

III. *Love as brethren.* Our Lord's new commandment to us is that we should love one another as He loves us (John 13:34, 35). Loving with this love, fault-finding should be at a minimum and helpfulness at the maximum. One of the fine arts of living is appreciation of the efforts and actions of others. We are all traveling the way of sanctified living for the first time. Seeing others through eyes of love, and considering them from hearts of love is the way to eminence in sanctified living.

IV. *Be pitiful, Tenderhearted* (R.V.). The heart of man is one of the marvels of creative power. It is capable of sinking to the lowest depths of sin, of shame, of iniquity; or of rising to heights of holiness and Christlikeness that are sublime. It is what its owners make of it, supplemented by satanic power on the one hand, or divine grace on the other. If it is tender, it is so because we make it so, by grace and power divine. A tender heart is a fountain of gladness, causing things within its influence to share its mellowness. It is this kind of heart we should cultivate as wholly sanctified people.

V. *Be courteous, Humble minded* (R.V.). Humble mindedness is essential to true courteousness. In one sense, courtesy costs nothing. In another it costs everything. It is not an easy grace to cultivate and develop. But it can be cultivated and developed and as it is the graces of the sanctified life are beautified by it. The bringing of our powers to sanctified functioning, is essential to sanctified living.

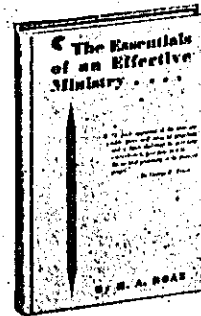
VI. *Not rendering evil for evil, or railing for railing.* Not only must we have a right attitude toward those who are of us, but we must have a right attitude toward those who are not of us. Rendering evil for evil, is putting ourselves on the plane of those who render evil. Living the sanctified life tends to lift others to higher levels of living. Failing in this, we ourselves sink to lower levels. Thus we hinder rather than help those within the scope of our influence.

VII. *Knowing that ye are thereunto called, that ye should inherit a blessing.* It is by returning blessing for evil, and for railing, that we inherit our richest blessings. And it is by so doing that we become channels for the bestowment of blessings upon others. It is by being channels of blessing to others that the channels of richest blessing are opened to us. Blessings come to us as we put ourselves in the way of being made blessings to others. It is for God's glory, and for our good, and the good of all concerned that we become instruments of blessing to all with whom we come in contact. In so doing we live the sanctified life in deed and in truth, by the grace and power of God.

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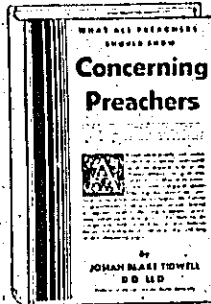
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NAZARENE PUBLISHING HOUSE

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# The PREACHER'S MAGAZINE

## The Secret of Steadiness

LITTLE boats are the playthings of restless waves. They quiver and roll in every direction, easily overturn and frequently break up. The big ocean liner cuts through the waves and goes its way without heeding them. What is the reason for this difference? It is a matter of depth. There is steadiness the deeper one goes. So it is in our Christian stability. Dwelling deep in God and His truth produces steadfastness. We have great need of this. Error, unbelief and false doctrine would draw us out of God's great deep. The perilous times in which we have been living and in which we still live likewise tend to make us hectic and spiritually unsteady. Dwell deep in God and His revelation in Christ and you will not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Speaking the truth in love, therefore, let us "grow up into him in all things, which is the head, even Christ."—Editorial in *The Watchman-Examiner*.

## The Preacher's Magazine

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D. Shelby Corlett, Managing Editor

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## The Preacher as an Organizer

By the Editor

ORGANIZATION begins as an individual thing—the organizer must first organize himself. He must marshal his forces, set them in order and insist on obedience to commands. He must check up on himself; teach himself what his place is and then demand that he fill that place full. The organizer must plan his personal schedule. He knows how much time there is at his command day by day, and he must schedule that time. If he finds frequent interferences with his prearranged plans, that must not discourage him. He must allow for the interferences and then resume his regular order. Preachers habitually complain of being overworked and of not having time for certain important phases of their work. But in practically every instance this is because they are unorganized and go about their tasks in haphazard fashion. When men forget to write letters, forget to mail letters, forget to keep appointments, forget due dates on obligations, forget names and faces and forget other things that enter as factors into their success or failure, it is usually because they are unorganized and careless in mind and in life.

There is a prejudice against having propositions "cut and dried," but there should also be a prejudice against coming to the time of action without plans. If a dedication is on and money must be raised, the preacher should have in hand in advance of the occasion, the bills that are pressing, the amount that must be covered by pledges, the time limit for paying pledges, and a survey of members and friends on the basis of what they may reasonably be expected to give. To get up and ask, "Who will start us off with a pledge of one hundred dollars," and then to get no response, is a pretty sure way to fail on an offering. When the preacher gets up to open a service and begins by leafing through the hymn book for "something to sing" it is a foregone conclusion he does not know where he is supposed to go in that service and has no plan by which to get there.

Then as organization reaches out to the practical work of the church the preacher who is an organizer will survey his task and consider his human material and then will set in by tactful means to get every man in his place "round about the camp."

After a visit to Marshall Field's in Chicago, I re-

marked to a friend that it is a mystery to me how one man can run an establishment of so many parts and of such tremendous scope. But he answered, "It's no more trouble to be a manager of a store like that than it is to be a General Superintendent in the Church of the Nazarene. For the fact is that no one man there has any more to do than one man has in a small country store. Each man has his work, each manager has his responsibility, and the manager has his scope and his work. Each man does his own part as manager, clerk or buyer and the whole runs along evenly. Just like a church or a district or a whole denomination."

It is no more difficult to run a big church than a small one. In many ways it is not so difficult. In the larger church the preacher can delegate more and give his personal efforts to something for which he is better adapted. But he has to delegate, no one can do it for him. He must learn to "take his work apart," and he must know how to preserve a general unity amidst diversity. He must keep his own sphere, just as he hopes others will do. He must respect his helpers and his group leaders, and he must not ignore them or go over their heads. He must work with and through his department heads. He must be a director, not a meddler. He must be ready to praise excellence and to pass lightly over weaknesses and mistakes. He must be big himself if he is to have caliber in his associates. It is pitiful when a preacher is deserted by his strong men and left to flounder with a group that are good as followers but wanting as leaders, and usually such desertions come because the preacher is a poor organizer.

Some time ago I visited a church on Sunday morning and found it a beehive of activity. I looked about for some commanding figure who might be accredited with responsibility for it all. But everyone seemed to be something and seemed to know how to do it. There were no "foremen" in evidence, and I could not pick out any who seemed to be novices on the job. Everything ran with surprising smoothness and the work was carried on with efficiency. The preacher seemed to be just one among many, and yet no one assumed his functions or failed to pay him respect. I looked and listened, and then explained to myself, "This preacher is an organizer." I could not classify him as a really great preacher. I do not know that he was even a "great pastor" after the usual definition. He seemed to be a man of ordinary ability in practically every sense; but he was an organizer. Perhaps I should say he was a great organizer, and his people and helpers were happy. There was no friction or failures. From what I could see there were not many overlapping. Each person had a worthy task, but was not burdened with too many offices. The offices were distributed and the work was shared. A church like that can scarcely have too many members. And even when the preacher is on vacation, the church will function. And I verily believe that that church will continue even when that preacher goes on to other fields of labor or to his harvest home rest; for the preacher is an organizer.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Man's Tragic Loss

"Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 52:11).

MANY are the losses that have come to the race of mankind but none so great as that of the presence of God and the upholding power of the Holy Spirit when man sinned in the Garden of Eden. Herein he laid the basis for all the sin and evil throughout the generations upon the earth. Herein is the groundwork for the sinful nature within the heart. From this negative aspect there sprang the positive phases of the inbeing of sin.

Because the sin of man's heart, the original or racial sin, as we often term it, is so fundamental in our teaching, and an inadequate theory here affects the whole superstructure of our doctrinal position, we have thought it might be helpful to make a study of the inbeing of sin, taking first this aspect of deprivation and then following with other features, for original sin is a myriad-headed monster of evil in the heart.

### THE LOSS OF GOOD

When we come to the analysis of the loss sustained by man in his first disobedience, we find that different writers give different elements; all of these are included and we need to gather the thoughts from all the sources to obtain a full estimate of the loss. First we note the statement of Jonathan Edwards given by Upham: he remarks, "In respect to the subject of depravity, it is the doctrine of Edwards, in which it is well known he has the concurrence of many distinguished writers of other Christian denominations, that human nature is originally depraved by defect, privation, or absence of what is good, rather than by the positive implantation of what is evil. He maintains that the natural principles which are implanted within us, such as the natural appetites, propensities and affections are good in their place, and that the moral evil which is incident to our present state connects itself with what is taken away or lost."

With this statement agrees Hibbard writing an article for the *Methodist Review* in 1861, "The soul has lost its original righteousness, its supernatural helps, its holy sympathies, affections and aspirations. This righteousness was not a development of constitutional powers, but the gift of God superadded to existence. This the sin of Adam forfeited, not merely for himself, but for the race, for universal humanity."

Thus we see the first factor in the tragic loss of man at the dawn of his creation. We are not considering at this time any positive factor but only the loss sustained. And we should note particularly that the statement is made that this original righteousness

was a gift of God, not a part of the constitutional powers of man. If man had maintained his integrity and had not sinned the question might arise whether he could have transmitted this gracious state in his soul. This is important to note, for sometimes the argument is advanced that the state or condition of man after the fall is an acquired one and therefore could not have been transmitted. From our study thus far the state or condition of man after his disobedience is the state deprived of the gracious mercies of God bestowed upon him in his creation, and therefore he transmits that which he is apart from God's gifts. A gift is not a natural integral, it is superadded. This point more properly belongs under the discussion of the transmission of depravity, but we note it here while we are considering man's primal state and his condition after the fall.

### Loss of Love for God

Springing forth from the original righteousness in the soul of man would, naturally, be love for God. Righteousness had been given by God; God was its author and its source, and from it would naturally flow the love for God the Maker who is all righteous. When righteousness went, then love would go also.

The fact that the love of God no longer existed in the heart of man, is depicted to us when we see the first pair hiding away in the garden as God draws near. Before there had been fellowship between man and God, but now fear dominates man. The fear seems to be instinctive, springing from his nature which is no longer filled with the gracious gift of righteousness which would answer as deep calls to deep, had it been resident in his soul. Fear with its tormenting element, with its shrinking and slinking away does not exist with love, the absence of love is the cause of fear.

Referring to this loss of love Upham says, "In this connection with this general view of the subject, we are naturally led to inquire specifically, what that principle is which is wanting in us. Evidently the principle of supreme love to God; by which is meant a love to God which is suited to the nature of the great Being toward whom it is directed, and which consequently holds a leading or paramount position, making every other principle and every other attachment entirely subordinate. Now if we suppose this great principle, in consequence of the fall of Adam, or for any other cause, to be removed or to be inordinately weakened, it is the natural consequence that the lower principles of our nature, such as the appetites and the various propensities of which a particular account is given in systems of mental philosophy, immediately become excessive in their operation." In discussing this subject Upham adds observations as to the positive results which we shall consider at another time, but he is very clear re-

garding the fact that the principle of love constitutes part of the deprivation.

That the principle of love is present in the heart of man is not only indicated by the condition of man after the fall; but also by the state and condition of man in general. Man's heart affections are away from God; the natural heart is enmity against God. The principle of love is absent and never is existent until a regenerating power makes the heart anew.

#### LOSS OF THE SUSTAINING POWER OF THE HOLY SPIRIT

Just what was the nature of the work of the Holy Spirit in the dispensation of the Father it is difficult for us to understand; we know that it was not such as it is in the hearts of men today, for the Spirit did not work in His dynamic power within until Jesus ascended to the Father. But Scripture clearly sets forth the presence of the Holy Spirit in the Old Testament, and the psalmist prayed that God would not take His Holy Spirit from him. We are inclined to conclude therefore that the statement made by Jesus to His disciples, "He is with you, and shall be in you," contrasts the old dispensation and the new. In the old the Holy Spirit operated on man but from without and in the new He works within the heart.

Man in his original state of righteousness, a gift

from God, needed the presence of the Holy Spirit to sustain and maintain that gift, and we have mention made by writers of this sustenance in man's primal state. Then when man disobeyed, the Spirit's presence would be withdrawn; no longer would He be near to keep man in the paths of God. No longer would He quicken conscience and enlighten the understanding, but darkness of moral judgment would prevail and compunctions of conscience would be stunted.

Thus we find the loss of man was threefold, it was the loss of original righteousness, the loss of the principle of love to God and the loss of the presence of the Holy Spirit; man was deprived of his own state of righteousness given by God and deprived of the sustaining power of the Holy Spirit. The tragedy of this loss is beyond all estimate. Were this the only phase of depravity in the heart, it would be a sad state indeed. Yet this is not all. But this condition of deprivation forms the basis and foundation for all other phases of the depraved nature. Thus we regard it in and of itself a dire calamity. When man loses the presence of God, he loses the greatest blessing ever vouchsafed. When love is gone, he has no heart pull toward his Creator, and when the Holy Spirit withdraws, there is no agency to uphold and sustain him in righteousness.

## Chosen Vessels

Joseph H. Smith

WHILE all Christians are called and charged to minister (see 1 Peter 4:10) some are to be "separated unto the gospel of God." Thus as in the former dispensation, there were Levites who were freed from all ordinary cares of business to give themselves wholly to the services of God's house; and as no man might take the honor of the high priesthood unto himself, but "he that was called of God as was Aaron" (see Hebrews 5:4) since early in the Christian age there have been such as God said unto Ananias concerning Saul of Tarsus, who are "chosen vessels" for special ministries and major missions and conditions (see Acts 9:15). So all of the apostles were of such select and eminent class that in the injunctions and encouragements to believers in general to aspire to service and to "covet the best gifts" apostleship was excluded from the list of those to be thus coveted. Only the first to follow this is named as legitimate subject of earnest desire.

Yet close to such there were men, who like Barnabas, that at special crises and junctures in church history have been "separated by the Holy Ghost unto the work whereunto God had called them." "So they being sent forth by the Holy Ghost," etc. (see Acts 13:2, 4). This, at least establishes the fact that in the wisdom of God some are chosen, and called, and at length separated unto ministries as

distinct from that of deacons, elders, or bishops upon the one hand, as from that of apostles upon the other. The history of the church in general and of foreign missions in particular will doubtless show instances of many such special callings and outstanding examples of chosen vessels.

We remarked, a moment ago, that such have been "chosen," "called" and at length "separated" unto their special work. This we want to emphasize by noting a few instances. Paul, while preaching much from the very start of the Christian life, and that with intimation of his ultimate calling in his very first commission to witness and minister, was nevertheless not separated thus and sent to the Gentile world for possibly a decade after his own conversion. Barnabas, too, though wholly consecrated with being and belongings at that early great Holy Ghost revival among the apostles and Christians as recorded in Acts 4:31-36; and though preaching much and fellowshipping Paul, so that he was instrumental in the conversion of many souls (see Acts 11:24) yet it was not until the time of that memorable meeting of prophets and teachers at Antioch that he, too, with Paul was sent out thus on his special mission to the Gentiles and Jews (Acts 13:2). We remember, too, that Moses, while so conscious himself of his special call to deliver his Hebrew people, that he supposed his brethren would have understood this,

and proceeded to take the matter at once in his own hand, was nevertheless detained as a stranger in the land of Midian for some forty years, before God appeared in the burning bush to send him to Pharaoh on his life work special commission.

Joshua was likewise some twoscore years in fellowship and training before he was called and sent—not to take up Moses' work; but to fit into the next niche in God's program and settle and divide the land among the tribes of Israel. Joseph likewise we remember got to see in a vision all their sheaves bowing to his own; but he went through pit and slavery and prison and a dozen years or more of exile and checkering experiences before he came to the place where he was chosen and called, to save his father and his household and settle them in the goodly land of Goshen. And we note that each of these—as well as that of the call of Saul through Samuel to be the first king of Israel, and various others were all as crises in the history of God's people—and at special numbers on God's program of man's redemption.

And this brings us to the fact that all the spiritual minded and other thoughtful people are recognizing that we are now at, or rapidly approaching, a colossal (and perhaps culminating) crisis in the history of this world and in the fulfillment of prophecy and the triumph of Christianity. As at length the wickedness of the ante-diluvian world met its crisis in the flood; and the gross and universal sins of Sodom and Gomorrah precipitated the rain of "eternal fire" upon the cursed cities of the plain and only Lot escaped; so, too, the drowning of Pharaoh and his host in the Red Sea, and the deliverance of the Hebrews from their cruel bondage in Egypt by God's answer to their cries of woe and hardship under the cruelty of their taskmasters; and likewise the destruction of Jerusalem and the dispersion of the Jews ensued upon their rejection of the Christ and His resurrection inspiring and fulfilling the hope of his people, so, too, the clouds of this darkening night over the world, and the brightening of their uplook who are counting upon the sure coming of the Lord seem conclusive proofs of the near approach of a pending crisis in the history of humanity. State and church alike being involved! Nations and denominations! All mankind and every one of us! And this for better, or for worse!

Evidences seem to multiply that we may be nearing the end of the Gentile age under the gospel. This being true, then the Jewish age of evangelism (foretold by the Apostle Paul in Romans 11:1, 23-27) will probably be the concluding, crowning revival era of this Holy Ghost dispensation; as epochal, perhaps, as our own Gentile era, ushered in as it was by the Day of Pentecost. And if so, then will God who had the man Abraham chosen and prepared to inaugurate Hebrew history, have had some chosen, called and prepared to launch His floodtide of gracious gospel blessing upon His own chosen people, as He had Saul of Tarsus in readiness to found and lead the Christianizing of Gentile nations? And as then He chose a Jew as apostle to

this end for the Gentiles who can tell but that He may have in mind a Gentile leader—or a corps of such to move and marshal the Jewish hosts to Christ?

This much, at least, we see clearly, and would speak softly, though plainly, the school made ministry of the present condition of our times, will not be able to fill the place in the ministry that will be needed for the day that is now dawning upon us.

One must hear the voice of God calling him to prepare himself as a "chosen vessel," and must follow neither his own ambition nor ecclesiastical dictation to fill the place God would have him occupy in the pending era. There must be an acquaintance with the things of the Spirit and an ability to minister the same beyond what our seminaries are now even attempting to furnish. There must be a heroism which only soldiering at the battle front can illustrate. And there must be a travelling prayerhood, for the new birth of souls of men, such as only motherhood can equal. The meaning of the prophets, and the mastery of the psalms, with the memory of the words of Jesus will so absorb the attention and engage the application of the called and chosen minister's mind, that great libraries, latest books and current newspapers will be much lost sight of and oft forgotten as he becomes more and more a man of one Book—and that when on his knees.

Even the average minister may have a sense of being a "chosen vessel" with his real calling still in the Midian mists, while he toils away with the flocks in his care until he is shown a bush aflame and hears a voice telling him he is now upon holy ground. Meanwhile he has his part to play in preparing himself for what God may have chosen him to be.

In 2 Timothy 2:21 we read, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." And while this may be applied also unto others besides those that are called to be "chosen vessels," it is nevertheless apparent that self-qualification for one's particular calling must begin with the heart purification that is here indicated. He has been speaking of "profane and vain babblings." Of errors concerning the truth like that of Hymeneus and Philetus who overthrew the faith of some teaching that "the resurrection was past already." And such, though in God's great house, were nevertheless vessels unto "dishonour." Hence for a chosen vessel to be "unto honour," he must purge himself from all classification with such erratic and fanatical teachers, no matter how striking their gifts may seem to be, or how popular their hearing or following. Not only so, he must purge himself from any word of doctrine that does "eat as a canker," and overthrow the faith once delivered unto the saints. The chosen vessel is not called to be an apostle of some gospel better suited to the age in which we are living. The "Old, Old Story" is suited to any age or generation, and to all the lands and nations until Jesus our Lord shall come.

Elisha's fellowship and training with Elijah, as Joshua's with Moses, and Timothy's with Paul all



served to give their own special ministries different footing from that of mere adventurers in the field of religion. The chosen vessel while distinct from a priest or other ecclesiastical prelate is, nevertheless, in the "great house" where all the furnishings and chinaware harmonize in pattern and contribute to the harmony of the whole. He is neither mere relic, on the one hand, nor brazen novelty on the other; but with barometer indicating any climatic changes, and thermometer the temperature, he may have face dials to tell of total or partial eclipses, present or pending; but his ticking and striking will be as of the grandfather clock of the old house. A wise man has said that "Anything essentially new in religion is essentially false."

Not only doctrinally, however, but he must "purge himself" as well, from all covetousness of gain; from all love of the pre-eminence; from all lordship over God's heritage; from any speaking evil of dignities, and from either iconoclasm or proselytism.

## The Preacher and His Books

A. S. London

**I**T SHOULD be said of every preacher as Lowell said of himself, "I am a book man." Books are the juices squeezed from the cluster of the ages. The preacher must read; he must read widely. He must want knowledge and feel its thrill. He must read and ponder lest he be a guide who knows not the road. The preacher's reading should be for the purpose of girding his intellect. He should bring knowledge from afar. He ought to read poetry, biography, history and autobiography in order to give expression to his own soul.

Preachers must be strong. People should feel that a man has come when a preacher invades a place. Preaching is a man's job. It is an eternal working profession. Preachers, read the mighty preachers! Read sermon books that constitute a valued form of literature. Read books that cross your thinking. They will provoke thought. One book will stir your brain to a ripple. Another book will lift to positive exultation.

The preacher's battle is ever on. It never ceases. The battle of the ministry beats fiercely. The preacher must have the reinforcement that comes from reading the writings of the greatest souls. A good book is a true friend.

Every true preacher of the gospel of Jesus Christ exclaims with the Apostle Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." It was Phillips Brooks who said to a group of business men, "I feel sorry for all you fellows who are not preachers."

"Preaching," as a man once said, "may be a poor business," when viewed from the financial standpoint, as the average salary is less than \$1,000

He will not assume to be dictator or adjuster in matters of sectarian differences as to modes of church government or of the ordinances and the like. The validity and authority and sufficiency of the Scriptures, the honoring of the Holy Ghost that his own ministry may be honored of Him, the actual precipitation of evangelism in gospel benefits of forgiveness, sanctification and a deepening, developing spiritual life of the Christian and spiritual unity and power of the church will about complete the range of his prerogatives and purposes. And in what sense or measure God may give him leadership and open him doors in these things, he simply pledges obedience rather than adventure or exploit.

We have little doubt ourselves that the Lord of the harvest has now some chosen vessels in training camps here and there rather than looking to a theological West Point or Annapolis for its modern products: for the fight is on! and a crisis is surely pending.

a year, "but, it is a great calling." Preaching is one of the most worth while tasks given to a finite being. Paul's admonition to Timothy was, "Take heed to thyself, and to the doctrine; for in doing this, thou shalt both save thyself and them that hear thee."

For a man to succeed in the ministry, he must lose his flabby, ease-loving, shrinking self. Only then will he be ready for his life's work. He is to be "a workman that needeth not to be ashamed." The love of ease in the life of a preacher is to be guarded against as one would watch a fatal infection. It is a hard task to hold ourselves to a regular, systematic, course of study. It is much easier to gad about than it is to study. The old question asked by Jeremiah might be asked again, "Why gaddest thou about so much to change thy way?"

The fires of a preacher's heart must be kept at white heat if possible. The fires of zeal, enthusiasm for his work, and a passion for the souls of men, are essentials in the life and ministry of the gospel preacher. If his ministry becomes stale, it is evident that he has not mastered himself in the school of prayer and study. Paul says, "We preach not ourselves, but Christ Jesus the Lord." This demands study.

The "spiritual glow" which must ever be kept alive in the life of the minister, makes it imperative that he read good, wholesome literature. Any preacher worthy of the name keeps his ideas before him. This demands new ideas and best thought as given out in good books. Someone has said that a preacher who does not quote others will never be quoted. For one to quote others, he must give time and attention to careful reading.

A good book gives inspiration, information, and renewed vigor to life. It was said of Bishop Quayle of Methodism that he averaged reading one book a day over a period of several years. He was recognized in Methodism as one of the most versatile men of his day. There was a reason. Men of such strength and mental poise are not just a happen so.

General Superintendent Chapman says that a preacher should read twenty hours each week. The late Rev. Will Huff, of whom it has been said that he had twenty-five sermons as great as it was possible for a human being to build, told the writer that he averaged reading a book every three days for a period of ten years.

"The minister's soul," says Thomas Hamilton Lewis, "is to be saved, cultivated, developed and brought to the measure of the stature of the fullness of Christ." The preacher who does not constantly apply himself to the study of good literature is insincere and will soon be found out and despised. "Thou therefore which teachest another, teachest thou not thyself?"

The minister who succeeds must have reserves in his own spiritual life, or he will labor in vain. It is not the water that comes out of the faucet which gives strength, but the reserve back in the reservoir.

The work of the ministry is hard. It is exacting. It is difficult. It is complicated. It is no wonder that our sainted Dr. P. F. Bresee said, "If I had but ten years to live, I would spend five years of this time in making preparation." An old editor in a sister denomination reads from fifty to one hundred publications each week. For thirty years he has been an editor in the ranks of Methodism. His mind is as clear today as it was when he started thirty years ago.

The ex-governor of Michigan, Mr. Murphy, who has just been appointed attorney-general by President Roosevelt, took his oath of office a few weeks ago with his hand on the Bible, that was given him thirty years ago. He says that in thirty years he has not failed to read his Bible one hour each day. There is a dearth among our preachers, as well as among our laymen, in Bible reading. It is much easier to lounge about, ride in an automobile, talk with neighbors, or do nothing, than it is to hold ourselves to a regular, systematic, course of reading.

A preacher should be able to say with the old pilot on a stormy sea, "O Neptune, you may save me if you will, you may sink me if you can, but whatever happens, I will keep my rudder true."

It can truthfully be said of the preacher who reads, as it was said of another, "This man shall be blessed in his doing." Henry Ward Beecher was once asked what he did when he lost his connections for the moment and became confused in the pulpit. He replied, "I hollow like the mischief." And could it not be said of many of us that we "hollow like the mischief," when we have failed to fill our reserve with wholesome thought found in good books?

"Reading maketh a full man." The reading of a good book brings optimism, thankfulness, gratitude and a cheerful spirit. These qualities are necessary

in the life of a minister if he is to succeed. The little boy could not be blamed for speaking out in meeting and asking, "When will the old fusser get through?" Peevishness, discontent and a gloomy spirit are often caused by a lack of good reading which always brings a light heart and a happy spirit.

It seems that the words of Gideon could be aptly applied to the minister who will not read, "Let him return and depart early." The preacher who does not read will soon go to seed.

Dr. T. DeWitt Talmage, whose sermons were read every Monday morning by twenty millions of people, thought so much of reading that he hired a man to read for him and underscore paragraphs that he could use in his ministry. This was to supplement his own reading.

Paul says to Timothy, "Till I come, give attendance to reading." John must have thought much about books when he said, "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Dr. Buttrick, one of the preachers of the National Preaching Mission, and pastor of Madison Avenue Presbyterian Church, New York city, said that he goes to his study every morning at eight o'clock, and will not even permit the telephone to ring in his office until noon. It is not just a happen so that he has built a church in ten years from a membership of 150 to 2,700.

Carlyle's last words whispered to a friend might aptly be applied to the preacher and his books, "Give yourself royally." When we cease to read, we cease to bleed. When we cease to bleed, we cease to bless.

The preacher who conscientiously and prayerfully reads the best of literature, and does not permit cheap, trashy and suggestive books or magazines to have a place in his life can say to the world, "Make or break me as you can, by honor or dishonor, by evil report or good report, as dying or living, do your worst." The preacher thus minded will learn in whatever state to be content. He will be happy and efficient and victorious through Him who called him and ordained him as a minister.

The preacher who reads good books as a regular practice in his life will magnify his office as he gets nearer home and say truthfully every year, "I thank God that He put me into the ministry."

### In Sermonics

The great English preacher, Dr. J. H. Jowett, pointed out four essential steps in the path which a sermon must travel in order to produce the desired action. It must: (1) enlighten the mind; (2) captivate the judgment; (3) arouse the conscience; (4) conquer the will. Three of these steps, desirable as they may be, are simply not enough. The one thing most needful is for the hearer to yield—to obey—to act. If we fall short of securing that our preaching fails.—*The Messenger.*



## Superintendency and Boundaries

P. P. Belew

**T**HE duties of the District-Superintendent are manifold. He is required to push the general interests of the church, assist in promoting the educational work of his zone, direct the administrative affairs of his district, and to "organize, recognize, and supervise local churches." His office presents an almost unparalleled opportunity, consequent upon which is great responsibility.

The motivating purpose in any line of activity truly Christian must be objective and not subjective. "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This principle has its counterpart in nature where the individual sacrifices itself in the interest of the species. Such spirit of sacrifice should characterize the Church of the Nazarene from the top to the bottom and from the bottom to the top. The good of the group, the expansion of the work, and, above all, the salvation of men must always be paramount to private and individual wishes.

Churches must be manned with pastors whose interest extends beyond their local constituencies. They must possess a vision which comprehends the work of the district and general interests, and be filled with that holy passion which finds a way to do missionary work at home and abroad. Where at all possible they should welcome the opportunity to assist in the establishment of new churches and when necessary contribute members to their formation. A Church of the Nazarene should not be an ecclesiastical Dead Sea, which continually receives but never gives, except by the process of evaporation. Rather should it be a gospel hive where there is a normal and periodic swarming of the bees for the purpose of starting other hives. We dare affirm that there is here a principle of unselfishness which God would bless. For is it not true in things other than finance that, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"?

What is true of the local church is also true of the district. We may properly question the advisability of constituting districts with insufficient members to properly carry on; but there seems to be no valid argument against forming new districts when the numerical and financial strength justifies it. No hard and fast rule can be given; but we would suggest, as a broad principle, that the boundaries of a district should be changed when its constituency can with reasonable effort carry the overhead of the two districts; especially is this true when the territory comprises a large area.

*First*—We take this position in the interest of denominational solidarity. A district with sufficient strength to constitute a block is *potentially* a menace to the best interests of the movement. This is no reflection on my brethren of the larger districts. The group of distinguished Christian gentlemen who fill the high office of District Superintendent in the

Church of the Nazarene cannot be surpassed in any church. We are speaking of a system which is susceptible to abuse and an evil that could arise under it if administered by an unscrupulous leadership.

*Second*—We take this position in the interest of greater efficiency. Granted that the growth of the Church of the Nazarene has been phenomenal; but who among us would say that we could not do better? It seems evident, all things being equal, that two districts with, say, four thousand members each, under the superintendency of two aggressive men would make greater progress than one district with eight thousand members could make, under the superintendency of one man.

If it be argued that the increased overhead would absorb finance that should go into other branches of the work; my answer is that the increased superintendency would so expand the work, that the increase in membership and money would not only offset the cost of the investment but also return a handsome profit on it.

However efficient a man may be, there is a limit to the number of churches that he can adequately superintend. It is true that much can be done by correspondence, but a local church needs at least occasionally the personal touch of the District Superintendent. Where this is not given there is danger of its becoming an ecclesiastical dwarf or, if it lives through childhood and adolescence, lacking in Nazarene homogeneity.

We readily agree that the work of a District Superintendent is not synonymous with that of a presiding elder who must conduct quarterly conferences; but the fact that a District Superintendent is required to "supervise local churches" shows that he has certain responsibilities in connection with them. If this is not true, a well church district has no need for a District Superintendent. Somewhere between the extremes of officiousness and dereliction is a golden mean of superintendency essential to the greatest success of our Zion. This, we believe, cannot be struck when a district is so large that the District Superintendent rarely, if ever, touches some of the churches.

Again, a district may become so large that its gatherings are unwieldy. In this case it is difficult to provide entertainment or to do genuinely thorough work. Such gatherings are even lacking in the degree of helpful inspiration that is afforded by like bodies of smaller numbers.

Finally, there is a point of saturation in the number of new churches that a district may properly assimilate in a given period of time. But the ratio may be doubled in proportion to the whole membership by making two districts out of one.

For these and other reasons the matter of superintendency and boundaries should be considered by the General Assembly of 1940.

## Essentials of a Successful Revival

I. C. Mathis

**T**HERE are certain fundamentals that are essential to the success of any endeavor. This is true both in the natural and spiritual realm, and a revival is no exception. I offer some suggestions as to the essentials of a successful revival.

**I. MAKE A THOROUGH PREPARATION**—As the farmer prepares the ground and selects his seed, so the pastor and church board should make proper plans and preparation for the coming revival. Three things should be said about this preparation.

1. *The importance of prayer should be emphasized.* God's prerequisite for all blessings is prayer. Ten days of prayer preceded Pentecost; and every other great spiritual outpouring has been preceded by prayer. And I am convinced that the reason we do not have greater spiritual outpourings, real pentecostal refreshings, is that we do not pray enough. Let the preacher pray until he is fully prepared for the revival. Then let him lead the church in special prayer before the beginning of the meetings. All too often it takes the evangelist the first few nights of the meeting to get the church under the burden and praying for the revival.

2. *There should be special preaching to the church.* This preparatory preaching should be continued until the church is aroused. *First*, give the church a vision and realization of the present state and future doom of the lost. *Second*, show the church its responsibility in the salvation of the lost. *Third*, the meetings should be well advertised. All too often the people of our town or city do not know anything about the revival meeting. Or if they do find it out, they do so about the time it is over. We must advertise the meeting by every honorable and legitimate means. We have the greatest thing in the world and we should let the people know about it.

**II. SECURE PROPER HELP**—Occasionally the pastor will be his own evangelist, but this should be the exception rather than the rule. For we in the Church of the Nazarene recognize that God calls some for pastors, some evangelists, some teachers, etc. The evangelist is divinely called, and woe to that local church or denomination that gets critical of evangelists, and figures that they can get on without them. We should secure the help of an efficient, God-called evangelist. I know that it will cost us extra money, but it will be money well spent. And we should always remember to take good care of our evangelists in a financial way. No church ever had a finer crowd of consecrated workers than the crowd that make up the evangelists in the Church of the Nazarene.

**III. KEEP WELL IN MIND THE OBJECTIVE OF THE MEETING**—Meetings should not be conducted haphazardly, yet we are afraid this is often the case. But we should have well defined ideas as to what the meeting is expected to do. Do we want a revival

in the church? One that will get our own people who are sanctified into the blessed experience of holiness? One that shall deepen the devotional life of our people? Or one that shall appeal to a special class? Perhaps you have an unusually large class of unsaved young people attending your church. Is the meeting planned especially for them? In other words, every revival meeting should have a special objective. I know the final objective of every revival is the salvation of the lost. But I also know that different revivals reach different classes of people.

**IV. FOLLOW UP THE REVIVAL**—As a pastor, I was never so busy as I was after a revival meeting. There is so much followup work to do. So many times there is a "let down" in the thinking of the people when the revival closes. The new converts will need much attention. They will need encouragement and instruction. Perhaps the pastor will have to make some adjustments in his preaching. Likely the evangelist was of a different type and personality. And wise is that pastor who sees these things and goes in to make the necessary adjustments.

## Promoting Our Church Paper

Here is some pertinent material which may be of assistance to our pastors in promoting our church paper.

### WHEN YOUR PAPER STOPS—YOU LOSE

1. The ministry of your church paper; its assistance in spiritual development through the teaching of the fundamental truths of the Scriptures; the comfort and blessing it affords to the aged and shut-in; the herald of hope it proves to sorrowing and discouraged hearts.

2. The inspiration that comes from the messages of evangelism and doctrine of men of faith and vision. It meets a need in supplying soul food necessary for spiritual growth and in producing a zeal for personal evangelism.

3. The influence of a religious paper upon the members of your family. It is an agency, a silent partner, working in your interests, for the salvation of your loved ones and friends.

4. The information concerning the struggles and victories of our brave missionaries in far-away lands, and the news items of our equally brave workers in the homeland. Keeping posted produces a love and concern for our church and will enable you to pray effectively concerning the problems that confront the church.

5. The instruction it offers for all phases of religious work; interesting to everyone—parents and young people, ministers and laymen, Sunday school and young people's workers—is the inspirational, educational and spiritual material published in each issue.—SELECTED.

## ILLUSTRATIONS

### Influence

When just a boy, before reaching my 'teens, I attended a rural school at which I chummed with and sat in the seat with a boy who was a very kind and agreeable fellow. He was appreciated by both teachers and pupils. I expected him to become a good, law abiding Christian man some day, but he was reared in a home where church and Sunday school were never attended nor cared for.

I was reared in a home where church and Sunday school were attended regularly. God's Word was read, daily, and father and mother would gather us children around the family fireside and sometimes it seemed they would almost pull heaven and earth together, as they told God about their children. As I have gone across the years those prayers and instructions have stuck to my heart. Today I am in the ministry enjoying myself, telling people there is a God who can give peace that passeth all understanding. But the chum of my boyhood days is serving a ninety-nine year sentence in the state penitentiary away from home, loved ones and God. May God give us more Christian homes. —Submitted by GRADY GIBSON.

### Have We Done Our Best?

Some few years past a young man of sixteen years enrolled in one of our Nazarene Sunday school classes and became an attendant at both Sunday school and church. He was away from home and needed help from God. After some weeks he failed to be present, but neither the teacher nor pastor called on him to help him. Another week rolled by and he was not there. Months passed and it was the same; no inquiry as to his whereabouts.

One day I read in the paper where Mr. A—, this same young man was in the county jail in the town where I lived. He was tried for murder and confessed he did it. I asked him if he ever attended Sunday school. His answer was "Yes, at a certain Church of the Nazarene." He said, "I killed that person, and oh, if I had only taken second thought, I would not have done it." I later stood, between twelve and one o'clock in the morning, in the execution room of the same state, and saw the executioner push the switch that sent that young man out to meet his God. Have we done our best?—Submitted by GRADY GIBSON.

### Rattlesnake Dick

(The Granary Revival)

While riding the range in the Dakotas in the fall of 1907, a stockman, named H—, called one afternoon for his cattle. I assisted in cutting them out of the herd and the last I saw of him he was running his livestock down the road, swearing like a pirate. Calling at a store in E— a few weeks later, I overheard a stream of profanity that caused several of us to leave the building. The proprietor, who also was my ranching partner, said with disgust, "I'm not as particular as I should be, but that was too much for me. That's just old S—, he's always that way." Two years later at a restaurant in adjoining R—, I saw another familiar figure mumbling thickly over his meal. It was "Rattlesnake Dick" W—, who on many a stormy night had been brought home drunk in the bottom of the wagon box by his faithful team.

