Outlines

Courage

S. E. NOTHSTINE

TEXT—Acts 28:15.

INTRODUCTION

The world has no use for a coward. It wants and needs brave and courageous men and women. Same with Christ. Setting of text.

I. WHY PAUL TOOK COURAGE

1. God was with him.
2. God had talked to him.
3. To Him God's promises were true and he believed God.

II. RESULTS OF HIS COURAGE

1. He could face Felix and preach the gospel.
2. He could face Agrippa and preach the gospel.
3. He testified before people of all walks of life.
4. He could face death in its worst form without flinching.

III. REWARD FOR HAVING COURAGE

1. Died a hero—a good warrior while living.
2. A crown given personally by Jesus.
3. Courage not a matter of the head but of the heart.

Excuses

S. HENDRIX

And they all with one consent began to make excuse (Luke 14:18).

INTRODUCTION

The parable from which this text is taken was given by Jesus in reference to the Jews. Many excuse themselves

from becoming Christians. Also many church members excuse themselves from ever making an effort to become more efficient in the Master's vineyard.

I. MANY EXCUSE THEMSELVES FROM RESPONSIBILITY BY

1. Saying they are not capable. Illustration—Moses at the burning bush.
2. Saying there are plenty of others to do the work of the church.
3. Saying they already have enough to do.
4. Thinking that things will go along regardless (never be missed). Illustration—Orchestra leader who missed the flute player.

II. MANY EXCUSE THEMSELVES FROM PREPARATION IN THE LORD'S WORK BY

1. Depending upon the spur of the moment.
2. Depending upon natural ability.

3. Thinking they do not have time from secular work.

III. MANY EXCUSE THEMSELVES FROM EVER BEING DEEPLY SPIRITUAL BECAUSE

1. They think they are different from other people. (That their personalities are so much different.)
2. They think their situation in life is so much harder than others that they cannot be deeply spiritual.
3. They think possibly they have grown too old to ever become deeply spiritual. Illustration—Many have got saved in middle life who have been of great power in the Lord's service.

IV. THE UNALTERABLE LAW IS—HE WHO EXCUSES HIMSELF FROM THESE THINGS, EXCUSES HIMSELF FROM THE WONDERFUL REWARDS.

Expository Outlines for March

Lewis T. Corlett

The Enlightenment Through Faith (Hebrews 11:1-6)

I. GOD'S PLAN OF REVELATION AND ENLIGHTENMENT IS VERY SIMPLE

1. Not dependent primarily upon earthly wisdom or knowledge.
2. Based on faith in God.
3. The greatest lessons and the clearest truths are brought through this channel.
4. This chapter has many illustrations of this subject.

II. FAITH BRINGS A PERSON TO SEE GOD'S VIEWPOINT

1. An assurance based on past experience and future promises.
2. Puts the individual in the place where he can look at things the way God wants them and then desire only the things God wants him to have.
3. It brings an assurance of God's presence and help in the future as at the present.

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III. FAITH POINTS THE WAY TO GOD'S APPROVAL (v. 2)

1. The Jews dwelt upon the deeds of their fathers as their outstanding virtues.
2. God inspired the writer to state clearly that He recognized their deeds because of their faith.
3. A certification that "the just shall live by faith."

IV. THROUGH FAITH MAN CAN UNDERSTAND REVELATION (v. 3)

1. Faith makes the story of creation credible.
2. Faith brings many impossible things into the realm of the possible.
3. Faith is the means of understanding the written Word.
4. God honors the faith of His children by giving them special illumination of His will concerning them.

V. FAITH POINTS THE WAY TO TRUE WORSHIP (v. 4)

1. Abel's faith made his sacrifice acceptable.
2. Showed carefulness in obedience in answer to faith.
3. Faith in the living God is the fundamental basis of all true worship.

VI. FAITH DIRECTS THE STEPS TO A PLEASANT WALK WITH GOD (vs. 5, 6)

1. Enoch's faith gave him fellowship with God.
2. Faith makes all efforts and labors acceptable.
3. Faith is necessary for communion with God.
4. Confidence in God is the highest tribute mortal man can pay to His Creator.

VII. EVERY CHRISTIAN SHOULD STRENGTHEN HIS FAITH IN ORDER TO RECEIVE GREATER ILLUMINATION FROM GOD.

Sanctification

I. PAUL WAS VERY ANXIOUS THAT ALL THE EARLY CHRISTIANS SHOULD GO ON UNTO SANCTIFICATION

(1 Thess. 5:11-24)

1. He knew their weaknesses and conflicts.

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2. He knew the power of God's grace to deliver.
3. Gives careful directions to this church.

II. PREREQUISITES TO SANCTIFICATION

1. Proper attitudes and relationships to others.
 - a. Strive to edify one another (v. 11).
 - b. Be sympathetic toward the failures and difficulties of others. "Comfort yourselves together" (v. 11).
 - c. Have proper respect for the leaders in God's work and give a whole-hearted co-operation to them (vs. 12, 13).
 - d. Be merciful and patient to those who are disagreeable and to those who are hard to get along with (v. 14).
 - e. Plan to make the life a constructive influence for personal benefit and also for the welfare of others (vs. 13, 15).
2. Cultivate spiritual habits of mind.
 - a. Be joyful and glad at all times, form the habit of praise (v. 16).
 - b. Live in the positive atmosphere of appreciation to God for all "blessings, spiritual and temporal" (v. 18).
 - c. Cultivate the atmosphere of prayer, live in such a state as to be able to talk to the Lord any time or place (v. 17).
 - d. Meditate on the Word of God, build a reverence and respect for its promises and admonitions, live ever in the light of its pages (v. 20).
 - e. Walk consistently before God, sensitive to the guidance and leadings of God, obeying His dictates at all times (v. 19).
 - f. Hold tenaciously to the good and abhor the evil (vs. 21, 22).
 - g. A person must be born again to be able to obey all these commands.
3. All of these require an abandonment of the individual to God.
 - a. Consecration of all to God.
 - b. A yielding of the self in devotion to God.

III. GOD'S PROMISE AND OPERATION (vs. 23, 24)

1. The language of the text is definite and specific. The One who sanctifies, "The very God of peace."
2. The operation of God is to affect the entire man.
 - a. Sanctify wholly, through and through.
 - b. The entire man, spirit, soul and body, are to be preserved blameless.
3. The action is immediate when man meets the requirements.

- a. The tense of the verb signifies this.
- b. The promise that spirit, soul and body will be preserved unto the coming of Christ signifies the action as happening some time previous to that event.
- c. The promise of the faithfulness of God assures it.

IV. ALL CHRISTIANS SHOULD MEET THE REQUIREMENTS AND GET THE BLESSING

The Danger of Ignorance (Hosea 4:6-10)

I. A TIMELY WARNING

1. Given by God's prophet.
2. Given in an endeavor to save a nation.
3. Given in tenderness and love.

II. WHO WERE IN DANGER? "My people"

1. People who should live.
2. People whom God had an interest in.
3. People whom God counted upon to be useful for Him.
4. People who had every advantage of being informed.
5. People who had been called "the chosen of God."

III. WHY WERE THEY IN DANGER? "My people are destroyed for lack of knowledge."

1. Lack of knowledge of God's law.
2. Lack of knowledge of God's character.
3. Lack of knowledge of God's past operation.
4. Lack of knowledge of God's wrath.
5. Because they refused to get knowledge: "Thou hast rejected knowledge."

IV. WHAT WERE THE DANGERS THEY WERE SUBJECTED TO?

1. The rejection by God. "I will also reject thee."
2. The neglect of their children. "I will also forget their children."
3. A visitation of God's wrath and punishment (v. 9).
4. A failure to find satisfaction (v. 10).
5. God's rejection is spiritual destruction.

V. THERE IS A STRONG PLEA FOR REPENTANCE IMPLIED IN THE TEXT

1. The prophet wants the people to return to the Lord.
2. The prophet pleads with the people to obey the Lord.

A Personal Question

(2 Peter 3:9-14)

Text—What manner of persons ought ye to be (v. 11).

I. MAN HAS MANY STANDARDS FOR JUDGING THE MANNER OF PERSON HE IS

1. A person may judge himself to be all right and yet not be what God wants him to be.
2. One may conform to the requirements of close associates and yet not be what God requires.
3. A person may be very conscientious and have honest convictions yet come short of what God demands. He must have truth to sustain his conscience and convictions.
4. An individual may be conforming to the tenets of his creed and yet be far less than God requires.

II. THE REASON FOR ASKING THIS QUESTION

1. It is raised in the light of the judgment (vs. 10-14).
 - a. Puts a judgment test on character.
 - b. A time of punishment and rewards.
 - c. A time of final settlement of the particular type of person.
2. It is raised in view of the Christian hope (v. 12).
 - a. A new heavens and a new earth wherein dwelleth righteousness.
 - b. A prepared place for a prepared people.
 - c. A righteous place for a righteous people.
 - d. Must be persons who will fit comfortably into this new order.

III. THE QUESTION IS FULLY ANSWERED, AND REQUIREMENTS GIVEN (v. 14)

1. "Be found in peace."
 - a. Absence of condemnation.
 - b. The assurance of sins forgiven and acceptance by the Beloved.
2. "Without spot."
 - a. Without any spot of corruption in the motive life.
 - b. "Holy conversation and godliness" (v. 11).
 - c. Moral nature purified from all corruption.
 - d. Heart sanctified holy.
3. "Blameless."
 - a. Walking in all the light given by the Holy Spirit.
 - b. Obeying the Lord in all particulars.
 - c. Being a faithful steward of God.

IV. GOD HAS PROVIDED A WAY WHEREBY ALL PERSONS CAN ANSWER THIS QUESTION CORRECTLY (v. 9)

1. He manifests mercy.
2. Offers salvation through the blood.
3. Pleads with the erring one.
4. Endeavors to encompass their salvation.

"You cannot foot the bills unless the cash comes in. And the greater the amount of cash coming in, the more you can expand the business."—ROBERT QUILLEN.

"If every professing Christian paid a tenth of his earnings into the church, and the hungry, the sick, the maimed and the homeless could appeal to the church and

be served at once in the name of Jesus, how long; think you, before the world would be won to a religion as vital and real as that?"—ROBERT QUILLEN.

Suggestions for Prayermeetings

H. O. Fanning

The Importance of Testimony

They overcame him by the blood of the Lamb, and by the word of their testimony (Revelation 12:11).

In the conflicts of life, few things are more important than Christian testimony. We need constantly to be affirming our faith in our divine Lord and Savior Jesus Christ. We have an adversary who seeks to hinder us in our faith, and in our bearing testimony to it in public. Many times this does not seem to be very difficult. Many things in life tend to make us more or less hesitant in giving expression to our faith. The scene of our text is the troublous times of the tribulation period, when things are dark indeed. But in the midst of those awful scenes, and in vital conflict with the adversary, they overcame him by the blood of the Lamb, and the word of their testimony. And so may we overcome. There is power in the blood of the Lamb for the overcoming of the foes of our Christ. Of this we need have no doubt. For six thousand years the saints have been overcoming in every conflict through the power of the blood. This is the signal for Satan's defeat. Whatever of weakness there may be in us, there is none in the blood. Many of us need encouragement in this matter, and we should see that it is given in due time. Various way of encouraging people to testify may be profitably used. One is to have them testify by age groups by school groups, or by any groups into which they may be easily divided. We should keep our people testifying. This is one way to continuous victory.

of His divine sonship by the Father at His baptism, brought the temptation in the wilderness. And the storm has raged from that day to this. That He was a remarkable Person was evidenced by the opinions of men concerning Him during His earthly ministry. Men have ever been willing to concede Him honor and ready to acknowledge His excellencies. But this is not enough. No amount of superiority over other men will qualify Him as the Savior of men. It is true that He is a great Teacher; a peerless Leader; a wonderful example; and other things that have been said of Him. And all these things have their place. The deciding matter is, Is He the Christ; the Son of the living God?

I. *In the nature of the case, this matter is one of revelation.* It is a matter that God himself can settle, and He alone. This has ever been the testimony of the Father; "Thou art my beloved Son, in whom I am well pleased." And this declaration must ever be recognized as final. There are many evidences of the divine sonship of our Lord, but the voice of the Father must be regarded as authoritative. The deity of Jesus has been revealed to Peter and the apostles by the Father. God will make this revelation to everyone who will put himself in the way of receiving it.

II. *This revelation was recognized, and acknowledged by the Son.* It would have been blasphemy on His part if this had not been true. He confirms the revelation of the Father, and reveals Himself as the Son of the living God; the

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The Deity of Christ

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16:13-17).

Jesus Christ is so vitally related to Christianity, that what He is, it is. Without Him, Christianity would be impossible. The religion of Jesus Christ is the religion of a Person. Without the Person, only the form would remain. With Him, all is possible. What He is then is determining as to the character of His work. The storm has ever raged around the question of the Person of the Lord Jesus Christ. The announcement

Christ. This revelation by the Father, and confirmation by the Son, is the Rock upon which our belief in the Deity of the Son rests.

III. *Peter is commended for his confession of the deity of our Lord.* "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee." Flesh and blood may confirm us in our belief in the deity of Christ. But the information—the revelation—must come from a higher source. It can be truly confirmed to us, only by those who have received the revelation from the Father. On this Rock as our foundation, we build safely and securely. "Blessed is every man who has received this revelation. He is rich indeed. This conviction should be deepened and strengthened by the coming and going of the years, and by our experiences in grace.

IV. *This truth is essential to the atonement and to salvation from sin.* Only Deity can make satisfaction for sins against Deity. Only He who is God manifest in the flesh could make this satisfaction. Only God can make possible man's return to God. Sin separates from God. Only by the shedding of His own blood can God bridge the gulf that separates sinful man from Him. And this He has done. This is what gives stability to our faith, and assurance to our trust. The Son of the living God is our Savior. He is the Savior we proclaim to others.

V. It is on the rock of His deity that Christ builds His own Church. As the Son of the living God. He is the one Foundation for His Church. Others have their place in this building. No higher honor can be conferred upon one than to be given a place in this glorious habitation for the living God. It cost Him His all. It is worth all it cost.

VI. *It means much to have a place in this building.* It is a glorious thing to be numbered among the redeemed—the purchase of Christ's blood. We are la-

borers together with Him in this great work. We have our place in the work of building. We are ambassadors for Him in this mighty work.

VII. *His deity is the secret of the continuance and stability of His Church.* It is built on the unchanging Rock. It is built by One who has all the attributes of Deity. It is eternal as He is eternal. He is omnipotent. The gates of hell shall not prevail against it. The Christian life is a life of conflict; it is a warfare. The battle will rage, but the outcome is certain. Victory is assured. We are to go on in the conflict with this assurance.

Christianity Is a Revealed Religion

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: for thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men (Matthew 16: 21-23).

Revelation is something to be given; something to be received. It is a mutual affair. There must be One to give; one to receive. God is not to blame when men do not receive the revelations He gives to them. He has ever been on the giving hand in this matter. It is sadly true, that men have not been ever on the receiving hand in these matters. Not Jesus, but Peter and the other disciples were to blame for not receiving the revelation Jesus sought to give them at this time.

I. *Since Jesus is the Christ, the Son of the living God, some things are involved necessarily.* Knowing that He was the Christ, made necessary the knowing of

other things involved, on the part of the disciples. For four thousand years God had been seeking to reveal to men some things concerning sin. First, It is the transgression of the law. Second, the wages of sin is death. Third, without shedding of blood there is no remission. These truths were illustrated and enforced in every sin committed, confessed and forgiven. Every sacrifice that had been offered for sin, indicated clearly that the Christ must suffer for the sins of men.

II. *The first thing Jesus would have His disciples know concerning Him as the Christ, was that He must suffer to make possible salvation from sin.* That this suffering would be, not at the hands of the nonprofessing world, but at the hands of the professing Jew. That He would be condemned by the most august religious body the world has ever known, the Sanhedrin at Jerusalem. And this because they had failed to receive the revelations God had been seeking to make to them. His words had been given to them, but they had not received them. The body that should have been first to receive Him, was first to reject and condemn Him.

III. *There is more than one source of information for the believer.* There is the voice of God. There is the voice of men. Voices of those who speak for God, and of those who speak for Satan. Peter has just shown that he has received a revelation from the Father, and has been commended for it. Now he is showing that he has received a revelation from the other source, and is reproved for so doing. Jesus had just made a clear revelation to him, and he is rejecting it, and substituting something contrary to it. To entertain human ideas is often to obstruct the way of divine revelations.

IV. *It is not easy to set aside deep settled convictions when we see that they are contrary to divine revelation; but not setting them aside may prove to be far more difficult.* Failing to receive our Lord's revelation that day—and at subsequent times when He referred to it—brought much of misunderstanding, darkness and sorrow into the lives of the disciples. It had a large place in the despair of the disciples at the crucifixion of our Lord. Peter would not have denied our Lord on the night of His betrayal if he had received His revelation. They would have understood His death, and looked forward joyously to His resurrection. They would have understood the purpose of His death, and appreciated His sacrifice.

V. *Because of their failure to receive His resurrection, the time elapsing between His betrayal and the time they were convinced of His resurrection was one of the darkest times of their ex-*

perience. It was difficult to convince them that Jesus was risen from the dead. Only our Lord could tell the extent of their losses because of their failure. Only He can tell how much we lose through similar failures.

VI. *Their failure to receive His truth, tended to hinder them in receiving other truth.* They did not intend to hinder the Lord in His efforts to teach them, but they did. Neither do we intend to hinder Him in His work with us. But the hindrance was just as real as it would have been had it been intended.

VII. *It was not until the disciples received the revelation Jesus sought to give them that their minds were cleared up, and they got away from their confusion of mind into the clear light of the meaning of His sufferings, and their place in the plan of redemption.* It is only as we are willing to receive without reservation our Lord's revelations to us, that we will be clear in our understanding of His work.

Saving Our Lives as Believers

Whoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? (Matthew 16:24-26. R. V.)

Not only does the believer have a soul to save, but he has a life to save as well. Having attended to the saving of our souls in regeneration and sanctification, our business now is to persevere in grace, and give attention to the saving of our lives. Adam Clarke's comment on this passage is illuminating and helpful. The saving of the soul in the crises mentioned above is instantaneous and complete. The saving of the life is gradual and progressive. This is done through using it in harmony with the will of God. Jesus had been seeking to reveal to His disciples the necessity of taking up His cross according to the will of God. Now He points out to them what is involved in their relationship to Him. As God has a plan for His life, so He also has for the lives of His followers.

I. *The need of self-denial.* "If any man will come after me, let him deny himself." This Jesus had done in coming to earth for the redemption of man. This whoever would follow in His footsteps must do. The work of our Lord through His Church is done through the followers of our Lord.

II. *Our need of taking up our cross.* "And take up his cross." There is a place for each of us to fill in the great work of the redemption of our fellow-men. This work we must do, or it will never be done. We are as certainly

necessary in our places—however small they may seem—as was Jesus in His place. We have our crosses to bear.

III. *Our need of following our Lord.* He laid down His life for the salvation of men. Not only did He die on Calvary's cross, but He has lived and devoted Himself to the work of saving men for millenniums. His work did not end on the cross. What He did there, made possible all else that He has done in our redemption. We are saved, not as an end, but as a means to an end.

IV. *Our need of making right use of our lives.* "For whosoever would save his life—by using it for his own purposes—shall lose it. And whosoever shall lose his life for my sake shall find it." We lose our lives by using them for ourselves. We find them by using them for God.

V. *What shall a man be profited, if he shall gain the whole world and forfeit his life?* Even if a man should gain the whole world he could take none of it with him into the future. He would lose all for which he had lived. We are not here to lay up treasures here on earth, but to lay up treasures in heaven. We are eternity bound creatures. This world is not our home. Whatever of our lives we spend in the accumulation of the things of time and sense, is lost. These things have their place, but they must be kept in their place.

VI. *What shall a man give in exchange for his life?* When he comes to the end of it and finds he has wasted it; what then? Man has but one time to live his life, one opportunity to save it. A life well lived is an asset of incalculable value. The loss of life is irreparable.

VIII. *The certainty of our final accounting for our use of life.* "For the

Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." The revelation is plain. Should we neglect it, it will be to our sorrow. Heeding it will be for our profit.

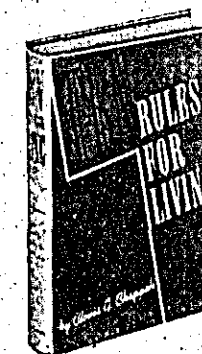
The Transfiguration of Our Lord

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light (Matt. 17:1-8).

Things move rapidly in life. What we get from it, we must get as it is passing. It waits for no one. What the disciples were getting, they were getting. What they were missing, they were missing. What was true of them, is true also of us. God gives us our opportunities. We must improve them. The end of our Lord's earthly ministry is but half a year away. In His Transfiguration we have some remarkable revelations. This is one of the outstanding events of His life and ministry. Much would have been lacking if this had not been given.

I. *The witness of the Transfiguration of our Lord.* They were Peter, James, and John his brother. These were men who were putting themselves in the way of receiving most from our Lord. They were human, and had their limitations. But they were striving to overcome them, and with some measure of success. They were taken farther with our Lord, because they were willing to be taken farther. Jesus was no respecter of persons. We are determining for our-

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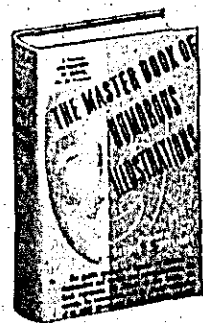
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selves how far we will go with Him. We get from life, what we put ourselves in the way of getting. These men were preparing themselves for greater responsibilities, larger service and greater usefulness. We may well learn from them. These are the men our Lord used to bless the world. They put themselves in the way of being so used. There was need of witnesses to this scene, and these men were chosen as best qualified for this work.

