

and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

VII. He has a sense of satisfaction and security for the future.

The sense of present satisfaction and security, brings a sense of security and satisfaction for the future. The past is all under the blood. The grace of God will not do less for us in the world to come, than He is now doing for us in the world that now is. Adoption into the family of God brings with it, not only its privileges, but its obligations. Those of living as children of God. We are entitled to all the privileges of children of God as we meet conditions, and cooperate with the Spirit of Adoption in His work of bringing them to us and us to them.

The Witness of the Spirit

The Spirit itself beareth witness with our spirit, that we are the children of God (Romans 8:16).

The creation of man was an act of love on the part of God. It involved a vast outlay and a wide scope of creative power, that his needs might be provided for both here and hereafter. In creating him in His own image, and after His own likeness, God did His best for man. He made him with capacities subject to well-nigh unlimited powers of development; so splendid that nothing less than eternity will bring us to our proper development and fruition. Apart from God the highest privileged beings in the universe are beings of human kind.

I. It is the eternal purpose of God that man shall be in right relationship with Him.

Nothing less than this can be at all satisfactory with beings of such exalted character. Man was made not only by God, but for God, and he can commit no greater sacrilege than to insist upon making a sinner of himself, and persisting in sinfulness.

II. In the fall this relationship was broken.

By the sacrifice of His own Son on Calvary's cross, God has made a way of restoration for fallen man to His divine favor, and the privileges of that favor. This was the greatest thing that even God could do, and He did it out of His heart of love for beings whose value He alone knows.

III. Not only is it the divine purpose that man shall be in right relationship with Him, but it is His eternal purpose that man may know that he is in that relationship by the witness of His own Spirit.

This is a matter of such tremendous import that we may not understand it in its greatness, but the humblest of us

may know its certainty, and enjoy its blessedness.

IV. This witness we need as an assurance against temptations to question and doubt our relationship to God, that come to us from without.

It may even assail us from within because of our limited and imperfect knowledge. These temptations are assaults upon our faith. Our Lord met them in His conflict with Satan in the wilderness of Judea. We all meet them in our experiences. We are saved by faith. Whatever tends to undermine our faith, tends to the breaking of our relationship with God. We stand by faith. These onslaughts are especially severe with regard to our experiences of entire sanctification.

V. We need this witness to enable us to withstand the devil, and the forces of evil, in the issues and conflicts of life.

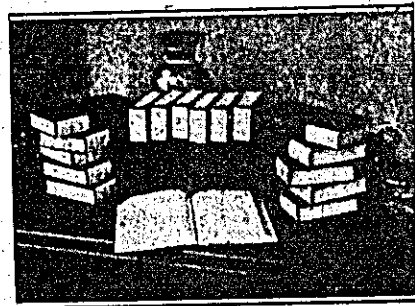
In the battles of life, few things, if any, mean so much to us as the divine assurance of our right relationship to God.

VI. Something of the nature of this witness.

It is the personal witness of the Spirit to our right relationship with God. It is not a one-sided, but a mutual affair. The Spirit himself bears witness with our spirits that we are children of God. Being such, we have emotions corresponding to this fact. To our filial feelings toward God, our love for Him, our consciousness that He loves us, is added the personal witness of the Spirit that we are not mistaken in our consciousness in this matter. Concerning this Wesley says, "With the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy are they who enjoy this clearly and constantly. This witness is not some strange, mysterious consciousness possessed by few, but is the common possession of believers everywhere. It is a divinely imparted consciousness that we are the children of God."

VII. The possessors of this experience are those who have entered into the relationship of children of God.

They are those to whom the Spirit can bear witness concerning their sonship to God. The witness does not precede the experience, the experience precedes the witness. In the nature of the case it is a simple and understandable witness. In the mass of confusion of mind concerning this matter, some may have difficulty in recognizing the witness of the Spirit, but that witness is given to all who believe. With relationships to things natural as well as to things spiritual, our minds need to be set right about many things. Keeping this in mind may be a help to us in many of our difficulties.

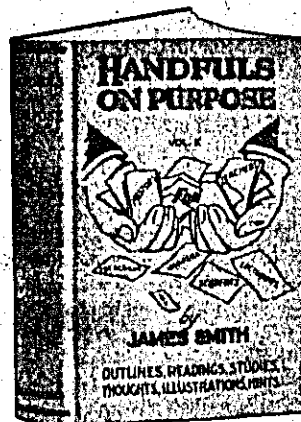


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The PREACHER'S MAGAZINE

PREACHING presupposes a message: and for all true purposes the message is central. . . . This is the one thing you and I have to make sure of—that we do not merely say something because with the round of the week the time for saying it has come, but that we have something to say, a definite message laid on our hearts, what the prophets called a "burden."

Moreover it is a failure of duty if we neglect to deal with the truths that are presumably meat to our own soul. If this or that is the axis of our own life, it ought to be the axis of our message. Religion for us inevitably suggests Jesus. It is difficult to think of Jesus without thinking of a cross. The cross speaks of a world gone wrong, and a world redeemed. And for the followers of Christ there is the life of mingled demand and glory, of gain through loss. If this be the heart of us, should it not be the heart of our message? Preach on issues, not on side-issues. The world is needy and there are countless souls who come up to church every Sunday praying for comfort and direction, as lost men. To offer them a string of cheap epigrams or bloodless moralities is to feed them on stones. I fear nothing so much as the "clever" minister! Amid all life's agonies and sorrows he is not only a tragic misfit but also a cruel irony.

It is the big truths that heal—and it is *healing* that men need.—From "The Mystery of Preaching" by JAMES BLACK.

The Preacher's Magazine

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A Pattern Pastor

BY THE EDITOR

REV. T. H. Agnew reported as District Superintendent of the Chicago Central District at the General Assembly of the Church of the Nazarene at Pilot Point, Texas, in October, 1908. I still remember with what candor he gave credit for his success to the pastor of First Church, Chicago, Rev. C. E. Cornell. He described Cornell as a unique and successful pastor, abundant in labors, unselfish in spirit and co-operative without limit. Later in the same Assembly, when I was thrown for a brief period into the company of this highly praised pastor, I was amazed at his want of pomp and disregard for conventionalities. I really was somewhat "let down." It was difficult for me to realize that I was in the company of a great man. I rather felt that a mistake had been made, and that his tenure at the top would be brief. I think this was the impression almost anyone would get from a casual meeting with C. E. Cornell. But he was a man who bore acquaintance, and whose stature loomed larger as the sun got higher toward the acme of the day. And now, thirty years after that first meeting, and more than ten years after his death, with allowance for the differences that time has decreed, I turn to appraise C. E. Cornell as the pattern pastor so far produced by our movement.

It is always difficult to distinguish nature and grace in a man of God's choosing, but C. E. Cornell was a pastoral type personally. He was absolutely transparent; completely void of pretense; wholly unconcerned about shallow reputation, and yet he was a man of prayer; a Christian of unsullied purity; a friend who you instinctively felt would not fail you. He was so human that you knew he would understand, and yet you felt that he would be able to advise you correctly and help you get strength from higher sources.

By education and training Cornell was more of a layman than a clergyman. He spent his early years in business and learned how to meet men. He knew men, for he read about them in their own book of human nature. And he was more of a manager than a dictator. He had wonderful knack of securing co-operation and making others feel that they were as much a part of the work as he was himself. And

yet he was a Bible student. He was a great reader of books, and he clipped and filed and planned along with the best of them. He spent no time with experimenters and speculators, but he lived with solid thinkers and triumphant liver.

As a preacher Cornell was direct and forceful, but not profound or exhaustive. He habitually preached short sermons. His usual time for preaching was thirty minutes, but in a revival he often made it twenty. He told me that he frequently preached twenty minutes and then exhorted for an hour. He was a master exhorter. He was versatile and interesting in his propositions and appeals. He was urgent and passionate, but was never boorish or offensive. He always wooed, he never drove. In the sermon he made the way plain, in the exhortation he made the time urgent, in the altar service he was careful and tireless.

As a leader Cornell was sane. In times of stress he was conciliatory. When he had his own way he did not glory or boast. When he was defeated he proved himself a good loser, and still possessed his soul in patience. He was a great money raiser and the people he led were always liberal givers. He was himself too liberal for his own comfort. He literally gave away all that was given him. His example made others ashamed. In fact he was a leader who did not ask others to do what he himself would not do first.

Amidst his duties as pastor at First Church, Chicago, later at First Church, Los Angeles, and latterly at First Church, Pasadena, he found time to write for the Sunday school publications, for the church paper and the local church bulletins, and for the PREACHER'S MAGAZINE. Also he is the author of a number of books, the sales of which have gone into many thousands of copies. He was very apt in selecting material and in fitting it into his own settings where its usefulness was enhanced. He called writing "spreading your brains on paper." I asked a mutual friend once about Cornell's resources, and he replied, "C. E. Cornell turns his capital over more often than any man I know. That is why he is always so fresh. The things he is using today he just got them yesterday himself. He has very few reserves. He does all he is capable of doing all the time, but he takes in as fast as he gives out, so there seems to be no exhaustion for him."

To me it seemed that Cornell could exploit an idea more quickly and more usefully than most of men. Many things which undoubtedly were large factors in his success were very simple in content. For one thing, he just would not preach long sermons. He said the people would not stand for it, and it is not necessary anyway. This one little thing—the fact that he would never preach long, drew him a hearing and made the people glad when it was announced that he was to preach. Then he learned that versatility and persistence would get a move on the part of sinners when the odds are poor, and he just would not give up, and he won so often that people learned to think he would never fail to have an altar service.

He learned the value of co-operation and he

would not break fellowship with others nor suffer them to break with him. He just determined to get on with the people. If he saw another preacher do something a better way than he had previously done it, he would immediately try that plan himself. He was not bigoted in the least and was likewise glad if anything he did or said could be copied or adopted by others. He was never monotonous. He was alive and growing. He was awake and learning. He was never stale. To this day, I think no one has con-

tributed so much usable material to our common Nazarene heritage of pastoral theology as has C. E. Cornell, and no one has continued as forcefully as an example of pastoral ministry. He said much, but he did more. His words are valued; but his example is a lamp that does not go out. In the Church of the Nazarene there is nothing that can be said about a pastor after you have said, "He is a worthy second to C. E. Cornell." And may his mantle fall upon a thousand more!

Thoughts on Holiness from the Old Writers

Olive M. Winchester

The Self-drive of Depravity

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. (Eph. 4:22).

A MANY-sided evil is depravity. We have already studied it from the standpoint of deprivation, the loss of the divine image in the soul, and then we noted its corrupt nature which in theological nomenclature is known as depravation. These two aspects of themselves would seem to present to us an evil state and condition of great magnitude, but there are other phases. These phases might be analyzed as elements of the corruption of our nature, yet it would seem to give us a more thorough understanding to study them in their own nature, especially that of the self-drive of depravity. This is a very distinctive feature.

IMPORT OF THE DESIGNATION "OLD MAN"

The question might arise wherein does Scripture express sin as a self-drive? In answering this we would refer first to those passages which incorporate the term, "old man." We find the designation "man" used to denote the inner life or being of humanity in several different senses in Scripture; besides speaking of the old man we have the inner man and the new man. In comparing this with the usage of the day the inference is that the import of the term man used psychologically, as it is in these scripture passages, was the self or ego. The old man would be the old self or ego.

That this is the significance of the usage may be evidenced from the fact that in Rom. 6:6 we have the fact mentioned that our old man is crucified with Christ, and in Gal. 2:20 the Apostle Paul writes, "I am crucified with Christ." Evidently it is the self-life that has met this death.

So David Updegraff in discussing the Galatian passage, delineating the meaning of the crucifixion entailed states, "So Paul was 'dead to the law' when the life of the old ego was lost, and in his resurrection life another personality, Christ, was unhindered from living in him, enabling him to 'live unto God.'" Thus we see that his interpretation of the old man is the old ego. With him we find other writers in agreement.

Therefore when the term "old man" is used it indicates the self or inner being of man in domination being swayed by the lower impulses and desires. Self sits upon the throne of men's souls having dethroned in the beginning the soul's Creator and divine Sovereign.

SELFISHNESS THE BASIC PRINCIPLE OF SIN

From time to time sin has been analyzed and its basic principle sought. Again and again have writers concluded that the fundament of sin is selfishness. This is what Professor Orr has to say on the subject: "The principle of the good is love to God, subjection of the whole will to God. Sin in its essence is the taking into the will of the principle opposite to this—that not God's will, but my own will, is to be the ultimate law of my life. It is the exaltation of self against God: the setting up of self-will against God's will: at bottom egoism."

After laying down this principle as the basic element in sin, he classifies the various phases and shows how this element appears. First in order or more properly lowest in the scale are those sins which pertain to the flesh or physical life of man such as drunkenness, immorality and all such. The selfish element appears sooner or later in its full strength and force. The drunkard will leave his family in hunger and cold to satisfy his craving and the lewd and dissolute man will cast aside his victim in shame and disgrace. Natural affection which in many cases becomes a check on the manifestation of sin is thus deadened and the monster evil stalks forth in his true form.

Turning to a higher form of sin which might be denominated spiritual because it operates in the realm of the spirit, that is, such sins as pride, envy, vanity, jealousy, covetousness and others of like kin, the egoistic principle stands forth clearly. Then passing to a more malignant type of sin, the diabolical, where "evil is loved for its own sake," cruelty is delighted in, the suffering of others is a delight; this is indeed egoism gone mad. Finally there is the ultimate stage of blasphemy wherein the spirit of man denies and blasphemes God which finds its ultimate in "blasphemy against the Holy Ghost."

constitutes the sin unto death for which there is no hope.

With this survey of sin in its various aspects the self-drive of its nature is very apparent. The ego is central, around it gathers its satellites. There are various elements which check their manifestation because they too have some relation of self. There is conscience which is the monitor of the self, there is the sense of shame, there are prudential considerations; but all these are overthrown when the egoistic principle becomes exceedingly urgent.

DEPRAVITY AS SELF-DRIVE

With the previous discussion before us we are ready for the postulate that depravity is predominantly characterized by a self-drive, for all its manifestations as outlined above have this element. So Sloan concluded, "Depravity is the irrational self-drive due to the fact that man's creative personal self-consciousness is dominated by his powerful, lonely sense of 'me.' With this 'me' filling and dominating his purposing moments, 'self' is inevitably his motive; and a motivity dominated by self inevitably will be false, no matter how it may be refined by culture or harnessed by habits."

He tells us how he reached this conclusion. He studied the sinner and made certain discoveries, which he recounts for us. Telling of these he states, "My next discovery was that the sinner is very frequently motivated by such an exaggerated sense of self as amounted in fact to an unbalance. He appeared to me to be self-intoxicated. It might be wilfulness. It might be pride; but I saw sin as a passion for self that was frequently unreasonable to the point of evident absurdity. I saw here an explanation of the absurd stubbornness so often seen in childhood. I saw that this intoxication developed in physical channels might become any form

A Balanced Message

The Necessity of a Balanced Presentation of the Various Aspects of Holiness

W. N. King

INTRODUCTION: 1. Emphasis alone on the aspect of the pentecostal baptism with the Holy Ghost and power leaves the way open for a possible denial that the heart has been purified, or that it can be purified in the second definite experience. The result of such a position would be a pseudo-Pentecost and no heart purity.

2. Emphasis alone on heart purity, when preaching, leaves the way open for a denial that the pentecostal baptism with the Holy Ghost and power has taken place. We then have the possible presentation of a third crisis in Christian experience, namely, the baptism with the Spirit. This leads to confusion, and an unhealthy spiritual tension.

3. Love perfected in the heart and in command of every thought, every impulse, and every action cannot very well be presented alone. Such a heart condition must be connected with a pure and Spirit-

or degree of vice or crime. I saw that if it were developed instead toward the quest of property or power or character or truth it would manifest itself as greed or ambition or Pharisaism or atheism. But I saw that the principle of sin was constantly the same, and I knew that it was abnormal."

This analysis of depravity helps in a clear understanding of its true nature and also its functioning. It lays the foundation for a correct understanding of the experience wherein depravity is removed. In considering depravity as corruption the corresponding aspect in its removal would be cleansing, but in considering it as self-drive the corresponding aspect in removal would be crucifixion or death to self. This is what we mean by dying out, and this is very pertinent expression relevant to the extinction of depravity in the heart. However much of a process precedes the death, there must needs be the climactic point when death occurs, when the old self expires and the new creation in the heart arises in the fullness of possession without a rival. Emphasis upon dying out is fundamental in our doctrine and teaching, tends to bring clarity of understanding and reality in experience. When once a person has gone through the experience, he has no doubts but what something real has taken place in his heart and life. We cannot die and not know it. When we do die, we rise in newness of life, to the glory of a resurrection. So a song writer of the older school expresses the truth thus:

*If Christ would live and reign in me,
I must die, I must die;
Like Him I crucified must be;
I must die, I must die.
Lord, drive the nails, nor heed the groans,
My flesh may writhe and make its moans,
But in this way, and this alone,
I must die, I must die.*

indwelt heart. Otherwise it would be unintelligible. Let us therefore consider the three aspects separately, and then relate them properly to the doctrine and experience of New Testament holiness.

I

The pentecostal baptism with the Holy Spirit in power was presented in type and symbol long before it actually took place at Pentecost. Let us therefore observe a series of Scripture excerpts leading up to and including Pentecost: "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram" (Gen. 15:17, 18a). "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight. . . . And . . . God called unto him out of the midst of the bush . . . and . . . said, Draw not nigh hither: . . . for the place whereon thou standest is holy ground" (Ex. 3:2-5). "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house" (2 Chron. 7:1). "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4a). "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18).

All of the scriptures are used as we have used them by people who vigorously deny the possibility of present heart purity; and also by some who deny the need of heart purity at all, stating that sin is resident in the physical body. Therefore holiness people, properly so called, cannot rest with such a presentation alone.

II

Let us now observe a series of scriptures bearing on a somewhat different aspect of Pentecost and Christian holiness. This second aspect has its beginning in the Old Testament as well: "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments" (1 Kings 8:61). "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (2 Kings 20:3). "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). "A new heart also will I give you, and a new

spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psalm 24:3, 4a). "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:7-10). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

A certain group admit and contend for the above stated scriptures, but urge the baptism on top of heart purity. This again leads to confusion. Emphasis on the love of God does not deny the wrath of God. There are scriptures which specifically deal with each separately, and there are scriptures which deal with both together. This is also true with regard to the presentation of Pentecost. There are scriptures that deal specifically with purity, and also with power; and there are scriptures that deal with purity and power together. Let us observe some: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips. . . . Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:5-7). "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:2, 3). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor" (Matt. 3:11, 12). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). Fire and purity are thus connected; purity being the result of a fiery purging.

Peter, by coming to the rescue of St. Paul, undertook the task of proving to the Jewish Christian Church in Jerusalem, and Judea, that the Gentiles were not excluded from the benefits of the cross. This he did by relating to the church in Jerusalem his experience on the housetop at Joppa, and later his mission to the home of Cornelius. He pointed out that the hundred and twenty in the Upper Room, and the Gentiles who gathered in the home

of Cornelius had a like need, and received a like gift, with like results: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Heart purity was accepted by all as proof that the Gentiles had received the baptism with the Spirit. Heart purity and the pentecostal baptism with the Spirit are thus indissolubly connected.

III.

There is another aspect of Christian holiness which should be given due prominence, namely, love-perfected, effected in the heart thus cleansed and baptized. Observe the following scriptures please: "He that loveth not, knoweth not God; for God is love. . . . Beloved, if God so loved us, we ought also to love one another If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us,

The Little Foxes*

George Cole

Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes (Song of Solomon 3:15).

THE language of our text of course is figurative; the vine symbolizing the living, growing, fruit-bearing body of believers, made up of pastor and individual members. The tender grapes are the fruits of righteousness and the "little foxes" the cunning, sly, craftiness of our Arch Deceiver working through the seemingly small and insignificant to bleed the vine and spoil its usefulness. The enemy knows it would be useless to try to bluntly and openly induce you to open sin and so a more cunning way is designed, one that will not appear sinful, and yet, though slower in its operation, will bring the pastor, the church, the individual to the same end—barrenness.

The theme of this subject is barrenness. Barrenness brought about, in this case, not by flagrant or open sin, but by a failure to check on the seemingly small and unimportant. God has ordained to victory. The limitless resources of an Omniscient God and a loving heavenly Father, are back of us, and every provision has been made for us to multiply and be fruitful and to replenish, so much so that barrenness or unfruitfulness is in excusable and directly chargeable to us. The Lord, speaking through His Prophet Isaiah said, "What more could have been done to my vineyard that I have not done in it?" Jesus, seemingly without mercy or pity, commands in the Parable of the Talents that the unprofitable, unproductive fellow who merely held his own be stripped of what he had. And again He illustrates in the cursing of the fig tree that there is

because he hath given us of his Spirit. . . . God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment:

. . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:8-21). Thus love perfected in the heart toward God and man is placed side by side with heart purity as a Bible evidence of the pentecostal baptism with the Spirit.

CONCLUSION: It is not always possible, nor yet is it always advisable to balance the three aspects of Christian holiness in each sermon preached on the subject. It is, however, possible to keep them balanced over a series of sermons preached on the subject. This should by all means be done. If so, possible sidegates into which error may enter are all closed, and the people to whom one ministers have a deeper, broader and fuller grasp of the experience so dearly loved by our church.

no place for the unfruitful and the unproductive in His kingdom of grace and power.

It is the cause, exposure of these little things figured in our text as the "little foxes" that we are to concern ourselves with in this paper. I am inclined to believe that these little foxes, so numerous, are working a greater havoc in the church than the big foxes. We would not tolerate a big fox around, we would take a gun or club and immediately rid ourselves of him; but these little fellows we feel are harmless. In fact with some they have grown to be pets.

Strictly speaking, there are no little sins (little foxes), for anything, though small in its beginning that leads to barrenness and eventually death, needs to be dragged out into the open, observed, not by its size but by the damage it may cause. And so trusting God to help us we will endeavor to ferret out some of these little fellows, and we trust also that we shall help you to bag a few of these small game. We will call these foxes by name, the first:

Busy

Most of these little fellows are perversions of our virtues, overindulgences of that which is lawful and right. There is a virtue in being busy, and a fertile field for the devil's crop is an idle brain; but there is also a peril in it. It all depends on what we are doing and what we are busy about. This little fox is that driving force that gets you going so fast, that you get ahead of God, ahead of the leadership of the Holy Ghost. There is no engagement of any day so important as your meeting with God. The number is legion who have lost the fire, lost the glory, the anointing of God because they have been too busy to wait on the Lord. This little busy fox has nipped

at their heels from morning until night, and while there has been no outbroken sin, the soul busy about many things ends the day lank and lean, because of its failure to meet with God. Who can measure the depth of grief and great damage this little fox has done to the kingdom of God.

CAREFUL

"Martha, thou art careful and troubled about many things." We are all aware of the fact that this is a much needed virtue. We need to practice carefulness in every expression of our lives. Careful in our walk, careful in our talk, careful about our habits in the home, the church, the school, among friends or strangers. But the carefulness that we need to shun is that which breeds anxiety, needless fear and bondage. "If the Son therefore shall make you free ye shall be free indeed." God does not want His children to live in a straight-jacket, and many well meaning souls are, figuratively, walking on eggs all the time. Without a doubt many a good preacher has been laced up by his people until he dare not express himself; so careful must he be that his effectiveness as a gospel minister is nearly gone. We need, for this kind of carefulness, to heed the admonition of Paul, "to be careful for nothing."

DIPLOMACY

This little fellow has quite a high sounding name and has become quite a pet among the holiness folks. We know, that as the Word declares, "he that winneth souls is wise," and that Christ has taught us "to be wise as serpents and as harmless as doves," and that "we should strive," as Paul says, "to become all things to all men that we might win some," but it is the perversion of these commands that become the little foxes that sap the spiritual strength of the vine. Never must we be so diplomatic that we can smile at sin. Never so diplomatic that our position on any evil would be misunderstood. We may win folks to us and our church but we will never win them to Christ with a soft sentimentalism that camouflages under the guise of diplomacy. A certain woman, deeply concerned for the salvation of her husband, after much persuasion on his part agreed to accompany him to the theater on Tuesday night if he would go with her on Wednesday night to the prayer service. After passing several theaters in silence, the woman turned to her husband inquiringly, "Husband, where are we going?" whereupon he exclaims with voice full of agony, "My God, woman I don't know; until tonight I had confidence in your religion, but now, where can I go?" and whom can I believe?" Jesus Christ never sacrificed principle for prestige, never tried to bend the eternal truths of God to admit into His company and fellowship the most promising figures of His day. Many a modern preacher would call the rich young ruler a good catch, and no doubt would have been a little more diplomatic than Jesus. Beware of this fox!

SOCIABLE

This little fox is so attractive, has won the admiration of so many that we tread very cautiously, for we may lose this little fellow and fail to bag him. We are aware of the fact that man is a social creature and a disregard for this fact will lead to barrenness just as too much fondling. It is revealed in Scripture that both the isolated figure and the collective body of believers are mediums through which the Holy Ghost works to the creation and expansion of His kingdom. And so, again, it is the perversion of this inherent social nature that becomes the "little fox" that spoils the vine. It has been the indifference, on the part of the old line churches, to the spiritual wreckage and blight this little fellow can cause, putting out the fires of evangelism and stifling the shouts of praise from happy souls, bringing their vines to barrenness. This social fox has laughed the seriousness and soberness out of hell-bound souls, until they can settle down in the midst of the church without any compunction of conscience or fear of God.

To my mind this is one of the devil's main schemes to bleed the pastor, the church and the individual of their spiritual power. Peter warmed himself at the enemies' fire (became comfortable in the wrong place) and it wasn't long until he cursed and swore to cover up his identity with Jesus Christ. This is a dangerous pet. Your social life with the unsaved, the unspiritual, should never be for your pleasure but for their salvation. If Jesus ate with the publicans and sinners it was not because they were His kind and their association gave Him pleasure, but because He would save them. You may rate high in the social whirl of your community but what price have you paid for it? You may have won popular favor as a pastor, church or individual but has it cost you the loss of spiritual power, the anointing of God and the salvation of the lost?

CARELESSNESS

While this is not a perversion of a virtue, yet it is, nevertheless, an extremely active fox and is bleeding many a vine that would otherwise be highly productive. If we are to sell the gospel to others we must make an impression and there is no doubt many have turned away, not from holiness, but from the poor impression they have received of it. There is the impression the pastor makes, the impression the members make and the impression your place of worship makes. I recall a certain holiness preacher who would demonstrate the presence of inbred sin in the heart; pull from his pocket a well used handkerchief, splash it with a drop of ink from his fountain pen, and then hold it up for inspection. Carelessness in personal appearance is an unpardonable offense and will defeat the most able message with a great many folks. Lack of friendliness on the part of the numbers, interest in newcomers, self-centeredness, grouping in cliques until the stranger is made to feel outside of it all. I recall an instance when a ladies' Bible class was sitting together in an evangelistic service; two ladies came in who were not

* Paper read at the Pittsburgh District Preachers' Meeting, December, 1938.

regular in attendance and when they would sit with the ladies, they were unwisely informed by the teacher that they could not sit with them as only the regular scholars were permitted to do so; I could see the embarrassment and confusion of these strange women as they took seats in another part of the church.

Then there is carelessness about the appearance of the church. We are not all privileged to have beautiful churches but we can have clean, comfortable and inviting places of worship with a little work and very little expense. Clean walls, bright lights, song books that are at least all together, clean seats and floors, and nothing on the walls but what advertises progression and life. I think if I had a Sunday school bulletin that advertised a decline I would hang it up in the cellar. Remember as a boy when you met your first lady love, and everybody around the house knew it? You began to wash your neck, back of your ears, comb your hair, shine your shoes? You know why? You wanted to make an impression. It pays to advertise and this little careless fox has ruined the fruitfulness of many a vine.

PROFESSIONALISM

This of course applies mostly to the ministry. One of the slyest, most cunning deceivers of the devil's pack is this little professional fox. He is not in a hurry, he will take his time to bleed his victims. He will wait until your repertoire of sermons covers the whole field of pastoral and evangelistic preaching. And of course this little fox is a perversion of that which is good. We need to learn how as pastors to preach convincingly, effectively, and we need to study to show ourselves approved unto God; workmen that need not to be ashamed; but the danger

lies in the fact that we learn how so well that we become self-reliant and think we may get along without the fresh anointings, the help of God. This little fox has nipped the vines of some of the strongest soul winners until the value to the spread of God's kingdom is almost if not altogether gone. Commercialization and professionalism defiles any art or profession but the preaching of the gospel more so than any other. When your work of preaching and soul winning has lost its romance, its charm, and when your chief pay is your salary it is time for you to do your first works over again, your vine has been nipped and the spiritual strength of your life has ebbed away. Professionalism makes hirelings out of shepherds.

I cannot hope to exhaust this subject and if we bag a few of them we will feel our efforts have not been in vain. I do not know that the havoc wrought on pastor and people by these seemingly small and insignificant little fellows will only be known, if at all, when we cross the line of worlds, and then of course it will be too late to rectify the mistake. Some of the most devastating catastrophes in the realm of the moral and physical universe have had very small beginnings. May God help us to be vigilant, to watch and pray, cutting off all that bleeds or saps our spiritual strength and spoils our fruitfulness. The curse of heaven is upon barrenness. The provision of grace is sufficient to offset it and God has ordained us to victory. There is no excuse for barrenness and it is our duty and part to slay every fox that would hinder or defeat a maximum productivity for God. Would to God that each of us might develop to the full and as Joseph, be "a fruitful bough by the well, whose branches run over the wall."

The Value of Expository Preaching*

George H. D. Reader

SPEAKING in general terms, there are three types of preaching according to Dr. A. M. Hills, namely, topical, textual and expository. Other writers may enlarge the number. It is well that a preacher should use them all for one type will be better suited to an occasion or a scripture passage than will another type. But generally speaking it is possible that the exposition is the most profitable.

When we understand the meaning of expository preaching, its value becomes self-evident. Hence we shall briefly define and discuss it. Dr. A. M. Hills in his "Homiletics and Pastoral Theology" says it is the sermon "in which several verses, perhaps an entire paragraph, or a unified section of a chapter, are considered verse by verse in their scriptural order." Dr. William Evans in his book "How to Prepare Sermons and Gospel Addresses"

* Paper presented at a meeting of the Bloomington-Ottawa Zone.

says, "The textual or topical sermon occupies itself chiefly with some one certain thought or topic suggested by the text; whereas the expository sermon occupies itself with the exposition of the entire scripture chosen." The word exposition means a public exhibition; an explanation. Hence expository preaching is an explanation of a passage, a paragraph, a chapter, or a book of the Bible.

Expository preaching does not license the preacher to make a running comment of each verse without a central theme, neither does it allow a sermonette on all the various thoughts and subjects suggested in the passage. To do this weakens the method of preaching and tends to make careless, lazy preachers in the study. The expository sermon must have unity of thought, it must have a central theme. The passage chosen whether short or lengthy must have this general theme. The preacher must find it and

explain the passage in relation to its theme. This makes for true interpretation of the Bible.

Since an example is a good way by which to make clear the meaning and method of anything we shall give a brief expository outline of 1 Cor. 13. It is evident that the general theme is "Divine Love." The chapter falls into three main divisions each having its subdivisions.

I. THE NECESSITY OR IMPORTANCE OF DIVINE LOVE (vs. 1-3)

1. The gift of language cannot substitute for it.
 - a. Though I speak with the tongues of men.
 - b. Though I speak with the tongues of angels.
 - c. If I lack divine love, I am become as a sounding brass or a tinkling cymbal.
2. Possession of spiritual benefits does not substitute for it.
 - a. Though I have the gift of prophecy.
 - b. Though I understand all mysteries.
 - c. Though I have all faith so that I could remove mountains.
 - d. If divine love is lacking, I am nothing.
3. Personal sacrifice, suffering and good works cannot substitute for it.
 - a. Though I bestow all my goods to feed the poor.
 - b. Though I give my body to be burned.
 - c. If divine love is lacking, it profiteth me nothing.

II. THE BEHAVIOR OF DIVINE LOVE (vs. 4-7)

1. Suffereth long.
2. Is kind.
3. Envieth not.
4. Vaunteth not itself.
5. Is not puffed up.
6. Does not behave unseemly.
7. Seeketh not her own.
8. Is not provoked.
9. Thinketh no evil.
10. Rejoiceth not in iniquity.
11. Rejoiceth in the truth.
12. Beareth all things.
13. Believeth all things.
14. Hopeth all things.
15. Endureth all things.
16. Never fails.

III. THE IMMUTABILITY OF DIVINE LOVE. (ITS ABIDING QUALITY.)

1. Prophecies shall fail.
2. Tongues shall cease.
3. Knowledge shall vanish away.
4. Faith, hope and charity abide.
5. The greatest of these three is CHARITY.

Now let us consider the value of expository preaching. *First*, it is a valuable method because it is a scriptural method. Jesus and the apostles used it. When Jesus was in the synagogue at Nazareth He read from the Book of Isaiah and proceeded to tell the people that the passage was fulfilled in their ears that day. Of that sermon Luke writes "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth"

(Luke 4:16-22). Again, on the way to Emmaus, as the risen Lord walked with the two disciples He began with Moses and the prophets and expounded unto them in all the scriptures the things concerning himself. (Luke 24:27). Paul used this method when preaching to the Jews at Rome for he persuaded "them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts 28:23). Stephen in his defense gave an exposition on much Old Testament history (Acts 7). And Peter on the Day of Pentecost gave an exposition of a portion of Joel 2 as well as of passages from the Psalms. Paul in writing to Timothy, a young preacher, says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He would have Timothy to be a divider of the Scripture and this may be done very efficiently and effectively by the expository method.

Second, it makes a Bible student of a preacher. In expository preaching there is not so much room for him to preach his own notions and ideas, instead he is to expound the Scriptures. No man can do this without first understanding them himself. It is necessary to read the Bible as a whole, read it by books, and by chapters, and study the verses, sentences and words of the passage selected for the sermon. Moreover he must be informed as to manners, customs, history, and geography connected with the passage. He must find the true meaning of the Word of God. In doing this it will be helpful to consult commentaries, lexicons, histories, and other good and helpful books. If he can use the original Greek and Hebrew so much the better. When he has come to an understanding of the true meaning of the passage, he is then ready to prepare his message around the theme of the passage which by this time is likely self-evident.

One may say that it takes work to prepare expository sermons. Yes, it means that, but are we not called to preach the Word? Can we be less diligent in the highest calling than men are in the business and professional world? Preachers should know their Bibles and expository preaching will help to develop them and cause them to be students of the Word.

Third, expository preaching makes a biblical preacher. We are not called to give lectures on social and political problems, nor to preach men's opinions gathered from books, nor our own ideas and hobbies. We are called to preach the Word. We have nothing else to preach. To preach anything else cheapens the preaching and the call to the ministry. If we as preachers do not get the gospel to the people who will? People are hungry for the Word and expect us to give it to them from the pulpit. Any man, whether saint or sinner, has a right to expect food for his soul when he comes to a preaching service. Any method, then, that will help us to preach more Bible and to be more efficient at it should be welcomed and used. If we are full of the knowledge and understanding of the Scriptures, we need never lack for something to preach, and it is highly probable

that the expository method will be more generally and frequently used.

Fourth, it produces a scriptural laity. By this we mean that the people will have a greater knowledge of the Scriptures and will have a better understanding of them. Clear expositions sow the hearts of the people with the Word, which will take root, spring up, and in time bring forth a harvest of souls. The Word clearly expounded may be and is used of the Holy Ghost to bring conviction to the heart. His Word will accomplish that whereunto it was sent, it will not return unto Him void.

