

Advices Concerning Prayer

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6, R.V.).

In few things do we need instruction more than we need it in prayer. Here the Spirit is us. His servant Paul to give us some wholesome advice in this matter. We may learn the general principles of Prayer in the Word of God, but we shall always need the ministry of the Spirit in its actual experience. The conditions of men, and the circumstances under which they live, make this ministry a constant necessity (Romans 8:26, 27).

I. *In nothing be anxious*—Anxiety is largely a matter of degrees. It grows with attention. It is cumulative in its power; weakening and destructive in its tendencies. It interferes with the right functioning of our faculties at times when such functioning is sorely needed. There is a concern, which is quickening in its tendencies, arouses the best there is in us, strengthens us, makes us resourceful and helpful when we most need to be so. Whatever makes us less than this, is to be avoided as unwholesome and undesirable.

II. *But in everything*—Here we have the divinely prescribed scope of prayer. Nothing is too great; nothing is too small, to be made a subject of prayer. All of the affairs of life are included. In everything we need divine help and direction, and this help and direction we should ever seek. Only by so doing can we hope to get the puzzle of life properly adjusted.

III. *By prayer*—This is the antidote for anxiety. Without prayer anxiety is almost certain to master us. With prayer we master it and overcome it. Anxiety is antagonistic in its attitude and effects toward faith in God and its proper exercise. Prayer is vastly more than a means of getting things from God. It brings us into communion and fellowship with Him. It has stabilizing and strengthening effects upon us in all the affairs of life. Herein lies much of its value. We cannot come to our own without the exercise of it in everything. Praying only concerning some things deprives us of much of the best effects of prayer.

IV. *With supplication*—Concerning this Wesley said, "Which is the enlarging upon and pressing our petition." This not only strengthens our prayer, but deepens and enriches its effects upon us. One of the secrets of the marvelous life of our Lord is found in the long periods he spent in intimate communion with the Father. It was there that He received in solitude what He so freely and graciously distributed to the multitudes. The more important events of His life were marked by longer periods of this communion.

V. *With thanksgiving*—Few things are more becoming than thanksgiving in the child of God. Especially is this true when he is engaged in prayer. Such an attitude indicates sublime faith in God and freedom from anxiety. It is the normal attitude of the praying child of God. He has found his place of rest, of assurance, of security, of contentment. He is at his best.

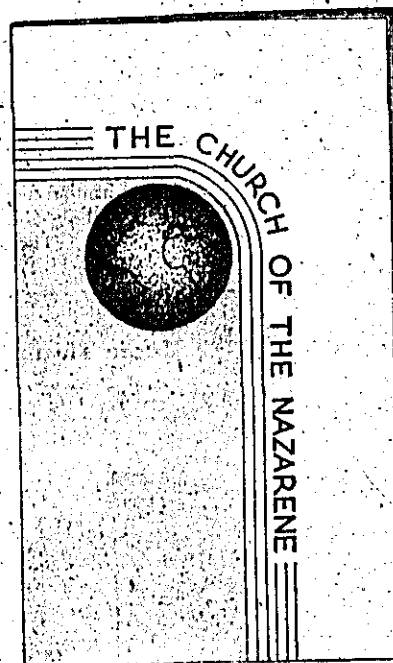
VI. *Let your requests be made known unto God*—Having reached the attitude of thanksgiving, the prayer is in a suitable frame for this part of his prayer. He is in proper adjustment for this. The fuller one's consciousness that he is in the presence of God, and in communion with Him, the more will he be helped in his praying, and the more effective will be his prayers. There is a dignity and a glory in this sort of praying that is indescribable, and a benefit that is in-

estimable in its value. Our requests will be largely affected by it.

VII. *And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus* (Phil. 4:7, R.V.). Here we have some of the benefits of this sort of praying. Some of the over and above, beyond the granting of your requests. Something of what has been built into you and become a part of you, beyond what has been given to you. Something that brings you into fuller harmony with God and deeper and richer communion and fellowship with Him. Something that has tended to put you in the way of better things and which has become your permanent possession. Something that will forever make fuller and richer for you and your service to God and men more valuable.

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The PREACHER'S MAGAZINE

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15).

"We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample . . . for our conversation is in heaven" (Phil. 3:17, 20).

"Now then we are ambassadors for Christ, as though God did beseech you by us" (2 Cor. 5:20).

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

"Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. 4:5).

"Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience" (2 Cor. 6:3, 4).

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:6, 7).

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Gipsy Smith's Advice to Preachers

THE EDITOR

THIS morning, in Fort Wayne, Indiana, I listened to Gipsy Smith's address to the Ministerial Association and their guests; it was a refreshing and interesting meeting. This was the first time I ever saw or heard this world famed preacher, now in his seventy-ninth year, having spent more than sixty years in the ministry, most of the time as an evangelist. Converted in a gipsy tent as the result of the changed life of his converted father, he was utterly without formal schooling and had never owned a Bible or read a line in one when he was converted. But he built his library beginning with a Bible and a dictionary and has influenced the lives of men as few in the history of the world have done. And even yet he is a power to be reckoned with. His mind is clear, his testimony is bright and his attitude toward sin uncompromising.

It was interesting to hear him say he was the thirty-fifth officer in General Booth's Salvation Army, an organization that now has 27,000 officers in the world. His description of General Booth was unique and impressive, and I think there are few who could show deeper respect for the memory of that great leader than the Gipsy. He talked of Beecher, Parker, Alexander Whyte, Maclaren, Chadwick, Cadman and Jowett with the intimacy of one who was young when they were young.

Gipsy Smith said he keeps his Bible, Denny's book on "The Death of Jesus," which he characterized as the greatest book on the atonement that has ever been written, John Wesley's "Journal," and Charles Wesley's Hymns with him everywhere he goes. Said he needs them to keep his own doctrine straight and his soul well fed. And he claimed for himself only that he has been true and loyal all these years. His power to influence men, he said, all came from the fact that he is true to God and true to men.

The great evangelist said it has sometimes been supposed that men prove their culture by talking about the things they do not know. But he said this is really a mark of ignorance, and he exhorted the preachers to know Christ for themselves and then to preach what they know. He told the story

of Lager Forcer, as he heard it from that great preacher's own lips; how this man came out of college and entered the ministry with a large storehouse full of doubts and a theory of salvation through character. Soon he was called to the side of a dying, sinful woman, who could get no comfort from his wise talk about cultural salvation. Then in desperation he turned back to his own mother's knees and told the dying woman about the death of Christ for sinners and the woman "got in," and the preacher "got in" also.

The crux of the message was the Gipsy's emphasis on "goodness," which word he used, it seemed to me, as the equivalent of holiness. He told the preachers that the one indispensable qualification is that they shall be "good men." He told about a woman who came to talk with him about her spiritual needs, and when he asked her why she did not talk to her pastor, she replied, "My pastor is a cultured man, a friendly man, a good lecturer, and a great gentleman, but all the church knows he is not a pious man and none of us would think of talking with him about spiritual things." Then he told of a preacher at whose table he used often to eat, and whose family followed in the way of the Lord and who was but a mediocre man from the standpoint of ability, but who was, nevertheless, a soul winner and a soul builder.

A number of his sayings were, I thought, quite striking. The following are a few of them: "Your spirit will be remembered longer than the words you say." "What you are is of much more importance than what you do." "If you are really a good man, a truly godly man, you will have no difficulty in having something to preach." "You recite the Apostle's Creed, and if you do not believe it, you have no business in the ministry." "The New Testament was written upon the presumption that Jesus Christ was what He claimed to be, and if He was not what He claimed to be then there is no Church and you who claim to be ministers are farces." "The Holy Spirit is promised to those who obey." "If you do not obey you will backslide." "The worst thing that ever happened to American Methodism was the giving up of the class meeting." "The only *ism* in the New Testament is *evangelism*." "God gave some apostles, prophets, evangelists, pastors and teachers: evangelists are in the key position in the list. If you do not evangelize you will have nothing to pastor." "When preachers take people into the church who have not been born again, the institution ceases to be a church and becomes simply a club."

The Gipsy told about a young preacher who was in college with his own son and who worried a great deal about where he would be sent for his first charge—was especially hopeful of being sent somewhere that culture would be at a premium. The conference sent him to a circuit in Cornwall and the Gipsy reminded his son that his friend would be able there to get all the culture he wanted—"agriculture." The crowd insisted and the aged evangelist sang the chorus, "Let the beauty of Jesus be seen in me."

He sang it as a solo, and then had the crowd join in with him. He prayed a very unctuous prayer at the end of his address and then was so overcome by the spirit of exhortation that he went on again for some minutes. It looked almost as though the old saint were going to go in for a revival right there in the Preachers' Association meeting.

There was a spirit of sweetness and ripeness about the man that one could not well resist. There was an assurance, also, that swept everything before it. I think many a preacher went away from that Monday morning meeting with a fuller determination to preach Christ more exclusively, and to emphasize evangelism more fearlessly than ever before. The Gipsy challenged the preachers who have had the advantages of the schools. He said if he could have had such he would have made it hard on the devil.

I think there was a distinctive response among the preachers to the spirit and message of the great evangelist, and it seems to me I have seen other instances of such response lately. There is good reason to believe that as John the Baptist preceded our Lord and prepared the way before Him, that there may be due another great revival before the end of the age. I would not be willing to say that Jesus

will tarry until such a revival comes, for I believe the time is ripe and Jesus may come at any time. But while He tarrys is it not possible that our faith shall reach up to God for the outpouring of "Second Advent Blessings"? May it not be that we have limited the Holy One of Israel by binding our faith with creedal cords that glorify defeat and call in question God's willingness to do an outstanding work of mercy among us?

D. L. Moody, Sam Jones, Charles G. Finney and Billy Sunday are gone. Gipsy Smith and Bud Robinson will each soon be eighty years old. There is no young evangelist of national and international prominence just now. But perhaps God has another plan. Perhaps this revival is to have many leaders, instead of one or a few. Perhaps God wants to set fire to ten thousand pastors and make them flames of fire to start the revival that shall be wider than any church, but yet identified with organized Christianity in a very definite manner. Regardless of what the future may actually show I believe we would all be better in the service of our own generation if we would arise and bring to our task a stronger faith and a brighter hope for revivals and for a spiritual awakening of Pentecostal depth and scope.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Meekness, a Fruit of the Spirit.

But the fruit of the Spirit is . . . meekness (Gal. 5:22, 23).

IN THE Christian experience the virtues emphasized stand for the most part in direct opposition to those valued in the world. In the latter it would seem that self-aggression and self-assertion are considered the most important and the most efficient in bringing results, although it might be questioned whether always these have the merit they would seem to have. In the Christian life the chief adorning is the meek and quiet spirit; meekness and lowliness are two graces that go together and mark the child of God.

CHRIST AS THE GREAT TEACHER OF MEEKNESS

We hear the call of the Master, "Learn of me; for I am meek and lowly in heart." Preceding this gracious invitation Jesus had been upbraiding the cities in which many of His mighty works had been done. No doubt their pride and hauteur had restrained them from accepting the evidence so apparent that there was One in their midst who was more than man, the One for whom they had been looking with eager longing, yet they knew Him not. Turning from their unbelief and defiance we hear Christ pray, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Then in the following paragraph comes the call to the heavy laden and the admonition to learn

of Him, for in contrast to all of human exaltation He was meek and lowly.

One of the besetting sins of the human race is pride. Love of money is the root of various kinds of evil, but pride it would seem stands next in sending forth its ramifications throughout the human heart and fastens its tendrils upon the good of man's being, making it hard and stony. The hauteur of man will be brought low, but "the meek will inherit the earth," if they heed the Master's call.

As we view the life of Christ, we find in Him the manifestation of meekness from the days of His boyhood to the close of His ministry. Although there burst on Him when He visited the temple at the age of twelve, the consciousness of a special calling and mission, yet He returned with His parents and was subject unto them. This characterized all His personal relations. In meeting the issues of the kingdom He was unsparing in His denunciation of sin and evil, but in personal attitudes He manifested ever the spirit of meekness. Standing in the judgment hall under revilings and accusations He answered not a word.

SCRIPTURE EXPOSITION OF THE GRACE

Not only in Christ as the great teacher of meekness and also the great example do we find this grace emphasized, but admonitions and precepts are given from time to time in the inspired writers of the New Testament. James exhorts, "Wherefore

putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." Thus does this quality of meekness stand at the very beginning of Christian experience. Then Peter gives the command, "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." Here we have the spirit of meekness as essential in testifying to the grace of God in our hearts.

But more especially do we have this grace emphasized as one of the resultants of Christian experience, one of the fruits of the Spirit in the heart. So the apostle exhorts, "I therefore . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love." This he wrote to the Ephesians and to the Colossians he said, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering." Then to young Timothy he gave instruction, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Also to Titus similar instructions are given which he is to convey to his audience, that they are to be in subjection to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

Thus is this fruit of the Spirit exalted and made one of the great essentials in all of our living. Without it we fall short of the fullness of divine grace in our hearts and do not manifest the true Spirit of the Master.

THE REALM OF ITS MANIFESTATION

The grace of meekness pervades the temper of the individual and manifests itself in outward conduct. It thus appears both in one's relation toward God and in one's relation toward man. Some writers vary in their conclusions in this respect stating that the reference is only toward God or only toward man, but others conclude both and we believe that this is the true position.

In consideration of the spirit of meekness in relation to God, we would say that one of its fundamental characteristics is that of resignation, accepting the dispensations of providence in the individual life without murmurings or complaining. This aspect of meekness McDonald, "Another Comforter," dwells upon especially, saying, "Meekness is marked by uncomplaining submission to the will of God, whatever that will may be. It is pre-eminently the Spirit of Jesus. Meekness is a noble triumph over the pride of the human heart. The willow bends beneath the storm and escapes unhurt; while the sturdy tree that stands against the storm is torn from its roots or rent in pieces. So when in meekness we bow to the divine will, we often escape the sorrows and disasters which come of fruitless resistance."

How often we have seen those who believe in God and have experienced grace in their hearts, in the breaking of the storms of life over their souls find it hard to resign themselves in a spirit of meekness, yea we have not only seen others but no doubt there have been times ourselves when we have needed to cry out for more grace lest we lose our equanimity. We have known theoretically that God doeth all things well, yet to look over our tears of sorrow and the crushing load of grief and respond without a quiver, "Thy will be done," we could do so only because God gave us a peculiar bestowment of grace.

Meekness in relation to man is closely joined to longsuffering and in this particular would be the forbearance exercised toward others when provocation arises; in contradistinction to longsuffering it refers to attitude and longsuffering to the absence of resentment. One commentator says that the words are best understood by their opposites, that the opposite of meekness is rudeness, harshness and longsuffering has as its opposites, revenge, wrath.

Further enlightenment on the meaning of this fruit of the Spirit is given us by Trench who very carefully makes a study of New Testament synonyms, "This meekness," he says, "being first of all a meekness before God is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. This was the root of David's meekness when Shimei cursed and flung stones at him—the consideration, namely, that the Lord had bidden him (2 Sam. 16:11), that is, it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian meekness must spring."

Thus we see the spirit of meekness; "It is a beautiful grace," one has said, "and does not have a too abundant growth in this world." It adds the beauty of salvation to its possessor and they who are meek will find abundant satisfaction in Christian living for their souls will always be at rest in the divine will; moreover the meek will be guided in judgment for they will be quieted from their own will and ways and will be able to discern the will of the Lord. The Lord will lift up the meek and will cause them to increase their joy.

Meekness then is a rich grace in its results upon the individual temper and disposition and it is a rich grace in its inheritance of promises of God. Shall we not seek to cultivate this meek and quiet spirit which before God has such great price and carries in its very being the elements that will give rest and peace of soul? Shall we not seek it more than some of the spectacular phases in Christian experience? If we do, we shall not fail of a reward from the divine hand.

Phillips Brooks' definition of faith was:

F—forsaking
A—all
I—I
T—take
H—Him.

The Patmos Letters of Jesus

Article Three in a series of four on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

IT IS a significant fact that when John saw the glorified Christ, He was in the midst of the golden candlesticks, and held in His hand the seven stars, which is interpreted to mean the angels or ministers of the churches. The allusion is to the custom of the priests in the ancient tabernacle, who at evening time trimmed the wicks of the lamps and filled the golden bowls with fresh oil. Christ fulfills this ancient symbolism, and still walks in the midst of His people, filling the golden bowls with the illuminating oil of the Spirit's presence, and trimming the wicks at evening time that the light may shine out more gloriously. We should ever bear in mind that Christ regards His Church as the most effective agency for the dissemination of saving truth and spiritual power.

THE SECOND PRINCIPLE—*The Symbolism of the Vision of the Glorified Christ Indicates the Relationship Which He Bears to the Churches.*

Christ introduces Himself to each of the churches by reference to one or more of the symbols applied to himself. As a preview let us note (1) to Ephesus Christ introduces Himself as the One who holdeth the seven stars in His hand and walketh among the golden candlesticks. (2) To Smyrna, He is the First and the Last, the one who being dead still lives. (3) To Pergamos, He was the sharp sword with two edges; (4) to Thyatira, He was the Son of God, who hath eyes like unto a flame of fire, and His feet are like fine brass; (5) to Sardis, "He that hath the seven Spirits of God and the seven stars"; (6) to Philadelphia, "He that is holy, he that is true, he that hath the key of David." (7) Lastly, to Laodicea He makes Himself known as the "Amen, the faithful and true witness, the beginning of the creation of God." Thus Christ not only presents Himself to the churches at the point of their material and spiritual needs; but as all the symbolism of the vision of Christ is applied to the churches, it seems evident that these churches together are to form the one body which shall manifest in the world the power and glory of its Divine Head. Wherein these churches succeed they are commended; wherein they fail they are condemned, warned and counseled. This study should, and we trust will, give us a deeper insight into spiritual standards set by our living Lord. We shall consider briefly each of these churches.

I. THE CHURCH AT EPHEBUS—Ephesus was the capital of proconsular Asia, which at that time embraced the four provinces of Mysia, Lydia, Caria, Phrygia, and a number of islands off the shore of the Mediterranean Sea, including Patmos. These provinces were the most wealthy, cultured and civilized portion of the Roman empire on the Asiatic

continent. It was so populous that it was known as "The Province of Five Hundred Cities." Ephesus was not only the center of trade for this rich and beautiful country, but was noted for the splendor of its buildings. The temple of Diana was at that time one of the seven wonders of the world. There were splendid libraries, schools, parks and gardens. It was looked upon as an earthly paradise and each year drew countless multitudes of sightseers. From the church viewpoint, it was the home of John, Mary and Timothy. Here Apollos found the more excellent way. Here John was placed in the caldron of boiling oil according to tradition, and later banished to Patmos. "Great Ephesus, the earthly paradise now lies in ruins and its people are forgotten; but the names of John, Mary, Paul, Apollos and Timothy will live forever."

1. The Introduction—"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Since Ephesus was the capital and representative city of Asia, Christ associates this church with Himself in representative evangelism. There is always a peculiar honor, and great responsibility attaching to "first churches." No greater honor could have been bestowed upon any church than that bestowed upon Ephesus in identifying it with Himself as the one which should illuminate all Asia. Notice the progress in thought over the first chapter. Christ not merely has the stars in His hand, but He holds them, or as the word means literally, "Hold fast." "As he is the bright and morning star in the secure grasp of omnipotent love, so his ministers are likewise in his form grasped." In the second chapter also, Christ is said to "walk" in the midst of the candlesticks, indicating activity, walking to and fro, that nothing may escape His notice.

2. The Commendation—"I know thy works, and thy labor [weariness] and patience [steadfastness], and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and has borne and hast patience, and for my name's sake hast labored, and has not fainted." Ephesus was an active church. The word "weariness" is the same as that in 2 Corinthians 11:27 translated "in weariness." It comes from the root word meaning "to smite" and refers to the fatigue which follows from cutting down a great tree. They had labored to the point of exhaustion. The word "patience" or "steadfastness" according to Thayer is "the characteristic of a man who is unswerving from his deliberate purpose and his loyalty to faith and piety even in the greatest sufferings." Ephesus was a clean

church and could not bear those who were evil. It neither aided nor abetted evil in any form and was a great bulwark against the forces of unrighteousness. It was an orthodox church as far as the purity of its doctrines were concerned. It is well to note that Christ is concerned with what we believe. Doctrine is necessary to character and conviction. Error is the poisonous root from which wrong conduct grows. They resisted with Paul the Judaizing forces of legalism on the one hand, and with John the liberalizing forces of paganism on the other hand. There is a delicate and beautiful touch given to the picture as its final stroke—"Thou hast worked to the farthest limit, yet it was no fatigue to thee." It would seem also that the writer intended to enumerate the sevenfold light of the churchly candlestick (1) works, (2) patience, (3) steadfastness, (4) correct ethical standards, (5) clear-cut doctrinal positions, (6) definite resistance of the encroachments of legalism and paganism; and (7) finally a re-emphasis upon their works as done in an unwearying and unflagging manner.

3. *The Condemnation*—"Thou hast left thy first love." The term signifies a divorce, used in the same sense as applied to the divorce a man of that time might use in dismissing the wife whom he had ceased to love. "Thou hast divorced me" is Jesus' charge against this church. "While the top of the tree was flourishing," says one, "a dread decay has smitten the base of the trunk. Not yet perceptible without, there was a chill within, and a lowering of the temperature. The eye was not quite so keen; the step not quite so elastic; the heart did not beat quite so fast; the enthusiasm was not quite so great. There was a general lowering of standards. 'Thou art fallen. Thou hast left thy first love.' The counsel is, 'Remember,' 'repent,' and 'reform' or do the first works again."

II. THE CHURCH AT SMYRNA—Smyrna was a seaport town, and commonly known as the "City of Life." It was frequently compared to a great statue with its feet in the sea, and rising to a hill back of it which was likened to its head, and crowned with the ruins of an impregnable castle. This was known as the "Garland Crown of Smyrna." The city was celebrated for its peculiar loyalty to the Roman government. During one of the cold winters when the soldiers suffered much, the citizens of this city stripped themselves of every garment they could spare and sent them to alleviate the suffering of the soldiers. This gives an insight into the meaning of the words, "Be thou faithful unto death, and I will give thee a crown of life." From the church viewpoint, Smyrna was the scene of some of the severest persecutions—fifteen hundred being martyred at one time and eight hundred at another. It was here that aged Polycarp, supposed to be the angel of the church at the time this message was sent, witnessed his noble confession. "Eighty and six years have I served my Lord Christ, and He has done me no wrong. How can I blaspheme my King who saved me?"

1. *The Introduction*—"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive." By the expression first and last is meant the eternity of God (cf. Isa. 8:13; 41:4; 44:6). The same thought is found in Heb. 1:10-12, R.V., "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thine hands. . . . They shall perish, but thou remainest." Someone has paraphrased this verse in these words: "I stood by the cradle, and saw the universe when it was born; and I shall stand by its bier when it dies and shall see it buried—an existence without beginning and without end." The words "which was dead and is alive" do not signify "was dead and is alive again"—rather "One who became dead and lived" or "who continued to live through death."

2. *The Commendation*—To Smyrna, it was all commendation, as to Sardis it was mostly condemnation. Smyrna was a suffering church. Notice the sevenfold light as it reveals this communion with the sufferings of Christ. I know (1) words, (2) tribulations (or afflictions), (3) poverty (Here there is a flash of divine light, "rich art thou."), (4) revilings (Blasphemy of those who called themselves Jews but were of the synagogue of Satan.), (5) imprisonment, (6) trial, and (7) death, these three latter still in the future. There is an interesting sidelight also as follows (1) The synagogue of Satan refers to the opposition of the Jews. (2) The throne or seat of Satan refers to the pagan influences (Pergamos), while (3) the depths of Satan refers to a divided church (as at Thyatira). Note the words also "I know" which refer not merely to the observation of an onlooker but to one having had the same experience. Is not then the introduction to the church at Smyrna exceedingly appropriate? He presents Himself as the essential Deity—the First and the Last. His was the full scope of redemption—death for the remission of sins, life for our justification. There need then be no fear. Death to the Smyrnans was only a transition into the life of glory just beyond the dark portal. All above them the very atmosphere throbbed with the music of the resurrection morning. "First," "last," "dead," "lived," what marvelous words of encouragement and hope! For this reason the faithful Christians in Smyrna when persecution raged, went to the stake, the block, the wild beasts—faithful unto death that they might gain the crown of life.

III. THE CHURCH AT PERGAMOS—As Smyrna was the "City of Life" so Pergamos was the "City of Mystery." It was the center of the oriental mysticism with its occult practices, Æsculapius being the tutelary deity. Oftentimes the porches of the temples were crowded with worshipers who tarried through the whole night, hoping to have dreams and visions which might be interpreted as special revelations. The merchants carried on a profitable business in charms, amulets and letters of a cabalistic nature. It was because of this interest in mysticism, that Christ promises a true mystical experience—"the

hidden manna" and the "white stone" which was to be written with a secret name. Pergamos was a military city as well as a cathedral of occultism. Here lived the Roman envoy who wore a sword as the insignia of his office. The city was in the midst of a fertile valley and the people tended toward sumptuous living. The historical accounts state that it was "epicurean in its philosophy, and a nest of all sorts of gilded sensualities and conventionalized vices. It was intolerant toward the Christian teaching and probably the first martyrdom among the Gentiles took place here in the person of Antipas. It is recorded that the city was even more corrupt than Pompeii."

1. *The Introduction*—"And unto the angel of the church in Pergamos write; These things saith he who hath the sharp sword with two edges" (cf. chapter 1:16). Addressed to the church in a military city its meaning is clear. John saw one high above the Roman envoy—a King greater than all the Cæsars, One who doeth according to His will in the armies of heaven and the inhabitants of the earth. The Word of God is here compared to a large, two-edged, sharp-pointed Thracian sword. It penetrates, separates, lays bare and conquers. (cf. Isa. 49:2; Heb. 4:12). It was this word which as a flaming sword guarded the gates of Eden. This was the sword with which Israel conquered the foes; the sword with which Christ repelled the tempter, and the sword with which He will eventually subdue all things unto Himself.

2. *The Commendation*—"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas my faithful martyr was slain among you where Satan dwelleth." "We can only hint," says Campbell, "at the meaning of those terrible words, 'where Satan's seat is.'" (1) The city was a political center where the saints from all over the realm would be sent for trial and punishment. (2) It was here that the worship of the emperor as a god was first set up in Asia, and those who would not burn incense and worship before the image of Cæsar were accused of disloyalty and treason and speedily executed. (3) Being a political city it was the headquarters of pagan worship. The city was crowded with heathen temples, Juno, Jupiter, Venus, Bacchus, and especially Æsculapius, who was worshiped under the symbol of a monstrous living serpent tended by the priests. Some of the finest pagan temples of the world were here. There remains the ruins of an altar in one of these temples, this altar being 123 feet long, 113 feet wide and forty feet high, covered with elaborate carving. The rites were so unspeakably vile that they were alluded to rather than described even by heathen writers. Now combine the three thoughts (1) a cathedral city of paganism; (2) a pagan university town; and (3) the residence of a pagan viceroy to enforce these evils, and we are enabled to understand why it is said that Satan's seat was there. There is a touching reference to Antipas, in which Christ writes his epitaph, "Antipas my faithful martyr."

"After eighteen hundred years," writes one, "there still hovers over that hill like a star, the ever-blessed name of Antipas. Whosoever the gospel shall be preached, his name will be mentioned. All earthly monuments will yet perish in the dust, but this one shall endure until the heavens and the earth are no more."

3. *The Condemnation*—Two things are mentioned, (1) Some among them held the doctrines of Balaam, who is the representative of all those who placed stumbling-blocks before the children of God; and (2) some held to the doctrine of the Nicolaitanes, with their pagan tendencies and the looseness of their lives. It seems there had been a swinging of the pendulum too far in the reaction against Judaistic legalism. There is here (1) a warning to the church which is lax in discipline, and (2) a warning to the individual who is loose in conduct.

IV. THE CHURCH AT THYATIRA—Thyatira was built on a level plain about forty miles southeast of Pergamos, and all travel by the Romans had to pass through it before reaching Pergamos. It was in earlier times strongly fortified, but after coming under Roman control about 190 B.C. its danger of attack lessened and it turned to commercial pursuits. Trade guilds sprang up in every direction. Lydia is mentioned as "of Thyatira" a seller of purple, a color which was obtained from certain roots which grew in abundance in that vicinity. It is known also that there was a guild of workers in bronze, which may be the basis for reference to the "feet of burnished brass." This middle epistle is the longest of the seven and there is a change in form. The call is now placed after the promise.

1. *The Introduction*—"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." Three things are predicated of Christ here. (1) He is the Son of God, His deity; (2) His eyes like a flame of fire—omniscience; (3) His feet like fine brass—omnipotence. This latter is a symbol of kingliness, whereby the conqueror will tread down all the forces of evil. Both of these symbols are taken directly from the first chapter, and are summed up in Christ's claim to deity. It was this that brought Him into conflict with the Jews and led to His crucifixion.

2. *The Commendation*—"I know thy works, and charity, and service and faith; and thy patience and thy works, and the last to be more than the first." There are three pairs of terms noted here (1) Charity (love) and service (ministry); (2) faith and patience (steadfastness); (3) first works and last works. We are given the impression that the inward graces were rimmed around with good works. It is interesting to note also, that while Ephesus had lost its first love, Thyatira was growing in spiritual power. While the flame of the candle was waning at Ephesus it was increasing in brilliancy at Thyatira. It is possible for a church to begin well, and to so develop that its last works are more than the first.

3. *The Condemnation*—The condemnation of this church seems severe in the light of its many excellencies; but this is made clear when we take into consideration that the condemnation applies to only a small minority of the church. The difficulty lies in the fact that while Pergamos had its Balaam, Thyatira had a Jezebel. Who was this Jezebel? In the Revised Version (marginal reading) are the words "Thy wife Jezebel" as if she were the wife of the angel of the church. This reading is generally rejected. Goodspeed translates this passage, "that Jezebel of a woman." The words, "I will cast her into a bed" are translated by both Goodspeed and Weymouth as "a bed of sickness." The division in the church is mentioned as "the depths of Satan." Someone has noted that the three great apostasies of the nineteenth century originated with women—Spiritualism with the Fox sisters; Theosophy and its various cults with Madame Blavatsky; and Christian Science with Mary Baker Eddy. Several more could be enumerated at the present time.

V. *THE CHURCH AT SARDIS*—Sardis was the capital of the Lydian empire, and a city of great wealth. Croesus, the richest man of ancient times, was its governor. Thales, the father of philosophy, was a resident of the city. Solon, the wise man once visited it, but mistrusting the power of material wealth, he prophesied its ruin. The city was built on a high bluff protected on three sides by rugged precipices which were supposed to be unscalable. The only approach to the city was by a narrow strip of ground from the south. Ramsay says of it, that "from the north, the east or the west it presented an inspiring view—a city with walls and towers and temples, houses and palaces, filling the elevated plateau so completely that on all sides it looked as if one could drop a stone 1,500 feet straight into the plain from the outer buildings. This protection developed in its citizens a false security. Twice, however, it was captured by scaling the wall, once by Cyrus and once by Antiochus. It is significant, therefore, that twice Christ warns the church to be watchful lest He come as a thief.

1. *The Introduction*—"And unto the angel of the church at Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars." Then closely connected with it, is a portion of the condemnation, "I know thy works that thou hast a name that thou livest and art dead." The words "seven stars" are from the great vision and are used also in the message to Ephesus. The "seven Spirits" placed in connection with the seven stars, signify that the word and the Spirit need to be conjoined in any true ministry. The church at Sardis needed revivifying, and only the Spirit could supply the need. What is an elegant chandelier without a light? If the lights grow dim it is due to a lack of the illuminating oil of the Spirit. The warning here is one that the church of all ages has needed—too much of a reliance upon mere organization, education, influence or sometimes entertainment, without the anointing presence of the Spirit of God.

2. *The Condemnation*—The condemnation is directed against the prevailing spiritual death. To such Christ presents Himself as the Spirit of life. There is a depth of tenderness in the words, "Be watchful and strengthen the things which remain that are ready to die." God always sees the few that are worthy—even in Sardis. Recovery is not to be by denunciation but by encouragement.

VI. *THE CHURCH AT PHILADELPHIA*—Philadelphia was a beautiful city, south of the Hermus River and built on the slope of the snowy Mt. Timolus. The great imperial road from Rome to the far east passed through the city, and it was, therefore, the "gateway" or "open door" through which the vast trade of Phrygia and the interior found way downward to the sea at Smyrna. The city was visited with frequent earthquakes, and in the year 17 A.D. twice cities in the Lydian valley were nearly destroyed in one night. For a number of years afterward there were almost daily tremors. Many if not most of the people forsook their homes and dwelt in booths and temporary dwellings outside the city. It was a city of guild workers and wine merchants, a poverty stricken people. How appropriate and meaningful the words of Christ, "I will make you a pillar in the temple of my God and ye shall go no more out."

1. *The Introduction*—"And to the angel of the church in Philadelphia write; These things saith he that is holy, that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth." The reference to the "open door" is derived from the location of the city and appropriate indeed. Three characteristics of the glorified Christ are here set forth (1) He that is holy; (2) He that is true; and (3) He that hath the key of David. Holiness and truth belong in their absolute sense to God. Since He has commanded us to be holy, this state must be something more than a mere imputation. It is the new man, created in righteousness and true holiness after the image of Him that created him. The word "truth" is a favorite of the Apostle John. Of the fifty-one times it is used in the New Testament all but fifteen are in the writings of St. John. The "key of David" is an allusion to Isaiah 22:22; Shebna the king's treasurer, had proved untrue to his trust and was deposed, Eliakim taking his place. Then the prophet adds, "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open." So in the opening vision, the glorified Christ has the keys of hell and of death hanging from His golden girdle. Like Shebna the deposed types and shadows have passed away, and the spiritual Eliakim has been given all authority in heaven and in earth. All things are under His control—"whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3:21-23). Notice also the beautiful relationship existing between holiness and truth. "Holiness is the subjective aspect, truth the objective. Holiness is what exists

within, truth is its outward expression. Holiness is the cause, truth its effect. Holiness is the foundation, truth is the superstructure. Holiness is the root, truth is the branches."

2. *The Commendation*—He commends the fidelity of the church. "Thou hast a little strength" yet that strength was fully used for Christ. Because they used what little strength they had, Christ promises to protect them beyond their strength. The commendation includes the blessings promised. (1) I have set before you an open door. (Some smaller churches have availed themselves of their few opportunities and God has blessed them. St. Paul always looked upon doors as being opened of the Lord.) (2) I will make them of the synagogue of the Jews to come and worship before thy feet. At Smyrna, Christ promised to stay the opposition, here the church is to convert them. (3) I will keep thee from the temptation that is to try the world. Smyrna was kept in the trial, Philadelphia was kept from it. We must be willing for whatever God sees is best for us. God saved Philadelphia in a peculiar manner. Knowing the danger of earthquakes and greatly fearing them, the Roman general would not visit the city with his armies, and would not allow his generals to do so. Thus its affliction became its salvation.

VII. *THE CHURCH AT LAODICEA*—Laodicea was the farthest east of the Asiatic churches, and only eleven miles from Colosse. It was one of the five cities named after Laodice, the wife of Seleucus Nicanor. After coming into the possession of Rome, it rapidly rose to great influence and power.

1. *The Introduction*—"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ speaks of Himself here as the Amen, the only place where this word as a noun is used as one of the titles of our Lord. It is, however, used in connection with Christ several times in the first chapter. The word "Amen" is a corroborating term, and ratifies or seals the words of another as its own. Christ is the Amen to every truth in the universe, whether in nature or in grace. Christ is the Amen to the promises of God and to the prayers of His people. He is also the faithful and true witness, for He has walked among the golden candlesticks and beheld all that has taken place. Nothing has escaped Him. His knowledge is first hand. None can deceive him. He is also the beginning of the creation of good, and therefore has the authority to substantiate His amen.

2. *The Condemnation*—Alas there is nothing here to commend. The contrasts which the writer draws are startling. The church said, "I am rich and increased with goods and have need of nothing." God said, "Thou lackest everything. Thou art wretched, and miserable, and poor, and blind and naked." The words are picturesque and significant. (1) The "thou" is the emphatic form of the pronoun. (2) Wretched is used only one other place in the New

Testament (Rom. 7:24) where it refers to the corpse as a means of punishment. "O wretched man that I am, who shall deliver me from the body of this death?" (3) Pitiable or miserable, means the most distressing plight possible. Once elsewhere is this word found (1 Cor. 15:19). "We are of all men most miserable." (4) Poor, signifies beggary, like that of a pauper shivering in the street. (5) Blind suggests a sightless man with a cane, feeling his way along with no one to lead him. (6) Naked suggests one clothed only in tattered rags, moving one to throw a garment about the form shivering in the cold. "The church was orthodox, but indifferent," says Campbell. "It had no outstanding vices and no virtues; would not resist but would not help; professed to believe in the fact of sin, and then excused it; declared men were lost but was stirred to no effort to save them; believed in the cross so long as it was a pleasing ornament suspended from their clothing, but a wooden cross and iron nails and agonizing death was another matter. There was no passion, no enthusiasm, no warmth, no fervor, no emotion." It is said that there was a river near Laodicea which was lukewarm. It was too warm to drink and too cold for other purposes. William Booth was stirred to action by a lecturer who said, "If I believed what some of you Christians believe I would never rest day or night telling men about it."