Not much of a prospect for spiritual work in that community, one would say. So also thought others in the neighborhood who previously had engaged in religious

work. With them the worldly influences gradually had gained the upper hand. They took up with the most worldly diversions, forgetting the goal they had set.

Then in 1911 Rev. Ira E. Hammer was sent to the circuit. He found only a small Sunday school, almost broken up over the election of officers. He was told nothing could be done from lack of co-operation and the general indifference of the community. Unconvinced, the victorious veteran of many religious conquests announced services in the only auditorium then available. The famous granary revival was a reality that winter of 1912. The outstanding people of the neighborhood were reached; organizing at once, the next summer they built Bethel Chapel. The following winter many more were saved. All sought and were blessed with a deeper work of grace. I heard glowing reports of the work at the new church. The completeness of the victory I was to be surprised with at another time.

Six years after the old herding days, I was back in the once range section. Quarterly Conference was to convene that evening at the church and I was invited to attend. Official board members from Bethel were present. Rev. A. M. Wiley, local pastor, introduced me all around. This is Brother H—; meet Brother S—, and this is Brother W—. In wonderment I grasped the hands of the old homestead neighbors, hardly believing my eyes and ears. Yet there they stood—all earnest, consecrated Christian workers.

At the old ranches in the range country lanterns were often hung at the tops of poles to guide the herders with their bleating, lowing charges to safety through the dark, stormy nights. Brother Hammer and these converts made of Bethel through the power and grace of God a great beacon light for the gospel on those prairies. For these many years Brother W—has been a successful pastor and evangelist. We affectionately think of him now only as the humble minister of God, since transformed by power divine.—Submitted by NELSON A. MASON. (The writer while clerk of the Senate Committee on Indian Affairs in 1929 organized and led the cowboy section of the inaugural parade in Washington.)

A woman in Kansas had raised a family by taking in washings. Their father had died at an early age, and she had a hard time making a living for the children. Rev. J. C. Mathis was her pastor and was raising \$3,500 one Sunday on a special building fund. She came up and said that she would give \$100 which she had saved for her funeral expenses. Brother Mathis hesitated to take it until she assured him that God had told her to give it. In a few days God struck one boy in Arizona, and another in Utah, with conviction and they were both saved. Soon the widowed mother had every need cared for by her two saved sons. In a year or two she died, and Brother Mathis preached her funeral. She was buried in a \$200 casket, paid for by these boys. It pays to obey God!—Submitted by L. P. JACK DURHAM.

Recently in visiting a man in his workshop, a sign attracted my attention, reading: "Wanted—Men not to loaf and smoke in this shop, nor spit on the floor." Upon visiting at a later date, after the owner had returned from a spell of sickness, I noticed that a change had been made in the sign by the man in charge during his absence, and it now read, "Wanted—Men—to loaf and smoke in this shop—spit on the floor." Instead of making their conduct conform to the rule, the rule was made to conform to their conduct. How much like erroneous doctrines based on a misuse of certain passages of scripture, where the Bible is represented as justifying men in their sins, rather than make their lives conform to the scriptural requirements.—Submitted by W. D. MCGRAW, JR.

A soldier requested the privilege to go out in No Man's Land and bring back his wounded pal. At first he was denied permission, but was finally granted his request. The officer watched him drag his pal back and said, "I told you it would be of no use to go out there. Your pal is dead and you are mortally wounded." "But it was worth it," the youth replied. "What do you mean?" asked the officer. "It was worth it because when I got to him he said, 'I knew you would come.'" The world rightly expects that if we have been with Jesus we will bring to them the gospel. If we give our lives in this kind of service, it will be worth it to hear the Master say, "Well done, I knew you would do it."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in "God's Power for Me.")

A well intentioned caller tried to cheer a sick old Scotchman who for thirty years had lived in a desolate desert. "Never mind, Sandy," he said "you will soon be in heaven, and out of this lonely place." "Heaven?" replied the old saint, "Why I have been there for thirty years." He had experienced the truth of the old hymn "Where Jesus Is, 'Tis Heaven There."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in "God's Power for Me.")

A skilled English actor recited the Twenty-third Psalm with such skill of voice and manner that spontaneous praise came. Then an aged minister was asked to repeat it. He spoke it with such tenderness and spiritual meaning that when he finished every check was wet. The great actor greeted him, "I know the Psalm, but you know the Shepherd."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in "God's Power for Me.")

Quite a few years ago a farmer out West was writing the editor of a farm paper about his crops. He was ridiculing the idea that the farmer who worked on the Sabbath would have a poor yield. "That idea is the bunk," he said flatly. "I not only worked my crops on Sunday, but harvested them as well. I will leave it to any fair-minded judge available if mine are not the best crops in this section."

The editor printed his letter with this foot-note at the end, "God doesn't pay all His debts in October."—Submitted by J. RAY BOWMAN.

"Richard Jefferies, the great naturalist, frequently returned from wood and field with such glowing accounts that others followed him, but only to return saying, 'We went to the fen, but there were no pheasants, there was no squirrel in the pine tree, no rabbit in the stubble, and no woodpecker in the copse. How is it that you saw these things and we did not?'"

"'Because,' said Jefferies, 'I didn't mind crouching for two hours in a wet ditch.'"—CHRISTIAN F. REISNER, in "God's Power for Me," Submitted by JAMES P. MCGRAW.

"The fluorescent, which is the healing ray of the sun, is transmitted into milk, and raises the Vitamin D content twenty to thirty times stronger than normally. The Walker-Gordon Company furnished it to infants, and in severe tests with undernourished babies it has averted and cured rickets, which so affects the joints and bones that erect walking becomes impossible. How true that is of the stumbling, faltering disciples who need the healing rays of the Sun of Righteousness."—CHRISTIAN F. REISNER, in "God's Power for Me," Submitted by JAMES P. MCGRAW.

## BOOK CHAT



P. H. Lunn

LET'S GO BACK TO THE BIBLE is the challenging title of a new book by Will H. Houghton president of the Moody Bible Institute (Revell—\$1.25).

The book consists of sixteen messages first used in a series of radio broadcasts. The amazing thing about these addresses is their scope. One realizes that the Bible deals with, fits into and concerns all of life but not until sketching through this volume did your Book Man recognize that so many applications of the Bible—its truths, warnings, comforts and promises—could be made. Furthermore, this volume is a revelation of how interesting a thorough discussion of the Bible can be.

Chapter 1 raises the query, "Why Go Back to the Bible?" Then three chapters discuss the "Bread, the Profit and the Wonder of the Bible." Two chapters treat the "Bible and Other Books" and the "Bible and the Average Man." A startlingly challenging chapter is "Wisdom versus Knowledge." The following three messages are rich and thought provoking, "God's Library and Man's," "God in His Word" and "Human Pride and God's Word." "The Bible and the Individual" also the "Bible and Revival" are stirring in every paragraph. Three chapters—pertinent and timely are "The Bible Message for Armistice Day," for "Thanksgiving" and for "Christmas"; also one, "The Bible Message Between Two Holidays."

Brethren, here is a treasure house of material including rich illustrative matter that every one of you needs. And it is a book that should be placed in the hands of (not merely recommended to) every young person.

An unusual book that should interest ministers and workers with youth groups is STORIES OF THE PROPHETS by Barclay Moon (Cokesbury—\$1.25). Here are paraphrased Scripture accounts of the lives and works of some of the major prophets as they might have told the stories themselves. The author wrote this book in an effort to give to boys and girls vivid yet simple stories of these biographies and historical narratives which as told in the Bible are rather ponderous, entailing a strain upon the mental capacities of young readers.

The following characters are covered: Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Jonah and the Prophet of the Exile.

For those who enjoy biography (and pity the minister who does not) we mention briefly THE DYNAMIC OF A DREAM by Marie Acomb Riley (Eerdmans—\$1.50). This is an absorbingly well written life story of Rev. William B. Riley, the well known pastor, writer and educator of Minneapolis, Minn. Dr. Riley has achieved fame as an arch enemy of evolution and modernism. How any individual can accomplish as much in a given period of time is a marvel to everyone not gifted with Riley's versatility and driving energy. He possesses all the qualities of a great leader. As a public speaker and preacher he is forceful and witty. His books have been sold throughout the entire religious world. As a financier, builder of churches and organizer of Bible school and seminary, he has a record equalled by few men.

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

A Prayer for America

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt be graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."—GEORGE WASHINGTON.

The Bible and National Progress

"I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of the Bible. If these are permitted to slip away from us the progress we have already accomplished will vanish with them."—CALVIN COOLIDGE.

The Bible and History

"The Bible is the chart of history. It affords a panoramic view of the whole course of events from the creation and the fall of man, to the final judgment, and the inauguration of the new heaven and the new earth. It gives us, not events only, but their moral character, tracing the motives of the various actors in the drama, as well as the results of their actions. Events are shown in relation to their causes and their effects, and the judgment of God as to their character is revealed. Without the Bible, history would be a spectacle of unknown rivers flowing from unknown sources to unknown seas; but under its guidance we can trace the complex currents to their springs, and see the end from the beginning."—GRATTAN GUINNESS.

America and Christian Ideals

An order of society which rejects religion, democracy and international good

faith has no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering, and preserves its ancient faith.—FRANKLIN D. ROOSEVELT.

At the Crisis

Once to every man and nation Comes the moment to decide, In the strife of truth and falsehood, For the good or evil side; Some great cause, God's new Messiah, Off'ring each the bloom or blight And the choice goes by forever 'Twixt that darkness and that light.

Then to side with truth is noble, When we share her wretched crust, Ere her cause bring fame and profit, And 'tis prosperous to be just; Then it is the brave man chooses, While the coward stands aside, Doubting in his abject spirit, Till his Lord is crucified.

—LOWELL.

America Needs Religion

World Outlook states that in our own fair land today there are 10,000 churchless towns. 30,000 towns without a resident minister. 36,000,000 children and adolescents without any religious training whatever.

That our annual crime bill totals the staggering figure of \$15,000,000,000 according to the statistics of the FBI. That means \$475 every second gone down the rat-hole of iniquity—wasted and worse. Most tragic of all is the fact that most of the crimes are committed by persons 22 years of age and under.

No Time for God

"When the Son of man cometh, shall he find faith on the earth?"

No time for God? What fools we are, to clutter up Our lives with common things, And leave without heart's gate The Lord of Life and life itself—Our God!

No time for God? As soon to say no time To eat or sleep or love or die. Take time for God, Or you shall dwarf your soul,

And when the angel Death Comes knocking at your door, A poor, misshapen thing you'll be To step into eternity!

Some day you'll lay aside This mortal self, and make your way To worlds unknown; And when you meet Him face to face Will He—should He— Have time for you?

—AUTHOR UNKNOWN.

The High Cost of Sinning

Dr. Arthur J. Todd, professor of sociology at Northwestern University, recently made a study of the cost of crime for the American Journal of Jurisprudence. In the city of Chicago alone the annual bill for the privilege (?) of sinning totals \$200,000,000! This is itemized somewhat as follows:

For commercialized vice	\$30,000,000
In nine thousand taverns	50,000,000
Race track gambling	37,000,000
"Bookies"	63,000,000
Policy games	20,000,000

For what is all this waste? Far worse than being without profit the net proceeds add up to damnation for time and eternity.

Why There Is So Little Money for the Work of the Church

Year	War	Church
1927	\$680,000,000	\$833,000,000
1933	788,000,000	550,000,000
1939	???	???

Freewill Giving

Smoking	\$1,250,000,000
Drinks and Narcotics	850,000,000
Amusements	890,000,000

Can't Give Another Cent

Welfare and Character Building	\$557,000,000
Church and Church Benevolences	551,000,000

—Evangelical Newsletter

The Shame of America

Senator Sheppard said in Congress not long ago, "At present, three times as many women and girls are working in liquor-selling places as there are women students in public universities, colleges and teacher normals of the country." A shocking state of affairs, indeed.—Bulletin Utica Avenue, Brooklyn, N. Y.

Cigarette Arithmetic

Said the Cigarette: "I am not much of a mathematician but I can: Add to a man's nervous trouble; Subtract from his physical energy; Multiply his aches and pains; Divide his mental powers; Take interest from his work and Discount his chances for success."

—SELECTED.

Who Will Tell Them?

"When America's keenest minds are using high-powered modern means of propaganda to entice youth to follow evil and make heroes of criminals, these youths should hear the other side of the argument from someone."—ROGER BARNSON.

Boys and Liquor

Judge J. M. Braude of the Chicago Boys' Court makes the following challenging statement relative to the problem of liquor as it affects boys:

"Alcoholic liquor is responsible for between 30 and 35 per cent of all cases that come into Boys' Court. Under its influence boys will commit almost any crime and will steal more money to buy more liquor."

"While we have plenty of laws on our statute books which prohibit the sale of intoxicating liquor to minors, they are, as one may imagine, very difficult to enforce.

"To really do something about this feature of the problem, we must look to those agencies which are charged with the responsibility of character formation in our growing young people—the home, the school and the church."—Union Signal.

A Barrel of Whisky

A drayman rolled forth from his cart to the street A red-headed barrel, well bound and complete. Emblazoned the grade, number, quality, fame, And on it red letters, like forked tongues of flame, Of this world-renowned whisky from somebody's still Who arrested the grain on the way to the mill.

So there stood the barrel, delivered, but I Could see that a shadow was hovering nigh, A sulphurous shadow that grew as I gazed, To the worm of Mephisto. Though sorely amazed. I ventured a question this imp in the realm Where Vice is the pilot, with Crime at the helm.

I asked him politely his mission to name, And if he was licensed to retail the same Identical barrel of whisky which he Was fondly surveying with demonic glee.

"Oh, I never handle the stuff," he replied; "My mortal patrons are trusty and tried; Mayhap, peradventure, you might wish to look At the invoice complete—I shall read from this book.

"You will find that this barrel contains something more Than forty gallons of whisky galore," And ere I could slip just another word in, He checked off quite gaily this cargo of sin.

"A barrel of headaches, of heartaches, of woes, A barrel of curses, a barrel of blows; A barrel of tears from a world-weary wife; A barrel of sorrow, a barrel of strife; A barrel of naught but unavailing regret; A barrel of cares, and a barrel of debt; A barrel of crime and a barrel of pain; A barrel of hopes ever blasted and vain; A barrel of falsehood, a barrel of cries That fall from the maniac's lips when he dies.

"A barrel of agony, heavy and dull; A barrel of poison—of this nearly full; A barrel of poverty, ruin and blight; A barrel of terrors that grow with the night; A barrel of hunger, a barrel of groans; A barrel of orphan's most pitiful moans; A barrel of ruin unspeakably vast That flows from the liquor that glows in the glass."

—AUTHOR UNKNOWN.

Wesley on Strong Drink

"Whatever it is which reason or experience shows to be destructive of health or strength, that we may not submit to."

"If you add, it is not poison to me though it be poison to others, then I say, throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died?"

They Are Slaves

They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scoffing and abuse, Rather than in silence shrink From the truth they needs must think; They are slaves who do not be In the right with two or three.

—JAMES RUSSELL LOWELL.

Are All the Heroes Dead?

Not long ago Madame Chiang Kai-shek, addressing a group of missionaries, spoke in high tribute to the high Christian courage of missionaries in China. "You may remember a few years ago it was quite the fashion to decry missionary efforts. . . . There were also people who asked where were the successors of Livingstone, Morrison and Allen. Is the missionary spirit dead? If we are really impartial and look at what has happened in the last nine months, I would say their successors are right here."—Watchman-Examiner.

Light a Candle

A protest meeting against the heartless Japanese aggression against China was in progress. Bitterness was in the air. In the congregation was a Chinese Christian gentleman. The leader of the meeting turned to him.

"You love China far more than we do? How do you feel about all this horrible injustice?"

Calmly the Chinese Christian answered, "As a Christian I have discovered a bit of philosophy that has helped me greatly. It is this, 'It is better to light a candle in the dark than it is to curse the darkness.'"

They Have Said

Right Makes Might—"Let us have faith that the right makes might and in that faith let us to the end dare to do our duty as we understand it."—ADRIAM LINCOLN.

Communism versus Fascism—"The communist says your cow belongs to the state but he lets you have the milk. The fascist says the cow belongs to you and you must feed and milk it—only the milk belongs to the state."—J. T. WHITAKER.

Civilization's Problem—"The problem of civilization today is to develop the consciousness of mutual interests, and the sense of mutual responsibility."—WINSLOW.

Boy's Bill of Rights—"The American boy should have a bill of rights, a guaranty to realize opportunities and a freedom to use his initiative."—HERBERT HOOVER.

The Art of Living—"The great art of living is not altogether that of improving our circumstances; but of improving ourselves by our circumstances."—JOSEPH H. SMITH.

Indispensable?—"Most of the luxuries and many of the so-called comforts of life are not only indispensable, but positive hindrances to the elevation of mankind."—THOREAU.

Good Company—"Associate with men of good quality if you esteem your reputation, for it is better to be alone than in bad company."—GEORGE WASHINGTON.

The Great Open Spaces

An old cattle man, on a visit in the East, often referred to his home range as the "great open spaces." A friend inquired, "Where is this wonderful country?"

"Why don't you know?" he replied. "It's bounded on the north by the Aurora Borealis; on the east by the cold gray dawn of the first morning after the Creation; on the south by the Procession of the Equinoxes; and on the west by the Day of Judgment."—S. C. BROWN in Christian Herald.



## HOMILETICAL

### A PREACHING PROGRAM FOR JULY, 1939

J. GLENN GOULD

SUNDAY, JULY 2, 1939  
MORNING SERVICE

#### The Man Who Did No Miracle

SUGGESTED SCRIPTURE LESSON—John 10:22-42.

TEXT—*John did no miracle; but all things that John spoke of this man were true* (John 10:41).

I. John the Baptist was one of the strongest and most fascinating characters in the New Testament.

We do not understand him because we cannot. He seems almost out of place in the Gospels, so much of Old Testament flavor is there about him. He is Elijahlike in his aloofness and his unpredictable movements and forthright speech. He is Jeremiahlike in his faithfulness and courage and loyalty to his message. He is Isaiah-like in his clear-eyed Messianic vision. He was a strange and wonderful figure.

1. There are some things about John that seem to erect a barrier between him and us and to isolate him completely from us.

a. He was unique in his birth—a child of promise as truly as ever was Isaac. Moreover, we are told that he was filled with the Holy Ghost from before his birth.

b. His strange habits of life mark him as a unique individual and further increase the distance between us. He was a man of the desert and lived a life of isolated loneliness. His attire was unconventional, to say the least; and his diet was far from appetizing.

c. The peculiar place he occupied in the plan of God is an additional barrier to our complete understanding of this strange figure, for he was commissioned of God as the forerunner of the Christ. His place in God's plan had been indicated in the predictions of the prophets, and his identification as the long-expected outrider of the King is unmistakable. These factors seem to mark John as a person essentially different from us.

2. There are other characteristics about him, however, that bind him to us and mark him as of our flesh and blood.

a. One of those characteristics is his depression in the time of temptation. John in prison seemed a far different person from John in the wide open spaces of the Jordan valley. As he chafed under confinement, he was tempted in his spirit; tempted to wonder if he had blundered in identifying the Messiah with such certainty. Even John was not prepared for the unforeseen course the ministry of Jesus was following. We all know how to sympathize with John in such an hour.

b. Then, again, his joy in the presence of the Savior is something we, too, have known and felt. When we hear the ring of assurance in John's voice as he cries, "Behold the Lamb," there is an answering cry within us. We feel that at this point at least our experience is identical.

c. Moreover, the timeless quality of his message makes him seem like a preacher of righteousness sent directly to us from the presence of God. His denunciations of sin, his hatred of sham and make-believe, his exhortation to repentance, his promise of the cleansing, purifying work which Christ would carry on in us—all of this ministry sounds strangely modern and speaks directly to our need.

II. Now, it is said of John here that he "did no miracle."

1. It is a most interesting fact that this is true. One searches in vain in the record of John's ministry for any miraculous work. It seems strange that this should be true, considering the credulous age in which John lived, an age looking for the miraculous and the sensational. One would expect that some event would occur which might be construed as miraculous by the superstitious throng. Yet nothing of the sort occurred. John's credentials were convincing enough; but the performance of miracles was not among them.

2. But the most striking thing here is that in this respect he is altogether such a one as we. This is one point where we and John stand on the same level.

a. We would not discount the worth and importance of the miraculous in its proper place. It has held a vital and decisive place as a factor in God's revelation. I am convinced, however, that the seeming prevalence of the so-called miracle is due to our own limitations. If we understood more fully the laws by which God works, many things that are beyond our present understanding would be seen to be according to the eternal laws of the immutable God.

b. Moreover it is not invariably true that the seeming miracle is an infallible sign of divine inspiration. There are numerous cults that point with confidence to apparent miracles as a certain indication that God is with them, when by a hundred other tokens it will be seen that the spirit of Christ is outrageously denied. It need not be a matter of too great concern, therefore, that John did no miracle.

III. But John did something far more important than miracles: he told the truth about Jesus.

1. What is there so striking about that? Why should it be a matter of remark that "all things John spoke of this man were true"? Well, John came to earth with this commission: to serve as a loyal and faithful forerunner to the Savior. He was charged of God to be true to this task, at any cost. And the testimony of the people in this text simply bears witness that John did not fail.

2. In what manner did John testify about Christ?

a. His preached word was conspicuously loyal to his Lord. At the very height of his stirring ministry to the multitudes who came to sit at his feet, Jesus appeared. Instantly John pointed Him out in the multitude with the words, "Behold, the Lamb of God, which taketh away the sin of the world." That remark cost him a part of his following; for some of John's disciples transferred their allegiance at once to Christ. It mattered not at all that his own following fell away. It was for this one hour that he had lived all his life to this point. "He is mightier than I," declared the devoted Baptist.

b. But more effectively still did he preach Christ by his inmost attitude in the hour of searching test. For that early group of disciples who exchanged the standard of John for that of Jesus was but the earnest of many more: until it was brought to John's attention that Christ's followers far outnumbered his. Many a human spirit has grown bitter in such an hour, but not John's. "He must increase, but I must decrease." Here was a man willing to lose himself completely in the success of the ministry of the Lord he so dearly loved.

3. John's courageous loyalty earned a noble tribute from Jesus. On one occasion, referring to John, Jesus asked, "What went ye out in the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:7-11).

IV. But how does this truth speak to us?

1. The rank and file of us, like John, do no miracle. That is a comfort. The best we can do in most cases is to plod along steadily with the utmost loyalty we can command. It would be a relief many times if we did possess miraculous power. We might then be able to cut mercifully short a tedious process that tries our patience to the utmost. We are forgetful many times that the bulk of the world's work, and the kingdom's too for that matter, is done by plodders. The "miracle man" is so frequently only "a flash in the pan." Our inability in the realm of miracle may give us a false sense of satisfaction, however. We are in danger of believing that because the miraculous is not expected of us, nothing of any serious consequence is expected.

2. But John did something greater than miracle. He spoke the truth about Jesus. Do we?

a. Our lips are speaking of Him, and they should speak. "With the mouth confession is made unto salvation." To have meaning the testimony of the mouth must be an echo of the confession of the heart. This is of great importance.

b. But there is something about me that speaks far more convincingly than my words; and that is my daily living. Is that Christlike? Under pressure and in times of grievous trial do I reflect the spirit of my Master?

c. But deepest and most significant of all, what does the total attitude of my life say about my Lord? It is conceivable that by discipline a man might hold himself to an isolated moment of noble living. But if it is not a steady flow out of a transformed heart, such living will be confined to isolated moments. Our lives are a ceaseless stream, however, and at any point in that current there must be a faithful witness of Christ. C. F. Andrews, noted Anglican missionary in India, is so well known for his Christlike living that his initials are said to stand for "Christ's Faithful Apostle." We do no miracle. But do our lives speak truth concerning Christ?

#### EVENING SERVICE

##### Esau, the Profane

SUGGESTED SCRIPTURE LESSON—Genesis 27 (selected excerpts)

TEXT—*Lest there be any . . . profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.* (Heb. 12:16, 17).

I. The name of Esau does not appear in the eleventh chapter of Hebrews.

He was not the sort of man who could achieve a place in so noble a catalog of men of faith. One must look into the warnings of this twelfth chapter to discover any reference to him. He was not a man whose example should be followed, but rather shunned. Every reference to Esau in the Word of God points to him as an example of all that should be avoided—a man who missed the mark and was rejected of God.

1. So bitter a judgment as this is remarkable, especially in view of the fact that Esau was not a repulsive type of man. Indeed there were some qualities of soul and body in this man that make him a somewhat attractive figure. He was possessed of a magnificent physique: and that in itself would attract our attention. In contrast with Jacob, the whole-souled Esau seems almost lovable. Jacob seems anemic in contrast with this vigorous brother. Esau was made of the same red-blooded sort of stuff one finds in Simon Peter; and who would deny there is a lure in such a personality?

2. In fact there is only one act of Esau's life that merits such sweeping condemnation as that passed upon him in the Word. Alas! a man has only to sin once to have an eternal stigma attached to him. Thomas doubted just once, and has been "doubting Thomas" ever since. And Esau's one weak moment was at the sale of his birthright. That incident, how-

ever, gives the index to his character. God says he was a profane man.

II. Let us look for a moment at the situation in Isaac's home.

Here were these two sons, twins, but so utterly different that they scarcely seem the sons of a common mother.

1. Jacob moves us to a feeling of contempt in spite of ourselves. He embodied all those vices that make a man un-social; vices that have been apparent in many of his descendants until they are looked upon as racial characteristics. He was crafty, scheming and unscrupulous. He knew how to profit by the other fellow's distress and could drive a sharp bargain to perfection. He lived indoors and wore a countenance "sicklied o'er with the pale cast of thought."

2. What a contrast Esau presents! He was a man of the fields and the open air. The smell of the fields was on his garments and his face was bronzed and weather-beaten. A lovable, hearty fellow he was; abounding in vigor and life. On the face of it, he rather than Jacob must command our admiration.

3. There was one other force at work in that ancient home, a force which must be taken into account if we would understand this tragic story. These boys all their lives through had been surrounded with an unhealthy favoritism. Isaac loved Esau, while Rebekah loved Jacob. No home can be normal and healthy while such divisive forces are at work.

III. It was in the sale of the birthright, however that the true character of these brothers becomes apparent.

1. What was this birthright? In the society of those ancient days the birthright, normally the privilege of the eldest son in the family, carried with it the patriarchal succession. The man to whom the birthright belonged would become the head of the family upon the death of the father. Along with this position of primacy went the inheritance of the father's wealth. All the cattle and sheep, the camels and asses, the menservants and maidservants would become the property of the fortunate holder of the birthright. But in the family of Isaac there was more at stake than simply these material considerations. For God had made some amazing promises to the children of Abraham, promises which must be fulfilled through the holder of the birthright. There was a spiritual primogeniture which appertained to the son of the household who could succeed to these patriarchal honors.

2. God had declared at the birth of these two sons that "the elder should serve the younger." But the plain word of God was not enough for Jacob. He determined by craftiness to make assurance doubly sure. One day as Esau returned from a hunting trip ravenously hungry, he found Jacob making a delicious mess of pottage. Esau exaggerated the mood of the moment in his plea for some of Jacob's pottage; for, said he, "Behold, I am at the point to die." It was and still is a common enough exaggeration.

3. This was Jacob's long-awaited opportunity. Instantly he proposed a bargain. If Esau would sell him the birthright, he would give him some of the life-saving pottage. Craftily he made his proposition, hoping that Esau's ravenous appetite and reckless mood of the moment gave him promise of success.

4. One can easily see the fatal process of reasoning by which Esau sought to rationalize this extraordinary proposal. "Behold, I am at the point to die; and what profit shall this birthright do to me?" In other words, "If I don't get something to eat, I shall die of hunger; and what good would this birthright do me then? Better to live without the birthright than to die with it." As Solomon put it, "A living dog is better than a dead lion."

5. Thus was Esau induced to swear away the prized birthright and, unrealizing, forgot the episode—for a season. He was open, bluff and hearty himself and the chicanery of a man like his subtle brother was too difficult for his easy comprehension.

#### IV. But there is always a reckoning day.

1. One day Isaac, old and blind, called for his favorite elder son, Esau, and arranged for the patriarchal blessing. Out to the fields he sent him to kill a deer and prepare him savory venison, "that my soul may bless thee before I die." This was a fateful moment. Isaac, realizing that the end is at hand, is going to hand on to Esau the birthright privileges. Esau hastened away on his errand, eager to receive the blessing at his father's hand.

2. Then came Jacob's opportunity. Prompted by his deceitful mother, he prepared a kid of the flock and made savory meat for his father. Then covering his hands and "the smooth of his neck" with the skin of the kid, in order to resemble, as closely as possible his hairy brother and attiring himself in Esau's clothing he bore the dish to his blind father and announced himself as Esau, the firstborn. Isaac was suspicious, for the voice sounded like Jacob's rather than Esau's. He felt of Jacob's hairy arms and neck and smelled of his raiment, and was satisfied. He then ate of the meat and conferred the patriarchal blessing on Jacob rather than Esau.

3. There is no more dramatic and moving chapter in all literature than Genesis 27, in which this amazing story is related. And no sooner had Jacob left his father's presence than Esau entered with his venison prepared, only to discover that the supplanter had been there before him and had taken away his blessing. Remorse filled his soul and he uttered "a great and exceeding bitter cry": "Hast thou but one blessing, my father? bless me, even me also, O my father." But it was too late. And though remorse was followed by burning hatred and he pledged himself to take his brother's life.

#### V. God's final judgment in respect to Esau declares that he was a "profane person."

1. Profane does not mean blasphemous, but rather secular. Literally "profane" means "that which may be trodden"; that is, that which is unfenced and open to the feet of all. It means that Esau had nothing in his life that was not for sale. Everything about him was wide open to any chance desecration which he might encounter.

2. Esau is accursed because, underneath his lovable, attractive qualities there is no depth of soul, no realization of God and eternal values, no spiritual sensitivity. There was no sanctuary within his spirit where only God could reside. On the other hand, Jacob is blessed because, beneath the contemptible faults which lay on the surface of his personality there was a sacred place in his soul where he treasured a sense of God. He valued the birthright, which Esau despised, and was accepted while Esau was rejected.

The plain warning of our text is this: That men today stand in fearful danger of the profanation which cursed the soul of Esau. There is only one antidote for it—a walk close by the Savior. Let us propose never to be guilty of the error of Esau and have our names go down to posterity as a warning rather than an inspiration.

SUNDAY, JULY 9, 1939

#### MORNING SERVICE

##### Victory over Limitations

SUGGESTED SCRIPTURE—John 16:1-14.

TEXT—I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you (John 16:12-14).

1. It seems to us a very strange thing indeed that the disciples of Christ should have so utterly failed to grasp many of the deeper and more significant meanings of His life and ministry.

From the vantage ground of nineteenth centuries, those meanings seem crystal clear to us. But to these men who stood in the immediate physical presence of the Man of Galilee, the redemptive necessity under which Christ labored was beyond understanding.

1. On the whole, it can be said of them justly that they were responsive and apt pupils, with frequent flashes of amazing insight. They were men of the first century and were possessed of no background in whose light the words and deeds of Jesus could be understood. Yet they made astonishing progress in the school of the Master. And when, one day, Peter arrived at the full-grown conviction that Jesus was "the Christ, the Son of the living God," he and the others with him had passed a notable milestone in their pilgrimage of faith.

2. But having said that, we must perforce admit that frequently, so great were their limitations, they utterly missed the true significance of His life and death. This is nowhere more evident than in the reception they gave to our Lord's predictions concerning the cross. As the Savior sought to prepare their minds for the sure day of fearful disillusionment, telling them that He must be betrayed into the hands of sinners, and crucified and slain, and rise again from the dead, they revolted inwardly against anything so preposterous. To them Calvary could mean only one thing—defeat. Death had only one significance—the end. The grave was no thoroughfare, but a dead end street.

Sure enough, just as the Master had foreseen, these events came to pass. And so poorly prepared were these, despite Jesus' efforts to forewarn them, that they were indeed as sheep without a shepherd. Overwhelmed by fear and hopelessness, they were completely demoralized between Good Friday and Easter; and whatever faith they had must be expressed in the past tense: "We trusted that it had been he which should have redeemed Israel."

3. In the words of this text Jesus is giving His farewell message to His own. He is endeavoring to help them see that tomorrow's events do not mean the total eclipse of faith; that there is a divine necessity in the cross and a divine philosophy amid all this welter of hectic events. Yet every attempt He makes to bring this home to them is defeated by their lack of capacity to receive it. There is a deeply touching pathos in these words of Christ: "I have yet many things to say unto you, but ye cannot bear them now."

#### II. It is still true that Christ is thwarted in His desire to reveal to His people the deeper truths of His kingdom by limitations within their own minds and hearts.

What are some of those limitations?

1. One of those hindering limitations is undoubtedly prejudice. For prejudice is prejudgment. It is arriving at a verdict in the absence of the evidence. And the human mind is very susceptible to it. A good example is found in the case of Nathanael. When Philip came to him with the eager testimony, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth," blinded by the prevailing prejudice against that little Galilean town, Nathanael replied, "Can any good thing come out of Nazareth?" That was a prejudice so common among the Jews that it was embodied in this proverbial saying of Nathanael.

Prejudice lingered in the mind of Simon Peter even after the Spirit's fullness had come to his heart. You will recall how God had to adopt drastic measures to prepare him for the coming of the messengers from the household of Cornelius. Orthodox Jew that he was, Peter was far from ready to preach to Gentiles. And when God gave him the vision of the sheet full of living creatures and commanded that he kill and eat, Peter gave classic statement to his prejudice in the words, "Not so, Lord, I never have..." John Wesley was so prejudiced by his inherited notions of churchmanship that he would not preach the gospel outside of consecrated walls until he witnessed the example of George Whitefield at Bristol. So is it that prejudice hampers and cramps

the desire of Christ to enlarge the souls and deepen the understanding of His people.

2. A second very great hindrance to the mind of Christ within us is our gross humanity. However great the miracle of divine grace in our lives, that grace must express itself through our defective and earthen human bodies. The mind that God must use is a mind warped and twisted by humanity. The inward tempers of the soul can be revealed only by tones of voice and looks of the eye and gestures of the hand, all of which are a hopelessly inadequate media of expression. It is as though a master organist were endeavoring to get music out of an old cabinet organ, with reeds out of tune, stops broken and bellows wheezy. No matter how great the harmonies in the soul of the musician and the mastery of his technique, he would be all but hopelessly hindered by the inadequate instrument. So does our humanity cramp and limit the expression of God's holy purposes within us. And nothing short of heaven will rid us of these limitations which inhere in our humanity and in the structure of our minds.

3. The most serious limitation of all, however, is carnality. Prejudice and gross humanity can exist along with a spirit that is sweet and pure. But carnality prisons the spirit and threatens to spread its deadly contagion to the very springs of the life. It was carnality that prompted James and John to ask for fire to consume a certain village of the Samaritans. Jesus' rebuke, "Ye know not what spirit ye are of," brings that out clearly. It was carnality that prompted those same disciples, when questioned by the Savior as to whether they were able to pay the price demanded of men who would excel in the kingdom, to reply, "We are able." It was carnality that prompted that argument in the Upper Room as to who would be accounted the greatest among them; an argument settled only by the moving foot-washing scene.

St. Paul found these same carnal limitations in the church at Corinth. There were divisions and strife as to human leadership, some following the standard of Paul, others that of Apollas, still others that of Peter; while a fourth group rejected all three and adhered only to Christ. All of this was a mark of carnality and bad spirit.

The writer to the Hebrews refers to a similar limitation in those to whom he addresses himself, chiding them (in Hebrews 5:12) that "when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God;" and exhorting (in Hebrews 6:1) that they leave first principles and "go on unto perfection."

#### III. Now, Christ offers a remedy for this carnal limitation.

It is found in the baptism with the Holy Ghost and fire.

1. It is John the Baptist who gives most significant expression to the cleansing property of the Spirit's incoming. Christ, said the Baptist, had His fan in His hand, and would thoroughly purge His floor and gather the wheat into the garner; but the chaff would He burn with unquenchable fire. In this connection "unquenchable fire" means the fire of the Holy Ghost, not the fires of hell. The Spirit will effect a separation between wheat and chaff in the heart, and will consume the chaff completely.

2. Into the heart cleansed as by fire the Spirit will come for a rich and blessed residence.

a. He will guide into all truth, says the Lord. It is as though the Spirit would take the child of God by the hand and lead him unerringly through the temple of truth, unfolding all of its wonders.

b. "He shall not speak of himself," said Christ. Herein lies the key to the perennial mystery of the Spirit. He is not concerned to reveal Himself so much as to reveal Christ.

c. "Whatsoever he shall hear, that shall he speak," Christ continued. In other words, He is God's mouthpiece, the agent of divine revelation. It is He who makes known the mysteries of God.

d. "He will show you things to come," declared the Lord. There is a certain prophetic ministry exercised by the Spirit. He may not reveal future events to us as He did to the prophets, but He does foresee and anticipate the coming of future events and fortifies the sanctified heart against them.

e. Finally, said Jesus, "He shall glorify me" (Christ). No one can understand Jesus but by the Spirit. It is He who illuminates the figure of the Savior. This is the Spirit's specific responsibility.

Herein lies the secret of victory over limitations. It is to be found in the cleansing baptism with the Holy Ghost, followed by a life of Spirit-guidance. A life so lived must of necessity increase in righteousness and true holiness "unto the measure of the stature of the fulness of Christ."

#### EVENING SERVICE

##### Achan, the Covetous

SUGGESTED SCRIPTURE LESSON—Joshua 7:1-27.

TEXT—And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Joshua 7:20-21).

I. The sin of Achan, followed by the defeat of Israel at the hands of men of Ai, came at a time when Israel was flushed with victory.