Expositions are in a special way food to the hearts of God's people. The Word is made plain, passages they did not understand are made clear, new light is received and they get a greater insight into the great truths of the Bible. Because of this their souls are blessed, they are enabled to launch out into deeper depths, to grow in grace more rapidly, live more victoriously, be more courageous for God, and be more useful and efficient in their labors for God.

It is true that many Christians read the Bible but little. This should not be, but since it is true, we should do our best to give them the Word when they sit under our preaching. Moreover, is it not possible that if we as preachers were better students and preachers of the Word, that the laity would become more interested in the Bible and would come to read and study it more? A people usually follow the example of their leader, and especially is this true when they have confidence in him. We believe good expositions beget an appetite for the Word of God and a desire to know and understand its great truths.

Fifth and last, expository preaching makes possible a better and a broader application of the truth. Many times in textual or topical preaching, some feel that the preacher is preaching at the people or is forcing his ideas and convictions upon them. This at times is true even though the preacher had no intention of so doing. He is many times falsely accused. Expository preaching helps to eliminate this danger. The same truth may be given in the exposition as was given in the textual sermon, but the people will see that it is the teaching of God's Word, and that the truth came in the course of the exposition rather than being given as a personal blow by the preacher. Surely every preacher wants to preach the Word clearly and effectually, and desires that his people shall see it is God's Word to them rather than his ideas and convictions. Expository preaching will help to make this so.

Whatever may be said for or against expository preaching, it is evident that it is a valuable method of preaching and should be used more largely than it is by many of us. The constant preaching of the Word, line upon line and precept upon precept will do much toward accomplishing desired results. If the Word does not bring results, what will? Let us use all the methods of preaching, but since the expository makes possible the giving out of a greater amount of scripture together with its interpretation let us not neglect it.

The Demand for Good Preaching

A. S. London

A GOOD sermon grows out of a good man. "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for out of the abundance of the heart his mouth speaketh." That certainly speaks for the minister, ordained to be a pattern for others in piety and holy living. The time the preacher spends in prayer, study, meditation and cultivation of his own soul determines the saying quality of his sermons.

A sermon may be defined in many ways, but we usually think of one as a public religious discourse designed to influence human behavior. Good preaching brings people closer to Christ and helps those who have a desire to see Jesus. It appeals to the intellect, feeling and will. It gives light. It warms the heart and people really learn something. They carry home something that they did not have before hearing the message. Good preaching moves people. A good sermon brings action. "When Æschines spoke the people went away saying, 'What a magnificent oration that was.'" When Demosthenes spoke they said, "Let us march against Philip." A good sermon is known by its fruits.

Phillips Brooks, the great divine, once had a great tribute paid him by an humble tailor who worked in a little shop near the church. "Each time I hear you preach I seem to forget all about you, for you make me think of God." Here is a definition for good preaching that could not be better given by the best theologian. If preaching does not bring us in touch with God, it is but mere words. Good preaching awakens the conscience, arouses latent powers, and makes us to challenge the best there is in us.

The target for the preacher is the people. He must face them as they are and as they come. The rich and the poor, the learned and the unlearned, the young and the old. A preacher facing this situation is a criminal if he lacks sincerity. Andrew Jackson, while President of these United States, told an applicant for a government position who was a minister that he did not have a position in the government that was as big as that of the ministry. Preaching is delivering a message from God to a broken, dying, bleeding, fallen race. It is no child's play. It is serious business.

Good preaching makes the hearers realize that God is interested in the affairs of human beings, both in this world and the world to come. It makes the Word of God clear, urgent and personal. It stirs up a divine dissatisfaction within the human heart. It causes the listener to bow humbly before his Creator, and increases his desire to love God more maturely, and his fellowman more wisely.

A good sermon inspires as well as informs. It motivates one to action for self-improvement, and do service for others. It creates a desire to kill self and live for the highest and best in life. Good preaching is positive, purposeful and pure. It must come from a passionate heart. God have mercy on

Adaptation

P. P. Belew

any preacher who would stoop so low as to make the ministry a place for show, or to gain self-applause!

Good preaching should be filled with a passion for righteousness. The preacher should hate every kind of sin and love every kind of a sinner. The preacher's specialty is to preach a message that will cleanse the community of all injustices by regenerating the individual heart and sanctifying the believer's nature. In a sense every true preacher called of God is to take his future in his hands and with a divine recklessness throw it to the winds. He is a messenger sent from God to deliver a message. What a challenge! What a responsibility! He must not "shun to declare the whole counsel of God."

I doubt if there has ever been a day when the ministry was called upon to face graver problems than today. Courage and discretion are qualities needed now as never before. God pity the preacher who folds his hands across a well-fed stomach and becomes "all things to all men" that he might gain a little more applause. God wants men who are pure in heart, clean in living and strong in faith. He wants men for the forum where men congregate and who strike evil without fear and receive wounds with the spirit of a knight.

Backboneless preaching is a great part of the cause that has got us into the mess we are in as a nation. The preacher is in direct line of descent from the prophets. The prophet was one who spoke for God. He revered God and spoke on the moral and religious issues of his day. He wept over his people's sins, denounced their personal and social wrong-doings in words that scathed like lightning. Death was not dreaded by the old prophets half as much as to have the displeasure of God.

The true preacher is not called of God to make money, nor to run a club falsely called a church. He is not called upon to become the center of an admiring group. But he is called of God to declare the law of Jehovah. He is to send his people from the place of worship enthused with new confidence, a quickened faith in God, deeper love for Christ and larger loyalty for Him. A good sermon sends one out with his head erect, shoulders squared, heart warmed, and sympathies broadened. Good preaching quickens. It interprets something of God's will and purpose, as may be brought from a passage in His Word.

Good preaching is biblical. Its genesis, preparation and delivery are inspired by the Holy Spirit. It must come from a passionate loyalty and love and be given out of a compassionate soul.

A Trysting Place with God

No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a housetop in Joppa. Every child of Jesus should resolve that he will have a time and a place for meeting his dear Master alone, and he will go forth from such holy interviews with his face shining and his strength renewed.—CURLER.

LIFE calls for many adaptations. The scientists tell us that untold thousands of animals have died from sudden geologic changes. Their physical constitution and lack of thought power made it impossible for them to adapt themselves to the new conditions. Hence they passed away. It is said that an ape will warm its paws over a fire left by a chance traveler and solicitously watch the dying embers, but it does not know how to add fresh fuel.

These illustrations from nature suggest far more serious misfortunes and failures—those which befall human beings who fail to adapt themselves to life's many changes. Homes are wrecked, lives ruined and souls damned all because the responsible persons fail in the art of adaptation.

Perhaps few callings demand so great adaptation as the work of the ministry. He who succeeds in it must have some of the unselfishness of Jesus who "pleased not himself," and possess somewhat of that which made Paul "all things to all men." There must be no compromise of principle, to be sure, but a noble perspective of life in all its relations and a manly willingness for others to think and act as they please in matters of little or no consequence.

It requires adaptation for the preacher to successfully change his field of labor. Especially is this true when he changes to a widely different section of the country. All too frequently the newcomer assumes that the modes of expression, the customs, and the ways of doing things in the new field are inferior to those practiced "over in Cyprus" whence he came. This may be true. No matter where a normally intelligent person goes he will doubtless find much that could be changed to an advantage and some things that are indeed inferior (some of them may be only different from those to which he has been accustomed). Nevertheless it is poor psychology to reflect upon those among whom, with whom, and for whom one must labor. The preacher must remember that his work is to win souls, not to air his likes and dislikes about things which do not matter.

Proper adaptation requires that we understand the psychology of those with whom we labor. We must work with them, not against them. People resent, or follow reluctantly, a leadership which savors of the superiority complex; but they are amenable to the suggestions of a capable leader who, as one of their number, labors with them to attain proper and better ends. Extravagant praise is superficial, hypocritical, and is easily recognized as such; but merited credit rightly bestowed is both wholesome and religious. Whatever people have that is praiseworthy should be commended.

Finally the time element must be taken into consideration when important changes are sought. People of strong mentality do not readily fall for every new suggestion. Preachers have made shipwreck by trying to effect at once changes which could

have been made successfully, if more time had been allowed. When efficiency demands that the old machine be overhauled, it should be done by a well trained mechanic who can be trusted not to apply some crackpot invention that will wreck the car. That which cannot be done with a fair degree of unity, in most instances, is best not done at all.

Shepherds or Mule Skinners— Which?

R. E. PRICE

I BELIEVE it is Uncle Bud Robinson who tells the story on himself of a certain time when, as he walked to meet a certain preaching engagement, he prayed thus with himself; "Lord, help me to skin 'em." Somehow he had fallen subject to the temptation with which Satan often ensnares the man of God, namely, the idea that what the people need is a good, sound verbal thrashing from the pulpit, and that he is the fellow to administer it. Uncle Bud goes on to tell how that as he returned to his room after the service in which he had succeeded quite nicely in "skinning" the folks, the Lord walked with him and commended with him thus, "Well, Bud, you surely did skin 'em tonight, didn't you?" To which the narrator rather exultantly replied, "Yes, Lord, you surely did help me to skin 'em all right." And again the Lord asked, "Now that you have succeeded in skinning 'em, what do you intend to do with the hides?"

Methinks that all preachers who have fallen into this subtle snare of Satan, could they hear the voice of the Lord following such ministerial maneuvers, would receive some such reminder from the Master as to the futility of it all. Yea, moreover, if we could get close enough to the great heart of the Christ, we might even hear His sobs and feel the silent touch of His ears as His heart yearns over the wounded sheep that have fallen unwittingly into the hands of such a cruel undershepherd.

This is not a plea for softness in the ministerial ranks, but a reminder to us all that scathing and peeling of the congregation are not in keeping with the full demonstration of divine love. Close preaching need not be harsh and vindictive. Some of the closest preachers are men who, as they probe the consciences of their hearers, do so through the mist of their own falling tears, and from a heart of utter compassion for the lost.

Nor is this a plea that we allow ourselves to become compromisers with sin and wrongdoing, but a further reminder that the lash, whenever applied in severity, requires afterward a healing balm for the wounds it has left upon its victim. Yes, many are the ministers who have been forced to needless apologies to cure the hurt of a few moments when he was tempted of the devil to become a mule skinner rather than a shepherd of the flock of God.

The true shepherd loves his sheep and will go even so far as to give his life for them. He is not anxious to bruise and bleed, or even to skin them, but is

solicitous that they may be properly fed and sheltered from the wolves. He seeks their full protection and fights against that which may harm them rather than against the sheep. As far as his own relationship with the flock is concerned, he is the leader rather than the driver thereof.

Which things are an allegory telling us again the old truth that, "Love worketh no ill to its neighbour."

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

Young People's Day— September 24

IT will be a matter of great encouragement to your young people, if you, as pastor, will co-operate in making plans for Young People's Day, September 24.

Through the pages of *The Young People's Journal* and letters to our District N.Y.P.S. Presidents, the General Council of the N.Y.P.S. is promoting a rally day for young people. We want this to be a simultaneous effort throughout the church calling the attention of young people to their obligation to the church.

After the vacation season and the usual irregularities which attend it, let us make this day a rallying point from which young people shall go forward to the support of the whole program. We want this effort to be a great demonstration of our love and loyalty to Christ and His Church.

We are not asking for any financial considerations. We want this to be an enthusiastic and spontaneous effort on the part of young people to pledge anew their loyalty to Christ; their devotion to the church; their support of the pastor and the local church program. Your help and counsel in this project will be deeply appreciated.

If you care to bring a message during the day emphasizing this special day and challenging young people to greater loyalty and deeper devotion, it will be very appropriate.

We hope every young person in the church as well as friends of the church will be present at the N.Y.P.S. service on this particular evening. We have set a goal of 150,000 people in the N.Y.P.S. service on September 24. It can be done and I am sure we can count on you to help your young people make this occasion one of great profit to youth and the church.

"How did Wesley come to influence so many people in his day? How did it happen that he started a movement that has changed the face of the world? Mainly because he broke with the selfish, place-seeking church of his day and went into the slums of the city and into the open country and hunted up the people that he might tell them the glad story of redemption and love."—A. W. MARTIN in *Christian Advocate*.

ILLUSTRATIONS

Basil Miller

Carnality, a Deadly Foe

"Every unsanctified man carries in his soul a deadly foe which is liable to spring into immediate action and wreck his life. Carnality is the source of murder, and many a murderer sits behind prison bars today because he carried the carnal nature in his being," a fiery preacher declared in his revival sermon.

A plantation owner in the church stalked from the building, saying that he would not listen to a man who called him a murderer.

"What do you think I am? It is a disgrace to God and man to allow anybody to preach such a doctrine in the church. This meeting ought to be closed at once," the landlord said in denouncing the preacher's message. His face became red and his hands were clenched as going through an inner turmoil.

The pastor tried to get the evangelist to tone down his preaching to please the members of the congregation, but the next night the preacher promised an answer about his sermon.

"I stand on the unchanging Word of God, that man carries in his breast a chained lion that will spring into action some time under stress, and cause you to commit crimes you now never dream of," he said, and his words were again carried to the landowner, who refused to attend the meetings.

"Tell that preacher that I cancel my pledge to the church for this year, and I'll not give another cent as long as any pastor permits such damnable doctrines," he sent word to the pastor.

Before the revival came to a close the landlord was visiting some of his tenant farmers and he came to one fellow who was quite hard-headed.

"Jack, I want you to plow this cotton right away; it needs it to kill some of these weeds. Then you can lay it by."

"Now listen, I rented this farm from you, but I am not paying for any advice throwing on the side. Anyway you were not to hunt on this land without my permission. What you got that gun with you for?" the irate farmer asked.

"I thought I'd get me a mess of doves on my way back, and as far as my advice is concerned, take it or leave it, but you are plowing this cotton right pronto."

One word led to another, until the older man lost his head under a tide of anger, and raised the shotgun and fired at the other's heart. Immediately the results of his action came to him, and he ran and grabbed him in his arms.

For hours he sat holding the man's head long after he died, crying, "Jack, why did I do it?"

The community was stirred at the atrocity, but the evangelist slightly referred to the tragedy, and when he did it was with tenderness and consideration for the man and his family.

"This is a sample of the effects of the carnal nature left in a Christian's heart. It will arise and force you into actions that you when sane would not consider at all. God bless Mr. — and bring him to a saving knowledge before he hangs from the gallows. A week ago he left my services because I held out to him a remedy for the sin which led him to commit murder."

The Preacher and the Insurance Agent

"I am offering you a contract for \$2,500 a year. Here is the pen; just sign your name on the dotted line," the life insurance agent said to a young Methodist preacher.

"I believe, Mother, I will sign," said the preacher, whose outlook in the small church was not very bright. "Think what \$2,500 will buy."

"It looks like you need some money from the sight of things around here. Take that rug with the patch on it, and the seat of that little chap's pants can't be held together much longer in the shape they are," the agent said, urging the poverty-stricken appearance of the parsonage to cause the preacher to sign his contract.

The Etna Life insurance agent had come to the small town looking for a man to take over the business of that section, and after investigation the young preacher seemed the most likely prospect. With a contract in his pocket he had approached the preacher and his wife just when conditions were the darkest. There was no food in the house and the furniture was the poorest possible. The coal bin was also empty.

"Give me until morning to think it over," the preacher said.

Long before day the preacher got out of bed to pray the decision through. The prospect was tempting, especially from the financial angle. He prayed seriously until he heard from God and became willing to starve in a Methodist parsonage rather than write insurance. His shouting woke up his wife and she joined in the rejoicing.

Before day the milkman knocked on the door with a load of provisions including practically everything they needed. Later coal arrived for the bin, clothes came for the child. By breakfast time the parsonage had turned into a shouting Methodist campmeeting with the glory on preacher and congregation alike.

When the agent returned the next morning he came into the house assured that the preacher would sign.

"No, I will not sign," the preacher began.

"What did that Prudential fellow get you to sign with them?"

"I have signed a better contract than either of you can offer—I am preaching the gospel," came the decisive answer from the preacher.

God blessed the labors of that young minister with souls. He became the leader of a holiness movement in his section of the nation, and a number of years ago he brought into the Nazarene denomination more than a thousand new members and about fifty churches. God placed him at the head of the missionary work of the denomination, which he piloted for many years. Finally the seal of God was upon his election as General Superintendent of the Church—Dr. J. G. Morrison.

He would have made a successful insurance writer, but he chose to help influence souls to have their names written in the *Lamb's Book of Life* instead.

He Said Tomorrow

"Preacher, I'll go to the altar tomorrow. Not tonight," a young man said to T. W. Sharpe, who was conducting a revival in a Texas city.

"Tomorrow night may be too late," the evangelist warned.

"Now, I don't believe that just one more night and day would make much difference. I have a little business to attend to in the morning and after that I am ready to be saved."

The evangelist was to take a six o'clock train the next morning for a neighboring city and was returning in the evening for the services. Standing on the depot platform he noticed a young man running toward the station just as the train pulled in.

Turning his eyes away for the moment, he heard someone scream as the engineer set his brakes and slid the train.

"My God," someone yelled, "he hit the man."

It proved to be the young man of the evening before. He told his parents that he believed he would go to the train and see the preacher off. In running across the tracks he fell and could not get up before the train ran over

"Literally, they picked that young fellow up in baskets he was so mangled. As I stood watching the gruesome sight I determined never again to let a soul off when he says tomorrow. There's tragedy in that word for anyone who delays accepting Jesus Christ. It is easy to delay, but in waiting there may never be another acceptable time," declared Rev. Sharpe.

Fifteen Minutes to Live

"Doc, how long have I got to live?" "Fifteen minutes after they lift you up from the rails you will be gone," the doctor told a brakeman who had fallen between the cars and was crushed to the rails.

He lay quiet for a few moments. Asked someone to pray, but no praying voice could be heard. Left a few messages to his family. With a futile look in his eyes, he said, "All right, boys, lift me up."

It was difficult for volunteers to be found to perform this tragical task. For everyone knew that within a few minutes after they lifted him free that he would die. Leaving him on the rails there was life for the instant, but once he was pulled loose he could live only a few moments, fifteen at the most, the doctor said.

"Come on, boys. I feel no pain. I must go."

Two men pried his crushed body from the tracks and death came instantly.

Every gospel appeal as it comes to a close may pry some soul away from a chance to find God. How serious we ought to be when we plead with men to accept saving mercy. Hold on as long as possible in making an altar call. Do not rush to a close. Agonize over souls. It may be someone's last call.

A Guilty Conscience

"There lies, the result of a guilty conscience," a policeman said to a hundred people who had gathered around a man whom the officers had just shot.

I was driving up Fredricksburg Road in San Antonio when suddenly I saw scores of people rushing into a side street. Stopping my car, I joined the running crowd, to come to a young man who had just been killed by a policeman's bullet.

"We were driving up Fredricksburg Road when I said to my companion," the officer related, "That man over there in the Ford looks suspicious. Let's question him." As we turned our car toward the Ford, having no idea that anything was wrong, the driver shot away from the curb and we raced him for a half-dozen blocks. He ran into another car and killed two people in it, and when his car upset, he jumped out and climbed over a fence, to run through this alley.

"I tried to halt him, but he would not stop. Finally I shot."

Investigation showed that the man was a car thief, and that the Ford had been stolen in Nebraska, where he was wanted for other crimes.

"The only conclusion," the officer later said, "is that a guilty conscience made him step on the gas, and he became frantic as conscience drove him on."

Keep conscience clear by washing it thoroughly in the Master's blood. A clean conscience is one's greatest asset.

A Mother's Prayer

"Lord, I pray Thee save my wandering boy this night, wherever he might be," a praying mother hammered at the throne of God.

All night through she pleaded with God to bring him home.

"At any price, O Lord, bring him home. Don't delay. I've called on Thee for fifteen years that he might be saved, and now give me the witness the work is done."

Early the next morning a Western Union messenger brought a telegram, which read:

"I was saved tonight and am on my way home."

The telegram came from Seattle, Washington, and the mother lived in Riverside, California.

"Distance means nothing to God," she said, thinking of the many hundreds of miles separating them.

BOOK CHATS



By P. H. Lunn

DR. CLARENCE E. MACARTNEY has given us another series of human interest, evangelistic sermons, **MORE SERMONS FROM LIFE** (Cokesbury—\$1.50). Many of our readers have greatly appreciated the first series, **SERMONS FROM LIFE**, which is now in a dollar reprint edition. In this new volume are eighteen sermons "built around the experiences of men and women who have come face to face with very real and soul straining temptations."

While all these sermons are based on human experience there is a refreshing variety in the series. Here is a man separated from wife and four children who contemplates suicide but hesitates because of his belief in a "hereafter." The widow of a Christian doctor writes to Dr. Macartney suggesting a sermon for herself and others who carry heavy hearts. A mother loses a newborn babe and the husband must accept or reject a proposal that another infant be substituted without the mother's knowledge in order that her grief may be spared. A lawyer desperately ill was ordered by his physician to use whisky as a medicine. The lawyer, a Christian and a total abstainer, refused, choosing rather to die than touch intoxicants. The impression made upon the young physician saved him from becoming a habitual drinker and no doubt from a ruined career. And so these sermons go. In each one the power of the gospel is proved. The efficacy of the blood of Jesus Christ to break the shackles of sin is demonstrated again and again. The illustrations in this book are worth its price. Your Book Man has frequently said to browsing ministers, "Any Macartney book is a safe buy, sight unseen." That is decidedly true in the case of this new volume.

The many readers of Dr. George W. Truett's printed sermons will be glad to hear of a new and popular priced edition of **WE WOULD SEE JESUS AND OTHER SERMONS** (Revell—\$1.00). This book contains a life sketch of Dr. Truett and twelve sermons that ring with evangelistic appeal and sparkle with colorful illustrations.

A book of more than passing interest is **YOUTH SPEAKS**, by Bishop Leslie Ray Marston of the Free Methodist Church (Light and Life Press—\$1.25). This book is concerned with the problems of youth and is written for parents, ministers and anyone whose work or interests have any connection with young people. Dr. Marston bases his discussions on actual statements gathered from young men and women from colleges scattered throughout the land. He answers their questions, offers help and guidance in reply to their confessions of bewilderment and confusion. The author's remarks are made from the standpoint of genuine and full salvation as well as from the angle of the scholar and psychologist. This is an extremely worth while book that no minister can afford to overlook.

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 Sanctified Huckster in Action

IN Urbana, Ohio, lives a sanctified Huckster. He bears on his heart a burden for souls. Especially is he concerned for the youth of his county. He has prepared a message from his heart to these young people and plans to mimeograph it with the help of his pastor. In his weekly church bulletin. A copy will be placed in each *Herald of Holiness* which he distributes on the street for five cents a copy. Some will be mailed to county schools with the consent of the county superintendent. Others will be mailed to homes with which the brother is in contact through his business. The message is as follows:

Some time ago on the bulletin board in front of a church I read this statement: "Youth Needs Example More Than It Needs Criticism." I do not know of anything that more graphically expresses the fact or that covers the ground so well.

The old saying that "Youth must sow its wild oats" is the slickest, dirtiest piece of propaganda that the devil ever put over on unsuspecting youth. Satan has sold that idea to many fathers and to some mothers.

The jails, reformatories, insane asylums and penitentiaries are filled with the sowers of wild oats. We must do something to stop this terrible loss. We want our boys and girls to have the very best chance that life can give them.

We of the Church of the Nazarene desire to extend a helping hand to the youth of Urbana and vicinity who through no fault of theirs are deprived of that chance. God is no respecter of persons, neither is His only begotten Son, Jesus Christ, the lowly Nazarene, the one and only perfect example who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Our Sunday School at 9:30 a.m. is open to youth from infants in arms up to the boys and girls ninety-nine years of age. Don't worry about your clothes. Whatever is the best you have is good enough.

Yours sincerely,

A FRIEND TO YOUTH.

P.S. Parents! Don't wait for the chance to bring your children to church. You come and bring them.

For Your Rally

He who whispers down a well About the school he has to sell Will never get a lot of scholars Like He who goes around and hollers.

—W. W. LOVELESS.

Some Popular Rally Songs

Rally days are here again,
And they our attention claim;
Should we fail to reach our goal
'Twould be a shame.

Let us then remember this,
If our goal we would not miss,
We must do our best in Jesus' name.

Chorus

Rally Day, Rally Day,
We are boosters for our Rally Day.
We're at work like busy bees,
For we want no absentees
When we gather here on Rally Day.

We want all to come along,
Join with us in happy song;
Hearty singing fills the heart
With courage strong.
Willing workers now we need,
From all lethargy be freed;
Just step in and work where you belong.

Days are swiftly passing by,
To redeem them we must try;
On to vic-to-ry shall be
Our battle cry.
You do your part, I'll do mine,
Praying, working all the time,
Daily help He freely gives us from on high.

—Bresee Avenue, Pasadena,
Sunday School Bulletin.

Sunday School Pledge Song—Tune, "Hold the Fort"

Faithful to our school and classes
We will ever be;
Faithful to our Lord and Master,
Who has set us free.

Chorus

Faithful to the cause and kingdom,
And to our church school;
Faithfulness shall be our watchword,
Loyalty our rule.

Faithfully we pledge our service,
Willingly we give
Strength and time for our dear church school,
And for Christ we'll live.

—Bresee Avenue, Pasadena,
Sunday School Bulletin.

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—PHILLIPS BROOKS.

Think

There are 27,000,000 nominally Protestant children and young people in America who are not enrolled in any church assembly or Sunday school. Add to this the Roman Catholic and Jewish children and youth who are out of touch with their religious faiths and you have a total of 36,000,000 who are out from under the influence of church, synagogue and Sunday school.—*The Pilgrim Holiness Advocate.*

A Teacher's Pledge

A graduate nurse, who is also a teacher in the church school, prepared for a rally day service in a Chicago church a most interesting pledge for teachers. The pledge is an adaptation of two famous pledges, the Oath of Hippocrates administered to physicians upon graduation and the Florence Nightingale Pledge for nurses. The pledge follows:

"I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practice Christianity faithfully. I will abstain from whatever is harmful and mischievous and will do all I can to transform myself and those I teach into genuine children of God. I will do all in my power to maintain and elevate the standards of teaching. Christ and will hold as precious each soul committed to my keeping and will share all inspiration and experience that comes to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the minister and leaders in their work and devote myself to the upbuilding of the kingdom of God."

In the Furnace

He that from dross would win the precious ore
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by.

When, in the molten silver's virgin mass
He meets his pictured face as in a glass.

Thus in God's furnace are His people tried;
Thrice happy they who to the end endure.

But who the fiery furnace may abide?
Who from the crucible come forth so pure.

That He whose eyes of flame look through the whole
May see His image perfect in the soul?

Not with an evanescent glimpse alone,
As in that mirror the refiner's face,
But, stamped with heaven's broad signet,
There be shown
Immanuel's features, full of truth and grace;

And round that seal of love this motto be,

"Not for a moment, but—eternity."
—The Free Methodist, SELECTED.

Auto-Caravan

Detroit First Church has devised a unique method of getting into Sunday school those who live at a distance and have no method of conveyance. They have organized an auto-caravan. The caravan is organized with a chief and his numerous helpers to whom are assigned specific responsibilities. Another church in the same city has such a caravan with one hundred drivers.

Following up First Contacts

First Church of Detroit, Michigan, Dr. S. D. Kelley pastor, has devised a method for getting information to the pastor relative to those who have been contacted for the church or who need particular attention. This form is printed in the regular weekly church bulletin with the note that it may be filled out and dropped in the offering plate. Others have used something similar printed on a card and made available to visitors in the services, particularly during revivals and other special occasions.

The following is the Detroit form: Fill out carefully and drop in offering plate.

FIRST CHURCH OF THE NAZARENE, DETROIT

.. Desire pastor to call.
 .. Interested in church membership.
 (Now members of.....Church)
 .. Sickness in home.
 .. Sickness in Hospital.
 .. Best time to call: a.m.
 Day Hour p.m.
 NAME
 ADDRESS
 SUBMITTED BY

Zion Awake

*Zion, awake! thy strength renew;
 Put on thy robes of beautiful hue;
 Church of our God, arise and shine
 Bright with the beams of truth divine.*

*Church of God, arise and shine
 Bright with the beams of truth divine;
 Then shall thy radiance stream afar,
 Wide as the heathen nations are.*

*Gentiles and kings thy light shall view;
 All shall admire and love thee too,
 Shall come like clouds across the sky,
 Or doves that to their windows fly.*

The Light of the Church

Some churches are like lighthouses built of stone, so strong that the thunder of the sea cannot move them—with no light at the top. That which is the light of the world in the church is not its largeness, not its services celebrated with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding; it is the Christlikeness of its individual members.—HENRY WARD BECHLER.

"Most people are kind if they only think of it."—MRS. BROWNING.

Church Membership Beatitudes

1. Blessed is he who laughs at a downpour on Sabbath morning.
2. Blessed is he who tries a little harder when all around say, "It can't be done."
3. Blessed is he who serves faithfully on his committee.
4. Blessed is he whose program contains a weekday service.
5. Blessed is the church official who is not pessimistic.
6. Blessed is he who loves the church before his business.
7. Blessed is he who can walk as fast to a religious service as to town.
8. Blessed is he who invites people to church and comes along himself.
9. Blessed are they who never gossip about the faults of the church, but work to make it better.—*Religious Telescope.*

Modern Trends in Worship

An outstanding Congregationalist of England recently made the charge that the Free Churches of that land have all but lost the distinctive heritage of the Reformation. Said he, "We have churches where the Word and the Sacraments have almost gone out of their life. The readings from the Old and New Testament Scriptures have dwindled to a snippet of one lesson. The hymns are not paraphrases, nor are they charged in every line with scriptural content. They discuss mountain scenery (with special attention to sunsets), psychological disorders, priggish ambitions and political programs. The preaching of the Word has evaporated into flabby platitudes about the dangers of the international situation or the benevolent commonplaces of Ella Wheeler Wilcox expressed even more prosaically than in her poetry." Could these lines describe any tendencies on this side of the water?—*Christian Union Herald.*

The Hands of Christ

*They are a fascinating study—hands
 Of workmen which, on late afternoons
 When riding homeward on the bus, I see,
 With deepest admiration do I look
 Upon his hands who shares a seat with
 me;
 His calloused hands, which honorable
 toil
 Has made so rough and hard. Then I am
 thrilled*

*To think that Christ, the Carpenter,
 Had hands like that, a laborer's tool-
 scarred hands,
 Prince of the proletariat is He;
 He knows full well all labor's hopes and
 woes:
 Not Communism, but communion with
 This wondrous Workingman of Galilee,
 Will bring the perfect wisdom which shall
 solve
 The mighty problems in toil's realms to-
 day.
 —E. WAYNE STAHL in *The Pentecostal
 Herald.**

The Conscience of a True Workman

The other day I told my husband that most people dread dying, whereas I do not; since then I could sleep and sleep without disturbance for a long, long time. I am feeling particularly strongly on this subject as the last few days have been hectic, rushing around from place to place on plane and train, and I am just dead tired. Then why don't I go to bed? Well, I may not have been born in New England, but having gone to school there I have developed a pseudo-New England conscience which does not allow me to flop onto my downy until the day's work is done.—MADAME CHIANG KAI-SHEK in the *Watchman Examiner.*

Our Nation's Deeper Need

The need of our country is not to lift marble to the fortieth story of some new buildings, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations.

When Tennyson wrote, "The Crossing of the Bar," he did more for civilization than if he had built an ocean liner or man-of-war.

Thomas Stevenson did much for England when he built the lighthouses which sent their radiance each night over the tossing waters of the Channel. But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death.

When Millet seized the brush and painted the "Angelus" on a bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked fifty years in the fields of France.

Not in the men who add to our quantities of materials, but the men who deepen the quality of our living, are the real benefactors and educators of the world.

—William H. P. Faunce, President of Brown University, quoted in the *Wesleyan Methodist.*

The Effectiveness of Pictures

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

HOMILETICAL

A PREACHING PROGRAM FOR SEPTEMBER, 1939

J. GLENN GOULD

SUNDAY, SEPTEMBER 3, 1939

MORNING SERVICE

The Unfailing Presence
(Communion Service)

SUGGESTED SCRIPTURE LESSON—Matt. 28.

TEXT—*Lo, I am with you alway, even unto the end of the world (Matt. 28:20).*

I. For the Apostle Matthew, these are the concluding words of the Gospel. These four accounts of the life of Jesus were not written as a symposium, with collaboration between the several writers. Each is a unit in itself; and for Matthew the message ends on a gracious note of victory. Let us note the setting of these words.

1. The fearful day of the cross is past, and the glorious Easter morning has dawned, bringing its amazing revelations of the fact that Jesus is living again. Their last sight of Him had filled them with a terrible despair; for the blackness of death had swallowed Him up. Now He is alive again, and a new and blessed hope is born in their hearts.

2. He not only lives again, but He has entered upon a new and more intimate relationship with His own than He has ever held before. The limitations of space, distance and physical obstacles no longer bind Him; and they are discovering that even doors and windows carefully barred cannot prevent His coming. He is their Comforter and Companion in a far more real sense than before His passion.

3. And here, in the verse of our text, His own words assure His followers that this fellowship will be unbroken. Never again need they be bereft and orphaned. Christ had died once for all and had tasted death for every man. From this hour forth His presence need never leave them; He was placing great and fearful responsibilities upon them; but His assurance is that He will be with them to the end, to strengthen and make them able for these extraordinary undertakings.

II. There was a crying need for some such assurance.

1. The little company of believers had been paralyzed by the cross. Despite the Master's efforts to prepare them for this shocking experience they had resolutely refused to believe that it could ever be. To them the cross meant defeat; and there was no place for defeat in their estimate of their Lord. When, in spite of their refusal to accept Jesus' warning, the cross finally came, they were overwhelmed. Jesus had said that the Shepherd would be taken and the sheep scattered, and it was even so.

2. Then came the day of the resurrection. If the cross had shaken them, the revelation of the risen Christ mystified them. The resurrection was only less amazing than the crucifixion. Perhaps this amazement is best revealed in the words of the travelers on the road to Emmaus when, in relating to the Stranger the story of these surprising days, they said, "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive" (Luke 24:22, 23).

3. But if they were mystified by the resurrection, they might well be overwhelmed by this commission, "Go ye, therefore, and teach all nations." Here was a responsibility of which they had never dreamed and for which they were poorly prepared. For men who had never been outside the narrow limits of their remote province, to be told they had a world-wide obligation to discharge must have filled their hearts with dismay.

4. There was infinite comfort, then, in these assurances of Christ: "All power is given unto me in heaven and earth." There is no weakness here. However helpless the Master must have seemed in the hands of His enemies shortly before, He is now the very embodiment of omnipotence. Never again need the sheep be scattered for lack of a Shepherd. All power is now His. Moreover this omnipotence is for our sakes, for Jesus adds the words of this text, "Lo, I am with you alway, even unto the end of the world." Here is a grace and strength greater than any possible need.

III. But Christ speaks these words to us as well as to them.

1. The disciples' commission is ours today. After the activity of all these Christian centuries, the task still remains largely to be done. In fact if it is ever done it will have to be done within the limits of one generation. Will the Church of Jesus Christ ever give itself so unreservedly to the work of the gospel that it can accomplish such a tremendous task? This is our responsibility and for the discharge of it we will give answer at the judgment.

2. There is this to hearten us, however; Jesus, our Lord, still has all power. In this day of power development, of electricity and hydraulics, of the growth of dictatorships, of the worship of human might, our Lord and Savior is still mighty to save and strong to deliver. The powers of this present self-sufficient world have largely overlooked Him; but while they propose, it is He who disposes. It is still true that all power is His.