Give Your Testimony

If you get into an argument with someone about your religion you are sure to antagonize your opponent. He fortifies his mind against any truth which you may present. He feels obligated to defend his position. He may tell himself that to admit the correctness of your argument will show him to be without gift in debate. To agree with you would be humiliating for him. Therefore he will not. His will is against you. Also he may be a better debater than you are. He may win the argument not because he is right but because he is better informed or a more fluent talker. Thus he and others may be confirmed in a wrong position.

But testimony is different. Now you may simply tell what the Lord has done for your soul and your life. His heart may be hungry. He may believe, submit to the claims of the gospel and be converted.

Therefore avoid the argument. Give your testimony, faithfully and prayerfully. But give it.—*The Free Methodist.*

Faith finds God. This is the declaration of the gospel. Faith finds Him more directly, more completely, than does any other method or discipline. This faith-function is far more than a mere emotion, far more than an act of the reason, far more than a deliberate act of the will; it is the movement of the entire personality Godward, the dedication of the entire self to the command and guidance of the Supreme Being.—SELECTED.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES, *Stewardship Secretary*

SPREADING THE GOSPEL

THE spreading of the gospel, getting the message to men, should ever be our chief concern. It is the one thing we have been called to do. It is more than a duty. It is one of the greatest privileges ever accorded to men. Whether one wants to look at the task as a duty or a privilege, it still remains that we are stewards of the gospel. In a very real sense is this true of the ministry.

There are a number of means employed of sending forth the gospel and probably one of the most effective ways is by the use of religious literature. If one desires to influence public opinion and convert the masses, one of the best ways is by using plenty of paper and ink. The communists are capitalizing on this means. They are sowing the nation down with literature extolling the merits of Communism. Look at the advance made by the Seventh Day Adventists. It looks like they have gone to seed on literature. They publish more than three hundred periodicals. One of their aims is to place their literature into homes outside their own church. The plan works. That church is one of the fastest growing churches in America, and one of the main reasons is the value they place on the printed page.

Seemingly, in many places, we lack a vision. We do not see the possibilities. We fail to cash in on what we have at hand. We have the literature and much of it can be had for the asking. Sometimes the postman delivers it and we do not know what to do with it. The writer knows what he is talking about. He has visited churches and found bundles of the *Herald of Holiness* that have never been opened. He has had pastors write, saying they had a roll of *The Other Sheep* on hand and would like to know what to do.

There is only one thing to do and every pastor in the church must know the course to pursue. Put every periodical and every pamphlet you can get your hands on into the homes of your community or city. If our people would place our periodicals into 500,000 new homes each year, it would help us greatly in accomplishing our task. It would help us to measure up better as stewards of the gospel.

Free Literature

We want to again call your attention to the new Stewardship Pamphlets, the series of 1939. One of them is entitled, "What Is Stewardship?" by Dr. J. B. Chapman. This pamphlet should be placed in the hands of 200,000 people. Another one is entitled, "Holiness Emphasis," by Rev. Melza Brown. Every pastor should order a package. This is a

great holiness message. Order so you can place one in every Nazarene home and also the home of every friend. There are nine pamphlets in this new series. Order a bundle of *The Other Sheep* and place them in new homes.

Budget Building for Eternity

BASIL MILLER

BUILD budgets for eternity! This is the budgeting age—budget for childhood—budget for college—budget for old age.

Thirty per cent of income for food—twenty for rent—three for amusements—ten for savings—all are clamoring calls bidding for the American dollar!

The American craze is budget buying. The automobile, sewing machine, gas range, furniture, engagement ring (even the funeral) are all made a part of our current budgets.

The banks clamor it—*budget your income!* The government advises it—*save by the budgetary route!* The school recites it by rote—*budget your time!*

The radio jingles the *budget idea!*

The Chamber of Commerce heralds it—better business built by budgets!

The fuel man advertises it—*buy bigger coal piles by a budget!* The grocery man recommends it—*better meals by the budget!* The hospital wants the baby paid for at birth by a budget! The milkman squeezes "Sunshine Certified Milk" into our budgets!

We have built better budgets for time but few items could be added.

But we have built no budgets for eternity! Build budgets for eternity—*budget your time for God's service—budget your money for kingdom enterprises—budget your asking life by prayer.*

Old-age security is found in a savings budget. Security in the eternal ages is encompassed by a budget built with heaven in full view.

You must match every moment spent in amusements and relaxation by moments devoted to God's service. Put the eternal claim into every budget dollar.

Whether the grocery man is paid or not, PAY God!

Dollars hoarded in savings (for old age), if invested in kingdom work will produce eternal dividends in form of souls won to the Christ-way.

Instead of buying a home on the budget plan build a chapel in Africa—a church in Jerusalem.

The man whose money builds a home here will have friends to housewarm it. The man whose money builds a church in the Holy City will have the Gates of Pearl swing wide and hear the Master say, "Welcome home!"

Build, Christian, your budget for eternity (and not time).

N. Y. P. S.

S. T. Ludwig

An Early Announcement

FOR several years the General N.Y.P.S. Council has been stressing the matter of personal evangelism. The past two years we have been sponsoring the Personal Solicitation Campaign, designating the month of October as the special time for concerted action throughout the church.

We are planning again to promote this matter in 1939. The month of October will be selected for the purpose of concentrating our efforts. This year, however, we expect to stress the evangelization of every young person who is already being reached by the church in some way. For instance, there are young people who attend the young people's classes in the church school, but do not come to the N.Y.P.S. Likewise there are adults who attend the church, either as members or friends of the church, who have in their homes young people of N.Y.P.S. age.

The Council feels, that after stressing the reaching of young people outside of the church for the past two years, it would be well to center our efforts this year in reaching the unsaved youth who are already being touched in some way by the influence of the church. We sincerely believe this will help to strengthen the home base and conserve the results of former undertakings.

This early announcement is being made so that pastors can begin to plan for definite leadership in supporting this effort in their own Young People's Society. Additional materials will be forthcoming from the General N.Y.P.S. office. Announcements will be made from time to time in this magazine as well as *The Young People's Journal*. We will greatly appreciate your consideration and co-operation in this worthy effort.

A Pastor Succeeds

C. WARREN JONES, *Home Missions Secretary*

A PASTOR succeeds with an old method. We realize that this is contrary to current philosophy. They are telling us that we have passed the horse and buggy days. If we are going to accomplish anything and get anywhere we must move up and keep abreast with the times. They tell us that certain methods are antiquated and if we should succeed we must use up-to-date methods.

We have just said that this pastor is succeeding. If he is not, the writer does not know when he meets success. It is so encouraging to meet someone who is doing the job. It is a tonic that cannot be purchased at a drug store.

This pastor is using the very same method used by the charter members of the early church just after they emerged from the Upper Room where they had been baptized with the Holy Ghost. Not only so, but like the early church he is getting results. When we contacted him he had been with his church just four months. In that time he had made 1,280 pastoral calls. On hearing it, we were a bit dubious and questioned him closely. We asked if merely ringing the doorbell was counted as a call. This good brother affirmed that he had been inside of 1,280 homes. Nor was this all. He had got his members interested. They had got into eight hundred new homes. Naturally we were interested to know if there had been any visible results. We learned that the families in one hundred fifty of the eight hundred homes preferred the Church of the Nazarene. That alone is enough to encourage a pastor. From this crusade one hundred twenty-five regular scholars had been added to the Sunday school and forty-six new members had been received into the church. The writer was convinced. There was nothing more to be said. That is Home Missions in action. That is working a Bible plan. It worked in Jerusalem nineteen centuries ago, has been worked here and there across the centuries and occasionally is used now. It is going to the highways and by-ways and constraining them to come. It is that interest, love and passion that carries the gospel to the people. It is a plan that will work and with it we can succeed, but it will take work. It is time now to sing "We'll work till Jesus comes."

Promoting Our Church Paper

Here are a few quips for the printed bulletin or for use in an oral appeal for *Herald of Holiness* subscriptions:

THEY LOST OUT

The doctor quit reading his medical journals, and he "lost out."

The teacher quit reading his works on pedagogy, and he "lost out."

The Sabbath school teacher quit reading his Sabbath school papers and periodicals, and he "lost out."

The electrician quit reading his journals on the science of electricity, and he "lost out."

The banker quit reading the latest and most approved methods of banking, and he "lost out."

The farmer quit reading his agricultural journals, and he also "lost out."—SELECTED.

And certain Nazarenes quit taking and reading the *Herald of Holiness*. They soon lost their sense of belonging to a forward moving organization; they lost their enthusiasm for the program of the whole church; they lost their interest in the success of other local organizations; their concern and prayers became limited to the boundaries of one little individual unit in a great denomination.—P. H. LUNN.

BOOK CHATS



P. H. Lunn

CALL TO PRAYER by Vivian Ahrendt (Warner Press—\$1.00) is an interesting and inspiring book. It is replete with fitting illustrations which fact alone should commend it to preachers. The author's discussion of prayer and suggestions for more effective prayer are sound, scriptural and helpful. There seems to be no attempt to offer a scholarly or philosophical treatise of prayer but rather a devotional study right on the level of workaday Christian living and experience. Every minister would do well to list this book in his bibliography on prayer also to recommend it to his congregation.

A modest appearing and reasonably priced volume of hymn stories is **HYMN INTERPRETATIONS** by Charles C. Washburn (Cokesbury—40c). Here are brief stories of seventy-two hymns and their authors. As is usual and no doubt necessary in a book of this kind, a number of lesser known hymns are included. However the better known hymns and many of the popular gospel songs are found. This is a worth while addition to hymn bibliography and the material herein will be of value to song evangelists as well as for use in young people's services, Sunday school worship periods and elsewhere.

It is very fitting that a prince of Bible expositors such as Dr. G. Campbell Morgan should write a book on the Bible. This he has done and the title of the volume is **THE BIBLE, 400 YEARS AFTER 1538** (Revell—\$1.50). Dr. Morgan disclaims anything new in the book "except the verbalism." Be that as it may, we find in it a wealth of material organized and stated in a manner that makes this book an outstanding one in its field. We wish that every earnest Bible student and Christian worker could read it. For ministers it has an added value, that of suggestive material lending itself admirably to sermon building. It seems to us that any preacher would have frequent occasion to refer to this book and not only to quote from it verbatim but to use some of the chapters as starting points for sermons on the Word of God. And what congregation could fail to be benefited by such a message or a series of them.

ILLUSTRATIONS

Answered Prayer

While the song service was in progress one Sunday evening a note came to the pulpit. It was a request for prayer for a small child in the hospital around the corner. I read the note to the congregation and a special prayer was offered for the child. Immediately following the service, I called at the hospital, met the mother and father and learned that the baby was critically ill. Doctors gave very little encouragement. I called again the next morning and found little improvement. I assured the mother and father of our continued prayers which they seemed to appreciate. When I returned that afternoon the father called me aside and said, "Preacher, after sending that request to the

church, the doctors said that there were symptoms of spinal meningitis. We almost gave up hope for her. Today all trace of the symptoms are gone and the doctors are puzzled. They say that a power beyond theirs has enabled the child to live." I rejoiced greatly with them and had the happy pleasure of seeing the darling of the home snatched from eternity to play once more around the fireside of a happy home. Great is the power of our God to answer prayer.—Submitted by CHARLES H. STRICKLAND.

Abiding in Christ

The skeptic drew up his chair beside the fireplace and remarked to the old Christian grandmother, "You know, Auntie, the Bible could not be true for concerning the statement, 'Abide in me and I in you' you know that would be utterly impossible."

The old lady, pressed for an answer, secretly prayed. Immediately she thought of the iron poker that she had left sticking in the fire only a few minutes before the neighbor critic had entered. Drawing it from the fire she gleefully called the attention of the neighbor to it with the remark, "In just the same way that the fire is in the poker and the poker in the fire, so does my Lord abide in me and I abide in Him!" She won the day.—SELECTED, submitted by LEO C. DAVIS.

God's Care

Tree pruners in the city of Hamilton, Ontario, Canada, discovered a robin's nest, with its young, nestling in the limb of the tree. Instead of cutting off the limb they showed mercy and spared the lives of the birdies. They knew they could prune the limb at a later period after the nest was deserted. Upon their return during the next year, they discovered the old, deserted nest in the same spot. Tearing it out they found fragments of what appeared to be a Sunday school card once carried from the school by children. Reading closely they made out the words on the card, "We trust in the Lord!"

And does not God care for His children much more than for robins?—(From the *Gospel Minister*), Submitted by LEO C. DAVIS.

Eight boys set out one Sunday to have a good time. They were students in a law school in Washington, D. C. They took with them their cards, their guns and their whisky—that was their idea of a good time. As they were walking along the river the church bells began to chime. At once one of the boys, whose name was John, stopped, pulled out his watch, and noting the time was ten o'clock, walked to the bank of the river and threw in his cards and pistol and whisky. He turned to the other boys and said, "Boys, it's no use, I just can't do it."

The others derided him, and said, "Now John, if you are going to get as religious as that all at once, we'll just take you down and put you in the river and let you get religion right all over."

John replied, "Now listen, boys. I know you can take me down and put me under the water and hold me there until I'm dead. And to tell you the truth, I'd rather you'd do that than go on living like I have been. I just can't do it. Listen to my story, and then if you want to put me under the water, go on and do it."

To this they agreed, and John told them, "At home I had been a bad boy. When the day came for me to leave for this school, I stood on the front porch waiting for the hack that was to take me down out of the mountains. I didn't want to see my mother or tell her goodbye. But as I waited she called me to come into the house, where she had lain on her bed, an invalid, for twenty years. She called

me to come kneel down beside her bed, put her arm around my neck and said, 'John, you have been a bad boy. You have broken your father's heart and your mother's heart. You are going away to the law school, and you will not be back until another summer, for your father does not have money enough for you to come home at Christmas. When you come back, I will not be here. I shall have gone up there (pointing toward heaven), and you will be going down there (pointing downward toward hell). But, John, I want you to remember that I will always be praying for you. Especially will I be praying for you from the time the church bell begins to ring at ten on Sunday morning until church is out at noon.' And, boys, that is the reason I can't go on. When I heard the bell of that little church over there ringing and looked at my watch and saw it was ten o'clock, I remembered that back up there in the mountains my mother is praying for me—the mother I shall never see alive again here. And, boys, you can do what you will to me, but I just can't go on with what we planned to do."

The boys replied that John was right, that they were wrong, and suggested that they all go to the little church, and go in to pray until they got right with God. Only a little group of faithful Sunday school folks were there as the boys marched in, went straight to the altar, knelt and began to pray. There they stayed, the good people helping them, until they found peace and were converted.

Who can tell what a mother's prayers or the chiming of the church bells may do? Two of the boys died, two became Christian ministers, and four became Christian business men out West. (EVANGELIST H. C. SIMS)—Submitted by H. J. HERVEY.

Making the King's Business Our Business

This story was given by the teacher of the Bible class in our church in Oklahoma.

A man was absent from home one day, and a stranger called at his home. On his return home his wife said, "Husband, we had an unusual visitor today." The man inquired as to who the visitor was and what he wanted. The wife said the visitor asked if they attended church, if they were Christians, if they took the children to Sunday school, and if they read the Bible and had prayer in the home.

The husband replied, "If I had been here I would have told him to go about his business."

But the wife answered, "Husband, if you had been here, and heard this man talk, and looked in his face, you would have thought he was about his business."—Submitted by J. S. EMMERT.

A Glowing Coal

A pastor once visited a member of his church whose pew was more often vacant than occupied. He found him seated in his home before a cheerful fire. Without saying a word he took the tongs and removed a live coal from the fire and placed it alone on the hearth, watched it turn from the red glow to a black, charred mass. The member watched the proceedings with interest, and finally said, "Sir, you need not say a single word, I will be there hereafter."—(H. V. TANNER), submitted by R. L. MORRIS.

The late President Coolidge and a friend of his were seated together in a room overlooking the Washington Monument in the national capital. They were discussing a movement on the part of a certain eminent gentleman to remove from Washington's name the luster and brilliance it had acquired through its connection with the establishment of America as an independent nation. Replying to his friend's question as to how he felt about the then recent movement, Mr.

Coolidge lifted his eyes to the towering shaft and very pointedly remarked, "I see the monument is still there."

When atheists and other godless men revile our Savior and reject the story of His resurrection, faith is able to point them back to a lonely spot in the land of Faith's beginning, and say, "I see the empty tomb is still there."—Submitted by J. RAY BOWMAN.

While I was pastor in an Oklahoma town, I was called on to hold the funeral of a man who was known as an infidel throughout the county. He had not been inside of a church for forty-two years. While he lived he seemed to take pride in abusing preachers and churches. There was a large crowd at the funeral, and after they had filed by the casket to view the corpse, his wife, a well known Christian worker in our church, came and stood by the casket of her infidel husband, and said, over and over again, "For forty-seven years I tried to lead you to Christ, and you wouldn't let me."

Before he died this poor man would sit and cry. When his Christian wife would come and ask, "What can I do for you?" he would reply, "You can't do anything now. It is too late; just let me die and go on to hell. I am already damned."—Submitted by J. S. EMMERT.

Summer School of Theology
Announced

THE management of Winona Lake School of Theology announces the 1939 session to be held from July 11 to August 16, with two semesters of fifteen days each.

Winona Lake is located in northern Indiana, and is one of America's beauty spots, dedicated for more than forty years to religion, education and wholesome recreation. It is of easy access by train, bus or auto, being about one hundred and fifty miles east of Chicago, reached by Pennsylvania and Big Four Railroads with trains stopping at Warsaw, Indiana, less than two miles from Winona Lake.

Winona Lake School of Theology has had a continued existence since the days when Dr. G. Campbell Morgan conducted there "The School of the Prophets" in 1920 and 1921. The director of the school is Dr. William Edward Biederwolf, and the dean is Dr. J. A. Huffman. Students come from coast to coast, from Canada to Florida, and from other countries.

This school makes no apologies for its defense of evangelical Christianity in a very vigorous manner. It believes that it has been raised up to combat the heresy of so-called Modernism, and to contend earnestly for "the truth once delivered." Work can be pursued in one or both semesters, and credits may be earned toward the regular theological degrees.

The faculty for the coming session are as follows: Dr. J. A. Huffman, D. D., dean; Dr. Henry S. Gehman of Princeton Theological Seminary; Dr. Peder Stiansen, Northern Baptist Seminary; Dr. James Charbonnier, Taylor University School of Religion; Dr. William H. Leach, Editor of *Church Management*; Prof. Rollin Pease, of the University of Arizona (Music Dept.); Dr. John McNaugher, President Pittsburgh-Xenia Theological Seminary.

Subjects offered during the coming session are as follows: Old Testament (Genesis), Old Testament (Prophets), New Testament (The Gospels), New Testament (Romans), Church History (Reformation Period), Theology, Church Management, Church and State, Greek New Testament, Speech, Music.

A twelve-page prospectus with full information may be had by requesting the same of the dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Indiana.

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. A leading evangelist says it is not right for pastors, Superintendents, either General or District, or other officers of the church, to hold revivals while we have evangelists who can take the meetings. He contends that those who do this are taking the living from the evangelists. Do you think his position is right?

A. I do not think this position is right. I have known men who have made such statements to change their minds after they had left the evangelistic field and taken a pastorate or other work in the church. It is a very wholesome indication when the church has in its leadership those who can do the work of an evangelist and by example conduct a revival. I doubt if the evangelist in question would be happy if our officials ceased to be ought but officials, and gave up the passion and thus the art of soul winning. After all in our work, every man must make a demand for his own work, and I fully believe that every evangelist who will boost, and not knock, who will pray and study enough to preach rich fresh truth, get results and seek not his own but the interest of another, will be busy. I know no better way to get out of touch with God and the church than for any class of people to complain of another class, and certainly this would be a poor place for the evangelist to complain. I know of none worse than for him to complain to the pastor he is now working with about the offering he got at his last place. I think I can speak with a degree of fairness, that might not be the privilege of some better men than I. I have served as pastor for a number of years; spent several years in a fairly successful evangelistic field, and some time as Superintendent. I can truthfully say that never in my life did I feel my General or District Superintendent was unfair to me because he had meetings and I had a broken slate. I think this brother has been tempted, and trust that God will bless him nearly to death. No people on earth will try harder to put him or any of our evangelists across than the very men mentioned, if they can be permitted to boost. An attitude as suggested in this question will hinder him who takes it more than anyone else.

Q. A local civic organization is promoting a talking movie of Christ and have asked me to co-operate by endorsing and advertising the same. What should I do?

A. We have a peculiar and a distinct position which we are forced to take on many things. I have always found such folks perfectly fair when I was wholly frank with them. I would state to them our position and show them that you cannot take part in this matter, but state that wherever you can co-operate, you will be glad to do so.

Q. It has been stated that our missionaries are better supported financially than our home pastors. Why is this true?

A. In the first place finances are not all the support the pastor in the home land gets. He is surrounded by friends and persons with whom he can talk; his family, and his church. He is in the land of his nativity and thus he has support that cannot be bought with silver and gold. It is always fitting that we put these things down if we are to consider the financial standing of a missionary. In the second place they never choose a raw recruit without train-

ing or with a sickness unto death in the family, as missionaries to be sent. True they may sicken and die, but we choose our best and most fitted material to initiate into this life of loneliness. One must know there is more than money involved if he reads Brother Royall's suggestion when he said, "The missionary knows the pangs of an empty mailbox." Better by far, but for the call of God, be in the land we call home, with friends and less, than feel that gnawing. Then from the standpoint of pure economics; the missionary should be better supported because he is on a foreign soil by permission of the governing body of that land. He must not at any time become a charge to the government, thus his support must be both ample and sure. The third reason is that all missionaries are more or less on a level in that the general demand, both on them, and from the governments, are the same. So when the matter is averaged up their support would average better; that is, it is more uniform. Yet I take time out to say that averages are never accurate, and in most cases not fair. I refuse to believe that two and two make four, when it comes to folks, in any walk of life, and I know that not even one and one make two in that kind of figuring. I have never done anything spectacular, but I refuse to be added up with the fellow who started when I did, and in a few days made shipwreck of the faith, only to come back soon and seek to make amends. Yet in a short time he was off in some questionable religious performance, and made a great splurge, much to the hurt of the church, and during the years he has woven in and out of the church and the faith, while I have plodded along and gotten near a hundred saved and some sanctified each year, and they have been builded into the church. You can talk averages all day long, but I know that one of him and my own work, although small, does not make two. All such positions as taken by the statement in the question asked must be considered in a general way. For the benefit of those that do not deal in averages I might state that the average salary of our missionaries is \$45.00 a month.

Q. I do not know how many preachers may have a problem like mine, but to me it seems to fit your column: I have a family of three children, all under school age, and they make quite a problem for my wife during service hours. But to make matters worse nearly every Sunday some of the members make some remarks in my wife's presence about children behaving in church until it has become a serious problem indeed. What would you suggest? I admit the children do annoy during services.

A. To start with I have no sympathy with church members who will peck at a weakened preacher's wife. I feel they ought to come to you and talk the matter over if they have feelings in the matter. I have not a doubt that your wife does her best in church, that she is grieved and humiliated by the disturbance you admit the children make, and I am positively against the people taking advantage of her. Yet if they were approached they might be able to explain their side of it, and while they would not have a just reason they would at least have an excuse. In the first place it is a question whether a mother of three children below school age should be expected to go to church every service. In the second place the children belong jointly to the father and the mother, and the matter of behavior in church is of secondary consideration. No child that has its way in the home, at play, and at the table can be expected to come under discipline during so short a time as a service. Why should a child be quiet for an hour on Sunday who never is made to be quiet any other time? Therefore, I feel this is your responsibility as well as that of your wife. If you two jointly train the children, in quietness, reverence in family worship, obedience, at the table, to listen when others talk in the home, it will not be very hard for the mother to care for them during the de-

votion hour in church. But, my friend, I am on thin ice, for this is one of the most touchy of subjects, and one that most parents seem blind in regard to. It may be that the hints thrown out to your wife are weak, and a "lick below the belt" but it could be that even your best members are afraid to approach you on this delicate subject. I know that to be the case in several instances. But worse than this, the very fact that a preacher's children do not behave in home, or in church, is a reflection on his profession, for if he cannot rule his own house how shall he rule the house of the Lord.

May I relate an instance to show how much damage is often done by the thoughtless failure of a preacher in controlling his children. An evangelist tells of a serious service climaxing in an altar call, and just as it was reaching the breaking point the preacher's baby came down the aisle and climbed up on the altar and walked back and forth. It was no doubt cute, but it may have sent souls to hell by changing the service from that of seriousness to levity. I suggest that you and the good wife the Lord has given you take the matter in hand and make up your mind to change the conditions generally in the home life of the children so that it will not be hard for them to act right when they get in the church. This is not easy and your problem is not one limited to you and your family. Preachers do have a harder job than others at this point by the fact that so many folks tease, play with, and seek to direct their children, but none of these can upset the home-trained child; directed by a careful but firm father and mother. And, I may add, no one thing that you can do will bring you greater returns in the tomorrows.

Q. I am in trouble, for the other day one of the members of my church confided certain matters in me, and then I inadvertently told another person, and now the matter has gotten back to the member. What shall I do?

A. There seems nothing left for you to do but to go to the person and confess your fault and ask forgiveness. That I think is what you would preach to others. There can come to you one great lesson from this affair, however, and if you learn it you will have been helped greatly as a minister. I mean that you should learn that it is the minister's job to keep a confidence. If he cannot be trusted to do so then wherein can he be trusted? I understand that even the courts recognize this peculiar relation on the part of pastor and people, and not even in a court of law can a minister be expected to break a confidence. I am glad you feel so keenly about the matter and believe the Lord will help you.

Q. I am a licensed minister and am anxious to get a Nazarene work started in a needy community. Would I have to speak to the District Superintendent before starting any meeting? Of course I would call him when I am ready to organize as I want to do what the Manual says. Since I have a district license, do I have to consult the pastor of the church where I hold my membership if I want to do this type of work?

A. I wish I could have you in the study here with me tonight. I would like so much to hear you tell your story and explain your plans before I say anything at all to you. I think there are two answers to your questions. In brief, they could both be answered "No." You do not have to ask either of these men before you go. There is another answer and in order to be fair I am going to give it. You may rue the day you tried such a procedure before seeking their counsel and advice. You may strike a hard situation that needs some financial assistance and after you have started and prayed and paid all you can, you cannot pull it, and before you are ready to organize you may want to call the

Superintendent and ask him for home mission help. He may have all available funds tied up. He may not see in the field you have chosen the opportunity you think you see. Then you may run into his plans as he may have workers engaged to enter the very field you have in mind. A question keeps coming up to me regarding your case. Why all this aloofness about your brethren? If you succeed it will be with them and never without them. They are workers in the kingdom and will advise you wisely even though it may not at all times be the advice you would like to receive. No, you do not have to consult them, but my advice is that you do, and then work in accordance with the advice they give you.

Q. Can you give five special things a minister should do or be in order to reach the highest place of success in his field?

A. I hardly feel qualified to answer this question, but I will suggest the following: *First*, love God with all his heart, and that will call for daily examination. *Second*, love the people. By that I do not mean merely the congregation to which you preach. There should be a special love for one's own folks, but there must ever be in the heart of the minister a love for human beings; a heart pull to and for the lost. *Third*, love the church, its organization, its leaders, its form of government, its missionary program; appreciate the opportunities it has given you to preach a full gospel. It not only has provided you with a spiritual home but provides a haven for those who are converted under your ministry, thus protecting them from the wolves of the world. It provides an insurance worthy of a better investment than any we are making, in that it insures our converts against a dearth of gospel truth when we are called elsewhere, by providing a safe, sane, full salvation ministry to carry on. *Fourth*, watch lest you generate wrong ambitions. You may never be a Bud Robinson, a Bona Fleming, or a T. M. Anderson in the evangelistic field. To seek to be the best evangelist you possibly can be is worthy, but should you pine because these men are called to camps you never hear from, it will eat out your spirit. It will show up on your countenance and become as easy to read as a well written letter. I have used the evangelistic field and quoted names of my friends, but the same application will apply in any field of endeavor. It has been said that at the bottom of nearly every wreck in the ministry is disappointed ambition. Let the church find you, never seek to put yourself at the top. *Fifth*, make full use of your time in prayer and study, and remember in the word "study" you are to apply yourself to more than books. Study men. And that study is individualistic, no two alike.

QUESTION—In a small town where there are five churches, how active a part should I take in the Ministerial Association?

ANSWER—I think you should take part in all the activities you can without violating your conscience, the laws of the church, or the program you have to carry out as a Nazarene pastor. You will find the usual group of preachers in a town of your size very fair and considerate. They will understand that you have a district program and will not expect you to enter into everything they may promote. In school programs, such as graduation exercises, and the W.C. T.U. public programs, and other like union gatherings, you will find it helpful to your people, and yourself as well as to the townfolks to take part whenever you can. I doubt if the brethren will expect you to participate in the union services during the summer when they all close down and have but one service. Should they do so, you will be forced to explain to them that neither you nor your folks could do 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

Sermon Seed

MOTHER'S DAY—"Woman, behold thy son! . . . Behold thy mother! (John 19: 26, 27).

THE CHURCH'S OBJECTIVE—"We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:28). The calling of the church to "present every man perfect in Christ" is a task without bounds. Note: Every man, no limit extensively; perfect, no limit intensively; in Christ, no limit dynamically.—JOHN R. MOTT.

THE PERSONAL COST OF REVIVAL—"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12). Note the you's in this text.

HIGH AND LOW TIDE—Acts 24:24-27. Consider how an hour of high impulse and spiritual insight under the light of truth and the convicting Spirit passed by, leaving Felix stranded on the sandbars of low motives—helpless.

THE NEW JUSTICE—"Being justified by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood" (Romans 3:24, 25).

Faith of Our Mothers

Faith of our mothers, living faith,
In cradle song and bedtime prayer,
In nursery love and fireside lore,
Thy presence still pervades the air;
Faith of our mothers, living faith,
We will be true to thee till death.

Faith of our mothers, guiding faith,
For youthful longing, youthful doubt,
How blurred our vision, blind our way,
Thy providential care without;
Faith of our mothers, guiding faith,
We will be true to thee till death.

Faith of our mothers, Christian faith,
In truth beyond our man-made creeds,
Still save the home and save the church,
And breathe thy spirit through our deeds;
Faith of our mothers, Christian faith,
We will be true to thee till death.

—SELECTED.

Here in God's House Today

Here through beautiful services I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy and useful life.

Here I gain strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.—Bulletin Detroit First Church.

What Is a Home For?

"A home is physically a place to live in, socially a place to have fun in and intellectually and morally a place to improve in. Otherwise it might as well move off the street."—JAMES LEE ELLENWOOD, in *Parents' Magazine*.

Housewives in Palestine

I like to think those busy housewives rose

Before the hills of ancient Palestine
Were tipped with dawn-light. Not for them to doze

Through golden hours and miss His words divine,

Surpassing far the wisest they had heard.
Had not the wondrous news been passed along

From mouth to mouth as swift as winging bird

That He was coming who could put new song

In tuneless lives; new strength in quaking limbs?

I think the household tasks were quickly done;

The women, humming half-forgotten hymns,

Attired themselves and many a little one
With eager haste, and fairly ran to see

And hear this One of whom these things could be.

I think the joy home-keeping must feel
Arose to exaltation while He spoke,
Comparing with the leaven hid in meal
The blessed kingdom for these humble folk.

A little tired, too, perhaps they were,
From toiling since the dawn—but all these things

Were quite forgotten in the happy stir
Of gratitude that understanding brings.
The silver pieces which a woman lost
And found through use of faith and kitchen broom—

All simple, homely tales, but beauty-glossed—

Old friends rejoicing in a lamplit room.
I think the hearts of housewives, most of all,

That day responded to the higher call.
—IRENE STANLEY, in *The Gospel Trumpet*.

The Heart of the Scriptures

The Bible is like a vast and multiform country with its heights and depths, with all varieties of density, and with a capital, a governing center, whose influence is felt throughout the whole.

If we ask, what is this governing center? the first answer must be, Jesus Christ. But then our question may go on: what is the center of the message about Jesus Christ? The answer which the New Testament gives is clear beyond any doubt, the cross.—DR. ERIC BRUNNER, in *The Presbyterian*.

The Ninety and Nine

The tune of "The Ninety and Nine" was composed under dramatic circumstances. The author, Mr. Ira D. Sankey, tells of its discovery in his "Life and Sacred Songs."

"It was in the year 1874 that the poem 'The Ninety and Nine' was discovered, set to music and sent out upon its worldwide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, Scotland, and I had been assisting him in his work as a leader of the singing. As we were about to board the train, I bought a weekly newspaper for a penny.

"In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home was a sermon by Henry Ward Beecher.

"I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged my eye fell upon a little piece of poetry in the corner of the paper. I carefully read it over and at once made up my mind that this would make a great hymn for evangelistic work if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command.

"After I had finished, I looked at my friend Moody to see what the effect had been, only to find that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was 'The Good Shepherd.'

When Mr. Moody had finished speaking, he called upon Mr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Mr. Bonar's words, Mr. Moody turned to me with the question, 'Have you a solo appropriate for the subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. At this moment I seemed to hear a voice saying, 'Sing the hymn you found on the train.'

"I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asked God to help me sing, that the people might hear and understand. Laying my hands upon the organ, I struck the chord of A flat and began to sing. Note by note God gave me the tune, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scottish audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ he looked at the little newspaper slip and with tears in his eyes said, 'Sankey, where did you get that hymn? I never heard the like of that in my life.' I was also moved to tears and arose and replied, 'Mr. Moody, that is the hymn I read to you yesterday on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus the 'Ninety and Nine' was born."

The author of the words of this unique hymn was Miss Elizabeth C. Clephane, a young Scotch woman, of Melrose, near Edinburgh, who had a great love for poetry. Among the sick and suffering she won the name of "Sunbeam." Her own life was marked by deep suffering and was cut short at the age of thirty-nine, five years before Sankey sang her into immortality. Miss Clephane wrote "The Ninety and Nine" for a friend, who had it published. It was comparatively little noticed until by his own use of it Sankey immortalized it. How impoverished our hymn book would have been if Sankey had not deposited this poem in his "seed plot," which was the name he gave to his musical scrap book in which he pasted his favorite songs and poems.—REV. HERBERT LOCKYEAR, *Courtesy Moody Monthly*.

A Cheap Home-made Binder for Preacher's Magazine

I had several years' numbers of THE PREACHER'S MAGAZINE to be bound "at a later day." As with many preachers the money never was available and my magazines were getting soiled, dog-eared and were never arranged properly. I got loose leaf binders from the ten-cent store, in the two sizes in which our magazine has been published. I bound them and find them a great satisfaction. I no longer wait for the close of the year to bind them. Already the 1939 file is started and my magazines are being preserved and are available when needed, not to mention neater looking library cases.

Solving the Empty Paste Pot Problem

Were you ever a country preacher and needing about two brushes full of paste very badly only to find the paste pot was empty or the paste had dried down? Were you five miles from a ten-cent store and just had to wait? I have solved the paste problem, whether in the city or country. Most of us use a great deal in Sunday school and church work. I buy ten cents' worth of dry paper-hangers' paste. This supply lasts two years for all church work. One may wet up a teaspoonful more or less. Add a pinch of cloves or drop of peppermint. Put it in the ordinary library paste jar. This will keep indefinitely and is easily replenished. Added to convenience it is very economical.—Submitted by VERA WEIGHTMAN, St. Albans, Vt.

Modern Curfew

"The curfew tolls the knell of parting day,
Along the quiet lanes the cattle come;
The plowman puts his implements away,
Then jumps into his car and motors home."

For Your Bulletin

You cannot spell S-U-C-C-E-S-S without "U"
You cannot spell C-H-U-R-C-H without "U"
Neither can your C-H-U-R-C-H be a S-U-C-C-E-S-S without "U"
Be square all week—but do not fail to be round on Sunday!
(You could even be round on Wednesday night.)—From *The Baptist Minister*.

When You Lose Patience

When you lose patience, if you are fat you lose your breath; if you are a speaker, you lose your audience; if you are a politician, you will probably lose your election; if you are in an argument, you are likely to lose your point; if you are a father or a mother and lose your pa-

tience with your boy or girl, you will lose more than you can make up in many a day.—MARION LAWRENCE.

For Christian Colleges

It is interesting to know that eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's Presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national Congress whose efforts of prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.—GEORGE W. TRUETT, in *Missionary Review*.

Revelation

We read Thee in the flowers, the trees,
The freshness of the fragrant breeze,
The songs of birds upon the wing,
The joy of summer and of spring.

We read Thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die!
—HORATIUS BONAR.

The Works of God

"Life up your eyes on high, and behold who hath created these things."

For eight years, with unremitting toil, Kepler sought unceasingly to solve the law of planetary motion. He tried nineteen different hypotheses during those years, only to lay them aside one by one as he discovered that they did not conform to the laws of planetary motion. To have been less courageous would have been to fail, but his patience changed failure into success. When after months of study by day and observation by night he found that the theory he was trying was untenable, he laid it aside without regret, knowing that there was no less theory to try. Every theory of the circle he was finally obliged to abandon as an explanation of planetary motion. Next to the circle in simplicity, he chose the ellipse for his study. In this theory he found every condition met. The problem was solved at last, and in sheer joy he cried, "Oh, almighty God, I am thinking Thy thoughts after Thee!"