1. They had just completed a most remarkable conquest of the city of Jericho. Without striking a blow, and only by the device of obeying God's command that they march around the city once a day for six days and seven times on the seventh day, culminating this strange procedure with a blast of trumpets and a shout of victory, the walls of Jericho fell down flat and the city was delivered into their hands. It has been quite the vogue among destructive critics of the Old Testament writings to laugh derisively at this pretty story of Jericho's fall. One by one its meticulous details have been held up to ridicule until many have concluded that the story is untrustworthy. Within the past ten years, however, archeological exploration has been carried on at the site of Jericho, and item by item the biblical story of its fall has been confirmed. The double wall of Jericho enclosed a space only seven acres in area, more like a stronghold in time of danger than our usual conception of a huge walled city; and it is literally true that walls, except in one place, fell down flat, falling in an outward direction.

2. Moreover, God commanded that the city and all it contained should be accursed (devoted) to the Lord. "All the silver, and gold, and vessels of brass and iron, are consecrated to the Lord." Thus must Israel recognize and honor its great Ally, the Lord Jehovah. This, the first spoil of the Promised Land, must enrich no one but Almighty God. Here, again, the recent investigations have thrown in a flood of light. The explorers among the unearthed ruins of Jericho have discovered that the city was systematically burned, exactly as the record in Joshua states. Professor Garstang, who directed the investigation, says, "Every room in the palace area tells the same tale of walls half fallen, reddened by fire amid layers of white ashes and masses of charcoal, rising through and above the ruins. The storerooms were filled with great pottery vessels ranged in rows, and, though now crushed to fragments and their contents burnt, some of them may be seen to have been filled with grain and other foodstuffs, while some were sealed up and still show the dregs of their once fluid contents." Thus was the city destroyed, and the gold and silver, brass and iron devoted to the treasury of the Lord.

3. But Achan's sin was in defiance of all this command of God. He found it possible to forget that God had spoken. He may have reasoned that amid the noise and confusion of the debacle of Jericho, he could sin without being observed. In-



deed his deed of disobedience and shame did elude every eye but the eye of God. In the midst of the sack of the city he saw some treasures that he coveted for himself. The temptation was too great for his powers of resistance. Forgetful of the command of God, he stealthily secured a lovely garment, some silver and a wedge of gold. These he carried to his tent and buried them in the earth. His sin was covered, so he fondly imagined; only to be terribly disillusioned.

The name of Achan has had a sinister suggestion ever since that day. He stands for the man who disobeys God and breaks faith with his fellowmen. I grant you, much preaching has been done upon this theme that has had no holier result than to set men snooping on their fellowmen in an effort to assess responsibility for the seeming failures in the work of the kingdom. Certainly such an application is without any justification in the Word of God. It was God who revealed the offense and located the offender, and no man should ever usurp the divine prerogatives in this regard. Achan's shameful sin does teach us, however, that no man can sin with impunity, and that one act of deliberate disobedience is enough to defeat the fondest purpose of a loving God.

### II. The defeat of Israel before Ai was more than a military reverse, though it was that most decisively.

More serious than the size and strategic importance of their defeat was the shattered morale that was bound to follow. Moreover the hope of the Canaanites would be certain to rise in proportion as the confidence of the Israelites declined. There was good reason for the cry that Joshua addressed to God when he said that "the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

It meant, in addition, that "the anger of the Lord was kindled against the children of Israel." Their great Ally was the God of Abraham, Isaac and Jacob. It was He who had brought them through that dreadful wilderness, across the Jordan and up to Jericho. He is who had delivered Jericho into their hand. They were powerless without Him. And now His anger was kindled against them. It was a dark and tragic moment.

We need to realize anew how far-reaching and fateful is the sin of one man. It is true, only one man in all Israel had sinned. But Achan's breach of trust had brought defeat and dismay upon a whole nation. No one lives a completely isolate existence. No man lives to himself, and no man dies to himself. However secretive his sin, it is bound to have repercussions that will affect vitally the souls of other men.

Achan's sin was the sin of covetousness, and God has a peculiar hatred of such iniquity. Theft is theft, whatever the circumstances. But we have come to recognize a moral difference between the man who steals to feed his starving babies and the man who steals simply to satisfy his lustful desire. There was not one vestige of justification for Achan's sin. There was not the slightest mitigating circumstance. He was guilty before God; and fully as guilty for his covetousness as for his thievery.

### III. The confession of Achan is a very striking analysis of the method by which temptation eventuates in sin.

It should be noted that the confession was not made voluntarily, but only after the guilty man had been identified by a process of elimination. Then, under the castigation of Joshua's words, Achan acknowledged his guilt.

1. First, he said "I saw." Here was the outside appeal by which temptation so frequently approaches the soul. He saw a goodly sight, and allowed his gaze to linger there too long. A Babylonish garment, two hundred shekels of silver, and a wedge of gold were not found every day. Instead of devoting these treasures to God, as the Lord had commanded, he allowed his mind free play.

2. Then, he said, "I coveted." This is the appetite rising up within. Called forth by the outward temptation, his heart conceived a craving for these forbidden treasures.

3. Then, said the guilty man, "I took." Here is the tragic yielding to temptation. His lustful desire has now borne its natural fruitage and the guilt of a fearful trespass rests upon his soul.

4. Finally he confessed, "It is hid." Here is the utterly futile attempt to cover his sin. No eye but the eye of God witnessed Achan's guilty act. But it did not escape the vigilance of the Almighty. Nor does your sin and mine. Everything we say and do is a part of the experience of God. He sees and hears and keeps record; and one day that tragic record will be read in the cars of all.

### IV. Such sin could not go unpunished.

And the punishment that God inflicted was fearful indeed. Achan was stoned and burned with fire, he and all his possessions, and his remains were covered with a great heap of stones. And, tragically enough, his family was included in his punishment. It would seem that God would teach this lesson: that the sinner is bound to bring sorrow and shame upon innocent men and women by reason of his sin.

Have we come upon days when men can sin with impunity? I think not. It may be that the judgment of God will not be visited upon sin with such devastating swiftness as in the case of Achan. But sin will be punished, and the judgments of the Almighty cannot fail.

But there is hope. For God has said that "if we confess our sins, he is faithful and just to forgive us our sins." Here is a recourse to which Achan had no access—the precious blood of Jesus. He offers a haven for the guilty soul that will confess—a haven in the open wounds of the Son of God. Here alone is hope. Seek it today.

SUNDAY, JULY 16, 1939

MORNING SERVICE

Life to the Full

SUGGESTED SCRIPTURE LESSON—John 10:1-18.

TEXT—*I am come that they might have life, and that they might have it more abundantly.* (John 10:10).

#### I. Life is a much abused term, so comprehensive in its meaning that it almost defies definition.

It covers everything from the furious activity of a Theodore Roosevelt to the quiet contemplation of a Gandhi; from the eager devotion of a saint to the illicit indulgence of a libertine. It might seem that a term which means so much must actually mean very little. Yet life does have meaning; deep, hidden meaning; meaning that is completely obscured to the man who knows not God, but is graciously revealed to those who humble themselves under God's mighty hand.

1. "Life" is a term Jesus frequently employed; and on His lips, invested with the meaning He could put into it, it became a most precious and revealing term indeed. He represented Himself as the Giver of life. That which all men craved and sought after is found in Him. In this Gospel of Saint John "life" is one of the categories under which Jesus is represented. He is the Light of the world, declares the Evangelist. He is love personified; truth incarnate. But supremely He is represented as the Life-giver; and nowhere more eloquently than in the passage of our text.

2. What a radiant exemplar of life at its best was Jesus! Above the sordid and mean, out of the pettiness and strife, away from the smallness and sinfulness that cursed it and made it horrible, Jesus lifted and redeemed life by living as He lived and dying as He died. In the presence of the Son of God no one can ever again believe that life is always petty, narrow and self-centered.

3. And here our Lord declares that the purpose of His coming is to give life in its fullness to all who will receive it.

It hardly need be said that He is eminently qualified to do just this. It was He, according to the Prologue of John's Gospel, who brought order out of chaos in the beginning and breathed into existence life as we know it. As truly as He was the moving figure in creation, so is He the dominant figure in the great task of recreation. In Him and through Him sinful humanity can be refashioned in the divine image.

#### II. The thought of life implies the existence of its opposite—death.

Henry Drummond declares that "next to life, the most pregnant symbol in religion is its antithesis, death."

1. The fact of physical death is overwhelming. Life insurance companies, undertaker's establishments, memorial parks all offer compelling testimony to the fact of death. Christian Science has chosen to ignore and attempted to deny the existence of death. But the fact of it remains.

2. Life, according to Henry Drummond, is "correspondence with environment." And it follows naturally that death is the lack of that correspondence. That means that death may be both partial and complete. The person so unfortunate as to lose his sight is put out of correspondence with those wonders of the universe that can be apprehended only by the eye. In so far he is dead; dead to the visible beauties of the world. The person afflicted by loss of hearing is put out of correspondence with the sounds and harmonies, as well as the discords, of our busy world. In so far he is dead. In both of these cases, of course, it is obvious that death is only partial. When it reaches its ultimate, the lack of correspondence becomes complete. The lungs have no further use for the life-sustaining atmosphere. The body can no longer assimilate the healthful properties of food and drink. There is no hearing, seeing, taste, smell or feeling. This is death.

3. The definition of spiritual death easily follows. It is complete lack of correspondence with one's spiritual environment. Our physical world is not the only environment that surrounds us. In addition thereto, we have about us a spiritual universe, equally real and far more permanent than the physical. Whether we heed it or no, we are all surrounded by the mercy and grace of God. He is endeavoring to thwart and save us by His preventent grace. He is bringing influences to bear upon us out of this unseen but terribly real environment, the purpose of which is to bring us to repentance and faith. There are hours of remorse and contrition when it seems that this spiritual atmosphere is the only thing that matters. And for the saint of God, this spiritual environment affords "a little heaven to go to heaven in."

Yet most men are utterly lacking in any sort of correspondence with that environment. They do not give God so much as a passing thought, and have no fear of Him before their eyes. Prayer is meaningless and gratitude for the mercy of God never enters their souls. Life is a dizzy dance that persists for a time and then passes away, leaving nothing in its wake but blasted hopes and shattered ideals. God, Christ, holiness, the precious blood, the judgment, heaven, hell—all are without meaning to such men. They are completely out of correspondence with the world with which such terms have to do. They are dead—in trespasses and sins.

#### III. Now, Jesus offers life to a world of such men—men who are living in darkness and the shadow of death.

1. We can never transcend the Savior's definition of life: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). In view of the definition of life we have been expounding, it seems fair to say that God is every man's environment. A man may seal himself hermetically against any intrusion of that environment into his soul, though such a thing would prove to be extremely difficult. But whatever his attitude toward this environment may be, the fact remains that God

is all about every one of us. Saint Paul at Athens declared that He is "not far from every one of us."

Now correspondence with this environment is to know God through Jesus Christ. There is only one way by which God may be understood and intelligently apprehended; and that is through Jesus Christ. God is Christlike; and to know Jesus is to know the Father.

2. In the language of our text, Jesus declares that He is come that men may have life. Without His coming there had been no possibility of this gift ever reaching us. But He has come. His life, ministry, death and triumph were all to this intent: that dead men might live.

3. Moreover the life He gives is eternal life. That is a term of peculiar and striking meaning. It is more than mere everlastingness. Life on some levels would be hideous if prolonged forever. But eternal life is a different kind of life; a life that endures because it deserves to endure.

#### IV. There is a twofold measure in which such life comes to men.

1. "I am come that they might have life," said the Lord. Here is envisaged that miracle of passing from death unto life; the miracle by which the soul consciously out of touch with God comes into correspondence with God through Christ and becomes conscious of a new world of spiritual ideals. The soul seeking life comes with nothing to give and everything to get. He is empty-handed. He has nothing but his sins and they must be forsaken. But for Jesus' sake, and in tender mercy, God receives such a seeking soul and makes him gloriously alive. This is the life that Christ gives.

2. But Jesus declared, furthermore, that His coming was to the intent that they might have life "more abundantly"; as Moffat renders it, "life to the full." To live at a poor dying rate, a life always threatened by the encroachment of death, does not satisfy either Christ or His people. It is more abundant life alone that will render one content. And the soul seeking it comes to give everything and receive in return the fullness of God, a plentiful, abounding supply.

3. No finer illustration of this truth can be found than the symbolism employed by our Lord in two striking figures of speech. In dealing with the woman of Samaria He declared that the water He would give to a thirsty soul would be "in him a well of water springing up into everlasting life." This is life. But "in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on his should receive.)" That is life more abundant. So thoroughly does the grace of God satisfy the cravings of a thirsty soul, and make one sufficient by grace to live a life of righteousness and true holiness.

#### EVENING SERVICE

Absalom, the Usurper

SUGGESTED SCRIPTURE LESSON—2 Samuel 18:6-33.

TEXT—*And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!* (2 Samuel 18:32, 33).

1. It has been said that "a large portion of the Book of 2 Samuel is devoted, not to the glories, but to the disasters, of David's reign." The logical reasons for these reverses it is not difficult to determine.

1. David's household was polygamous, after the custom of the times, and his reign was bound to partake of the encr-



vating moral weakness implicit in so unnatural a social order. We are not to believe that God has ever blessed polygamous marriages. In the days of long ago God "winked at" certain transgressions of the ideal moral code, transgressions that today would bring swift tokens of divine displeasure. The best that can be said of David's generation is that it lived in the twilight of moral and spiritual revelation; and the deeds of David and his contemporaries should be judged in the light of this lack of clear moral perception. But, granting that this does constitute a mitigating circumstance, it is still true that a civilization erected upon such sandy foundation must of necessity be unsettled and insecure.

2. Moreover, David himself allowed a most atrocious sin to defile his record. He was guilty of adulterous relationship with the wife of one of his most devoted servants; and then, finding it impossible to conceal his sin, gave orders that his servant should be abandoned in the heat of the battle where he would be certain to die. It was a dark and terrible episode. And though David repented magnificently, as the fifty-first Psalm gives abundant witness, this fearful transgression had its devastating reaction upon the whole court circle.

3. The conduct of Absalom is colored by both of these factors. He was born of a polygamous marriage. He was of royal blood on both sides. He was half a foreigner, for his mother was the daughter of the king of Geshur. In so multifarious a household as that of David, with his numerous wives and hordes of sons and daughters, the young man Absalom was very much a law unto himself. He never felt the weight of that salutary discipline by which a child's human energies are directed along constructive lines.

And, furthermore, in his most impressionable years he had before him the example of his father's shameful sin. This eager, vital young fellow could not help but be influenced by David's transgression. Whatever ideals of uprightness and chastity he may possibly have entertained must have toppled when David fell into such iniquity.

## II. The Bible says much of the personal qualities of Absalom.

1. He was possessed of a rare comeliness and dignity "every inch a king." There was no blemish whatever in him. The cynical Prince Bismarck once said, "I have seen four kings naked and, believe me, the sight was not always a pleasant one." But Absalom was kingliness personified. He had beautiful hair, famous in all Israel; and he was inordinately proud of his impressive appearance.

2. There was a native craftiness about Absalom that came out conspicuously in his rebellion against his father. Second Samuel 15 describes how he stole the hearts of the men of Israel away from David. He appointed himself to sit by the gate and hear the complaints of the disaffected. Then, branding their discontent as perfectly legitimate, he expressed the wish that "I were made a judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Absalom was the original pre-election promiser, and weaned the hearts of David's subjects away from the king by such specious assurances as this.

3. Absalom, furthermore, was possessed of an unscrupulous disposition. He would allow nothing to stand in his progress toward power. Promises impossible of fulfillment he made glibly in the hope of furthering thereby his personal ambitions. And there is no doubt that he was a man of genius. As someone has said, "He was endowed with every grace except the grace of God."

## III. Listen to the whole sordid tale.

It is striking to note how faithful to all the facts is the Word of God. The Bible never attempts to gloss over any man's sins. It tells the whole story, let the shame rest on whomsoever it may.

1. Absalom's criminal career began with a terrible incident in which his sister, Tamar, was ravished by his half-brother, Amnon, the crown prince. Sins of such violence were common enough in that day. But this sin aroused a sleeping beast of vengeance in the soul of Absalom and he resolved to avenge the crime against his sister.

2. The time came, ere long, when the awaited opportunity was his. Amnon was heavy with wine; and Absalom's servants, acting under Absalom's orders, slew him; thus avenging Tamar and, incidentally, clearing the way to the throne. For Absalom was shrewd enough to make even his vengeance serve his political ambition. As a result, Absalom fled to Geshur, where his maternal grandfather was king; but subsequently was reconciled with his father David. As one reads this story, it is easy to note the weakness of David in the performance of his parental duties. He was more of an overindulgent grandfather than a righteous and just father. One can easily believe that a vigorous attitude on the part of the king might have altered the course of history in Israel.

3. Restored to his father's favor, Absalom proceeded to steal away the hearts of the people of Israel by subtle suggestions as to the era of justice he would inaugurate when he became king. There is always a fringe of discontent that can be fed by such an insinuating approach, and Absalom's guile awakened a favorable response.

4. At last the hour came when a blow could be struck against the throne of David. Marshalling all his forces, Absalom took the field against his father. When the news reached the king, he promptly forsook his capital city, Jerusalem, and Absalom as promptly occupied it. David, ordinarily a resourceful warrior, seemed utterly weak and impotent against his son.

5. The final struggle came on quickly. The story of the battle that broke the back of this rebellion is given in 2 Samuel 17. In the woods of Ephraim the two armies clashed, and twenty thousand men were slain. "For the battle was there scattered over the face of all the country; and the woods devoured more people that day than the sword devoured." Away from this scene of carnage Absalom fled upon a mule. David had commanded that he should be dealt with gently. But in his eagerness to escape Absalom appears never to have thought about the possibility of reconciliation with his outraged father. Riding pell-mell through the forest, his head was caught in the branches of an oak, and his mule went on, leaving him suspended there. There *Joab and his men found him and slew him.*

6. No one can fail to be moved by the deep and terrible grief of David as he heard the news of his son's death. His first concern when word of the battle reached him was expressed in his eager query, "Is the young man Absalom safe?" He had hoped that the rebellion might be crushed without the death of his wayward son. When the true situation came home to him, he went to "the chamber over the gate" and there sobbed out his grief. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" It was a bitter lament indeed.

One cannot escape the conviction, however, that if David had mourned over Absalom's sins as he did over his death, the story might have been vastly different. To him, it would appear, the worst thing that could overtake this wilful son was death. But in the sight of God Absalom's sin was far more terrible than his death. Indeed his sin was the cause of his death. Many a parent looks at his child's sin with dry eyes; but if that child is dangerously ill, he is plunged into a torrent of emotion. We need to revise our value judgments at this point and bring them into harmony with the ideals of the kingdom.

## IV. Thus do we see the character of Absalom graphically portrayed.

1. First of all, he lost his life and his soul through his all-engrossing egotism. Pride lay at the root of his life and

pride was largely responsible for his damnation. He was well favored and his grace of person became a snare to his soul.

2. A second cause that led up to his fatal hour was his unscrupulous ambition. He was determined at any cost of ingratitude and filial disloyalty to make a large place in Israel for himself. He succeeded only in making his name a by-word and a hissing.

3. A third cause that brought about his ruin was his utter godlessness. Here is the real key to his career and his ultimate perdition. There is no evidence whatever that he ever knew the fear of God. One studies his life in vain to discover any sense of moral responsibility. We neither see him at worship, nor do we hear him pray. And godlessness will accomplish the eternal undoing of any man, however brilliant.

SUNDAY, JULY 23, 1939

## MORNING SERVICE

### Away With Fear

SUGGESTED SCRIPTURE LESSON—Matt. 10:16-33.

TEXT—*Away then with fear* (Matt. 10:31, Weymouth).

1. Fear is an emotion that has been experienced in one form or other by practically every man who ever lived.

It is true, one occasionally meets someone who is said to have never been afraid; only to be reminded of the adage that "those who know nothing fear nothing." For fear is a legitimate enough experience and one which, under certain conditions, should be reason for profound gratitude. One should thank God that some situations inspire within him a healthy sense of fear.

1. The Word of God has much to say about fear. There are some fears which, according to the Book, men may well have. One should fear God and be driven by that fear to live a holy and godly life. One should fear sin, realizing full well its deadly power of destruction. One should fear hell, where the worm dieth not and the fire is not quenched; should fear it enough to labor to escape it, even at cost of right hand or right eye.

There are other fears of which men may well rid themselves. Why fear tomorrow, if one has faith in God? The psalmist has expressed the triumph of the child of God in the words, "The young lion and the dragon shalt thou trample under feet." Young lions are real antagonists; but dragons are mythical creatures that have no real existence. The young lion is the real danger we face. But the dragon is the imaginary terror; the threat we fear, but which never actually materializes. And the child of God can trample on them both. Why fear, then?

God's Word deals also with the "fear that hath torment," and its cure by the grace of God. There is a fear that is as the "pains of hell got hold" upon one; the solemnity of judgment casting its shadow before. And the only true deliverance is through God's forgiving mercy.

2. No doubt we have all noticed the literature of fear that has gained such a vogue among men of this generation. Every bookseller's shelves are loaded with books purporting to offer help to men toward release from fear. The modern psychology, thanks to Freud and others, has made us conscious of phobias of a hundred sorts, all of which are supposed to constitute deadly threats to our personalities. However seriously or lightly we may regard this literary output, we cannot escape the conviction that it does, at least, constitute a most significant testimony to the universality of this human experience of fear.

Men everywhere are timorous and hesitant. Some fear the present; others the future. Some fear sickness and old age, and live all of their mature years amid shadows of uncertainty as to how they shall provide for life's evening.

Some there are who fear to live, life is so uncertain in its fulfillments; while others fear to die. Some fear men; others God. And some men fear both.

## II. In the midst of these aggravated terrors of life stands One courageous and unafraid.

It is Jesus Christ, our Lord.

1. Christ lived on earth in a fearful age. Human life was exceedingly cheap, and human personality was treated with scant courtesy. Diseases whose causes were unknown ravaged the bodies of men; and in the absence of sound knowledge of pathology and hygiene it was easy to supply the lack with conjured mysteries, all of which added to the horrors of physical dissolution. There were no isolation wards where malignant and highly communicable diseases could be treated, and no asylums where the insane could be dealt with intelligently. Consequently on any country road of Palestine one might meet a leper or a madman and be inspired anew with the haunting terrors that were pursuing men steadily toward destruction.

2. Yet in the presence of tempest, disease, insanity, human hatred and death, Jesus knew no fear. When the Sea of Galilee raged in fury, He counseled that men fear not. When your enemies threaten you, be not afraid. When you do not know where tomorrow's food is coming from, have faith and not fear. If God careth for the sparrows, "useless though it may seem they are, will He not care equally for you? *"Away then with fear!"* This was always the attitude of Jesus.

## III. Jesus counseled fearlessness.

1. In the presence of life's dire necessities. In Matt. 6: 25-33 He argues that we take no anxious thought for our life as to eating or drinking, or our body as to raiment. We do not understand that the Master is advising thriftlessness or improvidence in respect to one's temporal necessities. But He is warning against that corroding anxiety that wears and harasses men and utterly destroys their peace of mind. Be not afraid; but "seek first the kingdom of God and his righteousness; and all these things shall be added unto you."

2. Jesus counseled fearlessness in the presence of life's great uncertainties. In Matthew 10 our Lord warns that it will cost men dearly to be followers of His. They shall be hated and persecuted, and in some instances put to death. Men may kill your bodies, but they can never kill your spirits. Trust the God who notes the sparrow's fall, and be not afraid.

3. Jesus counseled fearlessness in the presence of life's physical dangers. In Matthew 14 we are given a picture of a very common situation in the lives of Jesus' disciples, yet one full of potential disaster. The disciples were alone in a boat on the sea, tossed with a fearful tempest and about to sink. Then over the tumultuous waves came Jesus walking. When they saw Him they believed Him a spirit and were more fearful of Him than of the waves that threatened to engulf them. But He said, "Be of good cheer; it is I; be not afraid." These words inspire a quiet confidence in our hearts even yet.

4. Jesus counseled fearlessness in the presence of suffering and death. Mark 5 tells the story of Jairus, a ruler of the synagogue, who came to the Savior imploring help for his stricken daughter. Then while the Lord is detained momentarily comes the distressing word that his daughter is dead and he need trouble the Master no further. But Christ's first word was, "Be not afraid, only believe." Into the stricken household He came and in two words of command gave life again to the dead child. There need be no fear with Christ present.

5. Christ counseled fearlessness in the presence of experiences that look like life's supreme tragedies. In John 14 the Lord is seeking to forewarn His followers that His death is at hand; that this Christian movement must be tried in the fires of hate and of hell. They are poorly

prepared for such news and are loath to believe it. But with tender insistence He unfolds the truth concerning His departure. Then, calm in His amazing self-mastery, He says (in verse 27), "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Marvelous Master! Peace and fearlessness enough for His own needs and some to give away!

6. The Word of God counsels fearlessness in full view of the judgment. In a beautiful passage in 1 John 4:17, 18, we are told that "there is no fear in love; but perfect love casteth out fear: because fear hath torment." But the true significance of those words is given in these: "Herein is our love made perfect, that we may have boldness in the day of judgment." By the grace of God, and through His forgiving mercy, we can face even the judgment absolutely unafraid.

#### IV. One final word: How may one be delivered from fear?

1. One must recognize that the fear that hath torment is a guilty fear. It is the fear of a God whose laws have been broken and whose mercy has been outraged. In the last analysis, it is guilt that makes men tremble before God.

2. The grace of pardon will put one right with God; and when forgiveness comes in the door, fear goes out the window. What a comfort to know that one has no guilty secrets, nothing concealed, nothing unconfessed and unforgiven. There is no satisfaction can compare with this. It is the perfect solvent for fear of the judgment.

"Away then with fear." If your heart is not right in the sight of God, get right today, and have done with fear. If you are the child of His care, trust Him. "Be not afraid, only believe." This is Christ's unfailing antidote for the terrors of life.

#### EVENING SERVICE

##### Gehazi, the Leper

SUGGESTED SCRIPTURE LESSON—2 Kings 5:9-27.

TEXT—Gehazi, the servant of Elisha, . . . went out from his presence a leper white as snow (2 Kings 5:20; 27).

#### I. The figure of Gehazi does not loom large on the horizon of the Old Testament narrative.

He was one of the least known men of that distant day; and was, tragically enough, the sort of man we are at pains to forget as quickly as possible. Yet he is a type, and a type we have with us always. Gehazi was a courteous liar; a man whose scruples never forbade an impromptu story if it could be made to serve a useful purpose. He might be called the Ananias of the Old Testament; for, like Ananias, while he lived close by the sanctuary, he still had a heart of deceit and dishonesty.

It is remarkable that a man could live with a saint and yet be a devil. Yet it is a phenomenon that is all too frequent. There is no doubt that Elisha was God's man, the recipient of a double portion of the spirit of his great predecessor, Elijah. Yet here in his household and sharing his confidence was a man who proved to be of very opposite character. The truth about Gehazi did not come to light until the incident of the coming of Naaman; and it may well be that Elisha never suspected the insincerity of his servant until that hour. But in the hour of testing the real Gehazi emerged; and the sort of man he was became apparent. We cannot escape a feeling of amazement that the character of the prophet had made so slight an impression on the spirit of his servant. It is something that occurs frequently, however. John Wesley was one of God's great noblemen, but the wife whom he married late in life turned out to be a very devil. We today who believe that to have stood for even a few moments in the presence of Mr. Wesley would make of us better men cannot fail to be impressed that his own

wife should have been so little benefited by his fellowship. So do we wonder about Gehazi.

It is only truth to say that Gehazi was ruined by his very familiarity with holy things. He had had commerce with Elisha, and through Elisha with God, for so long that the things of worship and devotion had grown commonplace to him, and he had lost his capacity for reverence. This is not so rare a tragedy as we might think. In fact it is a threat that stares us all in the face, and against which we should guard with the utmost vigilance.

#### II. But Gehazi was not without his generous impulses.

1. The better side of Gehazi and the character of his insight are seen in the story of the Shunammite woman, who did Elisha the honor to build a prophet's chamber in her home for the convenience of the old prophet when he passed that way. Elisha was anxious to give her something in the way of reward for her kindness but was at his wit's end to know what to offer. It was Gehazi, with an insight keener at the moment than Elisha's, who suggested that if God would give her a son, it would gladden her heart; a thing which eventually came to pass.

2. Gehazi's further relations with Elisha are given us in the story of the subsequent developments in the household of the Shunammite, for the day came when the child was stricken with a sunstroke and died; and the sorrowing mother left his dead form in the prophet's chamber while she sought the prophet's presence. Elisha set out at once to bring life to the lad, but sent his servant, the younger Gehazi, on ahead to lay the prophet's staff on the face of the dead child; all without result. Finally Elisha did raise the dead boy to life. But in the whole episode the intimate relationship that existed between Elisha and Gehazi is clearly evident.

#### III. Then came the Naaman incident, an ill-fated event for Gehazi.

And the part Gehazi played in this affair reveals him clearly as a finished example of covetousness.

1. Naaman's was a remarkable case of healing. A disease from which there was no known deliverance departed from him instantly. It is striking, too, that Elisha so sedulously avoided everything that looked like mere dramatics. It seemed that he wanted Naaman to know that it was neither by incantations nor cryptic utterance that this healing came to pass, but rather as a mark of the power of God in response to implicit obedience.

It was only to be expected, therefore, that Elisha would refuse Naaman's gifts. He had good reason for his refusal. In the first place, it was God, and not he, who had healed. Why should he be enriched in return for mercies granted directly from God? In the second place, he wanted to emphasize a truth that we need to hear repeated that God's gifts cannot be purchased with money.

2. But Gehazi, with his covetous heart, was amazed at Elisha's refusal. Here was a supreme opportunity for the prophet to enrich himself at the expense of a man well able and evidently in the mood to be generous; and, moreover, one who had received a priceless boon for which, as it seemed to Gehazi, some recompense should be given. He could scarcely believe his ears when he heard Elisha refusing Naaman's gift with the words, "As the Lord liveth, before whom I stand, I will receive none."

3. The servant of the prophet did some quick, shrewd thinking. He resolved that he would enrich himself at Naaman's expense. This was surely too good an opportunity to be missed. He therefore ran after the departing Syrian with this lie on his lips, "My master hath sent me, saying, behold, even now there be come to me two young men of the sons of the prophets: give them, I pray thee, a talent of silver and two changes of garments." It was a likely story and accomplished all that Gehazi had hoped. Carefully concealing his loot, he

came back into the presence of Elisha, to face a question as to where he had been. How easily a tongue, once lent to falsehood, can falsify again! "Thy servant went no whither," said Gehazi, a lie on his lips and guilt in his heart.

4. With kindness, but in utter firmness, Elisha unmasked his servant's sin, and pronounced a terrible judgment: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." And instantly it was so.

5. Why this spectacle of weakness and sin? It is the old, old story. A sudden temptation is presented, temptation which in a moment of complete self-possession, would have had no serious threat. But in a moment of weakness it comes with all but irresistible power. A covetousness lingers in the heart and is aroused into a passion by this temptation. The will, normally qualified to say a vigorous nay to such a proposal, seems flaccid and weak. The result is a shameful sin and a horrible and swift judgment.

#### IV. This is the tragedy of Gehazi.

1. It is, first of all, the tragedy of unrealized possibilities. It is easy to speculate as to what might have been if conditions had been different. However it is not fantastic to believe that Gehazi might have succeeded Elisha as Elisha succeeded Elijah. The relationship was a somewhat parallel one, and it does not strain the imagination to conceive it thus. This was the possibility that was sacrificed so easily and so thoughtlessly when Gehazi sinned. And everywhere we see it duplicated; men who might have been great and noble and wise and holy, but blighted and blasted by sin.

2. It is, secondly, the tragedy of the man who could stoop to make religion a means of gain. There are men who serve the sanctuary solely for the financial return which they receive; who make the Christian ministry a means of personal aggrandizement; who sell indulgences for a consideration. Men despise such mercenary souls, and God despises them even more.

3. It is, finally, the tragedy of a man who becomes unduly familiar with holy things. The danger that faces us all is that religion will become commonplace, and the sense of God will fail to inspire within us a great awe. No man should be able to stand in God's presence without a sense of breathless wonder. The fact that we can do so is proof that our souls are imperiled this very hour. No man can take the road of Gehazi without meeting the judgment of God; equally sure, though possibly not so swift. Let us beware the sin of Gehazi.

SUNDAY, JULY 30, 1939

#### MORNING SERVICE

##### The Humble Man's Boast

SUGGESTED SCRIPTURE LESSON—Phil. 4:1-13.

TEXT—My soul shall make her boast in the Lord; the humble shall hear thereof and be glad (Psalm 34:2).

#### I. Under normal conditions nobody loves a boaster.

The man who is so sure of himself and his abilities and his attainments that he can find nothing else about which to speak becomes an unutterable bore. It makes no difference whether it be his physical prowess or his intellectual abilities that is the subject of his boast, the puffed-up individual is one of nature's worst nuisances. I knew a man once who spent his time gathering collegiate degrees much as children gather seashells, until he was educated beyond his intelligence. Lacking that humility which is so essential a part of true culture, his boasting of his attainments in the realm of arts and letters became so insufferable that he was practically without friends. For friendship is a lovely flower that cannot bloom in an atmosphere poisoned by prideful boasting.

No, it is humility, simplicity, kindness that are properly regarded as the marks of one who is truly great. The noble men of history have been men who were marked by the simple virtues. Abraham was great because of his friendship with

God. Moses was great because he was very meek. There is no place for boasting here. Least of all does it have a place in religion. If a man is ever humble, it should be when he stands in the presence of the living God.

1. There was never a greater Teacher of humility than Christ. And the pupils in His school gave Him frequent occasion for driving home this lesson. They were forever aspiring to be great and influential, to hold the chief places in the kingdom; and almost without occasion dissension could break out among them over some foolish issue of precedence. But every such outbreak received a stern rebuke from our Lord.

2. It is notable, too, that Jesus set such a striking example for His disciples and us to follow. If ever man would have reason to go strutting through God's universe, it would be Jesus. But no tinge of that spirit ever appeared in the exemplary conduct of the great Son of God. He was always a model of simplicity, transparent sincerity, sympathy and tender compassion.

3. Saint Paul has caught this emphasis of the Master and beautifully reflected it in a passage in Romans 3. After pointing to the futility of expecting justification by the deeds of the law, he declares the shed blood of Jesus to be our only hope; and announces that in virtue of Calvary, God can "be just and the justifier of him which believeth in Jesus." He then comes to this question, "Where is boasting then?" and answers it, as it can only be answered this side of the cross, with the words, "It is excluded."

#### II. But now, strangely enough, comes this striking testimony of the psalmist, "My soul shall make her boast in the Lord."

1. "My soul." Not my lips, but my soul; the very heart of me, the essential "I." It is not that apparently boastful demeanor by which some men render a testimony that is essentially false to their own inner spirit. We all know men who sound boastful; but once one comes to know them, it is discovered that their heart is sound. But the psalmist does not seek to extenuate this boastful disposition of his by any such ameliorating device. He declares that his boastfulness rises from his very soul and is an integral part of his deep inner disposition.

2. He asserts, furthermore, that his soul "shall make her boast." This is the very thing, it would appear, against which we have been pleading. In spite of all this Bible has to say about boasters, in spite of the universal feeling of revulsion that greets them, in spite of the example of our Lord, here is a man, declared to be a man after God's own heart, who not only makes his boast, but here utters a shameless justification of the principle that underlies it.

3. The situation is rendered still more striking by the statement that "the humble shall hear thereof and be glad." What paradox is this, that men truly humble could ever be brought gladness by hearing a boaster? If this can be true, then one's orderly universe becomes a jumbled multiverse, and white is black.

4. But the secret, as you have guessed, is not far to seek. It is boasting "in the Lord" that glorifies God, and delights the heart of the humble. A man can make his boast in God and still be a humble man. In fact this is the only sort of humility that Christian teaching recognizes. "My soul shall make her boast in the Lord." What a lovely and Christian thing this testimony becomes, taken in its entirety!

#### III. Now, there are some things absolutely essential to such a boast.

1. One essential is an experience of the grace and power of God. You will find no one boasting in God who has not tasted and seen that the Lord is good. And the beautiful thing about it is that such an experience is readily available to us all instantly. A man can know God, and become God-conscious, though his native fitness for such an experience and the past



of his life might seem to close the door to all hope. In one instant of time all the aspirations of that soul, until that moment absolutely earthbound, are centered and fixed on God. Jesus called it a birth into a new world, as different a world from all one's past experience as that which greets the human embryo when he makes his advent into the physical world. The Book describes it as a resurrection from death to life, with all the element of surprise that would attend such an experience in the physical world. I have stood at the plain, severe tomb of George Washington and wondered how the world would appear to the father of his country if he were to emerge from his crypt to look out on the current American scene. But such a thing would be no more amazing than the experience of the person who has passed from death unto life by God's infinite grace.

2. A second essential to such a boast is the confidence born of such an experience. No man realizes fully what God stands ready to do for him until he has put Him to the test. It never occurs to him that God is concerned and available for this or that homely and commonplace situation until he is driven to trust God amid his simple distresses. But as experiences of deliverance accumulate, he realizes gradually that there is nothing too hard for the Lord. Thus does confidence increase by experience.

3. Built on such a confidence, a man does come in time to the point where he has a disposition to trust God recklessly and dare the consequences. Gideon reached that point when he made evident his willingness to go against the hosts of Midian with only three hundred men and them armed only with torches and pitchers. The Spirit of the Lord wore Gideon as a garment that night; literally, "He clothed himself with Gideon." We are all familiar with the result. Gideon might justly have shouted in the language of this text.

Saint Paul in Romans 1:15, speaking of his responsibility for preaching the gospel at Rome, declares quietly, "I am ready." That sounds boastful, self-confident. Actually it is boastful because it is God-confident. How far those words are from the easy, flippant reply made by James and John when asked by Jesus if they were prepared to suffer with Him in order to excel in His kingdom. "Are ye able?" asked the Master. And with no thought of the meaning of their words, they replied, "We are!" Yet how far from "able" they were! There is a different spirit in Paul's deliberate assertion, "I am ready."

Again, this great apostle has uttered a boast that has meaning only because it is based on the strength and power of God. In Phil. 4:13 he declares, "I can do all things through Christ which strengtheneth me." A glance at the context will indicate that the "all things" to which he refers have to do with his own inner spirit. "I know both how to be abased, and I know how to abound. . . . I can do all things through Christ which strengtheneth me." It takes the grace of God to make possible a testimony such as that.