3. Furthermore He assures us of His unfailing presence. The most certain factor in human history today is the Man of Galilee. In the background of every stage of human affairs is the figure of the Son of man. Like the Fujiyama of Japanese art, so does Jesus Christ loom like a mountain peak in every earthly scene. Mankind in general may have no eyes for Him; but His followers recognize His presence in their world and in their hearts. His promise is unfailing, "Lo, I am with you alway."

IV. This sacrament is essential to us if we would recognize that Presence.

1. It is true, in the first instance the Lord's Supper does commemorate what Jesus did for us in a once-for-all sacrifice on the cross. In the breaking of His body and the shedding of His blood a glorious atonement has been provided. He, the infinite Sin-bearer, has taken my place and borne in His tender frame the sufferings and indignities that were properly my due. Conceive of the death of Christ in any way you choose—as Substitute, Ransom, Redeemer, Advocate, there is no escape from the proposition that is the most astounding tragedy of all time. It is as vital and meaningful to us today as it was to the men who were eye-witnesses of it. It is for this reason that we should frequently call it to mind.

2. Moreover my participation in this holy communion signifies my present faith in Christ crucified. It is not enough that He died; I must consent whole-heartedly to accept the deliverance which that death provides. It is not enough that He has willingly taken my place in death; I must accept Him as my Substitute and find in Him my Emancipator from the thralldom of sin. To receive this sacrament is to testify to all men everywhere, more eloquently than by any spoken word, that my faith and hope are forever centered in the crucified and living Christ.

3. All of this is blessedly true. But there is still something more. For the living presence of Christ is in the feast. We do not understand, as do some, that these broken bits of bread and this blood of the vine are magically or miraculously transformed into his actual body and blood. Nor do we understand that the mere reception of these emblems is an assurance of salvation. But for the hearts of men of faith and devotion there is an unusual sense of Christ's presence in this holy sacrament. It is in very truth a place of communion, not alone with our fellow believers, but also with our living Lord.

I bid you, therefore, to come to the table of the Lord as to a meeting with a dear and trusted friend. The Lord Jesus, who has assured us that He is with us always, is present in this hallowed sacrament today. Come, and receive grace and mercy at His hands.

EVENING SERVICE

The Stone of Stumbling

SUGGESTED SCRIPTURE LESSON—Matt. 11:1-15.

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

I. To those who know Christ, who have tasted and seen that the Lord is good, it is incredible that anyone should be offended in Him. He went about doing good; His touch was a healing ministry; words of grace and mercy fell from His lips. How could men feel ought but love for One who showed men such tenderness and compassion? Jesus' own words summarize some of the blessed achievements of His ministry: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." How needless, therefore, does the Master's next word seem, "And blessed is he, whosoever shall not be offended in me."

These words were addressed to John the Baptist through his messengers, evidently because John needed warning. John, of all men! Did it enter his mind when he was identifying Jesus as "the Lamb of God which taketh away the sin of the world," that he could ever waver in that conviction? We must recognize, of course, that evil days had befallen the Baptist and he was now languishing in prison. He was not beyond the reach of a perfectly understandable depression, and despondency had laid him wide open to temptation. Even John the Baptist could waver. How subtle a thing, therefore, must be the offense of Christ!

You will recall that the Prophet Isaiah predicted concerning Christ that He would be "for a stone of stumbling and for a rock of offence." Seizing upon this imagery, the New Testament writers asserted of Christ that whosoever falls on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. There is a recoil to the rejected atonement that makes the fate of the rejecter a tragic thing indeed. Indeed, "blessed is he, whosoever shall not be offended in me." The fact remains, however, that many were offended in Christ, and for a variety of reasons.

II. Some were offended because of who He was.

1. Nathanael raised this point when, upon hearing of Jesus of Nazareth as the promised One, he said, "Can any good thing come out of Nazareth?" That was a most familiar adage, enshrining the popular prejudice against this little Galilean village. If only Christ had come from a different locality, it would have been somewhat easier to make place for Him.

2. The men of Nazareth themselves found faith difficult because of their lifelong familiarity with Jesus. They could think of Him only as the "carpenter's son." There was nothing degrading about that, of course. It was the old story of a "prophet not without honour save in his own country." It is difficult to think of anyone we have known from childhood as other than commonplace.

3. The learned men of the law were offended because of His lack of technical qualifications for the work of teaching: "How knoweth this man letters, having never learned?" they said. That did not mean that they expected Jesus to be illiterate. It meant rather that he had not attended the rabbinical schools and so was not supposed to be versed in the law. His lack of formal training made them deeply resentful of His popular title "Rabbi."

III. There were others who were offended at Christ because of what He did.

1. His attitude toward the Sabbath was one ground of this offense. Our Lord insisted that "the sabbath was made for man, and not man for the sabbath." He believed that God's holy day should not be made a burden to men, a thing it had certainly become because of their maze of Sabbath tradition and legislation. When He performed works of mercy and healing on the day of rest, many were offended.

2. This offense was further aggravated by Jesus' attitude toward the publicans and sinners. These classes were not necessarily bad men; but they had been excommunicated from the synagogues and ostracized by their fellow Jews until they lived in a realm apart. But Jesus had mercy upon them; and in so doing, while He earned their undying gratitude, He brought upon His head the bitter enmity of certain classes in the nation.

IV. Still others were offended at Christ because of what He taught.

1. Take His teaching about the new birth, for instance. Here was a teaching that was based upon the principle that a man as God finds him in redemption, is not good enough. He is defiled and depraved; and before there is any hope for him, he must pass through a soul-transforming experience. Such teaching deals a terrific blow to the self-sufficiency of the carnal heart; and addressed to a man who was so nearly a finished product of the Mosaic system as was Nicodemus, it was misunderstood, and by many received with hostility.

2. There was His teaching, furthermore, about the price a man must pay if he would take the way of eternal life. Jesus said to the rich young man, "Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." For a man who had great possessions and loved them too well, that was a hard saying. Small wonder, therefore, that he went away offended.

3. Then there was the Master's frequent reference to the cross; not His cross alone—that was alarming enough—but crosses for His followers as well. "If any man will come after me, let him deny himself; and take up his cross, and follow me." Words like that left men under no illusions whatsoever as to the heroic character of Christian living. Many who heard them withdrew from Him, offended at the uncompromising character of His message.

V. But the matter did not end with Jesus' day; men are still offended in Christ. How may we be offended?

1. We may be offended at the more rigorous requirements of the gospel, even while rendering lip-service to our Lord. A man may garb himself in the raiment of the kingdom and carry with him the odor of the sanctuary; and yet in his heart be offended and unwilling to pay the whole price of loyalty to Christ. It is not so difficult to go a part of the way with the Lord; but to meet the more strenuous and radical demands of the kingdom, requires a brand of courage that so many, it would appear, do not possess. So it is, that while starting with Christ, they draw back from the sterner requirements of His service.

2. We may be offended at the fact of Jesus' cross, with all its rude and horrible shame, and at the way of cross-bearing which He has consecrated for us. We may be offended at His requirement of repentance for past sins and complete abandonment of present sin. These demands seem to many to be a requirement far too great. We may be offended, moreover, at

the utter simplicity of the way of Christian living and at the humility required of him who would enter upon it. Men everywhere are offended in Christ in respect to issues such as these.

VI. But let it be remembered that to be offended is to stumble, and to stumble is to perish.

1. That last night before the cross, as the little believing company was gathered in an Upper Room, Jesus said to them, "All ye shall be offended because of me this night." That was a startling saying. For while none of them knew what that fearful night had in store for them, yet in all their hearts there was a grim determination to go with Him through all the darkness ahead. And Peter, a bit more sure than the rest, replied, "Though all should forsake thee, yet will not I."

2. One man in that company, however, had a heart filled with a strange and sinister darkness. Judas Iscariot was offended deeply. There had been a growing reluctance in his heart to take the road of self-denial and apparent failure that Jesus was traveling, and finally the tragic break came. He was so grievously offended that he stumbled into hell. How well spoken, therefore, is Jesus' word; "Blessed is he, whosoever shall not be offended in me."

SUNDAY, SEPTEMBER 10, 1939

MORNING SERVICE

Revive Us Again

SUGGESTED SCRIPTURE LESSON—Psalm 85.

TEXT—*Wilt thou not revive us again: that thy people may rejoice in thee? (Psalm 85:6).*

I. The rise and progress of religion in the soul is the outstanding work of God among men, and in every stage is a unique, divine operation.

1. The Word of God, speaks with one voice as to the natural state of man, and declares it to be a state of moral death. It declares that the heart is depraved and deceitful above all things; indeed it is desperately wicked. The heart stands for the seat of the moral life; the fountain whence flow the words, deeds and attitudes of the life. And here at this fountain head is a moral pollution that cannot fail to poison the whole stream of the life.

The Word asserts, as a further mark of this condition of death, that the will is perverted by a godless selfishness. The will is the pilot house of the personality. It is here that decisions are made and courses determined that must make for the welfare or defeat of the soul. And here, in so vital a spot as the will, selfishness has done its dreadful work and has thus perverted one's power of choice.

The tragic result is this: that the soul is led completely captive from God and grace. It is true, as St. Augustine declared, "Thou hast made us for Thyself, O God; and our hearts are restless till they rest in Thee." But sin has deceived us and overwhelmed us and led us into captivity. This is the natural state of man as God views him; and thus must appear to himself in his more thoughtful moments.

2. But to such a soul come the quickening influences of the Holy Spirit. The first of the Spirit's dealings with men take the form of awakening; an arousing from the drugged sleep of sin and death. The man, hitherto easy and complacent in his sin, is troubled over his condition. As the experience of awakening deepens and becomes more intense, it becomes conviction for sin; a realization that my course of life is not simply mine to choose as I see fit, but is an offense against God. As David cried out, "Against thee, thee only, have I sinned, and done this evil in thy sight." Thus under the whip-lash of present condemnation, the sinner repents and turns to God. In that instant the Spirit that has been condemning and convicting becomes his consolation. He bears witness to the repentant believing soul that he is the son of God. That witness is only the earnest of the Spirit's ministry in the heart

of the newborn child of God. For it is God's will that this personality, once polluted, depraved and dead in trespasses and sins, should become the living temple of the Holy Spirit; one whom the gracious fullness of the Spirit indwells.

3. The secret of this marvelous transformation lies throughout in the fact of attention to the things of the Spirit, and submission. It comes of yielding to these successive ministries of the Holy Ghost in the heart and life. And the result is amazing beyond all imagination.

II. There are enemies to this work of God in the soul, however.

1. First of all is the natural sluggishness and inertia of the human heart. It has been said that all men are lazy, to a greater or less extent; and the way of least resistance is one we find it extremely easy to take. There are always a few exceptions to this prevailing inertia; men who are restless and curious and energetic; and the progress of the world is largely in the hands of such men. When it comes to religion the rule of inertia obtains, and only by overcoming it does any man get to God for mercy and help.

2. Then again, we have to reckon with the untoward atmosphere of this present evil world. The social order in which we are forced to live is no friend to grace, to help us on to God. Its influence is stultifying and deadening and damning. Every step one makes in the way of eternal life must be made in defiance of the powers of darkness resident in this present world.

3. Furthermore the work of God in the soul of man is exposed to the constant opposition of Satan and all the hosts of hell. It is not a matter of indifference to our adversary that we seek to do the will of God. By every agency available to his hand he endeavors to deter and defeat us, to break our spirits and rob us of courage to go on.

4. An additional factor that must be reckoned with is the carnal influence of the unsanctified heart. Even subsequent to a gracious experience of saving grace there still persists this corruption of heart which is calculated to dilute devotion, and war against the new life of God in the soul. Here is a phase of experience so deeply personal and so terribly intimate that it has proved a snare to many a person well started in the Christian way.

5. I do not mean to imply that defeat is necessary or inevitable. There is grace sufficient to make every child of God more than conqueror. But we would be blind and foolish indeed if we did not recognize that men can and do fall from grace, to be lost forever. It is the ever-present danger of this very thing against which we must be stoutly fortified.

III. Herein lies the necessity for such a cry as that uplifted by the psalmist, "Wilt thou revive us again?"

1. Of course, strictly speaking, a revival can come only to one in whom the life of God still remains. There must be at least a spark of the grace of God remaining in the soul if it would be fanned into a flame. If that spark had been extinguished, then a new resurrection, rather than a revival, is required. But everywhere the people of God are characterized by this need. They are not completely backslidden, nor have they drifted into open sin. But they have yielded to this innate tendency toward inertia and the atmosphere of indifference that everywhere prevails; and in so far they are a backslidden people. But God can revive His people. His ear is open to this cry for new life and holy quickening. Once His people stir themselves up to lay hold on Him, they make it possible for Him to open the floodgates of His grace and power and send the healing waters.

2. When such an experience comes to the church, it is bound to be accompanied and followed by an awakening among the unsaved. A blessed and quickened church becomes an open channel through which the Spirit can flow to others in convicting power. But it is difficult to see how this gracious result can be accomplished without the agony of the Spirit-filled and fire-baptized church.

3. Moreover it is frequently true that such outpourings mean the moral regeneration of the community. It is true the community is no longer the isolated and compact unit it once was. In the early day of our country town dwellers were apt never to leave the narrow limits of their little community months on end, and it was consequently much easier to build up in their hearts a content of concern for their spiritual well-being. But despite the influence of radio, good roads inviting easy escape and cheap entertainment, God is still able to bring a sense of moral responsibility to a community by means of a revival among His people.

IV. Do we individually need reviving?

1. If there is more that we could do for God if we would, we need reviving. If we are satisfied to see time pass unreckoned and men die unsaved, our hearts are slack and inertia has gripped us.

2. If we are consciously living below our privileges we need reviving. So many of our people believe in the grace of entire sanctification, but do not profess or possess the experience and seem so thoroughly satisfied to live without it that my soul is deeply troubled. Any contentment to live below the holy standard God has laid down for His people is a mark of spiritual degeneracy and must be checked by a revival.

3. If there was ever a time when we had more of the grace of God than we have now, we are in so far backslidden and need a revival. So many are compelled to testify that these are not the best days of spiritual victory they have ever known. But they can and must be; and until they are we must pray with the psalmist, "Wilt thou not revive us again, that thy people may rejoice in thee?"

EVENING SERVICE

The Jealousy of God

SUGGESTED SCRIPTURE LESSON—2 Kings 17:24-41.

TEXT—*So these nations feared the Lord, and served their graven images* (2 Kings 17:41).

I. These strange words are descriptive of the nations with which Samaria was peopled after its overthrow at the hands of Assyria.

1. The story of Israel's downfall and of the rise of the new Samaria is a tragic one indeed. From the hour that Jeroboam caused Israel to sin down to the hour of their final judgment, it is the story of a stiff-necked and hard-hearted people, unwilling to obey the law of God. It is true the division in the kingdom was based upon a just grievance against the son of Solomon; and Jeroboam, first king of the northern kingdom was commanded to serve his people righteously. But he led them at once into idolatry and started a train of sorrows that did not end until the wrath of God broke full upon His people. The king of Assyria, God's avenger, carried them away into captivity. "And," says the record, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2 Kings 17:24).

The new population of Samaria did not adapt itself easily to this strange land, and before long misfortune began to break out upon them. Wild beasts ravaged the new settlements and claimed a number of lives. Instantly the pagan settlers concluded that the God of the land was angry with them and must be appeased by a proper worship. They knew nothing of the worship He expected of them, however, and appealed frantically to the king of Assyria for help. He responded by sending one of the captive Samaritan priests to them; under whose guidance it was believed they could allay the anger of the God of the land.

The result was that a strange religious mixture was concocted, made up of a smattering of teaching respecting the God of Israel, diluted by the raw paganism which was native to the settlers. It is this impossible and self-contradictory situation that is described in these words of our text. They "feared the Lord and served graven images."

2. This story has a strange and exotic sound. Yet, come to think of it, it is strikingly similar to the attitude of the men of our own generation. There is a certain knowledge and fear of God before the eyes of men today. While giving little thought to Him, they nevertheless recognize that God lives; and the thought of meeting Him inspires within them a certain sense of dread. Asked if they believed in God, they would reply that of course they did. Accused of atheism, they would deny hotly the truth of any such allegation.

But, regardless of our profession and our mental attitude toward God, there is today in the lives of men a practical atheism that is fully as deadly as any professed atheism could ever be. We say that there is a God that lives and reigns; but we live as though there were no God. Men do not pray to Him nor consider His wishes, nor do His will; in short, they live as though He did not exist at all. And this is the most damning atheism that men could ever entertain. It can be said truly of us, therefore, that we fear God and forget Him. And since the man who refuses God service must of necessity serve something else, we are justified in saying that we "fear God, and serve graven images."

II. One of the first lessons God taught Israel concerned the jealousy of God.

1. God's first command to Abraham laid down the principle that His were to be a separate people. There could be no comfortable spirit of toleration for other gods on the part of the followers of the living God. Abraham was commanded to bestir himself and leave Ur of the Chaldees with all his possessions. God had a homeland for him where he could serve the Lord without fear. That principle of separation was emphasized repeatedly in God's dealings with Israel. Indeed it was impressed so indelibly upon the personality of the people of Israel that even today they are separate and distinct. The principle still obtains in respect to the people of God. Faith in Christ must indeed set one apart from fellowship with the world. Remember St. John's solemn charge, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

2. God's jealousy is further emphasized in the First Commandment, "Thou shalt have no other gods before me." And this truth was given additional emphasis by the warning against graven images. It took Israel centuries of bitter experience to learn this lesson. It was not until their seventy years of captivity in Babylon that they finally mastered the lesson. It was idolatry that put them in Babylon; but never after Babylon did they bow down before the gods of the nations round about.

3. It is easy for us to congratulate ourselves with the thought that we are not pagans, worshipping before heathen shrines and bowing to graven images. We need to remember that one need not bow to an image of wood or stone to transgress this law of God. Anything of my own creation may be an idol to me, my home, my loved ones, my business, my avocation, all of them can usurp the first place in my affections, and thereby become a graven image to me. To put it more searchingly still, any ideal in my heart other than the glory of God may be the occasion of sin to me. My ideals, ambitions, desires, objectives, all must be disciplined and controlled by the will of God. Anything less than this must crowd God out of first place and expose me to a subtle and deadly idolatry.

III. When Christ really enters the life, there are some things that go out. They simply cannot stay in His presence.

1. All hypocrisy must leave when He comes in. If a man is ever truly himself, it is when he is in the searching presence of the Son of God. Our Lord hated and denounced hypocrisy in unmeasured terms. It was the one outstanding sin of His time that came frequently under His scathing scorn. But His own transparent sincerity was fully as great a rebuke to the spirit of make-believe as any of His bitterest denunciations. You will recall the case of the woman taken in adultery. Her guilt was unmistakable and the men who had her in custody were strangers to mercy. Bringing their cringing prisoner to Jesus, they said, "Moses commanded that such an one be stoned. But what do you say?" "Let him that is without sin among you," said Jesus, "cast the first stone." Then stooping, He wrote on the ground. Looking up presently He discovered that, beginning at the eldest, the woman's accusers had slunk away. The Master had unmasked their hypocrisy by His own searching presence. And that presence is no less searching today.

2. But, furthermore, all uncleanness must depart before Him. The outward corruption that has soiled so many lives must give way when Jesus comes on the scene. Men would not think of practicing their sins before Christ. Yet, when are they out of the presence of God? The children's song,

"He hears all I say,

He sees all I do,

My Lord is writing all the time"

is a literal truth. Not alone our outward deeds, but also our inward thoughts are a part of the immediate experience of God. Therefore men cannot sin outside the presence of the Lord. How shameful this makes sin appear!

But all inward pollution must be judged and cleansed away with His incoming. Christ's standard plays havoc with lustful, hateful, thinking. He makes it clear that a man is judged for the aspirations and intentions of his heart as surely as for his outward deeds. What gracious comfort there is in the assurance that after His presence has searched me, His power can cleanse me.

3. Moreover all my associations are judged and determined by His incoming. From that hour forward my companionships and alliances must be pleasing to Him.

IV. I plead for whole-heartedness in the service of God.

Whatever contests with Him for the place of supremacy in your heart must be cast out. Let us have done with graven images, these cheap half-gods of our own making, and wholly follow the Lord.

SUNDAY, SEPTEMBER 17, 1939

MORNING SERVICE

Workers with God

SUGGESTED SCRIPTURE LESSON—1 Cor. 3.

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

I. At the very outset, it strikes me as being an amazing thing that God should need workers.

1. There is a popular conception of God's omnipotence that imagines Him capable of doing anything He may choose, without regard to any other will in the universe. During the fearful days of the World War I heard from many a frantic soul this question: "If there is a God, why doesn't He stop this terrible war?" They believed apparently that if God were possessed of all power, it must include the power to proclaim the end of the struggle, without regard to the wills

of the nations involved. They overlooked the fact that while God is indeed omnipotent, He has delegated some of that omnipotence to us finite creatures, and has declared that within certain limits we are autonomous. And He retains His omnipotence by reason of the fact that these limitations upon His own freedom of action are self-imposed.

2. In fact there are a great many things that God cannot do without human help.

a. He cannot save a soul from sin without that soul's active co-operation and consent. It is true He has made every provision for the salvation of men everywhere. In the death and triumph of Jesus God is now reconciled to sinful men and a way of pardon and hope lies invitingly open to them. But it requires the submission of the will of the sinner to make the death of Christ a saving and redemptive fact. Lacking that consent, God's most benevolent intention must be thwarted.

b. Moreover God cannot keep any of us unless we keep ourselves. It is a matter of utmost importance that we "keep ourselves in the love of God" if we would know the effectual shelter of that love. The man who lives thoughtlessly and carelessly cannot expect the protection of God's grace. If he would be kept he must do everything in his power to keep himself. Thus is the keeping power of God made available to him for the hour of his great need.

c. It is true, furthermore, that God cannot reach the attention of the needy man without the assistance of other men. The Holy Spirit is not a disembodied spirit, but resides in human personality and makes His mighty power evident through the medium of Spirit-filled men. God yearns over lost men with a tender, gracious love; but to make that yearning articulate in hope of winning men to His standard requires the agency of other men—men wholly yielded to God.

II. Herein lies the great truth of the apostle's observation, "We are labourers together with God."

1. God and I, incorporated! What a strange association is this! Yet it is precisely this that St. Paul is emphasizing. There can be no other meaning attaching to his language than this, that the people of God are linked up with God himself in the most glorious undertaking under heaven—the salvaging of men from sin and despair and death, and the bringing of them to Jesus Christ as Redeemer and Savior. We are business partners of the Almighty. When the first church council in Jerusalem had settled certain difficult questions, they promulgated the findings of the meeting in the name of the "Holy Ghost and us"; signifying clearly that this partnership was a vital and real thing.

2. In developing this thought the apostle points to the fact that God can use men of varied gifts and capacities as His workers. There was Paul himself, with his amazing grasp of the plan of salvation and his persistent devotion and loyalty to Christ. There was Apollos, the eloquent Alexandrian, who had done so much to commend the gospel of Christ to the cities of Asia. There was Peter, the companion of the Lord and uncompromising apostle of Christ, standing like a rock for the truth as it is in Jesus. All were different in their gifts and talents; but all were equally loyal to the Savior. And so it is today. No man lives but has abilities that Christ can use in His kingdom, and the Master covets the service and loyalty of them all.

3. Now, declares the apostle, we plant and water, but God giveth the increase. Every husbandman knows what that means; for the only hope of a crop centers in the blessing and favor of God. The best of tilling and planting must fail unless the great Husbandman sends sunshine and rain. It is even so in the work of Christ's kingdom. There is work we can do—work without which Christ is helpless to accomplish His purposes. But that work must be supplemented by the blessing favor of God if it is not to be in vain. The increase is the gift of God.

III. It should be noted, further, that it is labor, not ease, that God expects of His partners; and labor of such a character as to challenge all the courage, fortitude and determination that we possess.

1. Farming and house building are not easy tasks. The daily chores, beginning before sunrise and continuing long after the close of the day, are a grinding toil. The plowing of fields, the harrowing of the newly turned earth; the planting of seed and its cultivation and care during the growing season; the harvesting and threshing; all of it is the hardest sort of work. Moreover, the digging of cellars and the laying of foundations; the framing, flooring, boarding-in, and roofing over; the lathing, plastering, finishing, and painting; it all demands sweating work and is no job for a weakling. But this is the analogy that the apostle uses to set forth our relationship to God.

2. For, declares the apostle, ye, with whom God's laborers are working, are God's husbandry, God's building. It is a task of moral and spiritual reconstruction on which we are engaged; an undertaking begun with Jesus Christ and now carried forward by the followers of the Lord. "As the Father hath sent me, even so send I you," said Christ. He could only launch the program of world-wide evangelism and must leave with His disciples responsibility for carrying it forward. Like farming and building, it is hard work and calls for men who are not afraid of labor.

IV. But all of us must be, not only the farm, but the farmer; not only the house but the builder.

1. There is an element of tangled paradox here, we must admit. How can one be both the tiller and the tillage? In one sense, as one of the modern versions renders it, we are "God's farm to be tilled, God's house to be built." We ourselves are sharing in the process of moral and spiritual reconstruction and are being made into a holy temple for the Spirit's indwelling. And this is a process that will never be complete until this mortal shall have put on immortality. In another sense, however, God expects us to be laborers for Him in other men's lives. They, too, are included in the holy processes of redemption and reconstruction, and it is given to us to be workers with God in furthering the project. Thus, despite its seeming paradox, this is the only adequate putting of the situation.

2. Granting this, therefore, how challenging is our responsibility and how great our dependence! We must give account to God for our own disposition of light. But we are equally responsible for the influence and guidance we have exerted on the lives of others. It is a solemn and sobering reflection.

3. The fearful weight of this responsibility would be crushing if it were not that the whole is transfigured by a sense of high and holy privilege. We are workers—that is true; but we are workers with God. This is the exalted partnership which we have undertaken. And no matter how great its burdens and how intolerable may at times be the weight of its responsibility, the sense of hallowed privilege transmutes it into a thing of glory. Thus fortified, by God's grace we can be faithful laborers, and one day render unblushing account to the Judge of quick and dead.

EVENING SERVICE

The Demonstration of God's Love

SUGGESTED SCRIPTURE LESSON—Romans 5:1-11.

TEXT—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).

I. The whole structure of Christian faith rests upon the significance of the death of Christ. If this tragic event be without redemptive meaning, our temple is in ruins. It is an interesting thing that there is no controversy concerning His life and His words, and little concerning His works. Thinking

men everywhere agree that Jesus lived and taught, and that His living and teaching were incomparably sublime. Occasionally exception is taken to the account of His miracles; but for most men that account is so thoroughly verified that it is accepted without question. The central issues of our faith have gathered around the fact and manner of His death. In the main there are four views in respect to the death of Christ.

1. There is, first of all, the Jewish view that He deserved to die. The claims He made for Himself were so preposterous, it is asserted, and His defiance of tradition so outrageous that there could be no other end to the matter. From this point of view Jesus brought death upon Himself.

2. Then, again, there is the view that He was a sincere, but misguided, enthusiast, laboring under a tragic misconception, who brought about His own death. It is contended that the illusion of Messiahship that possessed Him sounded to other men only like blasphemy, and their reaction could be only one of rejection for His claims and punishment for His temerity.

3. A third view sees His death as simply a tragic martyrdom for a great ideal. He was a man who had a noble vision for the kingdom of God. But He was too far ahead of His times for that vision ever to be brought to earth. He was a prophet of noble vision, but could not hope to succeed in making that vision real. Instead of following Him, men slew Him.

4. The fourth and most significant view is that His death was atoning, redemptive and reconciling. This is the New Testament view and that of the orthodox Christian Church. Jesus Christ was the only begotten Son of God, come to earth to live with men and teach them, but supremely to die for them. He was the Lamb slain from the foundation of the world, in the sense that the redemptive scheme lived in the purpose and mind of God from the very beginning. The Father's atoning plan reached its consummation in the hour of Jesus' death; and since that hour men have had a refuge beneath that shed blood of Christ.

II. There is no finer interpretation of the meaning of Jesus' death given us in God's Word than the statement Paul has given here. He declares that it is the commendation of the love of God.

1. To commend means more than to recommend. The verb "commend" has lost much of its force during the past three centuries. As the translators use it here, it means to exhibit, to demonstrate, to prove conclusively. It is demonstration in the sense that the term is used in geometry. We speak of the demonstration of a geometrical proposition, by which we mean the conclusive proof of the truth of that proposition. It is in a similar sense that the fact of the love of God is demonstrated by the death of Christ.

2. But why should such proof be necessary? Is not the fact of God's love self-evident? The only possible answer is "No." Love has been connected for so long with the Christian idea of God that we are inclined to overlook the view unenlightened men take of their gods. Men do not naturally conceive of their gods as loving and kind. Moloch was a fire god who demanded of men that they sacrifice their children to him. India's sacred Ganges has swallowed up and choked out the life of thousands of infants, all because of the view that the gods are remorseless monsters more likely to destroy than to save them.

Moreover there is so much in nature and in human life that seems, superficially, to indicate the very opposite of love in the divine nature. When men see flood waters rising pitilessly and snuffing out human lives; when they see lovely cities turned into shambles by earthquake and fire; when they see the good suffer and the wicked seem to escape; the question arises inevitably, How can a loving God permit these things? One of the most frequent questions we hear, and the most difficult to answer, is the question every pastor faces repeatedly

in his ministry—the question, "Why?" Why this bereavement, this affliction, this adversity? And where is God's love in all of this?

3. Since the fact that God is love is thus obscured, we must have some outstanding, indisputable proof that it is true. Words are not enough. It does not fully satisfy the questing soul to be assured that God is indeed loving and kind. We yearn for deeds to prove the truth of this proposition. And the cross of Christ is the unanswerable assurance that God is love.

III. There is glorious magnitude in the love thus commended.

1. God gave His Son, His only begotten, that men might be saved. The familiar language of St. John asserts that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We think so much about the sacrifice of the Son that we are in danger of overlooking the sacrifice of the Father. We need to remember that the bleeding heart of God the Father was nailed to that cross along with the body of His Son.

2. Furthermore Christ gave Himself. It was a bit of deliberate self-sacrifice that sent Him to His death. Despite the fact that it was undoubtedly the Father's will that He should suffer, there was no place in the whole redemptive procedure where He could not have drawn back had he chosen to do so. The most frequent temptation He faced was the temptation to make a detour around the cross, or the temptation to pity Himself because of the necessity of the cross. But He resolutely refused all such approaches of the enemy, and gave Himself in death for men.

3. It is notable that all of this sacrifice was on behalf of men who were yet sinners. Neither the Father nor the Son were under any obligations save those imposed by love. We were rebels against everything for which God stood, and aliens from His commonwealth. We had done evil in His sight and had treated His spirit with the utmost despite. But He still loved us and demonstrated the magnitude of that love by the cross of Christ.

4. There stands the cross, therefore, its bleeding victim laying down His life for men. Its glorious objective is no other than the salvation of all who will believe. And the success of the plan is amazing beyond words, for because of the shed blood of Christ we all have access to the mercy and favor of God.

IV. We should remember that the fact of Jesus' death increases immeasurably the sinfulness of sin. There are sins against law that bring condemnation upon men. But sins against love are darker than sins against law. And to reject Jesus Christ, and the love of God set forth so graphically in His death, is to sin against eternal love.

G. A. Studdart-Kennedy has set forth our amazing indifference to Jesus in lines that cut like a knife:

*When Jesus came to Golgotha, they hanged Him on a tree,
They drove great nails through hands and feet, and made a
Calvary.*

*They crowned Him with a crown of thorns, red were His
wounds and deep,
For those were crude and cruel days and human life was cheap.*

*When Jesus came to Birmingham, they simply passed Him by,
They did not hurt a hair of Him, they only let Him die.
For men had grown more tender, and they would not give Him
pain,*

They only just passed down the street and left Him in the rain.

*Still Jesus cried, "Forgive them, for they know not what they
do."*

*And still it rained the winter rain that drenched Him through
and through;*

*The crowds went home and left the streets without a soul
to see,*

And Jesus crouched against a wall and cried for Calvary.

May God grant that we shall not sin against such love as His by forgetting Him as treating Him with the contemptuous indifference that is His modern lot.

SUNDAY, SEPTEMBER 24, 1939

MORNING SERVICE

God's Sovereign Remedy for Sin

SUGGESTED SCRIPTURE LESSON—1 John 1.

TEXT—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us (1 John 1:7-10).

1. God's great dispute in this world is not with men, but with sin. Men are involved in the struggle only as their wills and lives become entangled in transgression and iniquity. We have come to take a light and jaunty view of the problem of moral evil. For many years Dr. Alexander Whyte was the pastor of Free St. George's Church in Edinburgh. For the latter portion of his pastorate, he had for his assistant Dr. Hugh Black. Dr. Whyte was of the old school of Calvinists that was sure of sin, whether certain of salvation or not. Dr. Black, on the other hand, was inclined toward modernism with its easy tolerance of sin. Dr. Whyte preached in the morning and Dr. Black at night; and it used to be remarked in Edinburgh that Dr. Whyte made everything black in the morning, and Dr. Black made everything white at night.

1. This may be an attitude possible to men; but it can never characterize Almighty God. His own holiness makes it impossible for Him to look upon sin with any degree of tolerance. He could not be a perfectly holy God if He could find it in His heart to condone sin. He has decreed that sin must go; must be banished forever from His universe.

2. But the problem is aggravated by the fact that sin always finds residence in human hearts and wills. And God loves men. How can He banish sin and yet save sinners? It is this phase of the total problem that makes necessary the redemptive ministry of Jesus Christ and the persuasive ministry of the Holy Spirit.

II. The nature of sin, as it fastens itself upon human personality, is twofold.

1. It exists as a principle—a nature in man. It is a nature fallen and polluted and depraved in its very essence. John expresses it in these words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." In other words, if we declare that we have not shared in this universal depravity of the human race, we are engaged in a rather unclever bit of self-deception. Not only God's Word, but human experience as well, confirms the teaching that the natural heart is deceitful above all things and desperately wicked.

2. But sin exists in personality, furthermore, in the form of transgression—deliberate acts of disobedience. Again St. John voices the issue, "If we say that we have not sinned, we make him a liar, and his word is not in us." The evil heart can find its only appropriate expression in acts of disobedience to God and defiance of His will. Out of this polluted spring there flow the bitter waters of a sinful life, bringing a train of sorrow, guilt and remorse.

There are some who can find in the first chapter of 1 John only these two verses. I remember distinctly hearing an eloquent preacher of the Calvinistic persuasion labor for

an hour to prove that the only gospel in this chapter was to be found in these two verses, omitting entirely any reference to the antidote so clearly enunciated in the remainder of the chapter. Thank God, the inspired apostle did not leave the situation in quite such darkness.

III. For God has a healing for the hurt of sin, and a cleansing for its guilt.

1. The need for such deliverance is universal and conspicuous. "All have sinned and come short of the glory of God," declares the Word; and we have to look neither far nor wide to discover additional evidence of this same truth in the world about us. Verily a deliverance is greatly needed. Indeed without it there is no hope.

2. But the promise to sinful, guilty men is clear and unequivocal. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a simple condition is laid down—"If we confess." A penitent acknowledgment of need and a cry for help and mercy will attract the attention of God and bring Him hastening to your side.

3. The result of such an approach is clearly stated. It is forgiveness for the past and cleansing from its guilt and stain. The mystery of justification resists any adequate elucidation. But it is so much a fact of God's Word and human experience that we can assert it without fear of contradiction. God does justify the repentant sinner so perfectly that he is no longer a cringing, guilty culprit, but a free man in Jesus Christ. But this new grace involves a cleansing from unrighteousness at this present moment. It is an imparted righteousness based upon the imputed righteousness of Jesus; an actual washing and renewal at the hands of the blessed Holy Spirit.