He continued his investigation, and after establishing his second and third laws and writing their exposition he said, "My book is written to be read either now or by posterity, I care not which. It may well wait for a century for a reader, since God has waited six thousand years for an observer."—J. W. RICH, in *Signs of the Times*.

A PREACHING PROGRAM FOR MAY, 1939

J. GLENN GOULD

SUNDAY, MAY 7, 1939

MORNING SERVICE

Temptation and the Way Through It

SUGGESTED SCRIPTURE LESSON—James 4:1-17.

TEXT—*Resist the devil, and he will flee from you* (James 4:7).

I. TEMPTATION IS A VERY REAL PHASE OF OUR UNIVERSAL CHRISTIAN EXPERIENCE. There is no one who is exempt from its appeal, or who is not aware of its power. It makes its assault upon the very weakest of God's children as well as those who are strong in faith. Indeed, it is likely that the more Christlike the character of a saint of God becomes, the more will he be exposed to the batterings of the enemy. The holiest men who have ever lived have been the men most sorely tempted. Theirs is an exposed position and against them all the forces of darkness are arrayed.

The appeal of temptation approaches the soul through three distinct, yet closely allied, agencies. (1) First is the world. By that expression we do not think primarily of the physical frame of things, though it is true one may be dangerously obsessed with this present physical world. The term "world" refers, however, to the spirit of the times, the moral and spiritual climate in which we move. This world, with its unholy ideals, is "no friend to grace to help us on to God." (2) Second is the flesh. Again we must not be confused as to the meaning of the term "flesh." Not the physical body necessarily, but more properly the carnal nature which is resident in every unsanctified heart, is denoted by this term. Its manifestations in the unregenerate take the forms of hatreds, envyings, strife, and a host of other nameless iniquities. (3) The third agency by which temptation approaches is the devil. He is the master-mind of the kingdom of darkness, the directing intelligence in the world of sin. And the greatest of these is the last.

II. NOW HERE ST. JAMES DRAWS ATTENTION TO OUR FOE—THE DEVIL.

1. There are numerous popular and mistaken conceptions of Satan from which our minds should be disabused. He is not, as so many seem to think, a being with cloven hoof and spear tail, wearing horns and a red suit, his face distorted into the diabolical leer by which he can be easily identified. Such a conception of him is hopelessly inept.

2. The Apostle Paul speaks frequently of the "wiles of the devil." In Ephesians 6, the apostle suggests that against such an antagonist there is nothing can fortify the soul except "the whole armour of God." For, he declares, "ours is not a conflict with mere flesh and blood, but with the despotism, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. Put on therefore the complete armor of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field" (Weymouth).

3. The Word makes it clear that the devil depends on subtlety and deceit to win his victories. He is the arch-deceiver. He deceives (a) by lying promises; as in Genesis 3:4, 5, when in defiance of God's clear warning, Satan said, "Ye shall not surely die." He deceives (b) by the wresting of Scriptures to suit his own purpose. In Matthew 4:6 he quotes the promise of Psalm 91:11: "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"; seeking to make it justification for an act of the sheerest presumption. He deceives (c) by cunning plans, against which

God warns us in 2 Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." He deceives (d) by fashioning himself into an angel of light, appearing as the accredited representative of Almighty God (See 2 Cor. 11:14).

III. GRANTING THE REALITY AND MENACE OF SATAN, HOW MAY ONE EMERGE VICTORIOUSLY FROM THE STRUGGLE WITH HIM?

1. James has one very simple answer, "Resist." Do not parley or argue, for he is a much more clever debater than any one of us. Do not flee in dismay from the contest for that would be equivalent to defeat. No, stand your ground and resist the devil. It is true it is not within our power to intimidate the enemy; only God can do that. But by standing still we may see the salvation of the Lord.

2. A second key to victory is in keeping your armor on. An ancient warrior would never think of casting away his shield, or taking off his breastplate; or removing his helmet in the heat of battle. But how many a Christian has abandoned his faith in such an hour, or turned to unrighteousness, or forsaken his hope of salvation in the time of temptation! To do so is disastrous and invites defeat.

3. A third line of defense is found in calling on one's allies. There are some things we can do for ourselves that will help to fortify our souls. Flanking the text are admonitions such as these: "Draw nigh to God, and he will draw nigh to you." That is an ally that we can call on for help, and it will not fail. Again, we are exhorted to "submit ourselves unto God." Do not fight against Him and thus erect barriers against His assisting grace in the hour of temptation. "Cleanse your hands . . . purify your hearts . . . humble yourselves." These activities of soul are the allies of the tempted man and will never fail to reinforce him in his hour of testing.

IV. NOW, ST. JAMES DECLARES THAT THERE CAN BE ONLY ONE RESULT TO SUCH RESISTANCE, "HE WILL FLEE FROM YOU."

1. It must be a real resistance, however. It is not enough to make menacing gestures toward Satan, nor does it avail to make disrespectful speeches concerning him, as though to make parade of one's courage. The arch-deceiver is never himself deceived; and it will require more than a sham battle to put him to flight.

2. What sort of resistance, then, we may well ask, will strike terror to the heart of Satan? Only that which rests upon faith; faith in God—His Word, His strength, His grace. God's Word is the sword of the Spirit, double-edged, able to pierce to the very thoughts and intents of the heart. The strength of God is our only ability. With Him we are able; without Him we are undone. God's grace is the one thing that can help in time of need. Herein must be our reliance.

3. But why does Satan flee in the face of such resistance? There are some of the most amazing and blessed truths of the Word that underlie this assurance. One is that Satan has already met his master in Christ. "Now is the judgment of this world," said Christ (in John 12:31, 32); "now shall the prince of this world be cast out." And I, if I be lifted up from the earth, will draw all men unto me." Those words were fulfilled gloriously in the cross of our Lord. It is declared, moreover (in Hebrews 2:14, 15), that Christ became flesh in order that "through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

It is true, furthermore, that Christ can destroy the master work of Satan in men's hearts (See 1 John 3:8). And, finally, it is declared (in 2 Thess. 2:8) that God has placed him under sentence of eternal death.

Therefore, our enemy is a defeated foe. There is no spirit

left in him. All his apparent boldness is the merest bluff. One show of serious resistance will overwhelm him. At the end of the first day of the battle of Shiloh the Federal forces were in a state of demoralization and defeat. General MacPherson reported to General Grant, "Our center has been driven back; our flanks have been turned; our artillery has been captured. What shall we do?" To which Grant replied, "Reform your lines under cover of darkness and attack at daybreak. Won't they be surprised?" Surprised they were, and the second day of Shiloh gave a decisive victory to the Union troops. Tactics like those will defeat the enemy of our souls every time. "Resist the devil, and he will flee from you."

EVENING SERVICE

God Is Not Mocked!

SUGGESTED SCRIPTURE LESSON—Gal. 6:1-9.

TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting* (Gal. 6:7, 8).

I. There are few warnings in the Word of God given more frequent expression than this against deception. Again and again the inspired writers say, "Be not deceived." The world is full of fraud and duplicity is on every hand. Much of the advertising with which our age is literally drenched is based upon deceit. Some of the most widely advertised products, when analyzed dispassionately, are found to be far less than the claims made for them. International affairs are shaped and colored by propaganda in an effort to give false impressions and create false issues, while the truth is carefully suppressed by the machinery of censorship. Especially in the realm of religion do quacks and charlatans abound, deceiving and being deceived.

It seems incredible, however, that anyone could be deceived as to the character of God and His attitude toward sin. God's Word has depicted the divine character so clearly and forcefully that it would seem there could be no excuse for ignorance. Yet it is precisely this deception against which the apostle utters his word of warning. It is said in the Word that in the beginning God made man in His own image. Men today, however, have reversed that process and are attempting to remake God Almighty in their own image. God challenged this sort of deception in Psalm 50:21 with the words, "Thou thoughtest that I was altogether such an one as thyself." Even today men are attempting this impossible thing of humanizing God, degrading Him from the throne of His holiness, and branding Him as capricious and entirely unreliable. There is grave need, therefore, that we should hear this warning once again.

II. "GOD IS NOT MOCKED," DECLARES THE APOSTLE; "FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

1. Who dares to dispute that principle? It is one of the fixed laws of God's universe. Without its absolute dependability this cosmos would become a chaos, and the world would resemble a madhouse. Every tiller of the soil depends upon the unerring accuracy of this law. If he wants a crop of wheat, he knows full well that there is one way to get it, and only one: he must sow wheat in his field. The very suggestion that a man might sow wheat and reap barley is so ridiculous that the mere mention of such an eventuality provokes a laugh. This law of nature—the law that like produces like—is too sure and settled ever to be gainsaid. To imagine otherwise is to mock God.

2. But a principle sound in nature is also sound in the realm of morals. A man will reap what he sows in the moral and spiritual realm, and will reap in far greater quan-

tity than he has sown. The man who sows to the world, the flesh and the devil will reap the only harvest that such a sowing can produce. The man who sows to the wind shall reap the whirlwind. Nothing in God's universe is more certain than that. There is no moment in our lives that is isolated and unrelated to every other moment. The present grows out of the past and is what it is because of yesterday's choices. And the present grows into the future and determines its complexion unfailingly. I am what I am today because of what I chose to be in other days; and what I am choosing now will determine my tomorrows. "Whatsoever a man soweth, that shall he also reap." To think otherwise is to mock God and to deceive oneself.

III. THE FIRST INTENT OF THESE WORDS, HOWEVER, IS TO GIVE COMFORT RATHER THAN WARNING.

1. The apostle is addressing himself to persons who had paid a great price to God's way. They had turned their backs upon the past and counted every other relationship less dear than their new relationship to Jesus Christ. Moreover, their loyalty to the Master had impelled them to a course of life that was truly sacrificial and one in which the gracious compensations were not entirely obvious. It is to bring comfort and assurance to such hearts, and to encourage them to a further loyalty, that he speaks as he does. If proof of this were needed, the ninth verse of this sixth chapter would afford it in abundance, for he concludes this passage with the exhortation, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

2. "He that soweth to the Spirit"; he that puts Jesus Christ first in his life; he that enthrones the Savior in his heart and makes the will of God the law of his daily living; such a man has a fitting and gracious harvest awaiting him. How intimately that speaks to our souls! Every servant of God spends himself in endeavors that are apparently fruitless. Many of God's saints are bound up to a dreary, treadmill existence of dull, galling monotony. They are like caged eagles. They have in their hearts an instinct that would direct them to the heights; but are "cabinéd, cribbed, confined," in the prison house of responsibilities which cannot be escaped. Then there are no end of positive misunderstandings that one must endure patiently for Jesus' sake. They are not easy to bear. They tear and lacerate the spirit and leave one sore and bleeding. All of this is involved in taking the way of Christ, in sowing to the Spirit.

3. But for every such soul Paul has this magnificent word of comfort and assurance. "He that soweth to the Spirit shall of the Spirit reap life everlasting." God knows our burden and our faithfulness. He looks at the heart of us rather than at our outward appearance. And God is not to be mocked. His laws cannot be set aside. "In due season we shall reap, if we faint not." "Remember Jesus' blessed word of comfort, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

IV. BUT THERE IS A WARNING HERE THAT THE GODLESS MAN SHOULD LAY SERIOUSLY TO HEART.

1. "He that soweth to the flesh." It is important to remember that as St. Paul uses the term "flesh," it does not refer in the first instance to the physical body, but rather to the depraved nature of the unsanctified man. To sow to the flesh, therefore, means to live a life that is dominated by the carnal mind. Gal. 5:17 sets forth the conflict between flesh and Spirit in these graphic words: "The flesh lusteth against the Spirit; and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The apostle proceeds, further, to ascribe certain works to the flesh. "The works of the flesh are manifest," he asserts, "which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." It does

not make pleasant reading. It is notable, too, that many a sin popularly regarded as of the milder sort stands next to an offense that everyone knows is atrociously sinful; as, for instance, "envyings, murders." But the most tragic thing of all is that some men are content to live for nothing higher or holier than these indulgences.

2. Now a man may choose to sow to the flesh, but no man can escape the consequences of such a sowing. God has given to every tiller of the soil the power to determine what seed he will plant in his field; but, once planted, God has fixed forever the law by which the nature of his crop will be determined. God has given to each of us the power to choose sin instead of righteousness; but, once the choice is made, there is no way to change the nature of the harvest. "He that soweth to the flesh shall of the flesh reap corruption." Mark it well: the seed you sow will determine the harvest you will reap. You cannot live as one man and die as another. Our dying will be determined by our living; and the choices we are making with such carelessness today will rise to haunt us or bless us tomorrow. "Be not deceived; God is not mocked."

SUNDAY, MAY 14, 1939

MORNING SERVICE

Sacrificial Motherhood

SUGGESTED SCRIPTURE LESSON—Luke 2:25-40; John 19:25-27.

TEXT—Now there stood by the cross of Jesus his mother (John 19:25).

I. Let us try this morning to reconstruct in our thinking the setting of the cross of Jesus. It is true it had its inception in the redemptive purpose of the infinite God from all eternity. That purpose became actual, however, amid the strangest of circumstances. The element of treachery entered with our Lord's betrayal at the hands of Judas. The fearful scene began to be openly enacted when the midnight quiet of Gethsemane was invaded by the mob of soldiers and hoodlums, led by Judas, erstwhile disciple of Christ. There, betrayed by a kiss, our Lord was seized by cruel hands and led prisoner into the city of Jerusalem.

The second phase of the tragedy was made of four judgment scenes, every one of which was the sheerest mockery and an outrageous perversion of justice. First to Annas He was led, then to Caiaphas, past and present high priests respectively. By them He was adjudged worthy of death, and a rump session of the Sanhedrin confirmed it. That was His ecclesiastical trial. He was taken then to Pilate; for a brief but terrible interval was sent to Herod, then back to Pilate, where the final shameful sentence was pronounced.

Out of that judgment hall the most tragic procession this world has ever known wended its way through the narrow streets of Jerusalem, through the gate leading to the Place of the Skull, and out to the most memorable spot in history—Calvary. There the pure and spotless Son of God was nailed to a felon's cross and exposed to death, and there He bled His life away and died for all mankind.

II. IT DOES NOT REQUIRE FREE PLAY OF THE IMAGINATION TO PLACE ONE'S FINGER ON THE MOST PATHETIC PHASE OF ALL THAT SORDID SCENE. It is found in this statement of the text; that there, looking on while her Son died in agony and blood, stood that mother who had given Him birth.

1. The onlookers at the scene of the cross were, for the most part, coarse and brutal men. The people who had followed this procession to the place of death had been brutalized repeatedly by similar scenes. To them human life was cheap, and their highest ideals of diversion was a Roman holiday such as this. The chief priests were a hateful and fanatical set of men, for whom justice meant little enough, and power and pomp and circumstance meant everything. The soldiers

were killers by instinct, and they had been hardened by so many assignments of this nature that nothing in them responded to the pathos of the scene. While Jesus was dying they gambled and swore hoarsely, trying to determine who should have His seamless robe.

But in the midst of that godless group stood one disciple and three faithful women. They had no ears for the coarse ribaldry of the mob or for the cursing of the soldiers. Their gaze was fixed on the still form of the Man on the central cross, and their ears were straining to hear every word that He might utter. And one of those women was Mary, the mother of our Lord.

2. There is a pathetic tenderness about the love with which Mary had followed her Son through His earthly life. Throughout His childhood and youth she had reared Him for a career which was beyond her keenest comprehension. Those years were full of strange events and evidences of striking uniqueness about Jesus that left her baffled and wondering. The years of His public ministry were stranger still. She could not understand all that He said and did. Her younger children—the brethren and sisters of our Lord—would not believe in Him. She alone of that family circle clung to her faith in His Lordship. And throughout all of these years those words of Simeon were in the background of her mind; those words about a sword that should pierce her soul.

3. Mary's love for her Son did not fail when finally He was condemned and crucified as a common criminal. We can never know what harrowing of soul this loyal mother underwent to see her Son dealt with thus. To hear the blood-thirsty cries of the mob demanding His life; to see the look of hellish exultation on the faces of priest and Levite when at last, it seemed, they had Him in their power; to see Him nailed to that cross and exposed to shame, mocking and death; we can never know how this must have lacerated the sensitive spirit of His mother. But to the end she loved, and did not fail.

III. MARY AT THE CROSS IS THE IDEAL OF SACRIFICIAL, FAITHFUL, HEROIC MOTHERHOOD THE WORLD AROUND AND THROUGHOUT ALL AGES

1. True motherhood must be sacrificial. There cannot be life without a mother's sacrifice. There is a sense in which every mother gambles with her own life in order to give life to her child. Into the jaws of death she must go in an absolute self-effacement if the miracle of human procreation is to be complete. But this is only the beginning of motherly sacrifice. Christian nurture demands something of loyalty, and devotion that will constitute no less a trial of a mother's sacrifice than birth itself. It becomes necessary for a loyal mother to live her own life in the life of her child. With resolute fidelity she must build into the personality of son and daughter those qualities that will enable them to live nobly and richly. The high ideals of men, the lofty aspirations that transfigure life, the noble qualities of spirit that make men able for solemn responsibilities and crucial hours, all are profoundly affected by sacrificial motherhood. Without such mothers, such men could never be.

2. Furthermore, true motherhood is faithful. Loyalty—even blind loyalty—is one of its most conspicuous characteristics. To adapt an expression of Saint Paul's, a true mother "beareth all things, believeth all things, hopeth all things, endureth all things." Nowhere is this quality more strikingly exemplified than in the mother of our Lord. When as a lad He was lost from them for a time, eventually to be found among the doctors in the temple, they chided Him for the anxiety He had caused them. The reply of Jesus was a puzzling one: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Then Saint Luke adds this word, "They understood not the saying which he spake unto them. . . . But his mother kept all these sayings in her heart." Despite her failure fully to understand,

she was faithful to the end. Here at the cross, passing through the most awful experience a mother could ever know, she believed and trusted and hoped. That is true motherhood.

3. And finally, true motherhood is heroic. Hers is not a heroism that lives in the public eye, to be branded with badges of honor, I grant you. It may never come to light until the judgment day when the secrets of all hearts shall be revealed. Beneath the prosaic performance of daily duties, amidst the monotony of things that simply must be done, there are hidden infinite resources of courage and fortitude. It required the sheerest bravery for Mary, mother of our Lord, to follow Him to the cross and see Him die. But a similar heroism, different in degree but identical in kind, must characterize true motherhood in every age. Rudyard Kipling has expressed it thus:

*If I were drowned in the deepest sea,
I know whose tears would come down to me;
Mother o' mine! Mother o' mine!*

*If I were hanged on the highest hill,
I know whose prayers would follow me still;
Mother o' mine! Mother o' mine!*

*If I were damned o' body and soul,
I know whose love would make me whole;
Mother o' mine! Mother o' mine!*

IV. WE NEED SUCH MOTHERS TODAY

Ours is a bankrupt age. Politically, socially, morally, religiously, we seem to be reaching a new all-time low. Careful students of the situation report that the real collapse of our age is in the home. Here character is forged. Here manhood is made. Daniel Webster, native of New Hampshire, once eulogized his native state by pointing out that it is customary for artisans to hang out before their places of business huge symbols of their craft. The shoemaker hangs out a boot; the watchmaker a watch; the dentist an enormous tooth. But, referring to the great stone face, Webster continued, "Up in the Franconia Mountains God Almighty has put out a great profile of a man, hewn in the rock of the mountainside, to signify that in New Hampshire He makes men." Noble tribute! And it should be the veriest truth concerning the homes of America. Our one hope is that a new race of mothers will arise to give America and the world the manhood that they need.

EVENING SERVICE

The Message of the Potter's House

SUGGESTED SCRIPTURE LESSON—Jeremiah 18:1-10.

TEXT—The vessel that he made was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it (Jeremiah 18:4).

I. JEREMIAH IS POPULARLY REGARDED AS A PROPHET OF DESPAIR

The artist Sargent has depicted him as a man of doleful countenance the very embodiment of hopelessness. The note of apparent gloom is so much a part of his message that we have come to call any pessimistic outburst a jeremiad. He was a man of tears; and tears are out of fashion. So it is that Jeremiah has been forgotten. His contemporaries conspired against his life. We have come to treat him with sublime indifference.

But, far from being a prophet of despair, there are passages in his writings that are shot through with a most glorious hope. Such a passage is this one in his eighteenth chapter. At the word of the Lord, the prophet repaired to the potter's house; and there, watching the artisan shaping a vessel on

his wheel, he heard the voice of God speaking to his soul, for the vessel was marred in the hand of the potter. The workman had an ideal before his mind which he sought to express through this lump of clay. But his hopes failed of realization. The beautiful vase was marred.

The potter did not throw the clay aside in petulance, however. With unflinching patience "he made it again another vessel, as seemed good to the potter to make it."

All of this imagery expresses one of the outstanding attributes of God's nature, for He is the infinite Potter. "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." That assurance could have only one meaning. Despite the persistent sin of God's people, Israel, the patience and mercy of God were not yet exhausted. His best plan for Israel was marred in the Potter's hand. But if His people were only willing, God in His great love would fashion them against another vessel. It was not too late.

II. GOD HAS DONE THIS VERY THING IN NATURE

One must be a most superficial observer if he has failed to note how God has been endeavoring over the long centuries to obliterate the scars and blemishes that have been laid on the face of His world; how the Almighty has been ceaselessly creating in the face of every force calculated to destroy. A visit to the great redwood forests of California illustrates this truth most graphically. Those giant trees, the oldest and largest living things on the face of the earth, are fortified by nature against the ravages of forest fire. While again and again the scourge of fire has swept through the forests, destroying lesser growths, these redwoods have come through scarred, but with heads unbowed. And instantly nature begins the slow, tedious process of obliterating the marks of the destroyer. If perchance one of these giants falls, given time enough God will bring from the trunk of the fallen monster a dozen other redwoods to take its place. Thus infinite is the patience of God in His dealings with nature.

III. GOD HAS DONE THIS THING AGAIN IN HIS DEALINGS WITH THE HUMAN RACE

Marred and all but forever ruined in the hand of the Potter, with that same infinite patience God has fashioned again another vessel.

1. It was no part of God's plan that sin should mar His handiwork in the first Adam. He created man in His own image and gave him dominion over all material things. The hope in God's heart was that man might prove to be one with whom He could have fellowship. For a time that idyllic relationship persisted, and in the cool of the day God would walk and talk with His children. But sin entered to mar God's plan and man was spoiled in the making by his own willfulness and sin. Instead of the symbol of perfection which God had planned, the first Adam became a token of judgment.

2. But the infinite patience of God could not leave the matter there. To meet the fearful situation precipitated by sin, God sent a second Adam to earth in the person of His only begotten Son. The first Adam brought judgment and despair to men, and the heritage of his nature has been the outstanding curse of our human race. But the second Adam brought forgiveness and hope to men, and in His redemptive death all mankind find a refuge and a deliverance. The first Adam forfeited the image of God, the second Adam restored it. The first Adam failed miserably; the second Adam succeeded gloriously.

It is declared in the Book, furthermore, that the second Adam is also the last Adam. There is to be no other. Men who reject Jesus Christ seal up their only avenue of hope and salvation. He is God's last word to a wayward race.

IV. FINALLY, THE MESSAGE OF THE POTTER'S HOUSE INDICATES THE GRACIOUS THING GOD PROPOSES TO DO FOR YOU AND ME

1. Sin has marred our lives almost beyond hope of salvage. It has fastened itself upon us in the form of sinful habits and appetites that curse us body and soul, and yet whose grip we are powerless to break. It has vitiated our ideals until we seek our gratifications on the very lowest levels available to our race. God made us for life in the heights; but sin has so depraved our instincts that we are willing to grovel on the malaria-laden flats of sin and seem content so to live. A friend of mine who went through the days of the fearful slaughter of the World War says that he lost something during those bloody days that he has never been able to recover. He saw men die so horribly that something fine in his soul was destroyed. Now with the war long past, that certain sensitivity to the finer things of human life has never returned. Equally deadly to the best there is in us is sin. It mars and blights and curses the whole personality. Indeed in each individual case it is only truth to say that our vessel has been marred in the hand of the Potter. And the guilt attaches, not to Him, but to us.

2. But into this apparently hopeless situation God himself has injected a redemptive consideration in the person of His Son. Jesus has lived and died and lives again; and that makes all the difference in the world. The manner of His birth is important; but that is not the most vital consideration. The manner of His life is important, but not supremely important. The nature of His teaching is challenging; but that is not the thing of supreme moment. The thing that matters most about Christ is His death; the fact of it, the manner of it, the meaning of it. With good reason did Paul write to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified." There is the crux of the matter. In His death, He was the innocent Lamb of God, offered up in atoning sacrifice. The outpoured blood, symbol of the outpoured life, offers forgiveness, cleansing and a haven for my hopeless soul. The crucified, living Savior means all the difference between hell and heaven.

3. Here, then, in the eloquent imagery of the potter's house, is a message of hope that is literally transforming in its power. A soul far gone in sin can be born again and fashioned anew. The redemptive and recreative miracle is still going on with unabated energy and power. With that infinite patience, upon which we have been dwelling so persistently, God is able and willing, yes, is eager to take our lives, broken and marred, and make them again other vessels as seemeth good to the Potter to make them.

4. There is only one key that unlocks this door of infinite mercy and makes this grace available to us all; and each of us holds that key in his hands. It is *repentance*. God makes this very clear in verses 7 and 8 of the chapter from which our text is taken. "At what instant I shall speak concerning a nation and concerning a kingdom," saith the Lord, "to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil; I will repent of the evil that I thought to do unto them." That assurance is spoken to the individual as truly as to the nation. By repenting of sin and forsaking it, and casting oneself upon the mercy of God, all of the grace and compassion of the Infinite God is invoked and despair turns to hope. This is the message of the potter's house. Have you proved its truth in your life?

SUNDAY, MAY 21, 1939

MORNING SERVICE

The Loom of Life

SUGGESTED SCRIPTURE LESSON—Romans 8:12-28.

TEXT—And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

I. THERE IS NO PROMISE MORE FIRMLY ROOTED IN CHRISTIAN THINKING THAN THIS

It is expressive of that confidence in divine providence which is so characteristic of our faith. In every age of the Church's history it has been accepted, believed and demonstrated anew. It is rather striking, however, to note the radical difference in the manner in which the assurance is viewed by different individuals, all of them presumably Christian.

1. There are some who regard it as a most precious and comforting assurance; the very embodiment of their highest hopes. It is a refuge for their souls in time of storm. It transmutes sorrow into joy, despair into hope, loss into gain, affliction into benefit.

2. There are others who regard it as a most difficult and all incredible statement. How it can ever be made actual they cannot see. They accept it after a fashion because it is in the Bible, but for no other reason. It has never become a part of their experience and seems out of place in their world. However true to life it was in the comparatively simple days of the first century, it is obsolete now; a sort of anachronism that still adheres to our Christian teaching.

3. The language of Saint Paul, however, puts this matter clear beyond the realm of uncertainty or conjecture. He announces it as a finding of his own experience; not a postulate to be accepted, but a fact to be tried and proved. "We know," he declares. And it is his assumption that the Christians to whom he is writing possess a similar knowledge. He is not thinking primarily of the more pleasant experiences of life, but rather of its dark and difficult happenings. "The sufferings of this present time" are included as clearly as "the glory that shall be revealed in us." All alike will be woven on God's infinite loom into the pattern of life if it is God's will we should live.

II. "ALL THINGS WORK TOGETHER FOR GOOD." LET US EXAMINE THE EXACT LANGUAGE OF THIS ASSURANCE.

1. "All things." There is no exception made of any possible eventuality in our lives. No misfortune, however dark; no grief, however tragic; no adversity, however paralyzing; nothing is excluded from this sweeping assurance. "Sufferings" and "infirmities" have their place as well as the more pleasant aspects of our daily flow of experience. In the Library of Congress there is a beautiful mosaic made of thousands of tiny pieces half as large as a dime, or less. Some of them are oddly shaped and of garish coloring, having no intrinsic beauty whatever. But, fitted into place and related to the total plan of the artist, they make their contribution and play a part absolutely essential to the beauty of the whole. In similar manner does our life pattern need the difficult and trying experiences. Without them the whole would be incomplete and its final beauty be marred.

2. The apostle goes on to declare that "all things work." Everyone of us is, in part, the creature of his past experience. Our characters are simply our heritage of personality, added to and modified by all of the subsequent experiences of our lives. Whether we will or not, these things are working for us. The difficulties and adversities of life are making or breaking every one of us.

3. But they "work together." There is a plan, a system, a program, a logical relationship between the seemingly incongruous events of our lives. What seems like chaos is an orderly plan and God is working out His gracious purposes for us. It may require the perspective of the years to see the plan in its unfolding, but the plan is there. A gentleman planning his first European vacation was told by a much-traveled friend that he must be sure to hear a certain set of chimes in Geneva. Upon arrival in the Swiss city, he inquired where the chimes were located and the hour at which they would be played. At the appointed time he went to the church, climbed

into the belfry and sat down in the presence of the chimes to listen to their music. But when the playing began, it was all dissonance and discord, deafening noise rather than stately harmony. In dismay and disgust he fled from the church. But as the music of the chimes floated out over the lake to the distant hills, a careworn widowed mother stood in the door of her humble cottage and drank in the lovely melody that came from that distant church tower. The perspective of distance had transformed the hideous into the harmonious. We are so close to many of our difficult experiences that all we can now hear is their *clashing dissonance*. But distance, perspective, will transfigure them into hours of rare and holy privilege.

4. But, moreover, they "work together for good." Here is the wonder of wonders. Of course some of life's experiences are clearly good. We have no difficulty seeing how God can make those things work for our good. As we see it, it is part of their very nature that they make a worth while contribution to our lives. But other experiences are apparently evil. What possible good, we ask, can come of misfortune, loss and suffering? I know a man who was once a splendid District Superintendent in the Church of the Nazarene; but today he is a shaking, helpless paralytic, and still only middle-aged. How can even God make such a thing to work for good? These are the difficult questions we face.

I do not profess to know the answer in detail. I do believe that God who can "make the wrath of men to praise him" can find a way. The men who nailed Christ to the cross did it because they hated Him; and their act seemed to be the crowning injustice of all time. But unwittingly they were the agents by which the glorious work of redemption was effected. If God could accomplish a thing like that, I am confident He can transfigure the petty difficulties in my experience.

III. BUT TO WHOM IS THIS AMAZING ASSURANCE CERTIFIED?

"To them that love God, to them who are the called according to his purpose." It is to them who love God, and whose love for Him has brought them to commit all to His hands. The loving Lord is here pledged by all heaven to be faithful and true to such souls. He is too good to do wrong, too wise to make a mistake, too righteous to be unjust, too loving to be unkind. Who would hesitate to entrust everything into such hands?

The one concern of a Christian should not gather about the issue of how God can possibly bring this to pass. It should rather center upon the question of one's relationship to Him. My responsibility is to love Him, and not to question Him. I must see to it that I am among "the called according to his purpose." There must be a yielding to the will of God. There must be an end of the disposition to fight against God's judgments. A despairing woman unfolded her tragic story to me recently and said she had prayed for a year without result. I pointed out to her how her prayer had been a selfish one, an attempt to bring God over onto the side of her desires. But never once had she said to Him, "Thy will be done." This is what it means to be "called according to his purpose." It is to say with Job, "Though he slay me, yet will I trust him."

Moreover the Christian can afford to wait. It is difficult to be patient with the slow, tedious process by which God works out His purpose. His wheels grind slowly, but they grind surely. He neither slumbers, nor is weary. He never relaxes His vigilance. His processes move ceaselessly and unerringly on. And all He asks of me is submission and faith, both of which I gladly give. Therefore the assurance of this text is mine.

EVENING SERVICE

The Threefold Crucifixion

SUGGESTED SCRIPTURE LESSON—Romans 6:1-23.

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

I. THE EPISTLE TO THE ROMANS IS A CLOSELY KNIT, LOGICAL DISCUSSION OF THE PLAN OF SALVATION THROUGH FAITH IN THE BLOOD OF JESUS

Every chapter in this masterful document is related organically to the living whole of the epistle and fits perfectly into the plan of the apostle's argument. Saint Paul approaches this text by a well-defined process of reasoning.

1. His first contention is that all have sinned and come short of the glory of God. The first three chapters of Romans deal in the main with this thought. Jew and Gentile have both grieved God and incurred His displeasure.

2. In chapters 4 and 5 he argues that salvation is by faith alone. To the Jew, whose defense was bound to be that he had Abraham for his father, the apostle points out that even Abraham was justified by faith and not by works. To all men alike the promise of hope is clear and unequivocal. Any man who comes to God pleading the merit of the blood of Christ and trusting in Him alone can be saved.

3. In this connection he makes it clear that there is an ample supply of grace. Indeed, "where sin abounded, grace did much more abound." As Weymouth renders it, "where sin increased, grace hath overflowed."

4. The apostle then raises an interesting question, "Shall we continue in sin that grace may abound?" It is a matter of some surprise that this question should prove to be as persistent as it has been. It is substantially the question now being raised by the exponents of the doctrine of eternal security. While, it is true, they do not openly advocate continuing in sin, they have advanced a teaching that amounts practically to the same thing. They have assured us that we cannot hope to live without sin; and that sin is not so serious a matter after all, since God's grace is so abounding. Paul's answer was a radical and thundering "NO." "God forbid," he cries. "How shall we, that are dead to sin, live any longer therein?" Death to sin settles the sin business; for (as the safety signs along our highways frequently remind us) "death is so permanent!"

5. Now the provision God makes for our deliverance is set forth in the text as a threefold crucifixion. "Knowing this, that our old man is crucified with Christ [provisionally], that the body of sin might be destroyed [actually], that henceforth we should not serve sin." God's healing for the hurt of sin, therefore, is (a) the crucified Savior, (b) the crucified nature, and (c) the crucified life.

II. THE CRUCIFIED SAVIOR

1. There is a far greater significance attaching to the cross of Christ than we customarily believe. It is true He died to provide forgiveness for guilty sinners. "God so loved the world that he gave his only begotten Son." But pardon is not our only need. We become sinners outwardly because we were sinful inwardly. The instincts, affections and motives of our hearts have been polluted by the sin stream that has infected our race. There is a need not only for forgiveness from this transgression, but for cleansing from this pollution.

2. There is no more eloquent putting of this provision for the deeper need of the justified Christian than that found in Eph. 5:25-27, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The significance of this passage turns on the exegesis of the word "church." It means, as every Bible scholar recognizes, the redeemed people of God; those who have been called out

from the world and separated unto Christ. Christ loved them and died for them, because they have a deep inward need, a need for cleansing from a depraved and double-minded condition.

3. Now the thing that the apostle is saying in our text is simply this, that in the death of Christ provision is already made, not only for my forgiveness, but also for my cleansing; not only for my justification, but also for my sanctification. I may never appropriate that provision. Through prejudice, or unbelief, or outright disobedience I may turn my back upon this provision. But the provision stands. Already in the will and purpose of God "our old man is crucified with Christ." The verb indicates a finished action, something done that can never be undone.

III. THE CRUCIFIED NATURE

1. Provision is one thing, but realization is another. Christ on the cross is necessary for my salvation. But Christ on the cross is not enough. If I am ever saved I must accept Him and His atoning death as my only hope. My only plea must be the blood that He shed. It follows that something more than the shed blood of Christ is necessary for my sanctification. There is no provision for my cleansing elsewhere than in His blood; but something more than the blood is necessary if actual deliverance is to reach my soul. That something more is my consent to the gracious divine process of cleansing. In the death of Christ every double-minded believer is potentially cleansed. So far as the will of God and the atoning death of our Lord are concerned, "our old man is crucified with Christ." But the "body of sin" will not be destroyed until the seeking soul appropriates by faith the provision so graciously made.

2. The method by which this provision is appropriated is a reckoning by faith. It is set forth in verse 11 in these words: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "likewise" indicates that this verse summarizes the argument that has preceded it and draws an analogy that is most interesting. We are reminded that Jesus died once for all, but is alive again. In the sight of God and men Christ is reckoned as One dead but yet alive. By death He satisfied the demands of the law of God. By His newness of life He administers the new covenant of grace and mercy. Now in like manner by faith we can reckon ourselves dead to sin but alive to God. In that instant of faith the inner miracle comes to pass. The body of sin is destroyed.

It should be noted, too, that God uses absolute terms in describing the extirpation of sin from the heart: "Crucified" and "destroyed" are vigorous verbs and they can describe only an eradication of the sinful nature from the personality.

IV. THE CRUCIFIED NATURE THUS BECOMES THE GATEWAY INTO THE CRUCIFIED LIFE, expressed in the final clause of this text: "That henceforth we should not serve sin."

1. There is an unavoidable element of paradox in God's use of terms to describe this deliverance. It is an arriving at a fullness of life through the experience of death, strangely enough. Jesus brought this truth out clearly in His words, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." These words refer in the first instance to the death that Jesus was to die. But in the secondary sense they are descriptive of the death to sin which God's children must pass through if they would enjoy the fullness of God's grace.

2. The crucified life is a life that is dead to self, sin, and worldliness. No longer do these things determine the course of one's life. By the same token it is a life that is alive to God, righteousness, truth and holiness. The affections and desires of the heart are henceforth set upon heavenly things.