IV. I venture to suggest that this spirit of confident boasting is our greatest need and greatest lack.

1. We must have it if humility is not to become passivity. God's people must be humble in respect to their own abilities and achievements, but bold in respect to the power and grace of God.

2. And why should we not be boasters in God? God's promises are all yea and amen in Christ. All heaven is pledged to our assistance and support. And who would dare to question the sufficiency of God in the face of David's testimony? Note the assurances in verses 4, 6, 7, 10, 15, 19 and 22 of this remarkable Psalm. Therefore, let us make our boast in God and thus rejoice the hearts of the humble.

## EVENING SERVICE

It Is Later than You Think!

SUGGESTED SCRIPTURE LESSON—Romans 13:1-14.

TEXT—*The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.* (Romans 13:12).

I. The imagery of God's Word is so rich and varied that no single magic formula can ever fully interpret it.

Take, for instance, the numerous analogies that are drawn with light and darkness, day and night. Our Lord describes men who follow Him as those who love light rather than darkness. Again, the Word likens the transformation wrought in one by the grace of God as a passing from darkness to light. In this text, however, this meaning is linked to another not infrequent use of this striking analogy. For "the day" which is "at hand" is the moment of our blessed Lord's return to catch away His waiting bride; and the darkness in which we now live, occasioned by the fact that our Lord has gone from us into heaven, will soon be dispelled by His glorious appearing.

The burden of this text is extremely practical, however. For in view of our Lord's imminent appearing, the apostle addresses to us a specific exhortation. We are urged to an instant readiness for the dawning of that day. "The night is far spent, the day is at hand," says the apostle. "Let us, therefore, cast off . . . let us put on . . ." Let us prepare ourselves for that great and awful day.

Alexander Woolcott tells of staying overnight in an ancient tavern off the beaten path in old England. It was mid-afternoon when he arrived; and, when he was settled in his quarters, he noticed a most unusual sundial in the yard in front of the tavern. But its most arresting feature appeared only upon close inspection; for around the face of the dial were these words: "It is later than you think." How true those words are! Every day time is getting away from us; and when we become aware of its passage, we discover almost invariably that it is later than we think. And by God's eternal time-piece, the chronometer by which cosmic events are run off, the apostle is warning us that it is later than we think.

II. The regimentation of life by the clock is a development of the past two hundred years.

1. Primitive men know nothing whatever of the measurement of time by such artificial devices as clocks. They know only that the sun invariably rises and as invariably sets. They can estimate approximately whether the day is just begun, half-done, or about to end. Beyond that they cannot tell. Dr. Chapman tells of the native Christians in the mountains of Peru starting their meetings after dark and having no way of knowing whether the service runs one hour or six. It was thus with our forebears far back in the centuries.

2. Some interesting stories are told of the early colonial days in New England when watches were rare and the most accurate instrument for measuring time that most people knew was the hour-glass. Some years ago I visited the museum of the Concord Historical Society at Concord, Mass., and saw there the huge hour-glass that used to stand on the pulpit of the village church. I was told that day that frequently the glass had to be turned over twice in the course of one sermon. Rather different from the streamlined preaching to which we have grown accustomed! Those were the days before the tyranny of the clock.

3. Then came the factory, with its definite hours to be observed; the train, with its time for leaving and arriving fixed to the minute; the public school, with its invariable opening hour and its penalty for tardiness. As a result, we are the slaves of the clock. It arouses us in the morning; determines the size and character of the breakfast we eat; hurries us to work and rushes us home; crowds our evenings full of every sort of thing; and then leaves us at midnight spent and weary, only to lay violent hands upon us with the coming of another

day. It is a fearful, though inescapable, domination; and it has to do entirely with this present world, leaving us little time or energy to think of the time schedule of eternity.

III. But God has a schedule by which He operates, forgetful of it though we may be. And by God's time, it is later than we think.

1. There is a serious import attaching to these words: "The night is far spent, the day is at hand." They mean that the break of day, as God looks upon it, is about to be; that Jesus' coming is near; that this natural order, apparently settled and secure, is about to be shaken as never in all time. That imminent crisis may not seem to be the daybreak to one who is a stranger to the grace of God. But to God's saints it is a prospect that gives the utmost satisfaction. This is the night of our waiting; and like the ancient watchers in Mount Scir we are asking, "What of the night?" The answer of God is unequivocal: "The night is far spent, the day is at hand."

2. It is not just any day that is about to dawn, but "the day." God has in mind a certain day, one of great and awful consequence. There are specified days in human affairs, days toward which we look with great eagerness. Holidays and birthdays are of this sort; and the day of college graduation and of marriage. In Germany ever since the Treaty of Versailles, confirming the fact of Germany's defeat in the World War, there has been an eager and vengeful looking forward to the day when the stinging defeat of those days can be fully avenged. Germans talk of *der Tag*; and everyone knows the day to which that expression refers. So has God "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

3. Now that day of God will be characterized by the appearance of our Lord, received into the heavens from our sight so long ago. On that day He will return in like manner as He was seen to go. He is now awaiting the fullness of time until He shall come again; and every eye shall see Him. That day will be characterized, moreover, by that scene of final judgment so graphically portrayed by our Lord. It will be God's red letter day of justice, righteous and eternal. On that day destiny will be fixed forever. Today our destiny is in a liquid state, and can be profoundly modified by our conduct and our choices. But then destiny will crystallize into its final mold, to be unchanged throughout countless ages.

IV. That day is one of the utmost importance to you and me.

And the fact that it is imminent should cause us to reflect most seriously as to the manner of persons we are. "Let us cast off the works of darkness," exhorts Saint Paul, "and let us put on the armour of light."

1. Here alone is fitness for that great day. We must be changed—transformed by the miracle working power of God. The things of darkness must be put away—"cast off" is the apostle's forceful language. There is neither safety nor comfort for the man who fails to have done with sin. It must be put aside forever. And in its place we must "put on the armour of light." It is more than a mere garment; it is a defense, an armor. This is our only readiness for "the day."

2. How strange it is that the tyranny of the clock means so little to us in these all-important matters! We are conscious of the passage of time in our work and our play; but we are so apt to overlook entirely matters of the utmost and eternal consequence. Yet right now it is later than you think. If you could look at the face of God's eternal timepiece, you would see that "the night is far spent, the day is at hand." God help us to realize it and be wise.

## Number One in a Series of Four Sermons on The Speaking Blood

NOBLE J. HAMILTON

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

The story of Cain and Abel calls our attention to a crimson spot in the Bible. Cain, bringing an offering of the fruit of the ground, was rejected; while Abel, bringing an offering of the firstlings of his flock, was accepted. Abel's offering was acceptable because it represented a life that had been sacrificed and blood that had been shed. "By faith Abel offered a more excellent sacrifice than Cain" (Heb. 11:4). Cain became the first murderer when he slew his brother, Abel. God said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:9). This is the voice of speaking blood!

### I. THE BLOOD SPEAKS OF ATONEMENT

The atonement, which has been the occasion for bitter theological disputes, is an important doctrine. The word "atonement" occurs in only one passage in the New Testament, Rom. 5:11; but it was of frequent occurrence in the Old Testament.

The theological meaning of the word atonement is: the expiation or satisfaction made for sin, by the sufferings and death of Christ, whereby salvation is made possible to man.

The necessity of the atonement is threefold. First, the fall of man necessitates the atonement. When Adam and Eve fell they plunged the whole human race into dismal sin. But if there were no such thing as sin and man was not a sinner, such as Christian Scientists and others claim, no atonement would be necessary. God hates sin and He can look with no degree of approval upon it. Binney says, "If the atonement had not been necessary, neither the Father nor the Son would have consented to the death of the latter to effect it." Sin is diametrically opposed to the nature of a holy and righteous God. Hence the fall of the human race necessitated atonement—at-one-ment.

Second, the difficulties in the way of man's salvation rendered the atonement necessary. Man had wilfully, by exercise of his own free moral agency, chosen disobedience to God. Now the human race will have to die, paying the penalty of broken law and satisfying the justice of an outraged God, unless an atonement is provided. Thank God for the Savior promised in Gen. 3:15!

Third, without the shedding of blood there is no remission for sin. This is plainly proved in the offerings of Cain and Abel. Abel's offering was acceptable because it was a sacrifice by which blood was shed. When Adam sinned he hid from God and tried to cover up his sin, just like thousands of supposedly respectable folks are doing today. But God found him and brought him out of hiding. Then God made him a coat of skins to cover his body. Some animal was slain, blood was shed, a life was taken, that Adam might be placed in a presentable condition before God.

### II. THE BLOOD SPEAKS OF THE COVENANT

Heb. 10:29 speaks of the "Blood of the Covenant." Heb. 8:10-12 tells us of the covenant. No covenant, sworn in by oath, sealed by authority, and made binding by signature, was ever made more reliable and unfailing than this covenant God made with His people. It is the new and better covenant that supersedes the old.

God once covenanted with His people that He never again would destroy the world by water; the rainbow, painted in the sky on the tresses of the storm, was the sign. Then the Lord covenanted with the Israelites that He would bring them from Egypt to Canaan; the cloud by day and the fire by night were the sign. But now God has made a new covenant that He will



remember them no more against us, removing our sins from us as far as the east is from the west; the vast number of redeemed all over the world is the sign that validates this covenant.

There are some covenants in this world that we cherish and hold sacred. The marriage covenant is one. The salvation covenant that a sinner makes with God is another. The pledge of church membership is still another. The promise a son makes to meet his dying mother in heaven is one. But this covenant God has made with His people far outshines all other covenants. The authority of Almighty God has sealed the covenant and it will never fail.

Married people sometimes break their covenant; church members sometimes break their covenant; sons and daughters sometimes break their dying mother's covenant; but rest assured that God's covenant with His people will never be broken.

**III. THE BLOOD SPEAKS TO PURGE YOUR CONSCIENCE.**  
"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14).

Conscience is the God-given monitor of your soul which pursues you when you sin. As the hands of a clock point to the hour, so conscience untiringly points at man's crime. The voice of conscience cannot be stilled. Men may try to smother their conscience, but it will follow them through long days and restless nights. Although they may hide their hideous deeds from a prying public there will still be an inner accusing voice they will have to live with. Conscience haunts one until it makes him remorseful. It becomes seared, hardened, calloused. Conscience was given to man to be a check to evil and a prompter to righteousness.

The brothers of Joseph see again the coat of many colors dyed in blood; again that lie told to Jacob lives; again they see the boy sold into slavery; and their conscience has so pursued them that they cry out, "We are guilty of our brother's blood!" Oh, the speaking blood!

**IV. THE BLOOD SPEAKS TO REDEEM.**  
That we are justified through the blood of Jesus is clearly stated in Rom. 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him."

It matters not how black with sin, nor how charged with punishments the scroll, when we repent and confess our sins

to God and become willing to turn our backs on sin, Jesus dips the quill of forgiveness in His own precious blood and writes, "Justified by the Blood" across our record. Thus redemption through the blood becomes ours.

In the blood of Jesus the sinner finds a shelter for his soul. It is his refuge in every time of need. The blood of Jesus is all our plea—it is our shelter from the storm, from temptation, from the devil! The blood applied is the identification of a Christian.

No wonder Haldor Lillenas could sing:

*I have found a precious resting place,  
In the shelter of redeeming grace;  
Here with joy I see my Savior's face,  
Under the atoning blood.*

When Abraham Lincoln was in his youth in the early part of the Nineteenth Century, he took a trip down the Mississippi River and there he saw the slave trade. Seeing the abuse and the oppression of the colored race, he vowed that if ever the opportunity came he would smash that traffic. Years rolled by, and finally the time came during the great Civil War when his vow materialized in the Emancipation Proclamation. Lincoln once said, "If slavery is not wrong, nothing is wrong."

The Emancipation Proclamation is one of the immortal documents in the history of the long struggle of men everywhere for liberty. It made free men of three and one-half million slaves. Lincoln issued the Proclamation on Sept. 22, 1862, to become effective on Jan. 1, 1863. It read, "All persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward and forever free."

Jesus Christ, my great Emancipator, issued a spiritual Emancipation Proclamation when He died on the cross. It was to become effective when the individual would surrender his arms of sinful and carnal rebellion, throw off his allegiance to the devil, and declare his loyalty to his new Master, Jesus Christ.

Friend, your only escape from sin and the pit is through the blood. Plead the blood today, and forever turn your back on sin. Plead the blood to be saved; plead the blood to be sanctified; plead the blood to be kept. The blood will speak pardon to your sins and redemption to your soul! It is your only escape!

### Sermon Suggestions and Outlines

#### Some Elements of Church Strength (Eph. 6:10-17)

H. C. HATHCOAT

#### INTRODUCTION

An army, a mustard seed and a mountain all show that God's Church was to be strong.

Numbers, noise and wealth do not necessarily make a strong church within themselves.

#### I. WHY GOD WANTS A STRONG CHURCH

1. To withstand the forces of evil.
2. To produce signs and exalt Christ.
3. To reproduce itself and bring forth children.

#### II. THINGS THAT CAUSE A BODY TO BECOME WEAK

1. A lack of food and a lack of variety.
2. A lack of digestion and germ parasites.
3. Improper exercise and development of the individual members.

#### III. SOME THINGS THAT MAKE A STRONG CHURCH

1. Be filled with the Spirit (Acts 1:8).
2. Unity and co-operation of effort (Acts 2:1).
3. Confidence in each other as members.
4. Consecration and giving (Acts 4:32).
5. Prayer and intercession. Church in Acts.
6. Sound in doctrine and teaching.
7. Appreciation of pastor and congregation.
8. Missionary in spirit and activities.

#### CONCLUSION

There is a crying need for power in the

Church and we can have it by paying the price to obtain it.

#### Evidences of the New Life According to John

H. C. HATHCOAT

(2 Cor. 5:17; Gal. 6:15; 1 John 5:13)  
Children can prove their lineage only by their parents' testimony—so we can prove our sonship only by the testimony of the individual members.

#### I. A NEW WALK (1 John 1:6). The Difference (1 Peter 2:9)

1. Salvation takes us out of darkness (Col. 1:12, 13).
2. This light is in Christ (John 8:12).
3. We should be full of light (Luke 11:34-36).

#### II. A NEW DESIRE (1 John 2:3) to keep commandments.

1. Our "fathers" tell us what we are. (Prov. 23:7).
2. To profess and break them is hypocrisy (1 John 2:4).

3. Salvation takes the grief out (1 John 5:3).

#### III. A NEW CHOICE (1 John 2:15)

1. Moses chose to suffer with God's people.
2. "Safety First" is the best policy.

#### IV. A NEW IDEAL (1 John 3:3)

1. "Safety First" is the best policy.
1. We may live as "good as others" and not live as good as we ought to live (1 Peter 2:21).
2. We are to come to His measure (Eph. 4:11-13).

#### V. A NEW LOVE (1 John 3:14)

1. We love God's people better than relatives.
2. This love is without partiality (James 3:17).

#### VI. A NEW WITNESS (1 John 4:13)

1. Story of laying the Atlantic cable.
2. His witness is not His presence (story).

#### VII. A NEW POWER (1 John 5:4)

1. This "causes" us (Ezk. 36:25-27).
2. Our weakness perfects God's power (2 Cor. 12:9).

#### VIII. A NEW PRIVILEGE (1 John 5:14)

1. Cast all our cares on Him (1 Peter 5:7).
2. Renew our strength daily (Isa. 40:31).

#### IX. A NEW UNDERSTANDING (1 John 5:20)

1. We are taught by divine revelation.
2. The natural man cannot understand.

#### Our Divine Keeper DOUGLAS G. STEWART

Text: Jude 24.

#### INTRODUCTION

1. Jude sounds a warning against false teachers.
2. Assures the faithful in the words of our text that they have a divine Keeper.

Consider therefore:

#### I. THE ABILITY OF OUR DIVINE KEEPER "Able to keep."

1. He is able to deliver.  
*Illust.*—Daniel from lion's den. Paul from shipwreck.
- a. Able to deliver from sin and sinful habits.

2. Able to "save to the uttermost" (Heb. 7:25).

3. Able to guard the soul's treasures: "I know whom I have believed."

4. Able to "make all grace abound" (2 Cor. 9:3).

5. Able to "do exceeding abundantly above all that we ask or think" (Eph. 3:20).

#### II. THE PURPOSE OF OUR DIVINE KEEPER "To keep you from falling"

1. Not "once in grace, always in grace."

2. God never wills that any should fall.

*Illus.*—Christ seeking the one lost sheep.

3. Satan seeks the downfall of every true believer.

4. God's purpose is to "keep from falling."

#### III. THE FINAL OBJECTIVE OF OUR DIVINE KEEPER

"To present you faultless."

1. Here we may be blameless, not faultless (2 Peter 3:14).

- a. God overlooks ignorant faults if motive is right.

2. On "that day" we shall be faultless, without blemish.

- a. Now we may have a perfect heart.

- b. Then perfect judgment, reason, body.

- c. Picture saints of all ages being "presented."

3. This the final objective of our divine Keeper.

#### CONCLUSION

1. God is more willing to keep us than we are to be kept.

2. Even God cannot keep us against our wills.

3. There is a sense in which we must keep ourselves (See Jude 21).

#### Five Figures of Sin

H. C. HATHCOAT

(Matt. 1:18-25. Text, v. 21)

I cannot understand why people will plead for sin since it does so much harm to them.

#### I. REPRESENTED AS DEBT (Matt. 18:23-25) LEGAL

1. Sin has made man a slave (Rom. 7:14; Psalm 52:3).

2. He serves with rigor (Ex. 1:13, 14).

## Expository Outlines for July

Lewis T. Corlett

#### Walking in the Light

(1 John 1)

#### I. GOD IS THE SOURCE OF LIGHT (v. 5)

1. He gave commandment and said, "Let there be light," and physical light came into being.

2. This is not the primary idea contained in the lesson but refers to spiritual light.

3. Spiritual light is the symbol for three things, knowledge, joy, and purity.

- a. The omniscience of God renders knowledge complete; all things are plain and evident to Him, nothing at all in darkness.

- b. The constant character of God produces joy over His own character and the truth He personifies.

- c. His holiness renders all parts of His nature pure and no relation-

3. Jesus brought the Jubilee (Luke 4:18, 19).

4. A promissory note was given (Gen. 3:15, with Rom. 5:6).

5. We are not our own (1 Cor. 6:19, 20).

#### II. A DISEASE—LEPROSY (Isa. 1:6) PHYSICAL

1. It is inherited (Eph. 2:2).

2. It spreads like leaven.

3. It separates one from society (Isa. 59:2).

4. There is no cure for it but divine (Acts).

#### III. DARKNESS (John 9:40, 41) MENTAL

1. Cannot comprehend spiritual truths. (See 1 Cor. 2:14, 15; Rom. 1:21, 22).

2. Christ was a stumbling block and foolishness (1 Cor. 1:22, 23).

3. Christ came as the Sun (Mal. 4:2).

4. Salvation illuminates (Heb. 10:32).

#### IV. DEFILEMENT (Matt. 15:18, 19) MORAL

1. Defilers of the flesh (Jude 8; 1 Cor. 3:17).

2. Mind and conscience defiled (Titus 1:15).

3. Tongue defiles (Jas. 3:6).

4. It will keep us out of heaven (Rev. 21:27).

#### V. DEATH (John 5:24, 25) A FACT AS WELL

1. Millions now living are already dead.

2. They are separated from God's pardon and fellowship.

3. The first resurrection is spiritual (Eph. 2:1, 5).

4. Twice-born men die once (Rev. 20:6).

ship of darkness or mental and spiritual germs to germinate.

4. The greatest revelation of this Light was in Christ, the word of Life (v. 1).

#### II. WALKING IN THE LIGHT IS CONDITIONED UPON THE PROPER CONCEPT OF SIN

1. That all men have sinned (v. 8).

2. That God is not the author or Condoner of sin. "In him is no darkness at all (Also 3:8, 9).

3. That God expects man to live free from sin. "These things write I unto you, that ye sin not" (2:1).

4. Man must acknowledge his sin and forsake all sin (v. 9).

5. That people who walk in darkness and sin do not have fellowship with God (v. 6).

#### III. WALKING IN THE LIGHT IS DETERMINED BY MAN'S CONFORMITY TO GOD'S WILL.

1. Implies that some men do not walk with God. "If we walk."
2. Indicates that the ones to whom this epistle was addressed knew the way and had seen the light (vs. 1, 2).
3. Denotes a continued action on the part of the individuals, as walking is movement.
4. Religious experiences are maintained by the individual keeping himself in proper relationship to God's will and plan.
5. Promises that walking in the light will bring conformity of heart and life to God.

#### IV. WALKING IN THE LIGHT ALWAYS BRINGS THE INDIVIDUAL CHRISTIAN TO FREEDOM FROM SINFUL NATURE AND PROPENSITIES

1. The person who is enjoying the fellowship with God, in the light, does not walk in darkness (v. 6).
2. The promise is given that God will cleanse from all unrighteousness (v. 9).
3. Walking in the light brings one to the place of a definite decision in consecration to God.
4. The tense of the verb "cleanseth" in verse seven, indicates instantaneous action already completed.
5. This is necessary to have unbroken fellowship with God.
6. The cleansing takes place in the experience of sanctification.

#### V. RESULTS OF WALKING IN THE LIGHT (vs. 3, 7)

1. Fellowship one with another.
  - a. This is closer than the bond of blood relationship.
  - b. This is one of the great privileges of the Christian.
  - c. This is one of the greatest sources of strength to the church.
2. Fellowship with God.
  - a. Restoration of the communion that was broken by the fall.

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- b. Interesting companionship in everyday life and activity.
- c. A continuous drawing and lifting to higher spiritual truths and planes of living.
3. Freedom from all sin
  - a. Delivered from the bondage of a corrupted moral nature.
  - b. Liberty from the double-minded state.
  - c. A state of joy and purity in the Holy Ghost.
  - d. Enjoyment of power in service to God and His kingdom.

#### God's Relationship to His Children (Psalm 103)

##### I. GOD HAS MADE IT POSSIBLE FOR MAN TO DRAW NEAR TO HIM AND FOR HIM TO DRAW NEAR TO MAN

1. Based on the inner nature of man as received from God when he was created in the image of God.
2. Provided through the vicarious suffering and atonement of Jesus Christ that opened up a new and living way whereby man could come back to God.

##### II. A HEALER—"Who healeth all thy diseases" (v. 3)

1. Christ showed Himself a conqueror over all types of diseases of mankind.
2. History provides many examples of God's healing power.
3. Christ is anxious to manifest His sympathy in healing, for He is touched with the feeling of our infirmities.
4. Christ is just as able to heal today as when He was here upon earth in physical form.

##### III. A SAVIOR—"Who forgiveth all thine iniquities" (v. 3). "Who redeemeth thy life from destruction" (v. 4).

1. The giving of Christ as a Savior came through the mercy of God (vs. 8, 13, 17).
2. He is a Savior to forgive all transgressions (v. 3).
3. As Savior He removes the guilt far from man so that all condemnation is gone (v. 12).
4. A Savior who is capable of completely redeeming from all the corruption of carnality as well as the acts of sin (v. 4).
5. This plan of redemption is so provided that it can take care of all human weaknesses and finite limitations (v. 14).
6. The mercy of God that brought salvation is constant to take care of man's transient relationships.

##### IV. THE LORD IS A KING

1. In sovereignty and judgment (vs. 6, 19).

- a. His reign and rulership are far superior to any earthly monarch and ruler (v. 11).
- b. Heaven is the headquarters of the King (v. 19a).
- c. His reign is a universal one (v. 19b).
- d. His rulership is primarily spiritual at present but there is a day coming when He will exercise judgment and sway over all men.

##### 2. In taking care of His subjects.

- a. Providing sustenance and care (v. 5a).
- b. He encourages His followers to fresh endeavors (v. 5b).
- c. He reveals His plans and activity to His people (v. 7).

##### 3. In sharing royal privileges and blessings.

- a. Dividing spiritual blessing and power.
- b. Making His children priests and kings unto their God (Rev. 1:6).
- c. The Lord divides with all His children alike regardless of rank or position, if they keep His covenant (v. 18).
- d. He gives spiritual crowns here, and a crown of life when this life is over (v. 4b; Rev. 2:10).

##### V. REQUIREMENTS TO BE MET FOR MAN TO ENJOY THESE RELATIONSHIPS

1. Keep His covenant and do His commandments (v. 18).
  - a. They are clean, sure and right.
  - b. They will bring the greatest good to all concerned.
  - c. They will bring the child of God to the place of greatest efficiency.
2. To "forget not all his benefits" (v. 2).
  - a. Remember the goodness of the Lord.
  - b. Recount the gracious acts of God.
  - c. Be ever mindful of all His kindness and mercy.

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- d. Be assured of His righteousness in judgment.

##### 3. To "bless the Lord"

- a. Offer the sacrifice of praise.
- b. Bring the whole being to the glory of praising God (v. 1).
- c. Bless the Lord at all times and in all places (v. 22).

#### Four Precious Things in Peter

##### I. PETER GETS AN APPRECIATIVE VISION OF THE GOSPEL

1. Started with divine revelation referred to by Christ in Matt. 16:16.
2. Took Peter a long time to learn some lessons but now He has learned and appreciates the gospel more.
3. Appreciation shows the high value of the person and things involved.

##### II. THE FOUR PRECIOUS THINGS

1. The precious blood of Christ (1 Peter 1:18, 19).
  - a. Superior to the blood of bulls and goats, etc.
  - b. To bring all of the plan of salvation to all men.
  - c. Superior to gold, silver and precious material things.
2. Christ is precious (1 Peter 2, 4, 7).
  - a. He was precious to God.
  - b. He became precious to men.
  - c. Because He is man's Savior.
  - d. He is the Lord and coming Bridegroom.
3. Precious faith (2 Peter 1:1).
  - a. Through confidence in the resurrected Christ.
  - b. Because it brings into living union with God.
  - c. Because it is the secret of a comforting assurance with God.
4. Precious promises (2 Peter 1:3).
  - a. Because they come from God.
  - b. Because they come through Him who is precious.
  - c. Because they are the means of man becoming partakers of the divine nature.

##### III. MAN SHOULD BECOME PRECIOUS TO GOD ALSO

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## Suggestions for Prayermeetings

H. O. Fanning

### The Personality and Deity of the Spirit

By common consent we are living in the age in which the Holy Spirit is especially active in matters connected with God's dealings with mankind. He is, in an unusual sense, the Executive of the Godhead in connection with His dealings with mankind and in matters of human welfare. Because of this there are special reasons why we should be especially interested and informed concerning His position in the Godhead, and His place in the administration of God's dealings with mankind. It is to be feared that many have fallen into the habit of thinking of the Holy Spirit as a power, or influence emanating from God and going out from His presence. In view of the fact that the Church came into being with the dispensational coming of the Spirit on the day of Pentecost following the resurrection of our Lord, and continues by His presence and power; believers being born of the Spirit; baptized with the Spirit; and effective service being performed in the power of the Spirit, matters concerning His personality and deity are of special importance. Whether He is an influence or power which we are to possess and use; or a Person who is to possess and use us; an impersonal power with which we can have no fellowship, or a Person with whom we can have fellowship and communion; a power which we are to direct, or a Person who is to direct us; a power emanating from God, or a Person who is God; are matters of supreme importance in our relationship with Him. To regard Him as a power, or influence from God, rather than a Person who is God, is to rob Him of the worship and adoration which are His as God; to rob ourselves of the joys and blessings that are ours through fellowship and communion with Him, and rob the world of mankind of the blessings which should be theirs through our ministry of the gospel. In the purpose of God, the world has a right to hear the gospel preached in the power of the Holy Spirit. We will be called to give an account of ourselves for so preaching it.

### The Personality of the Spirit

In the minds of the people of God, the thought of the personality of the Father is comparatively easy. From our childhood up, those of us who have heard the gospel have thought of God the Father as a Person. Where this is otherwise, it

has been due—measurably at least—to teachings that are out of harmony with the Word of God, and the general trend of human thought concerning this matter. By His incarnation and life here among men, the personality of Christ the Son has been strongly impressed upon our mind and consciousness. With reference to the Holy Spirit, so much has been said of His influence, His grace, His power, that many have come to regard Him as an influence or power coming out from God, rather than as a distinct Person who is God. In the nature of the case, this matter is one of such vital importance to us that we should give it special attention, and come to distinct and well defined thinking concerning these matters. Does the Spirit, or does He not, have the attributes of personality?

I. Some factors contributing to the present state of mind concerning this matter. The names, Father and Son, clearly indicate personality. That of the Spirit—comparatively speaking—seems lacking in this definiteness. The term translated Spirit is a neuter term. In our Authorized Version neuter pronouns are used in connection with His name (Romans 8:16, 26). Properly, these are corrected in the Revised Version.

II. In promising the Spirit—dispensationally—our Lord gave Him a name implying personality, the Comforter; One called to stand by our side, and being

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to us what is involved in filling to us the place of the Comforter. He spoke of the coming Comforter in connection with His own departure to be with the Father, implying that—in many respects at least—this other Comforter was to fill the place in the lives of His disciples, that He himself had filled. In speaking of Him, Jesus used the masculine definite article, indicating His personality.

III. Masculine personal pronouns are used by our Lord in His promises of the Holy Spirit to His disciples. In John 16:7, 8, 13-15, a number of such are used, indicating His personality. Such pronouns are used in other promises concerning the Holy Spirit.

IV. The Holy Spirit is identified with the Father and the Son in ways that clearly indicate His personality. In the baptismal formula (Matthew 28:19). In the apostolic benediction (2 Cor. 13:14). He is associated with believers in ways indicating personality (Acts 15:28).

V. The Holy Spirit has characteristics that indicate personality. He helps our infirmities; makes intercessions for us with groanings which cannot be uttered, according to the will of God; He has a mind; He searches the deep things of God and is used of Him in revealing them to us (Romans 8:26, 27; 1 Cor. 2:10, 11).

VI. Personal acts are ascribed to the Holy Spirit. He speaks (Rev. 2:7, 17, 29). He comes to guide believers into all truth; to speak that which He shall hear; to glorify Christ and continue the work He began in His disciples (John 16:12-15). He comes to teach us all things (John 14:16). He testifies of Christ. We bear witness with Him (John 17:26, 27). He called Barnabas and Saul to the work of ministering to the Gentiles, and guided them and others in that work

### Changes in the COURSE OF STUDY

"Enlarged Practice Book in English Composition" is out of print. The book selected to take its place is "The Macmillan Handbook of English" by Kierzek—\$1.50.

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In the First Year Reading Course "A Prince in Israel" by Girvin is out of print. Also "The Secret Place of Prayer" by Goodwin in the Third Year.

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(Acts 13:1-5; 16:6, 7). He reproves the world of sin, of righteousness, of judgment (John 16:7-11).

VII. He is susceptible to personal treatment. Men may grieve Him (Eph. 4:30). Men may lie to Him (Acts 5:3, 4). Men may do despite—offer insult—to Him (Heb. 10:29-31). Men may resist Him (Acts 7:51). Men may blaspheme Him, and sin against Him (Matt. 12:31, 32; Mark 3:28-30). Throughout the Word of God He is described as having the attributes of personality and is everywhere regarded as a Person; the third Person of the adorable Trinity.

### The Deity of the Holy Spirit

*Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God (Acts 5:1-5).*

In the present dispensation few things can be more important to the child of God than a clear cut apprehension of the place of the Holy Spirit in the outworking of the divine plans, in the matter of His deity. No one less than God can guide beings created in His image and after His likeness, into Godlike living, and God-pleasing, and man-profitting service. This, and more, the Holy Spirit comes to do for us. No one less than God can make actual that which God himself has made possible in the matter of our eternal redemption.

I. Names applicable only to God are given to the Holy Spirit in the Word of God. He is called the Spirit of God (Genesis 1:2; 1 Cor. 3:16). We are indwelt by God the Spirit. He is called the Spirit of Christ (Romans 8:9). He is called God (Acts 5:1-4).

II. Divine attributes are ascribed to the Holy Spirit. He is eternal (Heb 9: 14). He is omnipresent (Psalm 139:7-10). He is omnipotent (Luke 1:35). He is omniscient (1 Cor. 2:10, 11; John 14:26; 16:12-15).

III. Divine works are ascribed to the Holy Spirit. He has His part in creation (Job 33:4; Psalm 104: 30). The Spirit is life giving (Romans 8:11; John 6:63).

IV. The Holy Spirit is associated with the Father and the Son in ways that indicate His deity (Matt. 28:19; 2 Cor. 13:14; Ephesians 2:16-18).

V. The Holy Spirit is declared to be the Author of prophecy (2 Peter 1:20, 21; 2 Samuel 23:1-3). Only God could perform this work (Isaiah 41:21-26; Jeremiah 25:5-11; Acts 15:13-18).

VI. His work in the salvation of men is indicative of His deity. Men are born of the Spirit (John 3:3-7). They are baptized with the Spirit; sanctified wholly by Him (Acts 1:5; John 17:17; Acts 2:1-4; Romans 15:16).

VII. His work of glorifying Christ is indicative of His deity (John 16:14, 15;

2 Cor. 3:17, 18). Only God can know Christ as is here indicated.

Much more may be said on this subject. Above are but a few suggestions. The entire work of the Spirit, and the place He fills, are indicative of His deity and equality with the Father and the Son.

### Being Guided into All Truth

*Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come (John 16:13).*

The difficulties in the way have turned many of us, not only from the pursuit of truth, but from the pursuit of knowledge. The meagerness of our knowledge is accounted for by the feebleness of our pursuit of it. It is impossible for us to come to our own in the things of life without effort. Eminence in the acquisition of truth is commensurate with the effort we put forth in its attainment. Being guided into all truth is a gradual and progressive matter. It is an enterprise of such magnitude that eternity will be necessary to complete it. But a definite part of it pertains to this life and is essential to the full rounding out of our present experience.

I. It is no small matter to be a human being, created in the image and after the likeness of God. It carries with it responsibilities commensurate with its exalted privileges. Being endowed with the powers of such beings involves us in an obligation to discover, develop and use them. The fact that we are capable of being guided into all truth is indicative of the magnitude of the powers with which God has endowed us and the account we must soon give of our use of them.

II. Truth is no small matter. It is not something that can be mastered with speed, or with little effort. It is as great as God himself, and infinite in its proportions. It is so great that no one less than the Holy Spirit of God could

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undertake to guide us into all of it. We must co-operate with Him in this work.

III. We will not go far in the matter of being guided into all truth without discovering that the mastery of truth is no easy matter. Its pursuit involves us in the necessity of developing our capacities for comprehending and grasping it. We can know only as we develop our capacities for knowing. The importance of being guided into all truth is commensurate with the difficulties involved in such guidance. The Spirit does not do our studying for us. Our powers for knowing are developed by use—by studying.

IV. We have learned little of the truth known among men during our brief pilgrimage here below. We are little acquainted with human knowledge, and are strangers to vast fields of it. This is as true of the most of us in the spiritual realm as it is in the realm of nature. Guiding us into all truth is as certainly the work of the Holy Spirit as is saving and sanctifying us. We are here to be guided into all truth, as surely as we are to be saved and sanctified. Guidance is not a one-sided, but a mutual affair. One to guide, one to be guided.

V. There is no royal road to guidance into all truth. It takes effort to gain knowledge, and the farther we go in the pursuit of truth, the greater the efforts necessary to its mastery. We must cultivate a love for the truth.

VI. Being guided into truth is necessary for our establishment in faith, and in grace, in living sanctified lives, and rendering sanctified service; is essential to our proper functioning in all the ramifications of life as sanctified children of God. Living truth is essential to true living. It is essential to progress in grace.

VII. God has capacitated us for being guided into all truth. But these capacities must be discovered, developed and used. And this discovery, development and use is an essential and important part of our sanctified living and service. There is vastly more to sanctification than the obtainment of the experience. This obtainment is in order to what God designs to follow. That which is gradual

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and progressive in the experience is as important in its place as is that which is instantaneous and complete. Being guided into all truth has its difficulties, but its compensations are commensurate with its difficulties. With this part of our experience many of us should have a better acquaintance. We should put ourselves in the way of being guided into all truth by giving ourselves to the study of the Word of God.

### Establishment and Advancement

*And so were the churches established in the faith; and increased in number daily (Acts 16:5).*

Rightly we are all eager for the advancement of the affairs of the kingdom of God among men. It is well that we be intelligently so, and cognizant of the factors tending to such advancement. One of the foremost of these is increase in numbers. There is always a danger that the passion for this sort of increase may obscure our vision of other things contributing to this end. Establishment in the faith means the establishment of the individual believer, and is a decisive factor in winning men to our Lord and Savior Jesus Christ. Other things being equal, the better established believers stand the tests of life better, and render better service, than those lacking in such establishment.

I. Establishment in the faith is not the result of accident. It is to be as definitely sought as other desirable things are sought. Its accomplishment was one of the objectives of the apostles with all of their converts. Paul was constantly putting forth efforts for the confirmation of new converts and their establishment in the faith; that establishment of the faith of the individual believer which comes with his establishment in the larger rounds of Christian truth.

II. Man is a habit forming creature. Some sort of establishment he is going to make, in programs human or divine. Life is a matter of meeting conditions. From the hobo to the most honorable citizen; from the most depraved to the most distinguished characters. Not all are equally willing in meeting these conditions, but all meet them in one way or another. The objective of Christianity is the glory of God in the redemption of man, and lifting him from earth likeness to Godlikeness. Establishment in the faith is pleasing to God. It is one of the things He designs for men. He needs such men as His representatives of His kingdom.

III. Men are made for that establishment in the faith which meets their needs for time and for eternity. The faith that is adapted to the constitution of our

being when functioning normally. Man was created a holy being and designed for holy living. All that is contrary to holiness is contrary, not only to his best interests, but to his very being.

IV. The effect of this establishment upon the unsaved. They have a right, not only to hear the gospel from our lips, but to see it in our lives. To see it in its transforming effects. To see it in our home life; our community life; our church life, our civic life; to see us in our enjoyment of the favor of God. Holy living is convincing to the most skeptical.

V. Christianity is an experience; it is a life. It takes an instant to become a Christian. It takes a lifetime to be one. Life is based upon Christian principles, firmly established and properly functioning. Men hear our professions. They see our lives and our living. They hear our words. They see our performances.

VI. One becomes a Christian by meeting conditions for becoming one. He lives the Christian life by knowing and practicing the principles of such living. The gospel is the power of God unto salvation unto all that believe. We enjoy this salvation in holy living, not as inanimate objects, but as self-determining beings, co-operating with God in His application, and our enjoyment of this power.