4. It involves, moreover, a deliverance from a life of habitual sinning. Must a man live without sin? God's Word gives the answer. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him" (1 John 3:6). "He that committeth sin is of the devil" (1 John 3:8). There is no understanding of these passages apart from the conviction that to be a Christian and please God a man must live above habitual sin.

There is a further question, however, and a most practical one: Can a man live without sin? Is such a life possible? The answer is to be found in a correct understanding of what is meant by "sin." If by sin we mean any want of complete conformity, voluntary or otherwise, to the perfect will of God, then sinless living is impossible. Such a definition makes sin of errors and ignorance; and to be human is to err. But such a definition is neither reasonable nor evangelical. The total drift of scriptural teaching justifies only this definition of sin: that it is any willful violation of the known law of God. God cannot in justice hold one responsible for light he has not yet received; nor can He in mercy overlook the motive of the heart that lies back of the action. Thus defined, let us assert boldly that by the grace of God a man can live above sin.

IV. But this sovereign remedy also provides a cure for the double-minded man.

1. Here again is a universal need. "If we say we have no sin, we deceive ourselves." In every unsanctified heart is this seat of iniquity. After the hour of justification, as Mr. Wesley put it, while inbred sin "does not reign, it does remain."

2. But God has provided sufficient remedy in the blood of Christ. "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." The pathway of obedience leads inevitably to the cleansing blood; and under ideal conditions a newly converted soul would enter naturally and easily upon this exalted experience.

3. And once this blessed cleansing is obtained, it must be continually maintained by a life of obedience and walking in the light. If we walk in the light, the blood cleanseth;

as we continue to walk in the light, the blood continues to cleanse; and when we cease to walk in the light, the blood will cease to cleanse. This is the plain implication of the language of 1 John 1:7.

4. But what becomes of the old nature of sin? There is only one teaching in the Word, and that is eradication. Recall Paul's language in Romans 6:6, "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed." Again, in Eph. 4:22, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." These expressions might be multiplied; but all point toward a complete eradication of the sin nature.

5. Does this mean that the sin principle can never return? No, a man can backslide from the grace of heart holiness and be lost ultimately. If disobedience implanted this nature in the race, why can disobedience not reintroduce this nature?

6. Once this deliverance is wrought in the heart there remains what Mr. Wesley called Christian perfection, "The loving of 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." It is obvious that such a man needs the constant work of the Mediator and the continued cleansing of the blood. Error and ignorance, failure to realize fully the perfect law of God, provided the motive be pure, must be covered by the blood. This is God's plan of deliverance for sinners, and is offered all men everywhere as a gift of His free grace.

EVENING SERVICE

Divine Deliverance

SUGGESTED SCRIPTURE LESSON—Psalm 40.

TEXT—*He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord* (Psalm 40:2, 3).

I. This Psalm, in its first application at least, is prophetic of the obedience, humiliation, agony and deliverance of Jesus, in His gracious work of atonement for men. In its sublime imagery it is worthy to be compared with the 53rd chapter of Isaiah, the noblest Messianic chapter in all the Old Testament writings. It is quoted extensively in the tenth chapter of Hebrews and there is applied to Christ.

1. The humiliation of our Lord is aptly described as a "horrible pit" and "miry clay." Into such a situation was the Son of God cast for the salvation of men. St. Paul has described it most graphically in Phil. 2:5-8, "Christ Jesus, . . . being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Into such depths our Savior went for us. And it was not only the foul and slimy touch of sin from which He shrank; it was the bitter hopelessness of this pit from which His tender flesh drew back. Nevertheless He humbled Himself.

2. But God did not leave His soul in hell, nor suffer His Holy One to see corruption. With a strong arm and a mighty hand He brought Him forth. "He brought me up out of an horrible pit." How true are those words! Out of the belly of hell came our Lord, conquering and to conquer. Moreover the psalmist declares prophetically that God hath set the feet of His Son upon a rock and established His goings. And today Jesus is a factor to be reckoned with on every stage of human history.

3. The application of this prophecy to the work of our Lord would not be complete without recognition of His joy in doing the Father's will. "He hath put a new song in my mouth," declares David, thus setting forth the happiness of Christ in performing all of the will of God. Despite the horror of His humiliation, there was always a rare joy filling His soul to know that the Father was pleased with Him and that His redemptive ministry was acceptable in the Father's sight.

II. But, with equal emphasis be it said, this Psalm describes the recovery of every man who dares to trust in Christ.

1. In the first place Jesus fully qualifies as a Deliverer. He is perfectly righteous and so is absolutely acceptable with the Father. He has borne my sins to His cross and nailed them there, making a completely adequate provision for my salvation. He has tasted life and was in all points tempted like as are we, yet without sin. Moreover He has tasted death in all its bitterness, tasted it once for all, for every man. He is able, therefore, to save to the uttermost all that come to God by Him, seeing He ever liveth to make intercession for them. Here, then, is One able and ready to save.

2. The sinner's need for such a Savior is unmistakable. The horrible pit and miry clay describe only a part of the shame and sorrow and hopelessness of sin. It debauches and depraves the hearts of men; befouls their records and breaks their hearts; destroys peace of mind in the present and hope for the future. And no man is its master, but is inevitably its victim. This is the awful depth of our need.

3. But there is a rescue at hand. The psalmist speaks in the past tense as of an accomplished fact. "He brought me up out of an horrible pit, out of the miry clay." Here is an arm long enough and a hand mighty enough to reach and save us. The Apostle Paul expressed this marvelous deliverance in these words: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." (Eph. 2:4-7). "He hath set my feet upon a rock," cries the psalmist, "and established my goings." From sinking sands to a rock foundation is the deliverance God hath wrought for those who trust Him.

4. His promise is to give me, furthermore, a rejoicing heart. "He hath put a new song in my mouth, even praise unto God." The outflow of the soul is changed from despair and repining to hope and thanksgiving. Instead of a whine is a song. St. John, in the Revelation (5:1-10) tells of that moment in heaven when it seemed that no one could open the seals of the book of life; "And I wept much," said the apostle, "because no man was found worthy to open and to read the book." Then came the reassurance of one of the elders in the words, "Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And when the Lamb had taken the book, the ransomed host in heaven sang a new song, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." This, then, is the song that breaks forth in heaven, a song which finds place in the hearts of God's redeemed children here on earth.

III. It is God's fixed purpose, moreover, to make His ransomed children monuments of His grace and power.

1. Monuments are reminders. They are erected to commemorate great achievements or terrible tragedies, or deeds of courage and heroism. At every sight of them men are inclined to recall the event they commemorate. They serve a valuable purpose in that they help to check our easy tendency to forget.

2. Now God designs that His saints shall be memorials of His grace. The thing to be commemorated is the fact that He hath done mighty things. He hath purchased a great salvation and has ministered to our needy hearts the benefits of that provision. The glory all belongs to Him, and of Him His people sing.

Testimony that honors God and keeps self out of sight is such a memorial. The miracle of a transformed life speaks eloquently of the power of God to save.

In this connection, however, it is asserted that many shall see the fact of our deliverance from the horrible pit and miry clay, and shall trust the Lord. There is nothing so unanswerable as the argument of a transformed life. The testimony of the man born blind is still incontrovertible: "One thing I know, that, whereas I was blind, now I see." Such a witness can never be gainsaid.

That testimony is mighty effective, even though at times strangely put. A certain man for whom a pastor had been praying for months came one Sunday evening to the service. The pastor prayed that no one would approach him, but that He be left to the Spirit of God. At the altar call, to the pastor's dismay, a half-witted but zealous boy went to this man. The lad asked him if he was ready to go to heaven. Upon receiving a negative reply, the boy came back with "You'll have to go to hell then." That might seem to have dissipated all hope of winning that man to Christ. But instead it was the very sort of warning he needed, and it brought him to repentance. So does the Spirit of God use the miracle of transformed personality to bring other men to Jesus Christ.

Number Three in a series of Four Sermons on The Speaking Blood

BY NOBLE J. HAMILTON

DURING the Crimean War a soldier was fatally wounded. The chaplain could get near to all the men but him; he would always turn his face to the wall, but finally he grew so weak that he could no longer turn away. One day the chaplain came in and said to him, "Is there anything I can do for you, my dear fellow?" The man said, "Do you know who I am? I am the worst man in my regiment—the leader in all wickedness and wrongdoing. One time there came to our company a young recruit, a raw country lad who was unacquainted with city vices. I determined to make that young fellow as bad as myself. I succeeded. At the last engagement he was by my side, and he was shot dead just as he was uttering an oath that I had taught him. Can you remove that from my conscience; take that out of my life?" With this record upon his conscience the man refused to be comforted, or assured of mercy, and died. The agonies of death were upon him, but the agonies of that speaking blood surpassed all else!

I. THE BLOOD SPEAKS OF THE CROSS

Victor Hugo said, "The first tree of liberty was planted by God himself on Golgotha. The first tree of liberty was that cross upon which Jesus Christ was offered, a sacrifice for the liberty, equality and fraternity of the human race."

But the cross was not changed from a curse to a glory until Jesus died on it. The cross expelled cruelty, curbed passion and drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator, freed the slave, protected the captive, nursed the sick, sheltered the orphan, elevated womanhood, made childhood sacred, elevated poverty from a curse into a beatitude, sanctified marriage and ennobled labor.

The cross also teaches the transformation of ugliness into beauty. The angular form of the cross is at war with every principle of beauty. Yet no other tree has been so immortalized in art, architecture and literature. The cross has revealed to Christians the value and meaning of suffering. It has literally turned mourning into joy. The only earthly throne Jesus had was a blood-splotted cross!

When I survey the wondrous cross

On which the Prince of Glory died,

My richest gain I count but loss,

And pour contempt on all my pride.—ISAAC WATTS.

2. THE BLOOD SPEAKS OF A SUBSTITUTE

The story of Abraham offering Isaac on Mt. Moriah is a true type of the Savior who was to become a substitute for every man of Adam's lost race. Though Isaac was spared it was "not without blood." There was a death that morning on the mountain, a life was sacrificed; blood was shed and the crimson spots could be seen upon the rocks around about the altar and in that age-old story Abraham must have looked down through unnumbered years, seeing the Lamb of God, prefigured by the offering up of Isaac, the one and only son, dying upon rugged Calvary a Substitute for the sinner. There Jesus shed His blood that you and I might live in Him. Thank God for the blood!

In the hospital at the University of Pennsylvania a woman by the name of Mrs. DeVida underwent a severe operation. The loss of blood was so great that she began to sink rapidly. The doctors realized that only by the transfusion of blood from a healthy life could she be saved. They appealed at once to her husband and her brother who were sitting near; but neither was willing to endure the sacrifice. A call for volunteers brought forth a student—Henry Brown of Germantown, Pa.—A hero of the football gridiron. His skin was sterilized, his veins opened and attached to hers, and a pint and three-quarters of blood was transfused. She slowly came back from the border land of death; and the hero passed to his room to rest.

So it was that when our race was under the power of death, Jesus, the divine Volunteer, came from heaven and gave His life blood for us. Since the advent of Christ humanity has been coming back from the shadows. There is but one explanation—the transfusion of His blood! His death pays our debt to God!

3. THE BLOOD SPEAKS TO CLEANSE

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Laws have been passed, legislatures have met, and still crime goes on unabated. All the laws in the world can never legislate sin out of the hearts of men, nor cleanse hearts from sin. We have confidence in our washing machines that when we put our clothes into them that the clothes will come out white. We ought to have even the more confidence that when our hearts are plunged under the blood of Jesus that our hearts will come out white. What that old world needs is to get in touch with the blood of Jesus; for by the blood we are redeemed and by the blood we are cleansed.

There is a stream that flows from Calvary,

A crimson tide so deep and wide;

It washes whiter than the purest snow;

It cleanseth me, I know.—REV. F. L. SNYDER.

4. THE BLOOD SPEAKS OF DELIVERANCE

It is through the blood of Jesus that we find the Christ who is mighty to save and strong to deliver. The blood is all our hope, all our righteousness, all our plea.

Rev. D. L. Moody was preaching in a western town. One day a lady came to him saying, "My husband is unsaved and I've talked to him, and pleaded with him, and prayed for him, but he refuses to be moved." Mr. Moody told her to pray for him and to convince him by a godly, practical and consistent Christian life. During the winter they came to

the services about a dozen times but he never displayed any sign of a move. Moody observed several times during the services her lips moving and her eyes closed and he knew that she was praying for her husband. One night when they came to church he looked as though he had been crying. That night Mr. Moody selected number after number on the atonement because the message was to be along that line. When Mr. Moody got up to preach, he announced his text, "The Precious Blood." He noticed this man was weeping.

After the service this man came into the inquiry room where Mr. Moody was and said, "This morning when I got up the words 'The Precious Blood' were racing through my mind. When I went downtown to my place of business those words, 'The Precious Blood,' were still on my mind. All through the day the words, 'The Precious Blood,' have been ringing in my ears; and tonight your subject was those same words, 'The Precious Blood,' and I could not keep from crying today and again tonight." After a little persuasion, Mr. Moody had him on his knees and he found the Lord.

When it looked as though escape for Israel from the hand of Pharaoh was impossible, God said to Moses, "Tell the children of Israel to take a lamb without blemish, put it up on the tenth day of the month, kill it on the fourteenth day, take of the blood and sprinkle it upon the doorpost and on the lintel, and in that night I will pass through the land and destroy all the firstborn, and the blood shall be for you a token and when I see the blood I will pass over you."

They did as the Lord commanded, and when the night arrived the only token of safety they had was the blood. But that was enough, for had not God said, "When I see the blood I will pass over you?"

The angel who executed the judgment of God did not look for the nameplate on the door; he noticed not whether it was a palace or a hut, a mansion or a hovel. He looked for the blood and when he saw that he passed over. Friend, when He passes your way He will not look for your church letter, or for your social, political, or financial standing—He will look for the blood. It is just as necessary to have the blood upon our hearts to day as it was for them to have the blood upon their lintels back there in the twilight of the law.

Not the blood of lambs or cattle,

Sprinkled over any part,

But the blood of Christ, the Savior,

Can redeem a human heart;

Then when death these ties shall sever,

And we walk on earth no more,

We may live with Christ forever,

If His blood is on the door.—REV. JOHNSON OATMAN, JR.

The Prospect That Awaits Us

1. "And there shall be no more curse"—perfect sinlessness.

2. "But the throne of God and of the Lamb shall be in it"—perfect government.

3. "And his servants shall serve him"—perfect service.

4. "And they shall see his face"—perfect communion.

5. "And his name shall be in their foreheads"—perfect resemblance.

6. "And there shall be no night there"—perfect blessedness.

7. "And they shall reign for ever and ever"—perfect glory.

—Our Hope.

Sermon Suggestions and Outlines

Bearing the Cross

H. C. HATHCOAT

INTRODUCTION (Matt. 10:38; Mark 8:34; Luke 14:27)

This scripture is stating a condition for salvation instead of describing the life of a child of God. Proof.

- It is always addressed to sinners instead of Christians.
- The Christian life is one of joy (see Matt. 11:28-30 with Luke 24:52-53).
- Condemnation comes because of two things.

I. IT MEANT BEING CRUCIFIED TO SIN (Matt. 16:24, 25)

- Isaac and Christ both carried the wood they were to die on. So will we have to.
- We must do this before we can bear the fruits of a Christian (John 12:24, 25).
- The word *daily* is doubtless an interpolation in Luke 9:23. Apostles never spoke of it.

II. WHAT IT MEANS TO BECOME CRUCIFIED WITH CHRIST

- Shame and reproach (Heb. 12:2).
- Social ostracism (Gal. 2:13).
- Mockery and funmaking (John 19:19; Matt. 20:19).
- Obedience and humility (Phil. 2:8).
- Separation from the world.

III. WHAT WE ARE CRUCIFIED TO AND FROM

- The flesh and its lusts (Gal. 5:24; 19:21).
- The world (Gal. 6:14).
- The body of sin (Rom. 6:6-8).
- To self (Gal. 2:20).

IV. THE RESULTS OF DYING TO SIN

- Find divine life (Matt. 16:24, 25).
- Christ lives in us (Gal. 2:20).
- We bear fruit (John 12:24, 25).
- "Ye are dead and your life is hid."

CONCLUSION

The law of spiritual life is death to the flesh. Jacob an example of death to self.

Preparing God a Habitation

(Ex. 15:1-2; Text v. 2)

H. C. HATHCOAT

INTRODUCTION

Where does God dwell these days?

- In a general sense:
 - Everywhere (Psa. 139:7-12).
 - In eternity (Isa. 57:15).
- In a specific sense:
 - Not in inanimate temples (Acts 7:48; 17:24).
 - Not in the temples at Jerusalem (Matt. 23:38).

God in a spiritual sense dwells in holy people (1 Cor. 3:16-17).

I. THOUGHTS ON THE TEXT

- There is a personal side—"I will prepare."
- God wants a permanent place—"habitation."
- Every man can be either a "whited sepulchre" or a holy temple (Psalm 48:12, 13).
- Backslidden—reproach on the church.

II. HOW TO PREPARE THE BUILDING

- Count the cost (Luke 14:28-30).
- Lay the foundation of repentance (Heb. 6:1).
- Get the old tenant out (Luke 11:20-22).
- Get the temple cleansed (Jas. 4:8):
 - Inwardly (Matt. 23:25, 26).
 - Outwardly (2 Cor. 6:14-18).
- Dedicate the temple (Rom. 12:1):
 - God will not occupy anything not His.
 - He sets his seal on it (2 Tim. 2:19).

III. HOW TO KEEP GOD WITH US

- Loving and obeying Jesus (Jno. 14:23).
- By keeping humble (Isa. 57:15).
- By loving one another (1 John 4:12, 16).

IV. SOME EVIDENCES THAT GOD DWELLS IN US

- Negatively—
 - We are not selfish (1 John 3:17).
- Positively—
 - We have unity and harmony (Eph. 2:21, 22).

How to Keep Saved

(1 Thess. 3:8 and Jude 21)

H. C. HATHCOAT

We can neither save nor keep ourselves, but we can co-operate with God in doing both.

The rate of mortality is highest in infancy.

The young Christian is a babe (1 Cor. 3:1-3). (It will be a great time when people keep saved.)

I. WHY ONE SHOULD NEVER BACKSLIDE

- For his own soul's sake.
- For the sake of others (influence).

II. SOME RULES FOR KEEPING SAVED

- Spend lots of time in prayer (1 Tim. 2:8):
 - It gives strength (Jude 20).
 - Family prayers, secret prayers, thanks (Matt. 28:20).
- Obey the ordinances (John 14:21; 15:10):
 - Proves our relation to Jesus (Matt. 12:47-50).
 - Strengthens our experience (Isa. 1:19-20).
- Walk by faith (1 John 5:4) (measuring worm):
 - Feelings come and go. (Don't cast away confidence to easily.)
 - It is "a fight of faith."

4. Read the Bible daily (Psalm 119:11).

a. It is spiritual food (John 6:33).

b. Jesus defeated the devil with it.

5. Attend services regularly (Heb. 10:25):

a. There is a blessing in public worship.

b. We see opportunities to measure up.

6. Have a decision (Rev. 3:11):

a. It is half the battle.

b. Top many leave the old bed tumbled up.

7. Learn to live a day at a time:

a. Do not borrow trouble for the future.

b. Little girl who supposed a lot of things.

8. Go on to perfection (Heb. 6:1-3):

a. This is "standing grace."

b. Many backslide because they do not go on.

9. Give God a tithe (Mal. 3:10).

A Man's Search for Happiness

EDWARD PAUL

(Ecc. 12:1)

Solomon is the seeker for happiness. He had better opportunities to try the things of the world than almost anyone else.

I. WHAT HE TRIED

1. Knowledge and wisdom. It was not able to straighten the crooked.

2. Mirth. It multiplied sorrow.

3. Wine. It only covered a bitter heart.

4. It was only temporary in its effect. It produced more unhappiness when worn off.

5. Nice home and estate. This was vanity.

II. WHAT HE SAID. HIS OBSERVATIONS AS HE SEARCHED

1. The wise man and the fool die alike (2:16).

2. The wise man leaves possessions to fools (2:18-9).

3. The natural man, without God, lives as beast (3:19-20).

4. A poor and wise child is better than an old and foolish king (4:13).

5. Silver does not satisfy (5:10).

6. An untimely birth is better than life of sin (6:3).

7. The wicked are soon forgotten. (8:10).

8. The race is not to the swift nor the battle to the strong. (9:10).

III. WHAT HE CONCLUDED

1. Remember Creator. In days of youth. Before evil days set in.

2. Fear God and keep His commandments. Because it is not vanity here. Because of judgment.

More Like Jesus

EDWARD PAUL

(Philippians 2:8)

1. This is the prayer of every Christian.
2. Too often, we think of this as an elevation. It is not, to be like Jesus is to take the way of humility.
3. His success was not His power but His humility. Many would have His power. Few are willing to take the path to it.
4. What was He like?

INTRODUCTION

I. HE DELIBERATELY AND FREELY SACRIFICED POSITION

1. It was a sacrifice for the "Word" to become flesh.
2. Left angel's obsequies to be spit upon.
3. Left the worshipful names called in heaven to be called a devil.
4. Left comforts of heaven, not only to come to an uncomfortable world, but to choose a life of denial.

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II. HE WAS CONTENT TO "LOSE FACE"

1. "Being reviled, reviled not again."
2. Made no effort to defend His reputation from lies.
3. He was snubbed and finally crucified.

III. HE WAS POSSESSED OF GENUINE HUMILITY

1. He gave the Father credit for His works.
2. He left greater works for disciples.
3. He is known as the meek and lowly Nazarene.

IV. HE WAS CONTENT TO BE A SERVANT

1. He washed the feet of the disciples.
2. He fried fish on the fire.
3. John the Baptist roughness may win some, but it was love coupled with humility that made Him what He was.
4. Do we really want to be like Jesus?
5. We may have His power with God and man, if we will take the same route that He took.

Suggestions for Prayermeetings

H. O. Fanning

Keeping Romance in Our Work

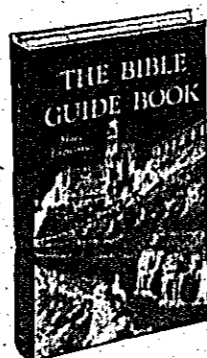
While romance is a much abused term, in its purity it stands for that which is most potent and powerful, as well as beautiful, in the whole range of human affairs. Romance—rightly regarded—is of God. It moves men to the greatest of undertakings, and inspires them with courage for the severest tests, and all that is noblest in human life and effort. And this is what we need in our work as the servants of the living God. We are not engaged in an easy task, but in one that is demanding the exercise of our every power; one that is calling for courage indomitable. Nothing in life demands more of men than the exercise of that faith in God which brings things to pass in His service; that faith in men that challenges all there is in us, and all there is in them, to bring ourselves and them to places of fruitfulness in the service of our Lord. Success in the service of God is demanding more of the most of us than we are giving. But not more than we are capable of giving, by the grace and power of God. There is no place for being at ease in the service of God, with the destinies of immortal souls in view as a result of success in our efforts. Men have been lifted to the highest pinnacles of possibility in the service of God, by the power of God. We are in constant need of putting ourselves in the way of greater usefulness in the service of God and men. The outstanding men of the ages have been men of God, and this is as it ever should be. The power of God upon the people of God is the outstanding need of the hour for the Church, and the outstanding need of the world through the Church. We will have a better world, when we have a better Church. The Church of God should be a channel for the outflow of the power of God, in every community in which it is located. The fear of God upon the people of God has brought the world with whom they have come in contact. The Church is the instrument

through which God is working. What it is has a large place in determining what He does. We are responsible to God and men for being usable instruments in His hands for the doing of His work.

The Holy Spirit in Prayer

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Romans 8:26, 27).

Human life is the crowning achievement of God's creative power. In the midst of the errors of the days in which

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we live, we need constantly to remind ourselves that God has created us in His own image and after His own likeness. We are of God, for Him, and without Him forever incomplete. Prayer is intercourse with God. It has to do with human life in all the ramifications of its development, its unfoldings; the realization of its possibilities. It has to do with all in us that pertains to godlikeness, both here and hereafter. It has to do with the direction of life, both positive and negative. God has created us with powers subject to vast improvement far beyond our present capacities for comprehension. Only the God who has created us can know the possibilities of the life with which He has endowed us. Only He can know the vastness of the import of that life. Having human life involves us in the necessity of discovering the import of that life. Having human powers lays upon us the necessity of discovering, developing and using those powers. Prayer has to do with vastly more than the temporalities of life. It has its place in the whole of that life.

I. *We know not what we should pray for as we ought.* The most of us are beginners in the school of prayer, as we are beginners in the school of life. It is only as we become conversant with matters of life that we become conversant with matters of prayer. Our state of ignorance is due to our state of immaturity, of inexperience, of lack of progress in the school of life.

II. *This matter of ignorance has its place in the outworkings of the divine plan for our lives.* God has seen it to be wise to bring us into the world at the beginning of things. What we know we learn subsequent to our coming into the world. We may rest assured that this is best for all concerned under present circumstances. God makes no mistakes. Failure on our part to co-operate with Him in the outworking of His purposes is the hindering thing.

III. *We learn to pray by praying.* Eminence in prayer involves much in the way of practice, of waiting upon God, of dependence upon Him. Rising to eminence in prayer is not the result of accident. In its place prayer is the great business of life. We cannot hope to rise to eminence in a matter of such supreme importance without commensurate effort on our part. Our Lord not only spent many hours, but frequently whole nights in prayer.

IV. *The Holy Spirit is our Helper in prayer.* We may learn much about prayer from others more advanced in the things of God. But no one less than God himself can be to us the Helper we need in prayer. Likewise the Spirit also helpeth our infirmities. Two things are emphatic here. One is that we know not what to pray for as we ought. The other is that the Spirit helpeth our infirmities. There is no cause for shame that we are

in the beginnings of these things. Blame-worthiness comes with our lack of co-operation with God in making progress in these matters.

V. *The Spirit's methods in helping us.* Not always with words we understand, but often with groanings we do not understand. However much more may be involved here, the Spirit seems to be laboring in the unfolding of our lives, and bringing us progressively to better understandings in matters of prayer. Progress in the development of our powers makes for progress in our use of them. We are capable of far greater things in prayer than we are now realizing.

VI. *God, the Searcher of hearts, understands the ministry of the Spirit, and the groanings which may be inexplicable to us in our present state.* There is perfect co-operation on the part of the Spirit working in our hearts, our Savior interceding for us, and the Father at whose right hand He is. It is as we join in this co-operation that progress is made.

VII. *The Spirit's intercession is according to the will of God.* The Trinity is engaged in this matter of bringing us to our own in our prayer lives. Forces are working without us, clamoring for our attention and seeking to lead us in ways contrary to the will of God. But God the Father, Son and Spirit, with all the forces of righteousness at their command are seeking to lead us aright. We must close our lives to the one and open them to the other that the will of God may be done in us, and through us, as well as by us.

All Things Working Together for Good

And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren (Romans 8:28-29).

In some sort of general way there is a feeling among the people of God that

human life was not only created by Him, but is planned and purposes for His glory and human good. It would be well if there were more evidence of practical efforts on our part to find, and co-operate with Him in the outworkings of His purposes for us. That God has chosen to work through human instrumentality is demonstrated on every hand. A little consideration should convince us that if more is to be done through us we must yield ourselves to God in ever increasing measure and constantly put forth efforts to become better instruments in His hands. We are agreed that conditions must be met in obtaining the initial experiences of justification and entire sanctification. May we not be equally sure that if the divine purposes are worked out through our lives, it will be through our meeting conditions for such outworking?

I. *The words of our text were written by the Apostle Paul.* He speaks with assurance and without hesitation. What he knows concerning this matter, is not only by precept, but by practice—by practical experience. With him the crises experiences of grace were in order to that which was gradual and progressive. What wilt thou have me to do? is the language of Paul's life. To him, the

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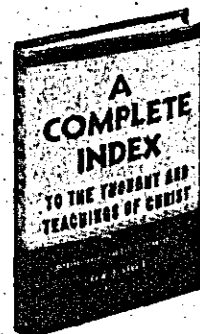
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working out of the divine purposes for his life, was the all-important thing subsequent to his coming into grace.

II. *To whom do all things work together for good?* To them that love God. The love in view here is more than emotional love. With Paul love was one of the most powerful of the emotions. It was the working force of his life. The love of Christ constraineth us. With him, love found expression in action for its object. It was love that moved the Father to give His Son. It was love that moved the Son to give Himself. It was love that moved Paul to a life of Christlikeness, unexcelled by others.

III. *To them who realize that they are called of God according to His purposes.* Who realize in a practical way that they have a place to fill in the outworkings of the divine plans, and seek to find and fill that place. This is not a general, but a very specific promise, wisely conditioned. Rewards are for services rendered. Not that the performance of service merits reward, but it puts one in the way of receiving reward.

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IV. *To them who rightly consider the outworking of the divine purposes through them, as the one consummatingly desirable thing in life.* To them in whom the Spirit is making intercessions with groanings that cannot be uttered, and for whom the Christ is making intercession at the right hand of the Father.

V. *To them who by co-operation with God who has called them, are seeking to have His purposes worked out in and through them.*

VI. *To them in whom the Lord is having His way concerning their past, their present, their future.* The days of their crises experiences were big days because they opened the way and led on to days and years of sacrificial service. Lives consisting of this sort of thing.

VII. *To them who look forward to their coming glorification, as well worth all the sacrifice of the lesser things of life for its perfecting.* Who esteem the will of God in this matter, and in all that is involved in it, as the sum of all good to them, as it is to His glory to Him. Not necessarily in the temporal affairs of this life, or in things pertaining to it. Paul had learned in whatever state he was, therewith to be content. There was little that came to him in the way of the comforts and conveniences of life. His was a life of endurance of hardship as a good soldier of Jesus Christ. The good he had in mind far transcended all pertaining to this life. Paul's attitude toward life here below was a good of inestimable value to him. And such an attitude is of inestimable value to all who have it. It is good that far transcends all that goes into the workings of things here below. And good even in these things when rightly appreciated.

Newborn Babes in Christ

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious (1 Peter 1:23-2:3).

As we come into the realm of nature by natural birth, and as newborn babes; so also we come into the spiritual realm by spiritual birth and as newborn babes in Christ. We learn the things of natural life subsequent to our natural birth and the things of spiritual life subsequent to our spiritual birth. God sees this to be a wise provision, and has provided no other way in these matters.

I. *Spiritually we are born, not of corruptible seed.* Not of the wisdom of men, or wisdom of human origin. The religions of the world are the religions of the teachings of men, long since dead. Whatever there is of value in them is of

the wisdom of these men. But there is no new birth, no birth into the spiritual realm in them. Corruptible results follow the sowing of corruptible seed.

II. *Spiritual birth is by incorruptible seed, by the word of God, which liveth and abideth forever.* Not by the words of dead men, but by the words of the living God. Words living and active; life-giving in their nature and power.

III. *Babes in Christ may be wholly sanctified.* In his epistles Peter is dealing with the wholly sanctified. He knows the importance of getting babes in Christ into the experience of entire sanctification. He knows that purity is one thing, and that maturity is another. He knows also that purity is an important factor in believers going on to maturity. Growth in grace is much more certain, and much more rapid when hindering carnality is removed.

IV. *Wherefore laying aside.* Not that they were indwelt by these things, but that such things clamor for attention and seek reinstatement. Being made free from these things is one thing; keeping free from them may sometimes be another. The attempted encroachments of all that is contrary to holiness must be resisted at every approach, or attempted approach.

V. *But there is a positive as well as a negative aspect to holiness.* With the appetite and fervor of healthy, vigorous, newborn babes in Christ, these new believers are to desire the sincere milk of the Word of God. Not only must there be the new birth—the beginning of life—but there must be the sustenance of that life. That life which is through being born again of the Word of God, that life must be sustained through feeding upon that Word.

VI. *The sincere milk of the word, is food suitable for newborn babes in Christ.* The strong meat of the Word is for those who have made progress in grace and are able to bear it (Hebrews

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5:12-14; 1 Cor. 3:1, 2). Babes in Christ, and many of them, should be the order of the day—the normal condition—in all holiness churches. Where there are no babes in Christ, there will be no men and women in Christ. Infancy is as normal, necessary and natural in the spiritual realm as it is in the natural. The sincere milk of the Word of God is their proper diet. There should be large demands for this milk of the Word in every healthy, normal church.

VII. *There can be no growth until there is someone to grow.* There is no such thing as growing into grace. There is no progress in grace without growth. Growth is for those who have tasted and found the Lord gracious. Peter rightly believed that one of the best indications of vigor in a holiness church is a large number of healthy, vigorous, hungry babes in Christ, going on vigorously toward spiritual manhood and womanhood. Babes in Christ are as necessary to normal holiness churches as are babes in the realm of nature in properly functioning homes. Ever increasing skill in winning babes in Christ and ever increasing success in caring for them are among our outstanding needs.

Opportunity Improved

Wherefore, O king Agrippa, I was not disobedient to the heavenly vision (Acts 26:19).

That there have been men of unusual human abilities, appearing occasionally among men, is the testimony of history, confirmed by human observation and experience. That some of these men have devoted their superior powers to the betterment of their fellowmen accounts for much of our enjoyment and many of the things we enjoy. Take from us what has come to us through the ministry of these men and we would be poor indeed. Take from us what God has given us through Moses, Joshua, Samuel, David and the prophets and apostles and little would be left us that would make life worth living. God has used these men as instruments through whom He has made known His will concerning mankind. Among them few, if any, have been more useful than the Apostle Paul. And this because God gave him his opportunity and by His grace he improved it. Opportunity comes to all. Some improve it. Others fail in this.

I. *Paul was a chosen vessel unto our Lord* (Acts 9:15). When God chooses a man for the performance of a great work, one thing is certain, the man chosen has the ability to perform that work. He may fail in its performance, but he need not. Some fail, not for lack of ability, but for lack of disposition to discover, develop and use their God-given abilities. Paul did not fail. He proved by experience his divinely given

endowments were equal to his divinely imposed responsibilities.

II. *The call was to a great task.* To bear my name before the Gentiles, and kings, and the children of Israel. One of the greatest commissions given to man. Paul was to be the apostle to the Gentiles. To their kings, and to the entire range of Gentiledom. This aroused the envy and enmity of the Jews, brought Paul into conflict with Gentile governments and Gentile religions.

III. *Great suffering was involved in the fulfilling of this commission.* I will show him how great things he must suffer for my name's sake (Acts 9:16). The ministry demanded of him, exposed him to perils of every conceivable sort. Our Lord knew His man and knew that he was capable of developing the courage and fortitude necessary to the performance of his work. God has endowed men with resources capable of great improvement.

IV. *Facing it all, Paul was not disobedient to the heavenly vision.* There is vastly more than glory in a great

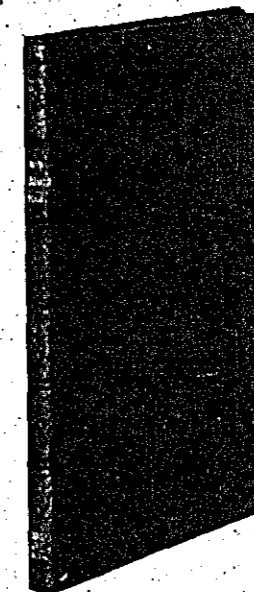
work. The man who would undertake such a work must be ready to face all that is involved in the doing of it. The worth while things of life have their price and whoever would have them must pay that price. Paul paid it to the last farthing.