3. The crucified life is identical with "the risen life" as set forth by Saint Paul in Colossians 3:1-3, "If ye be risen with Christ, seek those things which are above, where Christ sit-

teth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." It would be difficult to find a more beautiful expression of this sort of life than is contained in these words.

4. Finally, it was this very deliverance to which the apostle bore testimony in Galatians 2:20: "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."

SUNDAY, MAY 28, 1939

(Pentecost Sunday)

MORNING SERVICE

The Marks of Pentecost

SUGGESTED SCRIPTURE LESSON—Acts 15:1-11.

TEXT—*And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith* (Acts 15:8, 9).

I. The fifteenth chapter of the Acts of the Apostles contains the record of the first council ever held by the Christian Church. There have been scores of such convocations in the centuries since; but none of them has been called upon for a more momentous and far-reaching decision than was involved in the issues before this gathering. A casual reading of the record may not disclose the seriousness of those issues. A little reflection, however, will set them forth in their true light. Briefly summarized, the crucial question was this: Is the Christian movement going to remain merely a branch of Judaism, or is it going to declare its independence and build its own structure based alone on faith in Jesus Christ as Lord and only Savior? For "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." In other words, it was contended that faith in Christ was not enough for these Gentile believers. They must also become proselytes to the religion of Moses. This, briefly, was the issue before the council.

The deciding voice that day was Peter's. And the conclusive argument was not an argument at all, but a piece of Christian testimony. That testimony, in the main, affords us our text this morning.

II. THE EXPERIENCE TO WHICH SAINT PETER ALLUDES HERE IS HIS MINISTRY TO THE HOUSEHOLD OF CORNELIUS.

It was in the home of this Roman centurion in the city of Caesarea, that the Christian message had been first proclaimed by Simon Peter to the Gentile world. The record of that memorable day is found in Acts 10.

1. The character of the Caesarean centurion is pictured in rather striking words. He is declared to be "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." It is said of him, furthermore, that while he prayed God gave him a vision, in the course of which this assurance was given him, "Thy prayers and thine alms are come up for a memorial before God." Then followed instructions to send to Joppa for "one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Instantly obedient, Cornelius prepared his messengers and sent them on their journey.

2. Then God began working on the other end of the line. For Simon Peter was far from ready for the appeal he was so soon to receive. He was a Jew, with all of the exclusiveness of an ancient Jew. To go among Gentiles would have been ceremonially defiling. It became necessary, therefore, for God to disabuse Peter's mind of its post-pentecostal pre-

judices. He did it by the vision of the great sheet let down from heaven, containing "all manner of fourfooted beasts of the earth, and creeping things, and fowls of the air." Then God commanded, "Rise, Peter; kill and eat." Shocked by such a command, the apostle replied, "Not so, Lord; for I have never eaten anything that is common or unclean." Then God spoke the admonition that He most wanted his servant to hear, "What God hath cleansed, that call not thou common." To give adequate emphasis, God gave the vision three times over.

3. Peter's vision was interrupted by the arrival of Cornelius' messengers. They found him ready to accompany them back to Caesarea. Without question he entered into Cornelius' house. Peter was shrewd enough to see that his recent revelation referred, as Dr. Chapman puts it, not to menu but to men. And while he preached to them the Holy Ghost fell upon them, and Pentecost was repeated in Caesarea.

III. WHEN WE REACH OUR TEXT IN ACTS 15, ten years have elapsed since Peter's ministry in Caesarea, and eighteen years since Pentecost.

1. This time element possessed vital significance. The thing Peter is saying about both the original Pentecost in Jerusalem and the reception of Pentecost in Caesarea is not a snap judgment, rendered in the excitement of the moment. Historical events cannot be evaluated properly by men too close to them in time. The passage of the years gives perspective that corrects the easy distortion of close-up view. When the apostle arose in this council, he was far enough from both Pentecost and the experience in Cornelius' household to appraise both properly.

2. Furthermore, Peter's testimony here constitutes a sober analysis of the second work of divine grace in the hearts of believers. This is what the baptism with the Holy Ghost does for and in one, says the apostle. There are some phases of this experience that are primary and fundamental; there are other phases that are secondary and less essential. It is interesting, too, to note his identification of this later outpouring of the Spirit with the initial outpouring on the day of Pentecost. And there is a timeless quality about his words that give them the utmost importance for us.

IV. LET US LOOK CAREFULLY AT HIS TESTIMONY

1. First of all he makes a most striking comparison and identification. The work God did at Caesarea, he declares, was identical with the work He did in the Upper Room at Pentecost. God did for them "even as he did unto us." God "put no difference between us and them."

a. Here is conclusive proof that the day of Pentecost did not witness the end of God's giving of the Spirit. There are some who teach mistakenly that Pentecost was a once-for-all dispensation of the Holy Ghost, and that our best hope is that we may enter in some new measure into the grace which the original one hundred and twenty received in its fullness. This testimony of Peter's makes such a conclusion untenable.

b. Here is proof, furthermore, that the gift of the Holy Ghost was intended for more than the original Jewish leaders of the church. The enemy does not care by what device he prevents God's people entering into the fullness of the blessing. And many have been hindered by the notion that this was an apostolic blessing, reserved for only the original fathers of the church. This, too, is a mistaken notion, as Peter's testimony shows clearly.

c. It proves, moreover, that God's will is the same for Jew and Gentile, minister and layman. There are no preferred classes with God. He does not have one grace for His ordained leaders and another and lesser grace for the worker in the ranks. The Holy Ghost is for all of God's people, everywhere, in whatever age they may live. It is His gift not to privilege, but to personality.

2. In the second place, he makes a most lucid analysis of the experience itself.

a. His words are significant for what is omitted as well as for what is contained in them. In setting forth the essentials of Pentecost, he does not mention the ten days of waiting. That was a dispensational requirement and applied only to the first Pentecost. He did not refer to the sound of rushing wind, nor to the visible tongues of fire. Those manifestations were not an essential part of the baptism with the Holy Ghost. He does not allude even passingly to the miracle of languages, though that might appear to be one point of identity between Pentecost and Caesarea. Evidently Peter felt that the miracle of languages was a passing rather than a permanent thing, and no essential part of the baptism.

b. His words are doubly significant for what is included. As Peter sees it ten and eighteen years after, there are two essential and permanent phases to the pentecostal experience. Other attendant phenomena had passed away, but these two phases were abiding. One was that *their hearts were purified by faith*. Amid the excitement of that day something happened—something that remained after the violent emotion of the experience had passed. Peter testifies that as a result of Pentecost self and sin are dead within him and his heart clean. The other phase is *the gift of the Holy Spirit himself*. He has come into the cleansed temple of the heart to abide. And these are permanent. Sound of rushing wind, visible tongues of fire, miracle of language, all passed but these two things remain. Their hearts were cleansed and the Holy Ghost was abiding in His gracious fullness.

3. These are the marks of Pentecost. Whether one's seeking be long or short; whether one's experience be a shouting one, or a weeping one, or one of new and blessed radiance; whether one feels a torrent of joy or a deep, hidden, inner peace; this is beside the point. These attendant phenomena vary. But in every case the heart is made clean and the Holy Ghost abides in His fullness. Let us enter at once into our spiritual inheritance and receive our personal Pentecost.

EVENING SERVICE

The Speaking Blood

SUGGESTED SCRIPTURE LESSON—Hebrews 12:18-29.

TEXT—*The blood of sprinkling, that speaketh better things than that of Abel* (Hebrews 12:24).

I. In this context the apostle is attempting to depict the rare and holy privilege which comes to those who know Christ. And, as is usual in Hebrews, he proceeds by means of a contrast, and a most striking one. He calls attention first to the old economy and especially to the mountain of the law, only to contrast it with Mount Zion, the source of our hope.

1. Mount Sinai was a fearful place. It was here that Israel had its first vision of the awful splendor and holiness of God. It was a mount that "burned with fire," its crest concealed amid "blackness and darkness and tempest," its crags reverberating with the "sound of a trumpet, and the voice of words." An interesting parenthesis (in verses 20, 21) sets forth this additional fearful fact, that "if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake." It is small wonder that the Mount of the Law made so lasting an impression on Israel.

2. But solemn and awe-inspiring as was Israel's experience and privilege, ours is infinitely more so. For it is to Mount Zion that we are come, and "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the

mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

3. The crux of this statement of privilege is to be found in the speaking blood. It is by reason of the shed blood of Christ that all of these other hallowed privileges are made possible to us. Moreover, the essential distinction between the old economy and the new is in respect to the shed blood. It is the death of Jesus that has changed vengeance into mercy. All of our hope for time and eternity rests upon the merit of the blood.

For blood has a voice. It speaks. It cries aloud. Its voice can awaken and arouse the most bestial and hideous passions. Its cry has prompted crimes of the darkest hue. Its plea for vengeance has thrown nations at each other's throats in the mass murder we call war. But here is a new language spoken by the blood of Jesus. It pleads for reconciliation rather than revenge; for forgiveness rather than vindictiveness; for love instead of hate.

II. RECALL THE STORY OF CAIN AND ABEL

1. It was the old, old story of a sudden passion, a hasty blow, followed by bloodshed and death. Abel the righteous offered a sacrifice to God that was acceptable; and acceptable chiefly because of the way in which Abel lived. Cain, the unrighteous brother, offered his sacrifice, only to have it rejected; because Cain was an ungodly man. Moved by blind envy because it seemed his brother was preferred before him, Cain arose and slew Abel, the first homicide on record.

2. But what a train of sorrows ensued! God was not indifferent to this scene of violence; and overtook the guilty man speedily. "The voice of thy brother's blood crieth unto me from the ground." What meaningful words those are! Here, from an unimpeachable authority, is the earliest statement of the fact that blood has a voice; a voice that can be heard, not only by man, but also by Almighty God. And upon the guilty man God pronounced sentence; until the murderer cried out, "My punishment is greater than I can bear." And from that hour to this blood has cried for blood in the realm of carnal relations.

3. What generation has not had its own spirit of hate? Man against man, evil for evil, dog eat dog, such has been the fierce passion that has turned human life more than once into a shambles. In justification for it all some there are who quote Job 2:4, "Skin for skin, yea, all that a man hath will he give for his life"; overlooking the fact that it was Satan who said that, and that he therein expressed the highest philosophy possible to a godless generation.

But let not men who have never killed pride themselves on their self-righteousness. For Jesus said it is as guilty in God's sight to hate as to kill. Hatred is not murder, simply because it lacks opportunity. It is a truism of our daily speech that self-preservation is the first law of life. Our courts so regard it, and men commonly live by that principle. But the law of the kingdom of God takes issue with that assertion. It is true, self-preservation is the first law of carnal, depraved humanity. But with humanity redeemed, self-sacrifice takes the place of self-preservation. Beyond this realm, however, it must be admitted that men feel they have the right to love their neighbor and hate their enemy. This is a part of the cry for vengeance uttered by the blood of Abel.

III. FOR BLOOD DOES SPEAK—CRIES OUT, AS DID ABEL'S

1. The speaking blood cries for vengeance, and will not cease until it is indeed avenged, too often by the shedding of more blood. This in turn utters its own cry, for recompense, and sinful man is bound into a vicious circle of revenge that can never be satisfied.

Moreover, God hears the cry of blood; and to His ears it calls for punishment. God cannot be unmindful of the sins of

man against his fellowman. He has said that men must neither kill nor hate; and that blood will not cease its cry until judgment is set.

But the speaking blood preaches a message of remorse to the heart of the guilty sinner. Men cannot sin without defiling their consciences; and conscience aflame can turn the bravest of men into cowards. There is no self-cleansing by which the anguish of a remorseful conscience can be assuaged. The guilty Lady Macbeth, in Shakespeare's immortal tragedy, was unable by any possible washing to remove the blood stains from her polluted hands and in despair cried out, "All the perfumes of Arabia will not sweeten this little hand!" Even in the world to come memory will keep the harrowing sense of guilt alive; for Jesus declared hell to be a place where the worm dieth not and the fire is not quenched."

IV. BUT THERE IS A BLOOD THAT SPEAKETH BETTER THINGS—THE BLOOD OF JESUS

1. In the coming of Christ there is inaugurated a new regime. Instead of "an eye for an eye," He taught men to love their enemies. And He not only preached it; He exemplified it. When His enemies closed in upon Him and did their worst to Him, His prayer was for their forgiveness. Never once did Jesus lift His hand in self-defense. He lived precisely as He preached to others.

2. But the blood of Jesus has a voice that speaks. How different, however, is its language! For it tells of a love that is changeless, undying, eternal. It speaks of mercy and hope for the vilest of sinners. In the language of Cowper's immortal hymn:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

The blood of Jesus speaks to men of forgiveness, that miracle by which God is able to loose us from our sins through Christ. The scientist Huxley said that "there is no forgiveness in nature." But what cannot be found in nature is amply provided in grace.

The blood of Jesus speaks of cleansing from the most deep-seated impurity of the human heart. There is power in the blood to purge the instincts and affections and intentions of the heart until from the inmost part of the personality there will flow forth a hunger for the will of God.

The blood of Jesus speaks to God in testimony to a completed redemption. It witnesses of a cross that need never be repeated, and to the sufferings of an innocent victim that are more than enough. And it speaks to our hearts in pleading, offering us a refuge from sin and from the just wrath of God.

Robert Bruce had once been defeated in battle by his English enemies and fled from the scene into his native highlands, pursued by his enemies and with bloodhounds hot upon his trail. Mile after mile he fled until all but exhausted; and he could hear the baying of the hounds, and could almost feel their hot breath. Then suddenly he came upon a rushing mountain stream and leaped into it; walked several yards up through the current and out on the other side, and was soon lost in the forest. Up to the edge of that stream came the hounds, but could go no farther. They lost the trail there, and the Bruce was saved. Away from the wrath of God I fled, while my sins, like the bloodhounds of damnation, pursued me hot after me. It seemed there was no hope. Then suddenly I came upon a stream red as blood. Yes, it was blood—the blood of Jesus. Through it, and out on the other side, I went. My sins pursued me thus far, but no farther. The cleansing stream had cut off their pursuit and I was saved.

Thank God for the speaking blood, and for the better things it speaks. Let us live beneath its shelter and find in it the one and only provision for our salvation.

Expository Outlines for May

Lewis T. Corlett

The Christian Ideal

(Eph. 3:14-21)

I. SOME OF THE LOFTIEST IDEALS FOR HUMANITY HAVE BEEN EXPRESSED IN PRAYER

1. The spontaneous outburst of the apostle's concern and desire for the spirituality of the Ephesian church.
2. The expression of Paul's inner concept and spiritual realization in his experience.
3. An ideal for all Christians.

II. THE CONCEPTION OF THE CHILDREN OF GOD AS A UNIT (v. 15)

1. "The whole family." A spiritual relationship through the living contact with Christ, the Life-giver.
2. The willingness of God to claim all in Christ. "Of whom [Jesus Christ] the whole family in heaven and earth is named."
3. Paul was praying as one member for the particular members at Ephesus. This is the individual privilege and responsibility.

III. THE EMPOWERING AND ENRICHMENT OF THE INNER MAN (vs. 16-19)

1. Mightily strengthened by the power of the Spirit.
 - a. A renewal of man's inner power and abilities by the restoring power of the Spirit.
 - b. The awakening of dormant talents and latent powers by spiritual quickening or infusing of all parts of man's inner nature.
2. Every Christian should endeavor to live a life of faith. "That Christ may dwell in your hearts by faith."
 - a. This has reference mostly to the subjective nature of man.
 - b. The thoughts, the imagination, the emotions and the judgment are to be permeated with vital faith in the living Christ to guide, direct and supervise all inner activities.
 - c. A life of faith in the inner man assures the Christian of calmness and security in life's conflicts and battles.
 - d. This is absolutely necessary for a constancy in Christian experience.
3. The power and glory of inward holiness is the inner man saturated in divine love.
 - a. The spiritual nature, the moral nature, is to be rooted and grounded, anchored, permeated,

motivated and actuated in and by Divine Love.

- b. The outreach of the mental capacities should be to try to discern the amplitude and magnitude of this love.
- c. This will take man into a realm that is beyond knowledge, of spiritual certainties and verities that come by faith in a living Christ.
- d. A life of this nature will assure the child of God of being filled with the fullness of the blessing of God.

IV. THE SOURCE AND CERTAINTY OF THE CHRISTIAN IDEAL

1. It is according to the riches of His (Christ's) glory (v. 16).
 - a. Not according to His humiliation although that was sufficient for victory in all experiences.
 - b. Not in and through His humanity, although in that He was more than a conqueror.
 - c. Rests in the unlimited resources of the infinite divine grace and glory of an eternal realm.
 - d. He gives out of His undiminished fullness.
2. Based on the infinite power of an omniscient God (v. 20).
 - a. One who knows more than any one of His children can ask.
 - b. One who discerns what is best for each one.
 - c. One who can operate on a superior plane and in an extraordinary manner.
 - d. But all according to the mighty power of the indwelling Spirit in His children.

V. THE GLORY OF THE CHRISTIAN CHURCH IS IN THE MEMBERS KEEPING CLOSE TO THIS IDEAL (v. 21)

Reasons for Praising God

(Eph. 1:3-14)

I. ALL BLESSINGS COME FROM GOD (v. 3)

1. They are the bestowment of gifts from heaven. "Heavenly things."
2. They display the thoughtfulness of God in planning for the happiness of the Church.
3. God is the source of the blessings and Jesus Christ is the medium through whom they are made accessible.

II. MAN SHOULD PRAISE GOD FOR THE BLESSING OF REDEMPTION

1. Because of the price paid to redeem. "Through his blood" (v. 7).
2. For the purpose of redemption.
 - a. "The forgiveness of sins" (v. 7).
 - b. "That we should be holy and without blame before him in love" (v. 4).
3. For the power of bestowing the blessings of redemption upon each individual child of God. "According to the riches of his grace" (v. 7).
4. Because the work of redemption was a pleasure to God (v. 8).

III. MAN SHOULD PRAISE GOD FOR THE GRACIOUS PURPOSE OF GOD IN CHRIST

1. The Father revealed His will in Christ (v. 9).
 - a. It was the Father's good pleasure to make it plain through Christ.
 - b. Through Christ the Father revealed His fundamental choice that man should be holy (v. 4).
2. The Father centered all of His activity in Christ (v. 10).
 - a. The Church as an organism in which Christ is the Head and the members the individual parts of the body.
 - b. The unifying of all spiritual powers for the benefit of sinful humanity.
3. The provision for aliens to be born again and adopted by Jesus Christ (v. 5).

IV. MAN SHOULD PRAISE GOD FOR THE HERITAGE OF THE SAINTS

1. In the reproduction of the glory of God in individual life (v. 12).
2. The sealing of the child of God in the divine image by the Holy Spirit (v. 13).
 - a. The full possession of man's moral nature by the Spirit.
 - b. A sense of full security through the Spirit's indwelling.
 - c. The symbol of complete ownership by God.
3. The earnest of the future spiritual blessings (v. 14).
 - a. Like the present ones in quality but superior in quantity and environment.
 - b. God's gracious provision is for future and continued joy and glory.

My Answer to God's Visit

(Job 31. Text 14th verse)

I. MAN IS EVER LIVING IN THE PRESENCE OF GOD

He sees his activity, knows his thoughts and weighs his motives.

1. Job had a conception of God that is better than what many in this enlightened age have.

a. He pictures in the text a God of careful supervision of His creation and One who knows what each does.

b. Also the text reveals the fact that God will question each individual specifically according to the character of the deeds.

2. The text implies that a person will feel good or bad when thinking of God's visitation according to the actions and motives.

3. Job answered that for himself, he was willing to be weighed in God's balance (v. 6). "Let him weigh me in the balances of justice" (R. V.)

a. He was willing for God to see all his ways, count his steps and weigh him.

b. He knew that God would judge first on the motives and then on social ethics.

II. QUESTIONS THAT GOD WILL ASK WHEN HE VISITETH

1. Regarding the walk of the person (v. 7).

a. Job implies that every man has a knowledge of right walking and right doing; and when God visits, this will be His first concern.

b. The implication is that man walks according to standards that are pleasing in his own eyes rather than what he knows to be the best and the right.

2. Concerning moral purity (v. 9).

a. What have been the thoughts toward social relationships?

b. Has the mind been pure or impure?

c. Have the married people been true to the marital relationships?

d. When God takes a walk through the corridors of the mind and sees the pictures on the walls, what will He ask?

3. In regard to social justice (v. 13).

a. Have you been square in business deals?

b. Have you paid your debts?

c. Have you paid a just wage?

d. Have you given a fair day's labor for the wage given?

e. Does greed control the life?

4. Regarding the objectives of the inner life? (vs. 16-28).

a. Have I been indifferent to the sufferings about me?

b. Have I been hard-hearted toward the helpless?

c. Have I made gold my hope and said to fine gold, "Thou art my confidence"?

5. Has my heart been controlled by hatred and revenge? (vs. 29-31).

a. Have you rejoiced in the hardships of enemies?

b. Have you delighted in their misfortunes?

c. Have you so lived in the community that people say, "Oh, that we had of his flesh"?

6. Concerning the covering of sin (v. 33).

a. An unwillingness to face wrongdoing.

b. Endeavoring to hide actual conditions.

III. THE MANNER IN WHICH PEOPLE WILL ANSWER

1. Not what they will say to their fellowman.

2. Not what they would say to themselves.

a. Man is prone to excuse himself.

b. Man likes to place the blame on others.

3. Will answer like others in the Bible have done.

a. Like Cain, "My sin is too heavy for me to bear."

b. Like Saul, "God is departed from me."

c. Like David, speechless, when Nathan said, "Thou art the man."

d. Like the guest at the wedding feast.

e. Like Ananias and Sapphira.

f. Like Samuel, "Speak, Lord, for thy servant heareth."

g. Like Isaiah, "Here am I; send me."

h. Like Paul, "What will thou have me to do?"

i. Like Job, "Let him weigh me in the balances of justice."

Suggestions for Prayermeetings

H. O. Fanning

Music in the Prayermeeting

A PART from prayer itself, few things are more important in the prayermeeting than the music. The songs should be selected with great care, and concern for their helpfulness at all times. They should make their contribution—and that a no inconsiderable one—to the service. Usually they should be songs that have proved their worth by their helpfulness in such services. There is a power in singing of the right sort, for which there can be no satisfactory substitute. Occasionally, at least, it may be wise to give the people opportunities to call for their favorite songs. This will be helpful to them and helpful to the pastor in finding what has been helpful to them. Ordinarily the songs should be selected by a competent leader, and there should be as little hesitation in carrying forward the song service as possible. Few things are less helpful to a prayer service than a sort of haphazard way of selecting the songs, or asking for selections from the audience. No thoughtful pastor comes before his people to ask them what they would like to have him talk to them about. Neither should he come before them to have them tell him what they would like to sing about. Select songs that will have their place in the rounding out of the service. The service is not a singing service, but a prayer service. Fortunately indeed is the pastor who has in his congregation those who can deliver messages in song acceptably and helpfully.

Devotional selections, sung in the spirit and with the understanding, often prove most helpful in the prayer service. The wise pastor seeks to use his available resources. Some of these he may have to have his part in discovering and developing. Few things will contribute more to the character of the work of a church than the ability on the part of its leaders to discover and utilize the talent God has placed at their disposal.

Preparation for a Revival

And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. (Acts 10:5, 6).

At this important point in the development of the early church our Lord lifts the curtain and allows us to see some of His own workings through human instrumentalities in making an important forward movement in the advancement of His work. The importance of the matter of getting a foothold for the gospel in the Roman world is well beyond the power of human computation. We are safe in assuming that it was a matter of supreme importance to our Lord. It was a matter of such moment that He has seen fit to give us a record of the bringing of it to a climax through the ministry of His servant Peter.

I. The place of prayer in preparation for this important movement. God ever

makes it plain in His Word that He has made a place for prayer in His dealings with mankind. We are rightly agreed that prayer has a place in preparation for revivals, for which there is no substitute. Who was doing the praying for this revival? While the praying of Peter had its place here, we are safe in assuming that he was not praying directly for this movement. It took a vision, thrice repeated, and a special command of the Spirit to make it clear to Peter that he was to go to minister to Cornelius at Caesarea. We are safe in assuming that prayer had a large place in bringing Peter to where he was ready to obey in this matter. We may be sure that the church at Jerusalem was not praying for this revival. Their attitude toward Peter on his return makes this plain.

II. What was the nature of this revival? This is indicated by the character of Cornelius and of those who were under his influence. Cornelius was a man of noble lineage and a good specimen of the product of that lineage. He was a man of superior character and exalted position. He was captain of the bodyguard of the governor of that section of the country. His merits were appreciated. He was a child of God. Christian character is capital, for this world and for the world to come. It is not primarily a condition of salvation, but it has a large place in determining a man's value in Christian life and service. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was a man of widespread and good influence. His piety was of the kind God could use in influencing others. Character counts in the spiritual realm, as it does in other realms.

III. What was the scope of this revival? With Cornelius and those under his immediate influence it was primarily for their sanctification. This was a matter of no small importance in the early church. It is one of supreme importance to the people of God of all ages. The sanctification of about one hundred and twenty believers in an Upper Room in Jerusalem was the work of the Holy Spirit at the beginning of this dispensation. This was the birthday of the Church. But His work did not end there, even for that day. Three thousand were converted, baptized and added to the church that same day. Our Lord commanded His apostles to tarry in the city of Jerusalem until they were thus endued with power from on high before they were to begin their work of world-wide evangelism. And this is as important today as it was in those early days. It is essential to right conditions, right living, right service and all that goes into our proper relationship to God and men as Christians.

IV. The vision of Cornelius. This man had put himself in the way of receiving this vision. His prayers and alms were come up for a memorial before God. He had been moving forward to this hour and had finally reached it. God finds ways of communicating with men who put themselves in the way of receiving His communications. It is no small matter for a man to be brought to a place where God can make important communications to him. A man of the character of Cornelius, and in an important position, would be apt to be informed of matters of such importance as those attending the founding of the Christian Church. Peter makes it plain in his preaching that Cornelius has knowledge of the word of truth as it had been preached from the beginning. We are safe in assuming that he had heard also of the further work of grace, received by the apostles on the day of Pentecost, and earnestly desired that work.

V. What was the significance of the vision given to Peter? That Peter should no longer think of men as common or unclean in their relationship to the gospel. This in no way interfered with the believer's necessity of living separate from the world. This does not mean isolation, but separation. One may isolate himself from the world, and be filled with its spirit. Our Lord and His apostles mingled with the world, yet were not of it. In it, yet not of it, are we who are their followers.

VI. What was the preaching of Peter? He is clearly convinced that God is no respecter of persons. Men of all classes are eligible to receive the gospel on equal terms with other men. His affirmation of what Cornelius knew of divine truth and his relationship to God. The crucifixion, resurrection and appearances of Christ and the apostolic witness to these things. The commission of the apostles. The testimony of the prophets to the efficacy of the work of Christ. Here we have the provision made for the outpouring of the Spirit desired by Cornelius and his friends.

VII. What was the effect of the work? The falling of the Holy Spirit upon those who heard the word. Here was a company of men ready to hear whatever God had to say to them through His servant Peter. A company of men who met conditions for receiving the gift of the Holy Spirit. They received the same experience received by the apostles on the day of Pentecost (Acts 10:45, 46; 11:14-17). Here we have the immediate effect of the work. Its ultimate effect God alone knows; eternity alone will reveal. This account has its lesson for us today; lessons we will do well to ponder prayerfully and appreciatively.

God's Faithfulness to His Own

Thou hast known my soul in adversities. (Psalm 31:7, 8).

It is generally agreed that there is a threefold application of truth as given to us in the Psalms. Much of it is especially applicable to our Lord, especially in connection with His earthly experiences. The Book of Psalms has been called the prayer book of Jesus. The Gospels record His experiences as they occurred outwardly. The Psalms record His heart experiences while these were taking place. In many of them there is an application to the experiences of the writer. Then there are many applications to the experiences of believers of all ages and times.

I. The place of trust, the one proper place for the believer. "I will be glad and rejoice in thy mercy." Whatever is of God is of His mercy. This is especially true of what pertains to the believer's life and service here below. All is one constant matter of trust in the mercy of God. The believer's life is one of simple trust (Psalm 31:1).

II. The believer's complete dependence upon God (Psalm 31:2-6). Whatever Christian life and service may or may not be; whatever may come of such a life and service, the believer finds in God his complete defense. Less than this will not bring him to the place where this defense is available to him. This life of trust is a whole-hearted affair with us as believers.

III. The believer's life one of rejoicing in the mercy of God. Living for him is not a matter of legality, and the hardships incident to such a life. It is a life of love, and of the rejoicing that goes with such a life. It is a life in which the appreciation of love is ever in evidence. It is a life of rejoicing. The rejoicing for which God has designed us.

IV. God considers our troubles as believers. "Thou hast considered my trouble." The life of the believer is not free from troubles. Our Lord knew trouble—that which was incident to His mission here below. In this world trouble is the common lot of mankind. But the occasion of our troubles is the important thing. The troubles of men without God are those peculiar to their condition; troubles incident to the kind of life they are living. Our troubles as believers are troubles incident to the lives we are living and the services we are rendering. We suffer, not as evil doers, but as Christians. We are in fellowship with our Lord in them. We take them to Him for His consideration.

V. Thou hast known my soul in adversities. He does not forsake us in the difficult things of life. Our adversities are those incident to the Christian lives we are living. The adversities incident to a life that is in the hands of God. They

are adversities incident to the character of the world in which we are living. A world which is no friend to grace. Incident to the characters of the people with whom we associate. Adversities incident to our own condition. We are in the processes of learning to live and serve while here.

VI. *He has not given us over into the hands of our enemies.* The right kind of contacts with life, and with the world as we find it in all the ramifications of existence here, have an important place in our development, and preparation for service to God and men. We are followers of the Christ who was hated without a cause. God delivered Him out of the hands of His enemies. He delivered David out of the hand of his enemies. He delivers us out of the hand of our enemies. We may not always understand these deliverances, or even always appreciate them, but they are ours.

VII. *He sets the feet of his saints in large places.* This was the result of the experiences of our Lord. By His sufferings, He made possible our salvation, with all that it means for time and eternity. He had to pay the price of such possibilities. The life of David was one of trouble and trial, but God brought him out into a place of large usefulness. Down through the ages God has been so dealing with His saints and servants. Whoever would come to a place of large usefulness must tread the way that leads to it. Extensive usefulness is not the result of accident. Men reach places of such usefulness because they take the ways that lead to them. The history of God's dealings with mankind abounds with illustrations of this. If we would come to such places we must take the way that leads to them.

The Destructive Power of Evil

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he had poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart (Isaiah 42:24, 25).

While God deals with men in mercy, He also deals with them faithfully. Dealing with men in mercy involves the necessity of dealing with them faithfully. Faithfulness is an essential element of mercy. One of the inexorable laws of God in dealing with mankind is that of sowing and reaping. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7-9). Right sowing brings right reaping. Wrong sowing brings wrong reaping. We are made for right sowing. All other must result disastrously.

I. *It was the Lord who gave Jacob to the spoil, and Israel to the robbers.* He who had chosen them as His representative people, and desired only to be their Savior. Because of their misconduct, He was compelled to be their judge. What they had received, they had brought upon themselves.

II. *The way of blessing is the way of walking in harmony with God.* This has ever been true, and ever will be. It can never be otherwise. It is in the nature of things, since God is what He is, and man is what He created him, and designed him to be. It is only as the divine purposes are fulfilled in man that it can be well with him. To get on well with oneself, takes exactly what it takes to get on well with God, fair play. Sin may be covered, but its deadly effects cannot be evaded, or its destructive consequences avoided. To walk out of harmony with God is to invite defeat and disaster, and death.

III. *Despite God's ever repeated warnings, and the disastrous experiences of the past, they would not walk in God's ways.* Men created in the image and after the likeness of God find safety and satisfaction only in walking in His ways. Whatever is contrary to His ways is contrary to the nature of man and destructive of that which is for his best good.

IV. *Neither were they obedient to his law.* Whatever is out of harmony with God's law is out of harmony with human nature as God created it, and inimical to its best interests. God created man a holy being and designed for him a holy condition and life. Holiness is harmonious with human nature, and all that is contrary to holiness is inharmonious with it. The Word of God declares this and experience demonstrates it.

V. *They invited the poured out fury of God's anger, and the strength of battle.* Evil not only works out its own disastrous effects in men, but it brings upon them the wrath of God, and evils incident to that wrath. As the people exposed themselves to the ravages of inward conflict, God sought to show them the errors of their ways by exposing them to the destructive effects of outward warfare. Sin is destructive to all that is godlike in man. Sin and suffering are indissolubly united.

VI. *Among sin's destructive effects is that of destroying his consciousness of the evils he brings upon himself by sinful living.* "It hath set him on fire round about, yet he knew not." Others may see the ravages wrought in one by sin, while he persists in remaining unconscious of it. Sin is deceitful as well as destructive.

VII. *The blinding effects of sin.* "Yet he laid it not to heart." Conscious of the evils coming upon him because of their severity, he refuses to lay it to

heart, to take matters seriously. Sin has a paralyzing effect upon its devotees. Every hour spent in sin lessens one's chances of being saved from it. Sin is destructive of those things that tend to respond to the wooings of the Spirit of God, and to the beauties of holiness and heaven. Sin no more agrees with man in this world than it will in the world to come. Christ did not die on Calvary's cross to save us from some minor evil, but from the most deadly thing in the universe; from sin, the thing that wrecked so many of the angels in heaven, ruined the human race, and made hell with all of its torments an eternal necessity; from that which could be remedied by no less a sacrifice. Freedom from sin is as desirable in the world that now is as it will be in the world that is to come.

Walking in the Old Paths

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein (Jeremiah 6:16-25).

We are living in a changing world; one that has been revolutionized in the memory of many who are living today. No man can tell what a day may bring forth. The one certainty we have, is that of change. Things have their beginnings. They have their endings. The multiplicity of ways, clamoring for attention, is confusing to say the least. In the midst of this uncertainty our Lord points us to the one safe and certain way. The one way that will have a satisfactory ending.

I. *And this is, important, for ways have an ending.* They lead somewhere. When a way is presented to us our first question should be, "Where does it lead? What is at its end? What are the experiences of the people who tread this path? What sort of people follow it? What are its effects upon them?" Demanding satisfactory answers to such questions would save many from great troubles, both here and hereafter.

II. *Paths have their difficulties.* This is true of all paths, and of all who tread them. Of what sort are the difficulties of the way presented? The paths trodden by worldlings are beset by difficulties. God has made it so that going wrong is not easy. The way of transgressors is hard. Whoever persists in going wrong must face the certainty that he will have to pay the price of his wrong going. The paths to the worth while things of life are rugged and steep. The price is commensurate with the value of the things to be gained. They are worth all they cost. Whatever may be the claims of other paths, or the promises of those

who would have us walk in them, God's word concerning them is, "The wages of sin is death."

II. *Paths have their compensations, their retributions, for those who walk in them.* These are certain. With all their difficulties, the compensations offered to those who walk in the paths of righteousness are so great that thoughtful persons are impelled to choose them. We are followers of the Christ, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." He paid the price for the end He desired. No one will have reason to regret having chosen to walk in the old paths.

IV. *The ways of the world lead to certain and irretrievable ruin; to inevitable retribution.* Whatever may be the seeming uncertainties of the present, the future of the godless is certain, irrevocably, irretrievably so. These paths are paths of separation from the old paths here, and end in separation from God and holiness and heaven hereafter. The torments of the wicked are as certain as the bliss of the people of God. Hell is as certain to those who tread the path which leads to it, as heaven is certain to those who tread the path that leads to it. It cost Christ the shedding of His blood, to make heaven a possibility to a lost world, and a certainty to all who will take the way that leads to it.

V. *Paths have their attractions.* They make their promises. They claim desirability. These things are true of the paths of the world. They are true of the old paths. All who tread the paths of the world doom themselves to disappointment. They offer their pleasures, their professed compensations, but they cater, not to the spiritual, but to the carnal elements of fallen human nature. They add to its miseries, walking in the old paths means ministry to the spiritual, the heavenly, the godlike that is in man. His best interests are served for time and eternity.

V. *The paths in which we walk have their place in determining the character of the influence we exert over others, and what may be the outcome of that influence finally.* The world will be—in some measure at least—better or worse because of our having lived in it. And that will be true in like measure concerning the world to come. Those who may be lost because of our failure to exert the proper kind of influence over them, will suffer eternally. Those who are saved measurably—because of our having exerted a right influence over them—shall enjoy the bliss of heaven eternally.

VII. *The ways in which we walk, bring enduring results into our lives.* "Ye shall find rest unto your souls," here and

now; hereafter and forever. The rest of peace with God; with others; with ourselves; of the tranquillity that comes as a result of living good and wholesome lives, lives in harmony with God and with the constitution of our own being. The rest of assurance that our influence upon our fellowmen has been good; that our lives have been lived for the glory of our God, and the advancement of His kingdom among men. The implication is clear that all will be different from this for those who have walked in the paths of the world.

Our Need of Awakening

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days in the generations of old (Isaiah 51:9).