VII. Christian living is a matter of meeting conditions for such living. This is a gradual and progressive process. Christian living is conditional as well as Christian experience. The one as certainly as the other. We can no more live the Christian life without meeting its conditions than we can enjoy Christian experience without meeting its con-

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ditions. Living is a business. For proper living, as well as proper experience, we need establishment in the faith.

#### A Divinely Opened Heart

*And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us (Acts 16:14, 15).*

Here we have the lifting of the curtain, and the record of an unusual manifestation of a not unusual occurrence; an uncommon demonstration of the effectiveness of a not uncommon operation of divine grace and power. The opening of a human heart for the reception of divine truth. We are here given a glimpse of the supernatural character of the divine operations in all of their offices; of salvation in all of its various aspects.

I. Lydia was in the way of such an experience. She was a worshiper of God, walking in what light she had, and seeking for more. She put herself in the way of being led by our Lord, and followed on as He led. In this she gives us a valuable lesson. In the spiritual realm, as in other realms, we should put ourselves in the way of having the things we desire of the Lord. The story of this day's work would have been different if Lydia had not been there.

II. Hers was an ideal conversion in the matter of her ready co-operation with our Lord in His doing of the work. The Lord opened her heart, and so will He open the heart of anyone whose owner is willing to have Him open it. We do not understand that Lydia was passive, but active in her co-operation with our Lord in this transaction. Having human powers, she had human responsibilities. God deals with men as with human beings, not as with inanimate objects.

III. A properly functioning heart of a being created by God in His image and after His likeness is one functioning in harmony with the heart of its Creator. We are agreed that men can resist the Holy Spirit, and refuse to allow Him to open their hearts, or to enter them. This carries with it the conviction that they have power to yield when he comes to them, if they so will. They may allow Him to open their hearts and to enter them. God has created man a self-determining being, and does not violate his self-determining powers. How he uses these powers settles his destiny.

IV. Men have power to consent to the opening of their hearts by our Lord. In

so doing for Lydia, He was working in harmony with her will and in no wise interfering with her powers of self-determination. He opened her heart by the use of means. He uses in opening other hearts; by the means He uses in opening my heart, and your heart, and that of every man whose heart He opens.

V. The opening of her mind and her mouth was also in harmony with her own will. She was willing to have them opened, and so will He open other minds, and other mouths, to confess Him, and to declare their allegiance to Him and to His cause. This is not saying that these things will always be easy for us. Our difficulties will be largely due to our gaining the consent of our own wills. The record may make it appear that all was easy for Lydia. We will ask her about it when we meet her in the world to come. If you can do these things easily, well and good. But do them, whatever may be the cost.

VI. The opening of her hand, of her house, was all in accordance with her own will as our Lord led on through the truths she heard from the heart of Paul. Our Lord was working through Paul, as well as within Lydia. A divinely led preacher and a divinely led listener make a perfect combination for the accomplishment of God's purposes. Here we are shown what may occur under untable conditions, where they exist.

VII. The sealing of this woman's influence, of her example, of her zeal for our Lord, of her concern for His cause,

the comfort and convenience of His servants, her appreciation of the benefits of the gospel, and her desire that others might enjoy its privileges; all were in harmony with the will of this woman, incident to her willingness to co-operate with Him for His glory, and for man's good. And this willingness was far deeper than mere words. It was a moving force in her life. She was a woman of character, of purpose in life, a woman who knew something of the cost of worth while achievement. She had paid the price and knew something of the satisfaction accompanying well doing. While character is not a condition of salvation—the most unworthy and ill deserving may be saved—it is a valuable asset anywhere. And this as certainly in the spiritual as in the natural realm. Lydia had discovered some of the powers with which God had endowed her, and knew something of the satisfaction incident to their development and use. She knew something of life in its better aspects. But her salvation—like that of all others—was all of grace, and none of merit. For nineteen hundred years, what she did by the grace and power of God, has been recorded for our encouragement, comfort and consolation. We may be sure she constrained our Lord to make her heart His home, as she constrained the apostles to make her house their home. In her experience we see something of the wonders of divine grace. What God did for her, He can do for us.

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# The PREACHER'S MAGAZINE

I DESIRE my minister to preach every Sunday the simple gospel. "The old, old story" never wearies the average congregation if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His gospel, and the inspiration of the Scriptures from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his lifework the declaration of the most successful preacher, Paul, "It pleased God by the foolishness of preaching to save them that believe."—WILLIAM JENNINGS BRYAN.

## The Preacher's Magazine

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### A Peerless Preacher— E. F. Walker

BY THE EDITOR

**D**URING the past few months we have had something to say about Drs. Bresee and Reynolds, pioneer General Superintendents of the Church of the Nazarene. Dr. Edwin F. Walker was elected to this high office at the General Assembly of 1911 and was elected for the second term in 1915, but died before he finished that quadrennium of service.

Dr. Walker was an outstanding preacher and leader in the interdenominational holiness movement for a long time before he became a member of the Church of the Nazarene. During those early years he was a member of the Presbyterian Church, in the schools of which communion he was educated and in exacting service of whose ministry he was trained.

Dr. Walker had ability as an administrator, was accounted a sound theological thinker, and was a writer of unusual facility. In fact his labors were always so numerous that one could scarcely calculate how one life could be made to cover so many lines of activity and cover them all so well.

Nevertheless I think there is no question that Dr. Walker was primarily a preacher, and that he was great in the other fields largely because they were fields related to preaching, and his capabilities in them were largely just the outflowings of his tremendous powers in the one field in which he was in his generation, without a peer.

I sat in the gallery of the great Ryman Auditorium in Nashville, Tennessee, in October, 1911, and heard Dr. Walker preach the sermon which has been accounted the masterpiece of his pulpit career. But the reading of that sermon afterward was disappointing. It was the dynamic personality of the preacher that made the sermon matchless. The gists I have read of that sermon have served principally to convince me that while books may be written, sermons have to be preached. After these twenty-eight years there are probably not very many people living who heard and can vividly recall the occurrences of that October day when a master pulpiteer was really "at his best." And as one who must still

preach to people, I am almost glad it is so. For what the majority of us do on ordinary and even on special occasions must scarcely sound like preaching in comparison with what was done that day.

But no man could preach as great a sermon on a great occasion like that who did not preach great sermons somewhat as a habit. Long before that memorable occasion Dr. Bresee said, "Dr. E. F. Walker belongs in the front pew of great preachers, and that pew is not a very long one either." And no man could preach like that just by natural endowment. There was, no doubt, something of "the preacher born" about Dr. Walker, but to this was added a fine human preparation. Once when the question of educating preachers came up, a critic of education said, "Oh, but you can't make a three-minute horse out of a Shetland pony just by training him." But another answered, "That is true, but the three-minute horse was not a three-minute horse until he was trained."

I would not say that Dr. Walker had all the natural advantages. He was rather too short for his width, and he was extremely bald. He was not what you would call pre-possessing in just ordinary appearance. His true greatness was in his heart and in his mind. He did have rare ability to see into the heart of things. He was decidedly analytical and homiletical. His ideas were clean-cut, and they were marshaled before you like so many well-uniformed and well-trained soldiers. Each came in its order, and always the last was an improvement on the one that had just left the stage. I think I have listened to as many as seven distinct climaxes in one of Dr. Walker's sermons, and each climax was on a higher plane than the one that went before. Often I expected him to close, thinking he had reached his final climax, and was really frightened when I saw him start right on again. But I think I never heard him "flatten out." From what seemed to be the highest plateau, he would yet go up to a sky-piercing peak, and I think he always "sat down in a storm."

Once I ventured to ask Dr. Walker how he prepared to preach. He told me that for one thing, he never gave much thought to illustrations. These he hoped he would be able to pick up at the moment when they were needed. And at this he was indeed a past master. A cackling hen at the campmeeting became his illustration for testimony and fruit, even to the point of stopping to find the egg before he continued his sermon. A bouquet of flowers or a book accidentally left on the table would seem to be providential just at the moment when he needed a window to let in the light.

It was religious with Dr. Walker to be thorough. He seemed to have made a special study of each and every great theme of the Bible. He customarily preached on great themes. But no matter how old the theme, his treatment was fresh and he himself always seemed to possess the joy of a new discoverer. His arguments were so interesting and so clear that few illustrations were needed—his house was all windows. On the deepest theme he seemed to speak in transparent language.

It was a practice with Dr. Walker to preach time after time on the same text. This was a feature that seemed normal to him, but struck his listeners as being novel, and was therefore a means for sustaining interest. It was not as difficult as it sounds. I once heard him preach four or five times on the text, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." In the first sermon he gave a very clear exegesis of the text, and then took the great theme, "Witnessing," into parts and preached successively on "I. Witnessing Through Suffering; II. Witnessing Through Kindness; III. Witnessing Through Giving and Self-denial; IV. Witnessing by Positive Testimony," etc. Each topic was divided and treated in homiletical and proper style, and each sermon was as complete as though it had no connection with its successors or predecessors. Personally I sometimes felt that there were more fitting texts for each of the topics, and but for the novel force of the unusual method, I should have been inclined to think a method involving more use of Bible content would have been better. But it was always difficult to see how any method could have been better when you were actually hearing Dr. Walker use it.

It is impossible to define Dr. Walker's style in conformity with any of the accepted classifications. He was expository, topical, hortatory, doctrinal and everything else that preachers are, in better balance than any I have ever known. His preaching stirred the unsaved and brought about well filled altars in campmeetings and revivals. And yet a series of his sermons was the equivalent of a lecture course in a

theological seminary. His mind was so well trained and so full of information that skeptics and intellectuals instinctively recognized his superiority as a thinker and a scholar. And yet his spirit was so fervent that he always appeared two steps in advance of the shouters and those who count in units of emotion. There was a blend of head and heart in him that constituted the best example of "The Word in Power."

It is not our thought to present a picture of a great preacher, just in order that we might admire him. It is not even our thought that many could really emulate him in any full sense. But rather our thought is that the example of this man, so near to our day, explodes the claim that people do not want great preaching now, or that great preaching is not possible along with a defined doctrinal channel which preachers of our church are bound to observe. And further, to set forth the fact that it requires the natural endowment and the divine gift plus the best human preparation and seasonal application to make the most effective preacher. In substance, we would like to set before us all this example of a great preacher and say to all, "Look at this and do your best." You have the same blessed truths that Edwin F. Walker had. You have just the same type of listeners he had. You have the same offer of divine assistance that he found. If there is any want it is in natural endowment, and even in this there are compensations and differences, rather than inferiorities and superiorities. Perhaps we could all be better preachers if we made better preparation—general and special—and then in the hour of our attempts we actually tried harder.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### A Deceitful Heart

*The heart is deceitful above all things and desperately wicked (Jer. 17:9).*

**L**AST month we studied the nature of depravity from the standpoint of deprivation or the negative aspect. This month we are turning to the positive state and for our present consideration expect to confine ourselves to the investigation of depravity as a corrupt condition within the personal life.

Before coming to the discussion, perhaps it will be best for us to note just what is indicated by the word *heart*, especially as used in our text. Generally by heart we mean the affectional aspect of our nature, but the word has a broader significance than that and often has reference to the personal being of man, the seat of his personal life. This meaning was very characteristic of Hebrew psychology and since our text is from the Old Testament, we may confidently conclude that this is its significance. The more so because in Hebrew psychology the special import of this term is intellect or understanding, and

that does not seem to be so applicable in this text.

Therefore we conclude that it is the seat of man's personal life that is corrupt, not any one of his functions but all of them. It is such a state and condition we are to study.

### A CONSEQUENT CONDITION

In seeking to analyze this inner corruption of the personal being, we note first, that it is a necessary consequent condition, that is, it is necessary because when man sinned and thus cut himself off from divine help and sustenance, death within was a natural resultant. We see this illustrated over and over again in nature. Cut the limb off from the tree and it dies; leave it long enough and corruption sets in. Pluck fruit from a branch and although it may be kept in a cooler and thus deterioration retarded, yet the time will come when it also will decay. So Joshua Gill states, "Original sin is not an entity, but a deprivation. Original sin is the necessary deterioration of the soul when deprived of its life and support, the Holy Spirit."

In describing man's tragic loss, we noted that the fundamental feature was the loss of love for God. This love for God was the great binding influence in man's nature; it held his various functions together and harmonized them one with another and also with God. When this is lost, the very center and dynamic of righteous living is gone and what is the result? So an early work on holiness makes the claim that the depraved action of the natural and moral sensibilities is depravity and the whole of it; and that the absence of love to God is the sole cause of it. Continuing the subject further the author says, "It is only early that man finds his appetites and passions and all the lower elements of his nature clamorous for indulgence and impatient of control, when, 'from his connection with a sinful world,' he finds himself under the influence of bad habits or example." We may not agree that the depravation of the natural and moral sensibilities is the whole of depravity—it is that and more—but we do agree that the love of God lost to the soul is the cause of it.

Once again let us listen to an older writer on this subject. "The germinant principle of all moral evil," says the learned and venerable Wardlaw, "is alienation of heart from God." Heart here is used for the affections. "Men may speculate without end on the principles of morals, but so long as they lose sight of this, as the real character of fallen humanity, they are sadly astray from truth. This enmity being the bitter fountain of all the streams of evil, the grand object must be the rectification of this fountain—the healing of this spring. Till this is done, nothing is done; when this is done, all is done. This change on the inward principle and state of the heart, in proportion as it is effected, will, of necessity, rectify the entire constitution and character of the man, as a moral agent."

#### THE MANIFESTATIONS OF A DECEITFUL HEART.

In trying to diagnose the deceitful heart and find out its essential characteristics we find that there is many aspects. First, we would note that there is a derangement of the functioning powers. When any mechanical device becomes defective in its order and arrangement, then there is disorder. Let the mechanism of the steering wheel of a car get out of order, and the car will turn almost any direction and smash into any obstacle that may be in its road with bumped fenders and jammed radiator as the consequence. So when the controlling power of love of God is lost, then there is disorder. So Dr. Hodgson remarks of depravity, "It is something which inheres in our moral constitution, and causes a deranged action of its powers; but it is not a faculty—it is not an essential attribute—it is not part of the constitution. Remove it and the soul has the same faculties and constituents it had before. The difference caused is simply this: the soul is relieved of a propensity which disqualified it for obedience to God and held its powers in thralldom to vice."

But the manifestations of a deceitful heart do not consist alone of derangement; they go farther and create disorder. This disorder is so outstanding that many have considered this to be the supreme content of depravity. As the sin within the heart touches

every phase of our being, no one alone can be considered as its fundament, but certainly the clamoring of the lower passions and appetites and the disorder thus introduced is a very dominant characteristic. So Professor Orr says, "The state in which man finds himself, it has been seen, is one in which the lower desires and passions hold an undue ascendancy over the higher and spiritual, and the spiritual bond that should hold them in check being cut, are themselves turbulent and disorderly."

With no consideration or restraint, it often seems, the natural urges and drives of man rise in insistent demand for gratification. The acquisitive instinct holds man as a slave and compels him to follow its behests. So does the love for pleasure and all the related propensities. They clamor and knock insistently within the heart and will not be denied.

The derangement of man's powers and the disorder within are sufficient evils for the human race, but there is another more baneful still, and that is enmity toward God. This marks the depraved heart above all other things.

In human relations any feeling of hatred perverts the thinking and the consequent action. No man is normal who lets passion fill his heart; he cannot reason correctly nor judge with precision; he rushes on in his surging of feeling and disaster often is the result. So when enmity fills the heart of man toward God, the very presence of this untoward passion within the heart is corrupting and related as it is to man's Creator, his Savior and Redeemer, it means that he is endangering the highest good for his own being.

We read from a biblical psychologist, not a holiness man, but whose analysis of sin is true to our teaching. He says, "In consequence of the first sin, the internal nature of man became possessed by death, by the dissolution of the previous unity of the manifold powers interwoven in the life of the spirit and of the soul; and by the disappearance of the spiritual life in God's image, and its reflection in the soul. Hitherto God's love had filled the spirit's will, thought and feeling. This threefold divinely filled life of the Spirit was the holy image of the Godhead in man. But when Satan's thoughts of a loveless God found entrance into man's mind, then entered enmity, into the place of love, and turba (disorder) in the place of peace: the powers of the soul at peace in God, fell into confusion and kindled in passionate eagerness opposed to God. The spirit had fallen away from the love of God, and the soul from the government of God."

When man hates the one who loves most, he has reached a tragic state. It would seem to be none other than moral insanity. There is no hope for this condition unless his heart may be won once more by love and this enmity broken.

Thus we have looked at the deceitful heart; we have seen that it arises as the natural consequence of the loss of the love of God in the heart and we have seen its manifestation; it does not lie quiescent but goes forth deranging all within its horizon, bringing disorder and confusion, finally climaxing with hatred toward God. A sad and deplorable state.

## The Federated Forces of the Great Tribulation\*

W. P. Jay

THE great world conflict, the bloodiest in history, was the war to end all wars; yet in the nineteen years since it closed war has broken out every year in some portion of the globe. For some time we have been watching the movements of the war clouds that hang low and dark all over Europe. Seemingly they are widening, deepening, and lengthening from the West into the Far East, slowly forming the Gentile powers of the last days, nearing the approach of the battle of Armageddon. Prominent in these forces are and will be the western European federation headed up under the last Cæsar of Rome, Italy; the northern European federation under the leadership of Russia's last dictator, better known in Scripture as Gog, the king of the north; the southern federation under the king of Egypt, after being a part of the British empire, and the eastern federation composing the sunrising kingdoms—India, Japan, and China. Some have predicted that Germany will ally with Japan, others are quite sure that she will unite with Italy. No doubt, before the besieging hosts reach the valley of Megiddo for the final attack on Jerusalem, there will be many temporary allied forces with the different federations referred to in the word of prophecy.

But the Bible telescope that I am using seems to indicate that Germany will finally form a portion of the Communistic red clay, in distinction to the Fascistic black iron of the image of Nebuchadnezzar's dream. Ezekiel refers to "Gomer and all his bands" (Ezra 38). In Genesis Gomer is identified as Ashkinaz which in the Jewish tongue today means our modern Germany. And in no other way do we see that Germany has any connection with Daniel's image; and if "Gomer" (Germany), and "Gog" (Russia), eventually unite, the future of Germany is likely to be communistic. There is almost sure to be a reaction, as the Russian people despise the Jewish dictatorship which governs them today. Therefore Hitler or his successor may some day fly the Swastika over Moscow under Gog and the tenet of Communism.

However I may not have my telescope focused accurately for the distance connecting the present with the final conflict. Anyway, there seems to be so much Nazi-ism in Fascistic Italy, so much Fascism in Nazi-istic Germany, so much Liberalism in Communistic Russia, and so much Communism in Liberalistic America, until one is reminded of the great image of Nebuchadnezzar's dream. This image is to deteriorate from an autocratic democracy, symbolized by the mixture of the iron and clay of the feet. And so is the mixture forming from the

whole world into one great head, resting upon two elements of ten kingdoms. This image is top-heavy. Its feet will be too weak, made up of the black iron of Roman imperialism, and the red clay of Moscow directed Communism. Soon will the feet and toes be formed to this great Gentile world image, which will topple in the calamity of the closing days of this dispensation and tribulation.

For months of demonstrations in Paris, uniform red shirts of Stalin, black shirts of Mussolini, brown shirts of Hitler, blue shirts of Francistes, green shirts of Nahas Pasha (Turkey's ruler), and the gray shirts of the Patriotic Youth movement have composed the series that have almost daily and nightly paraded the streets in spectacular array.

The last mentioned organization has utilized grace instruments of torture, which with their extraordinary ambition for national and international independence, easily reveal the fact that the garments underneath the shirts of gray are decidedly red. It takes that peculiar satanic evasional performance by the clever Moscow trained agents under the direction of the Illuminate to camouflage the shirts of various colors so that they appear as solid gray—a single pale hue. This is the corrupt color prefigured by the "pale horse" of Revelation 6:8, whose "name that sat on him was Death, and Hell [hades] followed with him." Oh, what a prevailing trend toward the death of democracy and the triumph and end of autocracy. Fascism is becoming popular in many countries. America has been the stronghold of democracy; but today she is submitting to dictatorship. The government of the people, by the people, and for the people is almost lost to America.

That we are in the day of preparation for the final conflict is clear to the writer, as seen in the rapid growth of modern confederacy. We watch the developments of the confederacy of the West, or the whole Roman empire revived, headed up by Italy, probably finally including many other countries; and the confederacy of the North, controlled by Russia; and the confederacy of the East, or "sunrising kingdom, probably headed up by Japan; and the confederacy of the South—the countries south of Palestine headed up by Egypt. The "Black" iron of Fascism, and the "Red" clay of Communism are the two great basic elements that will finally form the gigantic, continental alliance of all forms and federations of Gentile nations, and led by the Antichrist at the head of the western confederacy, and having subdued all others, will make its final drive against Israel at the battle of Armageddon in the great tribulation which combines all nations in the world's last war. But it will not take place until at least within seven years, after the Lord has caught away His Bride. Then He will come with His own to smite the nations in His wrath at Armageddon; after which His feet shall stand upon the Mount of Olives, and He will present himself to the Jews as

\*We present this article as the writer's personal interpretation of certain prophecies. Other ministers will find it interesting reading and it may assist them in their study of Bible prophecy.—MANAGING EDITOR.



their long rejected Messiah. Then suffering, persecuted penitent Israel will enter into the millennial blessing so minutely described in Ezekiel 40th to 48th chapters. But before this last tragic world drama begins to be enacted, He will catch His Bride away: Are you prepared to escape that terrible calamity when God will laugh?

## A Terrible Indictment

R. J. Kiker

SOME time ago I was in the office of a very high ranking railroad official, not on the road I am connected with, however, but on another line. We had been discussing the moral and religious conditions that prevail in our nation—among them bank robbing, high-jacking, drinking and smoking of both young men and women alike, and the terrible crime wave that has been and is sweeping our nation, and gaining awful momentum day by day.

I asked him what he thought the cause of it all. He frankly told me that he blamed the preachers of the nation for a lot of it. He said that when he was a boy you had to go early if you got a decent seat in a church, provided they had a good preacher. He said that when he went to church on Sunday night he went there, not expecting to get entertained by some cantata or musical, or picture, but that he went fully expecting to catch "hell and damnation" right off the end of the bat, and he said his expectations were always fully gratified. He remarked that he could picture in his mind some gallant old soldier of the cross rising in his dignity and in the fear of God behind the sacred desk and reading some familiar passages out of God's Holy Word regarding the judgments of God upon sin, and then the old-time pastor would cut loose and shell the woods.

But, said he, the picture now is very different. (This man is a regular church man.) He pays, I presume, \$2,500 a year into the funds of the church to help bear the various expenses. When at home, he told me, he never failed to attend church. He told me it had been about twenty-five years since he had heard a sermon on hell or the general judgment, and furthermore he told me that they had a pastor once who told him that there was no such place as hell; that you got it all on this earth. Remarking to me, he said, "What do you think about that, parson?" This man went on to say that he had just about as soon go to the picture show to get his soul edified as to go to some of the modern churches.

We discussed this very delicate situation, and he finally wound up the conversation by saying that he felt that the Christian ministry could help stem and stop the great crime wave if they would go to preaching the gospel in its fullness and put the fear of God in men and women's lives. This man knew the Bible. He quoted one of Paul's statements in that he said, "Knowing therefore the terror of the

Not everybody, including the fundamentalist, who is talking about the coming of Jesus is ready to meet Him in the air. Do you want to escape the worst, enjoy the best and reign with Christ over the millennial earth? No unsaved person wilfully walking beneath light can escape the doom of all the nations that forget God.

Lord, we persuade men," but he said, "I have not heard a sermon in years on the judgments of God and the reality of hell." He finally looked at me and said, "What you preachers need to do is—go back to preaching the gospel and quit trying to be philosophers and scientists, and reciting prose and poetry out of Carlyle and Tennyson, but instead, preach hell and damnation with all your might, and put some teeth into your preaching." That is the verdict of a high railroad official who is a true Christian man, and has thousands on his pay rolls.

When high-jacking and bank robbing was at its height in our nation; one day I was in the office of a bank president in a southern city. I asked him what he thought about this terrible reign of bank robbing that was going on, and when he thought it would stop. I asked him the cause of it. He told me that he was a member of a certain Protestant denomination; that he paid from one thousand to twelve hundred dollars a year into the budget; that he had never heard his pastor use the word "sin" in any sermon. He told me that his pastor handled sin with kid gloves. He talked on and said, "Parson, I have not heard a sermon of hell fire and brimstone for over thirty years. . . the last sermon I heard on hell was from the late and lamented Samuel P. Jones, and believe me, it was plenty hot." He said that Sam Jones was always full of hell fire and carried the samples along with him. "No," said he, "the preachers have got to go back to preaching the judgments of God as well as the love of God." He went on further to say that he felt because of their fear of losing their "ham and eggs" a lot of preachers refrained from preaching on the judgments of God; or else they did not believe in them any longer.

Just this past week a salesman who works for a large jobber called on me and we talked about the conditions of our nation morally and religiously. The unconcern of the youth toward righteousness was deplored. He then made a charge and indictment against the ministry. He looked me in the face and said, "Now be honest: how long has it been since you heard a sermon on hell or the judgment from a—church?" I had to scratch my head and think, and finally own up, it had been a long, long time.

This brother then said to me, "I blame the preachers for a lot of this." He said, "There are too many pacifists in the pulpit." Talking on he said that the

large denominational churches of today are soft pedaling the idea of future punishment for sin. Many sermons go out over the radio and we get them from everywhere, but it is very seldom that you ever hear a scathing sermon on the judgments of God. Like myself, this man is getting old; he has married children, and he is a grandfather. We both look back to the good "Amen Corner" days when it was full and the hearty amens belched forth at the preaching of the Word like lava falls from a volcano; but those days also seem gone.

Some few weeks ago I listened one Sunday afternoon to a radio broadcast of a religious vesper service, and I heard a clergyman of national fame discount the idea of hell over the radio. He is not alone. Our nation is full of pastors who no longer believe in hell or the judgment. Not long ago I was on the train and sitting by my side was a young theological student pastor. We talked shop of course. We got to talking theology and then got on to the subject of hell. He turned to me and said, "Doctor, very few teachers these days stress that in classroom. Furthermore," said he, "few believe any longer in hell and a general judgment." Then I said

to him, "Well, my young brother, where do you stand on the subject?" He admitted to me that he gave very little consideration to the idea of hell or a place of future punishment, and admitted if there is any punishment for sin after death, that it is not eternal. So far as there being any place of literal fire and brimstone, he said he did not believe such stuff.

The above are modernistic trends and my dear readers can see where they lead, and the result: On Sunday night many of our churches are empty, and some closed up, while the roadhouses, taverns, clubs, saloons, brothels, and showhouses are packed with the young life of America, headed on the road to a devil's hell; and a life of shame and disgrace.

Personally, I have no fault to find or criticism to make of our great army of Christian ministers, but I do say, and I do agree with many of these good laymen I have contacted, that there is an attitude of compromise in our various pulpits. Surely if the tidal wave of sin and crime is ever abated, the ministry must share in the movement and cry aloud and spare not.

## A Preacher's Filing System

E. Wayne Stahl

WHAT preacher in his reading a book, magazine, or paper has not come across some choice thought or striking incident and said to himself, "I must hold on to this, and use it some time in a sermon, prayermeeting talk, or some public address"? He then proceeds to mark the passage, if in a book, or clip the interesting item, if in a periodical.

Days later, however, when he is preparing a discourse along any of the above-mentioned lines, and that particular thing which he read could be used with exquisite appropriateness, he may either have forgotten it entirely or, in the abundance of aforesaid valuable illustrative material which he has met, is not able to refer to the very portion he desires.

Would it not be wonderful if he had a system by which he could quickly turn to what he had previously hoped would be available?

The drawback to some filing systems for the preacher is that they are so elaborate that one almost needs another system to make their contents workable. But there need not be such a wheel within a wheel complexity. In the beginning of my active pastorate, when I planned to start my filing system, I had the impression that it was something wonderfully and fearfully made. I may have looked upon its arrangement with a certain awe, feeling it was a mysterious method requiring a sort of initiation for its compiler and user. I suppose I thought, too, that there was considerable expense attached to forming such a system.

But experience has taught me better things. I have found that an effective plan may be inexpensive, simple, and time-saving. While not claiming perfection for it, I realized through many years its practicality to an extreme degree. Perhaps an account of my methods in preserving material for future sermonic use will have helpful suggestions for readers of this periodical, particularly for young preachers.

From a dealer in second-hand furniture I bought (for about \$6.00, I think) a set of six drawers. Each drawer was nine inches wide, six high, and about sixteen long. At the stationery store I purchased large, substantial envelopes whose width and height were just a little less than those of the drawers, into which they would easily slip.

I was a copious clipper of choice things from the religious and secular press. When I had accumulated a quantity of such clippings I would proceed to place them in their appropriate envelopes of the set of drawers. Each clipping would have written on it the same subject that I had put on the upper front part of the envelope. Many of the clippings must be folded, of course, to fit the envelope. It is evident that the envelopes would be alphabetically placed in the drawers.

There is not much originality in all this, I know. But here is where I worked out a plan which, in my opinion, may to a certain extent be unique. I numbered most of the clippings in an envelope. Some subject would have so many different aspects that

the contents of its envelopes increased, until it began in some instances actually to bulge; it would be somewhat laborious for me to go through all the clippings of such an envelope when there was just a particular phase of the topic in which I was interested at the time of preparing a certain discourse. Numbering the clippings enabled me to turn to the very one which I needed for the specific purpose, for these numbers corresponded with what I had on a card in a card file.

One of these cards, three by five inches in size, would have written, at its top the general subject. Then below this would be different aspects of it written, each aspect numbered and corresponding to a number on a clipping in the envelope.

These filing cards can be purchased at any store dealing in stationery supplies. In quantities of a thousand their price is quite low. Also the long, strong pasteboard drawer boxes holding them are not expensive.

As these card-containing boxes increased in number I would letter them on the outside, as volumes of an encyclopedia would be lettered, to show alphabetically the beginning letters of the subjects on cards within. Thus the first one of these drawer-boxes of my set has the letter A-CHRO; the next one CHU-HY, and so on.

Clippings in an envelope that seemed to deal with a subject in a general way I would put first in it, not numbering them.

But I discovered that often I would find a valuable passage on a subject in a book or contained in the midst of a longer clipping on another subject. This obviously could not go into the envelope labeled with the first-named theme.

When the material was in a book I would on the filing card refer to the book and its page. I had a book register; this consisted of bound blank pages, two pages for each letter of the alphabet. Titles of books on a page would be numbered; thus in referring on the filing card to a book I would simply write its letter and number in the book register, and would be saved writing out the entire title. When I wanted later to get the passage I had indexed on the filing card I would simply turn to the register to learn this title, and then to the book itself; next to the page of it as indicated on the card.

My book register is open before me this moment, at the letter A. The first book I see mentioned there is "Analogy of Religion" (Butler); this is opposite the figure 1; when I find on a card a1, I know just what book is referred to by turning to the register. Opposite the figure 4 is the book title "Answers to Prayer" (Mueller); on a card this would be a4; and so on.

Of course one can write the title of the book out on the card, and not use the register. But it is time-saving, eventually, to use letters and figures.

Then in other envelopes, as I have suggested, there may be more than one subject in a clipping. I can easily refer to these since I have numbered these clippings.

To illustrate, I happened just now to look at a card in its file drawer with the subject "Business"

written at the top. Then I read on this card, *How we can make it Christian* A Missions 3. This means that if I will turn to the envelope entitled Missions, and to the third clipping, I will find something about the Christianizing of commerce. The capital letter A preceding the card Missions simply means that the clipping is in the envelope of the set of the six large wooden drawers holding the envelopes. This particular clipping in the Missions envelope dealt with Business as well as with the former subject.

Looking again at the Business card I find the notation: *Trusting one's business to God* A Tracts 1, 17; I know by this that if I will turn to the envelope labeled Tracts 1 and to its seventeenth number I will get what I wish. The Roman numeral means that I have more than one envelope holding tracts. This particular one is the first in the collection.

Still again on the Business card: *Golden Rule in Business* A Golden Rule 1; if I refer to the envelope on the outside of which is written Golden Rule then I will find what I desire in the first clipping.

When I have a subject very vast, such as that of God, a number of cards will be used, as well as of envelopes. It is evident that to put clippings in an envelope or in envelopes with only the name of the Deity on them would mean a great amount of looking over material that would have no specific bearing on the desired aspect of the subject.

So in my card file I have many, many cards at the top of which is written the word God; but each card has some particular reference to our heavenly Father, all being alphabetically arranged. One of the very first cards under the topic God has the subtitle *Ability of*; then follows the reference to the clipping dealing with divine power. After this card comes God, Access to. I note that the notation here is s6.242. That signifies it is a book reference. I turn to my book register to the letter S; opposite the number six I find the title "Sunday Hours with Great Preachers." Looking up page 242 I would get a valuable passage on "Access to God."

But often a preacher will run across a precious passage in a borrowed book or will hear something in conversation or in an address that is worth retaining for future use. How will he make it available in his filing system? By means of a "Common Place Book."

Mine is an inexpensive blank memorandum book, of medium size. In my book register it is listed c2. When I would copy in it some thought I wished to preserve I would number what I had written down. Then on a filing card under the topic summing up this thought I would, let us say, make the notation c2.42. This informed me later that if I look in my Common Place Book to quotation number 42 I would find something on this subject.

And one can link one's scrap book up with his filing system in a similar manner. I am affluent in scrap books, as well as in clipping envelopes. Some old books can be used for the purpose of pasting in them things worth keeping. Such a book can be listed in the register under the title it originally had.

Thus, one of my scrap books is listed p3. It was at first, many years ago, the annual of a certain college in the Central West and entitled *The Pilot*. This accounts for its being listed under the sixteenth letter of the alphabet.

There is a real joy in working with a filing system, as one realizes he is accumulating treasures that he can draw on at some future time of preparation of a message. It may seem to take considerable time this filing. But if you will consider that time thus spent is really employed in the building of such discourses, it will not appear so onerous. As one's store of clippings and filing references grows there is an inestimable sense of satisfaction in the thought that one is increasing one's supply of almost instantly available material for sermonic purposes.

Some members of the preacher's family can be trained to do much of the filing, with consequent saving of time for him. Or some bright young person of his congregation can be taught to do it, at no great expense for such services. Someone would be happy to donate time thus to aid his or her busy pastor.

I am not claiming that my filing system is the only one. But it has worked out for me in such a wonderfully satisfactory way, it has been of such value in homiletic or writing activity, that I would pass on its chief features. If I have not made myself clear as to any point, I shall be glad to explain it. Address me with a stamped, self-addressed envelope at 300 Varnum Ave., Lowell, Mass. My very detailed description of the system I have devised might make it seem somewhat complicated. But in actual preparation and use it is quite simple. And as satisfactory as simple.

### "Especially the Parchments"

E. E. Wordsworth

**S**T. PAUL, the great apostle of Christ, is soon to appear before the Roman emperor, Nero. It is his last appearance. He expects to spend the winter, if spared, in a Roman dungeon. The Roman eagle has fastened its claws deeply into the apostle's life. Or, to change the figure, the paw of the lion bears heavily upon his breast. "Do your very best," he says to his ministerial son, Timothy, "to come to me before winter." "And," he adds, "the cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

The cloke is for the physical man, the books the mental man, the parchments the spiritual man. Paul had great regard for the supremacies of life. "Especially the parchments."

In English history the name of William Tyndale stands out like a Mt. Everest in the range of mountains. His first and great ambition was to translate the Bible into the English language, whereupon he went to London. From thence he went to Germany, where, by some means, he translated the New Testament into the language of his people. Giving

the Bible to the common people was regarded by the church as an act of treason; both church and state denounced it as an offense worthy of death. Tyndale remained on the continent, writing tracts and discourses on the doctrines of reform and preaching continually to the hungry multitudes the message of salvation. In Germany and Holland he translated various parts of the Old Testament; but the henchmen of the pope dogged his heels and waited an opportunity to pounce upon their prey; and the opportunity came at last.

He was treacherously arrested and sent to prison, where for sixteen months he suffered all the tortures and humiliations that could be heaped upon him. Tyndale, the great translator, was lying in his damp cell at Vilvorde awaiting the fatal stroke. He was destined to be strangled to death and his body burned for heresy. He writes to a friend, "Bring me a warmer cap, something to patch my leggings, a woolen shirt, and, above all, my Hebrew Bible."

"Especially the parchments!"

"Above all, my Hebrew Bible!"

The heroic emphasis is placed upon the especially and upon the above all. We are threefold, physical, mental, spirit being. Where do we put the emphasis in our lives? "Bodily exercise profiteth little." "Knowledge puffeth up." "But to be spiritually minded is life and peace." Clothes and proper attire are important for a minister. Slovenliness is almost unpardonable for a man of the cloth. Books and favorite authors are necessary for one's culture and usefulness. But the parchments! These, my brethren, are life's supreme, all-essential and indispensable requisites. A minister who does not give much time to the reading of the Word and its serious study is disqualified for his work. He must be a devout reader, a serious student, and a painstaking scholar of the Book of books. Yet thousands of ministers spend much more time with magazines, newspapers, radios and current matters than they do the Word of God! Do we prize the Bible as we ought?

As all rivers run into the sea, from which unseen they came, so should all knowledge, studies and reading lead the soul back to God, its Author. The chief book is the Bible. When John Selden, the most learned of English lawyers, came to die, he said, "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects, yet out of all these books and papers I cannot recollect any passage whereon I can rest my soul, save one from the sacred Scriptures."

"Search the scriptures," is the injunction of Holy Writ. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Above all, my Hebrew Bible!"

"Especially the parchments!"

It is said of the erudite Wesley that he was a man of one book, the Bible. The rivers of his knowledge flowed into this great sea.

"Especially the parchments!"

## Nazarenes Love the Truth

S. D. Cox

**A**MONG the many things that Nazarenes like, the truth is the paramount thing. It is a great joy to my heart to have the privilege of laboring with a people who insist that the preacher preach the truth red-hot, without any compromise. Wherever I have labored among the Nazarenes for the past seventeen years this is what I have generally found.

To preach it, a preacher must read the Scriptures and study the Scriptures. The casual reader will fail to understand God's Word sufficiently to be able to proclaim it as it should be preached to a dying world.