V. *The all-consuming desire of Paul's heart was that he might finish his course with joy.* "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy; and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). This is what it takes to do a worth while work.

VI. *The entire range of Paul's powers was brought into action.* "I am made all things to all men, that I might by all means save some" (1 Cor. 9:17-23). In no other field of endeavor could the whole range of Paul's splendid powers, have found scope for unrestricted action. Christian religion of unity, calls in

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AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they perceived that they were taking him by force, king, he departed and mountain himself.

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In a man; that tests his every power to the limit.

VII. *The closing scene of a well-spent life.* "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:6-8). In a life like that of the Apostle Paul every foe of light must be met and conquered. In this Paul could say, "I have fought a good fight." A divinely prescribed course must be finished. Here Paul could say, "I have finished my course." A divinely given deposit must be guarded and kept. Here also Paul was triumphant. He could say "I have kept the faith." The scenes of Paul's earthly life closed with the descent of the weapon of a Roman executioner, but the scenes of his life beyond the tomb will have no close. For nineteen hundred years the ministry of Paul has been a blessing to multiplied millions of humankind. The blessings of that ministry will never end. The most beautiful thing in this war service of the re- here to service

Opportunity Improved

After this thing Jeroboam re-ined not from his evil way, but made again of the lowest of the people priests of the high places. . . . And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. (1 Kings 13:33-34).

The difference between success and failure in life usually is the difference between opportunity improved or unimproved. That God has a plan for every life seems certain. That He should create human life with its transcendent powers and possibilities without plans for its unfoldings is inconceivable. The God who made men knows them and He alone knows how to order their lives. His purposes are all-inclusive. He alone knows our place in them. To miss that place, is to miss the most important thing in life.

I. *Jeroboam was a mighty man of valor; a master of men* (1 Kings 11:26-28). Jeroboam was capable of filling a large place in the service of God.

II. *Solomon recognized Jeroboam's superior abilities, and made him ruler over all the charge of the house of Joseph.* The tribes of Ephraim and Manasseh, the important tribes of the northern kingdom.

III. *The offer of the ten tribes of the northern kingdom of Jeroboam, through the Prophet Ahijah.* God recognized the superior talents with which He had endowed Jeroboam, and made him this offer (1 Kings 11:29-37).

IV. *The condition upon which the house of Jeroboam was to be established.*

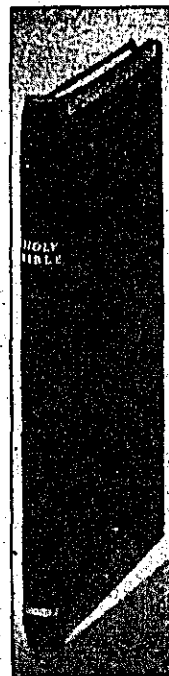
Walking in God's ways, in obedience to His commandments (1 Kings 11:38). As a self-determining being, Jeroboam was to abandon any plans he may have had for life, and enter voluntarily upon a life of co-operation with God in the working out of His plans.

V. *A new garment torn.* A symbol of the disruption of the kingdom subsequent to the death of Solomon. Solomon had so far failed in the matter of working with God that the kingdom was ready for disruption at the close of his life.

VI. *Jeroboam's effort to establish his own throne by devising a system of false worship for the people of his kingdom* (1 Kings 12:25-33). In this he sinned and was the occasion of the sinning of others. Instead of establishment, he brought ruin to himself and his house and destruction to his kingdom. "And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin" (1 Kings 14:16).

VII. *The end of Jeroboam's house and kingdom* (1 Kings 14:5-16). It is a fearful thing for a man to fail as an in-

dividual. It is a tragedy when he fails in his influence. Jeroboam not only failed as a man, but in his failure he dragged multitudes down with himself and ruined a kingdom given to him from the hand of God. There is a reality in God's dealings with men that far transcends the power of human wisdom and activity and far transcends the operation of all material forces. Obedience to God would have put Jeroboam in the way of establishment in his throne, and made him a blessing to all who came within the sphere of his influence. He had in him the making of a good man. Putting himself in God's hands would have brought out those possibilities. He had in him the making of a bad man; and taking his own way in defiance to God opened the way for the development of the evil of which he was capable. The one thing that makes right living possible in this world, is a right relationship to God, with a life lived according to His will. The secret of our Lord's marvelous life, He gives us in His own words, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).



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Specimen of Type

19 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and I will place my covenant with them; and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.

NAZARENE PUBLISHING HOUSE
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The PREACHER'S MAGAZINE

"BE OF GOOD CHEER"

IT would be difficult to imagine a condition of life more gloomy than Paul's natural outlook in his voyages to Rome as a prisoner of the state. He was a prisoner. That of itself is enough to bring great depression of spirit, except for the grace of God. As a prisoner he was not at liberty to travel freely. He was kept in bonds, under the eyes of a guard day and night, and subject to the scores of irritations that they alone realize who have lost their freedom. He was facing the ordeal of a hearing before Cæsar, who had the power of life and death over Roman subjects. An ordeal, a trial ahead has the power to bring great depression of spirit. "Life would be endurable if it were not for this day of fate awaiting," we are inclined to think when facing a great trial. And Paul was in the midst of a long and disastrous storm at sea. The ship was crowded, it was winter, great storms had been driving them this way and that for more than two weeks. He was surrounded by wicked and selfish men, sailors, soldiers and prisoners.

Yet Paul was the most cheerful man on board, and twice in the chapter that records the account of the shipwreck we find him exhorting the ship's company to "Be of good cheer!" We all love cheerful people. We may respect the dignity of wealth and high office, we may admire the learned, and enjoy the skill of the artist, but for daily living give us the cheerful man or woman. Such a soul is like sunshine, warm, radiant and bright, imparting health and good cheer to others along the journeys of life.—*The Wesleyan Methodist.*

The Preacher's Magazine

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What Is Your Method of Preparing to Preach?

BY THE EDITOR

A WELL known preacher was assigned the topic, "How I Prepare to Preach," and was asked to prepare a paper on the subject. Early in his treatment of the theme the preacher said he was so accustomed to preaching that he could scarcely restrain himself, even in this paper, and that he would much prefer to write on "How I Ought to Prepare to Preach," for, said he, "when I come to think of it in this organized manner, I find that I do not actually prepare as I believe one ought." But his topic was confining, and he went on telling how he actually did, and I think that was much more instructive and helpful than would have been the case if he had been allowed to write merely on the theory; for here we had the true story of how a successful preacher went about his preparation, even though much of his plan was not in strict keeping with the usual rules for such work.

Last week I read Dr. G. Campbell Morgan's book on "Preaching," and found him saying that preparation is an individual matter, and that although it may be helpful to know how others do it, in the end the preacher must prepare in his own way, just as he must actually preach in his own way.

Personally, I have sat and listened to a preacher's description of his preparation plans and have looked at the many complicated devices he claimed to use, and then have gone away asking myself, "With all that, why is he not a better preacher?" But finally I have settled down to the conclusion that if he is no better with all this, he would probably be a complete failure if his preparation were ordinary.

But of course the worst possible method is not to have a method, and that is a genuine temptation and a tragic danger. I think the best way is to read all the books available, take as good courses in Homiletics as you can afford, listen to all they all say, and out of it all develop the method that is best adapted to you and your purpose.

Spurgeon was a very busy preacher. After he became established in his work at London Tabernacle he had a secretary who was a minister. Early in the week Spurgeon used to give his secretary his

theme for the following Sunday, and the text, also, if he could. The secretary would go through Spurgeon's wonderful library and find everything possible that related to the theme and the text and would bring the books and pile them about Spurgeon's table with the marked references. Spurgeon would then read all that was indicated, and then give himself to the development of his theme. G. Campbell Morgan, on the other hand, always refused to read anything special on his theme and text until he had done hours of hard work himself. Spurgeon's method applied only to his Sunday morning sermon. He worked on just one sermon at a time, so after the morning meeting on Sunday, he decided on his theme for the evening service, and made such preparation as he was able to make during the afternoon. I have myself found it difficult to work on two sermons at once, although I seem to be able to lay the first completely aside, once I have it prepared, without being compelled to wait until it is delivered.

Dr. A. M. Hills, whose homiletical instinct was a marvel to all who knew him either personally or through his writings, wrote and read all his sermons during the first ten years of his ministry. This toil and sweat continued to bear fruit even to the end of his long and useful life. His care in the beginning saved him much hard work in later years.

Up to this point we have been concerned especially with material and its arrangement. But the preparation of mind and heart are, if anything, of more importance than these. A saintly man, a great preacher, once said, "If I am expected to even lead a prayermeeting, I should like to know about it a few days or a week in advance. Not that I would want so much to plan just what I would say, but that I might prepare my mind and heart so that I would be ready in the spiritual sense." I have never been able to get ready to preach without a certain amount of privacy. To this day I dread the occasions when I must be "entertained" up to the time for the preaching service to begin, and I cannot fathom the minds of young pastors and evangelists who want to go sight seeing and on visits to friends during the precious six hours that precede the time for standing up to speak to men the words of this life. Contact with crowds has always had a "grounding" effect on me. On the days when I preach two or three times I seem to come out mentally and spiritually exhausted, as well as physically weary. But I plan always to go to the pulpit rested and full, no matter how tired and deflated I may be at the end.

I know the modern pastor has usually to give his attention to the Sunday school, and he cannot literally "go to the pulpit from his knees," as the old advice read. But this only calls for an amendment of his plan, not the abandonment of it. He may need to make his retreat at an earlier hour, but he should not shorten its time. To preach well, the preacher should come to the pulpit physically rested, mentally alert, well supplied with well arranged material, spiritually anointed and far enough re-

moved from social distractions that he is still fragrant with odors from the garden of prayer.

A young minister in a town of a few thousand said the other day, "We do not have any real preachers in this town. They do not seem to have anything definite to say, and they do not seem anxious to say that with force. They stand in the pulpit in the most stilted fashion, make gestures of the most unmeaningful and awkward sort, speak in monotonous tone of voice and are both unmoved and unmoving. A large per cent of the people here do not go to church; but one cannot blame them much. In the summer the churches all unite for the Sunday evening service, and even then there is a very small attendance. I am afraid the preachers do not take their task seriously enough and that they do not deserve any better hearing than they get."

But I started out to say that every preacher should find or develop the method of preparation best adapted to him and his purpose and that he should then industriously revise, improve and work that method. There is, I firmly believe, a growing demand for good preaching. And by good preaching, I mean preaching in which a good, sincere, Spirit-filled man stands up and reads to people out of the Word of God, and then pours out upon them from a heart hot with holy passion a well prepared, well arranged sermon in which is contained a definite and timely message for the people before him. And by proper application to his task and preparation for it, I believe every reader of these lines is capable of being such a preacher. And may God give grace and wisdom to those upon whom He has laid His selecting hand!

Thoughts on Holiness from the Old Writers

Olive M. Winchester

The Carnal Mind

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be (Rom. 8: 6).

In our study of the nature of the inbeing of sin in the heart of man, we have studied its essential nature and now we turn to some of the scriptural terms and note their significance. We have already analyzed the descriptive designation, "the old man," and we have as our special subject for this month another frequently used term, "the carnal mind."

This phrase like some others that we have noted would seem at first sight to indicate a special entity in our being, but it is quite probable that when we give our close attention, we shall see that this is not its import, but would represent to us the state and condition of our mental powers, held under the sway of a corrupting influence.

WHAT IS THE CARNAL MIND?

When we examine into the nature of the carnal mind, the first lead might be found in the marginal reading of our Authorized Version. This is "the minding of the flesh." At once we see that the carnal mind is not a separate entity, but a tendency or bent within our nature. This marginal reading represents the original very well and is a more exact translation than the reading of the text.

Coming to more direct analysis, we ask first what is the import of minding. This word in the Greek is not a purely intellectual term. The New Testament does have a purely intellectual term and that is found in the seventh chapter of Romans. Here the apostle speaks of "the law of my mind" and in conclusion he says, "So then, with the mind I myself serve the law of God; but with the flesh the law of sin" (7: 25). While in the English we have the same word in the seventh and in the

eighth chapters, in the Greek the words are different, and the one in the eighth has a greater range and includes the affectional nature and other aspects of man's being.

Modifying the word "mind," we have the phrase "of the flesh." The word "flesh" we shall take up in intensive study at a later date. Sufficient at present may be one or two statements regarding it. First, it is the chief dwelling place of sin, the medium through which sin manifests itself. This is clearly set forth in the seventh chapter to which we have already referred. Second, the word itself would seem to indicate the appetitive nature as termed by the older writers, or the source of urges and drives, putting the thought in more recent parlance. It comprises the sensuous nature from whence come the motivating powers within man.

The minding of the flesh then would be the dominance of the lower powers in man's nature; their suzerainty within the soul. These lower powers are always centered in self and seek its exaltation. It is a state and condition revealed in certain activities.

Seeking then for a more complete understanding of depravity, we turn to the theologian, Miley, who seems to be quite clear on the nature of the inbeing of sin, although not so clear on the nature of entire sanctification. He says, "Depravity is within us and of us, not, however, as a physical entity or any form of essential existence, but as a moral condition or state. As such, it is below consciousness, and metaphysical for thought, but reveals itself in its activities. These activities are conclusive of both its reality and evil quality. In its purely metaphysical form it is not easily grasped in thought, but this fact does not in the least hinder the mental apprehension of its reality. Many things are be-

yond apprehension in their mode, yet fully certain in their reality. We know not the difference in the inner states of the lion and the lamb, but we know that there is a difference which determines the ferocity of the one and the gentleness of the other."

THE CHARACTERIZATION OF THE CARNAL MIND

Having noted the inherent nature of the carnal mind, we next turn to the study of its essential characteristic. This may help also in giving evidence as to its nature. Our text says, "The carnal mind is enmity against God." Now enmity is a state and condition, a very real state and condition, but we do not think of enmity as something in a particular form or shape within the soul, we think of it as the soul in a state and condition of bitterness and hatred. This much then for the nature of carnality.

In the characterization of the carnal mind, we would observe that just as love is the constitutive principle of the Christian experience and perfect love of entire sanctification, so enmity, the direct opposite, is the constitutive principle of the carnal mind. If we study the nature of evil men as they appear before us in the Scripture narrative, we see this evidenced and the God-defying spirit as the culmination of sin. Then if we review the lives of evil men as they pass before us in the pages of history, we see how they hate both man and God. While the principle is not always expressed in its fullness, yet underlying it is always the same, as a state and condition of hostility to the kingdom of God and principally the divine Sovereign of this kingdom.

Looking at the statement once more, we see that it does not say that the carnal mind is an enemy, but is enmity. So Matthew Henry comments, "It is not only an enemy, but enmity itself. It is not only the alienation of the soul from God, but the opposition of the soul against God, it rebels against His authority, thwarts His design, opposes His interests. Can there be a greater enmity? An enemy might be reconciled, but enmity cannot. How should this humble us for, and warn us against, carnal-mindedness? Shall we harbor and indulge that which is enmity to God, our Creator, Owner, Ruler and Benefactor?"

When we see the essential character of the carnal mind, who would desire to harbor it within their breast? It is a foe of good, a lover of evil, and more than that enmity against God. It cannot be ameliorated? It is hopeless? There is only one possibility and that is that its defilement be purged and the heart filled with love.

CARNAL-MINDEDNESS A FATAL STATE

Our text carries us farther in its description of the carnal mind and gives us two more facts. First, it tells us that it is not subject to the law of God. Naturally a state of enmity is not subject to the law of God. The law of God is "Holiness unto the Lord!" A loveless heart cannot fulfill the requirements of holiness, more so cannot a state of enmity. How contrary the one is to the other! The direct opposite is the state and condition.

Not only in this state and condition the present status, but it never can be anything else. As says Matthew Henry, "The carnal man may, may by the power of divine grace, be made subject to the law of God, but the carnal mind never can; that must be broken and expelled. See how wretchedly the corrupt will of man is enslaved to sin; as far as the carnal mind prevails, there is no inclination to the law of God; therefore wherever there is a change wrought, it is by the power of God's grace, not by the freedom of man's will."

Accordingly we see that the state of carnal-mindedness is certainly a fatal one. To have this hostile element in our hearts and allow it to shed its baleful influence over our being means that we negate the highest values in life, love to God and holiness of heart. No suppression will reduce its existence, no human power can bring deliverance, only divine grace. Thank God, there is deliverance through Christ Jesus our Lord.

Thus we have sought to draw another picture of this inherent evil in our hearts. Each time we delineate its features it seems more hideous. Its reality grows the more intense, even though its metaphysical nature is difficult to grasp. Its manifestations are too marked not to know that something most decidedly wrong exists within. Its enmity breaks forth at times in utter neglect of the things of God, at other times in hostility against God's people, not from any personal reasons but simply because they are the people of God, then it further manifests itself in defiance of God, finding utterance in bitter railing and cursing.

Such an evil as this! Would we wish to harbor it? Would we not rather seek the first opportunity to flee to the cleansing fountain opened in the house of David for sin and uncleanness and find the gracious cleansing promised?

Your Piety Cannot Be Proved—

By the office you hold in the church, or even in the ministry;

By the well-phrased testimony, or by your able or eloquent sermon;

By your ability to have your own way in the affairs of the church;

By your tendency to be good when all is favorable for good behavior;

By the love you have for your family—that is, natural affection.

But It Will Rather Be Shown—

By what you say or do not say while under trial;

By your ability to take defeat in a Christian spirit;

By your Christian attitude toward those who have wronged you;

By your willingness to forgive every offense;

By the fact that you are not a slanderer or back-biter;

By the fact that you not only do no evil or speak evil, but that you do not feel evil;

By your supreme love for God and His Church.
—The Free Methodist.

Today's Need

By V. May Dorman

A CARTOONIST for one of our leading church papers tells us today's need. He says, "Almost everyone is calling for a revival of religion, but there is uncertainty about how it should be started and by whom."

As we look about us on the wreckage made by those who resist the inspiration of certain truths of Holy Writ and render them of none effect, one might well ask the question, "How shall a revival be started and by whom?"

Certainly where there is no divine Savior of men there is no Church of Jesus Christ, and therefore no need of a revival. How then, can they ask for it? Men who cannot see for the darkness which envelops them, would do well to inquire of the Lord.

It is said of David's defeat of the Philistines that David inquired of the Lord. Says a noted writer, "How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for because they are not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined spirit of atheism and have no spiritual intercourse with their Maker." Of these it may be said, "Thou art near in their mouth, and far from their reins" (Jer. 12:2). In Jeremiah 12:10 we read, "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

It is well to remember that what the Holy Spirit does for the ministry in a revival depends upon what He finds in them. Do they say of the revival, "We are wise and the law of the Lord is with us? Lo, certainly vain made he it," which leads us to ask, have they a greater redemption to offer—a greater reconciliation and purification? Has their field become a rock or God's truth a lie, or hath God no understanding that they do not "call unto him to show them great and mighty things which they know not"? Or have they ceased to "abide under the shadow of the Almighty"?

May we be reminded that God has left Him seven thousand souls (1 Kings 19:18) whose minds have not been "corrupted from the simplicity that is in Christ," nor beguiled through subtlety of the serpent into deleting and outlawing certain foundation truths of God's Holy Word. Jehoiakim burned God's words spoken through Jeremiah the prophet (Jer. 36:23). Are we less guilty than Jehoiakim?

Through the Apostle Peter God has declared that "judgment must begin at the house of God" (1 Peter 4:17), and until these foundation truths are given their rightful place in the inspired Word of God, and are fearlessly and faithfully preached, we believe it safe to say there will be no manifestations and revelation of Jesus Christ. "Take heed unto thyself," says our blessed Lord, "and unto the doctrine; continue in them: for in doing this thou shalt

both save thyself and them that hear thee" (1 Tim. 4:16).

A great preacher said a long time ago, "What the world wants and waits for today is a strong, true, vital preaching of doctrine. The church must realize anew the precious value of the truths that Christ has given her. She must not conceal them nor cast them away: she must bring them out into the light, press them home upon the minds and hearts of men; she must simplify her statement of them, so that men can understand what they mean." Better a gospel of doctrine with faith in God for the results, than an ethical or a social gospel of reform. Better a revival fire burning on the altar of the church, thus bringing the dead soul to life and into fellowship and union with the church, than an apostate or a lukewarm church with God silent and immovable. Can a church function without a revival and please the Head of the Church? For certain it is God will not regard with any degree of favor apostasy or lukewarmness in the Church of Jesus Christ. We do well to heed the words, "Woe unto them when I depart from them."

In Isaiah we read of the watchmen "who stand in the place of the watch in the house of the sanctuary of the Lord" and are said by the prophets to lift up their voice and not keep silence. Says Rev. Adam Clarke, "The greatest reproach to them is that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber, . . . greedy dogs insatiably feeding themselves with the fat, and clothing themselves with the wool, while the flock is scattered, ravaged, and starved! Oh, what an abundance of these dumb and greedy dogs are there found hanging on and prowling about the flock of Christ! How can any careless, avaricious, hireling minister read this without agitation and dismay?"

Small wonder the days of Sodom and Gomorrah are upon us with the withholding of the rare and precious truths Christ has given the Church—truths which alone can secure to her the ultimate and final victory of her achievement in Christ.

Therefore, if "a cry would be heard among the nations" of the earth, we must hasten to exalt the Christ of Calvary and value anew the souls Christ died to save.

Heaven

"The celestial world comes with meaning and uplifting power to us, when we think of it as the home of the great and good men whom we have loved. But how little is this attraction compared with the attraction that flows from Christ. Christ in heaven is the magnet which draws the heart heavenward—the magnet which will draw the pure in heart through its gates into His immediate presence, and the pure in heart only; they only shall see God."—SELECTED.

The Preacher and His Prayer Life*

P. H. Hampsten

THE subject under discussion is not a new one. Eminent writers and renowned orators have expounded every phase of it. The most we can hope to do is stir up our minds anew with the help of the Holy Spirit.

There are two divisions of this subject. "The Preacher, Himself," and "His Prayer Life." Naturally we are more interested in what a man is than what he does. Therefore a few words in regard to the ministers of the Lord are necessary.

The question might be asked, Who is a preacher? (1) A dictionary describes him as one who preaches or discourses upon a sacred or religious subject. (2) One who teaches or inculcates anything with earnestness and zeal. We believe that a preacher or minister of the Lord is (putting it in the words of the late Dr. A. M. Hills) a person who is God called, God anointed, and God used.

Therefore, first of all, a preacher must be the right kind of a man (or if a woman, the right kind of a woman). He must be right in his relationship with God, his fellowship, his home, and the gospel that he is to proclaim. The minister is the outstanding agent chosen of God to carry forward the work of God. Nothing can take his place. The triumphs of the press and the achievements of the school, the marvelous advances of science, not one nor all combined can take the place of Christ's preacher.

A remarkable characteristic distinguishes the Christian ministry from every other profession or calling. As to what a Christian minister should be was stated by President Woodrow Wilson in his address to a group of Christian workers. He said, "The Christian minister must be something, before he can do anything." His character and person are greater than his work. It does not matter so much what kind of a character a lawyer has, the judge and jury look at the evidence. Likewise it is so of the medical profession. A doctor might not be Christian in character, but if he is a good doctor, his services are always in demand. Not so with the preacher of God. His work and messages are measured by what folks know him to be. Dr. George Truett says in one of his books, "If the preacher be lacking in fundamental integrity, then his life is a ghastly, living lie."

1. The first requisite, then, for a preacher is to be what God would have him to be in character, and then he will do what God wants him to do. God has given the souls of men into our hands. Also every person who unites with the Church of the Nazarene and those who attend our services have put the keeping of their lives into the hands of the ministry, and they are depending upon us to lead them into the right way of holiness and heaven. Dare any man of us be untrue to our task?

2. A preacher should give his best in every mes-

* Paper read at the Dallas District Preachers' Meeting.

sage whether the crowd be large or small. The preacher who depends upon the crowd for his inspiration will perhaps have many a temptation to discouragement. Give everything you have if there be only one in the service, and if God be in the message, it will bear fruit.

3. A preacher must guard against professionalism, lest the Bible become a mere textbook and not a reservoir for our personal spiritual refreshment; lest our prayers become a something for others and not for personal needs.

The preacher must be a praying person. The words tacked on a church door, "Pray or backslide," are a stated fact. There is no alternative. We must pray or backslide. Prayer should be the second nature of the Christian minister. "Behold he prayeth," was said of Paul immediately after his Damascus road experience. We preachers, both pastors and evangelists, are always urging the people to pray, telling them that revivals and church victories can be had only through prayer and faith, and quoting to them great and precious promises of the blessings that will be theirs if they will but pray. This we should do, and must continue to do, but how about ourselves, do we pray? Are we having the experiences of answered prayer that we tell that is for them? Should not the preachers be example for the others to follow? The quiet hour, prayer, that rigid discipline which we like to impose on others, should be enterprised by ourselves.

It is not by mental powers, but through the condition of the heart, that ministers succeed in their work. "Thoughts that breathe and words that burn," proceed from lips that have been touched with a live coal from off the altar of prayer. A few words to describe true prayer: "Prayer is a burden of a sigh, the falling of a tear; the upward glancing of an eye, when none but God is near."

Prayer is both a duty and a privilege. It is so much of a duty that salvation cannot exist in the hearts of those who disregard it. Prayer is a ministry that cannot be rendered in any other way. "I can reach him by the way of the throne of prayer," said a mother concerning her wayward boy. Trench said, "Prayer is one means of grace that neither my friends nor enemies can reject."

Prayer is possibly the preacher's greatest source of divine blessings and the least used of any of the means of grace. Luther, the reformer, remarked, "The best instruction we receive on divine subjects, is obtained in answer to prayer."

As to the time, posture and form of prayer, we care little about. It is our honest conviction that God does not hear us so much for the time we pray, or what we pray for, as He does for what we are. However two or three remarks may be permissible here. (1) So far as possible every minister should

have a certain secret place to pray. It is easier to get into the atmosphere of prayer, not so many strange things to detract. Daniel had his in his room. (2) Employ a certain time to pray. Here is where the devil gets in his work and robs one of the blessings that are his if he will but pray. Almost everything imaginable, and not imaginable, will interfere to keep one from praying.

The attitude of Spurgeon could be followed with profit. While he was in London, Queen Victoria and he became close friends. One day the queen was riding in her chariot and passed by Mr. Spurgeon's study. She commanded a servant to announce her desire to interview him. He was on his knees in prayer when the message came. He said, "Please tell the queen that I am having an interview with the King of kings, and cannot come." We should let nothing come between us and our prayer life.

Is it possible that some of us have got interested in other things, or nothing, and are neglecting this all important phase of our life? A friend said he was with his Nazarene pastor on a trip for two weeks and not one time did he hear or see him in prayer, not even giving thanks when they ate. A pastor

said, "I had an evangelist in my home for two weeks in a meeting. Not one time did I see him on his knees in prayer." These no doubt are exceptions, but brethren, we must pray if we win.

Another thing about our praying is it must be in Jesus' name. Jesus said, "If ye ask anything in my name I will do it." A name stands for the whole character of the person or place. Those who are chosen to represent great firms are those whose characters are undisputable, and are in good standing with the company; so likewise, if we are to get answers to our prayers we must have undisputable characters and be in good standing with the Lord.

Just one more thought and that is an example of God answering one's prayers. George Mueller left this testimony saying, "If I should say that during my fifty-four years and nine months that I have been a Christian, I have had 30,000 prayers answered in the same hour or day that the request was made, I should state nothing but the truth in the sight of God." God says He is no respecter of persons. If we live right, and will pray He will answer. To live right, to please God, and to be successful, we must pray.

How to Secure Seekers

Warren H. Marvin

IN the realm of instruction we put ideas into the mind. This is the conveying of information by exhortation, explanation, lecture, or illustration which chiefly illuminates an idea. The mind is always on the defensive to challenge the correctness of any statement. Deductions have no power of persuasion. The heart, emotions, motives are reached, not through the reason, but through the imagination.

Persuasion does not state or affirm nor work primarily with the mind or reason. Persuasion works in the realm of the imagination. Persuasion is an appeal to feelings. All desire is emotional and springs out of the heart. We want things with our hearts not our heads. In persuading we purpose to arouse within the heart feelings for that which we have to offer, so we paint a word picture of the delights, comforts, satisfaction, or advantages of what we have to offer. If we were selling electric fans we would picture a cool breeze; or if we were selling soap, we would picture a beautiful bride; or if we were selling property insurance, we would picture a building in flames. In reality we are not selling fans but breezes, not soap but beauty, not insurance but protection. So when we awaken desire for salvation, we must picture the advantages of salvation, and picture the consequences of the neglect of salvation. Remember to picture, not state, if you would persuade.

Emotions, not thoughts, control desire. Desire means want, and a man longs for things with his

heart or emotions. Desire recognizes a lack and that your proposition will satisfy that lack. Desire is proportional to amount of pleasure or pain represented with the picture or proposition. Desire has for its object something which will bring pleasure or get rid of pain; immediate or remote, for self or others. Any idea which suggests gratification of desire is apt to be followed by emotion.

In persuading, arouse emotions in the prospect for your proposition. How? By getting your hearer's imagination started by pictures. Not until the imagination stirs the hearer to suggest to himself what he might be if he possessed the offered proposition does he have desire in his heart. The great force of suggestion is due to the unconscious impulse to imitate, which it produces. Hence arouse desire by vivid images of satisfaction. Ideas of the near often raise a stronger desire than the remote.

Strike when the emotional iron is hot. As fuel must be consumed to raise the temperature of water a given number of degrees, so vivid pictured ideas of individual triumph or sorrow raise emotions. A series of emotional impulses may be necessary to secure action. Hence the need of several emotional motives and pictures in your sermon if you want seekers. Never attempt to awaken the emotions of your hearers without presenting the emotional object so clearly that they are capable of forming a vivid mental image of it. Human emotions are always awakened by strong form of imagery. No

orator can sway the individuals of a crowd who does not succeed in stirring their emotions.

No man proceeds to action but by means of desire or impulse, and the desire to bring about an end is termed a motive. Motives are emotional, but much that is emotional is not motive. A sermon may be filled with emotional matter which will please, instruct and entertain, and yet have no motives and secure no action, or seekers. In our prejudice against emotions, let us not throw away motives, the springs of action; for the evangelist who appeals only to reason and conscience is doomed to secure few seekers. Many evangelistic sermons fail to secure seekers because they appeal only to the reason and mind and awaken no emotion or desire.

Motives are an appeal to the emotions of hope and fear, by the medium of pictures which reveal the consequences of choice. Picture in the imagination the result of a certain line of conduct and the hearer is led to abandon it. Construct in imagination the advantages of a standard of life and your hearer will imitate it. Picture what you would or would not have imitated. If your sermon or any part of it does not present pictures of consequences which may be imitated, it is instruction and not persuasion. Persuasion pictures results and consequences.

To awaken hope, present vivid, concrete pictures of the greatness, goodness, faithfulness and love of God. Picture a wonderful Savior. Picture the results of a wonderful salvation. Picture the results of righteousness as the favor of God and his watch-care and mercies.

To awaken fear, picture the holiness, justice and power of God. Picture God's aversion to sin as revealed in His judgments, as Lot's wife. Picture the consequences of sin. Picture the reaping of the wrath of God, in life, death, judgment and eternity. Make your hearer the benefactor or the victim of the pictures of consequences of choice which you draw. As you draw the vivid picture, your hearer will think to himself, "What if that were I; I'd better do something about it." Dramatize the hopes and fears of your audience.

It is not judgment or belief which stirs up emotion, but the idea of an object fitted to gratify or disappoint an affection or desire (a human being in trouble raises pity, the triumph of a virtuous man excites admiration). The dread which moves us is not of evil in general, but of some individual evil, as pain, bereavement, etc.; emotion is excited when we have an idea of ourselves or others exposed to these evils.

Every evangelist should give some instruction, either in his first sermons, or a series, or in the first part of his revival sermon. But he should bear in mind that when he is instructing he is not persuading, and when he is persuading he is not instructing. He must ask himself, "What do I want to do, to instruct or to persuade, in this sermon?" If he wants seekers he must persuade by appealing with the motives of hope and fear. One successful evangelist in his closing service uses no instructive material,

but fills his entire sermon with pictured motives, appealing to fear. Fear motives are stronger than hope motives; the use of both gives variety. The influence of motives over mind is much like the law of gravitation in the material universe. No man will attend to religion unless he sees it to be an object of importance. If he sees and feels no danger he will take no action.

Use of illustrations; in revival work we are in the realm of the heart and will, rather than in that of the reason or intellect. While the instruction of the hearer has its place in the gospel meeting, that place is a subordinate one. The will, not simply the judgment, is the object of attack, and instruction has value only as it has power over the volitions. In moving the will, ideas are powerful only as they appeal to the feelings, as they reach the motives, the springs of choice and action. The purpose to effect immediate results, to move the will to action, must govern the evangelistic worker in every phase of his activity. His plans and ways of working, the choice of his themes, the arrangement of his materials, the methods of his address, all must obey the rule of this idea.

The material used in most evangelistic sermons falls into the mental group, and then many wonder why so few seekers. The number of seekers would be greatly increased if more would place the last two-thirds of their evangelistic sermon material in the emotional group. Recast abstract doctrinal statements into motive pictures, showing consequences of choice of right or wrong and note the increase in the number of seekers. Spend less time in talking price and conditions and more about the pictured results, benefits, advantages, satisfaction and enjoyments present and eternal; or, on the negative side, picture the consequences of the neglect of so great salvation.

May this aid you to a more fruitful ministry.

Personal Conservation

It is easy to lose the real spirit of Christianity. The weeds of ambition and a desire for personal glory grow easily in the garden of our hearts. It is necessary that we constantly employ the means of grace in order to keep the real spirit of religion in our lives. A study of the history of Christianity will show that it has been hindered in the house of its devotees more often than elsewhere. Any company of Christians is well-nigh invincible if it is thoroughly imbued with the spirit of Christ.

All persons who think seriously on the state of religion in this age will realize that there is a very great need for the deepening of the spiritual power in the lives of present-day Christians. In the midst of a pagan world, the remnant must not fail. It is very necessary, therefore, that Christians should give themselves to prayer and Bible study. They should seriously cultivate in their lives the real spirit of Christ.—*Church of Christ Advocate.*

The Pastor—His Greatest Problem

Preston Pirtle

THE pastor is one called of God; called to do a special work for Him. That no one taketh "this honour unto himself but he that is called of God as was Aaron" is as true of the Christian ministry as of the Jewish priesthood. To the pastor God has entrusted a small portion of His work; to Him is the pastor responsible and to the work must he be a faithful steward. In a very great sense the glory of Christ, the interests of His kingdom, and the eternal destinies of men are entrusted to the pastor's charge.

*'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart
And filled a Savior's hands.*

*They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls, which must forever live
In raptures, or in woe.*

—SELECTED.

This gives us the true position of the pastor. He finds in life, however, a series of events which work to the contrary, which bring him to the front. When a young minister attends one of our colleges he enrolls in certain classes—classes which tend to call attention to himself. One professor takes his voice and asks the prospective minister to notice its intonations and inflections. In one class he must watch his diction, his adjectives and relative pronouns. In another his sermons are criticized while in another his doctrinal beliefs are closely examined. As one writer has said, "All young men come out of the seminary more or less introspective and self-conscious. It is inevitable." But when he enters his life's work the process already begun is continued. He cannot work in some far-away corner; he is called to the front. He is always speaking, praying, reading in public. His good qualities are praised and his bad ones are criticized. Someone has said that "the building of himself is suggested not by demons but by the saints." Then his tasks have a way of drawing him away from his true mission. They become more complexed and involved until he must fight to remain a minister and not become a "handy man." All of these things tend to focus the attention of the minister upon himself. It is a problem to remain a follower of his Master as he endeavors to lead his church. "I will build my church," said Jesus.