While the immediate reference here seems to be to Israel at the time of their restoration at the return of the Lord; the exhortation has its application to the people of God in the processes of His dealing with them. The reading of the Word of God, of the record of His dealings with men, observation, contemplation of our own experiences all point to the fact that there have been periods of languishing in the work of the people of the Lord, that have made this exhortation necessary and fitting. There have been times, when men have excelled in their co-operation with God, and special manifestations of divine power have been given. These periods do not mark changes in God, but changes in the human instrumentalities through which He works. The tendency of fire is to go out. Constant attention must be given to it if it is to be at its best. This people of the Lord, are contemplated as the arm of the Lord.

I. *This exhortation is in the nature of a challenge to the people of God.* It is challenging to contemplate the periods of power and victory which have been enjoyed by the people of God under conditions which made them possible. It is not our convenience which is to be considered, but God's will, and man's need. God is dependent upon the co-operation of the instrumentalities He has chosen for the carrying forward of His work. Without this His will will not be done, the salvation of others will not be accomplished. Much depends upon us, and upon our faithfulness. Whatever may have been our condition had there been no fall, we are now so constituted that we need the exhortation here given.

II. *A self-satisfied church is a defeated church.* This has been one of the perils of the people of God in all His dealings with them. God's challenges are matters demanding our constant attention. Meeting them is not something that can be done for us without our co-operation. They are challenges to us to bring up

the resources with which He has endowed us, as well as to draw upon Him for the resources He has made available to us. It is not what we would do, but what He would have us do that is determining.

III. *There is need of such an awakening in times of emergency; in times of special need.* Emergencies in the church; in the community in which it is located, and which it serves. In times of revival effort; in special needs of the hour as they come. Every special need is in the nature of a new challenge to larger undertakings, and larger dependence upon God.

IV. *There is need of such a challenge when the work of God in the church, and through it, languishes.* In times when victories seem few, and difficulties seem many. Many of our special difficulties are in the nature of special challenges. When progress is possible only by fresh and greater manifestations of the presence and power of God. In times of discouragement—of discouraging conditions.

V. *Such challenges are needed to enable the church to function commensurate with the power and glory of God and the needs of the people it is designed to serve.* We need to be constantly aroused to the importance of the work God is doing through His people. We are His representatives among men. These facts are challenges to us to awake; to put on strength; to gird ourselves for the battle.

VI. *We are not here to furnish excuses for our failures, but to find in God His ways of success.* The resources of God available to us are abundantly sufficient to enable us to succeed in the work He seeks to do through us. God is challenging us to put Himself and ourselves to the test. He has not laid more upon us than He is able to do through us.

VII. *We should ever keep in mind that we are improvable beings.* That God, in His requirements of us, keeps this in mind. We are capable of greater things, of larger usefulness in the service of God, than we have yet achieved. It is not what we have been enabled to accomplish in the past, but what, by the grace and power of God, we may be enabled to do in the future that should be our constant inspiration. We have been enabled to make some progress in the past. We should make more in the future. What God has accomplished at the high points of His dealings with mankind, He has accomplished through human instrumentality. Other men have responded co-operatively to His challenges. And so must we respond. Whatever God challenges us to do, He has power to enable us to do. All things are possible to him that believeth. The worth while things of life are not easy.

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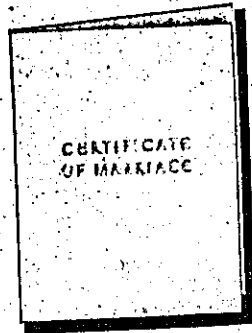
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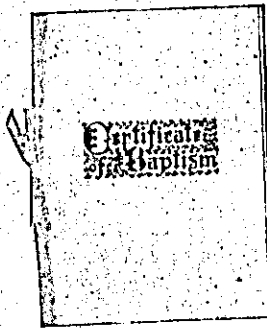
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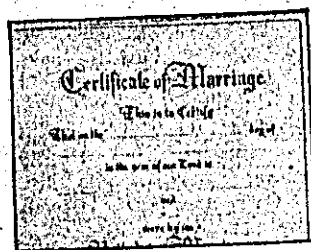
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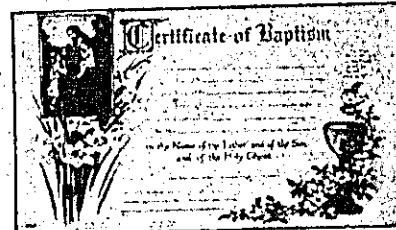


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No. 171. Certificate for children with the Good Shepherd picture oval at top and Christ blessing little children at bottom. Roses and lilies decoration. Size 12×16 inches. 25c each; \$2.50 a dozen.

No. 175-A. Certificate for adults, small size $5\frac{1}{4} \times 7\frac{3}{4}$ in., garlands of pink roses. With envelope. 10c each; \$1.00 a dozen.

No. 175-C. Certificate for children, same as No. 175-A. 10c each; \$1.00 a dozen.

No. 179. Certificate for children, in soft tints, with picture of Christ blessing little children. Size $9\frac{1}{4} \times 12\frac{1}{2}$ inches. 10c each; 75c a dozen.

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No. 43. Baptismal Folder for children. A new number, size $5\frac{1}{2} \times 7\frac{3}{4}$ in. An attractive folder, printed in colors. 10c each; \$1.00 a dozen.

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No. C-10. Baptismal Booklet. For presentation of the baptism of children. Twelve pages, including cover, in six colors. Size $4\frac{1}{4} \times 6\frac{3}{4}$ inches. Price, 15c; \$1.75 a dozen.

CB6. Baptismal Booklet for children. An attractive booklet of twelve pages. Center page in colors contains the "Certificate of Baptism" to be signed by pastor and witnesses. With envelope. 25c.

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No. 436. Very attractive design in colors. Appropriate Bible verse. Size $5 \times 6\frac{1}{2}$ inches. 5c each; 50c a dozen.

BAPTISMAL CERTIFICATES

No. 300—For Child. French fold. Heavy wedding vellum with engraved certificate on page three and appropriate verse on page two. Size $5\frac{1}{4} \times 7$. Price: 12c each; \$1.20 a dozen.

No. 30A—Same as above except for adult.

No. 31C—For Child. Steel engraved certificate on heavy wedding stock and religious verse on page two. Extra fly-leaf enclosed in a cover of diagonal wedding stock. Stamped in gold and with silk ribbon tie. Size $5\frac{1}{4} \times 7$ inches. Price: 30c each; \$3.00 a dozen.

No. 31A—Same as above except for adult.

CHURCH MEMBERSHIP CERTIFICATE

No. 5G—Shows scripture references, steel engraved certificate and an explanation of pledge and promises. Size $4\frac{1}{4} \times 6\frac{1}{2}$. Price: 8c each; \$1.80 a dozen.

The PREACHER'S MAGAZINE

WE NEED that impartation of divine strength and power which shall make us more efficient in doing the work that is in our hands to do. It is that power that makes some more efficient than others; that peculiar something that seems to be both a grace and a gift; that which, for want of a better name, we sometimes call unction. It is that strength and power which is peculiarly religious; which comes through men and is not of men; a voice within the voice; thought within the thought; words within the words. There is something about it that carries conviction to sinners, that imparts blessing and comfort to believers. It comes to those who are seeking after God and righteousness, like a breath from heaven. Somehow it fills the place. Paul began his work with boldness. Everywhere he went we find that he opened his mouth boldly. We find the secret of this in that he prays himself for this gift, and asks the church to pray that he may be able to speak boldly as he ought to speak.—P. F. BRESEE.

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

A Well Planned Worship Service

THE EDITOR

THERE is no doubt that some people are assisted in their endeavor to worship by having in advance some idea of what is to compose the service and what is to be the general order followed. Spontaneity is wonderful for occasions, but is not dependable as a regular affair. The preacher should have a definite idea of where he is going from the time the first hymn is announced until the last handshake at the door. If an unusual outpouring of the Spirit directs the meeting into other channels, he should always be glad. If some special providence gives a new direction to the order of things, that too will be welcome. But if the meeting proves to be "usual," it should have order. It should begin, proceed, climax and end. It should be neither too long nor too short. It should be balanced between worship and service. It should provide for as much sharing as possible. It should lead to the fulfillment of a prethought-out purpose, and it should not be permitted to deteriorate into a shallow ending. A good start, some definite progress, a timely and definite end—these make a good service.

There is, so far as I know, small place for a detached "song service." The meeting should be one meeting consisting of several orderly parts, each part contributing to the rounding out of the whole. This means that the preacher must be the real director of every part of the service.

A young pastor remarked, "I have never been told just how to conduct a service. I am especially anxious to improve the form and force of my morning worship service." Thinking there may be others like him, I asked one who has made some study of this very matter to give me in detail what he thinks is a good plan for the morning service in the average church, large or small. I submit the plan as he gave it to me, as follows:

SERVICE SUGGESTION NUMBER ONE

Invocation.
Hymn of praise to God.
Psalm and short prayer of thanksgiving.
"Our Father, which art in heaven . . ."
Hymn of faith or prayer.

General Prayer.
Hymn of confidence or personal testimony.
Offering.
Song of willingness and receptivity.
Sermon.
Hymn of consecration or invitation.
Benediction.

SERVICE SUGGESTION NUMBER TWO

Invocation.
Hymn, "Majestic Sweetness" (44).
Psalm 48.
Prayer (short prayer of thanksgiving and humility).
The Lord's Prayer.
Hymn, "Guide Me, O Thou Great Jehovah" (18).
General Prayer.
Scripture reading.
Hymn, "Jesus Is All the World to Me" (237).
Offering.
Hymn, "Break Thou the Bread of Life" (529).
Sermon.
Hymn, "All Hail the Power of Jesus' Name" (1).
Benediction.

SERVICE SUGGESTION NUMBER THREE

Hymn of Praise.
Devotional Scripture (Psalm).
Hymn of Humility or Need.
Prayer.
Scripture lesson.
Song of Testimony.
Offering.
Hymn of readiness.
Sermon.
Hymn of consecration or challenge.
Benediction.
(The "special song" should be placed in the service according to type of song (words) used, that is, of testimony should be after scripture.)

SERVICE SUGGESTION NUMBER FOUR

Hymn, "Worship the King" (34).
Scripture reading, Psalm 71:1-8.
Hymn, "My Faith Looks Up to Thee" (39).
Prayer.
Scripture.
Hymn, "He Leadeth Me" (147).
Offering.
Hymn, "Holy Ghost, with Light Divine" (245).
(Might be solo.)
Sermon.
Hymn, "O Zion, Haste" (518). (Would depend entirely on nature of sermon.)

SERVICE SUGGESTION NUMBER FIVE

Hymn of praise.
Psalm of need and trust.
Prayer.
Hymn of confidence or testimony.
Scripture reading.
Offering.
Hymn or song, for guidance.
Sermon.

Hymn of consecration or invitation.
Benediction.

SERVICE SUGGESTION NUMBER SIX

Hymn, "From All that Dwell Below the Skies" (12).
Psalm 64.
Prayer.
Hymn, "Meditation" (104).
Scripture reading.
Offering.
Hymn, "Every Day and Hour" (249).
Sermon.
Hymn, "A Charge to Keep I have" (131).

It is of course understood, that like all models, circumstances will call for variations and time will enable each preacher to improve and establish a form and to develop a force of service that will be more to his purpose than any that others can suggest. But I believe the foregoing are worth con-

sidering, and that most of our meetings would be better for a more thoughtful planning.

We do not, as a rule, select the hymns with sufficient care. We are largely overburdened with "special singing." We run our "preliminaries" too long. We dwell too much on the "announcements." We stand still or go backward too much. We inject a too secular atmosphere by the introduction of extreme items and light emphasis on incidental things. We have not given thought to developing a pleasing voice—there is too much "metal" in the average preacher's tones. We are not as dignified as we could well be in our posture and bearing in the pulpit. We do not read the scriptures well. We start preaching at relatively too late a minute. We often preach too long. We waste time getting started in the sermon. We scatter and spread and show want of concentration. We do not know how to conclude the service properly. We do not all have all these faults, but most of us have some of them, and there is nothing better than that we should look at the model and try to mend our ways.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Self-control a Fruit of the Spirit

Now the fruit of the Spirit is . . . temperance (Gal. 5:23).

WE HAVE come to the last fruit of the Spirit, and the first question that might arise in our minds is why is this special fruit of the Spirit put last? Is this the climax? If so we have often neglected it in our concept of Christian experience. We have looked upon other manifestations as more important. Someone has suggested that it is put last because it is essential in connection with all of the other elements of fruit-bearing. Possibly this is the reason. But whatever the occasion for this position of this particular manifestation of the Holy Spirit's presence in our soul, as we stop to meditate upon it we feel that it is a very important element, and also an often neglected phase of the spiritual life.

THE SCRIPTURE USE OF THE WORD

When we turn to the Scriptures to note the various uses of the word, we find that it is not frequent in its occurrence. The noun and its verbal form are found only in Acts, St. Paul's Epistles and 2 Peter. In Acts, however, it is used by the Apostle Paul, so we see that he is the principal one to employ this term to denote an essential grace.

In bringing forth self-control as a desirable element of Christian character, the apostle might have brought the ideal from his Hebrew background, for we read in the Book of Proverbs, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (16:32). Another passage also is similar, "He that hath no

rule over his spirit, is like a city that is broken down and without walls" (25:28). Moreover in the Wisdom of Sirach, which although not a canonical book belonged to the Hebrew wisdom literature and was held in high esteem, we have the thought presented more or less from the general standpoint rather than the religious, but the underlying element of self-mastery is there.

*My son, follow not the lusts of thy soul,
And refrain thyself from its desire,
If thou fulfill the desire of thy soul,
Thou wilt be like him that filleth his enemy's wish.*

*Delight not thyself in overmuch luxury,
For double is the poverty thereof.
Be not a squanderer and a drunkard,
Else there will be nothing in thy purse (18:30-33).*

Then from his own experience the Apostle Paul might have gathered suggestions for he had found himself very much disorganized under the bondage of sin; he discovered that self-control was impossible, and he was the victim of the ever dominant element within his soul that incited to all manner of coveting and drove him hither and thither at its command. Having experienced this in his unregenerate state, he no doubt rejoiced in the fact that the Spirit, having come into the soul, reinstated man in full possession of his powers and gave to him the ability to rise regnant and through grace become master of himself.

As we have noted the apostle uses this term in

Acts. He was addressing Felix, "And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me" (24:25). Someone has suggested that the presence of Drusilla by his side was in itself a proof how Felix had failed in this virtue.

While we have noted this passage in passing, it is the use of the term in the Pauline Epistles and in 2 Peter that interests us most. The references in the Pauline Epistle consist of the one that is found in our text, another in Titus 1:8 where it is stipulated as a requisite for a bishop and in 1 Cor. 9:25.

The most important passage is the last we have mentioned, 1 Cor. 9:25. Here the apostle is taking a figure from the athletic world, and applying it to the Christian saying, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Commenting on this passage one writer has said, "Here the apostle is dealing with the question of Christian liberty, and he unhesitatingly defends liberty in view of meats and drinks, in view of marriage, and also the Christian pastor from manual labor because the church ought to support him. But temperance comes in in the foregoing of these, if need be, for the sake of effectiveness in Christian work. The free man of Christ is living in a world of dangers. He has to face customs innocent in themselves but inextricably bound up with sinful temptations; he has to gain men, steeped in traditions and prejudices, to Christ; he has to think of brethren less advanced than himself, and has to remember his own sinful tendencies. He is thus like an athlete with a race to run or a pugilist with an antagonist to knock out. The athlete or the pugilist had to undergo a rigorous training beforehand. For ten months before the actual contest, he was under oath to follow a prescribed diet and a strenuous training."

In 2 Peter we have the term again as in our text as one of the manifestations of Christian grace within the heart. We will have reference to its use in this connection when we discuss the meaning of the term.

THE SIGNIFICANCE OF THE TERM

While following the thought of self-control through the different passages where it appears, we have gleaned something of its meaning, but we would now turn to a more specific study. This we would approach first from the standpoint of derivation. It comes from a word denoting strength and the preposition in, so the reference is to the strength of man directed within himself.

Again considering its meaning more specifically in connection with the outstanding passage that we discussed, the same writer continues his comment on the term by saying, "But it is not Christian temperance unless the aim is Christian, and St. Paul here has more in view—infinately more—than mere physical self-control. To him the body itself is part of the personality to be redeemed and to rise with Christ a spiritual body. Christian temperance in-

cludes the guiding, the foregoing of privileges, the risking of reputation for others in order that they may be won to Christ. When a man can so stand against self-ease and self-praise, against the accidents of fortune and the rage of enemies, and meet them all as a disciplined army meets the foe, and all this in absolute purity of motive and temper, mind and body, then he is temperate in this wide, all-embracing sense."

Turning to the reference in 2 Peter, where temperance appears in the list of virtues which are to be added, we find that it comes very early in the list. In fact this list seems in some ways to be reversed in order from the one in Galatians. One writer feels that there is a psychological connection in this list that it represents a distinct moral progress, that the advance is from the lower to a higher stage. "Faith furnishes moral energy," he says, "it, knowledge, and it in turn temperance or self-control till we are led up to love. Here undoubtedly its place in the list throws light on its meaning. It springs out of faith, which supplies the moral energy for and the practical acquaintance with the conduct that ought to be pursued and avoided. It is the mastery of self over its own internal hostile forces, just as 'endurance' (patience) is mastery of the self in face of outward enemies. Temperance and endurance are indeed closely akin. When the struggle is against one's own lusts, the necessary virtue is temperance; when it is against hostile forces from without, then endurance—a military word—is the virtue required. The place of knowledge and energy before it in the list shows that temperance needs both strength and insight as elements."

From the Scripture use of the term and from the significance of the word itself we glean its meaning and the nature of the grace we are to cultivate in developing it in our lives. There is a feeling of inward satisfaction when one through grace realizes a mastery over his own urges and drives and that he can arise in regnant manhood and bid the calling of appetite and desire to cease. If we cannot master ourselves, then may we ever hope to master others?

Concluding we would give a religious maxim from a holiness writer in which he exhorts; "Keep a strict guard over thy tongue, thine ear and thine eye, lest they betray thee to things vain and unlawful. Be sparing of thy words, and talk not impertinently or in passion. Keep all parts of thy body in a just decorum, and avoid immoderate laughter and levity of behavior."

Liberty Self-determined

Liberty may be defined, but it is not ultimately determined by governments. A citizen may have liberty in a despotism. A saint may be free even in a prison. Liberty is determined by the good and noble within, and not by conditions without either imposed or enjoyed. You may determine your own liberties. If you choose the good, you are free; if impulse and desire rule, you are a slave.—*Christian Advocate*.

The Patmos Letters of Jesus

Fourth and last article in a series on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

THE TRIUMPH OF THE GLORIFIED CHRIST

IN OUR previous discussions we have endeavored to show that the prophetic visions of the Old Testament found their focus and fulfillment in the one great vision of the glorified Christ; and that this vision in turn became the connecting link between the glorified Christ and His Church on earth. We shall now endeavor to show that the promises made by Christ to the churches comprehend a perfect world triumph. These promises are unique in that they cover the outstanding facts in the history of Israel, but place the triumph of Christ over against every failure of Adam's fallen race. Notice this development in a brief preview of the promises. (1) To Ephesus, He promises that there shall be a tree of life in the midst of the paradise of God. Man began in paradise, but was overcome of Satan; now there is to be a new paradise, and a tree of life from which we shall eat and live forever. Christ therefore re-established the race on a new plane of spiritual life and power through His redemptive work. (2) To Smyrna, He promises that they shall not be hurt of the second death. Here is an allusion to the fall of our first parents, but under the new regime there shall be given a crown of life. Life overcomes or swallows up death in victory. (3) To Pergamos, He promises the hidden manna, and the white stone. These suggest the wilderness period and God's care for His people. The white stone suggests the establishment of the priesthood. Here then in the new order, Christ becomes the "hidden manna," within the veil, and to the overcomer is given a new and spiritual priesthood—a worker together with Him for the salvation of a lost world. (4) To Thyatira, He promises power over the nations in which they shall rule with a rod of iron. This suggests that Canaan period and the driving out of the inhabitants in order to the occupation of the promised land. This land is at once the emblem of the promised rest, spiritually, and the symbol of a new and better country which is to come. As a spiritual rest, the author of the Hebrews connects it with the Sabbath. (5) To Sardis, He promises white raiment and the Book of Life—another emblem of priestly service on a higher and more permanent plane—that of a full entrance into the holy of holies. (6) To Philadelphia is promised a new and abiding temple, and a new city; while (7) to Laodicea is the promise that they shall sit down with Him on His throne. Here then under the symbol of the ancient people of Israel, there is to be a new race and a new people. These will not fail as did the former, but shall be a chosen generation, a royal priesthood, a holy nation, a

peculiar people that they should shew forth the praises of Him who hath called them out of darkness into his marvelous light.

I. THE PROMISE TO EPHESUS—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It was Henry More who said, "There never was a book penned with such artifice as this of the Apocalypse." The introductions look back to the revelation of the glorified Christ; the promises look forward to His final triumph. Over against the old race in Adam, is placed the new race in Christ. We are therefore to put off the "old man" which is the nexus of the Adamic race, and put on the "new man" which after God is created in righteousness and true holiness. This connection of the Spirit with Christ in the establishment of the new race must not be overlooked. The older order culminated in the humiliation of Christ; the new order begins with the glorification of Christ and the manifestation of His glory on the day of Pentecost. The earthly life of our Lord was a transition period in which the order came to its sad end in the crucifixion, and the new order was initiated by the resurrection of Christ—the first begotten from the dead. And so this new order begins with a new paradise and the restoration of the tree of life.

II. THE PROMISE TO SMYRNA—"He that overcometh shall not be hurt of the second death." Also previously, "Be thou faithful unto death and I will give thee a crown of life." Negatively, the overcoming one shall not be hurt of the second death; positively there shall be given the crown of life. But Christ places this latter first, for death after all shall be swallowed up of life. Christ is the Prince of Life and gives to His people something that death can never touch. It was the consciousness of the life and immortality brought to light through the gospel, that enabled the Smyrnans to die with their eyes opened upon a better world. To them the veil was thin and immortality hovered just above them. The testimony of the saints of all ages witnesses to the fact that Christians die well. Life is the rich gift of Jesus Christ. Life with it abundant fullness, life in holiness and righteousness, life unending and eternal.

Ian Maclaren in "The Victor's Crowns" has this to say of the second death, an expression which occurs three times in Revelation and is peculiar to this book. "The church was a martyr church. It was familiar with scenes of martyrdom. But there is a death far more solemn than that of the martyrs. Their death was but a separation of the soul from the body; the second death is a separation of the soul

from God. Death does not mean a cessation of being. Its primary thought is separation. What touches the surface of mere bodily life is but a faint shadow and parable; and the second death is like a second tier of mountains behind and above it, sterner and darker than the lower hills of the foreground. What desolation, what unrest, what blank misgivings, what peeling of capacities, faculties, opportunities, delights may be involved in that solemn conception we can never tell here. God grant that we may never know."

III. THE PROMISE TO PERGAMOS—"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." It will be recalled that Pergamos was the "City of Mystery" and the seat of occultism. Jesus promises therefore to give to this church, the reward of a true mysticism—an inner, satisfying spiritual experience. The orderly sequence should be noted here (1) the promise of the tree of life to Ephesus; (2) the promise that this should never be touched with death to Smyrna; and (3) the promise of the "hidden manna" to nourish this new life made to Pergamos. The whole scene suggests the wilderness period of Israelitish history, when God fed His people with manna. The "hidden manna" referred to here was that portion that was placed in the golden vessel and kept in the Ark of the Covenant beneath the mercy-seat, with the tables of the law and Aaron's rod that budded. While on earth, "Christ was the manna, or the bread sent down from heaven. After His death, resurrection and ascension, the veil hid Him from physical sight, but through the Shekinah that burned over the mercy-seat we may now feed upon this "hidden manna." The world does not know the Holy Spirit, but He is given to the children of God who by faith enter within the veil into the holy of holies.

There has been much speculation as to what is meant by the "white stone." We are reminded that white pebbles were dropped into the urn for acquittal by the Greek judges, and black ones for guilt. Also that a stone was bestowed upon the victor in the games which gave him special privileges. A stone was often given to guests as a passport to idol banquets. Then again, the white stone has been given prominence in the works of a modern writer, in which the story is told of friends who broke the white stone and engraved each other's name upon the pieces. Years later, when one of the friends had become wealthy and influential, and the other through misfortune had sunken into poverty, the latter presented the stone to his friend and received by it all the benefits which his friend could confer. However beautiful this may be as an example of the grace of Christ who gives us access to the throne through His own name, it is probable that the reference is to the Urim and Thummim of ancient Israel. In the breastplate which the high priest wore upon his vestments, the diamond was not included. Tradition, however, tells us that a "stone of purest white shining was kept within the folds and on this was written the name of Jehovah. It was passed from

one high priest to another at his induction into office, and was never looked upon by other than the high priest. It was upon this stone that a new name was engraved, not the victor's name but that of the Giver, and refers to some newness of character and glory in Christ, to be made known only to the receiver, and which none but he could understand."

IV. THE PROMISE TO THYATIRA—"And he that overcometh and he that keepeth my works to the end, to him will I give authority over the nations; and he shall rule them with a rod of iron; as the vessels of the potter are broken to shivers: even as I received of my Father." "And I will give him the morning star."

It will be noticed that there is an addition here not found in the messages to the other churches—"he that keepeth my words to the end." Doubtless this was a special need of Thyatira, situated as it was amidst the wealth and opulence of that time. As the manna suggested the wilderness state, so the "rod of iron" suggests the conquest of Canaan. It is based upon Psalm 2, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There is doubtless a reference here to the triumphant kingdoms of David and Solomon. This glorious period in Israel's history is predictive of the reign of Christ, "For he must reign till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him; that God may be all in all."

Two things stand out clearly here—the power of Christ to give victory, and the dawning of a new day. As when Israel crossed the Jordan and entered into their inheritance, it marked the dawn of a new day in the history of that people, so the entering in upon our spiritual inheritance marks a new day in the history of every saint of God. Entire sanctification viewed from the standpoint of a cleansing from inbred sin, is a finished work, a "rest of faith" in God. But from its point of endurance it is a life of devotion to God. Dr. Dale once said that Wesley's doctrine of perfect love had in it all the elements of a world-wide reform had it been pressed with courage. "All power is given unto me in heaven and in earth," said Jesus. "Go ye therefore and make disciples of all nations." I have wondered whether or not the church is as militant as she should be in the use of this divinely given power.

Closely related to this endowment of power which brings victory to the people of God, is the promise of the "morning star," the beginning of a new day. In Revelation 22:6 Christ speaks of Himself as the "bright and morning star." As related to individual experience, it is well for us as ministers to keep in mind and to teach clearly what our earlier Nazarenes, and especially our founder taught so definitely and explicitly. "When the precious second work of grace is accomplished in the human heart," says Dr. Bresee in his sermon on "The Transfiguring

Gaze," "every element of Christian life exists in completeness or perfection. Not the perfection of largest growth nor of greatest maturity, but the perfection which comes from the absence of antagonisms. . . . Christian perfection is brought about by the second work of grace and means, primarily, that the antagonisms of sin have been removed and that the soul is filled with the love of God—the pure love of God fills a pure heart." But entire sanctification does not save a man from all the conditions resultant from the fall. He is still dull of apprehension—sharpened somewhat, brightened somewhat, still dull. His intellect is weak and more or less inactive. His will though freed from the power of evil and habit that caused it to act as a trip-hammer toward evil, now acts freely Godward, yet it has not the strength always of an imperial purpose. There are hereditary conditions of temperament and habit. His grandfather and father were behind time and this man seems to have been born late and never to have caught up. The slowness lingers in him. There is a condition of lack of industry, both mental and physical slothfulness; a more or less wrecked condition of brain and muscle, that purifying the heart and filling it with love does not in a moment fully cure. . . . Some have only a one-horsepower motor, with a twenty-horsepower business on hand, and of course the power gives out, not because there is not an abundance at the central works, but because there is no enlarged capacity to receive and use it. It is evident that there is much to be done in and thus through a man after he is sanctified wholly. The apostle says we are to behold, to gaze into the Word. To behold means so much. It is not a casual look. It is a continuous gaze. It is putting things aside. It is the gathering up of our forces. It is the soul's longing passion toward God. . . . Then comes the transfiguring power, by the Lord, the Spirit. The Holy Ghost will possess the impassioned soul. The intellect will feel its power. There will be acceleration and tenacity and firmness of grasp. He will overcome hereditary tendencies and temperament. He will engender intensity, enlarge the motor, and strengthen the conductors" (Sermon, "Transfiguring Gaze," page 144). In another connection he says, "The great thing is soul life. There is some Christian experience in this earth. We thank God for what there is. But I am more and more convinced that anything like a creditable article of Christian experience is now and always has been a scarce commodity. Men and women have passed the first and second stations of initiatory work, in whom carnality is destroyed, who are crucified to the world, in which Jesus Christ lives His life on earth, who go on with steady victory through the blood of the Lamb and the word of their testimony are not plentiful" (Sermon, "The Lifting of the Veil," p. 136). "There are churches," he continues, "which are pentecostal, not simply in name, but in the presence and power of the Holy Ghost, where men and women walk in His fellowship and are filled with heavenly comfort, to whom the earth is a little ante-chamber to the skies, a little standing place to stretch their pinions for immortal flight—churches unworld-

ly, heavenly minded, divinely filled—but they are evidently scarce" (p. 139).

The promise is that He will give us the "morning star." Our sun shall never go down. There are limitless expanses of grace not only for the individual life, but for the races of men. The rod of iron seemingly must precede the scepter of gold. Who knows but the shaking of the nations may be but the preparation for His glorious coming which shall usher in the new day of world history—the new heavens and the new earth wherein dwelleth righteousness. He who has promised us the morning star, is himself the "bright and morning star." Of the increase of His kingdom there shall be no end.

*There is a land of pure delight,
Where saints immortal reign;
Where fadeless day excludes the night,
And pleasures banish pain."*

V. THE PROMISE TO SARDIS—"He that overcometh the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy angels."

As the church at Thyatira suggested the conquest of Canaan, and the blessedness of a new experience in grace, so here there is stressed the necessity of a new ministry. It is well known that the ancient promised land was situated at the cross-roads of the two continents. Across its upper portion were the great trade routes of the nations. At Jerusalem was the temple with its white-robed priests and its spiritual ministry to the nations. From the sanctuary there was to flow to the uttermost parts of the earth, the knowledge of Jehovah. And so there is the promise of a new priesthood—the white raiment of outward righteousness and inward purity. White is the livery of heaven. There are white linen, white robes, white horses, white clouds, a white stone and a great white throne. The priests were clothed in fine linen pure and white. Their garments could not be mixed with wool for wool had touched flesh, and the anointing oil could not be poured upon it. This new ministry is a ministry of outward righteousness and inward holiness.

"I will not blot out his name" refers to an ancient custom in which every city had its roster of inhabitants. When one died his name was removed or blotted out. Jerusalem is the city of the living God, and only the names of the living are there. The promise is that we shall not die but live, and in living fulfill the glorious ministry of a spiritual priesthood, under the direction of Him who alone is our great High Priest.

"I will confess his name before my Father and his holy angels." When a soldier has distinguished himself in the service of his country, the reward is not given in secret. Part of the award is its publicity. He receives honorable mention before the army and his name is heralded over the wires, and through the papers. Those who serve in honor here will be honored there—not in some off-hand perfunctory manner, but before the Father and His holy angels.

What a challenge to righteous living and holy warfare!

VI. THE PROMISE TO PHILADELPHIA—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

As in the promise to Sardis which carried with it the thought of priestly functions in the ancient tabernacle, so here the tabernacle has merged into the great temple of history. Here the priestly functions have been brought to their perfection. Here there is a perfected home, a perfected city and a perfected temple. These could never arise out of earth, they must come down from heaven. But there is admittedly a strange anomaly here. The promise is that we should be pillars in the temple of God, and yet John states explicitly that in the New Jerusalem he saw no temple therein, for the Lord God and the Lamb are the temple of it. This refers to the fact that the home, the city and the temple have all reached the place of true sacredness. Sanctity reigns both in the home and in the city. There are no longer needed any earthly stimulants to worship, such as buildings and altars, prayers and chants, for the souls of men will be poured out in holy adoration and praise, as their eyes gaze upon Him who is the Redeemer, the Holy One of Israel. What rapture will be ours when we see Him face to face and are changed into His glorious likeness.

The promise is, "I will make him a pillar in the temple of my God, and he shall go no more out." When we recall the fear of earthquakes in which the people lived, dwelling frequently in improvised buildings outside the city walls, this promise takes on added significance. There is a city "which hath foundations, whose builder and maker is God." There the saints shall go no more out. Here each year marks those that have gone out from among us. There they shall abide forever. Someone has defined a pillar as "founded on the basis of a firm faith, mounting up with the clear shaft of a shining life, and having their persevering tops garlanded about according to God's promise, 'I will give thee a crown of life.'"

Note the inscriptions on the pillars. (1) The name of my God. Here is the inscription of the architect, the sculptor or the painter, which every true work of art bears. These pillars are the work of the divine Architect and he is not ashamed of the product. Nature as we know it never produced a saint. It has produced scholars and artists, statesmen, potentates and kings, but only divine grace can make a saint. (2) The name of the "city of my God, New Jerusalem, which cometh down out of heaven from my God." This implies that we are citizens of the City of God. In some sense the city is a part of us, here we live, here we exercise our franchise and our freedom, here it is that we are enrolled, and here we have our address that others may reach us. On earth we have ever been pilgrims and strangers, but we seek a city. Wherefore God is not ashamed to be

called our God, for he hath prepared for us a city. (3) I will write upon Him my new name. It is not merely the name of sons by creation, but sonship by redemption. All that is involved in the name of Jesus shall be ours forever. Compare then the vision of the temple which is above, rising as it does out of this promise which is before us. There the redeemed abide in the presence of their Lord. All temptations are past forever, the glorious morning of light and peace and blessing dawns, and its sun shall never go down.

VII. THE PROMISE TO LAODICEA—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In some sense this is the highest and richest of all the promised blessings. Here is an outstanding illustration of the scriptural statement, that where sin abounded, grace doth much more abound. So low down in the scale of spiritual life were the Laodiceans that they could scarcely be endured, and yet through the power of God's grace they may yet be lifted up and made to sit with Christ in His throne. Notice the word "sit" is here used. No more battle, no more conflict, no more struggle and worry. Just as through divine grace, Christ's victory becomes ours, so at the last His throne becomes ours.

Note then the order of Christ's holy triumph. (1) In Ephesus is planted anew the Tree of Life in the Paradise of God; (2) In Smyrna, he negatives the fall and brings eternal life to triumph over death; (3) In Pergamos, he delivers His people from the bondage of sin in Egypt and establishes an initial priesthood, giving to His people the "hidden manna" and the "white stone." (4) In Thyatira, we have the inheritance restored and enter in upon the land promised to our fathers. Here we are delivered out of the hands of our enemies and serve Him without fear in holiness and righteousness before him all the days of our life; (5) In Sardis the priestly ministry is enlarged. Cleansed from all unrighteousness we are to serve in the sanctuary, proclaiming this gospel of the kingdom to the ends of the earth. Hence we are given white raiment and the book of life. (6) In Philadelphia the tabernacle has been exchanged for a new and glorious temple. Permanency has become a part of the divine plan. The saints of God become pillars in the divine structure, their lives a testimony to the power of divine grace which transforms both the individual and his environment—delivers from sin and its consequences, and where it is recorded of them that they shall go no more out forever. (7) In Laodicea we reach the place of final triumph—the throneroom of the King. What a glorious triumph of the Captain of our salvation! In His union with us, he has caused us to triumph.

HOW BEAUTIFUL THE THOUGHT THAT:

1. Those who, like the Ephesians, resist the allurements and attractions of an earthly paradise, shall be rewarded with a paradise above, where the tree of life forever supplants the subtleties of sin.

2. Those who, like the Church at Smyrna, resist evil even unto death, shall never be hurt of the second death, but be crowned with eternal life.

3. Those who, like the Church at Pergamos, are not deceived by the false religions and occult sciences of this world, shall be rewarded with the true mystery of spiritual things, the hidden manna and the white stone.

4. Those who, like the Church at Thyatira, are not overcome by an oppressive commercialism, or deceived by a materialistic philosophy, shall themselves rule.

5. Those who resist the false pretensions of formalists and refuse to live on past experiences, but maintain a present communion with Jesus Christ, shall like Sardis be clothed with the garments of a priest and shall minister in spiritual things to a people who, wearied with sin, are longing for peace.

6. Those who, like Philadelphia, overcome the forces which would debauch and degrade mankind, and who persistently wage a holy warfare against these ungodly practices, shall some day find their fightings over. They shall rest in security, permanent as the pillars in the temple of God, clothed with the authority of His Church, and finding their strength in an impartation of a new nature—the divine name.

7. While those who, like the Laodiceans, successfully combat the awful spirit of lethargy which pervades the world—those who escape the lukewarmness of the Church and maintain their zeal for the cause of Christ—these shall be exalted to His throne, where they shall sit down and reign as kings and priests forever and ever.