II. *The Transfiguration a revelation of the inner character and person of our Lord.* His inner glory was revealed through His body and His clothing. He had a human body. But He was God manifest in the flesh. He took upon Him the form of a servant. But it was God who took upon Him this form. For a brief period this glory shone forth in His Transfiguration. This was for the benefit of His disciples certainly. Who shall say it was not in some measure, at least, for the benefit of our Lord. He is nearing the end of His earthly ministry, and the shadow of the cross is falling across His pathway. There is strengthening in this scene.

III. *The heavenly witnesses of the Transfiguration.* Moses and Elijah, talking with Him. His disciples had failed to receive His witness to His approaching suffering. He could not talk with them concerning it. Moses and Elijah are sent to talk it over with Him. The subject of their conversation, the deace which Jesus should accomplish at Jerusalem (Luke 9:31).

IV. *Peter's proposition.* The building of three tabernacles; one for Jesus, one for Moses; one for Elijah. He felt that it was good to be there. He might have known much more about the purpose of their being there if he had received our Lord's revelation concerning His sufferings.

V. *The affirmation of the Father.* A voice out of the cloud. "This is my beloved Son, in whom I am well pleased; hear ye him." This was strengthening to Jesus, to the faith of the disciples present, to us who read it receptively, to Moses, to Elijah; to all concerned. These great epochs in the life of our Lord, are revealed to us for our encouragement and for the strengthening of our faith. We know much of Jesus in His humiliation. It is fitting that we should get this glimpse of Him in His glorification.

VI. *The fear of the disciples.* "And when the disciples heard it, they fell on their faces, and were sore afraid." This manifestation of the deity of our Lord, and heavenly affirmation of it, brought fear to the hearts of the disciples. And so would a similar manifestation bring fear to our hearts. These men knew enough of the supernatural to have prop-

er fear at supreme manifestations of it. It was but once in a lifetime that they were privileged to have such a revelation. It is only occasionally that such revelations are granted to mortals here below.

VII. *The fears of the disciples allayed.* "Jesus came and touched them; and said, Arise, and be not afraid." He is ever near to us in our times of need. We are in the beginnings of things spiritual and supernatural, as were these men then. Jesus was leading them on gently and tenderly. He is leading us on gently and tenderly as we are able to go with Him. His love and patience with these men was marvelous. It is no less so with us today. As there was a glory to be revealed in Jesus so there is a glory to be revealed in us. When we depart from this earth we will see the last of these earthly bodies. Some day He will fashion anew these bodies of our humiliation into the likeness of His own glorious body. Some day we shall behold Him in His glory and His beauty. Some day we shall be like Him, for we shall see Him as He is.

Freedom from Sin

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Romans 6:22).

In the conflicts concerning holiness in the minds of men, the battle has ever raged around the truth of men being made free from sin. But nothing is plainer in the Word of God than that this freedom is for men in this present life; here and now. This freedom depends upon the efficacy of the blood of Christ to effect it. Men believe in this efficacy for the life to come. Since it is efficacious in the world to come, it is efficacious in the world that now is, and in which we now are.

I. *Provision for this freedom.* "Knowing this, that our old man was crucified with him"—Christ (v. 6). Provisional destruction of the sin that dwelt within us. Crucifixion meant death to Christ. It means death to the old man.

II. *The purpose of this crucifixion.* "That the body of sin"—not our fleshly bodies—"might be destroyed." Some would tell us that these fleshly bodies of ours are bondslaves to sin. Not these bodies, but the persons dwelling in them, were the slaves of sin.

It is not our bodies, but ourselves, that are made free from sin.

III. *The objective.* That henceforth ye should not serve sin. Freedom from sin, and from its service. Freedom from the dominion of sin, through freedom from its indwelling presence.

IV. *The wholly sanctified believer is dead unto sin, but alive unto God.* Upon this we may confidently reckon (vs.

10, 11). He shall live accordingly. Lifted out of sin—made free from it—unto life in God.

V. *Servants to God.* "But now being made free from sin, and become servants to God." Freedom from sin is one side of the sanctified life. We were made for God, and for His service. Being restored to God and to His service is an integral part of our sanctified experience and living. Freedom from sin is not only an end but a means to an end.

VI. *Ye have your fruit unto holiness.* This is through the discovery and development of our powers for this production. The fact that we are in the beginnings of things spiritual, and of failure to recognize this on our part, may be the cause of much confusion of mind, and frequently is. The discovery, development and unfolding of our spiritual powers, are matters for the ages to come. We are in their beginnings now. God is beckoning us on to their fuller development and use.

VII. *And the end everlasting life.* Not merely everlasting existence, but everlasting life, with all that pertains to that life. The life that Christ made possible for us by His death on the cross. Life that will have no end as to its duration; and no end in its unfoldings and development. Life commensurate in its glories and possibilities, with the price paid for it. There are marvels of grace behind us. There are greater marvels of grace before us. Unending, unceasing, ever increasing marvels.

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The PREACHER'S MAGAZINE

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Prayer has a thousand commands and promises! Prayer has a thousand examples of rich success!—SELECTED.

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Taking Ourselves to Class Meeting

By THE EDITOR

OF COURSE it is possible for one to injure his health by thinking about it too much. One can dwell upon symptoms of dreadful ailments until he either develops those symptoms or thinks he has them. Still, I think it is a good thing to check up at least occasionally to see if you are gaining or losing weight in too outstanding measure. It is a good thing to have your teeth and tonsils examined now and then. It is wise to take your endurance limits once in a while. Not too much attention to the body, but some, by all means.

No doubt it is a bad thing to always be pulling up your garden plants to see if they are taking root. It hinders the tree to be always picking at its leaves in search of signs of caterpillars. One can even give the grass so much attention that it languishes from overmuch care. Still you cannot grow a garden without care; caterpillars do sometimes get on trees and grass does want for trimming and watering.

A person in any calling can kill his own inventiveness by overcaution. The preacher's work especially calls for "living dangerously" in that right before his eyes almost every day he sees all the rules of "Pastoral Theology" violated, and finds himself called upon to do and say things that do not square with the advice he has received from others. Only yesterday the wife of a young preacher sat here in my study and told me about the varied and unusual experiences she and her husband have had during the few months they have had the charge of a church. I listened interestedly and sympathetically, and finally I said, "Well, if you were working there without salary, you would still be ahead, for you had to learn these things somewhere, and you could not learn them out of books or from the lectures of those who are supposed to know." She answered significantly, "The things we were told do not seem to apply. We have had only this one church, but it must be that every church is different."

In the old-fashioned "closed class meeting" people were not only permitted to testify freely, but the leader was expected to ask "leading questions."

These questions were especially for the purpose of assisting the Christian in analyzing his own spiritual state, condemning in himself what was out of place, and helping him to grasp advantages that were likely to escape him. Often admission to these meetings was by card, and it often took a courageous person to go and face the barrage that was sure to come from the uncanny leader who knew human nature, even if he did not know books. But those who did go were practically always ready to testify later to the advantages gained, and the class meeting did not die with those who frequented, but passed when the new generation "that knew not Joseph" came along.

The preacher is happy who has a good, true, sympathetic critic in the person of his wife or some very intimate friend. But such a preacher is exceptional, as well as happy. Usually one would better adhere to the motto of the American Book Company, "If you want a thing done well, do it yourself." If you want to be sure you are not being flattered when you should be condemned, better look to your own heart's motives. And often people, good people at that, speak more in hope than in realization. They will tell you you are doing fine, when they hope to make you do better by their words of commendation. You need that help. But you also need to stand stripped before the bar of your own appraisal.

I am no actor. I cannot impersonate another. So I think I would better just invite you to attend my own personal "closed class meeting" this morning while I ask myself some leading questions—pertinent questions—concerning my own personal and preacher life. I will start this morning with the fringes and come at last to the innermost nucleus. I know numbers and figures are not the sole expressions of spiritual realities, but I know also that there must be some quantity or else there cannot be quality. So I want to face these quantity questions: Am I reaching the people in any commendable measure? Do I, by personal factors within my power, draw or repel men? If I repel them, is it really because I am so "radical" and so "hot," or is it because I am so boorish and pig-headed and unreasonable? If I draw them, do I stop merely by making them my friends, or do I exploit friendship for the building of God's spiritual kingdom? Do I have little crowds just because I am a little man? Do I have large crowds because I do not draw spiritual differentiations? Am I the devotee of a cult fenced in by my personal prejudices in doctrine, discipline and life? Do I count a man God's friend just because he is kind to me? Do I mark a man's name out of the Book of Life just because he does not become my personal "yes man"? How much of my influence is really just social and reformatory? How much of it is truly regenerative? Why do not I reach more people? Why do I reach the ones I do reach?

I come a little closer: Have I learned to distinguish between noise and power? Do I know when the people are blessed as distinguished from

the times when they are just humanly amused? How much stress do I lay upon the spectacular? Do I stress the spectacular to the injury of true devotion? In my anxiety to see things go, have I neglected to wait on God? Do my services have a tendency to run toward the "light" in religion? or am I too given to forms? I know the line between liberty and license is a hair line, have I the skill to walk it?

On the intellectual phases of my ministry: Am I mentally alive? Can I think clearly and speak distinctly? How much progress have I made in Bible knowledge within the last twelve months? Not only how much have I read the Bible, but how much of it have I really learned? Have I read at least one good, full, solid book for each week of the past year? I have heard that men are like trees in that they die at the top first: am I dying at the top? Do I have new thoughts any more? Do I know some things so well that I know I know them or am I just a rambler and a ranter? Am I guilty of covering my paucity of ideas with a multiplicity of words? Am I intellectually honest? Have I really thought my way through or am I still just an imitator? Do I try to get to the bottom of things or am I just a speculator who says things and then apologizes if they do not seem to "hold water"? Am I so certain of my ground that I can go on and say what I intended to say, even when an unexpected guest comes into my congregation? Do I possess a scientific mind in that I am neither unreasonably skeptical about a matter which is new to me or unduly credulous in that I accept statements without considering their foundation?

And closer still, into the realm of motives: Am I clear and definite in my Christian experience? Is the witness to my present acceptance with God clear

and satisfactory? Does the Holy Ghost abide in my heart this hour in sanctifying fullness? Am I in any measure guided by selfish motives? Do I regard men either too much or too little? Have I any fear except the fear of God? Do I pay any more attention to the rich and great than to the poor and insignificant? Do I cringe before the rich and great? Do I vaunt in the presence of the poor and lowly? Do I cover my failures by the superior claim that I "do not count noses"? Am I leary of numbers principally because mine are so few? Have I, all the way along, tenaciously held fast to that which is good? Have I had the courage to cast aside the time-worn when it proved to have served its day? Am I maturing without becoming a mossback? Can I stay fresh without approximating the greenhorn? Is Jesus Christ himself more to me than even the work of Jesus Christ? Am I God's servant, and not simply a devotee of God's service? Am I so settled in my calling that I can endure hardships without becoming discouraged, and meet flattery without becoming inflated? Am I aware of my dangers and pitfalls, but also conscious of my resources? Do I deserve to be called, "A good minister of Jesus Christ"?

But now I must excuse you from the class meeting, for I must consider each of these leading questions at length, and I must answer each in the fear of God and in the light of the judgment. Besides this, the answers I shall have to give to some of these questions are not for publication, but are just between myself and my God. But I will say this much before you go: I shall not answer any question with a simple yes or no. I shall answer each one with the addition of a prayer that I may see wherein I lack or wherein I may improve, and by the grace and help of God, I shall improve.

Thoughts on Holiness from the Old Writers

The Grace of Faith

Olive M. Winchester

Now the fruit of the Spirit is . . . faith (Gal. 5:22).

ALL along the journey of the Christian life faith stands as a guide to direct the soul toward God. First there is what may be termed theological faith which entails the belief in God and the revelation He has given through His Word. Then there is saving faith which appropriates the promises given to personal salvation whether it be for the initial stage of salvation or entire sanctification. Moreover there is the gift of faith which has the element of the miraculous in its content. This is bestowed as the Spirit of God willeth and is not like the two forms of faith just mentioned characteristic of all believers. Finally there is the grace of faith which would seem to be the

special phase of faith mentioned in our text as the fruit of the Spirit.

THE NATURE OF THE GRACE OF FAITH

When we come to distinguish just what is the nature of the grace of faith as distinguished from the various phases just mentioned. We note first that it is a resultant, whereas theological and saving faith are requisites. In making our comparison we will leave out of the question the gift of faith for that stands in a class by itself, and as we said is not general; it is special. We will take into consideration those forms of faith that are common to all believers. Accordingly we have one line of differentiation between the common phases, two stand as prerequisites and the other as a resultant, the

grace of faith comes from the Spirit's presence in the heart, does not precede it.

What, then, is the nature of that faith which comes as the result of the Spirit's presence in the heart? Here there is some diversity of opinion. There are those who feel that this is faith in the passive sense, that is, the meaning is that of fidelity, trustworthiness, indicating one who is true to his word and faithful to his promises. That this is a characteristic of one in whom the Spirit dwells we would not dispute, but we would assert that it is also characteristic of the moral man of integrity, and accordingly we would not regard this trait so much a grace of the Spirit as of the moral nature with which God has endowed us. So we would feel that another aspect of faith should be regarded as the fruit of the Spirit, and would postulate trust or confidence as the grace of faith.

As we grow in grace and in the knowledge of God our trust and confidence increase. At first we may have a buoyancy of trust and then be startled to find that in the storm and stress of life the Master might well say unto us, "O ye of little faith." But as we go on in the Christian way that faith seems to become better grounded and we can trust in God with greater serenity and poise; our confidence takes firm hold. We will consider some of the aspects of this form of faith.

FAITH UNDER TEMPTATION

At the beginning of our Christian experience how easily are we thrown into confusion when the diverse temptations of life gather in around about us. We are inclined to throw away our confidence entirely, and doubt our Christian experience. Bewildered, we either allow ourselves to lapse in Christian experience or flee in consternation to some older Christian for help. We have not made the admonition in James a reality in our Christian experience, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Faith has not yet become an established fact within the soul; it is weak; it is like smoking flax which may revivify and burst forth into light and fire or it may die out. Faith must be more secure. Speaking of this, Dougan Clark says that as the soul becomes established in trust, faith "will become a holy habit of the soul and believers will naturally turn their thoughts to Christ when disengaged from other things, and He will not be unmindful of them when necessarily taken up with proper business. Consciously or unconsciously their union with Him will be maintained." While he is speaking here in general, it applies to the special case which we are discussing, that is, temptation. As the Christian advances in experience, in the hour of temptation he turns instinctively to Christ and places his trust in Him to deliver, faith has become a habit.

FAITH IN THE PROVIDENCE OF GOD

Closely allied to the preceding yet different in particulars is the faith in God's providences. The

providences of God perplex our understanding. We may understand the rationale of temptation; we know that to be virtuous in a personal sense we must be tested and tried; if the righteousness imparted unto us by God is to be more than a gift, we must meet the powers of evil and overcome. It is true that we cannot do this without the empowering of the Holy Spirit, yet this gives to us an enabling and we are to exercise that enabling.

With the providences there is somewhat of a difference; at times we cannot see the underlying purpose, in fact it would seem as if the providences were just the opposite of what they should be. A loved one is snatched from us who seems to be sorely needed in the work. It is true that now we see through a glass darkly; we see only within a small circle of God's providences and do not see the larger range. Yet here is often a supreme test to our confidence and trust.

This testing of faith runs often into daily living and causes us to depend from day to day upon God for our daily bread, and then it enters into all the exigencies that may befall us. Speaking along this line, McDonald says, "Faith itself is a fruit of the Spirit, and shows itself not only in bringing the heart into harmony with God but transforms most of what seems to us real difficulties into imaginary ones. We come to our difficulties much as Israel came to the Red Sea. We see no escape. The mountains, the sea and the approaching foe hem us in on every side? But that is the time to 'stand still,' and see what God can do in response to faith. 'Deliverance will come.' When our resources fail, God's supply commences. The widow's meal and oil did not increase until the end of her resources had been reached. When she touched the bottom, faith opened God's storehouse, and henceforth she had no lack. Faith can get on without a strain over a full barrel, and never know its strength or weakness. But if you would test faith, try it over an empty barrel. Let faith see nothing but God and His promise, and then we shall know from whom cometh our help."

These facts have been proved in the lives of the children of God over and over again. Miraculous has been their deliverance many a time because they trusted in God. Occasionally someone seems to have faith full and complete in the initial stages of his experience but where this is so, it would appear more as a gift than a grace. With the majority of Christians this faith grows and develops as they go on in Christian experience. Weak and struggling at first it becomes stronger until they can smile through their tears because they trust in God and know that He doeth all things well.

Such is faith, the fruit of the Spirit. Embryonic in our souls with the Spirit's incoming, then it increases and grows in strength and power until like the other graces it becomes full grown. It conquers in the hour of temptation; it consoles in the hour of sorrow and is the stay of the soul throughout all of life's vicissitudes.

*Guard thy faith with holy care,
Mystic virtues slumber there.*

The Vision of the Glorified Christ

Article Two in a series of four on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

THESE are three general principles which we shall observe in our further study, and these will form the main divisions of our discussion. These principles may be stated as follows: (I) The prophetic visions of the Old Testament find their unity and perfection in the vision of the glorified Christ as found in the first chapter of the Apocalypse. (II) The vision of the glorified Christ in its spiritual application to the churches determines the divine commendation or condemnation. (III) The goal of redemption as revealed in the promises to the churches, comprehends a complete historical triumph of the glorified Christ.

Our topics then will be:

"The Vision of the Glorified Christ."

"The Spiritual Application of the Vision to the Churches."

"The Historical Triumph of the Glorified Christ as Revealed in the Promises."

THE FIRST PRINCIPLE—*The Prophetic Visions of the Old Testament Find Their Unity and Perfection in the Vision of the Glorified Christ.*

1. The sources of symbolism as found in the Old Testament. It is interesting to reach back into the Old Testament and locate the sources of John's symbolism as found in the first chapter of the Apocalypse. In Daniel 10:5-10 we have perhaps the most complete Old Testament description.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in fine linen, whose loins were girded with fine gold of Uphaz; his body also was like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

It is significant also, that Daniel records that when he saw the vision there was no strength in him, "And behold a hand touched me, which set me upon my knees and upon the palms of my hands." John records the same effect upon himself, saying, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18). There are other symbols which we cannot here take time to quote; but which the earnest student should examine for himself. Ezekiel saw the scroll, and also the rainbow encircled throne (Ezek. 1:26, 28; 2:9); Isaiah saw the new heavens and the new earth (Isa. 65:17; 66:22), where all tears should be wiped away (Isa. 25:8); Daniel saw the beasts or "living creatures" before

John saw them; while the measuring reed, the two witnesses, and the lampstands were all seen by Zechariah the prophet. Ezekiel also saw the New Jerusalem (Ezek. 47:12) but perhaps his description of Christ on the throne immediately following the vision on the banks of the River Chebar, most closely approximates John's vision, with the exception of that of Daniel above quoted.

"And above the firmament that was over, their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezek. 1:26-28).

In the Old Testament, the prophets scanned the horizon for the breaking of the dawn, and gazed with expectancy into the future waiting for the time when the promised Messiah should come. When, however, the Messiah came, prophecy burst forth into the glorious dawn of history. In Jesus Christ all history found its purpose, and consequently all the visions of the promised One were lost in Him who is at once King of kings and Lord of lords. When Jesus came as the Incarnate Son of God, He was introduced by John the Baptist in the words of Abraham to whom the promise was given, "Behold the Lamb of God which taketh away the sin of the world." But when history was fulfilled, and Jesus arose from the dead and ascended on high, there was no one who could introduce Him in His new estate. He therefore introduces Himself in the first chapter saying, "I am he that liveth and was dead: and behold I am alive forevermore, Amen: and have the keys of hell and of death." As all earthly history found its focus in the incarnate Christ, so all future redemptive history takes its rise and finds its completion in the vision of the glorified Christ.