To be able to preach the truth, the minister must not only know the truth theoretically but he must know the truth experimentally; we must have a conscious realization that we are forgiven of our sins and that Jesus Christ has sanctified us wholly by the baptism with the Holy Ghost and fire. It is not only a great asset in preaching the truth, but it is absolutely essential, because God requires this gospel to be preached with the Holy Ghost sent down from heaven.

To be able to preach this gospel truth with the most effective results the minister should be powerfully anointed when he stands between the living and the dead. This is that peculiar something that has characterized the ministry of God's greatest men. Unless the minister is God-anointed and mightily blessed, how can he expect the congregation to receive the greatest good? To have this anointing certainly necessitates living in the Spirit and walking in the Spirit. To my mind this is one of our greatest needs as preachers of the gospel. It is so easy to become mechanical and professional in our ministry. May God help us, not only to have a message, but also to have the anointing, the "unction of the Holy One."

To preach this truth as it should be, we must be scriptural. A "thus saith the Lord" is indispensable. It may not produce as much shouting as something else, but men should know what God has to say about these vital questions. If people get a scriptural experience, they must have scriptural preaching.

To preach the truth we must be uncompromising—if we are true to the Book and to humanity. The carnal heart desires the ministry to lower the standard, but I would much rather men would curse me here than at the judgment. More than once has the enemy suggested that we consider some folks, as to what they desired, but if we listen to many men we will find ourselves preaching a standard too low to harmonize with the Scriptures. My brother minister, do not let the enemy make you believe that you will lose your friends and that you will starve to death. Remember, the devil is a liar.

To preach the truth, we should remember that God will take care of it, for He has said that His

Word shall not return unto Him void. A great lesson for us to learn is to leave the results with God, and that we may expect gratifying results if we obey heavenly orders.

## Signs of a Preacher's Age

By an Observer

**W**E ARE all familiar with certain signs and marks left upon the individual by the passing of the years, yet we have something else in mind when we speak of the signs of the preacher's age. Quoting from the columnist and news commentator, Boake Carter: "There comes a time in the life of a man when he says, 'I am weary. I have accomplished enough. Let me rest.' It is weariness—but it is also old age."

"When Augustus Cæsar said, 'Rome is big enough; let us abide content,' he unwittingly spoke Rome's death sentence. This was the beginning of the end. From that day she began to draw back upon herself. Their enemies knew and began to make ready. It was like a narrowing circle of vultures as they scented the incipient decay."

One of the signs of age is when the individual ceases to look forward and begins to look back. And as it is with races, so it is with the individual. One of the characteristics of youth is the forward look. This shows up in preachers. I saw a preacher who had lived for sixty-five years, yet his face was toward the future and not the past. His spirit was young, his eye glowed with a sincere and intense interest in the future. All classes, young and old enjoyed his company, he was not old. I saw another preacher who had not lived as long by fifteen years, yet he lived in the past, the present was of only passing interest, and seemingly the future had no interest for him, at least he was not making large plans for it. To me he seemed much older than the man who had been living fifteen years longer, and the people seem to think so. The sixty-five year old man has many calls for his service, the other man is begging others to make a place for him.

Another mark of age is that of pessimism. Age is generally pessimistic about youth, and about the prospects for betterment. The clouds hang so low they cannot see the sun shining through. They are pessimistic about the church, we will perhaps backslide just like all the others did, in fact they can see that we have already slipped and lost ground.

A preacher shows his age when he loses faith in his own ability to bring things to pass; by magnifying the obstacles and minimizing the resources. That is why a man with the spirit of faith and youth will lead a congregation on from conquest to victory, he believes "it can be done." He sees the obstacles, but he also sees the resources. As I observe men I am persuaded that whether one has lived thirty-five years or sixty, if he keeps abreast of the times in his thinking, keeps his heart fired with holy enthusiasm, believes that God is bigger than the devil, and that God will see His people through to glorious victory, there is a place of usefulness for that man.

## GENERAL CHURCH PROGRAM

### STEWARDSHIP

#### Faithful Ministers

C. Warren Jones, Stewardship Secretary

**I**N all the field of the church there is probably no place where faithful stewards are more needed than in the ministry. Paul in speaking of the ministry lays down faithfulness as a requirement. "Moreover it is required in stewards, that a man be found faithful." In this verse and the context he deals with Christ's ministers. There is nothing here to infer that Christians who are not in the ministry can be less faithful, but the apostle very emphatically lays faithfulness down as a requirement of those who are ministers.

*First*, a minister must be faithful to God; to the One who has called him. He may be ordained by the General Superintendent and the elders of the church, but he has his calling from God. To succeed one must keep in touch with and have a vital contact with Jesus Christ, the Head of the Church. The only way by which this can be accomplished is to be a good steward; a faithful minister of Jesus Christ.

*Second*, a minister must be faithful in the preaching of the Word. Men are not called to preach merely a high moral standard, a good code of ethics or a little philosophy. They are called to preach the gospel, which is still "the power of God unto salvation to everyone that believeth." Though first given nineteen hundred years ago, it does not need to be restated or revamped. All we need to do as ministers is to preach the gospel anointed by the Holy Spirit. Our part is to be faithful in declaring the same.

We must not fail to give forth the whole counsel of God. God save us from saying a lot of nice things. It all may be true and yet possess little saving truth. The world is dying and the only remedy for sin is the gospel of our blessed Lord. Repentance, confession and restitution are a part of God's plan and will lead one into the new birth; salvation from all actual transgressions. The baptism with the Holy Ghost is also a Bible doctrine. This work of divine grace is preceded by the death of the carnal nature. First the death and then the divine infilling. We realize that this truth is not popular with a lukewarm and backslidden crowd that frolics with the world. Nevertheless it is all included in the gospel and our part is to be faithful and preach a whole gospel. The temptation is to tread easy, especially when it comes to the new birth and the preaching of holiness as a second work of grace. It is easy to say a lot of nice things about holiness and use high sounding terms and urge the dear people to make another consecration and believe God and get a little more religion. It is quite another thing

to expose carnality, preach the destruction of the old man of sin and the baptism with the Spirit and that being sanctified is as clearly an experience as when one was born again. The Bible injunction is to "preach the Word," and as a good steward see to it that we are found faithful.

*Third*, a minister must be faithful to his people; to those over whom he has been made a shepherd. What a responsibility! A minister is a shepherd over the sheep. This is especially true of the pastor. Blessed is the pastor who is a faithful steward; a good shepherd. He does not drive the sheep, forcing them to do his bidding. Rather, he wins their confidence and leads them forth. A good pastor loves his people and is faithful in all the work connected with the building of the kingdom. He cares for the aged as well as the young; the poor as well as the rich. He ministers to the sick, the sorrowful and the distressed. He is a faithful minister; a faithful steward. While the Master is away he faithfully cares for the flock.

A minister who is faithful to God, to the preaching of the gospel and to his people will beget faithfulness among his parishioners. Such an example will find followers. Pastor and people will grow up into a holy temple in the Lord. There is nothing this side of heaven more beautiful than a holy people, led by a faithful minister.

### Invest in the Eternal

BASIL MILLER

**M**ONEY is a time commodity that is unknown in eternity!

The most valuable of all money is used as street paving in heaven. There is not one reference to buying and selling, stock quotations, market values, in that land.

Not one price sheet has ever yet come out of heaven!

There are no bargain sales!

These are time elements which have no meaning beyond the grave.

The vital things of the kingdom have eternal value!

The redeemed soul stands around the rainbow circled throne. Tears are bottled up. Names are record written. Prayers are heard. Souls live forever.

These are elements that are based on personality. Then if your investments would last through eternity, weather the storms that sweep the ocean of life, make them personality investments.

Do not build big businesses for lawyers to squab-



ble over (and incidentally, to doom your heirs to the idle life of a rich man's son).

Do not bank your surplus—invest it in souls. Chasing the phantom golden fleece of material possessions is shunted effort that should be turned into soul saving, kingdom building.

If you would be a doctor, be a Christian servant, who uses your skill to heal the body that you might help remake the soul.

If you would be a teacher, teach the science of right living, whose text is the Bible.

Invest your spare hours in any phase of Christian work!

Pray when you would ordinarily take your afternoon siesta!

Make your social evening spiritual refreshments! Christian stewardship pays!

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N. Y. P. S. S. T. Ludwig

Emphasizing the Youth Program

NO church will be without a happy future if the young people of that church are spiritual and keep concerned and interested in the mission of the church. This is a legitimate and important aim for every congregation.

There are two phases to this problem. One is that the adults of the church shall be concerned about an adequate program for the youth of the church. The other is that young people, themselves, shall recognize their responsibility to the church and contribute their share to its maintenance.

Every pastor faces this twofold problem. He must first recognize the necessity of an adequate youth program and then get the church board and his adult leaders to share in the opportunity and privilege of maintaining it. This is not always an easy task, but it must be done if we are to give to the young people the kind of leadership which they have a right to expect from the church.

On the other hand, every pastor is concerned that his young people shall be spiritually minded and find happy and satisfactory service within the program of the church. Young people need to be geared to a cause. The church furnished the means whereby the cause of Christ may become the dominating factor in the life of youth.

For the purpose of strengthening this twofold relationship between adults and young people, the General Council of the N.Y.P.S. has designated September 24 as Young People's Day. On this occasion the evening devotional service of the N.Y.P.S. will stress the theme, "Teaming up for the Year." The effort will be made to impress young people with the necessity of backing the whole program of the church. It will emphasize the importance of young people carrying their part of the responsibility. We want that the last year in this quadrennium shall be definitely linked to an aggressive and positive pro-

gram of evangelism. We not only want to go "deeper" with Christ, but "farther" also.

To make the importance of this day outstanding in the church, we urge the pastors to preach at least one sermon on this day calculated to stir adults to their responsibility of creating the proper atmosphere for our young people and to help provide a program that shall be adequate for youth and at the same time spiritually alive and Christ-centered.

We will deeply appreciate the co-operation of every pastor in the movement to help secure these ends for the glory of God and the upbuilding of the kingdom. Remember the date—September 24—Young People's Day!

A Tribute to a Nazarene Pastor

WE present a tribute paid to Milton Smith, for ten years pastor of our church at Norman, Oklahoma, written by Dr. E. N. Comfort, dean of the Oklahoma School of Religion associated with the University of Oklahoma. This appraisal of the work of Milton Smith comes from a man who is of an entirely different school of theology from our pastor, and often they have disagreed on biblical interpretation. We print it here to encourage our pastors who are faithfully working in their communities, also to give them some understanding of the manner in which their work is being received by unprejudiced people and leaders of the community.—MANAGING EDITOR.

There are preachers and preachers. Some are good; some are bad. Some are very wise; some are ignorant as mules. Some are Christian gentlemen of the highest type; some are rascals of the deepest dye. But there is one minister whom I should like to call to the attention of my readers. He is Reverend Milton Smith, pastor of the local Nazarene church. Mr. Smith is soon leaving our community to take a pastorate in Malden, Massachusetts. I should like to pay a tribute to him while he is still with us.

LARGE GROWTH FOR CHURCH

Mr. Smith has been in Norman just ten years. During that time he has built one of the most active and helpful churches in our little city. When he came here the Nazarene church had 80 members. Today it has 340. During the past ten years he has received an average of 60 members a year into his church. Over 2,000 people have been converted during that time. The effectiveness of Mr. Smith's work is shown by the fact that approximately a third of the people who have accepted the Christian religion under his ministrations have been definitely tied into the work of extending the kingdom of God through the Nazarene church. Of course, many others have allied themselves with other Nazarene churches or with churches of other denominations.

We hear a lot these days about denominational competition but it is safe to say that three-fourths of the people who have allied themselves with the Nazarene church within the last ten years would not have been reached by the other churches of the town. For the most part the people in Mr. Smith's church have been won to the Christian religion through his own efforts and the work of his people. Of course they all had more or less of a church background and the strained-out Christian influence which is to be found in our general culture but so far as definitely being reached by the work of the church, most of his people were not and would not have been except for him.

SUNDAY SCHOOL WELL ORGANIZED

It is true that a few of these people were past middle life, and some of them had reached old age but by and large

were young people. Excepting for one very small church I feel sure that the Nazarene church has the youngest membership in town. Go to almost any one of its meetings and you will find that people below thirty years of age are predominant.

The Sunday school of the church has kept pace with the development of the congregation. A few years ago, a gentleman in the university wrote a thesis on religious education in Oklahoma. He told me that the Nazarene Sunday school was one of the very best that he found in the state. It was well graded, thoroughly departmentalized and had most of the modern paraphernalia that is demanded for a grade A Sunday school.

The Nazarene church has excellent singing. By that I mean to say: first, that more of the congregation sing than any church that it has been my privilege to attend. Second, that the singing is of a high quality. They sing gospel songs entirely. One goes in vain to the Nazarene church in search for what is generally termed classical religious music. There is no straining for high C's or grappling for sub-G's, nor is one punished with exercises in vocalization. The singers apparently strive for two effects: meaning and feeling. That they are eminently successful in both respects is indicated first, by the attention that the people give to the singing and second, the apparent joy that they derive from it. Repeatedly I have gone to the Nazarene church solely to have my spirit buoyed up by their singing.

During the past ten years Mr. Smith has been instrumental in seeing that the hungry were fed, the poor clothed, the sick visited, the sorrowing comforted, the discouraged given hope, and the lost saved. Through his Sunday school, young people's meetings and church services, he has put songs in the hearts of hundreds from the kindergarten to the gray-headed. He has helped scores of people get on their feet financially, morally and otherwise.

The secret of his success is, he really cares for the people whom he serves. He has made their problems his. He has borne their sorrows, carried their griefs and shared in their hopes and aspirations. He believes in God so thoroughly that he has been able to make God real to his people. He has been so filled with the Christian spirit that his people have caught the glow.

Thank God for Milton Smith. May his course on earth be long and his tribe increase.

ILLUSTRATIONS

"Blessed is he, whosoever shall not be offended in me" (Matt. 11:6).

In Dr. Karl Heim's book, "The Living Fountain," he relates how a missionary of the Moravian Brethren once visited a leprous Negro, who was in the last stage of that dreaded disease. He entered the simple hut and asked the stricken man if he could perform for him some service of love. "Sing me, 'All praise to God who reigns above, the God of all creation,'" said the sick man. After the strain of this hymn of praise had died down in the hut, the leper said, "Will you please sing it once more?" "Why have you asked especially for this hymn?" asked the missionary. "Because my heart is so rejoiced," answered the leper. "Once I grumbled and was angered because of my illness; now I am at peace. Last night I had a dream. The Lord Jesus stepped into the door of my hut and, standing by the side of my bed, looked at me with mercy in His face. 'Joshua,' He said, 'thou shalt be with me in Paradise.' Don't you think that should cause a man to forget all his misery?" This leper had found the true Christian joy, happiness that consists in this—that we are no longer offended in Jesus.—Submitted by J. CAREY CAMPBELL.

"Tomorrow May Be Too Late"

Shortly after I was saved God called me to preach; He gave me an almost consuming passion for lost souls. One morning on visiting an old school chum I spoke to him about his soul. He was a young man in his early twenties, and as his wife had been a Christian and passed on to her reward, I pleaded with him to get right with God and be prepared to meet his wife in heaven. As we talked, his heart was touched, but he said, "I'm quite young, and all I will need is just about five minutes before I die to get right." Just a few weeks later he was stabbed to death, by a boy he had known all his life, in a jealous rage. He died in his father's arms in less than five minutes. He said, "They got me, Dad, what shall I do?" and his dad said, "Pray." But friends, he did not have five minutes.

"Behold now is the day of salvation" (2 Cor. 6:2).—Submitted by E. L. LEWIS.

A friend of mine brought with him on his return trip from abroad, a beautiful table of mosaic work which he had purchased in Damascus. As I examined this unusual table one day, I noted the hundreds, yes, thousands of small pieces of wood within it of various shapes and colors. The designer had placed each piece in its position to complete the assemblage of a graceful pattern. These small bits of wood had no intrinsic beauty; each part was lost in the more important whole.

God has placed me where I shall best carry out the more important design. Can I here be satisfied? If so, I shall be able to understand that "All things work together for good to them that love God, to them who are the called according to His purpose."—Submitted by J. CAREY CAMPBELL.

Before God saved him, Jerry McAuley was a drunkard and user of tobacco. After his conversion Jerry fell again and again, five times within eight months, and got fighting drunk.

"Every drunkard uses tobacco. Now, mind you, I am speaking of the drunkard. I have heard it reported that some good deacons, and even ministers, use it; but I am speaking now of the drunkard. They all use tobacco. Tobacco and rum are sisters-in-law, and if you marry one, the chances are that the other will often visit you.

"Jerry was no exception to this rule. He was a great user of the weed. Some faithful Christians went to him and said, 'Jerry, give up your tobacco for Jesus' sake.' He gave it up, and never fell afterward.

"He would never allow anyone to read the lesson in his Mission, be he convert, layman, or minister, if he knew that he used tobacco." (From Samuel H. Hadley's "Down in Water Street") Submitted by J. CAREY CAMPBELL.

When Dr. Karl Heim a few years ago went to an interior city of China, he participated in a prayermeeting of a wholly international character. Sitting next to him was a Frenchman who had fought against his country in the World War; on the other side sat a follower of Mahatma Gandhi, the leader of the Indian Nationalistic Movement against England. In addition there were a number of Chinese who wore the long queues which were still customary in that part of China as yet untouched by European culture. Dr. Heim says:

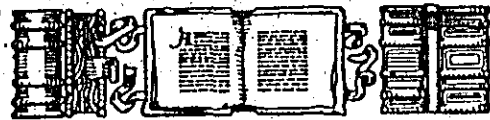
"I was invited to speak. I felt that between us there were differences which could not be overcome. In the frightful World War we have given one another wounds we could not forget. We had grievances against one another that were important and terrifying, and which no League of Nations could hear or bridge over. Nevertheless there was one thing that made us all brothers—something stated in Revelation 7:9. 'After this I beheld and, lo, a great multitude, which no man could number, of all nations and

kindreds and peoples and tongues, stood before the throne and before the Lamb.' We stood before the Lamb who was slain for us, as sinners whom He had reconciled.

"Those who belong to this glorious company do not look upon each other or upon that which separates them. Their eyes are fixed on one place. They gaze upon the Lamb. Their only hope is that their robes have been washed and made white in His blood."

This is the kind of League of Nations that God has established. The Christ who has been lifted up from this blood-drenched earth has borne the burden of national hatreds. He is the only bridge today that can really unite all peoples. (From Dr. Karl Heim's "The Living Fountain")  
Submitted by J. CAREY CAMPBELL.

## BOOK CHATS



By P. H. Lunn

A NEW edition of *NOTES ON THE GOSPEL OF MARK* by Albert Barnes has recently been put out by Zondervan (\$1.00). This is an evangelical and practical exposition of the Second Gospel. It deserves a place in the library of every minister and Bible student.

*JOB, A WORLD EXAMPLE* by J. A. Huffman (Standard Press \$1.00) is not a new book. A new edition has recently been published and we want to mention it here. There is little material on this Old Testament saint and philosopher and for that reason we take especial pleasure in presenting the book. Dr. Huffman is a holiness man, consequently no spiritual aspect of the subject is neglected. For individual study or as a text for class use this volume is recommended.

*SERMON SEED IN THE PSALMS* by A. MacFadyen (Zondervan—\$1.00) is a new book that gives an outline of each of the 150 Psalms. These outlines are brief, leaving ample room for individual treatment and expansion. Here is a wealth of good material for Sunday morning sermons or prayermeeting talks.

R. Ames Montgomery, Professor of Homiletics in the Presbyterian Theological Seminary, Chicago, has written a 243-page book entitled *PREPARING PREACHERS TO PREACH* (Zondervan—\$1.75). It is an exhaustive treatment of homiletics. Books on this subject as a rule are not especially popular with preachers after they enter into their ministry. Yet we know of outstanding ministers who avidly read everything they can secure on the technique of preaching, feeling, no doubt, that even after years of experience there is always room for improvement in presenting the glorious gospel.

Anyone interested in the social aspects and implications of the gospel will want to read Reginald J. Barker's *IT BEGAN IN GALILEE* (Cokesbury—\$2.50). The author claims that "personal and social religion are inseparable, and that, irrevocably, the gospel of Jesus as lived and preached by Him is revolutionary in the life of the individual and in the rectification of the social order."

A volume of more than passing interest and importance is Ruth Paxson's *THE WEALTH, WALK AND WARFARE OF THE*

*CHRISTIAN*, (Revell—\$1.50). This 223-page book gives an exhaustive, outlined study of Ephesians, the "Grand Canyon of Scripture." It is a detailed study of Paul's epistle and is especially helpful in emphasizing spiritual truth. The title of the book is taken from the three divisions: the (1) Wealth, (2) Walk and (3) Warfare of the Christian. Under the first division the Christian's wealth is glimpsed, bequeathed, designated, measured, located, deposited, defined, revealed, unfolded and realized. In the second bracket the Christian is to walk in unity, holiness, love, light, wisdom, praise and harmony. And the final section depicts the warfare of God's people as a call to arms, then studies the antagonists, the battlefield, the wrestlers, the tactics of the enemy, the victory and prayer warriors. We feel that this book will give a minister actual material to use for his teaching ministry—a type of preaching which is most helpful and, sad to say, greatly neglected. We doubt that anything will correct evils, overcome weaknesses and build up the saints in the most holy faith any better or quicker than Bible study and exposition. Brethren, this volume will keep you busy for months.

## Gleanings from "How to Be a Pastor"

By Theodore Cuyler

1. "A house-going minister makes a church-going people," said Chalmers.
2. A minister's chief trouble is to make bad people good, and good people better.
3. God never intended that this world should be saved by pulpit geniuses, or He would create more of them.
4. "The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week," said a parishioner.
5. A pastor should request that all sickness, afflictions, reverses, and soul needs be reported to him at once. He is not omniscient.
6. Make yourself at home when you call. Encourage the people to talk about the Sabbath services, and the truths preached. Give them an opportunity to ask questions.
7. In every discourse try to give something to attract the children.
8. Let your heart rather than your head deliver a funeral message.
9. Do not have any "running places" or favorite resorts; and do not let anybody in the congregation own you.
10. Use the word "revival" sparingly lest you wear it out. Preach the Word always, and expect conversions in regular services. Encourage people to look to God and not the revivalist.
11. Hand-picked apples keep the longest. Individual labor with each soul is indispensable.
12. Encourage young converts to begin testifying at once. Unless they do they are apt to be tongue-tied all their lives.—*Pilgrim Holiness Advocate*.

"Yes, Christians are the happiest people in the world. For happiness is a thing you cannot buy, or beg, or borrow. It can only be drawn from the supply which we have within us."—SELECTED.

## 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

### The Purpose of the Atonement

THE whole design of God was to restore man to His image, and raise him from the ruins of his fall; in a word, to make him perfect, to blot out all his sins, purify his soul, and fill him with holiness, so that no unholy temper, evil desire, or impure affections or passions shall either lodge or have any being within him. This, and this only, is true religion or Christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ and the operation of the Holy Ghost, and would be as unworthy of the appellation of "Christianity" as it would be of that holiness or perfection; They who ridicule this are scoffers at the Word of God, many of them totally irreligious men, sitting in the seat of the scornful. They who deny it deny the whole scope and design of divine revelation and the mission of Jesus Christ, and they who preach the opposite doctrine are either speculative Antinomians or pleaders for Baal.—ADAM CLARKE.

### The Anvil of God's Word

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out, you know."

"And so," I thought, "the Anvil of God's Word

For ages skeptic blows have beat upon,  
Yet, though the noise of falling blows was heard,

The Anvil is unharmed, the hammers gone."

—AUTHOR UNKNOWN.

### The Goal of Revelation

That divine ultimate toward which all creation moves is revealed in the Book of Revelation as the coronation and eternal glory of Christ in God, with the

Church, in the culmination and full realization of the kingdom of God. The whole universe will ultimately be subjected, purged and unified in love and loyalty to God through Christ the Redeemer-King.

### Earth's Broken Things.

Christ is building his kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no broken reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory.—J. R. MILLER.

### A Scientist on the Church

Albert Einstein, who today stands as probably the world's greatest scientist, has through the recent sufferings of his own people, the Jews, experienced a new insight in relation to the place of the Church in the world. He is quoted in *The Living Church* as saying,

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"Only the Church stood squarely across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

### In Wisdom Hast Thou Made Them All

The earth goes six hundred million miles round the sun every year. Let this distance be represented by a pin-head one-sixteenth inch in diameter. On this scale the sun is a minute speck of dust 1/3400 part of an inch in diameter and the earth too small to be seen by the most powerful microscope. Even on such a scale the nearest star is 225 yards away. To include all that we can see with a telescope, the model must stretch four million miles in every direction.—SIR JAMES JEANS.

### Favorite Hymns

Dr. Robert McCutchan, music editor of the new Methodist Hymnal, asked for a vote on the most used hymns in Methodist churches. The twelve which topped the list are:

Are Ye Able  
Holy, Holy, Holy  
Oh, for a Thousand Tongues to Sing  
God of Grace, and God of Glory  
Take Time to Be Holy  
Above the Hills of Time  
Be Still My Soul  
Ask, Ye What Great Things I Know  
All Hail the Power of Jesus' Name  
Beneath the Cross of Jesus  
Jesus Calls Us O'er the Tumult  
Fairest Lord Jesus

### Come, Holy Ghost

Come, Holy Ghost, our hearts inspire,  
Let us Thine influence prove:  
Source of the old prophetic fire,  
Fountain of life and love.

Come, Holy Ghost, for moved by Thee  
The prophets wrote and spoke:  
Unlock the Truth, Thyself the key,  
Unseal the sacred Book.

Expand Thy wings, celestial Dove,  
Brood o'er our nature's night;  
On our disordered spirits move,  
And let there now be light.

God, through Himself, we then shall know,

If Thou within us shine;  
And sound, with all Thy saints below,  
The depths of love divine. Amen.

—CHARLES WESLEY.

### Fear Not, Little Flock

I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me that is happening. His footsteps become clearer and clearer in the good earth of China with every passing hour.

Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, "You would better go home and forget it." But the handful stayed.

The story of their staying is an epic which makes the defense of modern Madrid a sham battle. Today the hand-ful is winning.—C. T. WANG, *Chinese Ambassador*.

**God's Country?**

Asking the question, "Is America really 'God's country?'" The *Christian Union Herald* informs us that in this fair land about 13,000,000 American children receive no religious instruction whatever; 10,000 rural communities are churchless; 30,000 communities have no resident pastor; 1,000,000 of the rural population have no facilities for religion at all; there are backward sections in our most eastern states which vie with regions in the West and South in their lack of decent religious instruction. In Utah seven coun-ties are without the operation of a single evangelical mission. In once religious New England only 40 per cent of the adults and 33 per cent of the children have even the slightest connection with any church or Sunday school. In eleven townships of one Michigan county, where 1,005 children are enrolled in forty-six public schools, no one of them is in church or Sabbath school.

**The Wheat and the Tares**

The wheat that was sown among tares,  
Sprang up with a joyful air;  
And you would have thought, to behold  
it,  
A bountiful harvest there.

But low from the soil was springing,  
The enemy's death-stinging grip;  
Which stood to oppose Faith's harvest,  
Its courage and zeal to whip.

I thought as I looked at the struggle  
I'd stoop and pull out the tare;  
But the roots to my amazement,  
I found were tangled there.

So I prayed to the God of the harvest,  
That He might strengthen the seed;  
Imparting His life within it,  
And help it to throw off the weed.

And God so sweetly answered,  
Till I saw that Faith grow strong;  
Till it chose the right and was happy,  
And threw off the terrible wrong.

All hail, to the one who conquers,  
Whose life brings a harvest true;  
Who prepares himself for God's granary  
In this life as he passes through.  
—CLENARD R. PRICE, *Kuna, Idaho*.

**The Needs of Youth**

1. Youth needs to be understood.
2. Youth needs consistent and worthy example among the adults.
3. Youth needs the opportunity for

new experiences within the scope of the church.

4. Youth needs to have a sense of adequacy and security.

5. Youth needs encouragement rather than criticism.

6. Youth needs to be geared to a cause.—*Kansas City District Voice*.

**A Rule of Right and Wrong**

"Would you judge the lawfulness of a pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away the relish of spiritual things, whatever increases the authority of your body over your mind, that is wrong!—SUSANA WESLEY to her son John.

**Washington on Profanity**

In 1776 George Washington, general of the Revolutionary forces, sent out this general order to the army: "The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly: Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

**Self-pity**

When tears come down like summer rain,  
Are they shed for those asleep  
In sin, or are your feelings hurt—  
Is that the why you weep?

Self-pity, what a blinding fault,  
With its insidious power!  
Let me not guilty be again  
Henceforward from this hour!

O sanctify each tear I shed  
For those who know Thee not,  
Or having known Thee turned away  
And Thy fair grace forgot.  
—GLADYS SWINNEY VANDEVENTER in  
*Gospel Trumpet*.

**John Wesley and the Second Blessing**

"Within five weeks five of our band received the 'second blessing.' . . . This morning one found peace and one the 'second blessing.' . . . Insist everywhere on full salvation received now by faith. Press the instantaneous blessing. . . . Let all our preachers make a point of preaching perfection to believers, constantly, strongly, explicitly. . . . If you speak only faintly and indirectly none will be offended and none profited; but if you speak out, although some will

probably be angry, yet others will soon find the power of God unto salvation."—Selections from "Journal and Letters," *Pentecostal Herald*.

**Methods of Bible Study**

The Word of God is a reservoir of truth and grace that no method or combination of methods of study can ever exhaust. But its very riches demand that we approach it from various angles if we would avail ourselves of its possibilities.

Three different and complementary methods of Bible study have been suggested. They are the Devotional, the Biographical and the Topical.

The Devotional study of the Bible has as its purpose spiritual appreciation rather than analysis of the choice passages under consideration. It is as if one stood and watched the changing sunset, drinking in its beauty without the feeling of a technical necessity to analyze it.

Biographical study of the Bible would seek an intimate acquaintance with the great personalities of the Book. A single Bible character is followed through, revealing his humanity, his weaknesses, his errors, how these have been touched by the grace of a good and merciful God and transformed into a life of usefulness and holiness.

Topical study seeks to discover the total message of the Bible, through the various stages of God's progressive revelation, concerning the great doctrinal and practical subjects that relate to our common Christian faith and life.

Let us read our Bibles with the best that we can bring to it of understanding, imagination, interest and an open heart. Then we shall find it indeed to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

**Prayer**

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.  
There is an arm that never tires  
When earthly strength gives way;  
There is a love that never fails  
When earthly loves decay.  
And there's a power which man can wield

When mortal aid is vain:  
That eye, that arm, that love to reach,  
That listening ear to gain.  
That power is prayer; it soars to Him  
Who sits upon the throne,  
And moves the hand which moves the world,  
To help and save His own.

—JAMES COWDEN WALLACE.

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**HOMILETICAL**

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**A PREACHING PROGRAM FOR JULY, 1939**

J. GLENN GOULD

SUNDAY, AUGUST 6, 1939

MORNING SERVICE

Unrequited Outlays

SUGGESTED SCRIPTURE LESSON—Luke 10:25-37.

TEXT—*Whatever thou spendest more, when I come again, I will repay thee* (Luke 10:35).

I. There is no parable in the preaching of our Lord that has taken firmer hold on the thought of men than this. It ranks, with the story of the Prodigal Son and the parable of the seed sown in the field, among the most effective presentations of truth in parabolic form Jesus ever gave. The Master was an artist in the telling of a story, putting in a few deft strokes here and there to bring out the essential simplicity of an issue that, on the face of it, appeared complex.

1. It is interesting to note how skilfully Jesus drew this picture. He first chose a most likely situation: a highway robbery on the dangerous road from Jerusalem to Jericho. Every week some such incident occurred, and it was thus a most probable situation our Lord sketched. For the two villains in the drama He selected a priest and a Levite; both of them the very acme of religious devotion, according to their own estimate, but utterly lacking in the milk of human kindness. For the hero of the story Jesus shrewdly selected a Samaritan, member of a race cordially despised by every orthodox Jew.

2. It did not require many words to set forth these contrasting characters in all of their crystal clarity. The priest and the Levite, for all their religious pretensions, were shown to be selfish in spirit and calloused in heart. The despised Samaritan, for all his connections with a race beneath contempt in Jewish eyes, was shown to be capable of a nobleness that compelled the admiration of even a reluctant Jewish lawyer.

3. We wish to address our thought, however, to the least conspicuous man in the story—the innkeeper. This new tragedy of the Jerusalem-Jericho road could mean nothing to him but extra labor. It was nothing to him essentially that another wayfaring man had been robbed on this perilous highway. And to have the helpless injured fellow brought to his door must have imposed upon him an unsought hardship. It is true he was paid partially in advance for the service he was asked to render. But that prepayment could not be expected to cover the expense incurred in ministering to the injured stranger, to say nothing of compensation for service rendered. There was asked of him an unrequited outlay, with only a promise, and a Samaritan's promise, at that, of future payment. "Whatever thou spendest more, when I come again, I will repay thee."

II. This whole parable is highly typical and lends itself easily to a number of interpretations. The more obvious applications are familiar enough to all of us.

1. Let us suggest today that this godless, sinful world is the man-fallen among thieves. Out on the highway of life men have been beset by the world, the flesh, and the devil. No matter what sin may offer men, when it has done its deadly work, it will leave men stripped, wounded and half-dead. In its first approach it seems so insinuating and attractive, like some of the disarming hitch-hikers we hear about

so frequently; only to exact a fearful toll of the unwary driver who is so careless as to give them room.

2. The priest and the Levite, furthermore, are the mockeries of hope with which life abounds. They seem to give promise; but pursued to their final end, they are seen to possess no mercy and no power to help. John Wesley in his search for God tried first one then another of these blind alleys that lead nowhere but to greater confusion. First it was legalism, then furious activity; then high churchmanship, followed by a trial of mysticism. All alike proved to be mere mockeries of hope, and, like priest and Levite, passed by on the other side.

3. The good Samaritan, moreover, is Jesus Christ our Lord. When no one else cared about our need, He remembered us and willingly became our Savior. He found us naked and wounded; robbed of virtue and peace; disregarded and mocked by everything that it seemed should give promise of hope. He had compassion on us and bound up our wounds, pouring in oil and wine. Then he carried us to the inn and left us in the hands of the innkeeper.

4. That innkeeper stands for the Church of Jesus Christ into whose hands the Savior has committed the task of nursing stricken sinful men back to healing and health. Christ has given Himself in death to rescue men from hell, and now asks you and me to carry to completion the task He has only begun.

**III. No truth is more clearly taught in the word than this: that we are workers with Christ in saving men.**

1. It is quite evident what it has cost Jesus to show compassion to men. He lived and moved among tragic scenes of sin, suffering and sorrow that must have drained Him dry of His resources of sympathy and compassion. The afflicted people who thronged Him must have wrung His compassionate soul. But that was not all. It was not enough that He should live among the scenes and witness them in all their horror. To complete the task committed to Him by the Father, it was necessary that He die upon a cross. This was the price He had to pay to be merciful to men.

2. Now Christ asks of us a somewhat similar compassion. We cannot die for men, but there is no need that we should. Thank God, Jesus Christ has tasted death for every man. But it is necessary that in our station, and within the limits of our measure, we should bear some of the anguish that afflicted the soul of our Lord, and carry on the sacrificial ministry He so nobly has begun. Dr. John Henry Jowett, in one of his earlier books, puts it thus: "The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion."

It is true that we have received a partial payment in advance for the service of compassion Christ asks us to render. He has saved our own souls and given us riches beyond price in the things of grace and salvation. But there is a further outlay He asks of us; an unrequited service which He looks to us to render. "Whatever thou spendest more"—that is the sort of self-giving He expects of us.

3. We are saved today through the compassion of those, who by losing themselves for Christ's sake, make the compassion of Jesus intelligible to others. The way of Christ-following is a way of self-denial and cross-bearing. It is a solemn commission to "fill up that which is behind of the afflictions of Christ." This principle demands of us a host of apparently needless services in the way of kindness and sympathy. The missionary laboring at a dispensary, ministering to the stricken bodies of the natives, may seem to be wasting her time. But she is only living out the Master's challenge to unrequited service. The person who lays down a sacrificial dollar for the General Budget may be told that he is throwing his money away; but if he has this vision, he sees his dollar as a part of the carry out of the Master's Great Commission.



IV. Christ promises abundant reward for loyalty such as this. "When I come again," He says, "I will repay thee."

1. It is a certainty that the Master is coming. His promise is far more sure than the promise of a wayfaring Samaritan. Back over this road the Savior has assured us He will travel and we "innkeepers" shall see Him again.

2. In that day every unrequited outlay of service, or ministry, or compassion will be rewarded richly and gloriously. We do not serve Christ for hope of rewards. But every promise indicates that rich and blessed recompense awaits the soul who dares to be true to Christ.

#### EVENING SERVICE

##### Which is the First Commandment?

SUGGESTED SCRIPTURE LESSON: Mark 12:28-34.

TEXT—Which is the first commandment of all? (Mark 12:28).

##### I. Every age has its characteristic questions.

In fact, it may well be that the index to the spirit of any generation is to be found in the type of questions it asks, for questions have a way of embodying the ideas and ideals that are cherished by men. An age of materialism must busy itself with those questions that are of the earth earthy; while an age that is reaching out hungrily for God must express in its questions the high and noble aspirations of the soul.

1. This test could be applied to our generation with appalling effect, for our jazzy, swing-mad age is concerning itself with the most superficial aspect of life. While it is true that there are some indications that the futility of a life that begins and ends on that plane is becoming apparent, it is still largely true that our questions have to do chiefly with such matter as "When do we eat?" and "Where do we go from here?"

2. Judged by this test it is only truth to say that the men of Jesus' day were theological triflers. Look at the questions of this chapter, for instance. First came the politically minded Herodians with the query, "Is it lawful to give tribute to Caesar, or no?" The Master disposed of that in a few terse words, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." Then came "the Sadducees, which say there is no resurrection," with this inquiry, "If a woman be married to each of seven brothers successively, whose wife will she be in the resurrection?" Jesus' reply uncovered both their abysmal ignorance and their malicious intent. Then came the question of our text.