(THE END)

Ministry of the Deaf

THE deaf of the United States need the full gospel. They are being deluded and filling the broad road that leads to eternal destruction. The deaf are neglected it seems. There is almost no full gospel minister of the deaf in the country. There are ministers, churches and missions for the deaf in the Union. The religions are: Catholic, Episcopal and Lutheran, and they are dead religions. In Minneapolis and St. Paul, Minnesota, the deaf Catholics and Episcopalians have meetings once a month and it is not enough. The *Deaf Lutheran* is a four-page monthly paper published at St. Louis, Mo., by the Board of Missions for the Deaf of the Lutheran Synod of Missouri, Ohio and other states. The Lutheran ministers to the deaf are located in Brooklyn, Detroit, Chicago, Milwaukee, Kansas City, Omaha, St. Paul, Minneapolis, Duluth, Seattle, Portland, Oakland, Los Angeles, Indianapolis, Oklahoma City, Cleveland, Sioux Falls, St. Louis, Spokane and Winnipeg, Canada. They have two ministers to the deaf and blind. They have a Lutheran school for the deaf located at Detroit, Michigan. These ministers preach in more than two hundred cities in our land; they conduct classes in religion at many

state schools for the deaf. These institutions for the deaf are supported by each state. Each state has one or more schools for the deaf.

What about the full gospel churches and boards? Are they asleep about the deaf? One of the Lutheran ministers of the deaf gave information how he learned the sign language and he is graceful at it. He excels most of the deaf-mutes in the sign language and he is not a deaf-mute. He hears and is normal. He attended Concordia College in Milwaukee and Concordia Seminary in St. Louis. During his last year in Concordia Seminary he learned a few signs from a missionary so that he was able to preach a short sermon. Upon graduation he knew very little of the signs. Most of them he learned from mingling with the deaf. He attended the meetings of their literary society at a deaf school, their socials, called on the deaf, and every week he went to a deaf-mute who taught him more of the signs. That was the way he learned it and he believes it is a good way.

Some young men and girls go to Normal School at Washington, D.C., where Gallaudet College for the deaf is situated. Another way to learn the signs well is to take J. Schuyler Long's "Manual of Signs." Mr. Long is deceased and his widow still sells these manuals. Her address is Mrs. J. Schuyler Long, School for Deaf, Council Bluffs, Iowa. Of course one has to have someone to coach him in connection with the sign book. Several of the teachers at deaf schools never knew how to talk in the sign languages after they completed their courses at the universities and normal schools. They secured positions as teachers of the deaf and in a short time they knew how to talk in the sign language. It does not take long to learn the sign language if a person is interested and has his heart in it. What about foreign missionaries, as they have to learn to speak foreign languages?

Something must be done to teach the deaf the full gospel. The Bible schools and Christian colleges should be interested in such a ministry of the deaf, and the suggestion regarding the training of their students in the sign language should be discussed at these schools and colleges. The faculty should try to make arrangements whereby interested students would be fully informed with reference to the possibilities of such a ministry. They should ask their students to bear up the proposed ministry in their devotions. Certainly there is a great need for work to be done for the deaf. It is a field that few of us, who are more fortunate, give any thought to; but may God lay it upon the hearts of some holiness workers to minister unto the deaf. *It can be done!*—JULIUS K. HOFFMAN, Minneapolis, Minn.

All ambitions, save one, end with life. They are only for the duration of human existence. The workman must lay aside his tools; the writer his pen; the surgeon his knife; the astronomer his telescope; the explorer his chart; the scientist his tubes and acids. Only one ambition will last for all eternity; only one ambition will demand all the ages for its perfect realization; that ambition is to know Christ in all His fullness.—*The Pilgrim Holiness Advocate.*

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

Match Gift for Gift

Basil Miller

THE first stewardship lesson came from God! He loved and gave Jesus. We were in need of redemption and God made the first gift. The world's greatest giver was Jesus. He gave up a throne and took a manger. He gave freely out of a compassionate heart love for the lost. He gave Himself in complete consecration to the Father's will. He abandoned all thought of self that others might receive His gift.

He counted His life not dear unto Himself—nights were prayer-spent—days devoted to fastings, to services of healing and spiritual ministry.

He was God's Steward on the Cross! We, as God's stewards, must match gift for gift. As Jesus gave so must we return that gift.

Stewardship requires that we give ourselves in complete consecration to the divine plan—in devoted surrender to the divine will. It demands that we give up all (following the Master's path) that the kingdom's work might be carried on!

The good steward forgives freely his enemies, loves deeply a lost world, and is zealously conscious of this sin-wounded world's needs!

Match Jesus' gift of Himself (if you would be an approved steward) with the gift of yourself that you might go after the lost, return the wayward to the Father's home.

Match the Master's prayer-hours with yours—interceding for the battle raging on the kingdom's outposts—for Christ's standard-bearers on the front line of charge.

Give that another might live! Without death there is no life! Give money—give prayers—give service! Christian stewardship pays!

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Life's Investments

H. B. Wallin

THE supreme question asked by every man about to make an investment is, "Will it pay?" In the parable of the laborers recorded in Matthew's Gospel, chapter twenty, Peter asks the question, "What shall we have?" The matter of reward is not the highest motive for Christian conduct. Certainly the question of remuneration enters into it; but it is not the highest motive for Christian activity, for undoubtedly the compelling motive is love. The good steward is not working

for a crown for he is motivated as was his Master by love. He believes in the unbeaten philosophy, "It is more blessed to give than to receive." Christ calls the man who works primarily for pay as an hireling; the man who watches the clock and waits for the pay envelope.

The first position of a good steward, therefore, is a contributor. No man can expect to receive until he has first given. Dr. Charles E. Jefferson says, "We need a guide to get us out of the maze of regimentation and impersonalization." Our world setup with its complex civilization, tends to destroy the individual in whom Jesus Christ is primarily interested. Rapid transportation, radio, television, factories, mills, mass organization and mass production all have a tendency to submerge the individual. The steward, therefore, must think of what he has to offer rather than what he shall get.

You ask, "Where can I make life investments that will count with certainty?" Jesus answers that question, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, but rather lay up for yourself treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

James Russell Lowell says, "When the Puritans made their fortune, they lost their religion." This startling statement may be prophetic as well as historic. Almost without exception, those who have come under my observation in twenty-nine years of pastoral ministry who have become wealthy have lost their spiritual footing. It is so easy to become engrossed in material things to the extent that spiritual values will be lost.

In contrast with those who seek earthly emoluments look at Robert Arthington of Leeds, England, graduate of Cambridge, who lived in one room, cooking his own meals; gave to foreign missions five million pounds to be spent in pioneer missionary work within twenty-five years. On a slip of paper, after his death, were found these words, "Gladly would I make the floor my bed, and a box my chair, and another box my table rather than that men should perish for want of knowledge of the Christ." When one thinks of the investments of life there is nothing that rings with such genuine challenge as God's program for our confused world and the contributions we, through Him, may offer. It is not primarily a program of social service, better housing and road building. We are stewards of good news which eventually will include all of the above mentioned things.

The story is told of Walter Vivian, on duty at the Columbia Broadcasting Station during the London Naval Conference in 1930. He discovered, just at the time for the address of the king that the wires

were disconnected. It was too late to make repairs for the world hookup, so he seized the wire ends, one in each hand, while two hundred and fifty volts shook his body. At the peril of his life he held on until the king had finished his message on "World Peace." Jesus is our "Prince of Peace" and we are the mediums through whom He works. May we clasp the hand of an offended God and an offending world and, through Christ bring them back to the Father.

Dr. Homer McMillan says, "The gospel is the only power the world has yet ever known that can bring all races and people into harmony with God and peace with each other." Here is a place, my friend, where investments are safe and rich in dividends. While William Cullen Bryant sat by one of the murmuring streams that had its source in the beautiful Berkshire Hills of New England, he wrote these memorable words, "So live that when thy summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent hall of death, thou go not, like the quarry slave at night, scourged to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Death will hold no terrors for him who has surrendered himself to Christ and given himself in sacrificial service for those for whom Christ died.

Divine Ownership and Human Stewardship

Stephen S. White

(1 Corinthians 6:19, 20)

THERE are certain terms which go in pairs. One implies the other. There cannot be a bridegroom without a bride, a husband without a wife, a ruler without a subject, a parent without a child. There are also phrases which go in pairs. My text brings before us two such phrases: divine ownership and human stewardship. "Ye are not your own" and "glorify God in your body and spirit." Ye belong to God. Therefore you should glorify Him in your body and spirit.

DIVINE OWNERSHIP

"Ye are not your own." It is often argued that we belong to God by right of creation; and certainly this is the case. God formed man of the dust of the earth and breathed into his nostrils the breath of life, and he became a living soul.

We are God's by right of sustenance. In God we live and move and have our being. Our breath and all of our ways are in His hands. If God should withdraw his support for a moment, our present life would come to an end.

In the third place, we are God's by right of redemption. Our text states this fact. Paul declares that we are not our own because we are bought with a price. The buyer was Jesus Christ and the price which He paid was His own blood. As Peter de-

clares, we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. Jesus gave His very life, his all, as the purchase price for you and me! "Ye are not your own; ye are bought with a price."

Elsewhere in the chapter from which our text is taken, Paul argues that the disciples belong to Christ because they are members of Christ. "Know ye not that your bodies are the members of Christ." We are joined to the Lord. Christ is the Head of the Church and we who make up His body are His members. Christ himself brings out the same truth under another figure when He states that He is the vine and we are the branches.

We who are sanctified are not our own because we are the habitation of the Holy Spirit. We are indwelt, possessed by Him. The temple which Solomon built at Jerusalem was God's house. The temple of my body is God's dwelling place if I have consecrated it to him and He has taken possession.

Ye are not your own; ye are God-created. Ye are not your own; ye are God-sustained. Ye are not your own; ye are God-redeemed. Ye are not your own; your bodies are the members of Christ. Ye are not your own; ye are God's temple. There are at least five senses in which the sanctified man belongs to God.

HUMAN STEWARDSHIP

"Therefore glorify God in your body." We belong to God; therefore our bodies should be used wholly for Him. We should walk, talk, hear, see, and taste for Him. Our feet have no right to do our bidding—they are His. They should run His errands. Our eyes should see only for His glory. There should be no anarchy in His members. No cells should go wild as they do in cancer. My body, your body, His body should glorify Him in all of its many and varied activities. An unfortunate man comes down the street. Because of a nervous disorder his feet and hands are unruly. He cannot move on easily and smoothly. Does Christ have to get around in this world through your body and mine in this halting fashion? Is his spiritual program on earth handicapped because we will not permit Him to use what is His as He wishes? Are there gifts of voice, hand, eye, ear, or foot which I insist on using for myself? "Shall I then take the members of Christ, and make them the members of an harlot?"

"Therefore glorify God in your spirit." Our spirit belongs to God and we should use it for Him. This inner man is the most significant half of us. Out of the heart are the issues of life. The body is the instrument of the inner man. In the first place, we must think for God. Our thought life belongs to Him and we should use it only for Him. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our feelings are His. They should do His bidding. Hate and anger should not be allowed to crowd in and unchristianize the Christian's heart.

Love and joy and all legitimate emotions must be subject to Christ. Our enthusiasm is His and should be dedicated to the forwarding of His kingdom. It is a sad situation if we have plenty of enthusiasm for our recreations and our business and little for our religion and its activities.

Our wills should be dedicated to Him. We must make decisions and make them for Him. It is not enough for us to make no sinful choices; there must be positive Christian choices. The same truth in terms of action means that we must do something; and that something must be for Him. There will be no "good-for-nothings" in heaven. Inaction is sin. If you are truly good, you are good for something.

We belong to God and therefore we should glorify Him in our body and our spirit. God's ownership carries with it man's stewardship. Man is the steward and not the owner of his life. Could Daniel bring the same charge against us that he brought against Belshazzar? "And the God in whose hand thy breath is and whose are all thy ways hast thou not glorified?" In 2 Peter 2:1 we are told of false teachers, who shall bring in damnable heresies, "even denying the Lord that bought them, and bring upon themselves swift destruction." This is exactly what one does when he refuses to use his body and his spirit—God's body and God's spirit—for God. He denies by thought and deed "the Lord that bought" him.

Dying Poor

Basil Miller

WESLEY died rich because he died poor! John Wesley stated that if he died rich or with any money the world would know that he had backslidden! Judging by his worldly effects when he died, he must have gone directly to heaven's gate, for he left behind at death two silver teaspoons, a silver teapot, a well-worn frock coat—and the Methodist Church!

His stewardship practice was: *Give as you receive.* He wrote about two hundred books, and every cent of the income in form of royalty went into the Methodist Church. This alone would have made him wealthy. No man in his day was more popular than he as a preacher—which would have entitled him to a "nest egg for old age," a retirement pension, or a savings account.

But he determined to die poor. Through dying poor he enriched the world, and was thereby made rich.

Far too often we try to build savings accounts—savings of ability, personality, capacity to work for God, even "nest eggs" for the future.

The man who saves one ounce of his strength, one drop of his life-blood, one moment of his time for self, falls short of becoming God's best steward.

Time is to be invested (after one makes a living) in God's service. Strength is to be consumed in Christian work (that it might daily be renewed by

the Lord). There will be no daily renewing of one's strength unless it is drained away in Christian activity.

If you would be a Christian steward *you will last longer and accomplish more by wearing out than by rusting out!*

Die poor! *Christian stewardship pays!*

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N. Y. P. S.

S. T. Ludwig

The Home Missionary Challenge

WE ARE entering the time of year when many District Superintendents are sponsoring a heavy home missionary program throughout their respective districts.

The General N.Y.P.S. is vitally interested in the whole program of the whole church. We are not so concerned that as an organization we get credit for everything we do, but we do want to offer the strength and ability of our auxiliary organization to the church for the advancement of her program. We want to consecrate our "man power" for the advancement of the kingdom and for the glory of God. That is why we are interested in missions—both home and foreign.

We are anxious that each local N.Y.P.S. shall have a part in supporting the home missionary program on every district. As the pastor of your local congregation and also the leader of your young people, you can give noble leadership to this objective. We are urging your local president of the N.Y.P.S. to advise with you in carrying forward this program.

Perhaps you will want to contact your District Superintendent and find out what needs to be done and what your young people can undertake which will fit harmoniously into the plans of the whole district. We believe we need to challenge our young people with something definite—something positive! We are counting on you to help us.

May these summer months bring great victory to our home missionary efforts throughout the movement. In this glorious task our young people want to share because they love God and the church.

Are You Getting Ready?

Last month in this column we mentioned the forthcoming Personal Solicitation Campaign which we shall again sponsor during the month of October. This is a great evangelistic enterprise which the General N.Y.P.S. is sponsoring throughout the denomination.

It is not too early to begin thinking about this matter. An open discussion of the program before the executive committee of your N.Y.P.S. would be a good thing. Begin talking it up. Consider the great objective of it—winning young people to

Christ! It might be well to have a committee from the N.Y.P.S. working on plans for full support of the campaign in the local church. Further details may be secured by writing the General N.Y.P.S. Headquarters or reading suggestions which will be found in the June issue of *The Young People's Journal* (p. 5).

Help a Student Go to College

In *The Journal* for June (page 2) you will find suggestions whereby some young person from your church or community may win a scholarship enabling them to attend one of our church colleges this fall.

You will be doing your young people a real service if you will study the plan carefully and help someone in your church to reach the goal.

CHURCH SCHOOLS

Orval J. Nease

Is Our Teaching Keeping Pace?

IN FIGURES just released by the Bureau of Research of the International Council, the Church of the Nazarene leads all the denominations reporting in both total and percentage increase in enrollment in Sunday schools. Over a ten-year period, 1927 to 1937, this increase was 100.3 per cent. The nearest to this was the Wesleyan Methodist with 78.8 per cent and the following three were also all holiness bodies.

Numerical increase is one of the goals to be striven for in our schools. But, along with numerical increase, there must go a development of teachers. If our classes are the same size, we now have twice as many teachers as we had ten years ago. Where are we getting these teachers? Are we just picking them up any place or are we training them? More teachers are going to be needed in the future. The year 1938 showed the largest numerical increase in enrollment in Sunday school of any year in the history of our church. More than 30,000 placed their names on our Sunday school roll during that year. Is your church providing its quota of prepared teachers to teach these thousands that are thronging our churches seeking to be taught? Better have a Leadership Training class now and have some teachers prepared to serve these hungry people.—R. R. HONGES.

Silent Stewardship Promotion

Any pastor, no matter how limited his resources, may now conduct a five-week Program of Tithing Education and Promotion without any interference with his other plans and activities.

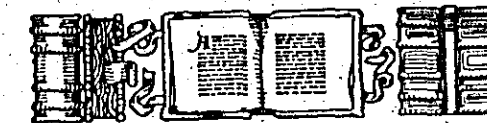
The Layman Foundation, administered without profit by the Layman Company, has just revised and recast a series

of sixteen tithing tabloids, attractively printed from new type.

A sample package of sixteen titles together with suggestions for the five-week Program of Silent Stewardship Promotion, will be sent to any pastor for ten cents.

In writing please mention *THE PREACHER'S MAGAZINE* and address your order to The Layman Company, 730 Rush Street, Chicago.

BOOK CHAT



P. H. Lunn

YOUR BOOK MAN was given a pleasant surprise on picking up *THE GALILEAN GLEAM* by R. W. Yourd (Zondervan—\$1.50). The subtitle is "A History of the Christian Church." Therein came the surprise. One expects a history to be more or less (usually more) along the line of a textbook to be read principally for facts and information. This volume of church history is different. It reads as if it were a tale of adventure. It is really a story of the spread of the Christian religion. Any normal young person will thrill to its human interest albeit it is not a book written especially for young people. A mature Christian will enjoy it equally well.

The opening chapter is the story of the conversion of the repentant thief who hung on a cross alongside the Savior. Then the account of the risen Lord and following that a sketch of Paul the great missionary to the Gentiles. The rise and development of the Catholic Church is pictured in just sufficient detail to cover historical facts. Also the life of Mohammed and the spread of his religion of Islam is grippingly told.

Luther and the Reformation, Wycliffe, Calvin, Cromwell, Wesley and the part these had in keeping alight the torch of truth and in passing it on from generation to generation is emphasized in phrases that grip and glow.

We recommend this book for individual reading and particularly for young people's libraries.

TAKING MEN ALIVE is the appealing title of a new edition of an older book by Charles G. Trumbull. (Revell—\$1.00). The book contains a series of studies in "the principles and practice of individual soul-winning." In the ten chapters and 196 pages of this volume every conceivable angle of this important subject is discussed. Here are inspiration, encouragement and method for the earnest Christian who would study to be a "workman, that needeth not to be ashamed." And for the minister who would conduct a class in personal evangelism; here is the very book to use for background material, illustrations, etc. We commend this volume to leaders of Young People's Societies. With it and another excellent book, "The Dynamic of Service" by Paget-Wilkes one has material, yea, a wealth of material, for prayermeetings, N.Y.P.S. services, preaching services, class study outlines and anything that may be needed in the way of promotional matter for personal evangelism. And in a discussion of this subject we must not forget to include in our commendation Jarrett Aycock's little book, "Win Them," than which for much material in little compass, there is nothing better.

ILLUSTRATIONS

Mother Monroe—"Sowing in the Morning"

The Gospel Mission in Washington, D.C., for many years was blessed with the leadership of Mrs. Harriet Earhart Monroe, an aunt of the famous aviatrix, Amelia Earhart. In middle life she had been president of a Lutheran College in Atchison, Kansas, since located at Fremont, Nebraska. Devoting her time and many talents to all phases of mission work in her later years, she served first as president of the board of trustees, then as president emeritus of the mission. The writer was corresponding secretary of the board. Through her many contacts, particularly in the Lutheran Church, she secured large gifts of money, clothing, produce and other necessities for the work.

Each autumn an operator at Johnstown, Pa., shipped a carload of coal, freight prepaid to the mission. Mother Monroe, as she was affectionately known, always wrote a grateful note of acknowledgment for the splendid gift. Once she was impressed to ask the gentleman sending the coal whether he knew her personally, and where they had met. The reply is unique in mission annals. It read:

"Mrs. Monroe, fifty years ago, when you were president of the Atchison school, one day there came to your door a widow and her little son. You took them in—fed and cared for them until the mother found employment, then bade them Godspeed. I was that little boy."

Long after Mother Monroe was called to her heavenly home in 1927 at the age of eighty-four, the carload of coal continued to come—a great blessing to the needy through the Gospel Mission.

"Cast thy bread upon the waters, and it shall return unto you after many days."—Submitted by NELSON A. MASON.

(The author of the foregoing at the time was a member of the board of trustees of the Gospel Mission and clerk of the Senate Commission on Indian Affairs.)

Temptation

An eastern king was one time approached by a peasant and asked, "O king, please tell me how to avoid temptation."

The king told the man to take a vessel brimful of oil, and carry it through the streets of the city without spilling one drop. "If one drop is spilled," the king warned him, "your head will be cut off," and he ordered two executioners with drawn swords to walk behind the man and to carry out his orders. There happened to be a fair going on in the town, and the streets were crowded with people. However the man was very careful, and returned without having spilled one drop. When he returned to the king, the king asked, "Did you see anyone whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin." (Christian Faith and Life)—Submitted by NEAL C. DIRKSE.

A Word of Testimony

A German hospital patient was about to be operated on for cancer of the tongue at the university clinic at Bonn. Just before the operation which was to remove the tongue altogether, the professor said to him, "You have now for the last time an opportunity to speak. Have you anything

special to say?" The peasant turned to the whole assembly of professors and students who had come to witness the operation and cried out, "Praise be to Jesus Christ throughout eternity, Amen!" (Dawn)—Submitted by NEAL C. DIRKSE.

Genesis 44:33

Five-year-old Mary was obliged to undergo an operation, and lost so much blood that it was necessary to resort to blood transfusion. The blood of thirteen-year-old brother Jimmy was found to match exactly the little patient's. "Will you give your sister some of your blood, Jim?" asked the doctor. Jimmy set his teeth, "Yes, sir, if she needs it."

He was prepared for the transfusion. In the midst of drawing the blood, the doctor observed Jimmy growing paler and paler. "Are you ill, Jim?" he asked. "No sir, but I'm wondering just when I'll die." "Die," gasped the doctor. "Do you think people give their lives when they give a little blood?" "Yes, sir," replied Jimmy. "And you were giving your life for Mary?" and Jimmy answered, "Yes." (New Century Leader)—Submitted by NEAL C. DIRKSE.

To Encourage Is Better than to Drive

In the days of the community gristmill a certain doctor was regarded as the greatest economist in a small Texas settlement, because when he carried corn to the mill he put the cobs from which it was shelled into the ox-drawn wagon. Of course to prod oxen one had to walk beside them and few things were more galling to one with none too much patience than keeping them on the move in the right direction.

The doctor, a shrewd psychologist of his time, had dealt with patients of uneven or irregular dispositions and fiery temperaments so long and laboriously that he decided to try coaxing instead of flailing his steers as heretofore. Thinking on these things, he kept a few steps ahead of his team, and to each ox, in passing he gave a cob for him to chew on as they plodded along with the load.

A simple remedy, as all agreed, to counteract the stupidity of an ox, nevertheless it was the magic that got the grist to mill and back in record-breaking time without the steady use of the prod pole or constant cracking of the bull whip, leaving a man almost as tired as his yoke of steers at quitting time.

Likewise Christians may be encouraged to better and steadier service for the Master by even a poor manner of feeding from the Word than a constant driving by their pastor in his own strength by common methods.—Submitted by MRS. W. C. SCRIVNER.

A story is told that during the presidency of Andrew Jackson, a young man by the name of Wilson robbed a mail train. He was captured, tried, convicted and sentenced to be hung. Andrew Jackson pardoned him, but the man refused to accept that pardon. He insisted that it was not a pardon until it was accepted.

It was taken to court and they decided that the man could not be hung for whom a pardon had been granted. The man still refused to accept it and still insisted that it was no pardon until he accepted it.

It was taken to the Supreme Court and the judge finally gave the verdict that he was correct. It was no pardon unless accepted and he was to be executed for the crime.

Even so Christ died on Calvary for the whole world, holding out pardon to them. But if they do not accept it, it is not a pardon, and they must bear the consequences of their guilt.—Submitted by MRS. O. CRANE.

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

Under New Management: "Lead me to the rock that is higher than I." Psalm 61:2. Note the elements of Submission, Aspiration, Security.—S. T. Ludwig.

The Mathematics of Victory: Leviticus 26:8. Revealing the power of corporate action.

Forward March! Philippians 3:13, 14. One of the secrets of Paul's life for God was the "set of his soul."

The Load that Must Be Borne: Galatians 6:1-5. Needed, Burden Bearers and Burden Sharers, but never Burden Shirkers.—Mark Smith.

Second Mile or Half Mile Religion? Matthew 5:39-41.

Motorist!

A motor trip may teach spiritual truth to the spiritually initiated. Good Roads, Hebrews 12:13; Road Maps, Psalm 119:105; Spare Tire, Matthew 25:3; Signs, Proverbs 14:12; Flats Fixed, Mark 3:1; Careful Driver, 2 Kings 9:20; Lubrication, Genesis 43:11; Where Do You Park? Psalm 144:14.—SELECTED.

Question Box

Pastor McGraw of first Church of the Nazarene, Kansas City, Kansas, has devised a method of discovering the needs and interests of his people in view of dealing with these in his Wednesday night prayermeeting hour. A question box is placed in the vestibule of the church. The people are invited to write out any questions they may have on any scripture, matter of doctrine, church polity, or any problem they wished discussed. These questions (without signatures of course) are dropped into the box and form the basis of many interesting sessions in the midweek prayermeeting.

A Dime and a Boy

The following advertisement recently appeared in the local newspaper of Urbana, Illinois. Thirty-eight boys responded to the appeal.

NOTICE

READ CAREFULLY

To the Boys of Urbana and Surrounding County Who DO NOT Go to Sunday School Anywhere
Next Sunday, February 19, 1939, at the Church of the Nazarene down on Oakland Street, they will
GIVE EACH BOY UNDER 16 YEARS OF AGE, 10 CENTS

shot. Thunder is harmless, lightning kills. If you have lightning you can afford to thunder.

Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well and she got all Samaria out to hear Him the next time.—AUTHOR UNKNOWN.

When You Pray—Listen. His Ears Are Open unto Their Cry

Mrs. Rohde, daughter of William Jennings Bryan, recently told the following incident from her youth:

"When I was a girl of sixteen I began to wonder about prayer. It seemed to me that people prayed only when they had some great need to present. It puzzled me, for it looked as though it was one-sided. Now in this great day of the radio it is easier to understand, when we have the radio with broadcasting and receiving sets.

"One day I went to my mother and told her I was going to change my way of praying. I was going to pray when I needed things, and at other times I was going to 'listen for prayer.'

"One day I thought I 'heard prayer,' and told Mother I was going to Neighbor Condon's.

"I slipped down to the cottage of this elderly couple, our neighbors, who had so bravely and with such dignity gone about the neighborhood, Knocking timidly, I waited until the door opened at the hand of the old lady. Shyly I said, 'Is there anything a neighbor can do for you?'

"They drew me inside, and to my amazement the room was shabby and bare. 'Father and I have prayed all night and now you have come.' She then told me how their income had dwindled until now when they paid their rent they had nothing left for food.

"The old man told me how he had cared for 'Mother' all these years, and that now they had rather do without than go to the poor farm, for that would mean separation. And the little lady made it known to me that she, too, had cared for him. You see he was blind.

"I assured her that we would all work it out together, and left.

"I rushed home and burst into the house with my story before I could notice who was there. A strange man asked what made the man blind, and then told me he was a surgeon and would remove the cataracts as his part for the old couple.

"Mother told me that they might have a little cottage, which was unoccupied at the time, on our farm. Then I went about among friends, and they gave me old furniture from their attics. And the marvel of it all was that it matched!

to come to Sunday School at 9:30 to 10:30 a.m. Wear your overalls, coveralls or whatever clothes you have—the boys who attend regularly there will be dressed like you visitors, and the teacher will be dressed the same. You will be met at the door by a man who will greet you kindly and make you welcome.

Come and Make Us Proud It
COMMITTEE

A Reading Plan

Pastor Smith of Kansas City Grace, has inaugurated an interesting reading plan among his Sunday school workers. Each worker is expected to read a book a month. These books are provided by the Sunday school and a definite system of rotation is arranged. A person receives a book at the monthly workers' meeting and reads it during the month. He returns it at the next monthly workers' meeting and receives another book while his book is passed on to another.

Brother Smith reports that his people are very much interested in the project and are receiving much good therefrom. Some report that they read the book through two or three times during the month. A devotional book is alternated each time with a Sunday school promotional book. A look at the figures of Kansas City Grace shows that they are doing the job. And figures often do not show the true results. They are determined by the improvement in the teaching and the development of the school membership in Christian life.—Kansas City District Voice.

Good Advice to Preachers

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine driving-wheels whirl faster on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops millwheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not

"The day came when the old couple would move in. It had to be done tactfully, so I arranged things as much like home as possible. After all, the place was just like they might have owned themselves, with all its antique furniture. So they went out in the woods for the day with their lunch, and we moved everything over, and in the evening they 'came home.'"

"I have often wondered what would have happened if I hadn't heard."—M.W.H. in *The Free Methodist*.

He Waiteth

The sun and every vassal star
All space, beyond the soar of angel wings,
Wait on His word: and yet He stays His car
For every sigh a contrite suppliant brings.—KEBLE.

The Christian's Equipment

Faith in God is man's great equipment for life here below. Nature has provided the firefly with a flashlight, but he never seems to find what he is looking for. Someone has remarked, "Just think what a mosquito could do with that extra equipment!" We may carry the thought a little farther and say, "Just think what a Christian should do with the extra equipment of a living faith in God."—C. H. DIRKS.

Heathen

People are much more alike than they are different. If we should list our differences, they would be much fewer than we think.

After one of the great battles of the World War the nurses found a poem scrawled on the back of an old envelope in the waistcoat of a Tommy who had made "the supreme sacrifice." It was written about his Indian fellow soldier. Color and creed did not signify much in those awful days; but life counted. The British Tommy found the Indian buddy a comrade:

I used to think him "heathen,"
Just because—why, don't you see—
He didn't speak God's English.
And didn't look like me.

He had a burnt complexion—
Which is "heathen," goodness knows—
He ate a "heathens'" rations,
And he wore a "heathens'" clothes.

But he's kind to little kiddies,
And there's written in his eyes
A willingness to offer up
A Christian's sacrifice.

Yes, you'd know him for a "heathen"
If you judged him by the hide;
But, bless you, he's my brother,
For he's just like me inside.

—Onward.

The Missionary Method

KNOW! CARE! PRAY! GIVE!

"When they know, they care."
How can we care unless we nearly know
Our brother's misery and woe?
Unless the barriers of heedless pride,
Distance and ignorance we tear aside?
We pity only when we are aware;
But when we surely know, ah, then we care!

"When they care, they pray."
How for the wretched can we intercede
Until our yearning spirit's feel their need?
Until our brother's anguish means our own
And we are torn with grieving as they grieve?
There is no road to prayer but love's dear way;

But when we weep for others, then we pray!

"When they pray, they give."
How can we pray except we pay the price
Of Him who made the final sacrifice?
How can we pray with spirits held apart?
Who truly pray, truly for others live;
We know not God until with God we give!—AMOS R. WELLS, in "Women and Missions."

Nazarenes and Tithing

1. The tithe is the Lord's.
2. The individual Christian is the steward and is amenable to God for the administration of his stewardship.
3. When an individual becomes a member of the Church of the Nazarene, which is supported by tithes and offerings, he assumes thereby the moral obligation to support this denomination with his tithes and offerings.
4. The best results will be secured by the co-operative effort of individual church members who administer their tithes and offerings through the local church on a budget plan in which proper proportions are allocated to the local, district and general interests of the denomination. — *Detroit First Church Bulletin*.

The Gentleness of God

How gently God leads! How patiently he waits for our slow hearts to understand! How he repeats the lesson, "line upon line, precept upon precept"; and as we look back over the patient years, we wonder that he did not get tired of us long ago. Let us be patient, too; patient with our children; patient with those for whom we watch and pray; patient with the Church of God; patient with the slow course of time and events.

Only wait, only wait;
God is working—trust
And only wait.

—A. B. SIMPSON.

After the Wedding

How many of us have experienced a sad feeling of futility as we have had radiant young couples come to us, and with us approach one of the highest moments of their lives, and then, the ceremony over, have seen them drift away into the unknown from whence they came? How many pastors have struggled to make the experience of marriage mean something deep, definite and lasting in the lives of those married?

To all such pastors the practice of Rev. David Wesley Soper, of Castle Heights Methodist Church, White Plains, N. Y., will be most welcome. The Rev. Mr. Soper sends a letter substantially as follows to all newly married couples:

Mr. and Mrs. _____

DEAR FRIENDS:

In the second chapter of the Gospel according to St. John there is the story of a marriage in Cana of Galilee. In relating that story St. John says, "Jesus also was bidden to the wedding." There, it seems to me, is a note which might well cause us to pause. "Jesus also was bidden to the wedding." As you know, Jesus is not always invited to the wedding of today. He is oftentimes ignored.

Yet those who forget to invite Jesus to their weddings do so at their serious loss. In that story of the marriage in Cana of Galilee, as you will remember, the wine with which the wedding party made merry was soon used up, and there was none. But Jesus was able to take common, everyday water and give it the rich, rare glow of wedding wine.

The same is true today. Marriage without Jesus is like the wine provided by the bridegroom—it runs out. It may be perfectly legal and socially acceptable; yet without Jesus it can be no more than the union of biological forces, and as such cannot provide enduring joy. But the marriage which invites the Christ—ah, here is the most thrilling story in the world! Its joy never runs out, for at the center is One who makes every hour more glorious. Men say of Christ-blessed marriages as did the governor of the feast to the bridegroom, "Thou hast kept the good wine until now."

A marriage in which Jesus is the permanent and honored Guest, instead of growing stale and colorless, as so many marriages seem to do, becomes increasingly richer and more joyous.

Considering this, will you not drop around and see me some time soon, or give me a call, mentioning a time when it will be convenient for you to have me visit you? We could talk over the matter of your relationship with Christ and to the Church, and I think, find the way for an even greater place for the great Lover of all mankind in the home which you are establishing.

Praying God's greatest blessing upon

your years together, that they may be lighted with that light which gloweth more and more unto the perfect day, I am,

Your Friend and Minister,
—Church Management.

Song of the Aging

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.

Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

—ROBERT BROWNING.

The Wisdom of Man Is Foolishness

Now that we have created a culture unparalleled in human history, have dominated the forces of nature, overcome space, subjugated the sea, conquered the air, explored the earth from pole to pole, enormously increased production, organized commerce, overcome disease, built the great cities of the world, protected life on all its levels from the dangers of nature and climate—in short, have cultivated the entire globe and made man master over the circumstances of his life—now that we have done all this, there is only one safe refuge left for the lord of all this glory: to creep down under the earth like field mice. Caverns of concrete are all the quarters we have prepared for ourselves, even in

our palaces of culture. The gas mask snout is the triumphal crown we place on our heads. Is this the meaning of all the sacrifice, all the work, all the achievement?—IVAN OLJELUND of Finland quoted in the *Junior Red Cross Journal*.

The Future of the Race

"The future of the race marches forward on the feet of little children."—PHILLIPS BROOKS.

"The youth of the nation are the trustees of posterity."—DISRAELI.

"The future will go the way youth takes."—HERBERT HOOVER.

"Christian education is essential to Christian citizenship and right civic leadership. I believe in religious instruction for American children. The future cannot be trusted to the children unless their education includes their spiritual development."—WARREN G. HARDING.

"I shall never forget the impressive, earnest way in which he—James J. Hill—declared that the world is going to need in the future greater trained men, with greater character, and that the Christian college was the institution that would produce them."—DR. FLETCHER HOGAN.

Who Is Educated?

Whom, then, do I call educated? First, those who control circumstances instead of being mastered by them; those who meet all occasions manfully and act in accordance with intelligent thinking; those who are honorable in all dealings; who treat good-natured persons and things that are disagreeable, and furthermore, those who hold their pleasures under control and are not overcome by misfortune, finally, those who are not spoiled by success.—ISOCRATES, Greek orator, 450 B.C.

A Fitting Greeting

Friend, you enter this church not as a stranger, but as a guest of God. He is your heavenly Father. Come, then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service. Be grateful to the strong and loyal men who, in the name of Jesus Christ, builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest upon you, both on your going out and your coming in.—From a Twelfth Century Church in Boldre, Hampshire, England.

It is important, therefore, that we be constantly reminded; that some force be forever "stirring up our pure minds by way of remembrance." This is one of the major functions of the Christian ministry. We are commissioned to declare, not new and startling ideas, but old, familiar truth. Men need to be told again the things they already know. It is true of nations as well as men. When commissioned to write a poem in recognition of the Golden Jubilee of Queen Victoria, Rudyard Kipling responded with the stately lines of his "Recessional":

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Far called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre;
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

There was many a grumble in England when those lines were published. They did not, as was the prevailing mood, laud

HOMILETICAL

A Preaching Program for June, 1939

J. GLENN GOULD
SUNDAY, JUNE 4, 1939
MORNING SERVICE
Lest We Forget!
(Communion Address)

SUGGESTED SCRIPTURE LESSON—Luke 22:7-20.
TEXT—This do in remembrance of me (Luke 22:19).