2. The vision of the glorified Christ was a gathering up and glorifying of His earthly character as the Incarnate One. The glorified Christ must be forever timeless. Straitened while on earth, He bursts the bonds asunder and comes again into His former glory which He had with the Father before the world was. But He himself is ever the same. Notice the characteristics mentioned by John in this great

vision and see how well they correspond to His character as John knew Him in the flesh, and as they are revealed to us in the Gospels. (1) His head and His hairs were white like wool, as white as snow. On earth He was regarded as a mere youth and His words of wisdom and counsel scorned; here He is seen as the Ancient of Days—one who can untangle every tangled skein of life, bring order out of chaos and victory out of defeat. As the Ancient of Days the apostle portrays the patriarchal character of the Truth. (2) His eyes were as a flame of fire. Often dimmed with tears as He wept over the lost of earth, those tear-dimmed eyes now burn like fire. It is the light of the divinity within, the revealing character of truth. His eyes not only search the hearts of men to discover the evil there, but they run to and fro throughout the whole earth to find those whose hearts are perfect toward Him. The bruised reed He will not break, and the smoking flax He will not quench. Every desire for righteousness and holiness, however faint, He will fan into a flame. (3) His feet were like fine brass, as if they burned in a furnace. Whatever the interpretation of this may be, I know not, but I love to think of the Christ still walking this sin-cursed earth as He did in the days of His flesh when worn and tired He sat on the curb of the well to rest, and spoke to the woman of Samaria. He is the same yesterday, today and forever; and though His feet may burn like fire, He still treads the weary ways of men that He may seek and save them that are lost. (4) His voice was as the sound of many waters. Feeble His words seemed to the worldly wise as He stood before them on many earthly occasions. Unheeded then, they now go forth as the sound of many waters. What is this vision of the glorified Christ, but the earthly Jesus lifted up and glorified. One can almost read on the altar stairs the words Bethlehem, Nazareth, Jerusalem, Gethsemane and Olivet. And as He said to Ezekiel and Daniel and John, so He will some day say to us, "Fear not." I know not whether we shall recognize Him by the prints of the nails in His hands—the sentiment of the song is beautiful; but I do know that on the storm-tossed sea He said to His disciples, "Fear not, it is I"; and to the disciples after the resurrection gathered behind closed doors for fear of the Jews, He again said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And as He spoke to Ezekiel and Daniel and John, saying, "Fear not, so in the glorious morning of the resurrection, He will say to us, "Fear not," and we shall then have the strength to stand before Him in His presence as one of the redeemed of earth.

3. The vision of the glorified Christ is also the key to the further study of the Apocalypse. The visions which follow are in fact only the enlargement and application of that found in the first chapter, first applied to the churches and then expanded to include vicissitudes of the Church in the history of the world. In the fourth chapter, for instance, the great vision is amplified in a further study of the throne as found in chapter 1, verses 4 and 5. You

will recall that it gives an account of the throne and One who sat upon it, like in appearance to a jasper and a sardine stone; of the rainbow encircling the throne like unto an emerald in color; the four and twenty seats and the four and twenty elders sitting in their places, the seven lamps burning before the throne, which we are told are the seven spirits of God; the sea of glass mingled with fire, and the four beasts or living ones. One can scarcely overlook the fact that the writer has before his mind's eye the ancient tabernacle, only the lessons there taught in symbol have now become glorious spiritual realities. The Trinity dwelling in the holy of holies, is here portrayed as a jasper and sardine stone—the end colors of the spectrum blended together—the Alpha and Omega of the Greek alphabet, the Beginning and the End, the First and the Last. The Son is pictured under the symbol of the rainbow round about the throne, a marvelously wrought picture of His intercessory work. Then, too, the green in the spectrum is the complementary color of those made by blending the end colors of the spectrum, the ultra-violet and the infra-red rays. So as the Father is represented as the Eternal by the end-colors of the spectrum, the Son is represented by their complementary color—so that in some deep and true sense, He is not only the Revealer of God to man, but the Revealer of man to God. Nothing comes from the throne, or reaches to it, except through the rainbow of promise and intercession as found in Jesus Christ. Then there is the symbolism of the Third Person of the Trinity as the seven lamps before the throne, setting forth the perfection of the offices and the work of the Holy Spirit. This thought we shall develop more fully in another connection. The courtyard of yellow sand, has become a sea of glass—not molten, but mingled with fire. The humanity of Jesus was not lost in His divinity, nor are our own personalities merged into the divine when filled with the Holy Ghost. Then the four standards which were erected on the four sides of the tabernacle served as a rallying place for the various tribes who camped together. At that time they were mere signposts—one with the head of a lion, another with the head of an ox, a third with the face of a man, and the last with the head of an eagle. Now as John sees them they are no longer wooden signposts but living creatures. They were no longer mere symbols of truth but its living reality. They spoke a vital message. The only difference that I observe between John's description and that of the Old Testament is that the ox has become a calf and the eagle has taken to flying. In the eternal realm, nothing grows old, but is ever in the morning of life, thrilling with activity and grace. So Christ came that we might have life and have it abundantly. But best of all, John understood these ancient signposts in their full redemptive meaning. He said they had wings and eyes, and rested neither day nor night, saying, "Holy, holy, holy, Lord God Almighty, which wert, and art, and which is to come." Who wert holy in creation, is holy in history, and who in His holiness is coming again in the consumma-

tion of all things. The supreme message of Scripture is the message of holiness; the supreme experience of the New Testament dispensation is the experience of holiness; an experience which has eyes for purity and wings for inspiration.

We might make a few more allusions to the outworkings of this vision in the remaining chapters of the book. Note that in the message of Pergamos, He speaks of the hidden manna, but in the 19th chapter, this thought has been so expanded that it is now the great marriage supper of the Lamb. In the latter part of this chapter also, there will be found the sharp sword of Pergamos, the rod of Thyatira, the flaming eyes and the tread of brass, in a marvelously descriptive judgment scene. Here also the "crown of life" promised to Smyrna has become the Book of Life, and all whose names are found therein are spared from the great day of His wrath. In chapter 21, the pillar of Philadelphia has become a temple, and the paradise of Ephesus is joined with the throne of Laodicea—all seemingly gathered together for the purpose of spanning the ages and revealing the culmination of the redemptive work of Christ. This is done in five of the most beautiful verses in the Bible.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:1-5).

TRANSITION

Before going on to consider the next principle—that of the vision of the glorified Christ in His relation to the churches, it may be well to give some attention to the meaning of the word "glory" as used in the Scriptures, and also to another word closely associated with it—the word "wisdom." The two words are (I) *Doxa* or glory, and (II) *Chokmah* or wisdom.

I. DOXA OR GLORY

Too often the word "glory" or the "Shekinah" is identified with the Spirit. This is not the true scriptural conception. The *Doxa* is not the Spirit, but the manifestation of the Godhead through the Spirit. It signifies the presence of God and yet as distinct from God. This highest expression of goodness could be only the highest beauty, but beauty is too trivial a word to be used immediately of God. Hence the Scriptures speak of this manifestation of God's presence and nature as the *Doxa* or glory. It invokes every expression to indicate its greatness. There is the "*baros doxa*" or weight of glory (2 Cor.

4:17); the "*eikon doxa*" or appearance (1 Cor. 11:7); and also "the glorious appearing of the great God" (Jude 25 and 1 Tim. 6:16). The *doxa* is the nature carried out into form. God who is Spirit, has not only what He inspires, but that wherewith He inspires it. He dwells in it, and unfolds through it. God as the eternally Triune Being, reveals Himself in eternal *doxa* or glory in order to fill eternity and fashion it into His heaven; and as within the range of history God lowers His *doxa* to fill the temple with His glory; so at least it shall comprehend the whole earth, which shall be filled with the glory of God as the waters cover the sea.

Note—We may draw an illustration from Delitzsch's "Biblical Psychology" to make this matter clearer. The human spirit is the self-knowing nature (1 Cor. 2:11) but the *psyche* or soul is commonly used to denote the entire life—the whole inner nature or person of man. It is therefore the sphere of self-expression, the reflection of the spirit, the sphere essentially like to it of its self-knowledge. The soul is not that which forms the personality of man, but is the mediating link between the spirit and the body, and therefore the peculiar form of personality. "The spirit is the inbreathing of the Godhead, and the soul the outbreathing of the spirit. The spirit is the life-center provided for the body, and the soul is the raying forth of this center of life. The spirit is the inward being of the soul, and the soul is the external nature of the spirit. Man perceives and thinks by virtue of the spirit which animates him, but the perceiving and thinking subject is the soul. The impulse to act proceeds from the spirit (Ex. 5:21; Prov. 16:32) but the acting subject is not the spirit but the soul. The soul is the reflection of the spirit, but it is also the medium by which the world is reflected to the spirit. The soul is therefore the *doxa* of the spirit proceeding from it in order to fill the body as its house, and absorbing it into the religion of spiritual life.

Keep clearly in mind therefore, that God considered apart from His creation is threefold in Person, but sevenfold in the *Doxa* or revelation of Himself. The *doxa* is therefore set forth under the symbol of the seven lamps burning before the throne. By the "seven spirits" is not meant the essential nature of the Holy Spirit, but His "sevenfold powers" of His manifestation. These are everywhere regarded as sevenfold in the Scriptures. Isaiah in enumerating them is not so much concerned with what they are in themselves, but with what they effect. He gives them in this order:

1. Wisdom (by which it meant a "taste for God").
2. Understanding (or knowledge in the sense of communion and fellowship).
3. Counsel (guidance—earlier in Scripture the more prominent characteristic).
4. Light (courage).
5. Knowledge (or knowledge in the sense of a proper appreciation of values).
6. Fear of God (filial piety).
7. Draw his breath in the fear of the Lord, "of quick scent" (environment).

We cannot refrain from mentioning at least, the scriptural representations of the *doxa*. Abraham (Gen. 15:17) saw a smoking furnace, out of which a burning torch, or smoking firepot emerges, thus

flaming and enlightening a dark background. At Sinai the manifestation begins in the same manner, with smoke and a "cloud gloom" from which breaks forth a consuming fire (Ex. 19:9; 24:15; cf. Deut. 4:12). In Ezekiel this involution of fire, light and gloom is beautifully described. He sees a great cloud, and a fire enfolding itself within it and as brightness about it. The fire goes forth out of the fire. This relation is seen even in Him who sat on the throne, for from His loins upward He appeared as brightness, and from His loins downward as fire. In Rev. 4:3, where the glory of God is described as a jasper and a sardine stone, the jasper is mentioned as being clear as crystal, while the sardine stone according to Epiphanius had the appearance of fire and of blood, corresponds to the fiery side of the *doxa*. The fire points to His wrath and the crystal clearness to His love. The mingling of the fire with the crystal clearness in the sea of glass, is but another and beautiful symbol of the atonement in which love never comes to full expression without the propitiation of wrath by blood. John beholding the seven lamps indicates the divine glory, while James speaks of God as the Father of Lights. "Let it not be said that these are only types," says Delitzsch. "Types they certainly are, but types of heavenly realities, which thus portray themselves. How otherwise could the Scriptures say of God, 'He is light,' and on the other hand, 'He is a consuming fire.' He is neither of these in the sense of the earthly elements. God is light and fire in a sense that is most actual of all, but in a way that is absolutely supersensual and above that which is created. He is light and in Him is no darkness at all, says John, while the author of Hebrews speaks of Him as a consuming fire. There is not only the light of love, but the fire of judicial manifestation (1 Thess. 1:8). The fire of love is light and the fire of darkness is wrath."

II. CHOKMAH OR WISDOM

As the *doxa* is the manifestation of God's presence in light, the *chokmah* is this light of truth or wisdom embodied in human character. As the *doxa* is related to God yet apart from Him, so the *chokmah* is something apart from human life, and yet comes to be embodied in it, giving it character and worth as the *doxa* is sevenfold, so also the *chokmah* is sevenfold. In Prov. 8:30 Wisdom is personified as an elect lady, in one of the most beautiful literary productions of the Old Testament. "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. 9:1). The relationship of the *chokmah* to God is expressed in these words, "Then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him . . . and my delights were with the sons of men." While St. Paul speaks of the manifold wisdom of God, it is St. James (3:17) who gives us the highest expression of this wisdom. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without hypocrisy." Placing these two over against each other we have:

DOXA	CHOKMAH
1. Wisdom (taste for God).	1. Purity of heart (unwavering affection).
2. Understanding (communion).	2. Peace.
3. Counsel (guidance).	3. Gentleness.
4. Might (courage).	4. Easy to be entreated (strength).
5. Knowledge (values).	5. Full of mercy and good fruits.
6. Fear of God (filial piety).	6. Without partiality.
7. Draw breath in fear of God.	7. Without hypocrisy (inward holiness).

It should be noted that the *chokmah* is more closely related to the Second Person of the Trinity, the Word, while the glory of *doxa* is more closely related to the Third Person. The order is this, as the glory is attached to the presence of God and yet indicates a separateness; so the wisdom is related to the glory and yet embodied in human character. "It is to use St. James' own expression, 'the engrafted word which is able to save your souls.'"

Our sainted founder, whose life and work are receiving much attention this year at Pasadena College, saw this great truth clearly. He saw and preached that the true glory was to be manifested in transfigured souls. He gives us these striking paragraphs:

"The conversion of the soul is an experience which is an epoch—the work done in a little time. The entire sanctification of the soul is also an epoch—a work of comparatively brief time—but the transfiguring glory, which changes the soul more fully into the divine image, is the work resulting from the manifestation in us of the divine glory—more and more marvelous, even more and more complete, and yet seemingly more and more incomplete, because of the added revelation of our possibilities and privileges in Christ Jesus. There is no top to the divine heights; there is no bottom to the divine depths; there is no shore to the ocean of God's perfections. The soul bathes and drinks, and drinks and bathes, and says, 'I know Him better and love Him more forever and forever, and yet I stand awe-inspired in the presence of infinite glory, which though I come nigh, is ever unapproachable; though I bathe my soul in it and am filled, yet its measureless heights and depths and lengths and breadths overwhelm me.'"

"When the Lord sanctifies a soul, that soul knows what the conscious indwelling glory is, but it knows very little of what the outworkings of that glory are, in being and in life. Glory as a joy, as a flame kindling and burning in every sentiment and emotion is glorious, but glory in being, in character, in life is far more glorious. Moses, who saw the flame in the bush and heard God talk to him, and removed his shoes because the place whereon he stood was holy ground, was surely moved by emotions which he had never before felt, and a transfiguring glory came unto his soul. But afterward on the mount,

(Concluded on page eleven)

GENERAL CHURCH PROGRAM

MISSIONS

C. Warren Jones

A Word from the General Superintendents

GOD'S people are in the midst of a Holy War! The Great Adversary has marshaled a mighty host against God, His holy Son Jesus, and all who believe in and trust His power to cleanse from all sin. Science, literature and government are being laid under tribute by the foes of the hallowed faith of the Christian fathers in order to accomplish its overthrow.

The nations of the world are arming for bloody battle in order to secure for themselves "a place in the sun" of material things. They are bleeding their people white with excessive taxes and keen sacrifices. They do it to win an earthly crown, a worldly supremacy.

God's spiritual people battle for a heavenly crown, a holy heaven. Shall we not then answer the enemy's assault upon our holy faith, by pouring out of our material means for spreading this cause of Christian holiness to the ends of the earth? Let us win by our gifts a great army for Christ.

Easter, the hallowed anniversary of our divine Lord's victory over the grave, is a fitting and strategic occasion for pouring out at His feet a glorious self-denial offering with which further to finance the Holy War in which His people are engaged. Let us make the Easter time an occasion for renewed intensity of prayer, for a new dedication of all we have to Him, and the donation of a great love offering to Christ and holiness.

THE GENERAL SUPERINTENDENTS.

THE Easter season is close at hand and the Board of General Superintendents are making another earnest appeal for a special offering so that we can continue with our program of World-wide Evangelism. At this time there is every reason in the world to quicken our steps and redouble our efforts to get the gospel to the lost in all lands. The command "to go with the gospel" is certainly binding upon the Church of the Nazarene. This offering will help us to faithfully carry forward our work.—C.W.J.

The World Bugged Down

This poor old deceived, devil-driven world is in the mire. She is already bogged down. There seems to be little hope. Instead of getting out, she is getting deeper in. The conditions are appalling. As Americans we cannot conceive of the sorrow, suffering and despair that exist in Europe and in the Orient. Even in America millions are without

work and other millions of poor, helpless women and children are undernourished and poorly clothed. A lack of material necessities is only half the story.

The spiritual need is far more tragic and heart-breaking. The nations have forgotten God. It looks like Russia is to be engulfed completely by atheism and Germany is headed toward paganism. The Communists and the Fascists are vying with one another to control every nation in the world. America sails under the Christian flag, but when we think of the drinking, crime, social conditions, lack of vital Christianity and the forward march of the forces of evil, we wonder about the future in our own land.

Our Only Hope

Our only hope is God, the church and a revival. We must carry the gospel. We have no other reason for being here. We are not responsible for the entire world, but we are responsible for our part. What can the Church of the Nazarene do? The same question was asked concerning the early church. That fire-baptized crowd did something. They were God-called and fulfilled their mission. The Church of the Nazarene has been called and must not fail in the task given her.

The Task Before Us

Our task is ever present. We are not sorry because of our burdens and responsibility, but rather are we glad for the privilege accorded us. It is a privilege to be partners with Jesus Christ in His World Program. We must hold all the ground we have and throughout the year add to our territory. We must organize some new churches and add outstations and see that thousands more have an opportunity to hear the gospel. There are a number of missionaries that must be returned to the field, several that must be furloughed home and during the year we should send out not less than six new missionaries. However, the sending of missionaries is only a part of missionary work. There are so many other needs. There are rents, taxes, medical supplies, repairs, printing, holiness literature, autos and a score of others just as necessary.

Life in the General Budget

Back of and depending upon the General Budget are more than six hundred missionaries and native workers. They must be clothed, fed and sheltered. Not only so, but they must have equipment if they are to succeed. They are the representatives of the church on the foreign fields. They have been appointed and sent forth and are worthy of our support. We are not raising money for a budget, but are giving out tithes and offerings and using the same to send the gospel to the lost. We are dealing in material things only as a means to the saving of the heathen. It is all for the sake of souls.

It Is Not Too Late

Plenty of time remains for every pastor to put forth an honest effort in behalf of the Easter Offering. Much can be done in the two weeks preceding Sunday, April 9. Present the needs again. Make your people acquainted with the fields. Pledge them up to pray. Prayer is always in order. Get a man to praying about certain things. As sure as he prays, he will become interested and if really interested, he will give.

Give the People an Opportunity

The people must be accorded an opportunity to give. If the information has been given and the people have prayed, they will give if the opportunity is presented. Our people are good givers. Present the needs. Do it willingly and hilariously and you will have a ready response from our people.

Welcome an Overflow

You should rejoice if a good Easter Offering overpays the General Budget of your church. That will give Foreign Missions another boost. If your General Budget apportionment is \$200 for the year and by a good offering on April 9, you overpay \$50 for the year, you will have just cause to thank God. You have given good measure. That \$50 is the overflow. Every cent of the overflow goes to Foreign Missions. Let us pray for a great overflow.

Plan to Do Something

Men who do anything always plan. They never leave things to luck. Plan for an offering on April 9. Pray and work. Do not be satisfied with anything short of your best. If your people are able to give \$300, go in to raise that amount. Do your part and trust God to help you. Try to have your entire offering in hand before the close of the evening service.

Remit Early

We shall greatly appreciate it if our pastors will see that the remittance gets into the mail immediately after Easter Sunday. Do not delay the matter. Address it to the General Treasurer, M. Lunn, 2923 Troost Avenue, Kansas City, Mo., giving your name, church and district. The entire amount will be credited to your local church on its General Budget apportionment.

CHURCH SCHOOLS

Orval J. Nease

Vacation—Profit or Loss?

VACATION time has been considered a time of relaxation and physical preparation for renewed activity. In the case of children, especially, many educators are questioning whether this purpose is being realized. Some declare quite positively that instead of helping develop the physical body, the vacation time actually has the opposite effect. The opening of school often finds

the child in worse condition physically than when school closed in the spring.

There is reason to believe that the spiritual and moral suffer more than the physical. During the first days or weeks after school is closed leisure activity fills the life of the child. Soon, however, time begins to drag upon his hands and he seeks his activity in surroundings that are not conducive to the best moral and spiritual development. The old proverb is still as true as the day it was spoken, "Idleness is the devil's workshop," and the devil spends long hours in his workshop during the vacation time.

What can the church do? There are a lot of things she can do. She has complained that the secular school so occupied the time of the boys and girls that she had little opportunity to do anything with them. Yet the church largely considers this a vacation time—a time when nothing can be done. She expects a summer slump in all her activities and of course, the expected happens. The opportunity to do something really helpful cannot always continue to be neglected. In many places the public schools and other organizations are beginning to provide supervised activities for the boys and girls during the vacation time. If the church continues to neglect, she will awaken sooner or later to the realization that her opportunity is gone.

One of the chief agencies of the church to provide vacation activity is the Vacation Bible School. This is a school which meets two to three hours each day for five days a week during a period of two, three or four weeks. The program is made up of Bible Stories, Memory work, Worship, Music, Supervised play and Handcraft or Expressional activities.

There are a number of distinct advantages to a Vacation Bible School. One of the most outstanding of these is the lack of so many conflicting interests in the life of the child. During the school season the activities of the church are often cramped by the activity of the public school. Most of the drawbacks to these church-directed activities are removed during the vacation time and the church is free to carry out her program with her group.

Another great advantage is the fact that more time can be given to the teaching process. With a brief hour or hour and a quarter on Sunday it is often impossible to carry out real plans for teaching boys and girls. But with two or three consecutive hours available for the teaching process, much more satisfactory work can be done. In a two-week school the actual teaching time is equivalent to six months or more of the regular Sunday sessions.

Coupled with this is the great advantage that the teaching is continuous. No full week intervenes between the class sessions. There is not the great loss of connection between lessons with which the Sunday teacher must contend.

To make it possible to emphasize more definitely the ideals and standards for which our church stands, the Department of Church Schools is supervising the preparation of lesson suggestions for the Beginner, Primary and Junior Departments. These

will be printed in mimeograph form and will be sold to the churches at a small cost. Definite suggestions for the organization of the school will be furnished free upon request by the Department of Church Schools. Now is the time to make your definite plans so send your request without delay.

Will vacation time be a profit or a loss to the children of your church? The answer depends largely upon what you do about it. One way to turn a liability into an asset is through a Vacation Bible School.—R. R. HODGES.