This leads us to a second problem of the pastor as a man. It is that of his personal life. While the work of the minister consists of studying the Bible, of praying and attending religious services there is a great need of personal and private devotion. It is often said that the church will rise no higher than the pastor's spiritual level. His must

be a positive experience. There must be warmth and sincerity about it. His tasks are a drain upon him—spiritually as well as physically. He cannot afford to become "professional" in his work. It is a problem to maintain a daily close fellowship with his Savior if he is to be a true representative.

A sincere and honest Christian life is essential but it is not all. It is the pastor's problem to develop, not only his inner relationship with God, but his outer relationship with man. While it is impossible to please all men yet we are enjoined to do so as far as it is possible. Paul said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." There are some things in a layman's life that may be overlooked but which in a pastor's life may become a stumbling block. It is the pastor's problem to live a consistent, wholesome Christian life with as little offense as possible.

No pastor can be a success if he does not grow. He must keep alive spiritually, physically and mentally. There may be some men who are born before their time; we are sure there are some men who die before their time. They may not be physically dead but they are dead so far as their field of service is concerned. It is the pastor's problem to keep alive. We have mentioned his spiritual life. He must watch his physical health also. It is the medium through which he expresses himself. He may drive his car carelessly until it breaks down, for he can exchange it. But when his health breaks he is through. He must keep alive mentally also. There must be a search for new ideas, new methods, new solutions to problems, an expansion of knowledge and a greater understanding of life about him.

In meeting these problems the pastor will be taking steps toward solving his other problems, both as a pastor and as a preacher. The last mentioned deserves further consideration. Paul stated that it has pleased God to save the world by the foolishness of preaching. Preaching is becoming less popular. Many will go anywhere rather than to hear a preacher. They may even go to church if there is something "more attractive." Preaching—preaching the truth interestingly and instructively—is a problem. If the problem of the pastor as a man has been considered seriously then the problem of preaching will not be so great, for the sermon is the man. In many callings of life the man may be divorced from his work. That is, the artist may paint a beautiful scene while his character may be far from beautiful. Not so with the preacher. What he preaches must not only harmonize with what he is but it must spring, and does spring, from what he is. It is not the good voice, nor the eloquence, nor vocabulary, as good and helpful as these are, but what he is that makes his preaching. The man himself, what he has been through the week, yes, through the months previous, and what he is now in Christ Je-

sus will determine the strength and effectiveness of his sermon. It is the pastor's problem to hide himself in Christ so that it is he who preaches, yet not he but Christ who preaches through him.

The Meaning and Purpose of Evangelism*

Paul H. Garrett

EVANGELISM is "an earnest effort to spread the gospel of Jesus Christ, and bring men to a decision for Christ." Evangelism, in its broad sense, is any effort to contact people to bring them under the influence of the gospel and the church. The deep meaning of evangelism is not found until there has been effected a transformation in the lives of those contacted. The spirit of evangelism may find an outlet through the flow of the writer's pen, through the impassioned heart of a Sunday school worker, or through any means that will bring a pause in which eternal values may be considered thoughtfully.

Evangelism is not an end in itself, but the means to an end; the instrument, used by the Lord and man, working together, by which the chords of sympathy, love and understanding may be made to give forth melodies of praise to the Prince of Peace. A song, rightly sung, may arouse latent energies that can be turned into channels of usefulness and service in the glorious work of soul-winning. A consecrated life, with the light of eternity burning brightly within, may be the agency that God can use to bring enlightenment to those whose ears are deaf to the spoken word and whose eyes are closed to the printed page.

What we are may serve as a wedge to gain entrance into a closed heart that will have none of that which we say. The true meaning of evangelism is made up of a persistency and patience. The courage of Joshua, the tenderness and sympathetic spirit of Jeremiah, the boldness of Daniel and the aggressiveness of Peter and Paul coupled with the compassion and soul-love of the Master will reveal the full significance of the spirit of soul-winning. The persistency of Elijah, the faithfulness of Elisha and the obedience of Abraham have a definite place in evangelism.

Evangelism is that spirit of romance and adventure that makes the commonplace things of life glow with the light of eternity. Under its impelling influence, all things right and honest, are seen as the providence of God to lead men to a saving knowledge of Jesus. Evangelistic fervor looks upon no task as being too hard nor any endeavor as being too difficult if by it all a soul may be pointed to the Lamb of Calvary. The spirit of soul-winning is the spark that sets fire to all the abilities and energies of human lives causing them to burn intensely in all conditions and environments of life. This spirit is not dampened nor dulled by time, discouraged by opposition, nor diverted from its goal by devils or men, but ever

* Paper read at the Dallas District Preachers' Meeting at Greenville, Texas, Feb. 28, 1939.

carries forward the burning torch over desert lands, over mountains and through raging torrents until, entirely spent, it prostrates itself pointing toward its objective, the winning of the world to Christ.

When Jesus looked upon either an individual or a multitude, the first thing He saw was spiritual need. It is in the fulfilling of this need that we find the purpose of evangelism. It has been the duties of Christians of all ages, to speak clearly in the light what God has disclosed in the darkness and to proclaim from the housetops what they hear in quiet hours of meditation. We are not responsible for the truth; that is God's responsibility, but we are responsible for its proclamation. We are to testify to God's truth by the way we live, what we say, the things we abstain from doing and neither ridicule nor persecution is to deter us from courageous witnessing. The purpose of evangelism seems to be twofold in its nature. It provides for the salvation of both the speaker and the hearer. As Dr. Bresee said, "We are debtors to every man to give him the gospel in the same measure as we have received it." In taking the good news of salvation to others we save our own souls. "He that loseth his life for my sake shall find it."

The imperatives of the gospel, go, tell, work, and endure may seem thankless and fruitless tasks at times, but by such does Christ propose to reach the world. The aim of evangelism is to carry the message of salvation to all we can, by every means we can, as often as we can, and as long as we can, for out of it there will come a great company of redeemed souls who otherwise would never have turned to the Lord.

The Preacher's Beatitudes

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who lops off his introduction.
3. Blessed is the preacher who varies the pitch of his voice and rarely shouts.
4. Blessed is the preacher who knows when he is through.
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulate and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who rarely uses the pronoun "I."
10. Blessed is the preacher who is not constantly coaching the congregation when to rise up and when to sit down.
11. Blessed is the preacher who knows that the object is the end and the subject only the means to an end.—*The Christian Century*.

Promoting Our Church Paper

HOW TO SECURE AND MAINTAIN A LARGE SUBSCRIPTION LIST FOR THE HERALD OF HOLINESS

FOR two years before I succeeded in getting the *Herald of Holiness* into ninety-two homes (only sixty-five of these homes were members of the local church), through the courtesy of the Publishing House I received special bundles of the *Herald of Holiness* and gave out samples during each revival meeting. This of course was a double blessing; these people received a message, which increased their interest in the church; it also increased their desire to subscribe for the paper.

It is not difficult to interest all new converts in taking the paper; hence, the best time to secure their subscription is soon after beginning this new life. It is easy to show them that they must have good reading matter at hand.

This year I have personally spoken to each and every individual member or head of the home, as to the importance of taking the *Herald of Holiness*.

As to the best method of securing subscriptions: we have found many are willing to subscribe, but as many laboring people do not see how they can spare a dollar, if they find they can pay monthly, they are willing to try that method. During the past eighteen months of the subscription list, the dollar was paid while they were receiving the paper. The plan has worked well as no one has refused to pay the full amount.

I do not find it advisable to take church offerings and send the *Herald of Holiness* without any obligations; they do not appreciate it as much.

I am happy to say that in every home where the *Herald of Holiness* is taken, the people are loyal to the entire church program, and it is not difficult to get action on any aggressive program.

At the present time we have the entire ninety-two subscriptions, with all addresses, arranged in alphabetical order; these are being transferred to a large chart called the Subscription Chart, with eight columns, as follows:

Name and Address	1st column: place in square number of new subscriptions each month.	2nd column: place in square number of renewals each month.	3rd column: place in square date of expiration.
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The following four columns are headed "monthly payments" at 25c a month. This chart will be placed in the church prayer room that all may know their standing, and it is thus easier for the *Herald of Holiness* agent, appointed by the church board, to keep a correct record of each subscription.

I am very enthusiastic about keeping the list perpetual, and I am convinced that this method will work.—E. E. TURNER, PASTOR, Broad Street Church of the Nazarene, Newcastle, Indiana.

A Lesson in Pronunciation

Horace G. Cowan

THE proper pronunciation of names and other words in reading and speaking is essential in any company or upon any occasion, and if one would pass as a well-informed person attention should be given to the construction and accent of words which at the first glance seem to be hard to pronounce. This is especially important on the part of Sunday school teachers, preachers and others who are called upon to read the Scriptures. Many Scripture names and other words are long and unfamiliar to the average person, and the reader or speaker is tempted to pronounce them as they look to him, rather than dividing the words into syllables and pronouncing each syllable separately and correctly. Thus Amiadab, Naasson and Zorobabel may be pronounced without difficulty by giving heed to the syllables and noticing where the accent should be placed. A self-pronouncing Bible or a school or unabridged dictionary with a "Guide to Pronunciation" in the front part, will be of much assistance to the reader who wishes to use words correctly. It will not be necessary, therefore, for the reader to pronounce Cap-er-na-um as Cap-a-nur-ni-um, Geth-sem-a-ne as Geth-se-mane, or Phi-lipp-i as Philip-pie; or to resort to the expedient of the old-time illiterate of calling every long name and hard word, "Moses."

In like manner con-cu-pis-cence need not be called con-pi-sence, dis-qui-et-ed, dis-quit-ed, or id-io-syn-cra-sy, id-i-os-in-cra-zy. Preachers have been known to have used these words in the manner here indicated. Would it not be well to train prospective preachers in the art of pronunciation at our Bible schools and colleges? But in the absence of such training every preacher or teacher ought to procure for his use a self-pronouncing Bible and a high school dictionary, at least, and study them carefully before reading the Bible in public.

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Roy E. Swim

Green and Gold

The frost has touched the aspens,
And the hillsides gleam with gold,
Lighting up the somber pine slopes,
'Neath the gray escarpments bold;
Summer's green has turned to glory,
And with joy our spirit thrills,
As we gaze upon new beauty,
Coming o'er majestic hills.

The frosts of life fall on us—
Trials, sorrow, heartaches, pain;
'Tis to turn our green to golden,
Present loss, eternal gain;
'Tis clear our eyes of earth mists,
'Till our chastened spirits shine,
Changed from glory unto glory,
Radiance of His face divine.
—G. C. R. in *The Gospel Message*.

Painting the Parsonage

This one got the job done. It appeared in the bulletin of Billings, Montana, Church of the Nazarene, and the pastor, Rev. Ross E. Price, reported that it produced results.

WANTED, SOME PAINT!

Between two nice apartment houses,
The ragged parsonage sits,
Its scabby, sunburnt, paintless sides
Have given the neighbors fits;
To tell the truth, the sight it makes
Is really not so stunning;
It's very like the old schoolhouse,
"A ragged beggar sunning."

Of course the pastor isn't proud,
And neither is his family,
But he must represent the church
In all his doings, namely,
The clothes he wears, the way he acts
And what he says and gives;
But always folks will judge the church
By where the pastor lives.

Now don't you think it wise and just,
Since this is just the case,
That we should do our very best
To beautify the place?
And since the inside is quite nice,
And since the outside "ain't,"
We ought to raise a parsonage fund
And give the place some paint.

"Twelve gallons of paint and three volunteer painters for one week will do the job. What's the verdict?"

Suggestions for a Rally

The *Ohio District Sunday School Agitator* gives some interesting suggestions on how to make a rally a success. After stating that "Most things are accomplished by just plain hard work and sweat," the following essentials are noted:

1. Get stirred yourself. Enthusiasm is half the battle.
2. The organization of the congregation into Workers' Bands is also very helpful. Supervise their work and boost, boost, BOOST.
3. Get the necessary printed matter that you need for your campaign use that which is best fitted for your community.
4. Canvass your parish. Have something good to tell about the church, something that you think would interest a person that is not acquainted with the Church of the Nazarene.

5. Don't be afraid to pass a compliment on the home, the children, or if nothing else, even the family pet. People like to be bragged on and that costs so little.

6. Have an attractive program and then tell the world about it.

7. Be prepared with ushers, friendly people, and perhaps a small token to be presented at the door. Make everything as pleasant as possible for the visitors you have that day.

8. Have a good, spiritual program and invite all to worship the Lord with you.

9. Use a tactful method of securing the names and addresses of all visitors present.

10. To conserve the work be sure to follow up all contacts by visitation by teacher and pastor.

11. WORK, WORK, WORK, AND THEN WORK SOME MORE.

"I Didn't Go Back"

One Sabbath day I chanced to be
In a city far from home;
And what I saw that Sunday morn
Produced this humble poem.

I found a church not far away,
And, as my usual rule,
I dressed and started on my way
To go to Sunday school.

No one came forth to welcome me,
No hand to grip my own;
Small cliques were gathered all around,
And I was left alone.

And at the end of every pew
Sat men in fine array,
Nor did they move to give one room—
I had to squeeze my way.

They started half an hour late,
(And then the start was weak!)
The leader rubbed his sleepy eyes
As he got up to speak.

They sang two songs, and then had
Prayer,
They read the lesson o'er,
Then off to class exactly like
Each Sunday morn before.

The scholars galloped off to class
Like cattle on stampede;
And curiously I watched the race
To see who'd take the lead.

For noise and din, that Sunday school
Would take the prize, no doubt,
I feared the noise of banging chairs
Would blow my ear drums out.

And I didn't go back!
—REV. H. S. PALMQUIST in *Ohio Sunday School Agitator*.

Churchgoing in America

In a recent article Rev. C. F. Wimberly pointed out some appalling facts as to the religious conditions in America. Only eight per cent of the people of our nation attend services on Sunday morning, and but two per cent on Sunday evening. About forty per cent of the American people are on church registers, but only twenty-nine per cent ever attend church. Among the 13,000,000 Negroes in America, 7,000,000 are unchurched. There are 250,000 unchurched men, women and children of all races in Pittsburgh; 400,000 in Cleveland; 300,000 in St. Louis; 250,000 in Seattle; 425,000 in San Francisco; 1,000,000 in Los Angeles; and 4,000,000 in New York. The unchurched of New York city are equal to the combined population of Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico. —*Wesleyan Methodist*.

Tobacco and Disease

The fact that tobacco is one of the causative factors in ulcers of the stomach should be serious enough of itself; but when we consider that there is a close relationship between ulcers of the stomach, and cancer of the stomach, and then consider the high mortality of this form of cancer, again we can see that it does not pay to use this drug.—CLYDE A. HAYSMEYER, M. D.

In an old autograph album were found these words: "May there be just enough shadows in your life to make a glorious sunset."

"The Fool Hath Said"

In your patience possess ye your souls. A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him, saying, "How can you sit quiet and hear all that has been said without uttering a rebuke?" "My dear sir," said the cleric, "I am chaplain of a lunatic asylum."—From *5000 Best Modern Illustrations*.

How sweet to know
The trials we cannot comprehend
Have each their own divinely purposed
end.—HAVERGAL.

Eternity!

Eternity! Eternity!
How long art thou, Eternity?
For even as on a perfect sphere
End nor beginning can appear;
Even so, Eternity, in thee
Entrance nor exit can there be;
Ponder, O man, Eternity.

Eternity! Eternity!
How long art thou, Eternity?
A circle infinite art thou;
Thy center an eternal now;
"Never" we name thine outward bound
For never end therein is found;
Ponder, O man, Eternity.

Eternity! Eternity!
How long art thou, Eternity?
A little bird with fretting beak
Might wear to naught the loftiest peak
Though but each thousand years it
came;
Yet thou wert then, as now, the same.
Ponder, O man, Eternity.

Eternity! Eternity!
How long art thou, Eternity?
As long as God is God; so long
Endure the pains of hell and wrong,
So long the joys of heaven remain;
O lasting joy! O lasting pain!
Ponder, O man, Eternity!
—SELECTED.

Spiritual Education

Education is a bringing out of what is there and giving it the power of expression, not packing in what does not belong; and spiritual education means learning how to give expression to the divine life that is in us when we are born from above.

"In your patience ye shall win your souls" (R.V.), said Jesus to His disciples. Soul is the expression of my personal spirit in my body, the way I reason and think and act, and Jesus taught that a man must lose his soul in order to gain it, he must lose absolutely his own way of reasoning and looking at things, and begin to estimate from

an entirely different standpoint. We have the Spirit of Jesus gifted to us, but we have to form the mind which was also in Christ Jesus. No man has the mind of Christ unless he has acquired it.

Am I getting nobler, better, more helpful, more humble, as I get older? Am I exhibiting the life that men take knowledge of as having been with Jesus? Or am I getting more self-assertive, more deliberately determined to have my own way? It is a great thing to tell yourself the truth.

These are some of the lines of spiritual education: learning the dimensions of divine love, that the center of that love is holiness; that the direction of divine living is a deliberate surrender of our own point of view in order to learn Jesus Christ's point of view, and seeing that men and women are nourished in the knowledge of Jesus. The only way that this can be done is by being loyal to Jesus myself.—OSWALD CHAMBERS in *Spiritual Life*.

Influence

It speaks in our words.
It radiates in our doings.
It is eloquent in our silence.
It goes in our goings.
It stays in our stayings.
It is potent in our consents.
It is powerful in our refusals.
It goes in ever-widening circles, like those about a stone thrown into a pool—widening circles widening, widening, only to break on eternal shores. After all, it is an eternal thing to live and have influence over someone who is to live somewhere forever.—SELECTED.

How Faith Grows

"Could you tell me how faith is developed?" I was asked in a letter. My reply was, "Faith is developed (or increased) by clinging to the Word of God, looking for its fulfillment in time of need, expecting answer to prayer, and doing this in spite of all contrary appearances." —GEORGE MUELLER'S "Journal."

Pessimism

An old farmer said that while he always put several barrels of good apples in his cellar in the autumn yet he never saw a good apple. His wife was a frugal body and would pick the apples over every few days, bringing up the partly decayed and spotted ones for the table, so that she just kept pace with the rot in the fruit. Some people seem to see only decay in everything. Indeed they live on the "rotteness of pessimism." They carry about continually the spirit of complaint. Nothing suits them. The weather is too hot or too cold; the church is too large or too small;

the preacher is too young or too old; the sermon is too long or too short. These who have contracted this spirit of complaining can never know the victory of love.—JOHN WILMOT MAHOOD, in the *Nebraska District Digest*.

The Art of Thinking

The way to develop your power of thought is to (1) scrutinize; (2) analyze; (3) organize; and (4) utilize. The test of your conclusion will be in the work of utilization. The evolution of a thought is (1) feeling it; (2) thinking it; (3) willing it; (4) executing it. Feeling leads to thought; thought to opinion; opinion gives birth to conviction; conviction to action, habit, character, destiny. God has given each of us a thinking apparatus—let us use it.—A. A. MILLER, in *Abilene District Index*.

Who Will Judge?

God himself does not propose to Judge a man until the End of his days.
Why should you and I?
—SAMUEL JOHNSON.

Better than Being King

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on earth.—ADONIRAM JUDSON.

Marks of a Great Teacher

Jesus Christ was the greatest teacher that the world has ever known. Some of the marks of a great teacher have been noted by the president of one of the great universities:

1. The great teacher never ceases to be a humble learner.
2. He establishes a personal relationship with his students.
3. Whatever he may be teaching is a window through which he looks out upon the whole universe.
4. The merchandising of information will never seem to be his main purpose.
5. The great teacher will not think he has failed unless the students have not wanted to learn.
6. He will not think it beneath his dignity to pay attention to the ART of presentation.
7. He will never speak of his work as routine teaching.
8. He will inspire without sacrificing a rigid realism of fact and idea.
9. The great teacher has a gracious spirit and is a tonic to his students.
10. The great teacher's aim is to bring students into harmony with the truth of God and into full obedience to His will.—*The Ohio Sunday School Agitator*.

HOMILETICAL

A PREACHING PROGRAM FOR OCTOBER, 1939

J. GLENN GOULD

SUNDAY, OCTOBER 1, 1939

MORNING SERVICE

The Teaching Ministry of the Church

(NOTE—Most churches observe the first Sunday in October as Rally Day or Promotion Day in the Sunday school. It has seemed advisable, therefore, to submit for this Sunday morning a sermon of appropriate type.—J. G. G.)

SUGGESTED SCRIPTURE LESSON—1 Cor. 1: 1-29.

TEXT—*We preach [Christ,] warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Col. 1: 28).*

1. We do not ordinarily observe how frequent is the New Testament emphasis upon teaching as a ministry looking toward the salvation of men. Once our attention is directed to it, we discover that the Holy Spirit has attached a great importance to this method; indeed that it stands very close to the heart of the divine technique for the evangelization of the world.

1. It is only truth to say that Jesus was more the teacher than the preacher. There are occasions, I grant you, when He was preaching to the multitude. But more frequent are those situations where it is declared that "He opened his mouth and taught them, saying. . . ." He was not infrequently addressed as "Teacher," and is properly regarded today as the Great Teacher.

2. Moreover, in Matthew's account of the Great Commission (Matt. 28: 19, 20) our Lord places His emphasis squarely upon the teaching ministry. "Go ye, therefore," He said, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

3. It was Saint Paul who directed the Church's emphasis toward preaching. His own ministry, with its emphatic evangelistic note, was compelled to be a ministry of proclamation and persuasion. But he placed beside preaching, and as an essential part of it, the kindred task of teaching. Indeed without the teaching element preaching must fail of its purpose. Doctor Patterson has defined preaching as "the spoken communication of divine truth with a view to persuasion." To speak truth is to teach and to persuade is to preach. Therefore the two tasks are inseparable.

The importance of Christian teaching is set forth clearly in Ephesians 4: 7, 11-13, when St. Paul declares, "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And a similar emphasis is placed in this text, "We preach Christ, warning every man, and teaching every man."

It is obviously true, therefore, that the office of teacher is ordained of God. It is not something that a man may take or leave lightly, but something that is vitally essential to the progress of the gospel. To deny God our talents in the

field of teaching is to handicap and cripple the divine program. For we cannot properly preach Christ if this element be missing.

II. There are certain misconceptions that gather at this point, however, and which should be cleared away.

1. It is true, the modern revival in religious education has gone hand in hand with the modern emphasis upon anti-supernaturalism. It is, in other words, the modernists who have shown the greatest concern about the development of an efficient technique in the work of religious instruction. The reason for this is not difficult to determine. Modernism has denied both the possibility of and the necessity for an experience of conversion. Taking its inspiration from Horace Bushnell, it has endeavored to substitute Christian nurture for Christian nature. It has insisted that all Christianity had to do was develop by education the latent goodness in the child and he would flow into a full-fledged Christian automatically. Of course the fallacy of this nation is instantly apparent. Men do not become Christian by any such means. But acting on this assumption, it is easy to account for the modernists' concern for an efficient religious education.

2. Of course, and be it said with the utmost emphasis, religion in the truest sense can never be taught. Decision Day, with its basic principle that then the child opens his heart to Christ as the flower opens to the sun can never take the place of conviction, repentance, faith in Jesus Christ. Religion must be experienced and not simply learned. As a preparation of soul for the moment of conversion, and as a strengthening of the purposes of the heart after the moment of conversion, religious education is a necessary handmaiden to Christian experience.

3. And despite every misconception, the teaching ministry is still vitally essential to the work of the kingdom. There are those who deride the Sunday school and predict its early demise. But no one can doubt that it has come to stay. It is one of the church's most vital and useful adjuncts and holds a secure place in the plan of God.

III. But what, specifically, is the teaching ministry of the church?

1. It is a sincere and intelligent attempt to present to men the vital truths concerning Jesus Christ. Christ is the subject matter with which we deal. "We preach [Christ,] teaching every man," says the apostle. While it is true that Christ is a person with whom we can become acquainted and have intimate dealings, and in that sense must be met; it is also true that there is much about Him that can be taught to men with the thought of stimulating within them a hunger to become the friends of Christ. The story of His matchless life, with its infinite sympathy and compassion; His hatred of sham and sin; His rejection and death and triumph over the grave; the redemptive meaning of His passion as set forth by Saint Paul and other of the apostles under the Spirit's inspiration; all of these are truths that can be communicated by teaching and so can be brought to bear upon conscience and will. Preaching could have no finer groundwork than this.

2. It has for its aim, moreover, the presentation of every man perfect in Christ Jesus. The efficiency of any system will be determined in the last analysis by the product it turns out. And the work of Christian teaching, to put it in common terms, the work of the Sunday school, will be judged in the end by the results it achieves. It is a high objective—the attainment of perfection; but it is one that is within reach, by the grace of God.

IV. Now, what does this ministry demand of us?

1. It demands sacrifice—of time, energy and talent. In verse 24 of this chapter from which our text is taken, the apostle exhorts that we "fill up that which is behind of the afflictions of Christ." There is a ministry of service which Jesus expects of His people that must be carried on in the

same sacrificial spirit with which He went to His cross. And the person who determines to please self first and God second will have no place in such a ministry. Sunday school teaching, as the New Testament conceives it, is the most self-effacing service one can ever render.

2. In verse 25, moreover, the apostle speaks of fulfilling the word of God. According to Doctor Moffatt that means "making a full presentation of God's message." It is the message in its entirety that we must give. The rugged and difficult aspects of the truth must not be subdued to something less stern. The truth we teach is the truth as it is in Jesus. We dare not mutilate it, as one of Judah's kings did, by cutting it with a penknife and burning the undesirable portions in the fire. Nor must we yield to the temptation to make a detour around any difficult teaching. The truth, the whole truth, and nothing but the truth—this must be our message.

3. And finally, as verse 29 clearly indicates, God expects of us a labor that is energized by the Holy Spirit. Labor is a frequent Pauline word; and he knew its full extent of sweaty meaning. The propagation of the gospel was not a merely pleasant diversion with him; but an obligation that demanded the heaviest sort of toll. And so must it be with every worker for Christ, however obscure he may feel himself to be. May God grant that today, as laymen of the Church of Christ, we may dedicate ourselves anew to the teaching ministry, determining thus to serve and honor our Lord and advance His kingdom among men.

EVENING SERVICE

Christ, Our Passover

SUGGESTED SCRIPTURE LESSON—Exodus 12: 1-17.

TEXT—*Christ our passover is sacrificed for us (1 Cor. 5: 7).*

I. The Old Testament writings are rich in imagery that sets forth in symbol the varied aspects of the Savior's work of atonement. Priesthood and offerings, forms and ceremonies anticipated, sometimes most vividly, the plan of the Father in giving His Son to die for men. But none is so eloquent as the institution of the Jewish Passover.

1. The Passover was the most hallowed feast in the Hebrew year. The directions for its institution and its annual observance were given in meticulous detail. From the fateful hour of its establishment in Egypt down to the present time it has been held in utmost veneration.

2. It was more than a religious observance, however; for it marked the birth of a nation as well. In this respect it is comparable to our Fourth of July, commemorating the signing of the Declaration of Independence. Until that hour Israel had been an aggregation of families, held together by the bonds of a common servitude. Henceforth they were to be a nation; a nation in exile, it is true; but definitely on their way to national identity and a national homeland. It is observed, therefore, as a divine deliverance from Egyptian bondage and the beginning of their life as an independent people.

3. But it is as a type of the redemptive ministry of our Lord that it has its richest meaning for Christian hearts. Not only is the suffering of the eternal Lamb of God set forth here; but terms upon which men may partake of the benefits of the atonement are portrayed with amazing fidelity. It is this phase of the imagery that concerns the apostle in the passage from which this text is taken; a plea for the sincerity and truth which are typified by the unleavened bread of the Passover, and which are so essential if a man is to have part in Jesus Christ.

II. Consider, first of all, the Passover in Egypt.

1. It was the culmination of a series of judgments which God had brought upon Egypt in the form of plagues. And

it was entirely due to Pharaoh's hardness of heart. Under the leadership of Moses, ably seconded by Aaron, Israel was demanding liberation. Their friendly residence in Goshen had long since developed into the most galling sort of bondage, and now the burden had become unbearable. "Let my people go!" was God's demand. And in order to lend emphasis to the demand and bring the stubborn-hearted king to a point of yielding, God allowed first one visitation, then another, to break upon the nation. The last of these judgments was the Passover.

2. The Passover was by all odds the most terrible of all the plagues—a plague of death itself. God declared that at the midnight hour of a certain day the death angel would pass over the land of Egypt; and into every house not clearly identified as Hebrew he would enter to slay the first-born of man and beast.

3. In order that Israel should not suffer with Egypt, God laid down a certain technique to be followed by every Hebrew household, thus securing shelter from the fierce destroyer. A lamb was to be slain, his blood caught in a basin, and the blood sprinkled on the post and lintel of the door. This was the identifying mark, "and when I see the blood," said the Lord, "I will pass over you." Moreover, the flesh of the lamb was to be roast with fire. And in order that the individual Israelite should feel most deeply how intimate was his dependence upon this means of escape, it was commanded that the flesh must be eaten, mixed with bitter herbs; the entire household attired meanwhile in traveling clothes, girded and ready, with staff in hand.

4. These provisions were observed with meticulous care, and at the midnight hour "there was a great cry in Egypt; for there was not a house where there was not one dead." Confusion worse confounded reigned in the land; and in the midst of the bedlam thus created, Pharaoh gave his consent to Israel's departure. Acting quickly, for fear the sly king would change his mind, the Children of Israel made their escape from the clutches of the Egyptians.

III. Now, says Paul, "Christ our passover is sacrificed for us."

1. Jesus is expressly declared to be God's atoning Lamb. One whose purpose it is to bear the weight of our sins. This truth is beautifully set forth in the 53rd chapter of Isaiah, where Jesus is described prophetically as a lamb brought to the slaughter, and as a sheep dumb before her shearers. So vivid is Isaiah's description of the coming and suffering of the Savior that he might have been an eyewitness of the events he describes. The Ethiopian eunuch, reading this passage, was puzzled to know whether the prophet spoke of himself or some other man—a striking tribute to the vivid character of the prophet's description. The lamblike qualities, such as innocence, purity and humility, came to their fullest perfection in Jesus, our Lord.

John the Baptist selected a somewhat similar form of speech when the hour came for announcing the Messiah's presence. "Behold, the Lamb of God," cried the Baptist, "which taketh away the sin of the world." Whatever that phrase means to us, it could not fail to have a rich and eloquent meaning for John's Jewish hearers. Sinbearers were the most familiar items in their worship of God. Every year since the Mosaic law was ordained had seen the slaughter of its innocent lambs to atone for the transgressions of the people; and John's dramatic announcement meant that now at last the fulfillment of all this imagery was at hand.

Furthermore the triumphant Christ in heaven, as John saw Him from Patmos, could be described only as the "Lamb as it had been slain." Even in the midst of the glory of heaven, the tragic marks of our Lord's redemptive mission are clearly evident.

2. Now, it is only beneath the shed blood of our Paschal

Lamb that we can find shelter. We sing earnestly about being:

"Under the blood, the precious blood,
Under the cleansing, healing flood."

But it is the imagery of the Passover that gives meaning to this language. There is shelter for us under the blood just as there was for Israel so long ago. And just as they put their faith in the blood of a substitute and believed that thus the destroyer would be turned aside, so do we trust in Him who poured out His blood and His life in atonement for us. The Christian faith speaks much about the blood of Jesus. Pseudo-Christianity finds offense in the notion of the blood atonement, but not the children of the true faith. That blood has lost none of its power, and is as sure a defense against the destroyer today as ever. In fact it is the only available shelter and without it we are forever undone.

3. But how may one partake of the provision here so generously made? One must receive Jesus, the crucified Jesus, as Lord and Master in his life. This is what is meant by eating the flesh of the paschal lamb. It was flesh roast with fire, typical of the anguish and sorrows He bore. There must be a heart coming to the crucified Savior, without regard to the approach of His cross, and a complete trusting in Him. One must receive Christ into his heart just as the ancient Jew received the flesh of the lamb into his body.

Moreover the flesh must be eaten with bitter herbs, symbolical of the sorrows of repentance. Conviction for sin brings to the heart a peculiar anguish and repentance is a sorrow all its own. But it is only in a spirit of godly sorrow for sin that any man can receive Christ.

He must be eaten, furthermore, in pilgrim garb, signifying separation from the world. God promises that in Christ crucified is provided an escape from the Egypt bondage of sin and worldliness. It is deliverance out of the iniquities that have despoiled us that we need. But it is essential that we forsake them and flee to the Savior. It may be that our flight will seem to be amid midnight darkness, closely pursued by the chariot and horsemen of Egypt; and that the path to freedom must lie through the seemingly impassable waters of a Red Sea. But God is faithful, who has promised. In the blood of our Lamb is shelter from the destroyer, and in a living, risen Christ is a way out of the winter of our discontent. Thus does "Christ our passover" become a real Savior.

SUNDAY, OCTOBER 8, 1939

MORNING SERVICE

God's Eternal Purpose

SUGGESTED SCRIPTURE LESSON—Eph. 1: 1-23.

TEXT—[God] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1: 4).

1. The churches of the so-called holiness movement have chosen to place their emphasis squarely upon the experience and doctrine of entire sanctification. We have come to take this emphasis for granted, and are inclined to assume that it needs no repeated justification. It is well, however, that upon occasion we should examine the teachings of the word afresh and thus renew our confidence in the essential character of this teaching.

Why do we lay such stress upon the doctrine and experience of heart holiness? What is the real import of this teaching? Is it a trivial thing, elevated to first place by misguided enthusiasm? Or is it absolutely basic, as we insist? These are some of the questions we should ask and answer.

1. It is quite the custom among some theologians to refer to this teaching as "the second blessing theory." That means that the teaching and preaching of entire sanctification as a

second distinct work of grace subsequent to the experience of regeneration, is only a human view of the matter, with one or more alternative views equally possible. If this is a proper characterization of our doctrinal emphasis, then we are undoubtedly wrong. We teach it as a divinely revealed view of the deeper things of God's grace; and if the view is human, and not divine, we must be misguided.

2. But the Word of God does teach that men must be holy in heart and life. It requires righteousness in outward conduct and purity in inward motives; and both demands are utterly beyond the reach of man's unaided abilities, however earnest or sincere they may be. Indeed, the whole tenor of scripture is to the effect that it is God's eternal purpose that men should be holy and without blemish before Him in love. God's will that men should be holy is the very keystone to the arch of revealed truth. Let us consider the truth as it is presented in these searching words of St. Paul:

II. The eternity of God's holy purpose.

1. It is declared here that God's choice for His people was made before the foundation of the world. The making of things was secondary to the making of saints. Indeed the creative activity of God "in the beginning" was only preliminary to the realization of this supreme purpose. The universe is only a setting for the drama of redemption and moral triumph. This world with its fearful possibilities of sin and moral retribution is necessary to the development of the sort of sainthood God wants to realize in His people. From the first God's concern has been for human personality.

2. It is declared, moreover, that He chose us. What tremendous projection there is in God's love and grace! Every man is included in the divine purpose, without the exception of one. With absolute assurance St. Paul declares that God "hath chosen us." There is no possible peradventure in his statement. God's holy purpose is all-inclusive.

There is a similar projection in our Lord's high priestly prayer, recorded in John 17. There Jesus prays, not only for His disciples, but also for all who shall believe on Him through their word. Here is envisaged a community of redeemed souls united over the centuries; one in heart and soul; having a common part in the blood of Christ.