3. There was something different about this question, however, because it was propounded by a different type of questioner. He is described as one of the scribes who stood by, listening as the Master confounded His adversaries, and perceiving that He had answered them well. There is evidence that he was deeply concerned to hear what the Master would say about "the first commandment of all"; and when Jesus gave His customary reply, His questioner's response was more than gratifying. And our Lord declared that this scribe was "not far from the kingdom of God."

##### II. It was an oft-repeated question, this concerning the first and greatest commandment.

Many who raised it were mere quibblers, comparable to the theologians of the Middle Ages who debated in all seriousness the question of how many angels could stand on the point of a needle. Even serious questions can be propounded in a spirit that renders their frank discussion impossible.

1. A question such as this may be asked, and frequently was, in an attempt to dissipate the sense of responsibility in a discussion of theory. We read that a certain lawyer asked this question in the hope of entangling the Master in His talk; and failing that, and willing to justify himself, asked further, "But who is my neighbour?" We are grateful for the question; for without it Jesus would not have spoken the

parable of the Good Samaritan. But no one can possibly admire the spirit that animated the questioner. Much of our current theological discussion is of this sort, or has this effect. There are scores of people who would travel this city over to hear some new speaker on some such theme as the return of Christ, who would never consent for one moment to have done with their sins and really make themselves ready for His coming. Their sense of personal responsibility seems to be completely obscured by their morbid curiosity concerning the times of the end.

2. Then, again, such a question may be asked in an honest attempt to get at the Christian truth and to ascertain what is the irreducible minimum which God requires. It is of the utmost importance that we determine clearly the things that are of fundamental importance and those that are of secondary consequence. And the spirit that prompts the questioner is bound to determine the degree of light the answer will throw.

3. Jesus' reply never varied, whatever the spirit of the questioner. He always placed the emphasis on the same truth; that "the first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; . . . and . . . thy neighbour as thyself."

##### III. Thou shalt love . . .

1. The supreme requirement of all is that men be right in their inner heart attitude toward God as revealed in Christ. That means they must be passively at peace with Him; no unconfessed and unforgiven sin to rise between one and the smile of God. No man can be right with God who allows sin in his life, or who fails to make acknowledgment and confession for past sins. It means, moreover, that one must be actively in love with God as revealed in Christ. And the whole personality must be enlisted in this life of love. "Heart . . . soul . . . mind . . . strength" all must be combined in an attitude of passionate, whole-hearted devotion to Christ Jesus.

2. But the Second Commandment is closely related to the first, "namely this, Thou shalt love thy neighbour as thyself." Such a love for one's fellowmen is a practical and inevitable expression of one's love for God. My love for Christ must find its noblest virtues in a love like His for all men everywhere. St. John (in 1 John 4:20, 21) has driven this truth home: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." St. Paul has laid a similar emphasis in Romans 13:8-10: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law."

3. Mr. Wesley made this the one test of divine grace in the life of the Christian. In his "Plain Account of Christian Perfection" we find these questions and answers:

"Question. What is Christian perfection?  
"Answer. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by pure love.

"Q. Do you affirm that this perfection excludes all infirmities, ignorance, and mistake?

"A. I continually affirm quite the contrary, and have always done so.

"Q. But how can every thought, word and work be governed by pure love, and the man be subject at the same time to ignorance and mistake?

"A. I see no contradiction here. A man may be filled with pure love and still be liable to mistake. Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all but by the mediation of these bodily organs which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption.

"But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice . . . yet where every word and action springs from love such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood."

IV. Now note the questioner's discreet reply. Better than "all whole burnt offerings and sacrifices" is love for God and neighbor. In our mother language that means that love is better than sacraments, church joining and sermon testing. When Jesus heard that comment, He said, "Thou art not far from the kingdom of God."

But why not in it? Because a man must do more than acknowledge the truth; he must do it. Many a man is like Noah's carpenters. They helped to build the ark, but they were not saved in the ark. By this supreme test of love for God and neighbor, where do we stand today?

SUNDAY, AUGUST 13, 1939

#### MORNING SERVICE

##### The Spiritual Glow

SUGGESTED SCRIPTURE LESSON—Romans 12:1-21.

TEXT—Maintain the spiritual glow (Romans 12:1, Moffatt version).

I. The symbol of fire is one of the most effective of all the figures of speech that are used in God's Word to set forth the gracious work of the Holy Spirit. He is represented as the breath of God that inspires, and the holy anointing oil that sets apart. But repeatedly is He declared to be a fire that burns up dross, that illuminates the understanding, that warms the heart.

1. The symbol of fire is employed most strikingly in the Old Testament Scriptures, and almost invariably as a token of the presence of the Spirit of God. The fiery shekinah that rested on the mercy seat was always interpreted as a mark of the presence of God in the midst of the camp. One of the most impressive instances of the use of this fiery symbol occurred on Mount Carmel, when God answered the prayer of Elijah by sending down fire to consume both the sacrifice and the altar. Nothing could have been more convincing to the Israelites than this answer to prayer; and almost to a man they cried, "The Lord, he is God."

2. With the coming of the great forerunner, John, we hear again an allusion to this divine symbol. John declared of the Coming One that He would baptize "with the Holy Ghost and fire." Then invoking the figure of the threshing, he asserted that Christ would separate the chaff of our lives from the wheat, and would burn the chaff with the unquenchable fire of the Spirit. It is evident that God was adhering to this same time-honored symbol to set forth a work of inward cleansing which Christ would minister to men by the Holy Spirit.

3. John the Baptist's promise was made the more impressive by the fact that Jesus used almost its identical language in giving one of His last assurances to His disciples. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." It is as though the Master had said that the time is now at hand, and the promise made by John is about to be fulfilled.

4. And finally, when the day of Pentecost was fully come and the long-awaited outpouring came from God's open hand, it was accompanied by "cloven tongues like as of fire." It would seem that God wished to identify unmistakably the

fact that this outpouring was in very truth the gift of the Holy Ghost, and the one sure token of His identity was the tongue of fire.

II. Now the meaning of this figure of speech is abundantly clear. Fire possesses three distinct properties, and each of them is suggestive of a phase of the Spirit's work in the soul.

1. First of all, fire is a consuming force. Everything combustible will be destroyed by fire. Whatever is not endowed with properties calculated to resist this devourer must yield before it. As it consumes, it cleanses. Centuries ago England was ravaged by a fearful epidemic known as the black plague. In the grip of this fierce destroyer the city of London became a shambles, and a city of death. For months the contagion lingered, breaking out afresh when it was believed to be under control. Then came the terrible London fire. For days the flames continued to ravage the city, and only after they had spent themselves for lack of fuel did the fire subside. It seemed like a terrible devastation. But it accomplished at least one salutary purpose. It destroyed the lingering germs of the black plague; and after the fire, London was never again visited with a recurrence of that epidemic. So does the holy fire consume and cleanse the dross and contagion of the soul.

2. A second property of fire is its power to illuminate and enlighten. Fire dispels darkness and gives light. Practically all forms of artificial illumination are the utilization of some form of combustion. And illumination stands for understanding, knowledge, insight. The Spirit is not satisfied to deliver the soul negatively from the pollution of sin. He desires to give a knowledge of truth, and is declared to be a guide into all truth. It is the will of God that His people should be possessed of a clarity of mind as well as a kindling of heart.

3. The third property of fire is heat, a type of that soul warmth without which personality becomes a chilly thing indeed. One's dealings with God can never be separated from the heat of passion. Someone has said that, like iron, the personality does not become malleable until it is redhot. Certain it is that God wants to endow His people with that fervency of spirit which the fire of the Holy Ghost alone can bestow.

III. All that fire in its physical properties suggests to our minds is typical of the work of the Holy Spirit in men's hearts.

There is a fire-baptized experience that God's children may enjoy; a deliverance from the darkness and chill of selfishness and sin; and a new illumination and quickening which is the Spirit's gift to the heart.

1. The wise man declared that "the spirit of man is the candle of the Lord." The suggestion is that God can light the candle by His Spirit and make it to illuminate the darkness of one's own life and the dense darkness that fills the hearts of other men. There is a potential incandescence about our spirits that can be brought forth by the grace of God.

Jesus used this same figure in His discussion of our responsibility to men for the grace we have received. "Let your light so shine before men," He exhorts. The illumination is plain that too many of us are putting our candle under a bushel, the symbol of business and trade—the cares of life that deceive and defeat the soul; or that we are guilty of putting it under a bed, suggestive of that love of ease and indolence that has been such a deadly enemy of the soul. God made your candle to be on a candlestick where it can give light. Therefore, let it shine, said the Master.

2. Moreover, a foretaste of this grace was experienced by the disciples who traveled the Emmaus road on the day of the resurrection of our Lord. As they walked the road with Jesus by their side, not realizing it was He, their hearts were strangely warmed, and when as they sat at meat with Him, he

was revealed to them, they said one to another, "Did not our hearts burn within us as he talked with us by the way and as he opened to us the scriptures?"

3. It was not until Pentecost, however, that they were brought to the full realization of this glorious possibility. In the instant of the Spirit's outpouring their selfishness and sin were consumed, their ignorance yielded before the illumination of the Spirit, and their indifference and fearfulness gave way before the new glow and fervency of the Spirit of God.

#### IV. Here, then, is a normal New Testament Christian experience.

It is characterized by a clean heart, with every sinful affection and lust, every trace of malice and ill-will, every unholy intention and motive in the soul, purged in the purifying fire of the Holy Ghost. After all, God alone can deal with our depraved affections. We can choose certain lines of conduct, and within well-defined limits we are free to do so. But what we love and long for is part of our essential nature. We may deplore these illicit cravings of our hearts; but to deplore them is not to correct them. Only by the grace of God can they be changed. But even here that grace is sufficient.

2. It is characterized by an illuminated understanding. Where did Simon Peter get the amazing grasp upon Christian doctrine that is evident in his Pentecost sermon? Surely he did not master it by dint of hard study; for he was many times an amazingly dull student. He got it from the illumination of the Holy Ghost. In the instant of Pentecost, the dark shadows in his mind gave way before the light of the Spirit. And so, to a greater or less degree, should it be with all of us.

3. It is characterized, finally, by a flaming fervency of spirit. Moffatt's rendering of this expression—"fervent in spirit"—is suggestive. He translates it, "Maintain the spiritual glow." There is a glow, a radiance of soul, that can be induced only by the presence of the Holy Ghost in one's life. And this should be a more or less constant phenomenon.

#### V. St. Paul here exhorts to the maintenance of that glowing grace of heart fullness.

This should be the first concern of every sincere Christian. It is God's will that His people should be a radiant, rejoicing people, triumphant overcomers in their spirits. What shame that so much of His Church should be content to live below this standard! Principal Jacks wrote a book a few years ago entitled *The Lost Radiance*. That radiance can be recovered by the quickening of the Holy Spirit.

But there must be an active concern upon our hearts to maintain that glow, once it has been imparted to us. Some fires are choked to death, while others are poked to death. But it matters little by what method the glow is lost; the tragedy of its loss is equally great. Let it be the chief concern of our hearts to receive the glowing fullness of the Spirit; and then to "maintain the spiritual glow."

#### EVENING SERVICE

##### The Failures of the Gospel

SUGGESTED SCRIPTURE LESSON—Matthew 13:3-9, 18-23.

TEXT—Some seeds fell by the wayside, . . . some fell upon stony places, . . . and some fell among thorns (Matt. 13:4, 5, 7).

I. There has been nothing in the past nineteen centuries more conspicuous than the successes of the gospel. It has been a success the more remarkable because of the fearful odds against which the Christian message had to contend and because of what might appear to be certain handicaps within that message itself.

1. The society into which the first century preachers carried the story of Jesus was a society steeped in paganism; in which a degraded form of religious worship, hoary with tradition, was deeply entrenched. Back of that paganism stood official Rome, lending its sanction and stability, and making

dissent to appear a weak and futile thing. Yet against this hoary paganism the Christian message went forth, seeming to many to be bent upon as hopeless a task as a Don Quixote tilting against his windmills. And, strangely enough, in less than three centuries the Christian message had won its battle.

2. This seems more striking still when one recalls that the only weapon carried by these apostles was the story of a Jew against whom His own people had turned, and who had been crucified on a Roman cross in a distant eastern province of the empire. It is true they contended that He had risen from the dead; but many who heard that wagged their heads knowingly and paid no further heed.

3. But that strange message, preached by Jews in a Roman world, a world already seemingly satisfied with its sleek and comfortable paganism, literally turned the world upside down. The gods of Rome toppled from their places and their temples began to crumble into ruins. The Galilean had conquered.

4. The historian Gibbon, who wrote *The Decline and Fall of the Roman Empire*, was no Christian. Yet in his efforts to assess the cause of Rome's overthrow, he had to give first credit to the growth of Christianity. The four reasons for Rome's decline, he declared, were: (a) The zeal of the Christians, purged of Jewish narrowness; (b) their doctrine of a future life, with its rewards and punishments; (c) the ascription of miraculous powers to the early church; and (d) the pure and austere morals of the early Christians. But back of these four specifications lay something that the unbelieving Gibbon was not able to see: The transforming message of the living Christ. It was the power of this message that made possible the phenomena observed by the historian.

#### II. But only less conspicuous than its successes have been the failures of the gospel.

1. These failures are glaringly evident in the social order, in the realm of human relations and in personality. There is so much in our social order that is glaringly unchristian. One looks in vain for that compassion and sympathy, that concern for the individual, that pity for the neglected and underprivileged that were such certain marks of the spirit of Christ. In the realm of human relations, moreover, the principles of brotherhood, of love for neighbor—friend or enemy alike, have taken so scant a hold on the minds and hearts of statesmen and peoples that the world is still an armed camp, and preparation for death and destruction have moved forward with sinister rapidity. To darken the picture further, one has only to recall the low ideals and unholy living of many who name the name of Christ. The only conclusion at which we may arrive is this: that the gospel has not had an unbroken record of success.

2. It is an interesting thing that Jesus foresaw and foretold these failures. In this famous parable of the sower He made it clear that only a part of the seed would fall into soil well prepared for its reception. Other would fall upon the hearts of men hardened by the ways of the world and would be scratched away by the birds of the air. Still other would fall into shallow hearts, lacking in the disposition to endure anything for the sake of Christ; and though it would spring up and seem to give fair promise, it would soon wither away. Other seed would fall into preoccupied lives, only to be choked out by the multitude of other demands made upon one's time and attention.

3. But why must these failures be? Is it due to weakness in the seed? There is no evidence that it is. The wayside seed was certainly as vital as the seed that fell on good ground. The message of the gospel is as vigorous when it comes to one heart as when it comes to another. But is it due to some ineptitude on the part of the sower? It might be easier to believe this for the sower is a man and possesses all the frailties of mankind. No doubt the manner in which the soil is prepared for the seed and the way in which the seed is sown play

SUNDAY, AUGUST 20, 1939

#### MORNING SERVICE

##### The Whole Armor of God

SUGGESTED SCRIPTURE LESSON—Eph. 6:10-20.

TEXT—Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand (Eph. 6:13).

I. Warfare and soldiering are one of St. Paul's favorite analogies when setting forth the rigorous demands which the following of Jesus makes upon a man. The Roman world was a military world and everywhere throughout its vast domain the armed might of Rome was convincingly evident. It was an easy thing, therefore, for the apostle to employ this analogy in presenting the claims of the gospel. There is a striking aptness, moreover, about this figure of speech. It comes closer to the heart of the matter than any other. For the Christian is surrounded by enemies that are making a determined and murderous assault upon his soul; and if he would hope to triumph, he must equip himself with the armor of God and fight the good fight of faith.

1. Weymouth has made a noble attempt to bring out the hidden meaning of this splendid passage in the following translation: "Put on therefore the complete armour of God, so that ye may be able to stand your ground on the day of the battle, and, having fought to the end, to remain victors on the field." There is a more-than-conqueror spirit about that rendering that cannot fail to stir the soul.

2. It is of the utmost importance that this hard and trying side of the Christian soldier's life should be realized. It is not all a matter of martial music, roll of drums, sound of bugle, and dress parade. There is an element of struggle, bloodshed and dying about the business of soldiering that is too easily overlooked. One day in Arlington Cemetery, Washington, a brother minister said to me, "How can we ever get away from war when we surround it with such glamor and heap upon it such honor?" There is no answer to that question. But beneath the glamorous aspect of war, one must remember that there are agony, sorrow and death. It is a dangerous life—the life of a soldier. And this is equally true of the person who enlists in the armies of the living God.

#### II. And who is our enemy?

1. It is not a physical antagonist. How much easier the fight would be if it were! A foe of flesh and blood could be laid hold of. But an unseen antagonist is so baffling and elusive. The first use of poison gas in the World War was at the battle of Ypres. Slowly the gray cloud of gas moved before the breeze from the German to the British lines, filling trench and shell hole with its deadly fumes, and sending thousands of British soldiers to a choking, strangling death. Every man in the lines would far rather have looked into the muzzles of a row of rifles or along the keen edges of a row of gleaming bayonets than to breathe in death from the air. Our warfare is not against flesh and blood but against subtle, unseen, deadly, spiritual forces.

2. These words were addressed primarily to the Christians at Ephesus and only secondarily to us. And those Ephesian believers were surrounded by a number of hostile and dangerous antagonisms.

a. There was the insistent, insidious appeal of the world in which they lived. Amid the extravagant magnificence of the city of Ephesus these spiritual ideals must have seemed at times terribly unreal. "The world is too much with us," one of our poets has complained. And how true it is! It impinges on us from every angle and makes its presence and power and influence felt along so many avenues of approach. The great temple of Diana must at times have seemed far more real than the city of the living God, and the market-places of Ephesus than the streets of New Jerusalem.

b. There was, furthermore, the presence and power of a pagan religion, deeply rooted and enshrined amid the utter

their part in the result. But when we recall that even Jesus, the Master Sower, did not succeed in every instance, we are forced to conclude that the chief cause of failure cannot be unskillfulness on the part of the sower. Even one of the twelve, who had sat for three years under the personal impress of the Lord, was lost.

#### III. The failure is in human personality, rather than in seed or sower.

1. The results of one's sowing are determined quite as much by what the soil brings to the seed as by what the seed brings to the soil. It requires the existence of certain conditions in the soil if the seed is to germinate and grow to fruitfulness. The best of seed will fail to grow in gravel. It requires a soil possessed of those chemical elements that can unite with the seed and make it fruitful. And so it is with the soul of man. God's Word can prevail in the soul only if certain conditions are present.

2. Jesus made it clear that there are at least three types of soil that render seed unfruitful.

a. The first is the wayside soil, hard-trodden by the feet of men. Some men's hearts are like soil packed down and baked hard until they are like stone in their flintiness. Perhaps the scribes and Pharisees of Jesus' time were the best example. Tradition had trodden their hearts until they were as hard and impervious as the wayside. It seems strange that religion can harden a man against God. But it is a certain truth. Many a person today is surrounded by a crusty wrapping of baptism, church membership and sacraments, until the message of the cross can never reach him. He is religious, but Christless; on his way to perdition while reeking of the odor of the sanctuary. And Jesus declared that even at the judgment some of the complacent souls would come up still deceived and express the uttermost amazement that they were not given an abundant entrance.

b. The second is the shallow soil, into whose heart the plowshare of the Spirit has not penetrated deeply and whose fallow ground is only partly broken up. The Master declared that there are some who received the word joyfully and give fair promise of fruitfulness. But when the burning sun of adversity and persecution is risen, they will wither away. Their profession of faith was a mere surface experience that did not top the hidden resources of their lives.

c. The third is the thorny, preoccupied soil. The truth lodges within them and takes root. But there are so many other competing interests in the life that the divine seed never has a chance. Our Lord specified some of these thorns in arresting words, "The cares of this world and the deceitfulness of riches." One of the other Gospels adds, "the lusts of other things." The picture is that of a man too busy with things to take time to be holy. Like the man who made reservations, he says, "Lord, I will follow thee, but—" He wants Christ, but is unwilling to give up anything for Him.

And in each of these cases the failure is due to the soil, not to the sower or the seed.

#### IV. Jesus concludes the parable with a final warning which it would pay us to hear and heed: "Who hath ears to hear, let him hear."

1. These heart conditions are not natural, but are acquired. The heart of the child is not hard trodden, nor is it shallow. The life only gradually fills up with thorns. It is by inattention to holy things, by putting off the day of adjustment with the Lord, these tragic things come to obtain.

2. And it is heartening to know it is a condition of soul that may be changed by divine grace. God can break up even the wayside heart, if that heart will only submit to the process. Thorns and briars can be uprooted and a place made in the heart for the saving message if a man so choose before God. Therefore, "Who hath ears to hear, let him hear."

magnificence of Diana's temple, one of the wonders of the ancient world. To the average Ephesian of the first century it must have been unthinkable that the time would ever come when this magnificent structure would have crumbled into ruins, and the fair city itself become a waste place of the earth. The worship of Diana seemed terribly real beside the Christian's inner faith in a Jewish Messiah. Can you not feel that contrast? It is an extremely difficult thing to live dangerously even today when so much religion would make the Christian life a comfortable and complacent sort of thing.

c. There was, finally, the power of pagan customs and traditions. Here, amid a great ocean of paganism, was a tiny island of Christian faith. A few choice and devoted spirits had been willing to separate themselves from the mass of their fellows and dared to be different. We must never underestimate the power of the pressure toward worldly conformity. It is only an occasional heroic spirit that has the courage to dare the spirit of the times in any field of life to do its worst; and in the field of religion it requires the very utmost in courage and heroism to fling out that challenge.

3. It is obvious that there are some dangerous qualities about these antagonisms. They were, and are, wily, subtle, shrewd. One could scarcely detect their presence before they struck their blow. They approached stealthily, with no fanfare to announce their coming. In many instances their pressure was constant and unchanging. A man met them everywhere and there was not even a moment's escape from them. Moreover they were powerful and threatening. Weymouth renders Paul's description of these antagonisms in this manner: "The despotisms, the empires, the forces that control and govern this dark world." No one should make the mistake of underrating opposition like this. We cannot possibly meet it alone; and if we go against it without God, we are undone. Furthermore, the influence of these forces was exerted both directly and indirectly; directly, in the spiritual climate in which men must constantly live; indirectly, through other human personalities who embodied in their daily living the low standards and unholy ideals of paganism. All of this must certainly enhance ominously the deadly possibilities inherent in the antagonisms we face.

**III. Now, what does God offer for our protection? The apostle answers that with the words, "The whole armour of God."**

1. It should be noted that it is the armor of God. There can be no safety that is self-achieved, nor of our own making. A philosophy of life is not enough. A new point of view will not meet the need. We must be endowed with something beyond ourselves. Therefore we are to be equipped with God's armor. In another connection the apostle describes it as "the armour of light." God would become the enveloping atmosphere of our lives. He would surround us with the legions of heaven and make us secure.

2. It is interesting to note how detailed is Paul's use of this analogy. It should be remembered that he wrote this epistle while a prisoner in Rome, under guard of a Roman soldier. I fancy that while writing he eyed the brawny soldier from head to foot and for each piece of his armor found a Christian counterpart. There is a girdle of truth for our loins, and a breastplate of righteousness; gospel shoes, a shield of faith, and a helmet of salvation. And for a valiant offense there is the sword of the Spirit. Each item in this detailed catalog is of vital importance.

3. It is not only for our defense and preservation that God would equip us thus, but in order to make us conquerors and more than conquerors. Ours is not simply a defensive battle, but an offensive assault upon the ranks of Satan. It is a fight in which no quarter is given and no pity shown. But by the grace of God it is possible to be so triumphant that, "having fought to the end, [we] shall remain victors on the field." The mothers of ancient Sparta were accustomed to give their warrior sons the admonition that they return from the

conflict with their shields upon them, more than conquerors; or dead and carried upon their shields. It is this same spirit that God would inculcate in us, that we might "endure hardness as good soldiers of Jesus Christ."

#### EVENING SERVICE

##### God's Claim to My Life

SUGGESTED SCRIPTURE LESSON—Acts 27:9-26.

TEXT—... God, whose I am, and whom I serve (Acts 27:23).

1. There is a challenging quality about this quiet testimony that demands more than passing consideration. The great apostle is here revealing, almost unintentionally, the secret of his amazing career.

1. The circumstances surrounding this confident witness were dramatic in the extreme. St. Paul and his traveling companions were in the midst of a terrific storm at sea, en route to Rome; a winter journey against which the apostle had warned the ship's master. It appeared that the breakup of their little vessel was imminent, and no land was in sight. The whole ship's company seemed doomed. In the midst of this perilous situation, the apostle went alone before God in fasting and prayer. For him, the present peril was more than a mere incident in a life filled with adventure. The assurances of the faithful God were at stake. And in that crucial hour God sent His angel to reassure the heart of His servant, with the words, "Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee." This assurance from headquarters gave him a new confidence and he went forth from his season of waiting upon the Lord with the words on his lips, "I believe God," that it shall be even as it was told me." His Master, Christ, had spoken, and he was content to rest on His word.

2. It should be remembered that it was not Paul's natural bent to live like this. There was a time when he was most malignant in his opposition to Christ. Jesus he believed an impostor, and the followers of the Lord should be harried from the land. Those days of opposition to the gospel had put a scar on his life that he could never forget. As he thought about it the only extenuating circumstance he could discover was the darkness that had filled his soul and blinded his eyes. "I did it ignorantly," he confessed, "in unbelief."

3. But a moment of transformation had come. Christ had had him in a state of siege for months. The very fury that characterized his opposition to the Christian way seemed to be the fury of outraged conviction. And finally the glorious moment of surrender came. It was the most significant moment in the life of Saul of Tarsus, and certainly the most significant event in the history of the early church. From that hour on he was literally God's man, belonging to Him, and serving Him alone. It was a true-to-life testimony he uttered in these words, "God, whose I am, and whom I serve."

**II. St. Paul was a man with whom the Spirit of God had literally clothed Himself.**

1. This striking thing was first said of Gideon. Of that "mighty man of valour," it was said that "the Spirit of the Lord clothed himself with Gideon." It has been customary for us, in our common speech, to reverse the roles played by the Holy Spirit and the man of God; and to say that we are clothed with the Spirit. But it is the Spirit who is the moving agent and it is we who must be the willing instruments. The ideal of divine-human interaction is that the Holy Spirit should wear us as a garment, and not we Him. And it is certain that the world had never seen a more perfect example of this than the life of the great apostle.

2. Dwight L. Moody once heard Henry Varley make this statement, "The world has yet to see what God will do with a man who is fully and wholly consecrated to Him." The statement itself was an exaggeration; for Varley had forgotten about St. Paul and John Wesley and Charles Finney and

William Booth. But despite its obvious exaggeration, Varley's assertion lingered in the heart of Mr. Moody; and he solemnly purposed that he would be that sort of man. His whole subsequent career is a witness to his success, under God, in achieving this purpose. But he is not alone. In every age God has had such men; men whose bodies and personalities were the garments of the Holy Spirit, so filled with Him were they.

**III. It is here that the true secret of St. Paul's life is to be found.**

1. He was God's man first, last, always. His body, soul and spirit were God's personal property, to be utilized or disposed of as He saw fit.

a. He was God's by redemptive right. The shedding of Jesus' blood and the giving up of Jesus' life had come to have a deep personal significance to him. He had never seen the Master in the days of His flesh, and so had had no opportunity to add to the bitterness of Jesus' anguish. But, none the less, he felt that the Master's agony was borne for him and that in consequence he had been dearly bought by atoning blood.

b. But, moreover, he was God's through gracious adoption. God had sent forth the Spirit of His Son into his heart crying, "Abba, Father." There is no relationship more hallowed than this, and no privilege more priceless. Rebels, aliens, enemies, haters of God, all alike can be transformed by grace and made the children of God through Christ. This had been the apostle's happy experience.

c. It is equally true, furthermore, that he was God's by deliberate consecration, sealed and sanctified by the Holy Ghost. The apostle's exhortation to the Romans (in Romans 12:1; 2) had been born in the fires of his own experience, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And God had signified His acceptance of the sacrifice thus offered by the gift of the Holy Ghost. Thus had been forged a three-strand cable that held him to Christ: redemption, adoption, and sanctification. In very truth he was God's man.

2. The apostle's second assertion is a corollary of the first: He was the servant of God. He is not thinking here of the status of servant as inferior to that of sonship. There is such a contrast drawn in the New Testament, but not in this connection. It is rather service as flowing from sonship. He is not a day laborer in God's undertakings, but a junior partner with Him in the promotion of these undertakings. A splendid analogy is that of the love-slavery of the Mosaic Law. It was provided by Moses that if a servant had come to love his master during his period of slavery and desired to continue willingly in his service after having earned his freedom, he could signify his desire to his master; whereupon, the master would bore his ear with an awl, in token of the fact that he was now a love slave. It is the New Testament counterpart of this ancient provision that is exemplified in the life of St. Paul.

**IV. In view of this noble example, what is God's claim to my life?**

1. He has the right to take undisputed possession of me. I have been purchased at infinite cost; not with silver and gold, but by the precious blood of Jesus. He stands ready to adopt me as His son and heir. Provision had been made whereby I may become a child of God, with all of the divine resources pledged against my need. "As many as received him," declared St. John, "to them gave he power to become the sons of God." He challenges me to a consecration that is complete and final. It is His will that the Spirit should make my heart a holy of holies where the shekinah glory resides.

2. He has first claim on my service. "Service above self" is the motto of the Rotary International. Amended to read "Service for Christ and fellowman above self," it would be a fitting expression of this noble ideal of Christian living.

"Whose I am, and whom I serve!" What a testimony is this! And by the grace of God, it may be ours.

SUNDAY, AUGUST 27, 1939

MORNING SERVICE

#### Motives

SUGGESTED SCRIPTURE LESSON—Matthew 6:1-23.

TEXT—If thine eye be single, thy whole body shall be full of light: But if thine eye be evil, thy whole body shall be full of darkness. (Matt. 6:22, 23).

1. There was a keen penetration about the insight of Jesus that made His words cut to the quick. No one was more able than He to shear away the unessential things and get down to the hidden meanings and motives of the heart.

1. Of course this emphasis upon intentions did not begin with Jesus. God himself had laid this principle down, line upon line and precept upon precept, in the matter of the anointing of a successor to King Saul. As the Prophet Samuel looked upon Eliab, the eldest of Jesse's sons, he thought that surely this imposing young man must be God's choice. But God said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as a man seeth; for a man looketh on the outward appearance, but God looketh on the heart." God is supremely qualified to judge a man's motives; and with Him the hidden purposes that underlie word and deed are supremely significant.

2. It is this same truth that Jesus is driving home with pitiless persistence. In fact this entire chapter deals with motives. In prayer and fasting and alms-giving the Master pleads for sincerity of spirit and simplicity of heart. Not for the eyes of men, but alone for the eyes of God are these things done. Therefore make no parade of them, but let them be done with an eye single to the smile and favor of God.

In fact, says the Master, it is the thing a man has an eye for that reveals most truly what he is deep in his soul. "The light of the body is the eye"; and the eye can minister either light or darkness to the spirit. "If thine eye be single"—fixed upon God and Him alone, "thy whole body shall be full of light." Then comes a very striking turn. For the opposite of single is not double or multiple, as one might have anticipated, but "evil." "If thine eye be evil," said Christ. Evidently anything but a single eye is an evil eye. This is the "evil eye" that has brought an infinite amount of sorrow to men, and not some imagined bewitchment that so many hold in superstitious regard. It is the unholy motives of men's own hearts that curse them, and not some preternatural influence cast over them from without. Therefore, said Jesus, look to your motives and make sure they are pure.

**II. It is worthy of note that man, alone of God's creation, possesses motives.**

1. There is no intentional life in the inanimate world. The material forces that play so large a part in the life of man move at the impulse of God's sustaining hand. They have no will to resist the will of God, and cannot be held morally responsible for any destruction that may follow in their train.

2. Furthermore, the animal creation, other than humanity, knows nothing of intention. The dumb creatures are obedient to instinct and desire, but are not endowed with the moral nature that is the necessary groundwork of the motive life. There was a time when the world was just emerging from the darkness of the Middle Ages, when animals were put on trial for murder and were condemned to death as solemnly as though the guilty culprit at the bar knew what it was all about. But no enlightened person recognizes the validity of such an attitude today.

3. It is this capacity for intention that distinguishes man from all the rest of God's creation and makes him a moral creature. Without it he would be wholly irresponsible. With it he becomes answerable before the judgment bar of God. Be-



magnificence of Diana's temple, one of the wonders of the ancient world. To the average Ephesian of the first century it must have been unthinkable that the time would ever come when this magnificent structure would have crumbled into ruins, and the fair city itself become a waste place of the earth. The worship of Diana seemed terribly real beside the Christian's inner faith in a Jewish Messiah. Can you not feel that contrast? It is an extremely difficult thing to live dangerously even today when so much religion would make the Christian life a comfortable and complacent sort of thing.

c. There was, finally, the power of pagan customs and traditions. Here, amid a great ocean of paganism, was a tiny island of Christian faith. A few choice and devoted spirits had been willing to separate themselves from the mass of their fellows and dared to be different. We must never underestimate the power of the pressure toward worldly conformity. It is only an occasional heroic spirit that has the courage to dare the spirit of the times in any field of life to do its worst; and in the field of religion it requires the very utmost in courage and heroism to fling out that challenge.

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I. There is a challenging quality about this quiet testimony that demands more than passing consideration. The great apostle is here revealing, almost unintentionally, the secret of his amazing career.

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SUNDAY, AUGUST 27, 1939

MORNING SERVICE

Motives

SUGGESTED SCRIPTURE LESSON—Matthew 6:1-23.

TEXT—If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness (Matt. 6:22; 23).

I. There was a keen penetration about the insight of Jesus that made His words cut to the quick. No one was more able than He to shear away the unessential things and get down to the hidden meanings and motives of the heart.

1. Of course this emphasis upon intentions did not begin with Jesus. God himself had laid this principle down, line upon line and precept upon precept, in the matter of the anointing of a successor to King Saul. As the Prophet Samuel looked upon Eliab, the eldest of Jesse's sons, he thought that surely this imposing young man must be God's choice. But God said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as a man seeth; for a man looketh on the outward appearance, but God looketh on the heart." God is supremely qualified to judge a man's motives; and with Him the hidden purposes that underlie word and deed are supremely significant.

2. It is this same truth that Jesus is driving home with pitiless persistence. In fact this entire chapter deals with motives. In prayer and fasting and alms-giving the Master pleads for sincerity of spirit and simplicity of heart. Not for the eyes of men, but alone for the eyes of God are these things done. Therefore make no parade of them, but let them be done with an eye single to the smile and favor of God.

In fact, says the Master, it is the thing a man has an eye for that reveals most truly what he is deep in his soul. "The light of the body is the eye"; and the eye can minister either light or darkness to the spirit. "If thine eye be single"—fixed upon God and Him alone, "thy whole body shall be full of light." Then comes a very striking turn. For the opposite of single is not double or multiple, as one might have anticipated, but "evil." "If thine eye be evil," said Christ. Evidently anything but a single eye is an evil eye. This is the "evil eye" that has brought an infinite amount of sorrow to men, and not some imagined bewitchment that so many hold in superstitious regard. It is the unholy motives of men's own hearts that curse them, and not some preternatural influence cast over them from without. Therefore, said Jesus, look to your motives and make sure they are pure.

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3. It is this capacity for intention that distinguishes man from all the rest of God's creation and makes him a moral creature. Without it he would be wholly irresponsible. With it he becomes answerable before the judgment bar of God. Be-

hind every deliberate action, or every attitude consciously assumed, there is a motive, good or bad. It is this factor that gives meaning to our words and deeds. It is not what someone did or said that concerns us so deeply as what he meant by his deed or word. Moreover every man is held responsible before God and men for the quality of that motive. It may be extremely difficult for us to divine the intentions of our fellowmen. Even courts of law, dedicated to the administration of justice, frequently fail in their best attempts to get at them. But before the eyes of Him with whom we have to do, the thoughts of our minds and the motives of our hearts are clear as crystal.

III. It follows that motives determine the moral complexion of the individual; make him right or wrong.

1. And how illusive these motives are! Jesus declared that men may give alms with an unholy motive. Good and commendable as it is for men to give to meet the necessities of their fellowmen, it may be done in such a manner as to be entirely unacceptable to God. If the intent is to earn a reputation for generosity and compassion, the whole episode is dishonoring to God. He declared, moreover, that men may pray with impure intent. That is truly amazing. One would think that if a man were ever honest and truthful, it would be in the attitude of prayer. But Jesus said men pray many times only to be seen and heard of their fellowmen; with no thought for the ear and eye of God. The Master declared, further, that men may fast merely to be praised by their fellows and thus gain a reputation for piety. Such fasting is displeasing to God.

2. It is equally true that the motives that move men to serve Christ may be sadly mixed. It is easily possible that what passes for the most ardent zeal for the cause of Christ and the salvation of the lost may be discovered under test to be a mixture of pride of position, love of praise, ambition, and what not, mingled with a very small admixture of genuine love for Christ and desire for His glory. It was fear of this very thing that led Christ to take His disciples aside, when they returned from their first preaching with the words, that even devils were subject to them, and warn them against spiritual pride. "I beheld Satan as lightning fall from heaven," said Jesus; and the implication is plain that if this deadly spirit of self-exaltation could lift its head in heaven, do not think for a moment that you are beyond the reach of its despoiling touch. "Rejoice rather," said He, "that your names are written in heaven."

3. On the other hand, it should be said that many a holy motive has been poorly expressed and sadly garbled in the revelation. The only agencies through which the true intent of our hearts can make itself known are our common avenues of expression, such as words, deeds, gestures, facial expressions, tones of voice, and the like. Sometimes these agencies serve us well; but frequently they lead to misunderstanding and only help to conceal the true intent of the heart.

4. The thing of supreme importance, however, is this: In God's sight, we are what our motives are. It is not the thing we said, but the thing we meant to say, that matters with Him; not the impression we created, but the impression we intended to create. He sees the heart and pronounces His judgments on the basis of all the evidence.

IV. The gospel convinces us that motives can be purified.

There is a power that can end forever their mixed character and give them a simplicity and singleness they never exhibited before. Such a transformation requires more than an act of will, however strong and determined it may be. A man can choose the will of God and pursue it ardently; but his choices will not alter the essential loves and hates of his heart. He may discover a lingering love of the world within him and deplore it with his whole mind and soul. But he is powerless to change that content of his heart.