N. Y. P. S.

S. T. Ludwig

Pastor, Will You Help Us?

THE Nazarene Young People's Society is interested in the whole program of the whole church. The special offering for our General Budget at Easter time represents every phase of our far-flung activities as a church. For this reason we are concerned that every local N.Y.P.S. shall share in this church-wide event of cheerful giving.

We believe it is a time for emphasizing spiritual joys and privileges which we receive without fear of government restraint. For these blessings we should, indeed, be grateful. This opportunity for Christian service gives us a greater responsibility for evangelizing those who have not the gospel light.

We want to keep clear before our young people the need and privilege of sacrificial giving. Not that we may do "our part" as an organization, but that we may do *our best* for God and souls in this age for which we are responsible.

As a pastor, you are the leader in your local church. You can greatly assist the General N.Y.P.S. Council in making the Easter Offering effective throughout the movement as we seek to enlist the co-operation of all our young people. Will you call the attention of your N.Y.P.S. president to this special event? Perhaps you might mention it to the entire society April 2. You will be doing your church a real service to promote this matter among your young people.

Let us make this Easter season a time for deeper personal devotion, soul enrichment and more generous support of the work of God.

THE VISION OF THE GLORIFIED CHRIST

(Continued from page eight)

the fire so continuously burned in him and about him that it permeated every part of his being. It was something more than emotion for he wist not that his face shone. Out beyond emotion there was a dominancy of divine glory—more than will, purpose, emotion, character—somewhat like unto this glory that transforms the affections, directs the purposes and strengthens the will.—"The Transferred Image," p. 148.

Promoting Our Church Paper

The following paragraph from the report of the Washington-Philadelphia District Preachers' Convention is printed in the hope that it may serve as a suggestion and as an inspiration to other districts and ministers. It is the steady week-by-week effort and emphasis rather than the spasmodic or high pressure drive that is going to prove effective in the long run in building and maintaining our subscription list.—P. H. LUNN.

"A standing committee was appointed to promote greater interest and activity regarding subscriptions for the *Herald of Holiness* on the district down through the year. Rev. E. E. Grosse, Rev. B. H. Maybury and Rev. F. D. Ketter, make up the committee who will seek ways and means to encourage this vital part of our work. It is hoped that each pastor will seek to secure one new subscriber each week, and to keep the renewals up to date. More will be announced later without doubt after the committee has had time to meet and plan matters."

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

NOTE—Here is a question that does not seem to come under the heading of Problems, yet I shall attempt to answer it. I want to take this occasion to remind our readers that I am not to answer questions as to the law or doctrines of the church. Those questions should go to Dr. Chapman. The question I have pertains to the General Superintendents, so I am attempting an answer.

Q. Why does the Church of the Nazarene call our Generals, General Superintendents instead of Bishops?

A. I think the reason is that our form of government does not limit our general men to one field of work. I mean that while a Bishop has a certain diocese or territory where he is to specifically work, our General Superintendents go back and forth over the whole field. Not only does the term seem best as to the field, but as well does it apply in regard to the work and authority of the office named. If there ever has been given any other reason I do not know of same.

Q. What should be done with a leader of our church who persists in going to Spiritualist meetings?

A. This, I am sure is not a problem peculiar to preachers. I am sure that few pastors have such a problem, but it is a serious one to those who have it, and there are likely more than one in the same boat. If you will take out the name of the error this person insists upon partaking of and substitute the name of any erroneous doctrine, then

you will have company of some sort or other wherever people gather for worship. Ever since time when the sons of God have gone to worship the devil has gone also. In saying what I have, I have tried to answer that you must deal with error on the basis of error and not on the basis of one named error. In such procedure you will need to prayerfully proceed. The fact that the matter has been going on so long will call for even greater caution. When I have said all of this I then want to add that you will have to proceed to deal with the matter. It must not be permitted to continue on and on. I would have a personal talk with the person involved first, and in a kind but frank way try to show such a one that it is impossible to build up our work while at the same time sympathizing with any work of error. I would feel free to mention the beauty of holiness as contrasted with the works of darkness. I might even use for a text Proverbs 19:27, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." I am sure the Lord will help you to find a way to deal with this problem and I trust that wherever a problem of false doctrine arises our men will deal with it forthwith, for delay will not solve but only complicate it.

Q. I am on my first pastorate and with the church am much encouraged. Recently one of our leading members resigned from office saying he meant to bring me to time by his actions. He accused me of ruining the church by holding it up to public criticism every few weeks. I at once saw my mistake and set about to correct my error and all is running smoothly again. Here is my problem: Not only myself, but several evangelists have noticed that this person clashes with Nazarene doctrine in several points, and now I seem to feel in my conscience that this action taken by this member was a signal from the Lord for me to proceed with a church trial and get at the bottom of this person's beliefs. What would you advise?

A. You have shown both a mark of strength and weakness by your question. To start with, I believe you will make it if you keep good backing harness on. Leave the person you mention clear of the case and analyze yourself in the light of your own question. First, you admit the charge the man made, namely, that you had been holding the church up to public criticism every few weeks. This is no small charge and anything that can happen to wake a preacher up who is guilty at this point is certainly a great blessing to the church locally, generally, and certainly to the preacher specifically. To allow oneself to get mixed up until we are dealing in dirt when we ought to be preaching the gospel is a great error and if one resignation will cure a preacher, it seems a small price to pay. Your good trait as I see it by your question is in that you set about to correct the matter and both you and the people are happy again. It looks like the results would make a happy, positive preacher out of you. The wonder is the church did not side in with the objector and put you out while you were trying to wash dirty clothes in the front yard. I would like to be near enough to you to shout a little with you and give you a better word of commendation for your sense in speedily correcting this error. You will, I trust, never know how fatal this very error can be and how few of the preachers who are guilty at this point ever become aware of the fact that they are thus guilty. You certainly owe this person a debt for resigning as a protest, thus saving to God and the church a young preacher.

Now as to your weak point which I suspect is apparent to you by now. The temptation to notice this man's reactions and think that you should have tried him. Just the fact that you are laboring under this impression should show you a danger. Leave the matter alone for a while, while you shout over deliverance from the snare of the fowler. Church trials are never helpful and seldom necessary. Work

every other known plan before you consider entering one. Keep your people blessed, as you state they are, and such persons as are not in harmony will find it convenient to go elsewhere. This will come to pass without any driving methods employed on your part. I think you will make it. Write me again.

BOOK CHATS



P. H. Lunn

THE MINISTER, HIS WORLD AND HIS WORK is the title of a book by William Adams Brown, (Cokesbury—\$2.00). As the title indicates, this volume discusses the tasks and problems incident to a minister's world and work. Here is a careful, thorough discussion of the subject. Doubtless the best method of suggesting the scope of the book would be to list the chapter divisions. Here they are: (1) The World in Which the Minister Must Do His Work; (2) What the World Has a Right to Expect of the Church; (3) The Scientist's Substitute for God: Nature; (4) The Humanist's Substitute for God: Man; (5) The Minister as Priest: How to Make God Real; (6) The Minister as Evangelist: The Good News of God's Presence in History; (7) The Minister as Teacher: What to Teach and How; (8) The Minister as Pastor: Training for Christian Living; (9) The Minister as Churchman: Christian Unity and World Brotherhood. Under each of these chapter headings various ramifications of the subject are presented. You will not agree with every position taken by Dr. Brown but here is a book that every minister should read (pardon that stock phrase). It is stimulating, thought provoking and the type of book that will broaden an earnest minister's conception of the magnitude and importance of his world and work.

A book of sermonic meditations on the words of Christ upon the cross is entitled HIS LAST WORDS by William C. Skeath (Cokesbury—\$1.00). These brief messages will be helpful in the preparation of sermons or prayermeeting talks during the Easter season.

THE FINGERPRINTS OF GOD. A happy title for a book of sermons to children by William M. Orr (Cokesbury—\$1.00). These brief messages—fifty of them—are based on nature—clouds, trees, flowers, sunshine, wind, birds, etc. In each case the application is very definitely centered on God and His love, His care, His mercy and His salvation. For ministers and Christian workers who have need of material of this kind, these talks will be helpful. They were prepared for and given as sermons to children.

An interesting and a rather unusual volume is THE CHRIST by A. Wendell Ross (Revell—\$2.00). The book gives a harmonized study of the Gospel record of Jesus and His connection with the attitude toward childhood, John the Baptist, the devil, His disciples, women, marriage and divorce, mammon, modern life, tomorrow. Sunday school teachers would find this book helpful and ministers would no doubt discover in it background material for a series of Sunday morning sermons on these various aspects of the life and teachings of Christ. Anyone, minister or layman, teaching a Sunday school class or a study group on the life and teaching of Jesus would get many helpful suggestions here.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Sermon Seed

The Triumphant Christ (1 Corinthians 15:54-57).

What If Jesus Had Not Risen (1 Corinthians 15:12-22).

Christ's Resurrection and Yours (Romans 6:4-8).

Resurrection Power (Philippians 3:10).

The Event that Changed the World (John 20:1-23; Acts 17:1-6).

Just What Is Repentance? (2 Corinthians 7:8-11).

Four Cardinal Sins—"From within, out of the heart of men, proceed . . ." (Mark 7:21-23). Indecision, insincerity, impurity, inhumanity.

Life Begins at Forty (Acts 4:22).

A Call to Worship

The harp of a thousand strings comes to glorious music in hours of worship on the Lord's Day. The touch of God's presence as the organ calls us to silence and worship refreshes our spirits and quiets our anxious hearts. Sensing God in worship with assembled fellow travelers, mingling voices with them in prayer and praise, singing the stately hymns and waiting reverently in His holy presence is a high privilege which great souls cherish.

Let us worship the Lord in the beauty of holiness.—H. B. WALLIN, in *Los Angeles First Church Bulletin*.

The Meaning of the Cross

In the nineteenth century some theologians could not understand the wonderful revelation of redemption because they were overshadowed by the amazing development of science and industry. But now, in the twentieth century, because we sit in darkness and depression after the breakdown accompanying the great European war and the following economic difficulties, we have come to understand more of the meaning of redemption.

Jesus had the consciousness of redeeming love from the start of His public ministry. Even when He was preaching the most wonderful Sermon on the Mount He had a dark vision of the cross. When He was happy with His disciples in Galilee, He was conscious of the Bridegroom's destiny to be taken away from them.

This inner consciousness of Jesus Christ was rather too deep for His disciples, therefore they could not under-

stand it. And even today many people cannot understand this mystery.

Some would ask, "If God is love, what is the use of redemption?" But we must understand that God is just as well as loving. If God let mankind remain in sin, God would not truly love. There comes in the need of regeneration and redemption. When we are made perfect in Jesus Christ, we are released from punishment. His love was so great that He was willing even to die for sinners.

This mystery is so great that we sometimes cannot understand it. Jesus waited for the next generation to understand His love, and later many disciples wrote in many ways about this redeeming love of Christ. Some wrote about His vicarious suffering and others about His high-priesthood.

But as the redemption stands in every phase of life: it was for the restoration of life to those dead in sin; it was suffering for the weak to give aid to enfeebled strength; it was the required price paid for it; it meant the ransom of a grain of wheat dying for the coming harvest; it meant the burnt offering of the Lamb of God, obedient and meek, faithfulness in the sight of God; it was the forgiveness of sins by the declaration of justification through Christ; and it was the atonement of God to mankind through the mediation of Jesus Christ.

Redemption means the remaking of mankind. The price for redemption having been paid, we do not show the value of salvation to our neighbors; on the contrary we commit sin in the name of Christ. Therefore, if Christ did die for us, we ought to die for Christ's sake.—From an address delivered at the missionary council at Madras, India, by Toyohiko Kagawa.

O Morning Star

O Morning Star, O risen Lord,
Destroyer of the tomb,
Star of the living and the dead
Lift up at length Thy long veiled head
O'er land and sea Thy glory shed,
Light of the morning come!

Speak, mighty Life, and wake the dead,
Like statue from the stone,
Like music from long broken strings,
Like gushing from deserted springs,
Like dew upon the down's soft wings,
Rouse each beloved one.

—ANDREW BONAR.

The Cross of Christ

The incarnation is not finished with the birth of Jesus Christ. It is finished, and at the same time reaches its climax in the cross. There God came down to sinful man, there He encounters us in the situation in which we are, in a state of aloofness from God, under the wrath of God, because of sin. The cross is the meeting place of the holy and loving God with sinful and desperate humanity.

The cross of Christ shows us that grace is not cheap, but very expensive. It cost God's own beloved Son. The cross of Christ shows also that grace is not cheap in the other sense; it costs no less than oneself.

The cross of Christ is not a symbol, but a fact. It is the fact which makes this new life possible and real. God's revelation is never a mere word, but always a fact, a deed, a changed reality. The cross of Christ is the supreme fact among all facts! It is the fact which gives all other facts meaning. It is the turning point of world history.—DR. EMIL BRUNNER.

The Emmaus Way

O the dull despair of yesterday
When we walked alone the Emmaus way!
Our world was wrecked, our hopes were dead,
Grief burdened every word we said;
And, looking ahead or looking back,
The night had come and all was black.

But what the joy of hope anew,
Of expectations coming true,
Of eyes that glow and hearts that burn
Because of the things we've come to learn!

For we are not alone today,
He walks with us the Emmaus way.

We've seen! We've heard! We've supped!
We know!

We're up with flying feet to go
Back to the city whence we came
To light the world's greatest altar flame,
And have sweet fellowship with those
Whose glad lips murmur, "He arose!"

There stretches still the Emmaus way
For those who will walk with Him today.
—GEORGE E. MILLER, in *The Christian Evangelist*.

A Declaration of Faith

Believer, thou wouldst abide in Christ;
only believe. Believe always; believe now.
Bow now before thy Lord, and say to Him in childlike faith, that because He is thy Vine, and thou art His branch, thou wilt this day abide in Him.—ANDREW MURRAY.

HOMILETICAL

A PREACHING PROGRAM FOR APRIL

J. GLENN GOULD

SUNDAY, APRIL 2, 1939

MORNING SERVICE

The Kingliness of Christ

SUGGESTED SCRIPTURE—Matthew 21:1-16.

TEXT—*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world* (John 18:37).

I. It is customary on Palm Sunday for our thought to revert to that day when the population of Jerusalem acclaimed Jesus the king of the Jews. It was a scene that cannot be forgotten; full of strangely contrasting elements. The central figure was that of Christ, seated on an ass' colt, riding in humble grandeur into the ancient city; while all about Him were the common people of the city in a frenzy of excitement and rejoicing. It seemed like a great moment for Jesus; and no doubt the people felt it was a great moment for God's Israel. A new king—true son of David—was approaching His coronation. They little realized what Jesus knew so well: that it was not a throne, but a cross, that awaited Him in Jerusalem. And while the plaudits of the people were granted, no doubt, in the utmost sincerity, Jesus must have seen in them not a little of shallowness and mockery. It could not be that a prophet should perish outside Jerusalem. As these realizations came surging into His mind, the Word declares that our Lord burst into tears.

1. The kingliness of Christ does not rest, however, on such a scene as that of Palm Sunday. It was rather because of the innate kingliness of our Lord that such a scene could be. It was a spontaneous testimony to those qualities of nobility and lordship that were inherent in the personality of Christ.

2. For the kingliness of Christ is a royalty of soul that was a necessary part of His character. There are lesser men who have it to a degree. They were not born in the royal purple and had no title whatsoever to the royal prerogatives. But there was an indefinable element in their own spirits that made them the leaders and kings over their fellowmen. It was this that Jesus possessed to a superlative degree.

3. Nowhere is Jesus' kingliness more clearly evident than in Pilate's judgment hall. Christ was the prisoner at the bar—a difficult setting for kingliness. The Jews were clamoring for His death. Accusations were hurled at Him, and calumny and bitterness heaped upon Him. And there stood Pilate, mocking Roman that he was—leering at the Master, and contemptuous alike of Him and the Jews who were bringing railing accusation against Him. But the dominant figure in that scene was Jesus Christ, majestic in His purity, and regal in His bearing. The kings of our day have fallen upon evil times; and the theory of the divine right of kings is an outworn and discarded dogma. But kingliness can still command men. Thomas Carlyle has said, "Find me the true king, or able man, and he has a divine right over me." And no one can look at Christ in Pilate's judgment hall without feeling that He has a divine right to which I must yield my all.

II. IN WHAT DOES THE KINGLINESS OF CHRIST CONSIST?

1. He was the master of His own spirit. And the wise man declared (in Prov. 16:32) that "he that ruleth his spirit is better than he that taketh a city."

a. Christ's self-mastery was manifest in the way in which He bore opposition. And opposition is one of the searching weapons of Satan that are apt to discover weak places in our armor. It is so easy for an opponent to become an enemy and for hard, bitter attitudes against him to become fixed in our hearts. Not so with Christ. He denounced men for sham and hypocrisy, but never merely for their opposition to Him.

b. It was evident, furthermore, in the manner in which Christ resisted disillusionment. When dearest hopes fail of realization, and especially when trusted friends prove unworthy of confidence, it is so easy for the spirit to be tarnished by an attitude of cynical distrust. Jesus was exposed to this temptation as truly as ever we are. But He resisted it, and maintained to the very last a spirit void of offense toward God and man.

c. The self-mastery of Jesus, moreover, was chiefly manifest in the loyalty with which He held Himself to the way of cross-bearing. It was a difficult requirement which the will of the Father imposed upon Him, that He should come to earth to live and die. In His early ministry He was exposed pitilessly to the temptation to turn aside to an easier way than that of death on the cross. But He resisted such suggestions resolutely and was true to the Father's will. What a noble kingliness is this!

2. His kingliness consists, furthermore, in the fact that He was master over the hearts of men.

a. He was able to inspire a strange and noble loyalty in the hearts of His disciples. He had little to offer them in a worldly way. He declared to one who sought a place in His company that "the foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." They were absolutely undeterred by His poverty and gladly accepted all the privations incident to the new movement. It is evident that He possessed a divine right over these men.

b. Moreover, He said of Himself, "And I, if I be lifted up from the earth, will draw all men unto me." That scene upon the cross must have had its repulsive aspects. But the strange power of attraction exerted by the Man who died that day has been demonstrated repeatedly. Whether men will yield to the appeal of the Savior or not, they cannot fail to be moved inwardly by the force of that appeal.

Who can fail to recognize the majesty of His deportment on Calvary that day? He was taken there to undergo the profoundest mortification men could heap upon Him. But in some strange way His enemies were discomfited. They took Him there to destroy Him and His movement. They succeeded only in giving it a world-wide and timeless significance.

3. To Him has been given, as King, all power in heaven and earth. Such was His own assertion.

a. He is triumphant over sin, death and the grave, and lives in majesty and splendor today. With rare insight Peter, in speaking of the brief grip that death had upon Him, said, "It was not possible that he should be holden of it." Nothing could be truer than that.

b. Because of His own glorious triumph, it can be said truly of our Lord that "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Because He is an overcomer, He is able to make us to overcome. Such was the kingliness of our Lord that our lives may be elevated above the commonplace and may be lived in the heavenlies.

c. It is true, He is kingly in His self-mastery, in His mastery over the hearts of His followers, in that all power is

given unto Him. It is true, He is destined to reign in righteousness over the kingdoms of this world. But His kingship does not await some future realization. He reigns a king today. "My kingdom is not of this world," He reminds Pilate. And in another place He made it clear that "the kingdom of God is within you." Christ Jesus is enthroned in the hearts of His people today—a glorious earnest of the triumph day that is yet to be.

III. I BRING YOU TODAY THE CHALLENGE OF THE KINGLY CHRIST

1. Such kingliness does not require scepter, crown or royal acclaim in order to be. I am reminded of the words of Wendell Phillips, the great abolitionist of pre-Civil War days, "Whether in chains or in laurels, liberty knows nothing but victories." Whether on the cross or at the right hand of the Father above, the kingliness of our Lord stands forth pre-eminently.

2. There is a challenge that proceeds from such a personality as that of Jesus. Royalty demands loyalty. As Carlyle put it, there is a divine right of kings, after all; for the kingly spirit commands its fellows, whether they will or no.

3. And, finally, he it noted that such kingliness has the power to recreate itself in the hearts of those who yield themselves to its power. Hawthorne tells a lovely story of the "Great Stone Face" that had towered for years over the village nestled in the valley below. Many generations had derived inspiration from the forceful lines of that face. And gradually a tradition arose that some time, at a critical hour in the country's history, a man would arise who resembled the great face cut in the stone of the mountain. A little boy named Harold had heard the tradition repeated until it gripped his imagination and his soul. Day after day he looked at the great face and wondered if that expected one would come during his lifetime. He grew old and had all but given up hope of ever seeing the great one; when, one day news reached the village that the country stood in danger, and the hearts of the villagers trembled with fear. Then Harold arose to quiet and reassure his fellows; and as they looked at him, they recognized in the face of Harold the same forceful lines that characterized the Great Stone Face. Thus it is that in the spirit of the man who looks long at the kingliness of Christ, there is born a kingliness of soul that will remind men of the royal Jesus.

EVENING SERVICE

That Necessary Cross

SUGGESTED SCRIPTURE LESSON—Matt. 27:24-44.

TEXT—*He saved others; himself he cannot save* (Matt. 27:42).