I. The average Christian needs to be reminded constantly of the things he already knows. Most men who are under the influence of the gospel have been literally surfeited with light and teaching. We have grown familiar with the great truths of the Christian faith. Its mysteries and miracles are so much a part of our normal thinking that they tend to grow commonplace. Many of the citizens of Niagara Falls, N. Y., rarely if ever go to view that mighty cataract. Its thunder in the distance is with them constantly, and the magnificence of this spectacle no longer inspires awe. So it is with the truths of our faith. We can become so used to them that they fail longer to arouse us to amazement and wonder.

England to the skies; but, rather, they uttered a word of solemn reminder. They are recognized today as words fitly spoken.

Saint Peter felt the urge to combat this tendency to forget vital things. In 2 Peter 1:12, 13, 15, he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." Again, in 2 Peter 3:1, 2, he says, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." The apostle felt this to be a ministry of first importance.

The pace at which our age moves leaves little time to remember and reflect. It has been said that every age has its patron saint; and that ours is Saint Vitus. Life has become such a dizzy round of activity, with so little leisure, that it is small wonder things of fundamental importance threaten to slip out of our lives. It has always been true, and is still true, that the culture of a holy life requires time—more time, indeed, than the average man wants to give. One must take time to be holy; to remember; to reflect; to meditate; to pray.

II. Now, Jesus knew that men would be in danger of forgetting Him.

That seems very strange, at first thought. How could any age, or any individual, forget Christ? How could they forget the loveliness of His life, the shame and sorrow of His death, and the triumph of His resurrection? These facts seem so much at the heart of Christian living that it would seem no age even nominally Christian could ever overlook them. Yet one has only to recall the degree to which the real Jesus is forgotten in His own Church today to be impressed with this danger. Even in the presence of this holy sacrament and other reminders of the atonement made by our Lord, the great truth concerning that atonement has slipped out of the thinking of the average church member and is all but lost. Thus the thing which it might seem could never be has actually come to pass. Men have largely forgotten.

III. Now, this holy sacrament is one of the reminders Christ has given His followers.

"This do in remembrance of me," said the Lord. There is a certain wistfulness about this word from our Lord that gives it a haunting sweetness. He did so much want His people to remember; and by the sacrament of the Lord's Supper He sought to make that remembrance doubly sure.

1. It is a reminder because these symbols point to the heart of Jesus' redemptive work. The broken bread is typical of His broken, torn body. As the bread has been broken into pieces, so was His tender flesh torn and lacerated for us. All of our sin and shame and guilt was heaped upon Him and was carried by Him to the cross. He was innocent, yet adjudged guilty. All of our wretchedness was laid upon Him. It was this burden, rather than the heavy cross, that crushed Him as He trod the *Via Dolorosa*. Moreover the blood of the vine is symbolical of the shed blood of Christ. His life emptied out for men. The man who finds no virtue in the open wounds of Christ should not approach this solemn table. For such a man this symbol can have no meaning whatever. Here the atonement in blood is set forth so graphically that all can understand.

2. We are reminded, furthermore, that we must definitely appropriate Christ if we would be saved through Him. "Take, eat," said the Lord. Just as these symbols must be received if the sacrament is to have meaning, so must one receive into his heart the provision for salvation made for him in the death of Christ. It is not enough to contemplate these symbols; the broken bread must be eaten and the wine drunk. So it is not

enough merely to contemplate the dying Savior and avow one's faith in Him as the Savior of the world. He must be definitely received. The heart must be open to Him, and He must enter to abide. The true communion is this directly with Christ, of which our service this morning is only faintly suggestive.

3. In this spirit of reverent recollection let us approach the sacramental table. Let us here recall the sorrow and anguish He bore, the blood He shed, the life He offered up to God for us. This is our Lord's own institution, established by Him as a service of remembrance. In this spirit of reverent memorial let us approach the table of the Lord.

EVENING SERVICE

While We Have Light!

SUGGESTED SCRIPTURE LESSON—John 12:20-36.

TEXT—While ye have light, believe in the light, that ye may be the children of light (John 12:36).

1. It is a fact conspicuous in everyone's experience that our moments of insight, our periods of illumination and comprehension, are passing, not permanent; occasional, not continuous. Every person who lives a normally healthy intellectual life discovers periods when peculiar insights are given him; and he discovers other periods when his mind is dull and his thinking barren. We might be likened to travelers on a dark, lonely road, bathed for a moment in a beam of moonlight streaming through a rift in the clouds, only to be swallowed again by the prevailing darkness.

2. It seems that even Jesus was given some moments of peculiar insight that stand forth like mountain peaks in his earthly life. One such moment came to Him in connection with the inquiry of these "certain Greeks" who sought Him at the feast. Philip and Andrew, two of our Lord's disciples, brought their request to the Master, and met with a rather strange response from Jesus. He did not hurry to the seekers, nor did He command that they be brought to Him. It appears, rather, that their seeking plunged the Master into a reverie in which He looked past Calvary to the days when the gospel would be preached in all the earth. "The hour is come that the Son of man should be glorified," He said. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." There, in symbolical terms, is set forth the philosophy of the kingdom of God. Through death to life, through defeat to victory, by means of a cross to reach a throne; this is the strange paradox of the gospel. The Master's soliloquy ended with the amazing assurance that "I, if I be lifted up from the earth, will draw all men unto me." In reply to a question as to how these things could be, He said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

3. How much is revealed by those words, "While ye have light"! For the men of Jesus' generation, light was then present. Our Lord declared openly that He was "the light of the world." His presence brought illumination into the darkness of men's hearts. That presence searched the secrets of their hearts, as light searches the hidden corners of a dark cellar. And He made it very clear that men's reaction to Him was a sure indication of their moral complexion. "Every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The intimation is plain; however, that such opportunity could not last forever. "While ye have light!" That sounds as though the day would come when light would be taken away and darkness would prevail. What is done with light must be done quickly. It is made to utilize, to walk in. Hence the exhortation to "believe in the light." Accept it as from God.

II. God's dealings with every generation and every individual partake of these characteristics.

1. The coming of light to the darkened souls of men is identical in principle in each case, though differing in details. It may come gradually, like the break of day, as it did in the case of Simon Peter. It was only little by little that the full revelation broke upon his soul. From his first meeting with the Lord at the baptism of John, to the time of his great confession, "Thou art the Christ," light had been growing in intensity in his spirit. Then, again, light may break with apparent suddenness into full revelation, as in the case of Saul of Tarsus. Though in all probability Saul's surrender was not so sudden as it appears, it does seem that the curtains of his soul were raised all at once and the light that was all about him suddenly dispelled the darkness of his spirit.

It is apparent, furthermore, that light frequently increases in strength to a place of superlative intensity, then grows dim. Everyone has noted how the bell on an approaching fire truck grows in intensity until it passes us; whereupon the pitch of its tone drops suddenly and its volume gradually diminishes. In a somewhat similar manner does God's dealings with the soul of a man grow more intense up to a certain point; after which, that intensity steadily diminishes.

2. The circumstances attending our moments of illumination differ greatly.

a. It is sometimes in the presence of some scene of majestic beauty that God speaks to the soul. The psalmist declared "the heavens declare the glory of God and the firmament sheweth his handywork." The great philosopher, Kant, asserted that the surest proofs of God's existence he knew were "the starry heavens above, and the moral law within." I have heard God speak in the thunder of Niagara, in the stately silence of a snow-capped peak, in the ceaseless pounding of the waters of the Atlantic lashed by a northeasterly storm.

b. It is sometimes in seasons of calm and loneliness that the moment of illumination comes. It came thus to Anne Byrd Payson when, home late from the opera, and too tired to sleep, surfeited with the empty pleasures of the world, she decided to read herself to weariness and sleep; only to discover the only book within reach was "The Christ of the Indian Road," by E. Stanley Jones. Knowing neither the book nor its author, she nevertheless read it far into the night; and through it found her way to Christ.

c. It is sometimes amid seasons of heart-breaking grief that God speaks His message of awakening to the heart. Isaiah's transforming moment came "in the year that king Uzziah died." Uzziah had been an intimate friend of the prophet. But suddenly deprived of that friendship, Isaiah sought for his consolation in the presence of God, and in that hour he saw "the Lord, high and lifted up."

d. It is, sometimes in the sanctuary of worship that the moment of insight and understanding comes. One summer Dr. Arthur J. Gossip, one of Scotland's great preachers, was speaking in a little church in the highlands. Into that service came a man with a dark sin staining his soul and a deep need filling his heart. As the preacher began his sermon, this man fell into a reverie and it seems, saw, instead of the preacher behind the desk, the form of the Son of God. There that lovely morning the light of revelation dispelled the grim shadows of that needy man's soul and made him a new man in Christ Jesus.

However the revelation of light may come, it is the work of God's faithful, convicting Spirit, and is the most-to-be-desired moment of one's life. Has it come to you?

III. But one thing is certain: that moment of revelation cannot remain forever.

One must either walk in the light of that experience, or suffer the light that is in him to become darkness.

1. Those words, "while ye have the light," can have only one meaning. They denote this very danger that light neglected

or rejected can become only darkness. God's revelation to the soul, the Spirit's convicting touch upon the life, cannot be disregarded with impunity. A man temporizes with such a dispensation of grace at the peril of his soul.

2. Jesus exhorts, therefore, that the man so illuminated should "believe in the light." That illuminating, convicting, discomfiting experience is God's voice arousing, God's hand beckoning, God's Spirit pleading with your soul. Therefore believe in that revelation, accept it as from God, and order your life by it. Saul of Tarsus, when illuminated, could say of his reaction to that awakening, "I was not disobedient unto the heavenly vision." If your soul is awakened, then your greatest opportunity has come. Do not fail to avail yourself of it.

3. To what purpose? "That ye may be the children of light." In the moral and spiritual realm there are only two classifications. Men are either the children of light or the children of darkness. And that makes all the difference between heaven and hell. Never has it been more vital that men believe in the light. Saint Paul, after warning concerning the coming day of the Lord as a thief in the night, says (in 1 Thess. 5:4-10), "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

SUNDAY, JUNE 11, 1939

MORNING SERVICE

A Fool for Christ

SUGGESTED SCRIPTURE LESSON—1 Cor. 4:1-16.

TEXT—We are fools for Christ's sake (1 Cor. 4:10).

1. This is a most challenging statement, and can be understood only as we recognize that the apostle is here speaking the language of the world. His career, as viewed by a man without Christ, must have seemed indeed to have been characterized by the most supreme folly. As Saul of Tarsus he held an increasingly influential place among the Jewish people and especially in the field of Jewish religion. But what things were gain to him, those he counted loss for Christ. In one moment a decision was reached and a surrender made that set his life moving in a brand-new direction. From a potential leader of Israel to the "ringleader of the sect of the Nazarenes" was a long leap; but he made it. And men who witnessed it shook their heads incredulously and branded him as a fool.

It would be well to remember, however, that there are two standards of judgment among men, and no one can hope to win high rank under both. One must make his choice. If he deny Christ and choose the way of selfish ambition, he may seem to have settled the matter shrewdly; but in the end he will discover that he has played the fool eternally. On the other hand, he can choose the way of the meek and lowly Jesus; and his fellowmen will say he is a fool. But in the end he will discover that his seeming folly has proved to be the wisdom of God.

Some years ago Channing Pollock wrote a play entitled, "The Fool." The hero of that four-act drama is a young clergyman who determined resolutely to relate himself to every issue in his personal life and in the social order as he believed Jesus would do if He were on earth. The first result was that he was expelled from his pulpit. The next re-

action cost him all of his influential friends. Finally he narrowly escaped being committed to an insane asylum. It was all because he had the courage to take Christ seriously. It may be that the somewhat easier time that we enjoy is due to our unwillingness to take Christ quite as seriously as did this man. Pollock named his play well "The Fool." His character was a fool for Christ's sake. And our Lord is yearning hungrily for a people who are willing to bear that same reproach for His name's sake.

II. It is a matter of fact that from the worldly point of view the whole Christian enterprise was a fool's undertaking.

1. The Apostle Paul admits frankly that the personnel of the church was not distinguished. In 1 Cor. 1:26-28 he says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." It was a simple fact that the wealthy and the distinguished and the blue-blooded aristocrats were not going the way of the cross; nor are they today.

2. It is admitted, furthermore, that the Christian method does not commend itself to worldly wisdom. In 1 Cor. 1:18, it is declared that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The preaching of the cross is the Christian method. From the point of view of worldly wisdom, the fact of the cross seemed to be Christianity's greatest liability. The cross had no more social standing than the gibbet or the electric chair. The smart thing, it might seem, would be to suppress the story of the cross. But not the apostles boldly proclaimed the gospel of Christ crucified. And while to lost men it was foolishness, to the saved it was indeed the power of God.

3. It is freely admitted, moreover, that the Christian values are hidden from the eyes of the natural man. Paul acknowledges (in 1 Cor. 2:9, 10) that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." He goes farther (in same chapter, v. 14) to assert that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There is the issue clearly stated. The ideals for which the Christian man lives cannot be apprehended at all by men of the world. Those ideals are in the realm of the imponderable. Small wonder it is, therefore, that men who live for such things should be called fools.

III. Now, what precisely is "a fool for Christ's sake" and why should any man choose to be one?

1. It should be noted, in passing, that a fool for Christ is not a man who deliberately plays the fool. There are some who do and say unreasonable and outlandish things in the name of Christ; and when the proper reward for their folly comes upon them, they are apt to whimper something about being "persecuted for righteousness' sake." There is a vast difference between being "buffeted for one's faults" and bearing the reproach of Christ.

2. A fool for Christ's sake is, first of all, a man who refuses to become so absorbed in time that he forgets eternity. How counter to the spirit of the world that sort of living runs, a moment's reflection will serve to reveal. All about us are men who cry, "One world at a time." Under the grip of that delusion they live and speak and conduct themselves exactly as though they were to live on the earth forever. And the man who will not run with them to the same wild excess

of riot is branded as a fool. He has this compensation, however, that he is a fool for Christ's sake. We must evaluate every concern in our lives against the backdrop of eternity and make every decision in the light of eternity.

3. A fool for Christ is a man who has the courage to love God with all his heart, mind, soul and strength, and his neighbor as himself. It takes courage to do that. It means putting God first, and governing oneself by His will. The spirit of the times is "Me first." But Christ issues a challenge to that spirit in His command that His followers must place God and neighbor ahead of self. It takes real heroism to do it. Perhaps that is the reason it is done so infrequently. Dean Inge was right when he said, "We are losing our Christianity mainly because Christianity is really a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time." The man who defies the laws of selfishness that dominate so much of human living will be called a fool; but he will have the satisfaction of knowing that he is a fool for Christ's sake.

4. A fool for Christ's sake is a man who refuses to injure any enemy, even though it lies within his power to do so. The Christian way of life has no place for vengeance, save the Word of God to the effect that "Vengeance is mine, I will repay, saith the Lord." How that spirit would transform our modern troubled world if men would only give it place in their hearts! It was this spirit that prompted David to spare his sleeping enemy, King Saul; contenting himself with taking the king's spear and cruse of water. If David, in the twilight of Old Testament times, could find place in his heart for such magnanimity, what possible excuse can we offer for a spirit of revenge, living as we are this side of Calvary? I grant you, men will call one a fool for failing to settle his account in kind; but it will be infinitely satisfying to know he is a fool for Christ.

5. In a word, a fool for Christ is a man who takes Christ seriously, trusts His shed blood for salvation; who enthrones Him in his heart and makes Him Lord of his life; who regulates his conduct by the Sermon on the Mount and the immediate guidance of the indwelling Spirit. Of course, all of these things are fundamentally Christian; but the world calls men fools who do them!

IV. Such fools, however, have been the salt of the earth.

1. What a debt the world owes to fools. St. Paul was a fool for Christ, putting his head on Nero's block for Jesus' sake. Men said he could not help losing against so powerful a force as Nero. But today men call their sons Paul and their dogs Nero. Luther was such a fool; defying the power of the age-old Church of Rome. Wesley was such a fool, preaching in such a forthright manner that parish doors all over England were closed against him. Such men have altered the course of human history, let men think of them as they please.

2. There is an infinite compensation in this kind of living. A man may be considered a fool; but to be a fool for Christ's sake is a glorious privilege. As St. Paul declared elsewhere (in Phil. 1:29), "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

EVENING SERVICE

The Poverty of Christ

SUGGESTED SCRIPTURE LESSON—2 Cor. 8:1-9.

Text—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2 Cor. 8:9).

1. There is no spectacle in all the world like the one here set forth. Daniel tells of a pagan king whom God deposed and sent into the fields to eat grass like an ox, his body wet

with the dew of the night. We are told in the Word of Moses, the servant of God, who deliberately spurned the throne that might have been his in order to suffer affliction with the people of God. But here it is declared that Christ, God's only Son, laid aside the riches of His heavenly glory, turned His back upon His rightful place by the side of the Father, and gladly became poor, that we through His poverty might be rich. Such was "the grace of our Lord Jesus Christ." Such was His "condescending goodness," as Weymouth puts it. There is no marvel comparable to this. No repudiation among men can ever be but the faintest echo of this supreme repudiation on the part of Christ.

II. How difficult it is for us to conceive what must have been the heavenly glory of the Son of God!

We are so earth-bound and sense-bound that we are forever baffled in our efforts to envisage even a part of that glory. A few hints are given us; however, one of them in John 1:1-5, where the apostle reaches back into eternity. "In the beginning was the Word, and the Word was with God, and the Word was God." He tells us further, that the Word was the active agent of God in bringing creative order out of chaos, and "without him was not anything made that was made." He was "life" and "light," and finally was "made flesh, and dwelt among us." This was the concept John had of him before He laid aside His glory.

1. The same writer, in Revelation 1:13-17, gives a picture of the same Christ after He had resumed His glory. "In the midst of the seven candlesticks [I saw] one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead."

2. Saint Peter got a glimpse of that glory on the holy mount and never recovered from the solemn experience. It was at the Transfiguration that Peter, along with James and John, became an eyewitness of His majesty. Years afterward, when writing his second epistle, he referred to that experience in these words: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Just a hint of the eternal glory was given Peter that day, and he could never be quite the same man again.

3. This same amazing truth is declared by Saint Paul in Philipians 2:6-11, a passage which is wonderfully clarified by the Weymouth version: "Although from the beginning He [Christ] had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory; and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has so highly exalted Him, and has conferred on Him the Name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father." He has passed from the best of heaven to the very poorest of earth. He has exchanged the riches of His eternal estate for the poverty of earth. Marvelous condescension! Infinite love!

III. It is declared, furthermore, that "for your sakes he became poor."

1. It is this element of contrast that sets forth so graphically the depth of Jesus' poverty. His renunciation is the more appalling when one recalls the heaven He left. And how He yearned once more to feel the warmth of that glory! His high-priestly prayer brings this out so clearly (in John 17:5) when He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

2. And what was His poverty?

a. Saint Paul, in this passage already quoted, sets it forth as a series of dizzy leaps down from heaven to the very depths of human woe. "He made himself of no reputation"; and reputation is one of the most highly cherished treasures among men. "He took on him the form of a servant," not a master. "He humbled himself," who never before had known anything but exaltation. "He became obedient unto death," He who was the Prince of Life. But, to make the horror doubly horrible, it was "the death of the cross." Could any poverty be greater than this?

b. But He was denied during His lifetime the strength and courage that can come of an understanding and sympathetic family connection. While His mother stood by Him, yet He was grievously misunderstood by His own brethren and sisters. He had no place to lay His head. He lived in the homes of His friends and was laid in a borrowed tomb at His death. In the darkest hour of His earthly career—the hour of the cross—He was friendless and alone. Surely Jesus went to the uttermost for men. It was "for your sakes"—yours and mine—that He made this fearful sacrifice.

IV. To what purpose was it all?

"That we through his poverty might be rich."

1. Who was He? The eternal Son of God. He was the second Person of the adorable Trinity. He was eternally co-existent with the Father from the beginning. His was the creative word in the beginning.

2. And who were we? We were sinners against that law of God, enemies of the government of God, rebels the love of God, and aliens from the nature of God. We deserved only hell.

3. But from the poverty of sin to the riches of forgiveness we have been brought for Jesus' sake. Samuel Chadwick tells of being in Edinburgh in 1887, Queen Victoria's Jubilee Year. He saw a procession of dignitaries one day going to the old Cross near St. Giles' Cathedral. He followed them to the spot and preceded by a flourish of trumpets, heard a royal proclamation read which declared forgiveness for all deserters from Her Majesty's army and navy. All deserters were told to report at the nearest military or naval depot to receive their royal pardon. Later in the day men were seen going to the castle. They were not going to be pardoned, for they were pardoned already by the provisions of the proclamation. They were going, rather, to claim the certificate of their pardon. Somewhat similarly has God offered us the riches of pardon through Christ. Full and abundant provision has been made. While men may remain if they choose, they can, if they desire, claim their new riches of forgiveness through Christ.

4. Finally, let us note the present wealth of the child of God. He experiences instant relief from the burden of guilt, and the promise of a heart made clean through Jesus' blood. He has the promise of the life that now is and that which is to come. Could anything be more blessed?

There is a lovely old Celtic legend which relates how the angel of mercy called for an aged saint to conduct him to the celestial city. As they journeyed along together the saint was suddenly troubled at the thought of his sins. "Mercy," he said, addressing his guide, "where did you bury my sins?" "I remember only that I buried them," replied Mercy, "but I

cannot tell where. And as for the Father," he added, "He has forgotten that you ever sinned." Such infinite riches are ours for the taking.

SUNDAY, JUNE 18, 1939

MORNING SERVICE

Possibilities of Grace

SUGGESTED SCRIPTURE—2 Cor. 4:1-18.

TEXT—*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* (2 Cor. 4:7).

1. The Christian view of God is that of an infinitely holy, infinitely just, infinitely loving Being who despite His infinity, is hungry to reveal Himself unto men. Remote from our world though at times He may seem, He has labored ceaselessly to bridge the chasm that has separated Him from us.

1. From Adam to Christ there has been a steady progress from twilight to noontide of revelation. No one can read the Old Testament thoughtfully without noting how the shadows that concealed the face of God have been gradually done away until in Jesus Christ our Lord His lineaments become clear.

2. There has been a steady progression, furthermore, from the outward, legalistic, ceremonial worship of God to the inner heart experience made possible to us through Jesus. Men have at length perceived that the true temple of God is a human spirit wholly yielded to Him.

a. It is only in the cross that this understanding became clear. The finished work of Christ upon the cross has made possible to us a fellowship with God far more meaningful and blessed than any of the patriarchs and prophets ever knew.

b. This has its logical culmination in the relationship Saint Paul describes by the phrase, "Christ in you, the hope of glory." There is no experience greater than this possible to men this side of heaven. And it is absolutely dependent on the work of atonement wrought by our Lord upon the cross.

3. It is this wondrous grace in which Saint Paul exults in the words of this text. As he presents it, there are three focal points to be considered: (a) the treasure, infinite gift of God to men; (b) the vessel, fragile, earthen, marred; and (c) the power that makes so gross a vessel suitable for so rare a treasure.

II. Let us examine what is meant by "this treasure."

1. In the verse preceding the text the apostle makes a most interesting allusion to the creative power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts." The reference here, it is clear, is to the act of the Almighty God in bringing light out of darkness in the beginning. It is declared, in Genesis 1:2, that "the earth was without form and void; and darkness was upon the face of the deep." Into that dark and jumbled chaos strode the Creator God and said, "Let there be light"; and there was light instantly. It was not a light dependent upon sun, moon, or stars, for they had not yet been created. It rested, rather, upon the fiat of the Eternal God. Thus did God bring light out of darkness and cosmos out of chaos.

2. Now, declares the apostle, this same God "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The darkness and chaos within the human spirit are easily comparable to the darkness and chaos in the universe. Sin had destroyed all semblance of the image of God and had made men the willing dupes of Satan. Discord, strife, hatred, evil passion were running riot within our hearts.

But into this darkness came the illuminating, warming, health-giving presence of Jesus Christ. "The Sun of Righteousness" hath arisen with healing in His wings. The same God who stood upon the circle of the earth and said to that primeval darkness, "Let there be light!" has stood in the

presence of my darkened, chaotic spirit and uttered those same words. And in obedience to the divine command, the darkness has fled away and the light shineth. The light that streams from the face of Jesus Christ has put an end to the night of my ignorance and sin.

3. With clear, inspired insight the apostle describes this revelation of God in Christ as "this treasure"; a dispensation of priceless worth. What, indeed, could be more significant? Through Christ men may know God; may become intimately acquainted with Him; may cultivate a glorious friendship with Him. Abraham was described as a friend of God. If that were possible so many centuries before Calvary, where must be the outer limits of our privilege, who live in the fullness of God's revelation through His Son?

But it is included in this treasure that men may be refashioned in the moral image of God. Everything dark, sinister, and forbidding in the heart of man must yield before the incoming of the Spirit of Christ. "If any man be in Christ, he is a new creature," fresh from the creative hand of the infinite Maker. Did you think God had ceased His creative activity on that sixth day of Genesis? I tell you, Nay; but He is still making out of the broken fragments of our sinful lives "vessels unto honour, meet for the Master's use."

It is included in this treasure, moreover, that men may be the temples of the Spirit of God. God has no desire to house Himself beneath Gothic arches and amid the chilly stone pillars of a temple reared by men's hands. Rather, His hunger is for a sanctuary in the spirits of His people. You and I are privileged to be the temples of the Holy Ghost. Treasure indeed!

III. The marvel grows apace when one considers the vessel into which God places this priceless treasure.

A vessel earthen, crude, unlovely, fragile. The ancient custom was to place a treasure in a box of gold or silver, elaborated with jewels. Today such a treasure would repose in a safe deposit box away from the hand of man. But God has selected the most fragile sort of receptacle—the hearts of men—into which He places the infinite treasure of His revelation.

1. We were not good men when Jesus chose to die for us, Saint Paul reasons this out with striking effect in Romans 5:7, 8, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

2. Furthermore, we were not great men out of whom Jesus would build His kingdom. In the days of His flesh there was not one man of influence in the company of our Lord's disciples. They were toilers, rough-handed from heavy work, stooped from the bearing of burdens, and no one of the group possessed of influence at court. In the early days of the Church a common gibe at those who were drawn to Jesus was the question, "Have any of the rulers believed on him?"

3. We were not vessels of gold or silver, or designed unto honor. Rough earthen pots we were, and marred a hundred times in the making; cracked and repaired again and again; broken fragments of what we might have been. We are, and we remain, earthen. Nevertheless, we are chosen of God in Christ. And into the perilously insecure keeping of such a fragile receptacle God hath chosen to place His treasure.

IV. The key to this mystery of godliness lies in the power by which it comes to pass.

"The excellency of the power is of God and not of us."

1. It is only by the power of God that an earthen vessel can be made adequate for such a treasure. It requires a divine miracle to forgive a sinner and make him into a saint. It is only by a supernatural experience that the depraved heart of man can be cleansed from its evil affections and lusts and given aspirations after God. It requires the creative hand of the infinite Maker to prepare the spirit of man for the incoming

of the Spirit of God. And only by perennial miracle can a soul be kept and preserved in righteousness and true holiness. The miracle of this grace is evidently set forth in the verses immediately following the text—Paul's noble testimony, concluding with the words, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." What a change of perspective is involved in such a testimony!

2. There are two vital conclusions to which we must come. We must regard with increasing wonder the power of God, by which these things are possible. And we should regard with increasing charity the earthen frailties of each other; remembering that, despite this infinite treasure, we are but vessels of clay. Dr. B. F. Haynes told of a visit he made to his old home in the South and, in company with the pastor of his home church, meeting on the street the old town drunk. This wretched fellow had been cursed with the appetite for liquor from his birth, and, as the local pastor remarked, was still in the habit of getting drunk "once in a while." Dr. Haynes, recalling the man's fierce heritage of appetite, said, "That man deserves more credit for being drunk only 'once in a while' than I do for never being drunk at all." That is charity of the sort with which we should blanket each other, remembering always that we are but earthen vessels.

EVENING SERVICE

What Shall the End Be?

SUGGESTED SCRIPTURE LESSON—1 Peter 4:12-19.

TEXT—*What shall the end be of them that obey not the gospel of God?* (1 Peter 4:17).

1. The exhortation of this chapter and the searching question of this text can be understood only in the light of current events. Peter's first epistle was written some time during the decade that preceded the destruction of Jerusalem in the year 70 A.D. The apostle recognized that the woes pronounced by Jesus were about to be fulfilled and the end of an era was approaching. Christ had made some specific reference to the sorrows that would soon lay hold of the dwellers in the ancient city, and made it clear that these events would cast so dark a shadow before them that men could flee if they chose to do so. Already Peter recognizes that the preliminary persecutions and sorrows were coming to pass, and that the Christians in the city were forced to bear their share. "Think it not strange," he says, "concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." Those were fitting and timely words.

But Peter's question in our text possesses a timeless quality which gives it point and searching power in every age; and never more so than now. Our age, too, has known its sorrows, and hatred and death are stalking among nations. Men's hearts are crying out for fear, and human life and destiny are terribly insecure. With shallow insight and narrow vision men are living on the earth, utterly forgetful of eternity and God and holy things. Christ is being crowded out of His universe and out of His rightful place in the hearts of men. It is high time, therefore, that some challenging voice raise this consideration, "What shall the end be of them that obey not the gospel of God?"

II. It would be well to inquire, at the outset, what is the gospel of God?

1. It is a piece of news, and news of the most urgent character. It is news about Jesus. It tells the story of One born in Bethlehem amid the most humble circumstances. It relates the story of His ministry; a healing, enlightening, quickening, saving progress through the land, until, at length, it led Him to a fearful death upon the cross. It includes the tri-

umphal account of the rising again; that it was not possible that He be holden of death. It tells of the hour when He was received up again into the presence of the Father; "from henceforth expecting until his enemies be made his footstool."

2. But these events had a deeper meaning than appears on the surface. The life and death of Jesus were more than a first century tragedy, calculated only to move our hearts to tenderness and wring tears from our eyes. For this Jesus claims to be the Son of God. He declared that He was the only begotten of the Father. Where, in so many words, did He claim to be God's Son? Here, if nowhere else: when the man born blind and healed by the Savior was finally cast out of the synagogue, Jesus found him and said to him, "Dost thou believe on the Son of God?" The man replied, in amazement, "Who is he, Lord, that I might believe on him?" "Thou hast both seen him," answered Christ, "and it is he that talketh with thee." What an astonishing claim!

Furthermore, Jesus assumed a moral authority over men that adds to the impressiveness of the gospel. He did not quote the elders and rabbis to substantiate His words, but boldly set them aside. "Ye have heard how it hath been said," began Christ; and then declared His own teaching with a resounding, "But I say unto you . . ." Men who heard Him said that He differed from the scribes in that He spoke "as one having authority."

Jesus taught, moreover, that His sufferings were redemptive. "The Son of man came to give his life a ransom for many," said Christ. His rejection and death were not simply a personal misfortune which befell Jesus, but a redemptive and atoning intervention on the part of God in behalf of sinful men.

The testimony of the early church is unanimous that only through Christ is salvation possible. Said Peter (in Acts 4:12), "There is none other name under heaven given among men, whereby we must be saved." And human experience everywhere and in all ages confirms this faith.

III. Now, this gospel demands something of every one of us.

1. There is no way by which we may escape the necessity for relating ourselves to the gospel of God. And only by obedience to it can we relate ourselves to it *savingly*. The gospel of God makes certain imperious demands upon us. It says to us, "Repent!" Turn your heart away from sin and loathe it with your whole soul. It says, "Confess!" Acknowledge your guilt and your responsibility before God. It says, "Forsake!" Turn your back upon a life of iniquity and deny the dominion of habits of iniquity. It says, "Restore!" Make your life straight and clean, and repair as far as possible the damage your sin has caused others. It says, "Believe!" Forsake all and take Christ.

But, on the other hand, it lies within our power to reject the demands of this gospel and refuse to submit our hearts and lives to its sway. God has made us creatures capable of choosing freely, and we are as able to say "No!" to God as to say "Yes!" Thus far our sovereignty extends.

2. But Peter raises a disturbing question: "What shall the end be of them that obey not?"

a. Decisions have consequences, and normally we are qualified to weigh them intelligently. In the presence of an issue that involves so passing a thing as the spending of a dollar, we are apt to weigh value and desire against the present worth of our money and thus spend what we have as wisely as we can. This is a part of the deliberative equipment of every normal human mind.

b. But our decision in respect to obedience to the gospel of God has most far-reaching and fateful consequences. We cannot afford to indulge in sloppy thinking when we are dealing with an issue so momentous. Time and eternity, present and future, earth and heaven must all be taken into account. Saint Peter goes on here to assert that the righteous will "scarcely be saved." It will take all of the grace and mercy

of God to get even a righteous and obedient man through. How, then, shall those escape who obey not?

IV. What shall the end be?

That is the supremely momentous consideration. It is an age-old question. Jesus raised it in His query, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The writer to the Hebrews raised it when he asked, "How shall we escape if we neglect so great salvation?" The wise man observed this issue when he said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

How about the end? Where will your course of life land you eventually? We have made our choices; but God has ordained from all eternity what will be the consequences that follow those choices. A young man, full of eager ambition, was graduating with high honors from high school. After the exercises an earnest Christian friend congratulated him on having attained this objective and inquired his plans for the future. "I plan to enter college in the fall," the young man replied, "and take a four-year course." "That's fine," said the friend, "and what then?" "Then I shall study law for three years." "Fine," smiled his friend, "and what then?" "Then I hope to get started in the field of corporation law and eventually enter into connection with clients who will assure me a liberal income." "Fine," said the friend, "and what then?" "Then I will marry and have a family and build a nice home." "That is fine," replied the friend, "and what then?" "Then," said the young man, "I will be old enough to retire and spend my old age in comfort." "Yes," persisted the friend, "and what then?" "Then," said the young man hesitantly, "I will have to die." "Ah," said his friend, "and what then?" And that is the supremely important question. "What shall the end be?"

SUNDAY, JUNE 25, 1939

MORNING SERVICE

The Fruits of Neglect

SUGGESTED SCRIPTURE LESSON—Hebrews 1:1-24.

TEXT—How shall we escape if we neglect so great salvation? (Heb. 2:3).

1. This is one of the great revival texts of the New Testament, used almost universally to warn sinners against the danger of postponing the day of salvation. But, as a matter of fact, such use of the text is hardly warranted, however much sinners need to be warned.

1. The writer addresses this warning, rather, to those who have received Christ and enjoy His salvation. He urges that we give heed to "the things that we have heard," and thus deals with us as with those to whom the light of the gospel has come. Moreover he tells us that this great salvation "began to be spoken by the Lord, and was confirmed unto us by them that heard him." The audience he has in mind, therefore, is not made up of uninformed sinners, but enlightened Christians, into whose hands and hearts an infinite treasure has been committed.

2. The inspired writer, furthermore, sees the possibility of losing this sacred dispensation of grace through carelessness. We are exhorted to the utmost care in respect to these things "lest at any time we should let them slip." The original suggests that this revelation may leak out, as of a leaking vessel, the whole process so gradual and subtle that we do not realize it is going on. It is this concern which is presented so forcefully in the question of the text. "How shall we escape if we neglect so great salvation?" It is not eternal security to have received it; for through indolence or inattention or the absorption of our time and thought in other things, we may lose our dispensation of grace. Jesus gave graphic warning concerning this very tendency when He reminded men that candles were not lighted to be put under bushels or beds, but rather on candlesticks. The bed is suggestive of the indolence and

love of ease which defeat so many; while the bushel is the symbol of that absorption in business and trade that has crowded God out of the life of others.

II. The teaching of this truth is very clear: The grace of God is a heritage to which one must pay strict and earnest heed.

1. There is no greater fallacy than the notion that "religion will keep you." I have heard it urged upon many a seeker who was troubled by the fear that he could not "keep religion." It is a dangerous notion because it is partially true, and therefore falls under the dictum that "the most dangerous untruth is half-truth." If the earnest seeker is led to believe that, once he gets religion, all will be well and he can go to heaven in solid comfort, he will discover that he has fallen into the snare of the devil.

2. Neglect spells the doom of any sort of heritage.

a. In my home town were two brothers who inherited from their father two splendid farms. The father made an equal division of his spacious acres, giving half to each of the two boys. One of the sons was thrifty and industrious. He improved his land and buildings and stock and equipment until he had the most modern and productive farm in the countryside. His brother, however, was thriftless and lazy and inclined to habits of intemperance. He allowed his land to go to weeds and his buildings to decay. Finally he gave his brother a mortgage on his property as security for a loan; and in time he lost his place to his brother. The heritages were of equal worth. It was neglect that brought about the one brother's undoing.

b. I heard of a physician who practiced medicine until he was middle-aged in a small midwestern town; then volunteered for the work of medical missions and was accepted. But he was sent into British territory, where he came under the high standards upheld by the British colonial administration. It soon became apparent that he must pass certain examinations if he would continue his practice in British territory. It was then that the tragedy became apparent; for he had failed to keep up with his profession. He had neglected to inform himself of the latest and most approved methods, and realized at last that there was no hope of passing the rigorous tests imposed by the British standards. Neglect forced him to conclude his medical career on that particular field.

c. There has come to my attention the case of a preacher who is richly gifted by nature and has had advantage of college, seminary and university training. But, unfortunately, when he concluded his formal schooling, he also "finished" his education. The result is that, while still in his prime years, he has abandoned all thought of new and creative work and is satisfied to thrash out the old straw of his earlier and more productive years. Neglect is hindering his ministry and gradually destroying his heritage.