But what a man cannot do for himself, the power of God

can do for him. If this deep heart need is turned over to Christ, He will cleanse away everything that grieves Him, and enable the man to set his affections on things above. It is this gracious deliverance that is accomplished in one by the purging fires of Pentecost. Conversion changes mind and will; sanctification changes the affections and intentions of the heart. Only thus can motives be brought into harmony with the spirit of Jesus, and the eye made single to the glory and favor of God.

#### EVENING SERVICE

##### We Are on Our Way

SUGGESTED SCRIPTURE LESSON—Matt. 7:13-29.

TEXT—Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth into life, and few there be that find it (Matt. 7:13, 14).

1. Communication and travel are of the very essence of our modern life. One hundred and fifty years ago a speed of eight or ten miles an hour was the most that anyone could imagine; and when railroads were first constructed and trains attained a speed of twenty miles an hour, there were many who deplored the new development as detrimental to health and life. Today these considerations seem unreal. The modern train, the motor car, the airplane have given us a mental outlook that is vastly changed. Our civilization is organized on the basis of easy and swift movement; and if some interference destroyed our means of communication, our civilization would collapse. The men of this century are on their way in the physical sense.

1. But Jesus conceives of a movement of humanity of which we are frequently only dimly aware. He makes it clear that we are on our way morally and spiritually, though we may scarcely realize it. Every individual of us is a part of this world movement. In the moral and spiritual sense we are going places and seeing things.

2. Jesus applied this in the first instance to the men of His day, a generation that was comparatively static. There was a reverence for the past among the Jews of the first century that we have all but lost; a regard for the fathers that almost paralyzed the movement of thought and the development of ideas. The result was that men were possessed of closed minds, most effectively barricaded against the intrusion of new ideas. But despite this, they were on their way. Life was movement and men were going from here to there.

If this were true of Jesus' day, how much more true it is of ours. The tempo of life has accelerated many times over and we are driving toward our destination in the moral and spiritual sense at a far more dizzy pace than any earlier generation has ever conceived possible. Indeed in these days of feverish movement in so many realms, the most significant fact of all is this emphasized by our Lord:

3. And how many ways are open to us? As we would have it, there are many; but as Jesus conceives it, there are only two. There is no mediating way that will escape the rigors of both. We are either in the way of the many or the way of the few.

#### II. The way of the many.

1. It begins with a gate, and a wide one. It is so wide that men drift through it without being conscious of the fact. Men usually are well down the road of sinful living before they become conscious of a crisis that has been passed. They follow the example of others in making choices that are evil, and are fortified in the confidence that wrong is right by the fact that so many are with them in their choice.

2. Moreover the wide gate is easy. It makes no moral demands upon one, asks no separations, exalts no standards. It makes no appeal to the heroic in one, the noble, to higher man-

hood. It is a gate through which a man can pass without discomfort.

3. The way into which this gate leads is a broad way. Frequently it is brilliantly lighted and may be called the "White Way," without respect to the dark sin that lurks in its strong shadows. How the devil must laugh at many of our "White Ways"! The way is so broad that a man may drift carelessly and aimlessly. He can take the way of least resistance and still continue on the broad way.

4. Jesus declared, furthermore, that the crowd is traveling this road. "Many there be that go in thereat." For the average man that settles the matter. We would rather go with the crowd to hell than with a few to heaven. The presence of the multitude helps to quiet the voice of his conscience and the misgivings of his soul.

5. But Christ directs attention to the inevitable end of it all. It is "the way that leadeth to destruction." Whatever its pleasures and attractions, however gaudy its trappings and brilliant lights, however carefree its laughter and thoughtless its multitudes, it leads to destruction. And, after all, the thing that makes any way meaningful is its destination, and not the comforts and conveniences that are available to its patrons. What boon can such a way possibly confer if it must inevitably end in hell?

#### III. The way of the few.

1. It is striking to note how pitilessly frank is Jesus. He does not say it is a popular way, nor an easy way, nor a way free of inconvenience. He puts forth the whole truth concerning it with the utmost candor.

2. The gate is strait, said Christ. That means narrow and difficult. It is not broadly all-inclusive. There are requirements to be met that will put the soul to a serious test.

a. This gate must be entered individually. No man has ever been swept into it by the moving multitude. He enters because he chooses so to do. The godless throng must be left behind, and their careless and unholy standards must lose their grip upon one if he is to enter this gate.

b. It demands that everything unlike Christ be left behind. Perhaps this is the most crucial test of all. The standards of the strait gate are those of Jesus, our Lord. Whatever would bring a blush to the cheek in His presence must be left resolutely behind.

c. There are many who draw back by reason of this very straitness. You will recall the case of the rich young ruler, who went away sorrowful because he had great possessions. He would have taken a love of wealth with him into the narrow way if it had been possible; but the strait gate forbade it.

3. But the way itself is narrow. It demands a careful, scrupulous living. Men cannot live carelessly, nor follow the whims and vagaries of the world, if they would walk the narrow way. There are many who fail in the end to meet the demands of the way, even though well started on the road. Judas was such a man. He seemed quite as sincere and devoted to Christ as any at the beginning. But when the hardships of the way became evident and a clearer view of the price could be had, he drew back.

4. The most tragic aspect of this situation, however, is that, though this is the only way that leads to life, there are so few comparatively that find it. The thoughtless multitude is going the other way. They follow the drift of the current, and give no thought to their destination. This road that leads to life—and the only one leading to that terminus—completely escapes their attention.

#### IV. Yes, we are on our way.

1. And we are traveling in the broad way, or the narrow. There are times when moral issues seem complex and difficult of determination. But the clarifying touch of Christ can simplify them immeasurably. And as He puts it simply and forcefully, it is either on one road or the other that we are to be found.

2. It is comforting, however, to know that I can make my own choice. I can, by God's grace, leave the broad road and present myself at the strait gate; meet its exacting conditions and enter into the way of life. Let me second the Master's exhortation to enter today. As He put it in another connection, "Strive to enter!" Agonize—that is what "strive" actually means—agonize, if need be, to enter; for this road leads to "life, life, eternal life."

#### Sermon Two in a series of four on

### The Speaking Blood

BY NOBLE J. HAMILTON

The Massacre of St. Bartholomew's Eve, August 24, 1572, was one of the fiercest spots of bloodshed that blotches the pages of church history. It was one of the most sickening slaughters of the Protestant Reformation. 30,000 Protestants were slain that fateful night. The signal was given from the church belfry by the tolling of a bell, and the carnage began. There ensued such slaughter and wholesale murder that the Loire and Rhone Rivers ran thick and red with the bodies and blood of victims. In the day of judgment the speaking blood of those who were martyred will lodge eternal guilt upon those who murdered them!

#### 1. THE BLOOD SPEAKS OF COMMUNION

Paul says in 1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Here we are told of the "communion of the blood of Christ." Most Christians can remember how far away Jesus seemed prior to their conversion. Why was that feeling of far awayness? Why that feeling of an alien from God? What made the difference since you were converted, so that you now have sweet communion and fellowship with Jesus and He is near and real? I can tell you. The blood of Jesus on your soul made the difference! Through the blood we are brought into communion and fellowship with God. You cannot account for the freedom of the holiness people except through the blood! Fellowship of holiness people one with another, which is often greater than fellowship with nearest blood relatives, can be accounted for only through the blood. Through the blood of Jesus we all speak the same language, share the same burdens, enjoy similar experiences and work for the same cause.

#### 2. THE BLOOD SPEAKS OF TYPE AND ANTI-TYPE

What type could have been more fitting than an innocent, spotless, unblemished lamb being slain for the guilty and sin-sick? Isaiah said that all of this typified the Savior who would become the Suffering Lamb of God to be slain for the sins of the world. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." But the blood of animals—bulls, lambs, and goats—could not save the Old Testament people from their sins; except as the slain animals prefigured Christ, and their faith looked forward to the anti-type.

Another Old Testament type was the scapegoat. Upon this scapegoat was loaded the sins of the people and the animal was driven into the wilderness, thus bearing away into oblivion the transgressions of the people whose sins had been loaded onto him. Is not this a picture of the Christ, the great anti-type, who became the New Testament Scapegoat, upon whom was loaded all our sins, and He bore them away in His own body and by His own death into the wilderness of God's forgetfulness? There He remembers our sins no more against us.

Before Calvary everyone looked forward in faith to Christ for the remission of sins; since Calvary we all look back with faith in Christ for the remission of sins. Calvary is the

pivotal spot of history. It is the apex of all revelation, of all faith, of all redemption, of all cleansing, of all victory, of all hope.

### 3. THE BLOOD SPEAKS OF SUFFERING

Someone has said, "One drop of blood could atone for all my sins, one drop alone." But I do not think so! If one drop would have sufficed, surely those crimson splashes falling as if they were great drops of blood in the Garden of Gethsemane would have been sufficient and He would not have had to die on the cross. If one drop would have sufficed, surely those blood-red drops falling from his thorn-pierced brow on the ground would have been sufficient, and He would not have had to die on the cross. But it took it all! There was nothing held in reserve. Jesus gave His all. He poured out His last drop of blood. It took the blood from His brow, the blood from His hands, the blood from His feet, the blood from His lacerated back and the blood from His spear-rivert side!

Isaiah, with the remarkable vision of a seer, looked down through long centuries ahead and prophesied the "Suffering Savior."

Grief and Jesus were no strangers—they had shared beds, exchanged experiences and shaken hands!

The scene of suffering at Calvary is almost too horrid to look upon. It was not the death of a guilty murderer, it was not the death of an unbearable tyrant, it was not the death of a traitor, it was not the death of a malefactor, it was not the death of a martyr—it was the death of a sinless and innocent Man. It was a product of religious intolerance. It was not an easy death by drowning, it was not an easy death by the lethal gas chamber, it was not an easy death by hanging, it was not an easy death by shooting, it was not an easy death by a hypodermic—it was a vicious death by crucifixion! The hands and feet of Jesus were spiked to a wooden cross by brutal nails. That cross was erected between two guilty thieves. Thus it has always been, the innocent suffering with the guilty. Vinegar, mingled with gall, was given Him to drink. His robe was stripped from Him and over it disputing sinners gambled. A crown of thorns lacerated His brow. A cruel spear was thrust into His side. He was mocked and spit upon.

Jesus died of a broken heart! There is no agony to be compared with a broken heart. It is anguish unutterable and unspeakable. His heart was broken for me; it was broken for you; it was broken for every sinner; it was broken for every believer!

### 4. THE BLOOD SPEAKS OF A NEW HIGH PRIEST

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14). Not a preacher, not a priest, not Mary, but Jesus is our Mediator between God and man. "For there is one God, and

one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

In the temple of the Old Testament the people assembled for worship in the holy place, but only the priests, bearing the sins of the people, could enter the holy of holies. It was through the priest the people talked to God, or prayed, or confessed their sins to God. But on the cross at the death of Jesus the "veil of the temple was rent in twain." This was very significant! It was rich with opportunity for New Testament Christians! No longer are the people forbidden to enter the holy of holies; no longer do the people have to confess to God through a priest. Jesus has become our new High Priest! He has opened the holy of holies so that now all can come direct to God through Christ's name! Whosoever will has full access to the holy of holies!

During the Civil War, due to unruly soldiers, President Lincoln forbade any furloughs to be granted. A soldier received word that his wife was at the point of death, "Come home at once." The soldier laid his letter before the general, who brushed away the tears, saying, "My dear man, I wish I could grant you this, but I cannot. But here is a pass that will get you through the lines and past the guards. If you can see Abraham Lincoln perhaps he would sign your furlough." Taking the pass, he thanked the general, and made his way safely to Washington. As he approached the door leading into the President's office, the guards on either side of the door refused to let him in. He showed them his letter, his pass from his general, but to no avail. They were under oath to allow no one admittance.

Turning away with tear-dimmed eyes, the soldier was hailed by a small lad playing on the front steps of the White House. "What's the matter, mister?" the boy asked. Not knowing who the boy was but glad to find someone to share his sorrow, the man told the youngster his plight.

"You come with me," said the boy. Taking him by the hand, the boy led the soldier down the hall to the President's door. Again the guards refused admittance. The boy said nothing but stopped and waited. Presently the guards stepped aside to let a gentleman out of the office. Quick as a flash the boy sprang to the door, poked his head inside, and said, "Papa, can I come in?"

"Yes, son," said Mr. Lincoln, "you may come in." "May I bring my friend in, too?" the boy questioned. "Yes, you may," his father answered, forgetting for the moment the affairs of war. After he had read the soldier's pathetic letter, Mr. Lincoln took up his pen and signed the furlough. The man thanked him and hurried away to his home. The thought I want you to get from this story is that the only way this soldier could get into the presence of Abraham Lincoln was through Tad Lincoln, the President's son; and the only way we can ever get into the presence of God is through the blood of Jesus, His Son. Amen!

and declares the promises to the righteous.

3. This may be brought up to our day and applied likewise.

#### I. HE WILL APPEAR TO THEM THAT FEAR HIM

1. To be God-fearing is the first essential of salvation.
2. One must sense the possible approaching danger before he will seek a refuge.
3. One must sense his state of lostness, and an oncoming judgment before he will flee to the Rock of Shelter, Jesus Christ.

#### II. THE SUN OF RIGHTEOUSNESS WILL ARISE

1. As He arose to life in physical birth as the Incarnate One, then in baptism as the initial ritual for to be revealed as the Messiah in beginning His public ministry, then finally to arise victorious over death and the grave; so will He arise in every heart and life that will permit Him.
2. Luke refers to Him as being the "dayspring from on high hath visited us."
3. Like the sun in the early morning first peeping over the eastern horizon to dispel the darkness, so will He shine into the soul and dispel all sin and make you a reflector in His likeness.

## Sermon Suggestions and Outlines

### The Triumph of the Righteous

R. R. AKIN

*But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall (Mal. 4:2).*

#### INTRODUCTION

1. The prophet is foretelling the day of a Savior.
2. He issues warnings to the wicked

### III. HE HAS HEALING IN HIS WINGS

1. He is the Great Physician of the skies.
2. Jesus had a threefold mission: teaching, preaching and healing.
3. He will cure the sin-sick soul today. The only double cure for this two-fold malady.
4. Then the Christian's attitude should be that of pouring in the healing oil.

### IV. YE SHALL GO FORTH

1. His commission to all disciples was and is "to go."
2. He will enable you to go, and will prepare the way.
3. Go in His name and He will supply the needed grace and strength.

### V. GROW UP AS CALVES OF THE STALL (stall-fed)

1. We may feast at Jesus' table all the time.
2. Our souls shall ever be flourishing and fat. Feast upon the hidden manna all the time. It is our glorious privilege.
3. Keep constant victory and seeking not our will but Thine be done.

*Ready to go or ready to stay, ready my place to fill;*

*Ready for service, lowly or great, ready to do His will.*

### The Chastening of the Lord

R. R. AKIN

*My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth (Heb. 12:5,6). Read verses 5-11.*

#### INTRODUCTION

1. Definition: Chasten means to correct; to punish; or to reprove.
2. The determining factor as to its benefits is, in what spirit do we receive our chastisement?
3. We should be big enough to recognize and admit our disobedience, then accept the consequences of punishment willingly.
4. To maintain a resentful spirit will prove detrimental.
5. This serves a good test as to the kind of spirit we possess.

#### I. THE MOTIVATING SPIRIT THAT PROMPTS CHASTISEMENT

1. "As many as I love, I rebuke and chasten" (Rev. 3:19).
2. Analogy of parent and child (that is, true parents).
3. They may seem grievous at present but for our good.
  - a. Almost anything worth while costs something.
  - b. Benefits derived depend on attitude assumed and price paid.
4. Schools of reform and penal institutions are for the good of the lawless but because of the attitude taken by the inmates; they result

in the opposite desired effect. They rather tend to harden hearts toward wrong and act as criminal breeders.

#### II. THE PURPOSE OF THE LORD CHASTENING HIS CHILDREN

1. "That we might be made partakers of his holiness" (v. 10).
2. "Be ye holy: for I am holy" (1 Pet. 1:16).
3. With each chastisement a lesson is taught and a lesson should be learned; consequently more Christ-like.
4. There should be no need for a second correction on the same thing.
5. To be delightful and pleasing to our Father, we must be obedient children.

## Expository Outlines for August

Lewis T. Corlett

### "The Lord Is His Memorial"

(Hosea 12:3-6)

#### I. PURPOSE OF A MEMORIAL

1. A witness of an event.
2. A testimony of accomplishments.
3. An honor to a person doing some special deed.
4. May be a variety of gifts or relationships.

#### II. THE LORD BECAME THE MEMORIAL OF JACOB

1. Because he was willing to face himself in his inherited nature (v. 3, 4).
2. Because he had an appreciation for spiritual things and relationships.
3. He had a consciousness of God. "He found him in Bethel."
4. He found the promises of God to be true and lasting.
5. He maintained a determination to have God's blessing.

#### III. THE LORD AS A MEMORIAL

1. A divine testimony to complete obedience on the part of man.
2. The testimony of divine acceptance and approbation.
3. The abiding presence of God through the Spirit in the heart of man.
4. The presence of the divine personality in the heart of man is the highest tribute divinity can pay to any human being.

#### IV. THE LORD WANTS TO BE THIS MEMORIAL IN ORDER TO INFLUENCE OTHER PEOPLE

1. "Therefore turn thou to thy God," in order that He might be a memorial to you.
2. Be certain to "keep mercy and judgment," in order that God may

#### III. SOME WAYS IN WHICH WE ARE CHASTISED:

1. God is a God of wrath as well as mercy.
2. To grieve and disobey Him brings punishment:
  - a. Inner reproof (by the Holy Spirit).
  - b. Sufferings permitted in spirit, physically, materially and other ways.
  - c. Judgments of various kinds sent.
  - d. Blessings withheld.

#### CONCLUSION

We may be more balanced and well rounded Christians by having the chisel and sand paper of chastisement applied to us. Let us all be submissive to the whole will of our Father.

sustain His presence as a memorial.

3. "Wait on the Lord continually," for He only honors with His presence, those who honor Him.
4. This is the greatest source of influence God can have on the people of any generation.

#### V. ALL MEN CAN ENJOY THE PRESENCE OF THE LORD AS A MEMORIAL

##### Temptation and Deliverance

(1 Cor. 10:1-15)

#### I. ALL MEN ARE TEMPTED

1. To idolatry (vs. 7, 14).
  - a. To the worship of things given by the Divine instead of the Divine Personality.
  - b. In the adoration of symbols rather than in spiritual realities, as the heathen gods.
  - c. In the satisfaction of the physical appetites rather than the spiritual. "The people sat down to eat and drink" (v. 7).
  - d. In a sentimental, pleasure-loving attitude of life. "And rose up to play."
2. To fornication (v. 8).
  - a. The misuse of God-given powers and relationships.
  - b. The catering to self-indulgence on any line.
  - c. The forgetfulness of the higher and the better nature of man in the indulgence of the lower and baser.
  - d. To a life of destruction, unhappiness and eternal damnation.
3. To murmuring (v. 10).
  - a. As the children of Israel did.



- b. A dissatisfaction with their lot in life.
- c. Discontentment in relationships to other people.
- d. Lack of appreciation for surroundings and associations.
- 4. To tempt Christ (v. 9).
  - a. Doubt His right of rulership.
  - b. Question His commands.
  - c. Neglect His precepts.
  - d. Disregard His admonitions.

**II. GOD'S MEANS OF DELIVERANCE FROM TEMPTATION**

1. Study the way the Israelites did (vs. 1-6, 11).
  - a. Note their neglect of God-given opportunities.
  - b. Remember their misuse of God's provisions for them.
  - c. Contemplate on the troubles that they got into by neglecting God's commands and guidance.
2. Remember that all men need to be careful lest they fall (v. 12).
  - a. No one is exempt from temptation.
  - b. Man is living in a state of probation and will not be safe from the possibility of falling until he leaves this sphere of existence.
  - c. Many strong men among the Israelites did fall.
  - d. Many others have missed the way and fallen by the roadside of life.
3. Recognize that the temptations each one has are of similar type to those of other people, for, "There hath no temptation taken you but such as is common to man."
  - a. Each individual is apt to think his temptations are more severe than the other person's.
  - b. All men are subject to temptation and the devil sees that they have about all they can bear.
4. Rest on the assurance that God will deliver from temptation (v. 13).
  - a. Because God is faithful, He is constant, steadfast and unchanging.
  - b. Because Christ, as the Christian's High Priest, was tempted in all points like as we, and is touched with the feelings of human infirmities, He is sympathetic and wants to help.
  - c. As a sympathetic Father, God will not allow any of His children to be tempted beyond their ability to endure. He does not want any to fail or come short.
  - d. God has promised to make a way of escape in all temptations. His word is certain and

His power is sufficient to deliver from all the power of the devil.

- e. The power of God in deliverance from temptation is more beneficial to His children than if He would withhold the temptation from them.

**III. ALL CHRISTIANS SHOULD TRUST GOD IN THE HOUR OF TEMPTATION**

**The Believer's Position in the World (John 17)**

- I. SALVATION THROUGH CHRIST PREPARES AN INDIVIDUAL TO LIVE IN THIS WORLD
  1. Christ offers guidance for everything which the human can do.
  2. Christ provides deliverance from all things which man cannot do for himself.
- II. ALL OF CHRIST'S PROVISIONS ARE ARRANGED TO TAKE CARE OF MAN IN THIS WORLD (vs. 6, 11, 15)
  1. The Bible nowhere promises to place man in supernatural surroundings when he obeys God.
  2. The glory of salvation is that it is able to take care of believers in the world.
  3. After becoming Christians the great majority of Christians are left in the ordinary walks and vocations of life.
- III. THE BELIEVER WHILE IN THE WORLD, IS NOT OF THE WORLD (vs. 14, 16)
  1. They are born not of the flesh, but of the Spirit (John 1:12, 13; 3:3).
  2. They are partakers of the divine nature (2 Peter 1:4).
  3. They have sworn allegiance to the

King of the skies and are citizens of a better and higher world.

**IV. CHRIST PRAYED THAT ALL WORLDLY MOTIVES SHOULD BE CLEANSED FROM THE MORAL NATURE OF MAN (v. 17)**

1. They had an earthly pull in their hearts.
2. The carnal nature has a worldly tendency that causes uneasiness and inner strife.
3. The corruption of the moral nature is the source of sinning in man.
4. Sanctification is an experience of divine grace whereby the moral nature is cleansed from all corruption and worldly tendencies.
5. Thus the motivating power of man is cleansed, purified and unified in perfect love to God.

**V. CHRIST SENDS THE BELIEVERS OUT INTO THE WORLD**

1. For the purpose of being an example of God's grace and glory (vs. 21, 23).
2. That they might carry out the work of Christ in the world (v. 18).
3. The Christians are the salt of the earth by which Christ restrains the power of wickedness.
4. Christ wants His believers to be representatives and ambassadors for Him in this world.

**VI. CHRIST PLANS TO GATHER, EVENTUALLY, THE BELIEVERS OUT OF THE WORLD (v. 24)**

1. As victors through His grace.
2. Christ has gone to prepare a place for His followers (John 14:1-3).
3. Christ preserves the Christians while they are in the world, that He might finally take them unto Himself (v. 15).

**Suggestions for Prayermeetings**

H. O. Fanning

**Keeping Our Work Constructive**

THAT there is a negative—a destructive—side to the work of the gospel, we are all agreed. That there is a positive—a constructive—side to it we are also agreed. We are safe in assuming that the destructive work of the gospel, is in order to the accomplishment of its constructive work. That there can be no ultimate salvation for fallen man without complete freedom from sin, is a self-evident fact. That freedom has its place here and now, and must be enjoyed in this present world. Freedom from sin is not the result of a change of worlds, but of the application of the blood of Christ, by the Holy Spirit. And that blood is as efficacious in this world

as it will be in the world to come. The church—normally functioning—is not only a man saving, but a man building institution. Not only are men saved from sin, but they are saved to that measure of godlikeness they are capable of bearing; and this is a work, not only of time, but eternity. It has its place here and now, and in a measure is to be accomplished in this present world. Foundation laying is in order to structure building. One of the best ways to get a master builder to lay a strong foundation is to show him a blue print of the magnificent structure that is to be built upon it. Foundation laying is not an end, but a means to an end. Only so has it its proper significance. We are

builders, not only for time, but for eternity; for earth, but for heaven. Our structures are to grace the world to come. What we are building will endure for all eternity. We are building with material more enduring than the things of time and sense. Not only are we building for man but for God, and with God. The greatest work in the world, is the work of saving men through the gospel. Christ is the one foundation capable of sustaining the structure of redeemed manhood. The magnitude of the structure will be commensurate with the magnitude of the Foundation upon which it is built. We cannot have holiness with less destructive work than we have been doing. Sin must be eradicated, root and branch, with everything that militates against holy living and effective service. One of the encouraging signs of the day is the growing feeling that there is a vast field of constructive work to which we may apply ourselves without loss, and with gain to the destructive work to which we have given ourselves so effectively across the years.

**Freedom from Sin**

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death (Romans 8:1-2, R. V.).

God created man in His own image, and after His own likeness. Of this we do well to constantly remind ourselves. We are living in a world where sin is on every hand. Unless we are careful, we will come to think of sin as a thing so common that there is no possibility of freedom from it, in this present world. There is danger that we will think of man as a sinner from the beginning, rather than as the holy being God created him. Sin is not indigenous to human nature. It had its beginning in the world of mankind. By one man sin entered into the world, and death by sin (Romans 5:12). Christ died that it might have an end through the application of His own precious blood.

**I. Not only was man created a holy being, but he was created for holy living.**

Everything that is contrary to holiness within and without man, is contrary to his best interests, and destructive of all that is finest and best in him. Men are agreed that holiness is suitable for man in the world to come. It is equally suitable to him in the world that now is.

**II. Man is normal only as he is free from sin.**

All are agreed that he is normal physically only as he is free from physical disease. He is normal mentally only as he is free from mental aberration. By parity of reasoning, he is normal morally and spiritually only as he is free from sin—from all that is de-

structive of his moral and spiritual, and other powers.

**III. It is the eternal purpose of God that man shall be free from sin, and that in this world, as certainly as in the world to come.**

Sin is no more compatible with human nature here than it will be with that nature hereafter. What human nature is, is not a matter of worlds, but of divine creation and purpose. Nothing that man can do can make sin compatible with his nature in any world.

**IV. By the divine provision in the death of Christ, freedom from sin is as certainly possible in this world, as it will be in the world to come.**

Sin is as destructive in its effects here as it will be in heaven. It is as separative from God in its nature and effects here as it is everywhere. The blood of Christ is no more efficacious in its cleansing, delivering power, in the world to come, than it is in the world that now is.

**V. In this text, freedom from condemnation is because of freedom from indwelling sin.**

It was indwelling sin in the former

chapter that brought condemnation. It is freedom from it that brings freedom from condemnation. We are safe in assuming that condemnation for indwelling sin is the result of the fall—of our being members of a fallen race. It is likely that this condemnation has its application to individuals deserving of it.

**VI. This freedom is for those who are in Christ Jesus.**

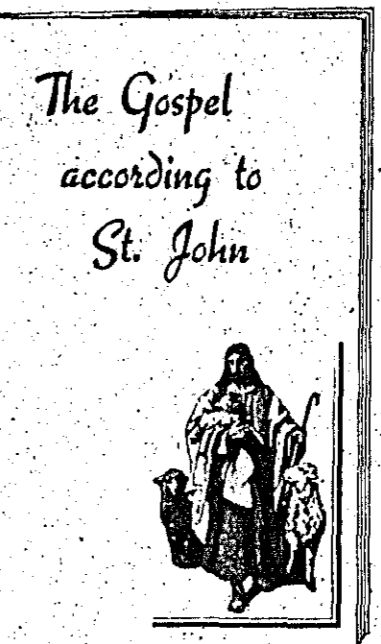
It is for the man in the enjoyment of regenerating grace. The man who is here seeking this freedom, and who testifies to having received it.

**VII: This is the testimony, recorded by the Spirit, of a man who received the deliverance for which he cried to God.**

Read the former chapter prayerfully and carefully. He found this deliverance in Christ. The law of the Spirit of life in Christ Jesus made him free from the law of sin and of death. Paul is not here dealing with the controversialists, but with us concerning God's methods in meeting the needs of the souls of men. These needs are common to all mankind in their measure, and the divine methods in dealing with them are

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common to all. These are truths as old as the race, and as new as the newest member of it. Truths of which we should constantly remind ourselves. Truths we must have in mind in dealing with ourselves, and with others. Truths as broad as the race, as fathomless as human need and as high as heaven. We do not keep our work constructive by the use of new and improved ways of doing things, but by the constant application of eternal principles of the gospel which are designed to the accomplishment of this end.

#### Objectives in Freedom from Sin

*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (Romans 8:4).*

There is a sense in which salvation from all sin is an end, and a most blessed end. Deliverance from all sin is a most glorious experience and a most essential one. It makes one fit for life, here and hereafter. And this nothing less will do. If there had been no fall, a vast constructive ministry would have been necessary for the discovery, development, training and use of our God-given powers. Our divinely bestowed endowment. Many seem to have come to think of man only as a sinner, but he is vastly more than a sinner. He is the crowning work of God's creative power. Human powers do not discover themselves. Their discovery and development are not the result of accident, but of purposeful and persistent effort. Many go through life making few discoveries in themselves. These powers were given to us to be discovered, developed, trained and used. It is our business to discover and use them for God's glory and man's good. Some day we will be called to give an account of our stewardship of them. One of the greatest losses in the world is that of undiscovered, undeveloped, unused human powers.

#### I. The purpose of the law, is not the salvation of men.

It is God's looking glass. It reveals to men his need of salvation. By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin (Romans 3:20). We use the mirror to show the child his need of having his face washed, but we do not attempt to do the washing with it.

#### II. The law is God's guide to right living for His children.

It shows the path of moral rightness. While morality cannot save the lost, it is most valuable as an experience. Not only does man need freedom from all sin, but he needs direction in moral rectitude of life. He enjoys the benefits of salvation as he lives a life of moral rectitude. Sin is as incompatible with re-

deemed human nature as it is with unredeemed. Our text makes it plain that the fulfilling of the righteousness of the law is for the wholly sanctified. God gave it to His people for their obedience in the land of Canaan.

#### III. Walking after the flesh; for the gratification of the flesh; pleasing the flesh.

The range here is as wide as the experiences of fallen mankind. From the most respectable moralist to the most depraved sinner—all are included. The entire range of fleshly gratification is covered. It may be volitional. It may be under more or less protest, due to regard for conventions, the checks of the Spirit and other restraining agencies.

#### VI. The nature of the flesh

It is not subject to the law of God; neither indeed can be. It is enmity against God. It is antagonistic to the Spirit of God; the opposite of walking in the Spirit. Compromise here is deadly. Every attempted encroachment of the flesh is to be resisted. We are in a world where walking after the flesh is the common thing. The flesh here is man's inheritance from the fall. Man propagates what he is by nature, rather than by grace.

#### V. Walking after the Spirit; is walking in obedience to the Spirit, in co-operation with Him.

It is walking as He walks, and would have us walk. God has a plan for every life, and that plan will be discovered to us and developed in us as we walk after the Spirit. It is walking with Him, under His direction, and by His grace and power. It involves increasing ability to hear His voice and growing ability to walk as He would have us to walk. It was no easy matter for us to learn to walk after the Spirit. To have all our powers engaged in walking after Him, will safeguard us against temptations to walk after the flesh.

#### VI. The minding of the Spirit is by them who are in the Spirit.

It is for those who are free from the law of sin and of death. Those who are free from the carnal nature, and its minding. Walking after the flesh can in no way minister to our best interests. The price of walking after the flesh is prohibitive. It is only as we walk after the Spirit, that our best interests are served. We should be as much concerned about walking after the Spirit now, as we were about having Him regenerate and sanctify us. His gradual and progressive work is as important in its place, as was His crisis work in its place.

#### VII. We need vastly more than the crisis act of being made free from sin.

We need the constant work of the Spirit in keeping us free from its attempted encroachments. In this our co-operation is necessary. This is not legal-

ism; a sinner seeking to be saved by keeping the law. It is a man wholly sanctified by the grace of God, living the life God would have him live. Fulfilling the righteousness which is of the law, is a tremendous undertaking. It will be a work for time and eternity. It can be performed only under the guidance, the leadership, the power of the Holy Spirit. It is the normal work of the wholly sanctified man or woman, and is as certainly a part of our sanctification—as to life—as was our obtaining of the crisis experience.

#### Living the Sanctified Life

*Therefore, brethren, we are debtors, not to the flesh, to the life after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live (Romans 8:12, 13).*

Having obtained the experience of entire sanctification, our business now is to live the sanctified life. In this we are severed from all obligations to live after the flesh. To live after the flesh—the disposition or tendency to sin inherited from the fall—is to court death. Not merely physical death, but spiritual death; eternal separation from God, and the endurance of the penalties of sin in time and eternity. While we are free from debtors to live after the flesh, we have a human life, with its appetites, its passions, its powers, its deeds, to be kept under proper control. Wesley says here, "Not only evil actions, but evil desires, tempers, thoughts." With other authorities, he seems to assume that in the use of the term body, a part is put for the whole, and the entire range of human activities is under consideration here. It is well for us to keep in mind that the fall occurred through man's failure to properly control his physical appetite. Failure in these matters was serious business then. It is serious business now.

*I. Be not among wine bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags (Prov. 23:20-21).* Unnecessary expense, physical depreciation, decreased earning ability, physical sluggishness are here in view. Men have been coming to this condition before God and man for thousands of years, and are demonstrating its certainty before our very eyes today. Failure in the control of physical appetite has taken a fearful toll among men in all ages, and is still taking it.

#### II. Not only is there physical sluggishness, but there is mental sluggishness, as a result of the abuse of food and drink.

There is indisposition to Bible reading, study and meditation; to prayer,

and to the things that minister to us in spiritual ways. Using these things, not for the proper sustenance of the body, but for the gratification of abnormal and depraved appetite; just for the momentary pleasure involved.

III. Indisposition not only to attend the use of the private means of grace but upon the public means; the ministry of the Word of God, the prayermeeting, the praise service, and activity in the dissemination of the Word of truth. Of filling our places in the service of God; of lives of usefulness in these places. Few things are more inimical to the best interests of mankind than uncontrolled human powers.

IV. Few things minister to all that is best in man, more than well and properly controlled bodily appetites, passions, and powers. These minister to the desire for harmonious and symmetrical development of desirable sanctified personality, sound constitutionality, and manhood and womanhood that is pleasing to God, and profitable to man.

V. God would have us with well ordered and properly regulated mental, moral and spiritual powers and forces. He has made provision for the well ordering of these and of all of our forces and powers. As this condition is developed and advanced, we become more useful to him in His service, and more helpful to our fellowmen.

VI. He would have us with well ordered and properly regulated affectional, emotional and devotional powers. Powers that have to do with our approaches to God and men, and with all of our dealings with them. All that goes into our sanctified living and service.

#### VII. How may all this be brought about?

Our past experiences have demonstrated to us many of the difficulties involved and the hopelessness of the situation in so far as we are personally concerned. The remedy is presented to us here. If ye through the Spirit do mortify the deeds of the body, ye shall live. Live in the manner here in view, with our powers under proper control. That this is no small undertaking we are all agreed. That it is a most desirable and necessary work we may all see. It is through the Spirit and through our co-operation with Him in His work that this condition may be reached. We should thank God and take courage that it is possible under any circumstances. The living of the sanctified life is a matter of such transcendent importance that we can hope to rise to eminence in it only through the overcoming of the difficulties in the way of such rising. Whatever more may be involved in the Spirit's mortifying the deeds of the body, we

are safe in assuming that their proper regulation will be accomplished.

#### The Believer's Heritage

*For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father (Romans 8:15).*

Man's most exalted privilege is right relationship with God. He was made for this relationship, and is, here or hereafter, at the best even temporarily, fragmentary and incomplete without it. This relationship was lost in the fall and is restored through the merit of Christ's blood, and the efficacy of His sacrifice on Calvary's cross. This relationship is so precious to God that He is willing to pay this price for its restoration. We may be sure that the magnitude of the benefits of this relationship will be in proportion to the price necessary to secure its restoration. It cost God His all, and carries with it the assurance of our enjoyment of His all.

#### I. Not the spirit of bondage to fear.

To the Jews, their religion was largely traditional ceremonialism, with failure to properly understand the significance of the Mosaic institutions. Without Christ, the Mosaic institutions were without meaning. Without Christ, the Jewish religion brought its devotees into a spirit of bondage unto fear. It was a burden that neither they nor their fathers had been able to bear.

#### II. Man is a religious being.

He has within him a sense of God, and an instinctive fear of divine retribution and future misery. Some sort of religion, some hope of escape from all this, he harbors. But this brings him no assured relief; but brings him into bondage to things distasteful to him, and leaves him harassed by fear. There is a sense within of failure to properly pacify an offended God.

III. With all that man has to offer, there is no testimony from God that what His subject has to bring is satisfactory, or sufficient, to accomplish the desired end. He is without peace with God; without peace within.

#### IV. The Spirit of adoption.

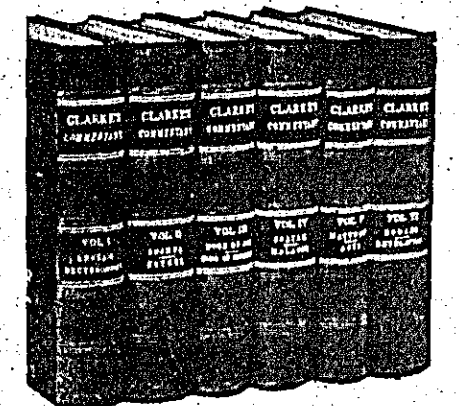
This Spirit comes to those who have experienced the subjective change brought about by being born of the Spirit, a work done within the believer, changing him from a child of wrath to a child of God; from death to life; from sinnership to sainthood.

V. A sense of an objective chance, or experience, that has found expression from the heart of God in his adoption into the family of God. He is not only actually and experientially a child of God, but he is one by legal enactment in

the court of heaven. His relationship to the Father has been changed, and his relationship to the law has been affected thereby.

#### VI. He is inspired with feelings suitable to his new condition.

Not only with awe for God, but with that reverence and filial fear that is becoming to a child of God; with the dignity and desirableness of his position. With a desire to glorify and please the God who had done so much for Him, and with suitable feelings of fellowship for all who belong to Him. With a desire to live worthy of the vocation to which he is called, with all lowliness



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