I. There are few words more bitter than these to be found anywhere in literature. The occasion that prompted them, the innocence of Him at whom they were flung, and the hatred that lay back of them, all conspire to make them cut our hearts as a sharp sword. For they were addressed to Jesus, the only begotten Son of God, who was hanging there in agony and blood on a Roman cross. If ever man needed pity, it was in such an hour; but instead of pity, He received this bitter taunt. They were spoken by some who were standing near the cross in the dark hour of Jesus' death, and were a part of a series of railing accusations brought against the dying Savior. More specifically, it is declared that the chief priests, with the scribes and elders, were the ones who voiced this terrible chiding. They should have been torn by remorse for their part in the murder of an innocent man. But, such was their hatred of Him, they seemed to rejoice the more as His agony became more intense.

Yet, bitter and hateful though these words actually were, they nevertheless embody a profound divine philosophy, albeit unwittingly. These jeering haters of Christ spoke better than

they knew that day. It was true, He saved others, and thousands that very hour were calling Him blessed for His salvation. But it was equally true that, while a Savior of others, He could not save Himself. A grim and awful necessity was laid upon our Lord; a necessity that compelled Him to die in order to make possible redemption from the power of sin. It was not the nails piercing hands and feet that held Jesus to that cross; it was, rather, His own unswerving devotion to the Father's will. Christ himself declared (in John 10:18): "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." What a glowing tribute, therefore, was uttered by sneering lips in the words of this text!

II. NOTHING IS TRUER THAN THE ASSERTION THAT JESUS SAVED OTHERS

1. He was a Savior from the perils that threatened the daily lives of those who trusted Him. The Sea of Galilee, with its tendency to sudden squalls and its sinister treachery, was typical of all those dangers that creep up on one without warning. How many times in the afternoon or evening the disciples had been beset by storms of such fury that it seemed they must be overwhelmed. Once when Jesus was with them in their little boat, sleeping the sleep of sheer exhaustion, they awakened Him with the cry, "Carest thou not that we perish?" Then He arose and said, "Peace, be still!" And instantly there was a great calm.

On one other memorable occasion they were alone in their boat, caught in the fury of the waves. Then through the stormy night, Jesus came to them, walking on the water. And when He was come into their vessel the wind ceased. He was a Savior from the perils of life.

2. Furthermore, He was a Savior from disease, as was proved repeatedly. There came four men one day, bringing with them a friend who was helpless with the palsy. And when they found that the doors into Jesus' presence were hopelessly crowded, they uncovered the roof of the house and lowered the sufferer into the very presence of the Savior. On that occasion He was a Savior indeed; for the palsied man went his way, both healed and forgiven.

One morning a group of ten lepers, poor outcasts, met the Lord. When they recognized Him, they cried, "Jesus, Master, have mercy on us." Christ responded with a command to go show themselves to the priests. And as they went, they were cleansed. In a similarly masterful manner Jesus met every species of human affliction and was always able to save.

3. Moreover He saved others by His power to deliver men from the clutches of the devil. The woman taken in adultery was typical, and He freely forgave her. The demoniac of Gadara was another case; and when Jesus had completed His visit the man was clothed and in his right mind. One might gather an almost countless number of similar incidents; and in every case Christ proved to be a wonderful Savior.

4. And finally, He was a Savior from death itself. We have a way of saying, "While there's life, there's hope." But when Jesus was present, though life was gone, hope was left. When He met the funeral procession of the son of the widow of Nain, He took the young man by the hand and restored him to life. And at the grave of Lazarus the man who had been dead four days arose and came forth from the grave. If ever there was a Savior it was Jesus. Verily, He saved others.

III. BUT IT IS EQUALLY TRUE THAT HE COULD NOT SAVE HIMSELF

1. Despite the power He possessed to bring salvation to others, at the moment of His arrest He seemed virtually helpless in the grip of His enemies. His apparent helplessness was due, however, to the fact that He would not resist, rather than He could not. It might be more exact to render the quip of Jesus' enemies, "He saved others; himself he would not save."

2. It is only truth to say that our Lord could have drawn back at any stage of the redemptive process, had He chosen so to do. In fact one of the most persistent temptations He faced was this to evade the cross. In the wilderness every approach which Satan made to Jesus can be reduced to this basic issue: the way of the cross-bearing versus some easier way. And if that temptation is to have any real meaning, we must allow the possibility that Jesus could have failed the Father's will, if that had been His choice. And in that last week before the cross it was against this same temptation that He reacted so violently in His rebuke to Peter, "Get thee behind me, Satan!"

3. But there was a moral and spiritual necessity which held Him resolutely to His purpose to die for the sins of men.

a. It was necessary that blood be shed and life offered up before sin could be remitted. "Without the shedding of blood," God has said, "there is no remission." This truth was set forth symbolically in the sacrificial ceremonies of the Mosaic faith. And when Christ came to earth He was heralded as the "Lamb of God."

b. Furthermore, it was the will of God that His Son should take our place and die in our stead. In Rev. 13:8, Jesus is described as "the Lamb slain from the foundation of the world." So far as the will and purpose of God were concerned, this was true. From the very foundation of the world God determined He would have a people, even though the realization of that determination would cost the life of His Son.

c. Jesus himself declared, "And I, if I be lifted up from the earth, will draw all men unto me." Herein, therefore, lay the moral and spiritual necessity for the cross. Without it there could be no reconciliation between God and His wayward world. Without it there could be no hope of justification for men who were verily guilty. Without it there had been no escape from the just wrath of God.

4. And the wonderful thing about this truth is that Jesus did not save Himself. Though at any moment He could have done so, such was His loyalty to the Father's will that He laid down His life willingly.

IV. ONE QUESTION REMAINS: *Why?* Why should Christ our Lord bear the shame and agony of death thus willingly?

1. The simplest answer one can give is this: that he died thus to save me. It was because of His love for me and His desire that my despair might be turned to hope, and my hell, to heaven, that He died on the cross.

2. But there are certain implications in that term "salvation." It suggests that my soul stands in a fearful danger; that a fearful fate hangs over me; that my life is exposed to terrific hazards. Moreover, it implies a terrible condemnation—a sentence of death—under which my soul is resting.

3. It is out of this belly of hell that Christ has saved my soul. "He is able to save unto the uttermost all that come unto God by him." Who would dare to spurn such a one and sin against such dying love? "He saved others; himself he cannot save." Let us thank God eternally that it is so.

SUNDAY, APRIL 9, 1939

MORNING SERVICE

The Abolition of Death

SUGGESTED SCRIPTURE LESSON—Matt. 28.

TEXT—Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. (2 Tim. 1:10).

1. DEATH SEEMS TO BE VERY FAR INDEED FROM BEING ABOLISHED; and on the face of it, this brave declaration of the apostle sounds like an idle boast. For who cannot see that death is very much with us still? Every daily paper carries its long column of obituary notices. As one traverses the streets of our cities and towns, the crape on the door is

a very familiar sight. The undertakers seem to be about as busy and as affluent as any men in public life today. And our silent cities of the dead are reaching out to embrace more and more territory. Is this what one calls the abolition of death? Then, again, who of us has not known the grief of some parting? Is this scripture untrue? Its assertions meaningless? To say the least, they are strange words indeed.

They become stranger still when one looks at the man who wrote them. At the time of the composition of this epistle St. Paul was enduring his second imprisonment. Never again, so far as we know, was he a free man. As he looked ahead he found little to hearten him. Indeed he felt that so far as his physical life was concerned he was a doomed man. In the closing words of the epistle he displays a wonderful spirit of resignation. "I am now ready to be offered," he declared, "and the time of my departure is at hand." That is beautiful, but it does not sound like the abolition of death.

Yet this dying man, recognizing full well his inevitable fate, makes the astounding claim for the risen Christ that He "hath abolished death, and hath brought life and immortality to light through the gospel." What a refusal to look facts in the face this is! What a subtle paradox is here set forth! What can these strange words mean?

II. IN OUR SEARCH FOR AN ANSWER TO THAT QUESTION, LET US ASK WHAT THE APOSTLE MEANS BY "DEATH"

1. Fundamentally, death means separation. It is a separation between spirit and body. The temple of clay in which the soul resides becomes empty and lifeless. It involves a separation from familiar scenes. The places that knew us once will then know us no more. It is a separation from loved ones. No matter how close and precious the intimacies one has known in life, death terminates them abruptly. Whatever adventure lies out in that dim future must be assayed by one without benefit of human friendship and companionship. Death brings drastic and ruthless separation.

2. But, what is more basic still, death, in the Christian sense, is *separation from God*. The term undoubtedly has this meaning in the expression "the second death." For the second death is not the end of existence at all, though some have mistakenly supposed that it were. The soul plunged into the second death is separated forever from God, with no hope of reconciliation whatever. The very fact of that separation is what constitutes the experience a "death."

In this sense of the term death, a man may be dead while he yet lives. Some years ago the followers of C. T. Russell were using as their slogan, "Millions now living shall never die!" The best retort to that sort of foolishness was given in a sermon subject announced by Dr. J. C. Massee, then pastor of the Tremont Temple, Boston. Dr. Massee's subject was "Millions Now Living Are Already Dead!" From the point of view of the gospel, that is solid truth. For the gospel recognizes that all men who are out of Christ are "dead in trespasses and sins."

It follows from this meaning of the term; furthermore, that a man of God lives on, though men may call him dead. "To be absent from the body," declared St. Paul, is "to be present with the Lord." It was this glorious hope that was so adequately expressed by D. L. Moody in these words: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body fashioned like His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

3. Understood thus, Christ has indeed abolished death. Death itself is under sentence of destruction. It has held sway from Adam to Christ. But our Lord has abolished it forever.

Christ has brought this to pass in a unique and almost paradoxical manner. The writer to the "Hebrews" puts it thus (Heb. 2:14, 15): "Through death he [hath destroyed] him that had the power of death, that is, the devil; and [delivered] them who through fear of death were all their lifetime subject to bondage." In other words, Christ has destroyed the destroyer, and merely by the strange expedient of dying Himself.

Moreover, in the same chapter (Heb. 2:9), it is declared that "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." That bitter cup of death has been drunk to the full by our Lord; and in blessed consequence we need never taste it. Thus hath Christ Jesus abolished death.

III. NOW, WHAT HATH CHRIST ESTABLISHED IN THE STEAD OF DEATH?

1. He has given a new revelation of life; in the words of our text, He "hath brought life and immortality to light." Until Jesus came, life had a very limited meaning. Some of its earthly values were understood and conserved; and a few of its eternal values were dimly perceived. It is difficult to find in the Old Testament any such clear-eyed hope in eternity as that Jesus set forth. The best that the prophets and seers of olden days have given us seems more like twilight than daylight.

It is vastly different with Jesus. He had much to say about life. Not only was He sure of eternal life; His emphasis on eternal life lent dignity and meaning to the life that now is. As Jesus set it forth, eternal life is not something one may receive at the moment of physical death, but something God will implant in the soul here and now. And to Him eternal life is more than mere everlastingness. It is a life of different quality and one that endures eternally because it deserves so to endure.

But above all else, it was what Jesus *did* that gives life its meaning. He not only "spake as never man spake" until the men of Palestine realized that the kingdom of God had come to them; but He sealed and finished His noble redemptive task by dying to make possible such life to all men everywhere. Our Lord pressed His way alone into the grimest and most horrible shadows that human life can ever know. And when He came forth, "he brought life and immortality to light." They had been there from the beginning in the plan and purpose of a loving God. But Jesus laid them bare and made them available to us dying men.

In a rarely beautiful passage in Heb. 7:16, the Word speaks of "the power of an endless life." There is a life that cannot be done away by the destroyer; a life that will prevail in the face of whatever power may dare to say it nay. It is a life that is not only endless, but has power to elevate and transfigure every phase of our earthly and human living until it becomes only a stage in a glorious eternal victory. This is the Easter hope, kept fresh and verdant by the power of the gospel. This is life and immortality, which Jesus, our Risen Lord, has brought to light and given us in the stead of death. Praise be unto Christ!

EVENING SERVICE

The Victory of Christ

SUGGESTED SCRIPTURE LESSON—Heb. 10:1-22.

TEXT—And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool (Heb. 10:11-13).

1. THE EPISTLE TO THE HEBREWS IS A BOOK OF CONTRASTS, employing many angles of approach, but having one common intent: to establish the superiority of Jesus and the Christian

faith to all that had preceded and prefigured it. The key word to the entire epistle is the word "better"; and it is the concern of the writer to prove that ours is a better sanctuary, a better priesthood, a better sacrifice, and a better covenant.

1. The entire Jewish economy, as revealed to Moses, was designed to set forth in symbol the day of our Lord and the economy of mercy and grace which He would inaugurate. This is true chiefly in respect to the tabernacle, the priesthood, and the offerings. The tabernacle in the wilderness is declared to be a copy of the true tabernacle "which the Lord pitched, and not man." We are told that Moses was shown the pattern of the original tabernacle in heaven and was commanded to reproduce it on earth in so far as such a thing were possible by use of shittim wood, hangings, and overlaying gold. He was particularly cautioned to be absolutely faithful to the divine pattern. Thus did God set up on earth, and in the camp of Israel, the mercy seat, symbol of the true mercy seat in heaven. For centuries a sinful and disobedient people turned again and again to the mercy seat in hope of forgiveness. But our mercy seat is the original in heaven, which Moses perceived but dimly; and directly to that seat of mercy we can go, thanking God for access to a better tabernacle.

Moreover, the priesthood of Israel was made up of sinning, dying men. It was necessary that they offer sacrifice for their own sins as well as for the sins of the people. And there was no continuity in that priesthood, because the priests would die and be succeeded by others. But Jesus is our Priest, and He is sinless and undefiled. What is more, He abides forever, a priest after the order of Melchisedec.

The offerings, too, were only a dim copy of the eternal sacrifice that was to be. Year after year the ceremony of sacrifice must be carried through, and availed for a time. But it was clearly evident that such sacrifices could not "make the comers thereunto perfect." Today, however, fortunate men that we are, "we are sanctified through the offering of the body of Jesus Christ once for all."

2. In each instance, it is given us to enjoy in Christ the glorious fulfillment of privilege that was only dimly typified by the ancient ceremonies. Those ceremonies were stately and splendid; and there was a tendency on the part of Israel to be satisfied with the impressive pageantry of it all. But the fulfillment in Christ is infinitely more glorious and beautiful, satisfying the deepest and most persistent hunger of the heart of man.

II. THE LIMITATIONS UNDER WHICH EARTHLY PRIESTS AND OFFERINGS MUST LABOR ARE CLEARLY INDICATED IN VERSE 11 OF OUR TEXT

1. The priest's atoning ministration was constant and repetitious. "Every priest standeth daily ministering." He never got beyond the initial act of atonement; for the offering had no virtue for anyone except the one who brought it. Every man was compelled to bring his own sacrifice and provide the means for his own atonement.

2. Furthermore, the sacrifices the priest offered represented an endless reiteration. He offered "oftentimes the same sacrifices." Day after day he moves through this endless cycle of bloodshed and atonement. There was no end to the process, until it must have seemed at times that the whole economy was a movement in a vicious circle.

3. But the tragic weakness of the old order is set forth most eloquently in the assertion that such sacrifices "can never take away sins." After the act of atonement was completed, and the sins of the guilty penitent had been forgiven, he went forth only to sin again, and to bring a new condemnation upon his head. The weaknesses of the old order were thus glaringly conspicuous.

III. THEN THE WRITER TURNS AWAY FROM THIS GLOOMY PICTURE TO CONTEMPLATE OUR GLORIFIED, TRIUMPHANT SAVIOR. "But this man . . .," he cries. "We are here challenged to a consideration of our Lord.

SUNDAY, APRIL 16, 1939

MORNING SERVICE

Receive Ye the Holy Ghost!

SUGGESTED SCRIPTURE LESSON—John 20:19-31.

TEXT—*He breathed on them, and said unto them, Receive ye the Holy Ghost (John 20:22).*

1. The days between the empty tomb and the ascension of our Lord were strange days indeed. So many incredible events were occurring that the disciples of our Lord moved about as men in a dream.

1. The death and rising again of their precious Lord had brought about a profound change in the person of Christ. He had lost something in the process that they sorely missed. The physical intimacy which they had enjoyed to the full, and which had been the basis of much of their fellowship with Him, was gone. Yet, at the same time, Christ had gained something that was to make Him infinitely more precious than ever before. Released in part from His bondage to a physical body, it was possible for the risen Lord to enter into a new and deeper and more meaningful intimacy with His own than they had ever known.

2. But there was a very great change in the disciples themselves. They had all violated their pledge of devotion to Him, and had allowed Him to suffer alone. Every one of them had looked over the brink into hell, and could never be quite the same again because of that experience. Furthermore, there had come over them a new sense of high and holy expectation. Evidently the Christian movement was not to end at the cross. Whatever was yet to follow, these men had resolved to be true. They were possessed of a fearful, yet courageous, determination that never again would they be found wanting.

3. It was becoming evident that Christ had a task for them to perform. It was a vastly different one from the sort they had anticipated. "As my Father hath sent me, even so send I you." Those were His words; and they might mean anything, even so horrible a thing as a cross. It was to death that the Father had sent Him. Why should He spare them?

4. How heartening it was, therefore, that His next breath was breathed out on them in the form of a benediction, with the words, "Receive ye the Holy Ghost!" They would not have to depend on their own guidance and strength and courage. That had already been found unequal to the strain. But it was by the power of the Holy Ghost that they were to assume these new responsibilities. The Spirit was, in a sense, our Lord's other self. He would represent Christ in their lives. Without Him they would be orphans; with Him they would be apostles. This is the scene of our text; and against this background let us consider the meaning of the Master's words.

II. THE HOLY SPIRIT IS THE GIFT OF THE RISEN CHRIST TO HIS CHURCH

1. Christ made the Spirit's coming the theme of His Upper Room discourses. There, in most beautiful and blessed detail, the work of the Comforter is outlined. His sanctifying, empowering, teaching, convicting ministry is clearly set forth in the Master's own words. No wonder the Gospel of John is looked upon as the Holy Place of the New Testament. And it is with equal propriety that these chapters dealing with the coming Comforter are regarded as the Holy of Holies.

2. Furthermore, the Spirit's coming, and the work He would perform, were the burden of our Lord's high priestly prayer, in John 17. Here, with His own disciples as the beneficiary of His intercession, He pleads for their sanctification through the truth.

3. Now the hour is drawing nigh. Pentecost is only a few weeks off. The time for the fulfillment approaches. Here, in an Upper Room, with doors fastened shut for fear of the Jews, they were gathered. Suddenly Jesus appeared and

breathed on them, with the words, "Receive ye the Holy Ghost." It is as though the Spirit were the breath of the living God. Thus were they to be made able for this new and solemn commission.

III. BUT LET US NOTICE MORE EXPLICITLY TO WHOM THE SPIRIT IS GIVEN

1. Christ made it very clear that the gift is not for the world. "The world seeth him not, neither knoweth him." The Spirit can come only to a temple that hath been made ready for Him. It was this that Jesus had been doing during His years of ministry with the disciples. He was preparing a sanctuary into which the Spirit could come and abide.

It is rather interesting to note that while Christ talked much about the Spirit, it is one of the Spirit's ministries to take the things of Christ and reveal them unto men. We can never fully understand the Spirit until we see Him as the fulfillment of the promise of Christ. Nor can we fully understand Christ until we have gone to school to the Holy Spirit.

2. The promise is made, therefore, to "children of the second birth"; those who have experienced the mercy of God in forgiveness, justification and adoption. All of these gracious dealings of God with the soul are preliminary and preparatory to the coming of the Holy Ghost. It required Pentecost to finish the work of Calvary. As Dr. Charles Parkhurst put it, "There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost." On every regenerated soul today Jesus is breathing and saying, "Receive ye the Holy Ghost!"

IV. THERE IS ONE FURTHER QUESTION TO BE CONSIDERED: WHAT IS THE SPIRIT'S OPERATION ON THE SOUL?

1. It is a work of cleansing, and its result is holiness of heart. By the Spirit's sanctifying power God will effect a separation in the soul between the wheat and the chaff. This was the figure of speech used by John the Baptist. God's promise, as the Baptist expressed it, was that Christ would baptize with the Holy Ghost and fire; continuing with these words: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The meaning is plain enough. By a process of spiritual threshing, a separation will be brought about between the wheat and the chaff of the character. The chaff will be consumed with fire, while the wheat will be garnered. Thus will Christ, by the Holy Spirit, purify the hearts of His people.

2. Moreover it is a perfection in love. There is an impartation of love in regeneration; but there is a perfection of love in sanctification. The love of Christ in the unsanctified soul is mixed with love of the world, or self-love; and it is the function of the sanctifying Spirit to purge it from every element unlike Christ. The affections of the heart can never be changed by wishful thinking, or by an act of the will. They can be reached and purged only by the cleansing fire of the Holy Ghost.

3. The Spirit's work is equally one of infilling, and its result: the heart becomes the living temple of the Holy Ghost. This has been the plan of God from the beginning. To Ezekiel He said, "I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." St. Paul speaks as though every Christian ought to understand this truth: "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?" Not some spacious house of cedars or marble, but the temple of the heart—this alone satisfies God.

4. But it is a life that is active rather than static. It is a life guided by the Spirit, pledged to follow His impulse and inspiration. It is a life lived in obedience to the Spirit and in fellowship with the Spirit, united to the Spirit in the bonds of a most precious intimacy.