3. It is declared, furthermore, that we are chosen in Him. All of God's holy purpose is brought to realization through the suffering, death and triumph of Jesus. There is nothing but defeat for God's eternal plan, nothing but hopelessness for mankind, if Jesus' life and death are unavailing at this point of our greatest need. But the death of Christ does mightily avail for men. Through His satisfaction of every demand which justice could impose, He has opened for us a way back into the favor of God.

III. Granting the eternity of God's purpose, what is the character of that purpose?

1. It is, first of all, that we should be holy. And holiness is a condition of heart immediately resultant upon a second definite experience of the grace of God. Its first phase is consecration—a devotion of the whole will. It is this demand for consecration that places the grace of full salvation beyond the reach of a sinner. The man who is still living in sin has nothing to present to God in consecration. His best impulses are poisoned and polluted by his wilful transgression of God's law and his rejection of God's Son. Not until his selfishness and rebellion against God's moral government have been forgiven and his acceptance of the atoning provision of the death of Jesus is complete does he have anything to present on the altar of God. Once reconciled to God, the possibility of making a complete consecration opens up before the soul. "I beseech you, therefore, brethren, . . . that ye present your bodies a living sacrifice . . ."—thus does St. Paul voice this exhortation in Romans 12: 1.

The second phase in the realization of God's purpose is heart purity. For by the blood of Jesus God can and does

cleanse the consecrated heart from all defilement. The affections of the heart, by nature depraved and sinful, can be reached and purged by the blood of Christ. Throughout the entire Word God's emphasis is upon heart purity. There is no scripture that would suggest that God can tolerate sin in the hidden places of the life. "Truth in the inward parts"—this is God's unvarying demand. Our Lord asserted that "the pure in heart shall see God," and St. Peter testified that one of the abiding resultants of Pentecost was purity of heart.

The third phase of this realization, though identical with it in time, is the outpoured fullness of the Holy Ghost—a gracious token of the fact that God has taken account of our consecrated personalities and accepted them, sanctifying and filling them with His own fullness. The promises and testimonies in the Word relative to this grace are all couched in superlative terms. It is the fullness of the Holy Ghost He promises; not that we possess all of Him, but that He possesses all of us.

2. God's holy purpose, in the second place, is that we should live without blame before Him. This is simply holiness in action, the natural outflow of a sanctified heart. The surest proof of a holy heart, and the only one men are at all inclined to accept, is a godly walk and conversation. They expect, and have every right to expect, that a person possessed of a holy heart will exhibit a Christlikeness of life.

There is a wide difference between blamelessness and faultlessness, a distinction that many persons fail to perceive. Blamelessness is faultlessness of motive, but not necessarily faultlessness of performance. It is easy to recognize and forgive the clumsy blunderings of a thoroughly sincere man; but it is difficult to overlook the thing that we all call "Bad spirit." And it is by our spirit that we shall be judged.

But how fortunate it is that in the last analysis it is God who judges us, and not our fellowmen. It is "before Him" that we are to walk without blame. And in formulating His judgments we are assured that He is in possession of all the facts. Some there are who tremble at the thought of resting their case in the hands of a judge who can read the secrets of the heart. But to the man with a cleansed motive life it is a joy to anticipate the revelation of such an hour. Men may misunderstand and misjudge, but God judges righteously.

IV. And, finally, the very atmosphere of such a life is love.

"God is love," declares St. John, "and he that dwelleth in love dwelleth in God, and God in him." But, more than love for God, it is also an increasing love for all God's people. St. Paul expresses it in 1 Thessalonians 3: 12 in these words: "The Lord make you to increase and abound in love one toward another, and toward all men." It is only thus that God's external purpose comes to the full realization in the lives of men.

EVENING SERVICE

The Terror of the Lord

SUGGESTED SCRIPTURE LESSON—2 Cor. 5: 1-21.

TEXT—Knowing therefore the terror of the Lord, we persuade men (2 Cor. 5: 1-21).

1. There is an element of paradox in this expression that makes it sound strange indeed to thoughtful men. For Saint Paul has Christ Jesus in mind when he speaks of "the Lord." From the hour that he experienced that amazing revelation of the power of Christ on the Damascus road, the Lord and Master of his life was the lowly Nazarene. Wherever thereafter he uses this expression, it refers to Jesus. And here he is talking about "the terror of the Lord."

1. It is just here that the paradox is to be found. It is so difficult for us to realize that there is anything about

Christ to terrify men. We can easily conceive of the wrath of God. Men have stood justly in fear of the Almighty from earliest days until now. We recognize that God is angry with the wicked every day.

Our modern complacency about Christ, however, makes wrath seem foreign to Him. We bear much of His meekness and lowliness, of His tenderness and compassion. We read that He went about doing good. And we have come to imagine fondly that these elements in His nature constitute the total picture of our Lord. To hear the apostle talking about His wrath sounds passing strange.

2. A careful reading of the life of Christ reveals the fact that there is an element in His character which may well terrify men's hearts. You will recall His cleansing of the temple. When He found men desecrating the house of God with their money-changing and their barter and trade, His eyes flashed with righteous anger; and, making a whip of knotted cords, He drove out the defilers of the temple and overturned the tables of the money changers. The men who shrank before Him in terror that day saw a side of His nature that they had never encountered before. You will recall, furthermore, the bitterness of His denunciation of the Pharisees for their miserable hypocrisy. On no other class of men did Jesus heap such scorn. He called them mere play-actors, strutting about on a stage, pretending to be something that they were not. He likened them to whitewashed sepulchers, outwardly well-kept, but inwardly full of dead men's bones. Nothing in all the Gospels is more searing than Jesus' contempt for such make-believe.

John, the Revelator, has a phrase that embodies this same paradox—the expression, "The wrath of the Lamb." The lamb is typical of those qualities that enable one to suffer without complaint and endure without faltering. It seems almost a contradiction in terms to speak about "the wrath of the Lamb." Yet there is that terrifying element in our Lord's character. He does love men and has suffered unbelievable indignities for them. He has endured the betrayal in the garden, the injustice of the judgment hall, and the agonies of the cross without a murmur of complaint. But there is coming a day of His wrath; a day when men who have imagined Him to be One they could reject with impunity will call upon the rocks and mountains to fall on them and hide them from His face. "For the great day of his wrath is come and who shall be able to stand?"

II. But here the terror of the Lord is linked with a particular impending event—the judgment.

1. It is a simple truth that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Nothing could be clearer than these words uttered by Paul in his message at Athens. They mean just this: that on the calendar of eternity, so to speak, God has a day marked in red—the day of judgment. Only the Father knows when that day will be. The times and seasons He has kept in His own power. But let no one think for a moment that uncertainty as to the time indicates uncertainty as to fact. Even now the day appointed is drawing on apace. It may come sooner than we think.

2. But the judgment is not simply a cosmic event of which we are merely interested spectators. We will be compelled to relate ourselves intimately to it; indeed, we will be actors in the drama of judgment. "For," declares the apostle in this context, "we must all appear before the judgment seat of Christ." We will be in that vast assemblage gathered at the last great assize. No one will be able to escape or evade that fearful hour. Men of every language, nation, race and creed will be present; the prince and the pauper; the king and the slave; all will be there.

3. Moreover, declares the inspired writer, it will be a day of reward or retribution. On that occasion everyone will "receive the things done in the body, according to that he

hath done, whether it be good or bad." What a fearful solemn hour that will be! It will mark the end of probation and the beginning of destiny. It will mark the division between the day of grace and the day of wrath. On that day choices and decisions will be their inevitable fruitage. No more solemn hour could ever be envisaged.

4. Most significant of all, the judge will be no other than Christ Jesus himself. In the days of His flesh His presence among men was a searching, judgment day presence. His piercing eye probed the depths of men's souls and found out the hidden evil of their hearts. The very purity of His character made sinful men uncomfortable because of their iniquity. Here was One whose very physical presence brought men into judgment.

Even, when our Lord was on trial before Pontius Pilate, it was Pilate who was judged of Christ rather than Christ judged by Pilate. At the moment it did not seem to be so, I grant you. But history has rendered its verdict; and by that verdict Pilate stands condemned, while Jesus is acquitted.

And now as God warns of the coming judgment He makes it clear that the Judge will be this same Jesus. It is "the judgment seat of Christ" before which we shall appear. And Paul at Athens asserts that God will judge the world "by that man whom he hath ordained." That means Jesus, and no one else. How appropriately, therefore, does the apostle speak of "the terror of the Lord"!

III. In view of this terror, we persuade men.

1. The Apostle Paul knew from experience the terror of the Lord. It was at the death of Stephen that he was first awakened to a sense of sin. No one could have watched that first Christian martyr die, his face bathed in heavenly glory, without being greatly moved. And the conduct of Saul of Tarsus from that hour until he yielded to the conquering Christ was evidently prompted, by the fury of outraged conviction. He went out from Stephen's death to sin against redeeming love until the hour his heart was overwhelmed by the terror of the Lord.

2. But Saint Paul had found deliverance from that terror by the grace of God. His sin and his hatred of Jesus had been forgiven and blotted out. It was still a fearful thing to fall into the hands of the living God. But love for Christ had destroyed that slavish fear of judgment that made him tremble at the thought of facing God.

3. Hence his passion to persuade men. And this message is coming to you with one thought—to persuade you. I heard Lowell Thomas introduce one of his travel lectures with the statement that he was known as "a man without a message." No Christian minister can ever be contented merely to inform and entertain. His purpose is to win men to Christ. I would persuade you to believe this truth as from God, the eternal Word; to realize the terror of the Lord; and to fly to the only refuge—the precious blood of Jesus.

SUNDAY, OCTOBER 15, 1939

MORNING SERVICE

The Whole of Religion

SUGGESTED SCRIPTURE LESSON—1 Corinthians 13.

TEXT—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5: 5).

I. The men of Jesus' day were concerned with finding some one all-comprehending word or expression which would gather up and reflect back the total meaning of the law of God. The most frequent questions our Lord had to face bore on this particular point: "Which is the first and greatest commandment?" The Master's answer in each instance was substantially the same: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neigh-

bour as thyself." These words, as the Savior viewed the matter, expressed everything that was fundamental. "On these two commandments," He said, "hang all the law and the prophets."

1. Our Lord's statement concerning the first and greatest commandment is valid for every age. Mr. Wesley called it "the whole of religion." Here was the whole duty of man defined by the most compelling voice our world has ever heard. With all the brevity and force of an epigram Jesus sweeps aside the host of secondary things and puts His finger on the one thing needful.

2. It should be noted that there are two terms for "love" in the New Testament. One denotes merely human affection—the love of man for man. It is a purely human product, of the earth earthy. The other term denotes divine love; the love that originates in the heart of God and flows out freely to a lost and sinning world. But it is not alone God's love for us. It is equally the love of God which is given unto us. And in this text it is represented as "shed abroad in our hearts by the Holy Ghost which is given unto us." The blessed Spirit is here said to be spreading broadcast in our believing hearts this other—worldly love—love divine.

II. What is the nature of this divine love imparted to men?

The clearest possible account of it is found in 1 Corinthians 13: 4-7. There are ten qualities of love there set forth.

1. Love is lovely—beautiful—in suffering. Saint Paul declares that it "suffers long and is kind." Here is a grace that is tried almost beyond endurance and yet is considerate and kindly. It refuses to snap and become testy and sullen under adversity.

2. Love is lovely in its contentment. It "envieth not," declares the inspired writer. It has learned in whatsoever state it is therewith to be content. What an exotic thing this is, in the midst of an envious world!

3. Love is lovely in its humility. It "vaunteth not itself, is not puffed up." There is no despicable pride in divine love. Pride has been defined as that disease that makes everyone sick but the person that has it. But love vaunteth not itself.

4. Love is lovely in its deportment. It "doth not behave itself unseemly." What a word this is for our standard-breaking and precedent-shattering age! Here is a grace that holds one true to noble conduct in the midst of a crooked and perverse nation.

5. Love is lovely in its unselfishness. "Seeketh not her own," says the apostle. Here is something that absolutely denies the spirit of "every man for himself and the devil take the hindmost." What rare and beautiful grace!

6. Love is lovely in its patience. It "is not provoked, beareth all things." There is no provision for a breakdown at this point. The word "easily" in our King James Version has no authorization in the original. Tradition says it was introduced in order not to offend the sensibilities of old King James himself, who was possessed of a fiery temper. But love makes no such allowances.

7. Love is lovely in its thought life. It "thinketh no evil." It is here that sin begins; and here, at its fountain head, it must be dealt with faithfully. Love is the cure for sinful thoughts.

8. Love is lovely in its faith. It "believeth all things." This means more than a willingness simply to take God at His word. It means that love believes in man and is unwilling to accept the idea that any man is beyond hope until proof beyond question is at hand. It is "always willing to believe the best" about men, rather than the worst.

9. Love is lovely in its outlook. It "hopeth all things." There is a marvelous and radiant confidence about love that paints the future in far rosier colors than would be possible otherwise.

10. And, finally, love is lovely in its endurance. It "endureth all things." Its ability to keep holding on to God, to confidence, to hope, to men however sinful and vicious, is one of love's outstanding qualities.

III. But, lovely as love is, it is clear from human experience and from the teachings of God's Word that it can be imperfect and mixed in its character.

1. How true this is will be seen by a glance at the character of Peter's pre-pentecostal love for Christ. There is no doubt that he did indeed love his Lord. His avowals of love and undying loyalty were all intensely sincere. But there were weaknesses in his nature of which he was but dimly aware. Peter was opinionated before Pentecost and he was stubbornly wedded to his own point of view. Frequently his stubbornness diluted his devotion. He was unwilling to face the possibility of a cross in the career of his Master, and did what he could to keep the Master from facing it. There can be no doubt that he shared the mistaken Messianic view of the other disciples, looking for a throne rather than a cross; and that his own ambitions were stirred by the glamorous possibilities he thought he saw out before this movement.

2. It is thus that love is mixed. One may be possessed of a sincere love for Christ. But it can be mixed with love of the world, love of things, love of self, love of praise, and a host of other loves; all of which weaken and dilute one's passion of devotion to Jesus and His cause.

IV. But God's Word makes it clear that love can be perfected.

1. Saint John's teaching (in 1 John 4: 16, 17) is very clear. "God is love," he declared, "and he that dwelleth in love dwelleth in God, and God in him." Herein is our love made perfect," he continues, "that we may have boldness in the day of judgment." "Love made perfect" expresses this gracious possibility of deliverance from a mixed and diluted devotion. This is the perfection emphasized by Mr. Wesley in his teaching concerning Christian perfection; not perfection of maturity or wisdom or judgment, but perfection of love which excludes all evil intentions, those prompted by malice, envy and revenge.

2. Such a perfection is implied in Jesus' definition of the first and greatest commandment. It is a loving of God with all the heart, mind, soul and strength. When the love of God possesses all of one's faculties and powers, there is room for nothing beside, nothing contrary thereto.

3. Such love is pure Christlikeness. It is more than love for Christ. That may degenerate into idle sentiment. It is, rather, a taking of the attitude Christ took toward God—an absolute devotion to the Father's will. It is a taking of Christ's attitude toward things—"a man's life consisteth not in the abundance of the things which he possesseth." It is a taking of Christ's attitude toward friends—loving them, but putting God's will and way ahead of them all. It is a taking of Christ's attitude toward enemies—loving and forgiving them, even in so horrible an hour as that of the cross. This is the love of God which is shed abroad in human hearts by the Holy Ghost. Have we received it?

EVENING SERVICE

Apprehended of Christ

SUGGESTED SCRIPTURE LESSON—Phil. 3: 7-16.

TEXT—I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus (Phil. 3: 12).

1. This letter was written by St. Paul during his imprisonment at Rome. It was addressed to the saints at Philippi, where he and Silas had been imprisoned for the sake of the gospel. Perhaps it was that experience at Philippi, seconded

by his present tribulation, that suggested the figure of speech he employs in this striking message. At any rate it is a vigorous putting of the truth of awakening, conviction and turning to God through Jesus Christ, and an altogether happy metaphor. The word "apprehended" means "laid hold of," or "arrested." It was the word used to describe the action of an officer of the law in taking a prisoner into custody. And the thing the inspired apostle is actually saying is this: that Jesus Christ had pursued and overtaken and arrested him, taking him prisoner. He frequently describes himself as the prisoner of the Lord. But now that Christ has laid hold of him, there is something he sees in Christ that he is eager to lay hold on for himself. "I follow after if that I may lay hold of that for which also Christ Jesus has placed me under arrest."

II. Let us note the meaning of this experience which Paul describes in the words, "I am apprehended of Christ Jesus."

1. From the terrible, yet glorious, hour when Saul of Tarsus sat by and saw Stephen die down to the moment of his conversion on the Damascus road, he was a fugitive from divine justice. There is nothing said, I grant you, in the story of Stephen's death to indicate that this young man was at all moved by the spectacle. But the very fact that he went forth from that scene to ravage the church with all the fury of a beast of prey would suggest that his soul was deeply struck, and that the fury of outraged conviction was driving him on in his relentless career of persecution. It is altogether likely that by thus harrowing the church he hoped to silence this strange new voice with which conscience was speaking to him.

2. There could be only one end to his fugitive career. Divine justice must overtake him somewhere. The hound of heaven was on his trail, and one day about noon, as he neared Damascus, overtook him. It was a fearful yet glorious moment when the light of heaven shone round about him and the voice of Christ spoke to him. Then and there he was placed under arrest. No finer words of surrender and submission were ever spoken than those of the stricken Paul, "Lord, what wilt thou have me to do?"

3. But in this apprehending the fugitive Paul, Christ was not the avenging minister of divine justice. Rather He came offering to deliver the guilty soul from its defilement; guilt, blindness of soul, hardness of heart and prejudice; and to give in exchange "righteousness, peace and joy in the Holy Ghost." Not for punishment, but for justification was Saul apprehended. What a wonder it is that one who, as William James said, is "consciously wrong, inferior and unhappy," can become "consciously right, superior, and happy"! Yet this is the miracle which Jesus undertakes to perform in every heart that will receive Him.

4. Saul's response was not forced, but was willing and joyful. In that instant of arrest he confronted squarely the issue he had been endeavoring to evade for months past. The Galilean was conquering, undoubtedly, and this new prisoner yielded everything to Christ with the utmost readiness. "What wilt thou have me to do?" That leaves nothing unsundered. From that moment on he was a joyful prisoner of the Lord.

III. But to what purpose did Christ arrest this man?

1. It was, first of all, to provide a great salvation from a life of terrible guilt. Saul had sinned, terribly and cruelly. The memory of his career of hatred to Christ and opposition to His Church smarted like an open wound in his soul long after he had been wondrously forgiven. He could never forget that he, alone of the apostles, had been a persecutor of Jesus. In one place he declared that he was not worthy to be an apostle; for this very reason. In another place he declares that God had had mercy upon him because he had done it ignorantly, blinded by unbelief. Now, however, it was

forgiven, and he was rescued from darkness and hopelessness and despair, and launched upon a new career.

2. Christ's purpose, in the second place, was to make him a leader of His Church and a winner of souls. As he relates it in Acts 26:16-18, Christ said to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." That was a vast and noble commission, and the Acts of the Apostles makes it clear how loyal to it this transformed man was. He was the outstanding Christian leader of the first century, and our debt to him in the field of Christian doctrine and church polity is incalculable.

3. But behind that career, and as a dynamic that made it possible, was a life of devotion to and fellowship with Jesus Christ. Perhaps this is best expressed in this context. The passion of Paul's heart was that he might "win Christ." This does not mean that he did not now possess Him in a rich measure. But there was a richness and fullness in Christ that he had only partially apprehended, but hoped one day to fully apprehend. But his hunger, furthermore, was "to be found in him, trusting only in the righteousness that is by faith." No one knew better than he the futility of depending on the works of the law. In one place he declares flatly that "by the deeds of the law shall no flesh be justified." But there is a righteousness that comes by faith in Jesus, and this was his great concern. Moreover he hungered to know Him and to experience the fellowship of His sufferings and to be made conformable unto His death. This hunger appears repeatedly in the apostle's letters. His love for Christ was so great that He longed more and more to enter into the exquisite agony of His passion and share with Him the pain of the cross. And, finally, he was looking toward the resurrection when he should stand transformed in Christ's own image. This, in part at least, is the meaning of this expression, "if that I may apprehend."

IV. It is for a similar purpose that the arresting hand of Christ is laid on men today.

He pursues them faithfully by the Holy Spirit. The hound of heaven may be on your trail tonight; so close to you that you can feel his hot breath. But His one purpose is to overtake and arrest you, not as an avenger, but as a glorious Savior. He apprehends you to save you, and to make you a servant and a witness of His message. He pursues you in the hope of winning your heart's affection, and as a proof of His dying love. Do not resist His arrest nor flee His pursuit; but yield to Him your life, your soul, your all.

SUNDAY, OCTOBER 22, 1939

MORNING SERVICE

Growth and Crisis in Holiness

SUGGESTED SCRIPTURE LESSON—Hebrews 5:1-6:3.

TEXT—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment (Heb. 6:1, 2).

I. Christian perfection is a phrase which holds secure place in the language of God's Word and of the Church of Christ. It is rooted deeply in Holy Writ and denotes a gracious experience within the reach of every true follower of Jesus.

Yet this term has been a fertile source of misunderstanding. Its exact meaning is still a matter of profound difference of opinion. Good and sincere people fail to see eye to eye on its interpretation. It is important, therefore, that however emphatic our own view of the subject may be, we exercise the utmost patience and kindness toward those who differ with us.

II. It is clear that the word "perfection" has a two-fold meaning in the Scriptures.

1. It means both a present experience and a future goal. There is a perfection which we can enjoy here and now, by the grace of God. But there is another perfection unto which the child of God has not yet attained. It is the goal toward which his walk with God is ever approaching; and one day in the glory he will finally attain thereunto.

2. The one perfection denotes purity of heart, available to every child of God now and instantaneously, by faith in the blood of Jesus. It is properly described as perfect love; by which is meant that state of heart in which everything contrary to the love of God has been cleansed away; all malice, hatred, enmity, envy and selfishness removed by the purging fires of Pentecost; and nothing remaining but love for God and neighbor. It is a lovely and beautiful grace. The other meaning of the term "perfection" denotes the final goal of Christian character; that maturity of the Christian graces in the life, and mellowing of the soul and character under the genial ministry of the Holy Spirit that comes of a constant and unbroken walk with God.

3. The one perfection is received instantly by faith. It is a crisis and not a process. No amount of growth can remove from the heart those native elements that are unlike the nature of Christ. Something as drastic as a surgical operation must come to pass in the life if such a deliverance is to be enjoyed. The other perfection comes only as a process and never as a crisis. No amount of tarrying at an altar of prayer can bring it to pass. It is the result of obedience to the will of God and unbroken fellowship with Jesus Christ.

It is interesting to note that St. Paul both professed to have been made perfect and claimed to be striving toward perfection, all within the space of one brief passage. In Philippians 3:12, in speaking of the holy aspiration of his soul for more of God, he recognizes a perfection toward which he has not yet attained. "Not as though I had already attained," he says, "either were already perfect." In verse 15 of the same chapter, in exhorting men to follow his example in pressing toward this mark, he says, "Let us, therefore, as many as be perfect, be thus minded." One is the perfection of maturity, while the other is the perfection of undivided affection and purity of heart.

III. Having noted this vital distinction, let us proceed further to inquire how one may obtain the experience of Christian perfection here and now.

1. It should be noted that a person can never grow into the experience. He may grow up to the point of crisis and may enjoy a healthy growth in the grace of holiness after the crisis. But the experience itself is always attained at an instant of crisis. It is not difficult to ascertain the reason for this. Negatively the experience of perfect love is the rooting out of the soul of the poisonous weeds of carnality, and weeds can never be uprooted by the mere passage of time. On the contrary, such a parasite growth will only entrench and fortify itself if it is given time.

2. It is doubtful if anyone ever received the blessing of heart-holiness until he realized from sorrowful experience his imperative need. It requires ordinarily some hour of bitter defeat because of carnal weakness to make one realize how malignant is this enemy of the soul. It is the purpose of the old man of sin to betray us in our hour of conflict and pressure, and open the gates of our stronghold to the waiting enemy. The average newborn Christian would hardly be

EVENING SERVICE

What Shall I Do with Jesus?

SUGGESTED SCRIPTURE LESSON—Matthew 27:11-31.

TEXT—What shall I do then with Jesus which is called Christ? (Matt. 27:22).

I. The name of Pontius Pilate is coupled with the most dastardly event in all history, a betrayal of justice shameless and without parallel. It is true he was placed unwillingly in a most difficult position; one in which he was forced to make a choice between justice and propriety. The case of Jesus presented something more than a judicial issue. It began as a case at law; but it soon became a moral issue. From the instant that Pilate was convinced of the innocence of his unusual prisoner, the issue was lifted out of the governor's court and placed squarely before the governor's conscience. It is Pilate's failure here that has consigned him to a reprobation both human and divine and has made his name a synonym for moral cowardice over nineteen centuries.

But every one of us is in a position similar to Pilate's. Whether we will or not, we have this issue to face; and today it is as fresh and fateful as it has ever been. We have to relate ourselves to Jesus Christ and pronounce upon Him either judgment or acceptance. "What shall I do with Jesus?" How agonizingly that question has been driven home to us all! It burns in our consciences and trembles on our lips as truly as ever it did on Pilate's.

In the truest sense, however, men do not judge Jesus. On the contrary, Jesus judges men. It looked as though Christ was the prisoner at the bar in Pilate's court, and that Pilate held over Him the power of life and death. Actually Pilate was on trial that day before Jesus; and the verdict that history has passed on the Roman governor is "Guilty!" The things truly worth while in our world are not judged by men. The man who sees no beauty in Di Vinci's "Last Supper" only reveals his own limitations. The man who derides the genius Shakespeare is only announcing his own ignorance. These things do not require our approbation to make them great. They are the standard by which we are judged. This is supremely true of Jesus Christ. Men who reject Him do not do away with Him. They merely pronounce their own doom by their rejection.

II. Pilate played the part of a moral coward that day.

1. The first evidence of this is his effort to evade responsibility for making a decision. The suggestion that Jesus was a Galilean seemed to offer him a way out of his moral dilemma. If he could put responsibility over on Herod, who was the titular ruler of Galilee, he would be able to escape necessity for disposing of the case himself. But his efforts at evasion were in vain.

2. He then boldly announced his belief in the innocence of Jesus, only to cringe before the outcry he provoked. It was not justice this mob wanted, but revenge. They would have done with this troubler of Israel once and for all. Nor was Pilate's devotion to justice as great as his fear of popular clamor.

3. He next proposed to inflict a minor penalty—a scourging—and then release his prisoner. It seems never to have occurred to him that an innocent man should be released without penalty of any kind if justice were to be served. This was only a face-saving procedure on Pilate's part.

4. The governor's next proposal was that Jesus be released as the annual prisoner. As a sop to the Jews, the Roman administration followed the plan of releasing one prisoner—usually one accused of some political offense—at the Passover season. It occurred suddenly to Pilate that here was a possible means of escape for him from his embarrassing situation. But the Jews were ready for him, and by the same token revealed the terrible depths of their own depravity. "No!"

willing to believe such a traitor existed in his soul until he had learned the fact by sad experience. Realizing this depraved nature, he is prepared to mourn over it and repent of it with as great contrition as he mourned over his sins.

3. There must be, in addition to a sense of dire need, a confidence that this is the will of God, even our sanctification. Remorse for one's double-mindedness coupled with hunger for a delivering grace predisposes one to a confidence that the will of God and the grace of Jesus are equal to this deeper need of the soul. It is likely, too, that a hunger for the blessing is as much a matter of walking with God as it is of hearing definite preaching. It was when Isaiah "saw the Lord high and lifted up" that he realized his own uncleanness and cried to God for deliverance. It is equally so with us. The closer to God we get, the more painfully conscious do we become of our unlikeness to Him and the more do we crave a cleansing touch.

4. To receive the experience of perfect love one must first of all make sure that he is enjoying a gracious, healthy experience of justification. A person who is walking in less than all the light he has received is not a candidate for the grace of heart holiness. It is important, therefore, that the seeker for the blessing be enjoying a walk in fellowship with Christ.

It is important, secondly, that the seeker feel his need and recognize his privilege. He should be driven by a sense of emptiness and need, and drawn by the promise of fullness and satisfaction in Christ Jesus. We have already emphasized the probability that one will be convinced by the sting of near defeat that he has a further need. It is equally important that he be thoroughly satisfied that in Jesus is provision to meet this need.

It is vitally essential, moreover, that the seeker make a consecration to the will of God—a consecration that is complete and final. It amounts to a literal abandonment to God's holy will, and a dying out to self-will. It is here that the conflict between God's will and ours is settled so far as it can be settled by human determination. While it is true that only by sanctifying grace can this conflict be fully resolved, yet it is truly amazing how far a resolute soul can go in bringing himself into alignment with the will of God.

The final step is one of faith—perfect and immediate faith—that God, for Christ's sake, has accepted my consecration and has sanctified my soul. "If we walk in the light," declares Saint John, "the blood of Jesus Christ his Son cleanseth us from all sin." Many a soul has entered in by faith in that promise and in other promises of a similar import.

And when the Holy Ghost comes he witnesses to His own presence. Could such a Guest enter the soul and His presence be unobserved? Mrs. Jonathan Edwards relates in these words her experience of perfect love: "In 1742 I sought and obtained the full assurance of faith. I cannot find language to express how certain the everlasting love of God appeared—the everlasting hills were but shadows to it. My safety and happiness and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears and could not forbear weeping aloud.

"The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body. This exaltation of soul subsided into a heavenly calm and rest of soul in God which was even sweeter than what preceded it."

With differing details, but with identical assurance, God stands ready to give all His children hearts made perfect in love through His sanctifying grace.

they shouted, "release unto us Barabbas!" Barabbas was a robber, guilty of crimes of violence; and it was such a man who was preferred to Christ! "What shall I do then with Jesus which is called Christ?" asked Pilate. "Let him be crucified!" howled the mob.

5. Pilate's next move was to totally disregard a message from his wife. All during that night of Jesus' betrayal and arrest, Pilate's wife had dreamed of Him—as she put it, "Suffered many things in a dream because of him." It is amazing that Pilate should disregard such a warning. The Romans were a most superstitious people, and were particularly impressed by dreams. Here was an omen of evil which under normal conditions Pilate would not have failed to heed. The fact that he paid no attention indicates something of the pressure under which he labored.

6. Finally the hard-pressed governor, as a token of his own innocence and in order to emphasize the fact that the Jews themselves must bear full responsibility for this infamous deed, washed his hands in the presence of the mob. It was a futile gesture; for over the years since it has been recognized that at least a generous share of the shame of this miscarriage of justice rests upon Pilate. It must be that in hell he still washes his hands in a futile effort to remove spots of guilt that will not out.

Thus were his feeble efforts at justice rendered unavailing. It was appointed unto Christ to die; but woe to that man who passed sentence upon Him! Better were it for that man if he had never been born.

III. But Pilate's question states the universal moral issue, "What shall I do then with Jesus?"

1. What shall "I" do? There is a tremendous weight of responsibility attaching to the human spirit. Man, because he is man, must make moral decisions and determine his own destiny. Walt Whitman sang, "I am the captain of my soul, the master of my fate." It is eternally true. There is no power in God's universe that will force me to a moral decision which I do not choose to make. The fact that I am "I" means that I must face the questions presented by the personality of Jesus, and suffer the consequences of my determination of the matter. It is a noble privilege; but it is equally a fearful responsibility.

2. But the issue "I" face is Jesus, the only begotten Son of God, given to men as a token of divine love and as an instrument of human redemption. He is the perfect expression of God's love for and compassion upon me. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." No other event could ever have demonstrated so convincingly that God is love. And I am compelled to relate myself to the expression of that love in Jesus.

3. The question is a challenge to action. "What shall I do . . . ?" "To do" is a verb of action. Something must be done. It is impossible to stall the issue. To attempt a mediating position is to align oneself with the enemies of Christ. He must be accepted or rejected; and anything less than complete acceptance is complete rejection. Shakespeare has well said:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries,
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."

Here is such a tide, which must be taken at the flood if a man is to have hope in Christ.

IV. This supreme question will change with the years, and with rejection of Christ.

1. The question, as it now confronts us, is this: "What shall I do with Jesus?" We are still creatures vested with

a degree of sovereignty, and able to say "Yes" or "No" to the challenge of the Son of God.

2. But for the man who rejects Christ, in later life the question will be, "What shall I do without Jesus?" How can a man face old age, privation, declining powers and eventually death, without the defensive strength that Jesus can give? How can one live and die without Him?

3. The matter does not end there, however, for after death comes the judgment—dominated by "the judgment seat of Christ." In that fearful hour the supreme question will be, "What will Jesus do with me?" The issue is out of our hands in such an hour. We will have made our eternal choice and now we must await His sentence.

Our one hope rests in facing Pilate's question squarely and settling it in favor of Jesus Christ. What shall I do with Him? I will accept Him, and make Him Lord and Master of my life. Lord Jesus, command Thou me!

SUNDAY, OCTOBER 29, 1939

MORNING SERVICE

Taking Time to Be Holy

SUGGESTED SCRIPTURE LESSON—Mark 6: 7-32.

TEXT—*And he said unto them, Come ye yourselves apart into a desert place, and rest a while* (Mark 6: 31).

I. It has undoubtedly with emotions strangely mixed that Jesus drew His disciples aside for this period of relaxation and rest. Strange and tragic events were occurring on every hand and Jesus himself must have been deeply moved by them:

1. The early verses of this chapter record the sending forth of the twelve two by two to preach the message of the kingdom. It was a most unusual mission, and conducted along lines that seemed to be highly improvident. They were commanded to "take nothing for their journey; save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats." Their lack in material equipment was more than compensated for by the spiritual authority with which the Master vested them. They were commanded to preach repentance, heal the sick and cast out demons. Now they were returning flushed with success and elated over the remarkable outcome of their mission of evangelism and mercy.

2. Meanwhile there had occurred that dark and terrible interlude—the murder of John the Baptist. He had been Herod's prisoner for some time, thanks to his fearless speaking of the truth. It appears that Herod did not contemplate this crime when he cast John into prison. But he allowed himself to be maneuvered into a compromising position and to save his own face commanded the death of the courageous preacher. The heart of Jesus was undoubtedly depressed and heavy by reason of this event. In fact it was amid these shadows that the disciples found their Lord on their return from their mission of preaching.

3. Coupled with these emotional experiences was the steady pressure of the multitude. The Master was constantly thronged with crowds, many of them sufferers calculated to arouse the pity of any compassionate soul. We will never know how these contacts must have drained the Master's resources of sympathy until at times He felt Himself "clean forespent," as Sidney Lanier expressed it.

4. These circumstances afford sufficient explanation of Jesus' hunger for a place of relaxation and rest. There are times when a man's spirit can be restored and revived only by solitude and quietness; when the burning fevers and mad rushings of life must give way to calm and quietness. And if the Master required such periods of reconstruction, how much more must we have such times in our lives!

II. There is grave need that we take time to be holy.

1. No man's life can be lived always in the presence of the multitude. There must be deep, hidden springs in the spirit from which life and sustenance can be drawn. Transparency of character is altogether to be desired. But a life that is wholly transparent, with no privacy, no deep hidden places, no vital inner resources, is a shallow life at best. God desires "truth in the inward parts"; but by that very expression He recognizes that there are to be some inward parts, some precious and holy sanctuaries in the soul fenced away from the defiling feet of the multitudes.