3. But ours is a heritage of infinite worth. The grace of God which brings us salvation has been revealed and made available to us through Christ himself, and at infinite cost. It cost Him the glory of heaven in exchange for the poverty of earth. It demanded of Him, heavenly Being that He was, that He walk the earth amidst sin and misery and squalor, and suffer in His sensitive soul the anguish that such an experience must have inflicted. It demanded that He be exposed to the wildest fury of hell and be nailed upon a shameful cross. It required His death and rising again. And all of this was the price He must pay if men would be saved by grace.

But this message of hope and privilege has been confirmed unto us by unimpeachable witnesses. Men who actually saw Christ and were eye-witnesses of His agony have assured us of the truth of these things. Their witness has been borne home to us by the testimony of the Holy Spirit. And herein lies our only hope. With every one of us the issue is Christ or catastrophe.

III. Now, "how shall we escape if we neglect?"

1. One may grow careless or neglectful, regardless of past and present spiritual attainments. There is no scripture whatever for the notion that a person might live in a careless and sinful state without losing his standing with God. The plain teaching of the Book is that state and standing stand or fall together. No matter how long or how far one has walked with Christ, he can still lose his way through carelessness or neglect.

2. It requires the same devotion and sacrifice to walk with Christ as it demanded to find Him initially. Saint Paul exhorts that "as ye have received Christ Jesus the Lord, so walk ye in him." The implication seems to be that the person who loses the intensity that brought him to the Savior is bound to lose also the joy of Christ's presence in his life. The apostle declared, again, that "if I build again the things I destroyed, I make myself a transgressor." He is speaking in this connection of his former dependence in the deeds of the law in contrast to his present faith in Christ. Though details may differ, the principle involved here is universal. One date not turn back again to the things he has surrendered for Jesus' sake; and to do so is sin. Finally, the apostle urges us to keep ourselves in the love of God. There is danger that men will be influenced to move out of the area of that love, and they should guard against such an eventuality with the utmost vigilance.

3. But if we neglect these vital things, how can we hope to escape? There is no answer to this question. No answer is needed. It is one of those rhetorical questions which imply their own answer. There is simply no escape. Neglect is its own avenger. In Proverbs 24:30-32 this unflinching truth is graphically declared, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it and received instruction." This is the vengeance that neglect exacts. It is both pitiless and sure. God grant that we, too, may look upon it and receive instruction.

EVENING SERVICE

Christian Certainty

SUGGESTED SCRIPTURE—John 18:28-40.

TEXT—Sayest thou this thing of thyself, or did others tell thee of me? (John 18:34).

1. There is something about the meeting of Pilate and Jesus that is absolutely unforgettable. It was a fearfully momentous occasion, determining not only the fate of Jesus, but the fate of Pilate as well; having a meaning freighted with eternal import for the generation that then was and for every subsequent generation.

1. It was a meeting between the proud Roman, contemptuous of all other men and especially of these Jews; and the lowly Nazarene, symbol of mercy, grace and truth. It is not difficult for imagination to reconstruct that scene. There stood the haughty Roman governor, appointee of the great Caesar, indicating in every detail of his bearing that the duty of dealing with this noisy rabble was the most irksome of tasks. It would have been much more to his liking, as his whole record proves, if he could have sent a company of his Roman veterans against this mob and driven them forth in an orgy of slaughter. And there by his side stood the One who for three and more years had gone about doing good, healing the afflicted, and showing compassion to the unfortunate victims of the ravages of sin. What a contrast is there!

2. Moreover, Pontius Pilate was the representative of earth's highest sovereignty—the Roman empire. The Eternal City had reached forth its tentacles like the arms of a mighty octopus and had embraced practically all the known world.

From Britain on the west to Arabia on the east Rome held sway; and here in troubled Palestine stood Pilate as the representative of this globe-girdling empire. But by his side stood the only begotten Son of the Eternal God. A sovereignty higher than anything earth could ever know had its representative in the person of Jesus of Nazareth. A tribunal before which both Pilate and his mighty Caesar eventually must bow was embodied in the character of the Galilean. It might appear that Christ was on trial before Pilate that day. But actually Pilate was being condemned at the bar of Christ.

3. There were some marvelously revealing flashes in the story of that terrible day. There was Pilate's cynical question, "What is truth?" As though truth were a relative thing, to be established by the force of Roman might! It might be well for some of our modern dictators, who reside in chancelleries instead of insane asylums (which would be more fitting), to reflect on the fate of Pilate and of Rome. And when every recourse that seemed to make even a gesture in the direction of justice had failed, there was Pilate's final question, "What shall I do then with Jesus?" It is a question every man of us has been asking for himself ever since. It was followed by the futile hand-washing scene; as though water could cleanse away the defilement of blood-guiltiness!

4. In the words of this text, however, Jesus puts His probe deep into the heart of this man of the world. For Pilate has made a partial confession of faith. It was not saving faith, not by any means. But it did indicate that he was curious and perplexed and terribly baffled. "Art thou the King of the Jews?" he questioned. The mob was howling that Jesus had made such a claim; and there was a certain kingliness about Jesus that must have assailed the soul of Pilate with some sense of conviction. Hence the question. But Jesus would know the basis of that question. Is Pilate saying this thing because there is a sincere hunger to know in his heart? Is he clutching at a bit of assurance? Or is he merely echoing the accusations of the mob? "Sayest thou this thing of thyself, or did others tell thee of me?"

II. The voice of the Christian faith has made many significant claims concerning Jesus.

1. We have said that He is the Christ, the Son of the living God; that He was in the beginning with God. We have declared that He was God incarnate—God in human flesh; completely identified with man, and yet one with the Father. We have asserted that His earth life was only a redemptive interlude in His total existence from eternity to eternity. These are astounding claims for the Man born in the manger, but the Christian faith has not hesitated to make them.

2. The Christian faith has asserted, moreover, that in His death Jesus died a substitute for sinful men; that His life was given a ransom for many; that the shedding of His blood atones effectually for the sins of a guilty race; and that through His death we have promise of eternal life. Our faith centers in the death of Jesus rather than in His life. His life has significance only because of His death. The true Christian faith has known only "Christ crucified."

3. But our faith asserts, furthermore, that the Savior who died is alive again and at the right hand of the Father above is making intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," Christ, who was "bone of our bone, and flesh of our flesh," now represents us in the presence of God above. What an amazing claim this is!

4. The Christian faith asserts that because of the eternal truth of these propositions concerning our Lord, He is a great Savior from all sin here and now. We assert that He is able to break the bondage of iniquity and set the soul free from its power; that Christ can make saints out of sinners; make children of God's household out of strangers and foreigners; and give the despairing soul bright prospect of heaven at last.

III. Now, by what authority do we say these things?

1. There are some who say them solely by the authority of tradition. The Bible declares them, and therefore they must be true. The historic faith has asserted them, and that authority of Christian parents, and they have been woven into the fabric of our thinking. They must be believed, therefore.

2. Others there are who say them because of the authority of the present visible Church. The creeds have made these declarations concerning Jesus, and we have subscribed to the creed with the baptismal formula, "All this I steadfastly believe." Therefore, it must be true.

3. But this falls far short of Christian certainty, however good it may be of itself. It is one thing to accept what others tell of Jesus. It is a far different thing to know something about Him in our own hearts. The men who came to Jesus on the invitation of the woman of Samaria went away with this testimony, "Now we believe, not because of thy saying; for we have heard him ourselves, and we know that this is indeed the Christ, the Savior of the world." Anything less than that is not enough.

IV. There is a divinely inwrought certainty.

1. One may meet Christ for himself and be quickened by His touch. Just as Peter one day met Him and was never the same again; just as Nicodemus sat and talked with the Master, and from that hour was convinced in his heart that this was very Christ; just as Saul of Tarsus was pursued

and overtaken by the Lord himself; so surely can you and I meet Him and hear Him speak and look on His face.

2. It would be virtually impossible to exaggerate the effect of such an experience. For at the command of Christ a man passes from death into life. The Lord stood once at the tomb of Lazarus and uttered one word of command; and death gave away before His voice. But that same voice can call a man forth out of the death of trespasses and sins and set him forever free.

3. It is equally true that one may have the inner witness that he is God's child. This is one of the most precious phases of the Christian experience. One's relationship with God moves out of the realm of conjecture and becomes a matter of clear certitude with the impartation of this blessed witness.

4. It is only knowledge such as this that will suffice in the evil day. Men do not make heaven by dead reckoning. They make it through obedience to the truth, walking in the light, and the incoming of the life of God into their spirits. Probably all who hear these words would claim a certain faith in the Son of God. You would declare Him to be God's Son, through whom alone is salvation. But the vital question is this, "Sayest thou this thing of thyself, or did others tell it thee of me?" Men can be lost forever if their faith rests only upon the assurance they have received from others. But men will be saved now and forever if they are unswervingly true to the assurance revealed by God to their spirits.

Sermon Suggestions and Outlines

Some Signs that a Church Needs a Revival

H. C. HATHCOAT

INTRODUCTION

The word "revival" comes from the Latin word *vive*, which means life, vitality, or vital.

The revival belongs to the church while the conversion of the lost is its results.

Some undisputable evidences of its needs:

I. WHEN IT LOSES ITS BURDEN FOR THE LOST

1. Wesley said that "Jesus is not interceding for the world but He has left that for the church to do—a responsibility."

2. A desire for offspring must possess the Bride. (Isa. 66:9; Rom. 2:1-4).

3. Bible illustrations are:

a. Moses and Israel (Ex. 32:32).

b. Jeremiah and captivity (Jer. 9:1).

c. Paul's regard for his kinsmen.

4. Historical examples are:

a. John Knox in Scotland.

b. Wesley in England.

c. Moody, Spurgeon, and Finney in America.

5. It includes an internal melting, a love for the lost and concern for their salvation. (Mother watching sick child.)

II. WHEN IT LOSES ITS ZEAL FOR THE WORK OF GOD (Isa. 9:7)

1. Zeal is necessary to make anything go.

2. The early church put us to shame in it.

3. It includes enthusiasm, activity and a determination.

4. Some folks grow weary (tired) in well-doing.

5. We need a vision that will get us out.

III. WHEN THERE CEASES TO BE LIFE IN SERVICES

1. Preaching, singing, and prayer are hard.

2. No response to preaching and singing.

3. No personal work and travail at altars.

4. No personal responsibility carried and everything left to the preacher to do.

IV. WHEN THERE IS A LACK OF CONFIDENCE BETWEEN MEMBERS

1. Some causes of it:

a. Lack of right living.

2. Rumors and gossip (whispers).

c. It has to grow, *not be put on*.

V. WHEN THERE IS A LACK OF UNITY

1. Caused by cliques and parties.

2. Caused by jealousies and emulations. Wrong attitudes cause it (expand).

Some Necessities for Successful Revivals

H. C. HATHCOAT

LESSON—Acts 8:4-8.

INTRODUCTION

Good revivals are not the products of chance or luck. Neither do they come by accident nor hit-and-miss methods but are the results of proper efforts certain principles carried out.

We can still have genuine revivals if we are willing to pay the price for them.

I. NECESSARY ATTITUDES RELATED TO THE REVIVAL

1. Attitudes are what we think, feel, expect.

2. Our attitudes determine the value of things.

3. What should be our attitude toward the revival itself. Its needs, time, purpose, etc.

4. What should be our attitude toward the unsaved? Interest, condition, prospects, etc.

5. Toward the messenger—co-operation, support.

6. Toward the message—personal application.

7. Toward each other—honor but not labor.

II. NECESSARY EQUIPMENT TO CARRY IT ON

1. Saints present to sing and pray, etc.

2. Special singers and instrumental numbers.

3. Backsliders and irregular attendants out.

4. Unsaved and nonchurchgoers present.

5. People from other churches who have never heard our message. Saved and unsaved.

III. NECESSARY METHODS OF PROCEDURE

1. Prayer in private, groups, home and public.

2. Day services for spiritual advancement.

3. Advertise the meeting by telephone, cards, and orally. Anyway to get people word.

4. Assisting those who have no way of coming.

5. Personal workers during the altar services.

6. Tracts and literature to supplant the preaching and help sow the seed.

CONCLUSION—Question boxes, prizes for biggest families and new people will stimulate the interest to outsiders.

Shining for Christ

R. R. AKIN

TEXT—*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. 5:16; also 2 Cor. 4:3-6; Phil. 2:15).

INTRODUCTION

1. One must first have The Light before he can shine.

2. Jesus said, "I am the light of the world."

3. Again He said, "Ye are the light of the world."

4. Christ—the Sun; disciples—reflectors as the moon.

How we may let our light shine:

I. GET ALL OF THE OBSTRUCTIONS OUT OF THE WAY

1. "Let it so shine before men . . ."

2. In order to do this, we must have the enabling power.

3. We must have a sanctified heart wrought by the baptism with the Holy Ghost.

4. Carnality is the greatest hindering obstruction.

5. "God hath shined in your hearts—to give the light."

6. The very purpose of holiness (Phil. 2:15).

II. SHINE CONSPICUOUSLY

1. "That they may see your good works . . ."

2. Shine with a holy ambition—not selfishly or self-centered.

3. Not a rule or ruin spirit nor self exalted.

4. But with a God-given, fiery zeal in all humility.

5. "Like a city that sitteth on a hill that cannot be hid."

6. "Neither do men light a candle, and put it under a bushel, but on a candlestick." God wants more candlestick Christians.

III. SHINE INDIVIDUALLY

1. "Let your light so shine . . ."

2. A very personal responsibility as well as privilege.

3. We must live Christlike and win others to our Christ.

4. "Churches will be filled when people begin to live Christ."—Dr. D. L. COALE.

5. Sinners are brought under conviction and won to Christ by someone's godly life testifying to the reality of religion.

6. We must gain and hold the confidence of as many as possible.

IV. SHINE CONTINUALLY

Expository Outlines for June

Lewis T. Corlett

Christ and His Church

(Eph. 5:25-27)

I. THE CHURCH IS THE ORGANISM OF WHICH CHRIST IS THE HEAD AND THE MEMBERS THE BODY

1. More than being a member of some denominational organization.

2. Those whose names are written in the Lamb's Book of Life.

3. Those who, being born again, have the witness of the Spirit unto their acceptance.

4. People who are enjoying a living relationship with Christ.

II. CHRIST'S ATTITUDE TOWARD THE CHURCH

1. He loved the Church.

a. A love that is analogous to the highest and most intimate relationship with man (v. 25).

b. A love that is beyond anything of human relationship.

2. "He gave himself for it" (v. 25).

a. He loved so much that He took the place of man.

b. He loved so intently that He bore the guilt of the people.

c. He loved so much that He was willing to do His utmost to procure the benefits for His children.

d. He broke down every wall of opposition, removed every difficulty, met every penalty so that His Church could be what He wanted them to be.

III. CHRIST'S PURPOSE TOWARD THE CHURCH (v. 26)

1. That He might sanctify and cleanse it.

a. He recognizes the inner need of those who were born again and members of His Church.

b. He knew the subtleness of inbred sin and was not content for His Church to be endangered by it.

c. He made the glorious provision whereby His children could be cleansed from all sin and made like unto His own character.

1. Shine in our conversation, actions and attitudes.

2. Shine under all circumstances uncompromisingly.

3. Shine on all occasions.

4. Shine every day, every year, all the way.

"Shine for Jesus where you are, Shine for Jesus every day;

It will turn your sorrow into gladness,

Your night time into day,

So shine for Jesus where you are."

d. He wanted His followers to be in a place where they could enjoy Him the most and also be of the greatest service to Him.

2. That He might present it, a glorious Church, unto Himself in heaven.

a. Jesus provided holiness so that His Church could be without spot, or wrinkle or anything that would detract from the purity of the saints.

b. Christ desires that His Church should be glorious in purity and holiness in this present world, ready for the day of presentation.

c. He has a right to plan for this because He has made the necessary preparation to accomplish it.

IV. EVERY MEMBER OF THE CHURCH SHOULD PLAN TO TAKE ADVANTAGE OF CHRIST'S PROVISION FOR THEM

1. To neglect it is to spurn the love of Christ.

2. To reject it is to make it impossible for Christ's ultimate provision to be effective.

3. To disregard it is to become unholy.

The Keeping Power of God

(Psalm 34:17-22)

I. THE LORD HAS A SYMPATHETIC ATTITUDE TOWARD HIS CHILDREN

1. In order to keep them from sinning.

2. Mostly to enable them to be victorious over any and all circumstances and conflicts.

II. THE LORD HEARETH THE CRY OF THE PRAYERFUL (v. 27).

1. The Lord is able to hear the cry of the righteous, regardless of where they are, or how weak it may be.

2. The Lord encourages His children to call upon Him. "Pray without ceasing."

3. The Lord hears in order to deliver His children out of all their troubles.

a. In doing this He many times surprises them in the method He

- uses but He always gives victory and in doing so intensifies the trust and deepens the love.
- b. God is able to take care of any and every trouble or heartache His children may have and He longs to deliver them.
- III. **THE LORD KEEPS BY DWELLING WITHIN HIS CHILDREN** "The Lord is nigh unto them that are of a broken heart" (v. 18).
1. His abiding presence imparts power to sustain in all encounters.
 2. His indwelling encourages the distressed to rest in Him.
 3. His nearness makes the weak to be strong, the fearful to be courageous and wavering to be faithful.
 4. Those possessing a contrite heart are assured of His continual presence and deliverance.
- IV. **THE LORD SUSTAINS IN THE TIME OF AFFLICTION** (v. 19)
1. The Christian is not promised deliverance from afflictions but the psalmist says that they will have many.
 2. The glory of Christianity is the sustaining power of Christ in the hour of sorrow, suffering, loss and bereavement.
 3. He does not keep these from coming but He gives glorious victory "out of them all."
 4. The presence of God in the hour of affliction with the assurance of ultimate deliverance is the glorious heritage of the Christian.
- V. **THE LORD WILL KEEP IN THE HOUR OF DESOLATION** (vs. 20-22)
1. Sin and wickedness sometimes seem to work terrific havoc and desolation.
 2. The cause of God seems at times to be in danger.
 3. The promise assures the Christian of complete deliverance from the powers of the devil, regardless of how strong they may be.
 - a. Sometimes by taking them out of the world to be with Him.
 - b. Sometimes by defeating the opposers.
 - c. He works in many ways and His child can rest assured that "none of them that trust in him shall be desolate."

Security in God

- I. **THE CHRISTIAN IS LIVING IN A WORLD OF SEEMING MALADJUSTMENTS.**
1. Evil doers are on every hand.
 2. The workers of iniquity seem to prosper in spite of their wickedness.
 3. The trend of the times is to look sympathetically on the wrongdoer and sneeringly toward the righteous.
 4. The devil keeps reminding new converts, and young Christians of this seeming paradox.

- II. **THE CHRISTIAN HAS A SENSE OF SECURITY BECAUSE HE TAKES THE LONG LOOK AT LIFE** (vs. 1-3).
1. Sees the prosperity of the wicked as the greenness of the grass, a temporary condition at the best and longest to endure for only a few years.
 2. Sees the intrinsic and extrinsic value of the good and the righteous, that endure and last for both time and eternity.
 3. The eye of faith has pierced the veil that separates the seeming from the real and looks with God at the actual comparative values as God sees them.
 4. Becomes content to rest on God's promises and trust in His providential directions to bring all things out aright.
- III. **THIS SENSE OF SECURITY ENABLES A CHRISTIAN**
1. To delight himself in the Lord (v. 4).
 - a. Find his extreme degree of pleasure in things pertaining to God.
 - b. To have a deep and tender interest in all that concerns God and His work.
 - c. To desire to please God in all thoughts, words and actions.
 - d. To unite all the life in service of God and His kingdom and find joyful satisfaction in doing so.
 2. To commit his way to the Lord (v. 5).
 - a. To devote unreservedly all the talents, powers and abilities in the hands of God for His minute direction.
 - b. To give the way to the Lord in the sense of consigning it to

Him for safe-keeping. He alone can do this.

- c. The privilege of rolling all responsibility upon Him for the governing, directing and controlling of the details of life.
3. To rest in the Lord (v. 7). Trust in the Lord (v. 3).
- a. Learn the art of remaining silent before God.
 - b. Cultivate the art of meditation in the Divine Presence.
 - c. Remain silent because of His superior wisdom and knowledge and wait patiently for His time to operate in His greatest power.
 - d. Lean heavily upon the Lord for strength and grace.
- IV. **GOD'S PROMISES ENCOURAGE THE CHRISTIAN TO RELY ON HIM**
1. Promise of habitation and sustenance (v. 3).
 - a. Habitation is to be in God's land, place of selection.
 - b. God will see to the physical nourishment.
 2. Promise of satisfaction for desires of the heart (v. 4).
 - a. These, being in accord with God's character, find their satisfaction in Him.
 - b. Encourages the Christian to let the desires go out to God for satisfaction.
 3. Promise of co-operation in accomplishment (v. 5).
 - a. God longs to help His children accomplish feats in His kingdom.
 - b. God will work with His children as they center their desires in Him.
 - c. God will deliver His children in the hour of need.

Suggestions for Prayermeetings

H. O. Fanning

Appreciation of the Holy Spirit

THIS desirable end is to be diligently sought in our prayermeetings. Concerning this, Wesley said, "God hardly gives His Spirit, even to those whom He has established in grace, if they do not pray for Him on all occasions, not only once, but many times. Appreciation is strengthened by being expressed. Thank God often for His Gift of His Spirit. Let Him know you appreciate His Gift. Meditate on the importance of this gift. It is through His ministrations and power that salvation is made actual to you. By His death on the cross Jesus made it possible. We are born of the Spirit, baptized with the Spirit. We are taught

by Him; guided by Him; strengthened by Him; led by Him; energized, unctionized, anointed by Him. All that pertains to sanctified living and services is made actual by Him. Co-operate with Him in the production of the fruit of the Spirit. Cultivate the graces of the Spirit. Co-operate with Him in the production of these graces. Co-operate with Him in His transforming work in the renewing of your mind. What would life be without Him? What may it become with ever increasing co-operation with Him in His work? Co-operate with Him in His Christ revealing work. One of our outstanding needs as wholly sanctified people is a deeper appreciation of the Holy Spirit. A richer, fuller ap-

preciation of the Holy Spirit. A richer, fuller appropriation of Him, and an ever increasing improvement and manifestation of His grace and power. Through Him the Church came into being. Through Him it continues in being, and will so continue to the end.

Redemption's Price

The precious blood of Christ (1 Peter 1:19).

The price of man's redemption is far beyond the redemptive power of corruptible things, such as silver or gold, or of material values of any and every sort. It is the greatest price ever paid; one that only God himself could pay. The death of Christ on Calvary's cross is the greatest event in the history of the world, or of God's dealings with mankind. Greatest in that through it, it was accomplished the greatest purpose known to mortal minds; the possibility of human redemption. That which could be accomplished by the payment of no other price. This price is commensurate with the importance of that which it makes possible. The cross is not an afterthought on the part of God. Christ, the Lamb of God which taketh away the sin of the world, is the Lamb slain from the foundation of the world.

I. *Man's redemption is the eternal purpose of God.* It was designed and executed by God himself. The price of man's redemption is an indication of his dignity and glory as originally created in the image and after the likeness of God. His redemption is worthy of its infinite and incomputable cost.

II. *The sacrifice of Christ was made in the fullness of time—God's own time.* The most advantageous of all times for the accomplishment of the divine purposes through it. For four thousand years God had been preparing the world for this transcendently great event. Politically through the rise of the Roman empire. Religiously through the sacrifices for sins down through the ages. Through the development of the Israelitish people, and His dealings with them.

III. *Christ's resurrection is the seal of the divine approval upon all of His claims for Himself, and God's claims for Him.* By it He was declared to be the Son of God (Romans 1:4). The deity of Christ lies at the foundation of all gospel truth, and redemptive possibility. In Him God was manifest in the flesh.

IV. Through His death and resurrection, Christ is the solid foundation of our faith, and hope in God. Man's redemption is a matter of the divine purposes; of divine revelation; of divine accomplishment. In this there is no admixture of human wisdom, frailty or fallibility. It is a divine transaction, pure and simple. We avail ourselves of

its benefits and privileges by the exercise of trusting faith.

V. *In our redemption God has provided for all our needs, for time and for eternity.* Through it we have complete redemption from all sin, here and now, as well as hereafter. We are not saved from sin by a change of worlds, but by the efficacy of the blood of Christ. And that is as efficacious in the world that now is as it will be in the world to come. "Seeing ye have purified your souls in obeying the truth through the Spirit" (1 Peter 1:22).

VI. *We are redeemed to Christ himself, as our ever living Savior and Intercessor.* The living Christ to strengthen and sustain us; to be our constant Companion; to dwell in our hearts by faith; to be with us in the meeting of all the issues of life; to support us in testings, trials, temptations; to reveal Himself to us in ever increasing measure; to mean more and more to us throughout time and eternity. His presence is the secret of victorious and useful living; of rising to the heights in growth and progress in grace, and all that goes into the making of sanctified life and service; of ever increasing Christlikeness.

VII. *In our redemption we have all that pertains to the new birth by the Spirit, and the realization of all the possibilities of this birth.* "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). Being begotten again to a life as indestructible as the Word of God by which we are so born, as we hold fast the profession of our faith without wav-

ering (Hebrews 10:21-25). A life as enduring as the life of God, subject to ever increasing improvement; ever approximating the pattern of the divine perfections.

The Strengthening Spirit

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (Ephesians 3:14-21).

We should keep in mind that Paul is here writing to wholly sanctified people, and praying for the supply of their peculiar needs. One of our outstanding, and ever present needs is that of ever increasing strengthening. Life is progressive. Especially is this true of the normal sanctified life. The strength of yesterday was used in yesterday's living. We must have new strength for today. For this need God has provided an abundant supply in His ever present, indwelling Spirit, available to us, according to His riches in glory in Christ Jesus.

I. *While this strengthening is especially for the inner man, we are safe in assuming that the physical—the outer man—will be favorably affected, and strengthened also.* And this strengthening we need, as we are much affected by our physical condition.

II. *One of our ever present needs is the strengthening of our minds.* God has endowed us with mental powers and possibilities, that we may discover, develop

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and use them for His glory and man's good. Here we have a tremendous task, but one well worthy of our most prayerful efforts.

III. *As we rise in the scale of the altitudes of life, our need of strengthening is increased.* Our need of strengthening in the moral realm is incalculable in these days of unusual strain—of testings, trials, temptations, in ever increasing measure and severity. In the Holy Spirit we will find a supply for our every need. But we will have to avail ourselves of this supply, by co-operating with Him in the meeting of our needs.

IV. *Our paramount need of strengthening, is in the spiritual realm.* Here must be our citadel of strength. We are living in an unusual time of isms and schisms; of cults and fancies; of modernism; of science falsely so-called; of agnosticism and infidelity, of opposition to truth; of uncertainty and insecurity on every hand. In God alone is our strength; our certainty; our security.

V. *The foundations of our faith are sure and steadfast.* They have demonstrated themselves to be impervious to all attacks. But how about our knowledge of these facts? of the security of our foundation? It is not the foundation of our faith that is in danger, but ourselves in our imperfect knowledge of these things, our faltering belief in them; our negligence in putting ourselves in the way of the supply of our needs. It is in our direction that danger lies. It is we who need strengthening, to get our feet securely planted upon these ever living, and ever sufficient provisions for our safety and security.

VI. *In God, men of all ages, in all climes and under all conditions have availed themselves of these provisions, and have lived gloriously, victoriously, triumphantly.* They have met the issues of life successfully, served their day and generation and gone on to receive their eternal rewards. It is this strengthening by the Spirit in the inner man that makes possible all that is best in Christlike living and service.

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VII. *What shall we do with these things, in this, our day and generation?* Time and experience have demonstrated the sufficiency of these divine provisions. But there is a human, as well as a divine side in these matters. In a very real sense, the human is the determining side. There is no question as to what God would have us have. The great question is, What are we determined to have by His grace? There is no question as to what God will do as we meet conditions. The question that personally confronts us is, "What will we do about meeting conditions, and co-operating with God in the accomplishment of His purposes, for us, in us, and through us?"

The Indwelling Christ

That Christ may dwell in your hearts by faith (Ephesians 3:17).

That there are mysteries in Christ's indwelling of the believer, none will deny. That it will take eternity to solve these mysteries, thoughtful people will agree. Christianity would have to be less than it is to have lesser mysteries associated with it and component parts of it. Its mysteries are commensurate with its magnitude, with the infinity of its Founder, and the transcendent glories of its accomplishments. We are, first of all, partakers of the realities of Christianity. Only so will we ever come to know its mysteries. One is a Christian by his vital union with Christ. Being in Christ, and having Christ indwelling him. This is the divine order in man's redemption. Eternity alone will reveal the greatness of the possibilities of this union. Here below we are in the beginnings of this revelation.

I. *The indwelling Christ is the ever present Christ; the ever available Christ; our very present help in trouble.* It is the living Christ, indwelling the believer, that makes all victory, all progress in things spiritual possible to him. It is through constant communion, fellowship and companionship with this Christ that Christlikeness, and Christlike living are made possible.

II. *God has forever designed the heart of man to be one of his dwelling places.* Without this indwelling man will forever be incomplete. Only with it is complete, well-rounded human life possible. Man was created a holy being, for the indwelling of the holy God, and for an eternity of holy fellowship with him in the world to come.

III. *The indwelling of Christ is a purposeful indwelling.* Only through this vital relationship can the divine purpose be fulfilled in us, and through us. Only as we improve our opportunities to co-operate with him will these purposes be accomplished. In this indwelling, Christ confers upon man His greatest honor, and opens to him his most exalted privileges.

Welcome His incoming, and make the most possible of His indwelling.

IV. *Establishment in grace.* That ye being rooted and grounded in love. What the soil and its environment is to the tree, love is to the believer. Neither can grow without its native element. Man was made for love. Here he finds himself, and comes to his own. All that is contrary to love, is contrary to man's being, and destructive of it. Just as the root formation of the tree is the result of its own normal growth, so establishment in grace is the result of the believer's own growth therein. The more vigorous the growth, the firmer the establishment.

V. *It is through this divine indwelling that we become strong to comprehend with all saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge. God is love.* To know this love, is to know God. Having this love, we are in the beginnings of its knowledge. Even in the realm of nature, our knowledge of things is only partial. In the realm of the spiritual, it is far more limited. But in either case, it is real, or may be. God is infinite, and His love is infinite. Throughout eternity, our knowledge of Him will continue to increase.

VI. *It is through this indwelling that we make progress in being filled unto all the fullness of God.* We are filled to our finite capacities now. And this fullness increases as our capacities are enlarged and developed. None of us would be willing to say that he had all of God now that he ever expected to have, or ever desired to have. It is difficult—if not impossible—to become fully acquainted with a human being during a normal lifetime. How much greater are the difficulties incident to being filled unto all the fullness of God. Our present indwelling of Christ is an earnest of that which will be ours in the ages to come.

VII. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* Through Christ's indwelling, we will come into the enjoyment of ever increasing measures of the benefits of this power that worketh in us. This power is infinite. All things are possible to him that believeth, because all things are possible to Him in whom we believe. We may come into the enjoyment of the benefits of measures of this power that are far beyond our present attainments. We are in the beginnings of our Christianity, and in the enjoyment of its benefits. How much farther may we go? As far as we will—barring our human limitations. We are barely touching the fringe of Christian possibilities. For His glory and our good, Christ is beckoning us on to richer and fuller enjoyments of His grace and power.

Effectiveness of United Prayer

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him (Acts 12:5).

Prayer is one of the believer's most exalted privileges. Through it he has access to God, and the privilege of availing himself of His help. In nothing else do we have a wider range of possibilities. It is so simple that the child may exercise it. It is so profound that the greatest of men have not been able to sound its depths, or scale its heights. In some measure, the humblest of us may enjoy its benefits. No one has exhausted its possibilities. The best among us are but beginners in the practice of the art of prayer. Let none of us be discouraged because of the meagerness of the results of his praying. Let none of us be satisfied with his present attainments in the exercise of prayer. Vast realms of unexplored territory are out beyond us, inviting us to enter into their possession. Few attain to eminence in their prayer lives. More of us should.

I. *United prayer is much more than a number of people praying at the same time, and in the same place.* It is a company of people praying together harmoniously, for a definite object, as one man. Prayer inspired by the Holy Spirit for the accomplishment of a common purpose, in which all are interested.

II. *Such prayer demands an occasion that is in the nature of a challenge to all concerned.* Such a challenge was the occasion of prayer made to God for Peter. Herod had killed James with the sword, and Peter was to be slain the next day. Prayer is more than a one-sided affair. It is a matter between God and the pray-ers. Faith also is a mutual affair—a matter between God and men. United prayer demands a united people, united faith. Something that brings a group of people into definite, simultaneous and harmonious action, is essential to united prayer, properly co-called.

III. *Men come to their best in prayer only when they are thoroughly aroused.* The more thorough the arousing—other things being equal—the more effective the praying. The church at Jerusalem was thoroughly aroused. Emergencies usually come to us as challenges. They are not to be regarded as discouraging, but as encouraging. It was when Israel was in danger of extermination that Moses offered prayers that had their place in saving them. It is in desperate situations that men have done their greatest praying.

IV. *Humanly speaking, prayer was the one effective resource for the church at Jerusalem.* It was the one way of possible deliverance open to them. There is but one Source of help for them, and that is in God. That there are mysteries in the divine administration of prayer,

all are agreed. In a matter of such tremendous importance we should be surprised if there were none. One thing is certain, God has made a place for prayer in His dealings with mankind, and expects it to be used. We would have us avail ourselves of this provision for the manifestation of His glory, and for our good. This deliverance, and its record has been an encouragement, and help to men for nineteen hundred years, and will continue to be while time endures. To take from history what has been accomplished through prayer, would rob us of some of our most valued possessions.

V. *While the Holy Spirit is helping in prayer at the home of Mary, the mother of Mark, the angel of the Lord is releasing Peter in the prison, and delivering him from the power of Herod, and the expectation of the people of the Jews.* The chains that bind Peter to Rome fall off. The ties that bind him to God and heaven are strengthened. The chains that bind Herod to sin and shame hold securely. God hears and answers prayer.

VI. *Peter was surprised at the manner of his release.* In its beginning, he did not realize that he was being released, but supposed he was seeing a vision. The people who were praying were surprised at Peter's appearance. In their incredulity nothing less than the presence of Peter could convince them that he had been released. They insist that Rhoda is mad; that it is Peter's angel that she has heard at the gate. By persistent knocking Peter finally gains admittance. When they see him they are astonished.

VII. *After all has been said concerning the incredulities of the people most concerned in this transaction, one thing seems to stand out unmistakably.* These people were doing what they were capable of doing in their efforts at praying for Peter. In many ways they were beginners in matters of intercessory praying. They were doing what they could and exercising what faith they had. There was much of incredulity mingled with their faith. We cannot question their sincerity in their efforts. Mixed though it was, they brought their faith to God. It is not difficult to see imperfection here. But if God should record the scenes of our prayers, they might be even more faulty. This record is for our encouragement. Poor as our efforts may be, and faulty as they may be, we should bring them to God for His estimate of their value. Not that we should be satisfied with our attainments in the matter of prayer. But it is only through doing what we can, that improvement will be made. Prayer to God is the greatest thing in human experience. Its depths are fathomless, its heights transcend our loftiest flights; its breadths and lengths, are little explored by any of

us. It is a field of endeavor that in extent far exceeds our present powers of comprehension. Pray on; pray on.

Living the Sanctified Life

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing (1 Peter 3:8, 9).

Rightly we will never cease to praise God for sanctifying us wholly, and for the glory and blessedness of this blood-bought, God-given experience. Glorious as is this grace, it marks, not the end, but the beginning of our sanctified living. Concerning this, one thing is certain, we cannot do other things better than we know how to do them. We are still human and subject to human limitations. Thoughtful people are agreed that this is true of our living the sanctified life. We have to learn to live this life as we have to learn to do other things. Many of us have had meager opportunities to master the mysteries of the fine art of living. Wherever we are in the acquisition of this knowledge, there we must begin. Others who have been more favored may have advantages over us in these matters. Nevertheless their examples should be helpful to us, as are the examples of all who have gone farther in grace than have we. Within the range of the possibilities of the sanctified life there is room for much improvement in the lives of the best of us. This improvement we should ever be seeking to make, that God's glory may be seen in our living, and man's good accomplished through it.

I. *Finally, be ye all of one mind.* In everything that God has made that has life, He has given us variety. There are as many minds among us as there are people of us. No two minds are alike. While there is not uniformity of minds among us, there may be unity of mind among us concerning matters of living for God's glory, and man's good. Unity of mind concerning the great essentials of experience and living. It is that oneness of mind which God has designed us to have as His wholly sanctified people.

II. *Having compassion one of another.* Here is one of our fundamental needs. In view of our finite limitations it is easy for us to see in others things to criticize, and not so easy to see things worthy of commendation. It is only as we pass over the road ourselves that we begin to see how much more becoming and helpful is compassion than criticism. We like to have others put good constructions upon our efforts at right living. We should put good constructions upon their efforts. Normally we should all seek to do better than we are doing.