5. To every unsanctified Christian who hungers and thirsts after righteousness Jesus is saying, "Receive ye the Holy Ghost!" Reach forth your hand, open wide your heart, and take Him. Bishop Warne tells of a time in India when a great hunger for the Holy Ghost came into the hearts of the Indian preachers. So they organized a retreat of ten days which should be spent in self-examination, prayer and waiting for the Holy Spirit's coming. The seekers would meet together in the morning for Bible reading and prayer; then each would repair to a station assigned him to wait before God alone. On the fourth morning, as one of the number knelt with his Bible open before him, suddenly there stood out on the sacred page, like letters of fire, the promise of the Spirit to them that obey God. In that instant his faith mounted up, his heart was open, and the Holy Spirit came in sanctifying power. He leaped to his feet and ran to each of the other seekers, giving his testimony to the Spirit's coming; and each in turn received the blessed Comforter. In a few weeks the annual conference met. In one room assigned to prayer the voice of intercession was never silent during those conference days. The last Sunday morning of the conference one of those fire-baptized native preachers told the story of this new Pentecost; and at its close the altar was crowded with eager seekers after sanctifying grace, among them being a number of American missionaries. Jesus says to us today, "Receive ye the Holy Ghost!" Let us meet the conditions and open our hearts to the Spirit's coming.

EVENING SERVICE

Unshakable Things

SUGGESTED SCRIPTURE LESSON—Hebrews 12:18-29.

TEXT—*And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain (Heb. 12:27).*

1. We are living in shaking, quaking times; times calculated to put to the severest possible tests the ideas and ideals to which men are pledging allegiance. There are a number of distinct reasons for the nervous instability of our day.

1. One reason is the dizzy speed at which men travel today. It is hardly more than a century ago that our mode of travel moved out of the stagecoach days, and the first hesitant attempts at railway construction were undertaken. But once human ingenuity was directed toward the problem of transportation, there has seemed to be no stopping place. Faster and faster train service is the watch-word today. The automobile has played its part in this dizzy scene; indeed, has played perhaps the most influential part. And now the airplane has come on the scene and has potentialities far beyond our wildest imagination. In recent months the airplane has turned the course of European history. There can be no doubt that the possibility of air attack on London modified profoundly the course of British diplomacy at Munich last September. Britain's splendid isolation is a thing of the past; and there are ramparts that even her mighty navy is not able to watch.

For us Americans this speed mania resolves itself into a mad race to save time. A sophisticated New Yorker led an Oriental friend of his through the maze of subways in New York's transportation system; and, after a number of changes and breath-taking rushes to make connections, arrived at his destination with the triumphant announcement that they had saved five minutes by taking that particular course. The Oriental replied, "Now that we have saved it, what have we to do with it?" What a damning indictment is contained in those quiet words!

2. Another reason for the uncertainty of our times is the mischievous power of the press. These are days that are devoted to the ideal of pitiless publicity. Nothing escapes the

vigilant eye of the papers; and many a crisis, national and international, has been brought about by the subtle coloring of news. The morning papers now print in full the things that Europe's dictators think in their bedchambers. One is tempted to wonder if this world is really a happier or more fortunate place for the emphasis we are making on news-mongering.

3. A third reason for our current instability is the radio. By this means the average citizen can attend the sessions of his congress, and the hearings that are conducted in the course of congressional investigation; can hear the famous men of the nation from the President down; and feel himself a partner in the doings of the government; can hear the prime minister of Great Britain as he pleads and warns in the interest of peace; can hear the guttural fulminations of Hitler as he swaggers and roars before his upthinking puppets. The result is that the world is a single community, and the quarrels of Europe are as near as the back fence. Our former aloofness is a thing of the past; and the tight little world that we once knew has disappeared.

II. THIS SHAKING PROCESS HAS EXTENDED ITSELF TO PRACTICALLY EVERY FIELD OF LIFE. Some of the fondest notions of the twentieth century have been weighed and found wanting.

1. One notion that has thus been done away with is that war can be abolished while men and nations are sinful. Twenty years ago we were just emerging from a war to end war. During the long days of that fearful holocaust in Europe, it was said repeatedly that this must not be allowed to happen again. This must be the last war. So with a will we plunged into the fray and won. Or did we? At any rate we thought we had won; and proceeded to fashion a plan of co-operation rather than conflict. Today the League of Nations is busy-ing itself about minor matters, and the parade of world affairs is marching down another street. We overlooked this obvious fact: that peace treaties and legislation and negotiation can't make evil hearts good. The result is that once again we stand face to face with the threat of war; and the question on everyone's lips is, "How soon?"

2. A second idea that has been found wanting is that morality can exist apart from religion. There has been a very earnest attempt to dismiss God and religion and yet retain some sanctions for moral living. Materialistic thinkers who cannot find any intelligence in the universe still want to cling to some of the moral scruples that are so essential to the continuity of our civilization. They discovered that they threw out the baby with the bath; that is, when they bowed God and religion out of the scene, morality disappeared. This accounts in no small measure for the moral collapse of this day.

3. Still another notion that has been shaken beyond repair is that modernism can bring about a revival of Christian faith. Many a specious claim was made by these proponents of a liberal faith that omitted the atonement and the miracle of divine grace in human personality. But the futility of it all is quite evident. Dr. Harry Emerson Fosdick himself indicts modernism on four counts: (a) It has been "excessively occupied with the intellectual aspects of experience." (b) It is sentimental, imagining that a dash of rose-water would sweeten the stench of sin. (c) It has made religion man-centered instead of God-centered. (d) It has lost its ethical emphasis and therefore its power of attack. Could any indictment be more sweeping or devastating? It is hard to forbear saying, "I told you so!"

III. IS THERE ANYTHING UNSHAKABLE THAT REMAINS AFTER THE TESTS OF RECENT YEARS?

1. Some would have it that nothing solid remains; that everything in earth and heaven has been reduced to a welter of uncertainty. Ancient standards and ideals, time-honored sanctions, God, the Bible, faith, the moral code; all alike have been undermined, they say, and nothing secure abides.

2. It does not require the understanding of a scholar to

see the fallacy in such pessimism. There are some things that have never shaken and will never shake:

a. One such thing is the truth that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are more than physical bodies demanding bread. We are spiritual personalities demanding God. He alone is able to satisfy the hunger of the human spirit.

b. It is true, furthermore, that the one foundation—Jesus Christ—remains unshaken and unshakable. The Son of God still stands forth in solitary grandeur as the only answer God has for the cravings of the soul. And He is a sufficient answer. To deny Him is not to destroy Him; and after His enemies have done their worst, He still stands, the Rock of Ages.

c. A third unshakable fact is this: that one may still "enter into the holiest by the blood of Jesus." Christian experience, in all its wealth of possibility, is still the privilege of all men everywhere. It is still true that "If any man be in Christ he is a new creature." It is still true that "If we confess our sins, he is faithful and just to forgive us our sins." It is still true that "If we walk in the light . . . the blood of Jesus Christ . . . cleanseth us from all sin." These things can never be shaken.

IV. BUT A STILL GREATER SHAKING IS ANTICIPATED IN THESE WORDS: "YET ONCE MORE"

It is to be a shaking of both heaven and earth. It is to be a shaking that will search out every hidden weakness, every lurking fault. It will try men's souls as well as the work of their hands.

It is declared here, moreover, that everything that can be shaken in that day will be removed. What a day for the human idols, and for men who trust in self rather than God! What a day for those who have built with wood, hay, stubble, rather than with gold, silver and precious stones!

The man of God is not without hope for such a shaking time, however. For "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Have you such a kingdom? There is one for you, and you may have it today.

SUNDAY, APRIL 23, 1939

MORNING SERVICE

The Guidance of the Spirit

SUGGESTED SCRIPTURE LESSON—Acts 15:13-31.

TEXT—*It seemed good to the Holy Ghost, and to us . . .* (Acts 15:28).

I. As you think over this expression, I am sure you will be inclined to agree with me that it is one of the most startling ones you will ever encounter in this book of surprises. The Bible is forever saying strange things, but none is stranger than this.

1. The setting for this expression is most interesting. The first great council of the Christian Church was in session at Jerusalem, and the apostles and elders were sitting together in solemn conclave. James, the Lord's brother, was there, as was also Peter. And out of the far places of the earth had come Paul and Barnabas, reporting the conversion of the Gentiles.

In fact it was this evangelization of the Gentiles that had created the difficulties to be settled in this conference. While the Christian movement had been confined to Judaism, no such problem had arisen. But with the incoming of a swarm of Gentile converts, this question arose: Is faith in Christ all that is to be required of those non-Jewish believers, or must they be required to become proselytes to the Jewish faith as well? Tersely put, the issue can be stated thus: Is the Christian movement going to remain merely a branch of Judaism, or is it to declare its independence and launch out among the nations of the world on its merits? However re-

mote that issue may seem to us, our status as Christians is profoundly affected by it. The Christian faith is what it is because of the wise decision at which that ancient conference arrived. The verdict, as rendered by St. James, as in favor of Gentile freedom, and the church was started on its world-wide course.

2. It is clearly evident that there was one unseen participant in the conference—the Holy Spirit. His presence, indeed, was the deciding factor in the deliberations of the assembly. There is no attempt on the part of St. James to defend his assumption of the Spirit's presence and concurrence in the decision of that day. In fact it would appear that it was the Spirit himself who decided the issue, and the apostles and elders merely concurred in the Spirit's judgment. Furthermore, the casual way in which he refers to the Spirit's collaboration makes it clear that everyone present was clearly conscious of the part played by the Holy Spirit. When the decision had been reached, it seemed to be the only honorable thing to declare it thus: "It seemed good to the Holy Ghost and to us . . ."

II. THIS STRIKING REFERENCE TO SPIRIT GUIDANCE LEADS TO A VITAL QUESTION: What are the peculiar offices of the Holy Spirit in Christian experience?

1. The basic functions of the Spirit in human life have to do with the awakening of the sinner and his conviction for sin; and, upon confession, repentance and faith, the witness to the new life of God in the soul. There is no power on earth than can arouse the man who is dead in trespasses and sins save the voice of the Spirit. One of the persistent miracles of divine grace is the manner in which, for no apparent cause, but actually under the moving power of the Spirit, the soul of a sinner is troubled and distressed and made to feel a new and strange sense of need. Conviction is a later stage of the awakening process, and is a fearful and never-to-be-forgotten experience. E. A. Ferguson used to refer to "sweat-box conviction"; and it is doubtful if one could find an expression more eloquently descriptive of this experience. It is a loathing for sin, a biting remorse, a terror of hell and a hunger for God, all combined in one terrible experience. It does not always assume the same violent characteristics; but is always real, intense and memorable.

Moreover it is one of the Spirit's basic functions to witness inwardly to the newborn child of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

2. The deeper functions of the Spirit in His gracious ministry in the soul concern the events that gather about the second crisis in Christian experience. It is the peculiar responsibility of the Spirit to act as the efficient agent of the Godhead in the sanctification of the hearts of believers. The grace of heart holiness is properly described as a baptism with the Holy Ghost and fire; and the result of that cleansing baptism is the indwelling presence of the Holy Spirit in the temple of the heart. The Holy Ghost is the new Shekinah who abides in the sanctuary of the believing and obedient spirit. It is not alone a cleansing; it is equally an occupation of the heart and life, now and forever.

3. But there are certain progressive functions of the Spirit in the lives of sanctified people, functions that are of the greatest importance. He is declared to be a Comforter, One who ministers to the sustenance and strengthening of the soul in life's darkest and most difficult hours. He is declared to be a Teacher who is especially charged with responsibility for bringing the things of Christ to our understanding. He is pre-eminently a Revealer of truth; and not truth concerning Himself so much as truth concerning Jesus. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." This accounts for the perennial mystery that surrounds the Spirit himself, the while He is setting forth the truth of Jesus with crystal clarity. The Spirit is declared to

be a Guide who will lead us. A Spirit-filled life is a taking of the Spirit by the hand and an exploring of life's great uncertainties in fellowship with Him.

4. The need for such a guidance is vital. The fact that one has entered most gloriously into the experience of heart holiness is no assurance that for the balance of life he will be invariably wise and far-seeing in his conduct. A young mother, whose first baby was only a few weeks old was visited by an elderly mother who had had a long and varied experience in the rearing of children. She gave the young mother some tactful suggestions as to the care of the new baby; to which the younger woman replied with, "Thank you. But after all, baby's mama knows best." How wonderful this world would be if along with babies came the knowledge to rear them wisely. It is equally true with the sanctified experience. The Spirit's guidance is a constant necessity.

III. WHAT IS SPIRIT GUIDANCE?

1. It should be said that much that is claimed in the name of this truth is highly misleading. There are many good, but impulsive, people who assign every suggestion that comes to them, however unseemly, to the voice of the Spirit. That is one perversion. Another is to be found in a religious society with headquarters near Lisbon Falls, Maine, and incorporated in the state of Maine under the name, "The Holy Ghost and Us." It requires something more than incorporation to make such a partnership actual.

2. Yet there is such a guidance and it is a practical thing. The Apostle Paul (in Romans 8:14) declares that "as many as are led by the Spirit of God, they are the sons of God." It is evidently so important a thing that it becomes the test of our continuance in the grace of God.

3. A striking example of it appears in Acts 13:1-4, in connection with the commission given to Paul and Barnabas. As the leader of the Antioch church waited before God, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they [Barnabas and Saul], being sent forth by the Holy Ghost, departed . . ."

4. Still another example occurs in Acts 16:6-10. Paul and Silas were endeavoring to find the leadings of the Spirit for their further work. They were "forbidden of the Holy Ghost to preach the word in Asia." When they attempted to enter Bithynia, "the Spirit suffered them not." Following these thwartings, there came the vision of the man from Macedonia, and with it, positive directions.

5. But how will the Spirit guide me?

a. I must possess Him in His fullness and be wholly yielded to Him.

b. He leads the yielded heart by His promptings and His thwartings.

c. He leads by inner revelation and constraint.

d. Frequently His leading is by the guidance of one's sanctified judgment. There are times when all one can do is ask God earnestly for guidance, then arise and use the best sense one possesses, trusting the Spirit to direct.

IV. THIS PARTNERSHIP WITH THE SPIRIT IN THE FINE ART OF GODLY LIVING IS AN AMAZING, YET VITAL THING. In World War days we frequently heard the expression "Gott mit uns." How much better a partnership with the Holy Ghost! Does a sanctified life mean this to you? It should, and it may.

EVENING SERVICE

The Works of Salvation

SUGGESTED SCRIPTURE LESSON—Acts 16:16-40

TEXT—*What must I do to be saved?* (Acts 16:30).

I. These words were spoken nearly nineteen centuries ago by a man whose name we do not know. They were the cry of a man deeply struck with Holy Ghost conviction. And over the long, intervening years they have echoed again and again in the souls of men hungry for God. Even in our own

sophisticated age there comes a time in the life of every man who has dealings with God when no words but these can express the anguish and concern that possesses him.

This question assumes, first of all, that men are in grave danger far more menacing and more terrible than anyone is able to conceive. They assume that a rescue must be enacted; that help must be laid upon someone mighty to save and strong to deliver. They assume, furthermore, that if a man is ever saved from the fearful danger that threatens, something must be done. Wishful thinking is not enough. Pious hopes may be indulged in vain. If salvation is to reach a man, there is something to be done; and something which the lost man must do for himself. And finally, the question must be driven home: just what is necessary to be done.

II. MEN ARE LOST INDEED; IN GRAVE, ETERNAL DANGER

1. The jailer's danger was a real one. He held a most responsible position. Every prisoner delivered to his custody must be accounted for, on pain of death. If any were to escape, his own life would be taken in forfeit. It was this fact which made him prefer suicide rather than to face the shame and torture he would have to endure if his prisoners escaped.

But he was troubled about these unusual prisoners—Paul and Silas—for more than general reasons. He had been called upon to inflict a fearful beating upon these two men, and he had seen the blood run freely from the raw lacerations his whip had opened in their backs. It seemed that he had lashed his own soul to some extent in flogging them. Moreover he had been puzzled by the subsequent conduct of these prisoners. With their backs bleeding, he had thrust them into the inner prison and made their feet fast in the stocks. "And at midnight," says the record, "Paul and Silas prayed and sang praises unto God." Never in all the long years of his career had he seen such prisoners as these.

There can be no doubt that the anguish his soul felt was traceable to more than the prudential consideration which had to do with his official responsibility. It is clearly evident that the Holy Spirit was at work upon him. Realization of one's lost condition can come only from the Holy Spirit. It is His peculiar task to awaken the soul from its sleep of death; and arouse and trouble it into conviction and repentance. The Holy Spirit, it would appear, was faithful to this jailer, and—unlikely man though he was—had definitely laid siege to his heart. Hence the cry, "What must I do to be saved?"

2. But men are lost today. Their physical situation differs markedly from that of the jailer of Philippi. Yet the underlying factors, the principles involved, are identical.

The true sinfulness of sin can be realized only under the grip of the Holy Ghost. Without His awakening ministry there are practices that will curse men's lives immeasurably, and no question of the moral character of such practices will cross the mind. But when the Holy Ghost lets a man see his life as God sees it; lets him see the moral complexion of these commonly accepted practices; then the man will loathe himself and wonder how he could ever have lived so unquestioningly in the midst of such moral degradation.

Conviction, therefore, is a new sense of sin, wrought within one by the Holy Ghost; and is usually accompanied by a realization of the ultimate and inevitable consequences of a life of sin. The soul under Holy Ghost conviction realizes his lost condition; that he is lost now, and will be lost forever unless the mercy of God reaches him.

III. NOW, IF LOST MEN ARE EVER SAVED THEY MUST DO SOMETHING ABOUT THEIR SITUATION

1. What must I do to be lost? It is a very simple matter to answer that. All one needs to do is nothing. Just drift with the current of the times, and you will inevitably lose your soul.

2. But it requires an outlay of energy for a man to be

saved. He must do something for himself, and there must be something done for him if his rescue is ever accomplished.

Jesus once said, "Strive to enter in at the strait gate." In other words, "Agonize to enter in at the difficult gate." The word rendered "strive" is a word used to describe the terrific training and struggling of the wrestler, striving for mastery. The point is that a man must get dead in earnest about his soul's salvation if hope is ever to reach him.

The same earnestness and aggressiveness are set forth by St. Paul in the third chapter of Colossians in his exhortation to men who would please God: "Seek those things which are above. . . . Set your affections on things above. . . . Mortify your members which are upon the earth. . . . Put off all these: anger, wrath, malice [etc.]. . . . Lie not. . . . Put off the old man. . . . Put on the new man." It is evident from these straightforward commands that a man must do something for himself if he is to be saved. He must put his will actively on God's side.

IV. NOW, WHAT MUST I DO TO BE SAVED? The two evangelists had an answer ready instantly. "Believe on the Lord Jesus Christ, and thou shalt be saved." Cast yourself in repentance and faith headlong upon the mercy of God revealed in Christ Jesus our Lord.

1. One of Mr. Wesley's great sermons is entitled, "The Scripture Way of Salvation." His text was, "Ye are saved through faith." In that message he laid great emphasis upon the importance of faith as the one necessary condition of salvation. In his discussion of the subject he raises these questions: "But does not God command us to repent also? Yea, and to bring forth fruits meet for repentance? To cease, for instance, from doing evil, and learn to do well? And is not both the one and the other of the utmost necessity, inasmuch that if we willingly neglect either, we cannot reasonably expect to be justified at all? But if this be so, how can it be said that faith is the only condition of justification?"

Mr. Wesley then answers his own question in part as follows: "God does undoubtedly command us both to repent, and to bring forth fruits meet for repentance; which if we willingly neglect we cannot reasonably expect to be justified at all; therefore both repentance and fruits meet for repentance are in some sense necessary to justification. But they are not necessary in the same sense with faith, nor in the same degree." In other words, there are some conditions that are necessary to faith; and there are some accompaniments to faith that are necessary if there be time and opportunity for them.

2. Under normal conditions, therefore, there is far more to faith than an intelligent act of the will. For the Philippian jailer it meant that he gladly received the word of the Lord. He was willing to sit at the feet of his despised Jewish prisoners and hear their message sympathetically. It meant that he washed their stripes. This was the only restitution he could make for the fearful flogging he had administered to two innocent men. It meant baptism into the Christian faith; a token of the complete renunciation of the old life. And as a result it is said that "he rejoiced, believing in God with all his house."

Faith in Christ means not less than this for every man. It demands a heart open and obedient toward truth. It requires an honest attempt to wash the stripes one has inflicted. It insists upon a complete renunciation of the old life, and a complete abandonment of every issue of life to the mercy of God.

When John G. Paton was endeavoring to translate the Bible into the language of the New Hebrides, he found it virtually impossible to discover a word in their language for "faith." One day, after a long and fruitless search for the proper word, one of his native helpers entered, weary and worn; and, throwing himself into a convenient chair, said, "I will cast my whole weight on this chair." Instant Paton had his word; and faith means to them the casting of one's

whole self upon Christ. It should mean no less than this to us. And the man who dares to put it to the test will discover that Jesus never fails.

SUNDAY, APRIL 30, 1939

MORNING SERVICE

The Twilight of Christianity

SUGGESTED SCRIPTURE LESSON—Luke 24:36-53.

TEXT—*The path of the just is as the shining light, that shineth more and more unto the perfect day* (Prov. 4:18).

I. A few years ago there appeared a book entitled "The Twilight of Christianity," written by Prof. Harry Elmer Barnes, and announced as a herald of the impending demise of the Christian faith. It was a labored attempt on the part of its author to prove that Christianity was a spent and worn-out thing, and about to be discarded by thoughtful men everywhere. Our faith, as Barnes sees it, has had its day. Its latest sun is sinking fast. In fact we are already in the gray evening, the dusk of the Christian movement, he contends; and soon, so far as Christianity is concerned, it will be night.

However, when a thoughtful person faces all the facts and takes everything into account, he can hardly fail to see the utter fallacy of Barnes' position. For if we are living in the twilight of Christianity, it is the twilight of the gray dawn rather than that of evening. There are two periods of twilight to every day; and a man had better discover the time of day before arriving at his conclusions.

The words of the wise man, in Proverbs 4:18, can be applied most fittingly to the progress of the Christian faith. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Those words might be paraphrased much as follows: "The progress of the faith is the dawning light that shineth with increasing splendor unto the full-orbed day." There can be no doubt as to the meaning of these words when applied to the individual believer. They mean that there is no "sunset and evening star" for the saint of God; no afternoon and setting sun; but rather a continual morning, with all of the freshness and beauty and increasing splendor of the morning hours. But they apply with equal fidelity to the kingdom of God. There is no decline and no defeat in the purpose of God toward men. The gospel of the Son of God is bound to win. It is inconceivable that Bethlehem and Calvary and Pentecost should fail of their purpose; for failure would mean the collapse of the infinite purposes of God and the abdication of God himself from His eternal throne. And such an eventuality no thoughtful mind can tolerate. God and Christ are going to win in this conflict against darkness and sin.

II. THIS TRIUMPHANT PROGRESS OF THE FAITH IS GLORIOUSLY EXEMPLIFIED IN THE FIRST CENTURY OF THE CHRISTIAN CHURCH

1. There has never been a darker hour in world history than the hour when Jesus died on the cross. If such a man could be exposed to such a fate in this world; what chance could righteousness have? To His followers the cross seemed the most horrible defeat a movement could ever know. It is true this was God's way of achieving victory the like of which no age had ever seen before. That is clear enough to us. But to those men who knew Him as a Friend, Calvary seemed the very darkest hour in the history of the world.

2. The matter did not end there, however, for on the third day He rose again. The true significance of His resurrection did not impress His followers at the first. The very news of His living again seemed at first as an idle tale; and even when they saw Him and talked and ate with Him, they still seemed as men that dreamed. It was clearly evident, however, that the dread darkness of Calvary was yielding before a new day of hope.

3. Pentecost looks like the sunrise to every thoughtful reader of the Word. There, in one glorious moment, the fearful, timid, hesitant, uncertain group of believers was transformed into an aggressive army of conquest, conquering and to conquer. Fear gave way to faith; timidity was replaced by courage; cowardice yielded to heroism; and the stalled and stalemated little group of believers left the Upper Room with a new consciousness of movement and definite direction.

4. There followed a period of world conquest that proved to be one of the most amazing and unpredictable epochs in human history. That despised little company of Jewish believers increased their original number many times over in a few short years. They made such inroads into the Jewish religion that it is said "a great company of the priests were obedient unto the faith." A few years more and we find some Christian saints in Caesar's household. A few years more and the whole Roman world had acknowledged the supremacy of the conquering Galilean. It was like the triumphant progress of the dawning light, touching first the peaks of the mountains, but finally penetrating into the deep hollows of the valleys and everywhere bringing life and healing.

III. NOW THE QUESTION, HAS OUR LIVING FAITH SPENT ITS STRENGTH AND IS ITS LATEST SUN SINKING FAST?

There are some who would have it so. Dr. Alexis Carrel, in his "Man, the Unknown," has this to say: "In modern men, we seldom observe the manifestations of mystical activity, or religious sense. The tendency to mysticism, even in its most rudimentary form, is exceptional. Much more exceptional than moral sense. Nevertheless it remains one of the essential human activities. Humanity has been more thoroughly impregnated with religious inspiration than with philosophical thought. In the ancient city religion was the basis of family and social life. The cathedrals and the ruins of the temple erected by our ancestors still cover the soil of Europe. Indeed their meaning is today scarcely understood. To the majority of modern men the churches are only museums for dead religions." It should be noted that Dr. Carrel admits that religion has been a power among men; but the plain intimation is that those days are gone. Are they? That is the question.

1. We must admit that the morning light has not been uninterrupted. There have been long centuries when it seemed the true light of the gospel was all but extinguished. During the dark ages of European history the church forfeited its inspiration and its message, and was absolutely untrue to its trust. It is true, God was never left without a faithful witness among men, though at times that witness seemed hidden away, while an unnatural darkness prevailed everywhere. Eventually, in the ministry of a Savonarola, a Luther, a Calvin, a Wesley, the witness of God became again articulate.

A Correction!

In last month's PREACHER'S MAGAZINE we advertised a new edition of our eight-page circular THE CHURCH OF THE NAZARENE with up-to-date statistics. The price given was 50c a hundred and \$3.75 a thousand. These are old prices in effect before we decided to reduce our price to considerably below the cost of printing and mailing.

These circulars are now priced at 25c a hundred and \$1.75 a thousand. And we pay the postage.

2. We must admit, too, that our modern age is not essentially Christian. In fact in some respects the prevailing idealism is pagan rather than Christian. The twentieth century has gathered up some of the reflected luster of Christianity and constructed out of it a religion of humanitarianism which it is accepting in the place of Christ. We modern men are profoundly stirred by the prevalence of poverty and suffering among men. We are aroused about the ignorance and illiteracy among men. We are troubled over the sickness and death that everywhere prevail. We are eager to promote old-age security and the more abundant life. But when it comes to sin, even sin in its grosser forms—drunkenness, prostitution, adultery, gambling and numerous other forms of vice, we are strangely unmoved. This is exactly the reverse of Jesus' attitude. He was moved with compassion over the world's poverty and suffering and ignorance and disease and death. But He died on the cross in order to bring salvation from sin.

3. During the days of the World War it used to be said frequently that Christianity had failed. G. K. Chesterton gave the best possible answer to that when he said that Christianity had been found difficult and seldom tried. The failure of men is not the failure of Christ. The collapse of modern morals is not due to any collapse of Christian faith. In the midst of the terrible wreck of human self-sufficiency Jesus still stands forth supreme and all sufficient.

IV. WHAT CHALLENGE DOES THIS NEEDY AGE OFFER THE CHURCH OF JESUS CHRIST?

1. There is only one gospel that can meet the need, and that is the message of human regeneration and sanctification made possible through the atoning blood of Christ shed once for all. Anything less than this is a sheer mockery of human hunger and hope.

2. And that message cannot fail. It brings things to pass everywhere. Our own fellow Nazarenes have put it to the test around the world and it has never fallen short. We have spread out our efforts in a reckless and hazardous manner in some thirteen different mission fields, many, times against almost insuperable odds. But the message has always been equal to the demand, and the gospel has prevailed. Already on many fields the preliminary phases of the fight are past, and the reaping time has come. Reports from practically all our fields indicate that this is true to a greater or less extent.

3. In fact, as Dr. Bresee put it, "We are in the sunrise of the Nazarene movement, and the sun never sets in the morning." The conquest is still before us. Let us hold the banner high and go forward.

EVENING SERVICE

What Christ Sees in a Soul

SUGGESTED SCRIPTURE LESSON—John 1:35-51.

TEXT—Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone (John 1:42).

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1. It would be difficult to find twelve men of more varied temperament than the men who became the disciples of our Lord. If Christ had deliberately set Himself to gather as representative a company as it were possible to assemble, He could hardly have succeeded more admirably. There was Levi, better known as Matthew, the keen business man; James, the son of thunder, and John, apostle of thunder and love; Judas Iscariot, lover of gold more than of God; Thomas, the incredulous, but willing to be convinced.

It is probable, however, that of these twelve it is Peter who interests us most strongly; big, blundering, blustering Peter. We like him because of the firm lines in which his character is etched. Everything about his personality was conspicuous. He possessed a number of conspicuous virtues and we love him for them. But his vices were equally conspicuous, and we deplore them as much as though they were our own. Whichever side of the question Peter took, he always landed on both feet and in a loud tone of voice.

This first chapter of John records Jesus' first meeting with Simon Peter. The man was brought to the Master by his brother, Andrew. It may be that that event constitutes Andrew's only title to fame. But if so, it is enough. Strangely enough, this is one of the few times when Simon failed to announce his reactions to an experience. Not a word is recorded to indicate what impression Jesus made on Simon. But we are given an amazingly clear picture of the impression Simon made upon Jesus.

It is astonishing to note the X-ray penetration with which Christ looked at men. A man could have no secrets hid from the Master. That is still true. Even today there is no covering that can conceal the deep, hidden meanings of one's life from the gaze of Christ. As Jesus looked at this man, He said, "Thou art Simon, the son of Jona." In other words, "Here is the man of weakness that you are by nature." And he was. He was self-seeking, impetuous, vacillating, uncertain; a man of good intentions. There can hardly be a more devastating condemnation than to say a man has good intentions. It is not that it says too much, but that it says so little. It damns a man with faint praise to describe him thus. Nevertheless that was Simon's picture.

But the matter did not end there, for Jesus saw not only what Simon was, but what he might become by the grace of God, and then and there Jesus gave him a nickname: "Thou shalt be called Cephas, which is by interpretation, a rock." In the dialect used by Jesus, "Cephas" or "Peter," and "rock" are the same word. In the original, therefore, this statement forms an interesting play on the word for "rock." It must have seemed that Jesus was proceeding by the rule of contrast in thus naming Simon; as when we occasionally call a fat boy "Tiny." But with prophetic insight Jesus was reading the future. He knew what the grace of God could do for a man; and He predicts that by a miracle of grace Simon would be transformed from a man of putty into a man of flint. A similar miracle is not beyond the power of God for every one of us. God can so transform us that the point of our greatest weakness can be made the place of our greatest strength.

II. LET US NOTE THE MAN SIMON WAS

1. Very little is said of his early life. We know only that he had been for years a fisherman, taking his living from the blue waters of the Sea of Galilee. He was undoubtedly a hard-working, horny-handed man, for his craft would make him so. He was probably a talkative sort of fellow, and at times he was profane in speech.

2. Much of what he was by nature lingered with him after his meeting with Christ. He was always impulsive, rushing in boldly where angels fear to tread. When Christ walked on the sea, Simon was not satisfied until he too had set foot on the water. And on the day of Jesus' resurrection, while John, the younger, outran Simon in the race to the

tomb, Simon rushed on boldly in, while John waited reverently without.

He was by nature a man of strange contrasts, brilliant highlights only setting off in darker hues the deep shadows in his nature. He was spiritually minded, yet worldly in his spirit; he was courageous, yet cowardly; quick to speak, but slow to comprehend; the very sort of man for whom you have high hopes, only to be plunged into despair by his amazing ineptitude.

3. Inseparably connected with our thought of Simon is his fearful backsliding at the time of Jesus' arrest. It is not difficult to discover at least seven steps downward that led to his collapse.

a. First of all, he was overconfident. As the Master told them that before that night was past all would forsake Him and flee, Peter was outraged and said, "Though all should forsake thee, yet will not I." It is true, all the disciples protested their loyalty to Jesus that night; but Peter was particularly insistent.

b. There was a certain unwillingness or inability on Peter's part to enter sympathetically into the Master's amazement that night in the garden. With the most fearful moral struggle of all time raging just a few feet away from him, Peter and his two companions found it possible to sleep indifferently.

c. A third step is found in the rashness with which he wielded the sword at the time Jesus was taken into custody. It is probable that he was moved with a spirit of reckless desperation as he saw the outrage inflicted on his Lord. Albeit Christ rebuked him.

d. A fourth step is evident in his cowardice as Christ was led away; a cowardice that made it impossible for him to espouse the Savior's cause. Despite his protest that he was ready to go with Him "to prison and to death."

e. The fifth step brings him into the circle of those gathered about the open fire in the court of the high priest's house. There, sitting in the seat of the scornful, he laid himself wide open for the accusations that were to prove his undoing.

f. The sixth step was his actual denial of Christ. Here was a man who eight hours before had protested his undying devotion, now denying that he ever knew his best friend and benefactor. Such are the possibilities within the reach of the human spirit.

g. But, as though denial were not enough, and in order to give a semblance of conviction to his assertions, Simon then lapsed into the habits of earlier years. He emphasized his denial with a profane oath, and the debacle was complete. As the Master turned and looked reproachfully at His erstwhile disciple, Peter went out into the night and wept bitterly.

III. NOW JESUS SAW ALL THIS FROM THE BEGINNING; BUT HE SAW SOMETHING ELSE AS WELL

1. "Thou art Simon; thou shalt be called Peter . . . rock." You are a weakling and a coward now; but you will be transformed into a man of heroic courage and moral strength. You are easily influenced now and far from stable, but by the grace of God all of your native instability will give way before the hardening, fixing influence of a new and holy character. It is a repetition of Jacob's experience at Peniel. "What is thy name?" insisted the wrestling angel. And when his confession, "My name is Jacob," was uttered, God said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

2. It was not until Pentecost that the Master's prophecy came to pass. No man of that company was more marvelously changed by the Spirit's coming than Simon Peter. From a timorous weakling in whom little dependence could be placed, he emerged as the man of the hour, the veritable spearhead of this new Christian movement. From the instant of the Spirit's coming Peter was possessed of a heart made

pure, a mighty faith and a magnificent courage. In that instant Simon became Peter.

IV. BUT CHRIST KNOWS US EVEN AS HE KNEW PETER. We are broken reeds; but He can make us like the oak for stalwart strength. The element of carnal weakness can be removed from us, by God's grace; and by the sanctifying Spirit we can be made from men of putty into men of rock.

REMOVE THE CHURCHES, AND YOU COULD SWEEP UP THE REST

A very large fraction of the altruistic and humanitarian and forward-looking work of the world, in all its forms, has today its mainspring in the Christian churches. My own judgment is that about ninety-five per cent of it has come, and is coming, directly or indirectly, from the influence of organized religion in the United States. My own judgment is that, if the influence of American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious and unselfish living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure.—ROBERT A. MILLIKEN, Scientist.

Man is God's masterpiece. Man is a three-story building, spirit, soul and body. Man is a trinity, three in one. Man has a destiny. This age is confronted with three great questions, "Whence came I?" "Who am I?" "Whither am I going?" The Bible answers all three questions.

The evolutionists are passing. God is, having the last word, and He will have the last word. Evolutionary hypothesis is not as popular as it was five and ten years ago. Science is in harmony with the established facts of the divine creation of man as related in the Bible.—B. H. Pocock.

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Sermon Suggestions and Outlines

SERMON OUTLINES ON HOLINESS

The Gift of the Holy Ghost

W. W. CLAY

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).

1. The Day of Pentecost one of the great days in the history of God's dealings with men.

a. It marked the beginning of a new dispensation, the dispensation of grace.

b. It marked the beginning of a new instrument through which the Trinity was to work, the Church.

c. It marked a new place of ministry for Jesus, as he took His place in the heavens at the right hand of God; and the outpoured Holy Ghost was the prearranged token of Christ's assumption of this ministry (John 16:7; Acts 2:33).

d. It marked a new relationship of the Holy Spirit to humanity, as He took possession of them, cleansing their hearts, bestowing upon them new powers and gifts, and indwelling them in a new and unusual sense.

2. This last factor, this new relationship of the Holy Spirit to men though not more important than the other things that marked this event, was most apparent on the Day of Pentecost. Hence it was the query of those who looked on, and the great theme of those who received Him. And the theme of Peter's sermon on that day was, "The Gift of the Holy Ghost."

I. THE MANIFESTATIONS OF THIS GIFT

1. It was a *supernatural impartation*. Not the product of will or effort or growth or evolution. Not an intellectual fancy or human philosophy. It is something that comes from above and enters into our very life and character and personality.

2. It was a *supernatural illumination*. We see what we could not see before. The Bible a new book. Christ a new Savior. Heaven more real. Hell more awful.

3. It was a *supernatural inspiration*. A new impulse in our spiritual activity. A greater passion for souls. A greater zeal for God and holiness. A greater willingness to sacrifice for Christ.

4. It was a *supernatural invigoration*. Power from on high. Power that brings conviction to sinful men. Power to overcome obstacles. Power to resist evil. A church without this gift of the Holy Ghost is powerless, like the disciples who

said, "Why could not we cast him out?"

5. It was a *supernatural ignition*. "And with fire." Burns something out of us, something through us. Burns out everything burnable, destroys everything that needs destroying. Never burns anything out of us that belongs in us. All of sin burned out, humanity left in.

6. It was a *supernatural intoxication*. Something that, like strong drink, masters you (Acts 2:12, Zech. 9:14-17, Eph. 5:18). Crave more of it. Run with the drinking gang. Pay any price for more. Loves to go on a spree. Fearless. Free with your money. Tongue loosened. Not easily sobered up. Emotional nature touched. The gift of the Holy Ghost is the gift of blessing.

7. It was a *supernatural indwelling*. The greatest factor in any Christian experience is the Holy Spirit himself. He is greater than all His gifts. Sanctification is a Bible term for an indispensable, divinely wrought work, but it must take second place in emphasis to the incoming of the Holy Ghost himself. The question Paul asked was, "Have ye received the Holy Ghost?" Jesus kept saying, "When he is come." So Peter here puts all the emphasis on the personal gift of the Holy Spirit, rather than on the impersonal effects of His coming—sanctification, empowering, anointing, or perfect love.

II. THE GIVER, JESUS CHRIST

1. Purchased by His blood (Heb. 13:12, Titus 3:6). Because Christ paid such a price that you might have it, do not scorn it nor neglect it.

2. Sent in answer to His prayer (John 14:16). "What Christ prays for you can have; do not despair that you cannot have this gift."

3. It is His own personal bestowment (John 15:26). Do not grieve Jesus by refusing this, His own gift to you.

III. THE TRANSACTION, WHOLLY A GIFT

1. As a gift, it cannot be purchased. Not by gold, nor gifts, nor service. What we call paying the price is not purchasing this bestowment. Just as a person to obtain an education, gives up every other occupation and denies himself pleasure; these do not buy education, they only make it possible. So consecration makes it possible for God to bestow this gift, but in no sense buys it.

2. As a gift it cannot be the natural outflow of the soul. It is not human personality though it touches and glorifies that. It is not human talent, though it uses and multiplies the effectiveness of talent. It is not emotion, though it may and does unloose the emotional flood-tides of our nature, and keep us where joy and blessing abound. It is not intellectuality, though it illuminates and dominates the intellect. It is wholly a gift, something that comes upon us from above.

3. As a gift, it is unstinted in measure. Something of which we may have enough. How often is the expression used, "Filled with the Spirit." Something that makes and keeps us satisfied.

4. As a gift, it is bestowed by the Giver upon whom He will. You must meet the conditions, or you cannot receive it. You must be different from the world, for the world cannot receive Him (John 14:17). You must be obedient (Acts 5:32). You must be consecrated having "a true heart" (Heb. 10:22).

IV. CONCLUSION

1. Just as Pentecost was the secret of the success of the early church, so is it the indispensable element of success for any church today.

2. What are you going to do with this offered gift? Will you do as did the early church, welcome the Holy Spirit, meet the conditions that will let the Savior bestow Him, let Him have full possession of your heart?

The Work of the Holy Spirit

W. W. CLAY

And when he is come (John 16:8).

INTRODUCTION—I want to take you reverently into the very presence of God and ask you to look at His unknowable nature. We cannot understand the Trinity. All the illustrations that have been used fall short of the real truth. All three persons of the Trinity have been active in all dispensations. Jesus was the Jehovah of the Old Testament. The Holy Spirit was active, even before the flood (Gen. 6:3). He was at work during the dispensation of law (Psalm 51:11; 1 Samuel 10:6). Yet Jesus said, "When he is come." This can only mean that the Holy Spirit was to begin a new relation in regard to redemption. Before Pentecost He came upon individuals to work through them with little regard to their character to work out God's plan, as in the case of Samson, or as in the case of John the Baptist upon whom the Spirit of God rested from birth. Now He was to come upon all who would prepare their hearts for Him, cleanse them, empower them, and supernaturally work with them and through them. In this sense He had never come upon men before, so that the Master could say, "And when he is come."

I. IN THE NEW DISPENSATION THE HOLY SPIRIT IS

1. The Empowerer of the Church. He was to create the Church; it is brought together and held together by the Holy Ghost. It is the body of Christ, but energized by the Holy Ghost. When the Holy Spirit is crowded out or grieved out of the church, it is no longer an organism, it is but a corpse. Tennyson's poem, "The Deserted House," though a

picture of physical death, is also a sad picture of a church without the Holy Ghost. He brings to the church divine guidance, power to witness, passion for souls, a heavenly magnetism.

2. The Cleanser of hearts from sin (Acts 16:8, 9).

3. The Revealer of Jesus (John 16:13, 14). That is why the church that is filled with the Holy Ghost does not speak so much of the Holy Ghost as of Jesus. Jesus is the theme of its songs, the heart of its testimony, the center of its praise.

4. The Inspirer of testimony. In every place, in every age, the one great characteristic of a Holy Ghost is witnessing. Not endorsement, but a positive declaration of what Christ has done, and in a way that will honor Christ. It will be given when it costs something. The Greek word for witness is "martyr." The early Christians sealed their testimony with their blood but would not refrain from witnessing even though it cost their lives (Acts 4:18-20, 29).

5. The Bestower of revivals. There never was a revival till the Holy Ghost was given. But since Pentecost, wherever there have been churches in whom the Holy Spirit could dwell, again and again there breaks out a revival. "When he is come, he will convict the world" (John 16:8). When a church says it does not believe in revivals, or when it fails to pray for them, and plan for them and have them, it has lost the special presence of the Holy Ghost.

6. The Conservator of truth. This apt expression, coined by Thomas K. Doty, one of the pioneer holiness preachers of this country, and repeated often by Dr. Daniel Steele, contains an important truth. A conservator is one who preserves, guards, and opens to others. He

is the Spirit of Truth (John 16:13). The church that rejects holiness rejects the Holy Spirit; and when he is gone, the door is open to all kinds of error. Modernism and Christian Science and Eternal Security with its awful picture of a heart reveling in sin but so covered by Christ's robe that God claims that one as His child, have not come in till holiness has been crowded out. Churches that have frowned on holiness, have refused to accept it and seek it, are open to error. Then he illuminates the Bible. He does not guide by having you open your Bible hit-or-miss to some passage, but by opening the meaning of the Scriptures.

7. The Sponsor of missionary passion. The commission that reaches "unto the uttermost part of the earth" (Acts 1:8), is prefaced by the words, "after that the Holy Ghost is come upon you."

8. The Searchlight of prophecy. "He will show you things to come" (John 16:13). Not little predictions about the petty details of our lives, nor the larger ones that pertain to world movements; that book of prophecy was closed when John wrote Revelation. But He will open the prophecies of the Bible and lead us to see their fulfillment, and put within the church an intense, passionate looking for the Lord's return. The church that rejects prophecy rejects the ministry of the Holy Spirit in this field.

II. SOME WARNINGS

1. To the sanctified soul, and to the church where the Holy Spirit has entered and is working, comes this warning, "Quench not the Spirit" (1 Thess. 5:19). This is a warning against letting plans, and desire to put things over by other means, crowd out His activities. It is a warning against checking the impulse

to pray, to testify, to go to seek the lost. When the Spirit is quenched, revivals become efforts to "put it over" and the exhibition of results through "a bag of tricks."

2. To all believers, "Grieve not the Holy Spirit." The church or individual that has grieved the Holy Spirit, will have let worldliness into the life and into the church, till the Holy Spirit has departed, and left the church powerless, and the individual backslidden.

3. To the unsaved, "Ye do always resist the Holy Ghost" (Acts 7:51). Resisting the One who comes in love to lift your life to better things; the One who comes to warn you of eternal danger; the One who, if resisted too often will turn away, and when He leaves there will be no more conviction, no more impulse to pray, no leading toward salvation, light forever withdrawn.

Frances E. Willard's Experience

While Bishop Hamline was conducting a revival in Evanston Frances E. Willard sought the blessing of sanctification. She later testified, "Kneeling in utter self-abandonment I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings and pins, all of them plain in their style, came up to me as the separating causes between my spirit and my Savior. All this seemed so unworthy of that sacred hour that I thought at first it was a mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul."—*Pentecostal Herald*.

gives greater blessings from the hand of God.

IV. THE JOY THROUGH FAITH INCREASES THE SENSE OF SECURITY

1. A happy, joyful person has a firm feeling of security.
2. Faith brings enjoyment of present blessings and gives anticipation of future glory (v. 8).
3. Faith brings joy because of the hope in the realization of the final end of faith—the salvation, complete final deliverance of souls (v. 9).

V. THE SECURITY THROUGH FAITH IS BASED ON LOVE

1. Love focalized in God brings greater confidence, stronger faith and more security (v. 8).
2. A person naturally has faith in those he loves.
3. All Christians should develop their love-life more and increase the sense of security through faith.

Expository Outlines for April

Lewis T. Corlett

The Security of Faith

(1 Peter 1:1-13)

I. PEOPLE ARE LOOKING FOR SECURITY ON EVERY HAND

1. Searching in many avenues for it.
2. Many depending on the government for security.
3. The greatest security is found in and through faith.

II. THROUGH FAITH THE CHILD OF GOD RECEIVES SUSTAINING GRACE

1. Faith keeps the individual in living contact with God (v. 5).
2. Faith is the channel by which God sends keeping power to the individual soul (v. 5).
3. Through faith the child of God is kept in the proper relationship be-

fore God to assure personal comfort and confidence for he is ready to be revealed in the last time (v. 5).

4. Faith makes the blessings of God realities in individual life and conduct (v. 4).

III. THE TRIAL OF FAITH BRINGS GREATER SECURITY TO THE BELIEVER

1. Provides rejoicing in the midst of sorrows and adversities (vs. 6-8).
2. The trials reveal the value and preciousness of faith (v. 7).
3. The security through one trial encourages and stimulates faith for the greater ones (v. 7).
4. The triumph of faith in the trials

The Anchor of the Soul (Heb. 6:13-20)

I. HOPE IS THE DRAWING POWER OF LIFE

1. A strong consolation (v. 18).
 - a. In the hours of seeming defeat.
 - b. In the time of sorrow.
 - c. In the paradoxes of life.
2. A buoyancy of strength.
 - a. Hope gives strength in despair.
 - b. Hope brings vitality to the despondent one.
 - c. Hope stimulates to further activity.

II. GOD ENDEAVORS TO KEEP HOPE UPRICHEST IN THE THOUGHT LIFE OF HIS CHILDREN

"Willing more abundantly to shew unto the heirs of promise the immutability of his counsel" (v. 17).

1. God gave Abraham a promise as the ground of hope in his journey to the country God would show him (v. 13).
2. The endurance through hope made the promise a reality in Abraham's life (v. 15).
3. God's promises and purpose for His children are unchangeable. He wants to keep hope burning brightly in every breast.
4. God's anxiety for man's continued anticipation is shown in that he was willing to confirm His promise with an oath.
5. The immutability of His counsel and His oath ought to encourage all Christians to press on.

III. THIS HOPE SERVES AS AN ANCHOR OF THE SOUL

1. Because God set it, made through His wisdom and sustained by His power.
2. The anchor will hold for it is both sure and steadfast.
 - a. It will hold in the midst of any gale of opposition, temptation or persecution.
 - b. It will protect the child of God from drifting from his moorings in the hours of distress and conflict.
 - c. It is set before the Christian as the proper objective and goal as well as an incentive.
3. The children of God are exhorted to use this hope as a refuge.
 - a. In the uncertainties of everyday living.
 - b. In the perplexities of social complexities.
 - c. In the dark hours of sorrow and bereavement.
4. This hope reaches beyond this life—"which entereth into that within the veil."
 - a. Connected with the forerunner of our faith—Christ.
 - b. Keeps the mind of the Christian on heavenly things.
 - c. Serves as a drawing force to lift toward eternity.

IV. ALL CHRISTIANS SHOULD REST IN THIS HOPE

Unsatisfied Desire (Mark 10:17-27)

I. THE FEELING OF NEED (v. 17).

1. He was prompted by the sense of need of something better.
2. He was pushed by a recognition of something lacking in his life.
3. He was impelled by a desire to obtain that which would satisfy—"eternal life."
4. He possessed an attitude of real earnestness in order to obtain that which would meet his need.

II. ADMIRABLE TRAITS OF THE YOUNG MAN (vs. 17-20)

1. He accepted the privilege that was his when Christ passed through his community.
2. He recognized the character of Christ.
 - a. "Good Master."
 - b. In asking for that which God alone could give—"Eternal life."
 - c. By kneeling in reverence and respect.
3. His clean moral life.
 - a. He had obeyed the Commandments from his youth.
 - b. He had kept himself in the associations that encouraged clean living.
 - c. He valued an outward righteousness.
 - d. This is commendable for any young person.
4. He has such possible usefulness that Christ, in looking on him, loved him.

III. THE REASON HIS DESIRE WAS NOT SATISFIED (vs. 21-27)

1. He did not like the remedy that was offered to him.
 - a. It touched the center of his inward sin—covetousness of self-centeredness.
 - b. It tested the intensity and whole-heartedness of his desire and request.
 - c. It revealed the ultimate purpose of his life.
2. He turned his back on the only One who could satisfy that desire.
 - a. He came expectantly but went away dejected.
 - b. He came running in eagerness, he went away in rejection and grief.
 - c. He faced the source of Light but turned to walk in darkness.
 - d. He lost his opportunity to satisfy his desire.

IV. HE LEFT WORSE THAN WHEN HE CAME (vs. 23-27)

1. He had rejected the Savior and yielded to selfishness.
2. He sought to find security in material possessions.

The Christian Life in Philippians

I. IT SHOULD BE ONE OF CONSTANT REJOICING (ch. 1).

1. Because of the privilege of the fellowship with the saints (vs. 5-7).
2. Because of the possibilities that are given to the Christian to develop in spiritual graces (vs. 9-11).
3. Because of the spread of the gospel of Christ in spite of the removal of His leaders (vs. 21-26).
4. Because each individual Christian can exert a positive blessing as an example for Christ (vs. 27-30).

II. IT SHOULD BE ONE OF UNSELFISHNESS AND SACRIFICE (ch. 2).

1. The denial of selfish desires and ambitions (vs. 3, 4).
2. The desire to be of service to others (vs. 3, 4).
3. Through the possession of the mind of Christ, the complete control of the motive life by the spirit of Christ, or what is termed heart holiness (v. 5).
4. Follow the example of Christ in suffering and service (vs. 7-11).
5. Learn from the example of Paul, Timothy and Epaphroditus (vs. 17-30).

III. IT SHOULD BE IN CHRIST (ch. 3).

1. Not in legalism, ritualism or ancestral religion (vs. 1-8).
2. Christ should rise superior to all forms of religion (v. 9).
3. The believer should have a personal knowledge of Christ and individual possession of Christ (v. 10).
4. The Christian should recognize the obligation of purposeful living in Christ (vs. 10-21).
 - a. Built upon a perfect relation to Him (v. 15).
 - b. Guided by a desire for final acceptance into glory (vs. 11, 12).
 - c. Controlled by a settled determination to accomplish this regardless of other pressing demands (vs. 13, 14).
 - d. Encouraged ever by the hope of Christ's coming again (vs. 20, 21).

IV. IT SHOULD BE A LIFE FILLED WITH JOY, PEACE AND CONTENTMENT (ch. 4).

1. Controlled by temperance and moderation (v. 5).
2. Free from anxiety (v. 6).
3. One with the mind cultivated by the meditation upon the good and the pure (v. 8).
4. One of restful contentment in the guidance and care of the Master (vs. 12, 13).
5. Living ever in the conscious knowledge and enjoyment of God's care and protection (v. 7).

Suggestions for Prayermeetings

H. O. Fanning

Praise in Our Prayermeetings

I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works (Psalm 145:1-5).

Few things are more desirable, or more becoming in our prayermeetings, than the element of praise. It is as we praise and magnify our Christ that our appreciation of Him is increased and strengthened, and His preciousness is revealed to us. We are to be witnesses unto Him. In this our testimony to what he has done for us has its place and should not be neglected. But His excellencies should be recounted that His name may be glorified in our hearts and in the hearts of others; and our faith encouraged to seek to know Him better and enjoy ever increasing measures of His grace and power. What ever encourages us and helps us to keep pressing on in the discovery and development of our spiritual powers should ever be welcomed.

The Humanity of Christ

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10, 11).

It is generally agreed that one of the great purposes of the Holy Spirit in the Gospel according to Luke, is that of emphasizing the humanity of Jesus Christ; presenting Him as the Son of man, the Friend and Redeemer of men, and the Savior of them that believe in Him. Here we are given the account of the incarnation, and glimpses of the earlier life of our Lord. That there are mysteries in the incarnation must be freely admitted. But this furnishes no ground for hesitancy in believing in our Lord. A gospel without mysteries; mysteries even beyond the grasp of our finite minds in their present state of development, would be unworthy of either God or man. The few secrets of nature, discovered during the lifetime of men, have brought us things which have had their part in revolutionizing the world. In a transaction so great as that of the redemption of sinful men, their restoration to a state of holiness, and of fitness for heaven, is subject to no reasonable demand for freedom from mysteries. The incarnation of Christ is the miracle of the ages. Christ alone has experienced this.

as a man among men, and received and acknowledged this recognition. He was known as the son of the carpenter, and as the carpenter Himself in later life. He was the recognized member of the family of Joseph, at Nazareth and elsewhere, and acknowledged this recognition. His claim to deity was made at the beginning of His public ministry—at His baptism by John the Baptist (Matt. 3:17).

IV. He died the death of a human being, publicly; at the hands of men, and with two others who were men. His body was prepared for burial, and He was buried as men are buried. His humanity was not questioned by men during His life among them.

V. By His incarnation, He came to know human life as men know it here below. He knows how to sympathize with the men He came to save. He knows what it is to be tired, weary and worn; He knows the pangs of hunger; the need of rest and sleep; the effect of

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weary vigils; He knows what it is to be misunderstood and misrepresented; He knows the provocations of daily life, of contacts with men; He knows temptations in their various forms; He has sounded life to its depths, scaled its heights and explored its breadths and heights. He knows how life should be lived, and knows how to give us the help we need in so living it.

VI. Concerning His humanity, we read that He increased in wisdom and stature, and in favor with God and man (Luke 2:52). He came up through life as we must come up through it, and met its issues as we must meet them. He reveals to us the possibilities of human nature under God—to live the lives that God would have us live. By His grace and power we may fill our small places as He filled His infinitely large place.

VII. Through Luke the Kinsman Redeemer of Jesus is emphasized (Lev. 25:25-55). In the Gospel according to Matthew—written for the Jew—the genealogy of our Lord goes back to Abraham and forward from him. In that of Luke, the genealogy of our Lord goes back to Adam, and to God; showing Him to be kinsman to the race, though born a Jew. In His Mediatorship He is not the Jew, Christ Jesus; but the man Christ Jesus (1 Timothy 2:1-5). He is bone of our bone, and flesh of our flesh. He comes all the way to us, that He may bring us all the way to God. He comes not as a stranger, but as our Kinsman.

The Sufferings of Christ

And he bearing his cross went forth unto a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two other

with him, on either side one, and Jesus in the midst (John 19:17, 18).

The death of Christ was made necessary because of the holiness of God, and the sinfulness of men, and their relationship to God. Apart from this relationship and the fall of man his death is inexplicable. God created man a holy being and gave him an opportunity to live a holy life by His grace and power. But man failed and fell into sin. His recovery was beyond the power of all material resources, even those of God. There was but one remedy for his fallen condition, the death of Christ on Calvary's cross. This had been prefigured in all the sacrifices of Old Testament times. "Without shedding of blood is no remission" (Hebrews 9:22). This law is universal and inexorable.

I. God created man in His own image and after His Own likeness, and for the accomplishment of His own purposes (Genesis 1:26-28). This dignity conferred upon man, carried with it corresponding privileges and responsibilities. Man's failure to enjoy these privileges and meet responsibilities; his fall into sin and an attitude of enmity toward God, made necessary the shedding of Christ's blood. An enterprise of such magnitude as God designed in the creation of man, could not be allowed to fail. The magnitude of the price paid for man's redemption is an indication of the importance of his creation and worth to God.

II. The purpose of Christ's death is the restoration of man to a state of holiness, his normal and natural condition; and to his place in the fulfillment of the divine purposes through him; to the enjoyment of his privileges and the meeting of his obligations, both here and hereafter.

III. Sin is not indigenous to human nature as God created it. Of this we need constantly to remind ourselves. It is contrary to the constitution and principles of human nature. It is man's enemy and only his enemy. Man is normal only as he is made free from sin. Sin by its ravages has made God's beautiful world a place of enmity and strife, of disease and death, of cruelty and injustice, of evils beyond human computation. Through Christ alone is it made a place at all suitable for human habitation.

IV. We may well be ashamed of what we have become through sin, but we need never be ashamed of being human beings. Human nature as God created it is the crowning work of His creative power. The glory and dignity of human nature as God created it, and the value He places upon it, should ever be an incentive to us to seek our salvation, our restoration to our holy estate and the filling of our places in the divine plans

and purposes. Less than this is less than the enjoyment of all of our privileges in grace.

V. Sin has done its deadly work, and we cannot expect this to be an easy matter. Man is not made for ease, but for achievement; for the exercise of his God-given power and their development to their full measure of accomplishment. This would not have been an easy matter for man as God created him. It is not easy for us now. It has its price, but it is worth all it costs. Being laborers together with God is too worth while to be easy. It is worthy of our noblest efforts.

VII. We must put ourselves in the way of this recovery and keep ourselves in that way. That which costs God so much must not be lightly esteemed, or its worth underestimated by us. The crises experiences of regeneration and entire sanctification are necessary to our deliverance from sin and as a preparation for the great work of filling our places in the accomplishment of the divine will through us. They are not ends, but means to ends. Every day has its opportunities, its privileges, its responsibilities. Every day should see us prepared for better things. We must go forward.

VII. While our recovery is wholly of God as to its source and supply; it is a mutual affair in the matter of its application. Man fell voluntarily. He must be recovered voluntarily. With all of our God-given powers we must co-operate with Him in the accomplishment of His purposes in us, through us and by us.

The Resurrection of Christ

But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

There is no more certain fact, and no better attested fact in all history, than that of the resurrection of Jesus Christ. And in its place there is no more important fact. That a fact is certain, and well attested, is one thing; that it is certain, and well attested, and well established in our own thinking may be another matter. This is one of the things that should be ingrained into the very fibers of our being—a veritable part of us. Not only is the resurrection of Christ a source of hope for the future, but it is a stabilizing power for the present.

I. Paul shows the unanimity of the apostles in their belief in and preaching of the resurrection of Christ. His resurrection had been demonstrated to them by indisputable proof. Its place in the divine plan of human redemption had been made plain to them. They had felt its power in their lives and experiences (vs. 1-11).

II. There can be no further question as to the certainty of the resurrection. Christ has been raised out from among the dead, not to die again, as others who had been raised, but to live forever more, at the right hand of the Father. From His position there He was directing His work through His apostles.

III. If Christ be not risen from the dead, the preaching of the apostles and the faith of their hearers was vain. The indispensability of the resurrection is shown.

IV. If there is no resurrection, there is no salvation. Not only is the resurrection of Christ essential to salvation, but the resurrection of the saints is essential to it. The entire man is immortal, and the resurrection is essential to his entire salvation. There is a natural body and there is a spiritual body. "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3:20, 21, R.V.). "This mortal must put on immortality" (vs. 51-56, 22-25).

V. The resurrection is our sure ground of hope of enjoying the glory that Jesus has purchased for us by His death on the cross. If in this life only we have hope in Christ, we are of all men most miserable (vs. 18, 19).

VI. In Christ's resurrection we have the firstfruits of them that slept. This assures the resurrection of all, in their own order, "Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end," when the remainder shall be raised (vs. 21-26).

VII. The resurrection of Christ is God's seal of approval upon all of His claims, and of His acceptance of all of His works. It is a ground of assurance of our faith in Him, and of the certainty of the fulfillment of all of His promises to us.

The Interceding Christ

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. 7:25).

In our salvation we need Christ in all His offices and in all His works. We shall need Him forever. As wholly sanctified people, we need Him as certainly and as much today as we needed Him the day He sanctified us wholly, or justified us freely. We do not need Him for these experiences today, but we need Him for the supply of our needs today. Not only of our temporal needs, for we have spiritual needs that must be supplied just as certainly as our temporal needs. Nothing else could have been substituted for the supply of our needs on the

days in which we needed justification and sanctification. Neither can anything else be sanctified for the supply of our needs today. Our needs are as recurrent as the days are recurrent. They are as insistent in our todays as in our yesterdays and ever will be.

1. The Christ of the incarnation made way for the Christ of the cross and the Christ of the tomb.

II. The Christ of the tomb made way for the Christ of the resurrection. We need the living Christ as certainly as we need the Christ who died. Not for the same reasons but for indispensable reasons. By His incarnation and death, Christ made possible our salvation. By His resurrection He makes it actual.

III. No Christ of the tomb means no Christ of the resurrection, of the ascension, of His exaltation. He went to His place of exaltation at the right hand of the Father by the orderly steps of the will of God. He paid the price of that exaltation. He was given a name that is above every name, because He took the way to that name and trod every step of the way to it. His reaching of that place was not the result of accident. Here is a lesson we need to learn. Our Father is not a God of caprice.

IV. Had He not humbled Himself and become obedient unto death, even the death of the cross, there would have been no place of exaltation for Him (Phil. 2:5-11). Atonement for sin would not have been made. The impassable gulf between sinful man and a holy God would not have been bridged. There

would have been no saints for whom to intercede.

V. His work here was in the nature of a preparation for His work there. He must make possible the salvation of the people for whom He is to intercede. He began yonder where He left off here. Life here and life hereafter, are not two, but one. Our lives will begin yonder where they leave off here.

VI. In so far as our future is concerned, with our past under the blood, we are prepared for it, and ready to meet it any moment. In another and very real sense we are getting ready for it, and the more faithful we are in our preparation the more blessed it will be. Not that we will, or can merit anything, but we can put ourselves in the way of richer rewards and more glorious enjoyments. We may receive of divine grace in ever increasing measure, and in fitness for future glory likewise.

VII. Our salvation—in the matter of its crises experiences—is instantaneous and complete. In the matter of its unfoldings and outworkings it is gradual and progressive, and eternal in its duration. Saving us to the uttermost is an eternity's work. He is able to save us, because He ever liveth to make intercession for us. We will need His interceding work in the world to come, as certainly as we need it in the world that now is. The work of our salvation has but one end—the beginning. There is vastly more to it than salvation from sin. There will be no sin yonder; but there will be room for vast improvement in us.

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