2. There must be time, moreover, for rest, leisure and quiet if the soul would commune with God. The surface of our lives is filled with feverish activity, clamorous voices, distracting experiences, all of which draw heavily on our resources of spiritual energy. Unless these resources are built up by communion with God, life must become a shell worn progressively thinner by the friction of life's experiences until it collapses in ruins. Time; time spent in God's presence; time devoted to looking into the face of Christ; this alone is the antidote for "life's fitful fever."

3. But, furthermore, religion is not strain and struggle, but relaxation in the presence of God and perfect rest, and quiet in the center of the will of God. A normal and healthy walk with God is not a thing of struggle and agony and frequently of failure. It is a finding of the blessed and restful center of the will of God for one's life. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isa. 30: 15). Here is a lesson many of us have got to learn.

III. There are experiences in life which emphasize the importance of desert places, where one can be alone with God.

1. The pressure of the crowd, the rush of business, the cares of the world, and the lusts of other things, all should drive us to God for sustenance and grace. There are times in life when crowds become a burden grievous to be borne. They weary us, and sap our vital energies, until we long for a solitude unbroken by any intrusion. And nothing but solitude can restore the soul in such an hour. After Elijah's victory over the prophets of Baal and his consequent exaltation, he found himself so depleted in his emotional resources that he was easily plunged into the very depths of despondency. As a remedy for his mood of despair God prescribed a period of sojourn in the wilderness. It was for a similar healing benefit that Jesus sought the mountain in the early morning for a period in the presence of the Father. Jesus warned us against the subtle devastation that can be wrought in us by the deceptions of life. They choke the word, and make it unfruitful, He declared. How important, therefore, that there be a trusting place in our lives where we meet God face to face.

2. Moreover Jesus makes it clear that there is a subtle spiritual pride to which men fall liable who have met with sudden and unusual spiritual successes. Saint Luke tells us (in Luke 10: 17-20) that when the seventy returned with the report that devils were subject unto them through Jesus' name, the Master sensed this danger. "I beheld Satan as lightning fall from heaven," He said. The implication is plain enough—that it was pride that lay at the root of Satan's fall—subtle spiritual pride. "I have given you power greater than men have ever received before. Notwithstanding in this rejoice not," He warned, "but rather rejoice because your names are written in heaven." The marvel of marvels is not that we have power over devils, but rather that God has had such mercy upon us. Be not exalted in your spirits. Overconfidence will undermine the soul of any man.

3. In times of sadness, or other emotional upheaval, one's only safety is in seeking the face of God. In such an hour critical judgment is in abeyance and a man becomes a creature

of his moods. The enemy of the soul does not hesitate to take advantage of one in such an hour, to raise disquieting suggestions that reflect on the wisdom and justice and mercy of God. We lose our sense of perspective under such pressure. And the only adequate medicine for a soul thus tried is found in the desert places with God.

IV. Jesus is saying to us today, "Take time to be holy."

"Come ye yourselves apart into a desert place, and rest a while."

1. The difficult task of earning a living is apt to engross us so completely as to leave no time for God. The long hours of application to daily toil, as well as the vital energy thus exhausted, leave little time or strength for holy things. The anxieties that are incident to business and trade strike directly at our principle of faith in God, and present us with sudden temptations to distrust. If a man thus beset is to stand his ground, he must take time resolutely and devote it to God and his own soul.

2. There are, moreover, a thousand and one diverting and, in themselves, legitimate things in our modern life which are apt to rob us of precious intercourse with Christ. The temptation is to put that which is good in the place of that which is best. One can get so busy religiously as to forget the Savior. I know a busy District Superintendent in the Church of the Nazarene who makes no engagements for Wednesday nights, reserving that night for attendance at the prayermeeting in the local church of which he is a member. His own soul requires that amount of culture. Only thus can any man maintain his spiritual reserves at a proper level, and take the time required to be holy. Let us not fail God and our own souls.

EVENING SERVICE

Our Lord's Second Appearing

SUGGESTED SCRIPTURE LESSON—Hebrews 9: 6-28.

TEXT—*Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation* (Heb. 9: 28).

I. There is no doubt that the greatest single event in the history of mankind occurred in Bethlehem many centuries ago when God gave His Son to be born of a virgin. It was unimpressive enough, that humble birth amidst the lowliest of surroundings. Earth paid little heed, though heaven was profoundly moved. The Babe there ushered into earth life grew to be a man of holy, sinless life, against whom no one could rise and bring truthful accusation. His brief ministry was marked by a rare and lovely idealism such as had been dimly anticipated by the greatest prophets of the Jewish people, and by them only in connection with this coming of the Exalted One. But, most significant of all, His death was possessed of a redemptive meaning that moves men profoundly today. It was no ordinary death that was witnessed when He died, but a death that revealed the heart-break of Almighty God over the sins of a willful race. Today men have hope instead of despair because of our Lord's first coming.

Linked closely to that in our text is another event that is yet to be—the second appearing of our Lord and Savior. "Unto them that look for him shall he appear the second time." There is abundant promise and testimony in the New Testament that bears upon this stirring truth. Jesus himself promised that He would come again. The first witness God gave to the assembled disciples after the Ascension bore on this same promise. It was the living hope of the early church that Christ would once again appear. The apostles all wrote of this forthcoming event and urged to a readiness for it. This typical Christian confidence still rings

in the hearts of believers. Everywhere the people of God are scanning the heavens expectantly, looking for the appearing of Christ.

These two events, past and future, yet so closely and completely related to the present hour, are indeed the most significant in human history. Without them life would possess little, if any, meaning. One is redemption graciously begun; the other is redemption gloriously concluded. It is fitting and proper that they should be thus linked by the author of the Hebrews.

II. Christ was once offered to bear the sins of many.

1. It is not popular today to think of Christ in terms of redemption. The modern age has created a Christ of its own out of its imagination and in its own image. Most of the adulatory things that are being said of the Christ have no reference to the sin-bearing Lamb of God. Modern thought turns in revolt and disgust from the real facts of our Lord's life and death, and prefers to live in a world of religious make-believe.

2. It should be repeated with emphasis, therefore, that Christ was offered: He was the bleeding Lamb, prefigured by every sacrifice ever offered on Jewish altars. Anything less than this is a view less than Christian. His death was atoning. It paid the price of my reconciliation to the Father. Without His shed blood, I had been forever undone, without mercy and God:

3. He bore the sins of "many," declares this text. We are not to understand by this expression that ours is a limited atonement: many included, but some excluded. Rather it is "many" as contrasted with "few." Here is provision that excludes no one. Whosoever will may come and be graciously saved.

4. But He was once offered. That is, He died once for all. There is no other such sacrifice envisaged by the plan of God. If a man reject this provision, he need not flatter himself that he can find some other avenue of hope. There will be no repetition of the cross. God has absolutely nothing in reserve. Jesus is the only substitute for guilty man. His is the only name by which approach unto God becomes possible. His is the only blood that can atone.

III. But now comes this striking truth: Jesus will appear the second time.

1. It is easy to scoff at this faith. In fact God has anticipated the questions of the scoffer and answered them in the third chapter of the Second Epistle of Peter. There were scoffers in the days of Noah who ridiculed that preacher of righteousness until the flood came and destroyed them all. So will men say of this truth, "Where is the promise of His coming?"

2. But how can we be assured of His second coming? It stands by the same testimony that assures us of His first appearing. It is rather startling to note that rejection of the first truth amounts virtually to repudiation of the second. If this testimony is reliable in its witness to the manger and the cross, how can we reject its witness to the return of our Lord?

3. Now it is declared here that Christ's second appearing will be "without sin." The reason is obvious. He has dealt with sin once for all in the terrible fact of His cross. He opened a fountain of cleansing where guilty, defiled men may be loosed from their sins. His second appearing, therefore, will add nothing to the glorious fact of redemption, consummated in His cross.

4. But it is declared that "unto them that look for him will he appear . . . unto salvation." Does this mean that only those that look for Him will be aware of His coming? I think not; for the Book asserts that "every eye shall see him." Rather it is only to those that look for Him that He will appear "unto salvation." To men unprepared for His coming there is no promise of hope in the return of Christ.

5. But what does it mean to be looking for Him? Many have imagined that physical detachment from every earthly thing would make them ready. Consequently they have disposed of their holdings, prepared themselves "ascension robes" and gathered at appointed times for His appearing; only to be terribly disillusioned. But this is not readiness for Christ's appearing. Any hope that does not lead one to the cleansing blood is unchristian and unworthy. Here alone is fitness to be found—a washing in the precious blood of Christ.

IV. But meanwhile Jesus is discharging a sacred commission.

1. Verse 24 of this chapter declares that "Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." There is a marvelous significance in this truth. Christ on the cross was the bleeding Lamb, whose outpoured blood and offered-up life provided a perfect atonement. The risen Christ appearing in the presence of God is our High Priest administering the redemptive benefits of His atonement. In Himself he has combined these vital offices of sacrifice and priest. And it is this fact that now engages Him in the holy place above.

2. But to what intent is that appearing in God's presence? It means that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." It means that Christ, as the eternal High Priest, sprinkles His own atoning blood on the mercy seat on high. He pleads for God to have mercy upon guilty men, "not willing that any should perish, but that all should come to repentance."

Christ, therefore, is Redeemer, Advocate and coming King. And only by acceptance of His past ministry on the cross, and His present ministry in the presence of God can any man be made ready for His second earthly appearing. How do we stand in the sight of our living Lord?

Last in a series of Four Sermons on The Speaking Blood

NOBLE J. HAMILTON

And they overcame him by the blood of the Lamb, and by the word of their testimony (Rev. 12:11).

The personal pronoun, "him" as here used, refers to the devil—the gentleman Grandma always referred to as "The Bugger-man." They overcame "old splithoot" by the blood of the Lamb, and the word of their testimony. There is power in the blood. There is power in a personal testimony.

I. THE BLOOD SPEAKS TO OVERCOME

Where there is lack of power there is no blood. One reason why the professed church is so weak and powerless is due to the fact that it is unacquainted with the blood of Jesus Christ. One reason why so many cannot pray is due to the fact that the blood has never been applied to their hearts. It is therefore little wonder that they read prayers from books, or are unable to give a burning testimony to the saving grace of God. A Christian needs no defeatist attitude, for whom "the Son makes free is free indeed." Brother, if the blood of Jesus has saved you from your sins, even though you are not sanctified, you can live above sin, ride above discouragement, be more than victor over every circumstance, and be a live wire for God. The blood speaks to overcome!

The blood of the martyrs was a sure evidence of their triumph. They being dead yet speak. They sealed their testimonies in their own blood rather than deny their Lord, or recant their faith. They died, but yet they live. They were overcomers through the blood!

The blood of Jesus can save the sinner from his sins. The blood can clean him up and change his heart in a second of time. He will become a new creature in Christ. Old things will pass away, and behold, all things will become new. Where the blood is applied there is power! Power to live righteously, power to love the Lord, power to work for God. "There is wonder-working power in the blood."

II. THE BLOOD SPEAKS OF INNOCENCE

The lambs of the Old Testament that were sacrificed were fitting symbols of innocence. Rivers of animal blood flowed from the altars of the old dispensation, prefiguring the blood of atonement that was to be shed by the Lamb of God on Calvary. Always before the weak had suffered for the strong, and the guilty for the innocent; but now the strong is to suffer for the weak, and the innocent for the guilty.

Isaiah in his fifty-third chapter caught a future glimpse of Jesus, the innocent Lamb, when he said, "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

That Jesus was innocent we have the testimonies of His enemies. Certainly if anyone would declare him guilty, it would be His enemies. But, no, they acclaim Him innocent! Said Judas Iscariot, who betrayed the Master, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4). Said the centurion guard at the cross, "Truly this was the Son of God." Said Pilate, "I am innocent of the blood of this just person; see ye to it."

Sin destroys innocence. Few sinners expected, when they started out in sin, to wind up a desperate criminal. But from sneaking out to smoke a cigarette behind the barn or in the alley, they drifted into lying to try to cover up from their parents; then the bottle gave way to the open flask; shooting dice gave way to more serious gambling; petty thefts gave way to major thievery; toting a wooden gun in boyish rout of the supposed Indians gave way to a red trail of actual human bloodshed, and the innocent boy has grown to be a desperado. From one sin to another on down the toboggan slide he went. Mrs. Capone probably once fondled a tiny, rollicking, innocent little baby, little dreaming of the fearful days when he would grow up to be America's leading gangster of the early twentieth century. But sin changed innocence into guilt.

Only the blood of Jesus can change guilt back into innocence! How marvelous that a poor old sinner, warped and twisted with every known vice, can be brought back to his childhood innocence through the blood of Jesus in conversion! It is only through the blood that you can get back to your boyhood or girlhood innocency!

III. THE BLOOD SPEAKS OF GUILT AND PUNISHMENT

The blood is quick to speak of guilt and punishment to those who treat it wrongfully. You cannot trample the blood of Jesus without reaping dire consequences. To reject the blood is to reject your only hope in this world or in the world to come.

Pilate, hoping to clear his skirts of the blood of Jesus, and yet anxious to preserve his prestige with the worldly element, tried to wash his hands of the blood of Jesus. But his guilt was none the less evident. Perhaps, if the curtains were to be drawn back so that we could get a glimpse of the infernal regions, we would see a stoop-shouldered man, clothed in the shreds of imperial purple, trying still to wash the guilt and punishment of his soul away. But, alas! the blood is on his hands. It drips! drips! drips! from his gory fingers. He was on the wrong side of the blood of Jesus.

Perhaps also, we would see a haunted man, as though pursued by fiery fiends and thirsty bloodhounds, trying to toss away the thirty pieces of silver, the price of his Lord. I say to him, "Judas, what is the matter with you?" He replies, "Oh, my guilt and my punishment are more than I can bear!" He was on the wrong side of the blood of Jesus.

The Jews said at the crucifixion of Christ, "Let his blood be upon us and upon our children." And it is so. Everywhere, the Jews have gone they can be traced by the marks of persecution and bloodshed. The guilt and punishment of their own choice is ever upon them. They were on the wrong side of the blood of Jesus.

O brother, the soul with the least excuse in the day of judgment will be the Nazarene who was converted but his hands are dripping red with the rejected blood of Jesus for sanctification. Or the person who has heard holiness preaching for years but has never paid the price. God pity his guilty soul!

IV. THE BLOOD SPEAKS OF HEAVEN

One of Queen Victoria's courtiers remarked, "Some day you are going to be queen." She replied, "If that be true, I'd better begin living like a queen now!"

Yes, indeed! If you are going to be at home one day in heaven, you better get heaven in your heart now. If one day you expect to be crowned, you ought to prepare for that event now. You can have a little of heaven to go to heaven in. If one day you expect to live a heavenly life up there you would better begin living a heavenly life down here!

Rev. Jarrette E. Aycock once rode on the train with William Jennings Bryan. Bryan was a man known all over the world and loved and respected by thousands. Rev. Mr. Aycock was a Nazarene evangelist. When Aycock entered the coach no one knew he was there, no attention was paid him. But when Bryan got on, men quit reading their papers, some moved their grips from their seats thinking he would sit by them, and the old Negro porter helped him to find a seat. Presently, after the train had started, the conductor came through calling, "Tickets, please; have your tickets ready." Brother Aycock said he noticed that Bryan had to produce a ticket to ride on the train the same as he did. There was no difference in the passport.

So it is on the trip to glory. Your money, your prestige, your reputation will not get you by. On that trip you will have to have the blood. It is the only passport to heaven.

Rev. Alfred Cookman said when dying, "I am sweeping through the gates, washed in the blood of the Lamb." The blood speaks of heaven! Only those whose hands have been made clean and hearts have been made pure in the blood will get in.

THE SABBATH

The Sabbath is a potent factor in social order and good government.

A distinguished jurist said, "The Sabbath is the cornerstone of public morality and happiness."

Daniel Webster said, "The Sabbath is the moral conservator of nations."

1. The Sabbath conserves the health and physical vigor of man.

The people who are so afraid of the Blue Sunday have a blue Monday.

The London Standard of England says, "We believe that the dull English Sunday as it is stigmatized by fools is the principal cause of the superior health and longevity of the English people."

2. The Sabbath is the conservator of intelligence and good morals.

Blackstone wrote, "A corruption of morals usually follows a profanation of the Sabbath."

A blue Sunday is better than a black Sunday.

3. The Sabbath is the conservator of the home life. It is the only day of the week when it is possible for the members of some families to get acquainted with each other.

4. The Sabbath is the bulwark of social order and government.

"The Sabbath was made for man."

You cannot make man good by legislation, but that is no argument against legislation. If the law is not to persuade in a rigid way how you are to spend your Sundays,

it does have a right to say that you shall not deprive other people of their Sundays.

You may spend your Sabbath as a day of rest, but you have no right to deprive other people of their rest.—*Christian Advocate.*

Expository Outlines for October

Lewis T. Corlett

Assurance and Victory in Conflict (2 Chron. 20:1-30)

I. A GOOD MAN, AS A LEADER, IS VERY HELPFUL IN THE HOUR OF PERIL

- Jehoshaphat was one of the good kings of Judah.
- Although he made some serious mistakes, especially in his alliance with Ahab, yet he maintained a living faith in the God of Israel.
- This is the great need of all people today.

II. A NATION WAS CALLED TO PRAYER IN THE HOUR OF PERIL

- The Moabites and the Ammonites were encamped against Judah (v. 1).
- Rumors of greater numbers coming to the siege were given the king (v. 2).
- The king recognizes their only hope is in God (v. 3).
 - He desired the guidance of the Lord.
 - He recognized their need of supernatural assistance.
- The king leads the nation in prayer (vs. 5-13).
 - Pays due honor to the character of God (vs. 6, 7).
 - Reminded God of the promises that He had given to their fathers (vs. 8-10).
 - Pleads with the Lord to undertake in their cause (v. 12).
 - He let the Lord know that their faith and expectation were in Him. "But our eyes are upon thee."

III. GOD GIVES THE KING AND THE PEOPLE THE PROMISE OF HELP AND DELIVERANCE (vs. 14-17)

- God accepts the challenge of His people and tells them, "the battle is not yours, but God's."
- Gives specific directions for the campaign.
- The battle became a spiritual one. "Stand ye still and see the salvation of the Lord with you."
- God tells them definitely that He will be with them.

IV. THE KING LED THE PEOPLE TO VICTORY (vs. 18-30)

- By exhorting the people to get their eyes off of the enemies and on God (v. 20).
- By leading the people in praise (vs. 18, 22).

- In individual worship that soon spread to the waiting people (vs. 18, 19).
- By organizing the singers to praise the Lord (v. 21).

V. THIS IS AN OUTSTANDING CHALLENGE TO THE CHURCH

- To recognize that God is a greater source of victory than organization and manipulation.
- To wait upon the Lord for directions for present conflicts.
- To wholeheartedly obey God in all directions given.

The Christian Soldier (2 Timothy 2)

I. GOD PLANS FOR HIS CHILDREN TO TAKE PART IN THE CONFLICT AGAINST SIN AND WICKEDNESS

- Paul uses the figure of the soldier in several places in his writings.
- This is the glorious privilege of the children of God.
- The riches and glory of the Christian faith are fully realized only in victorious conflicts.
- Paul enumerates a number of characteristics of the Christian soldier.

II. THE RESOURCES OF THE CHRISTIAN SOLDIER

- Receives strength through the grace that is bountifully bestowed on every child of God (v. 1).
- Has the privilege of being a partaker of all the fruits of the gospel (v. 6).
- Enjoys a sympathetic understanding and fellowship with the Captain of his salvation (vs. 11-13).
- He also has the consciousness of standing on a sure foundation while engaged in the conflict (v. 19).

III. THE RESPONSIBILITY OF THE WARRIOR

- He must endure hardness joyfully (v. 3).
- He must be careful not to be en-

tangled or enmeshed in the affairs of this life (v. 4).

- He must ever live and fight in accord with all the rules and regulations of God (v. 5).

4. He must conserve his time for the fundamental and essential things, that bring profit both to the soldier and to the hearer (v. 14).

5. The soldier must ever seek earnestly to have the favor of the Great Captain of the sky in all that he does.

6. He must patiently teach all men (vs. 2, 25).

IV. THE SOLDIER'S HOPE

- That the promises of God have never failed (v. 8).
- That the promises of God are faithful sayings (v. 11).
- That He will finally obtain the eternal glory that comes through salvation (v. 10).
- Ever live in the consciousness that "the Lord knoweth them that are his" (v. 19).

God's Purpose for His Children (Hebrews 13:20, 21)

I. THE PRIVILEGES AND ADVANTAGES OF THE CHRISTIAN RELIGION HAVE BEEN DISCUSSED AND EMPHASIZED IN THIS BOOK

- Christian institutions have been contrasted and compared with the Jewish institutions.
- Christ has been compared with the servants of the Levitical order.
- The gospel, with its tenets and Founder, has been shown to be superior to the dispensation of the law.
- The text is the final word of admonition to the Christians.

II. THE ADMONITION REVEALS GOD'S PURPOSE FOR ALL OF HIS CHILDREN

- To utilize His highest and greatest power in behalf of His followers (v. 20).
 - Exemplified in His ability to bring Christ from the grave victor over all the enemies of mankind.
 - Administered in the same spirit as Christ displayed as the great Shepherd of His flock, sympathetic, tender, considerate and faithful.
 - The display of the character of

God as one of peace and joyfulness to His people.

- To fully equip His children in service to and for Him. "Make you perfect [equip you fully] in every good work."

a. Bestowed on the consideration that the believer has given to the advantages of the better covenant.

b. He plans to follow up the obedience of the believer by making him efficient in service.

c. God longs, plans and purposes to fully equip each one of His children for the service of His kingdom.

d. God wants His followers to be actively engaged in the development of the work of His kingdom on this earth.

- He gives the standard to guide the believer in service.

a. To actively advance His interests. "To do his will"

b. To be engaged in carrying out that which would bring the approbation of the Divine. "That which is well pleasing in his sight."

4. He also states the channel through which these things are to be accomplished. "Through Jesus Christ."

a. He has opened this channel through which His children can and do receive divine life.

b. He is the active partner of His disciples in all legitimate activities of life.

c. He gave the Holy Spirit to be the Guide to all the words and commands of Christ and to carry present instruction to each follower.

III. ALL CHRISTIANS SHOULD PLACE THEMSELVES AT THE DISPOSAL OF GOD

1. By taking advantage of the better privileges of the gospel as portrayed in the Book of Hebrews.

2. By planning to do something for God so that He can fully equip them in their service.

3. By keeping uppermost in their minds the fact that all must be well pleasing to Him.

4. By cultivating a simple, childlike faith in God and His promises for the advancement of His cause and the salvation of men and women.

Suggestions for Prayermeetings

H. O. Fanning

Keeping Prayermeetings in Their Place

The prayermeeting is not an independent concern. It has its place to fill in the entire work of the church. It functions best when it has found its place, and is kept in it. Not only is it the spiritual thermometer of the church, but—humanly speaking—it is the mainspring of its activities. Everything in the church will be better because of its proper functioning. The pastor should be a better man, a more effective preacher and pastor because of its influence. The parsonage should be a more effective center because of it. The members of the church should be better men and women, their home and family life should be much improved; their homes should be better homes, and more influential with their neighbors because of improvement in the prayermeeting. The Sunday school should be a better Sunday school, and do better work; the young people's work should be better and more spiritual; the missionary interests should be stronger; the evangelistic atmosphere of the church should be more fervent, and the work more effective because of the prayermeeting. The entire spiritual atmosphere of the church should be improved, and made more helpful to members of the church and community in which the church is located because of a constantly improv-

ing prayermeeting. The entire church should be more spiritual and more effective. It is no easy matter to bring the prayermeeting to where it fills its place in the church, in the community, and in all the far-flung interests involved, but it is well worth the effort. The prayermeeting should be the rallying place for the entire church in all of its interests and activities. It can fill its place only as this is true.

The Stewardship of Life

The steps of a good man are ordered by the Lord; and he delighteth in his way (Psalm 37:23).

Man is the crowning work of God's creative power. Made in His image, he is too important a being for purposeless creation. He is destined to fill places altogether too important for God to have no plan for his life, no purpose in his creation. We are safe in assuming that God has a plan for every life, purposes to work out through every available life.

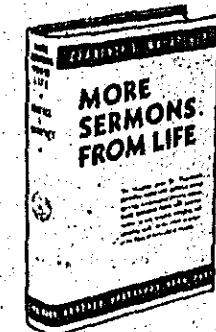
I. Without responsibilities, one merely exists. Life is purposeful. It is for achievement. Indisposed to shoulder responsibilities, man sinks to the lower levels of life. Shirking the more difficult things of life, man robs himself of the things God designed that he should enjoy. Stewardship of life lifts us to its higher levels. Entire sanctification is

necessary as a practical experience to all who would qualify as stewards of life.

II. God has made us stewards of our divinely given endowments. He has endowed us with powers subject to well-nigh unlimited improvement. It is ours to discover, develop and use these God-given powers for His glory and the good of our fellowmen. Humanly speaking, the most important discoveries we are permitted to make are in the realm of our own personal selfhood. Here is a vast field for personal exploration and discovery. It is unthinkable that God should endow a being with such powers, and have no concern as to his use, misuse, or nonuse of them.

III. It will not be concerning our salvation as a fact, that we will be called to give an account at the judgment, but for the deeds done in the body. For what we have, or have not done, with the powers with which He has endowed us (Matt. 25:14-30; Luke 19:12-27). We will be called to give an account of our stewardship.

IV. The stewardship of life is not a hardship, but an honor. It is not an easy task, but it is a worth while task. Making man—under God—the arbiter of his own destiny, the architect of his own character, is an evidence of the dignity and worth of human nature in the sight



More Sermons from Life

The reception given Dr. Clarence E. Macartney's first volume, SERMONS FROM LIFE, has prompted this second series of eighteen sermons. They are built around the living experiences of men and women who have come face to face with very real and soul-straining temptations. These sermons abound in human interest and in actual life situations. \$1.50

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of God. There may be vast differences in the endowments of different persons. As stewards of life we need the constant direction of the Giver of life. His plan for my life will be worked out as I cooperate with Him in its outworking.

V. *Great interests are affected in matters of our service.* The interests of God in the working out of His plans and purposes. No higher honor can be conferred upon us as believers, than that of having our parts, and filling our places in this great work: The interests of human souls, not only of those immediately contacted, but of oncoming generations. God made Paul a blessing to the souls of men of his generation and of all succeeding generations.

VI. *In this stewardship, our own souls are blessed in increased capacities for service.* The man whose pound had gained ten pounds was given authority over ten cities. It is through use that growth and progress are made, and we come to the realization of our possibilities. It is through surmounting difficulties that we increase our capacities for surmounting them. The way to the heights is not easy. The "easy" ways lead in opposite directions.

VII. *As a progressive being, man should be rightly related to his past and his future.* There is a connection between the two. He is leaving one, and going on to the other. "In a very real sense he can neither live in the one nor in the other and meet the issues of his today as they should be met. Sufficient unto the day is the evil thereof. The business of the day is sufficient to engage all of one's activities and powers. In this work one must search the Scriptures, he must be much in prayer. He must have the constant ministry of the Holy Spirit, transforming him, teaching him, and guiding him in the fulfillment of God's purposes for him.

A Most Important Question

Have ye received the Holy Ghost since ye believed? (Acts 19:2).

Questions are of relative importance and value. To the justified believer this question is of paramount importance and value. No other question can transcend it in significance. Our Lord's final promise to His disciples was that of the gift of the Holy Spirit. His last command to them was that they tarry in the city of Jerusalem until they were endued with power from on high. When the Day of Pentecost was come the waiting disciples were all filled with the Holy Spirit, and the Church of this age—the body of Christ—was brought into being. The Church that was brought into being through the efficacy of the blood of Christ has been kept in being, and will be kept in being, by the same Person and power.

The Church that was made possible by the shedding of Christ's blood is made actual by the personal ministrations of the Holy Spirit. Those who believe in vital salvation are agreed concerning the importance of the work of the Spirit in regeneration. According to the Word of God, and in practical experience, the work of the Spirit in entire sanctification is as important in its place as His work in regeneration in its place.

I. *Receiving the Holy Spirit after belief unto regeneration is the divine order.* Those who are born of the Spirit are to be baptized with the Spirit. Peter's declaration on the Day of Pentecost is for all time. Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:38, 39).

II. *This work is needed for the destruction of indwelling sin; that which is enmity against God.* It is only through receiving the Holy Spirit subsequent to regeneration that this work is accomplished. Internal peace is possible only through the performance of this work of the Spirit. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:16-26).

III. *The Spirit comes to empower us for life and service.* Sanctification is more than an experience to be enjoyed. It is a life to be lived, service to be rendered. Great as is the negative side of this experience—in making us free from sin—there is a positive side to it that needs constant emphasis in our thoughts and meditations. The secret of the mighty work of the Apostle Paul and his coworkers is in the fact that they received the Holy Spirit after they believed, and co-operated with Him in the accomplishment of God's purposes through them.

IV. *Receiving the Holy Spirit subsequent to justifying belief, opens the way for establishment in grace, unhindered by the work of indwelling sin, and in the power and grace of the Spirit.* Establishment in grace, like the rooting of a tree, is the result of a process of growth in grace. It is through the tree's own growth that its root system is developed, and its establishment accomplished. This is a biblical figure for the believer's establishment in grace.

V. *Being filled with the Holy Spirit, opens the way for progress in grace.* That there are vast differences in sanctified believers is generally recognized. That there are numerous reasons for this is apparent to those who give the matter

serious thought. Differences in spiritual abilities, circumstances of believers, application, quality of instruction received and matters of similar import. One of the most outstanding occasions of these differences is differences in the progress made in grace by different believers.

VI. *Degrees of usefulness in service, are dependent upon receiving the Holy Spirit subsequent to justifying belief.* In this matter of usefulness in service is found the most outstanding of all differences among believers. Here there are vast differences in abilities. It is noticeable that those who give themselves to the most hearty co-operation with the Spirit make the greatest progress in the measures of their usefulness. It is likely that about all of us could find room for improvement in this matter. Just ahead of us is a day of accounting for the use we have made of the time and talents with which we have been entrusted.

VII. *Receiving the Holy Spirit subsequent to justifying belief, fills a large place in the measure in which we will realize the possibilities of sanctifying grace.* The believers Paul met at Ephesus received the Holy Spirit and formed the nucleus of the most spiritual church of the apostolic age. It was at Ephesus that Paul was permitted to exercise his most prolonged ministry. It was on this foundation of believers receiving the Holy Spirit subsequent to justifying belief that this work was done and this monument to the grace of God erected. It is on this foundation that the most effective work of the Lord has ever been done, and ever will be done. Have ye received the Holy Spirit since ye believed?

Willing Personal Offering to God

Amasai, the son of Zichri, who willingly offered himself to the Lord (2 Chronicles 17:16).

Fundamental to all vital Christian experiences, is personal surrender to the will of God. There are two outstanding aspects of this surrender, corresponding to the condition of the one who makes it. There is the surrender made by the penitent sinner who comes for salvation, in which he lays down his arms of rebellion against God and cries for mercy. There is the surrender—or consecration—of the believer yielding himself, with all his ransomed powers to God for entire sanctification and service. The more whole-hearted these yieldings, the more satisfactory will be their results. It takes a consecration that satisfies God to satisfy the believer. What we know of Amasai we are here told. He was one of Jehoshaphat's mighty men of valor. He willingly offered himself to the Lord. There is a wealth of significance in these well-chosen words. We may be sure that his followers were fa-

vorably affected by his attitude toward the Lord.

I. *God is ever calling men.* He calls sinners to repentance; believers to holiness; the sanctified to service. Thus the great work of human redemption made possible by our Lord's death on the cross goes forward. This is a most important part of this work.

II. *One of the important things about service is the spirit in which it is performed.* The motive back of it. Willing service is acceptable to our Lord. The more willing—other things being equal—the more acceptable. Willing service is pleasing to God, and effective with Him.

III. *In the matter of service, and the spirit in which it should be rendered, Jesus is our great Example.* Of Him it is written, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:7). "I delight to do thy will, O God" (Psalm 40:8). "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2). "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

IV. *It is willing service, the service of love, that is most effective with men.* Our concern is not only to render service, but effective service to God, to our fellow believers, our fellowmen. And this especially, in matters pertaining to their salvation and the entire work of human redemption.

V. *Willing service, the service of love, is prompt service.* It is given at the right time, in the right spirit, and when it will be most effective. It is through this sort of offering of ourselves and our service that we get the most out of Christian experiences and lives. Such service pays.

VI. *Not willingness against unwillingness, but degrees of willingness on the part of God's servants is in view here.* Our own consciousness of the importance of God's work will have its place in determining our attitude in these matters. The greater our appreciation the more fervent will be our love and the more willing our service.

VII. *It takes much persuasion to get the most of us saved.* It usually takes more to get us sanctified. Few of us are noted for our willingness in service, or effectiveness therein. There is room for much improvement in all of us. We owe much to those who have willingly offered themselves to the Lord, who by their faithfulness have been His instruments in keeping His cause moving, and who by God's grace have been instrumental in bringing about our salvation. Consciousness of our debt of gratitude should be an ever increasing incentive to greater

fervor, and increased effectiveness in service. Our Lord has an imperishable record of those who willingly offer themselves to Him.

The Importance of Being Dependable

The Lord is with thee, thou mighty man of valour (Judges 6:12).

Dependability is not a quality found in every man. Of the right sort it is found in few. God is looking for such men. Usually the more dependable a man is the greater capacity he has, for depending upon God. God needs men upon whom He can depend to trust in Him in their hours of need. Men who can stand the tests of ordinary circumstances are not so few. But those who can stand the tests of adverse circumstances and unusual conditions are few indeed. Occasionally God finds a man of this sort and through such men His glory and power are seen. God makes history through such men and makes them channels of blessing to their fellowmen. Through Gideon and his three hundred God lifted the oppressive yoke of the Midianites from the necks of His people Israel.

I. *Unable to match the Midianites in power, Gideon matches them in determination.* Impotent to overcome them, he still defies them. He will have wheat in defiance of them. Gideon was the kind of man God could be with. He was with God against the Midianites, and against the sins of the people that brought them into bondage to their enemies.

II. *Gideon's expectation from the Lord.* Where be all His miracles which our fathers told us of? They are in the hands of the Midianites because the Lord has delivered them into their hands for their sins. He has forsaken them because they have forsaken Him. He is looking for a man with whom He can be. "Go in this thy might," the might of faith and worthy expectation.

III. *"Go, and thou shalt save Israel from the hands of the Midianites.* I will be with thee, and thou shalt smite the Midianites as one man." God is looking for men with whom He can be, and on whom He can depend. Men who will not fail Him in the hour of need. Such a man He saw in Gideon.

IV. *Gideon's altar, "The Lord is peace."* He sees that Israel's troubles are of their own making and not of the Lord's. Gideon gives us his conception of God in his naming of his altar. Israel has to be but faithful with God and God will be faithful with them. It was the Lord's desire to keep His people in peace. The destruction of the Midianites was in order to this.

V. *Gideon assured by the use of a fleece, and by a visit to the camp of*

the Midianites. Gideon was a man of caution, as well as a mighty man of valor. There must be no mistake about his call. Too much is involved here, too many interests are at stake, to permit of any chance for mistake in this matter.

VI. *Gideon's army reduced.* Of the thirty-two thousand who responded to his call, twenty-two thousand were fearful and afraid. Of the remaining ten thousand but three hundred stood the tests, and could be depended on for the battle. Gideon is proving himself to be a man of large capacities for faith. Not faith in his army, but faith in God. It is God, not Gideon who is determining the size of his army. God knows men, as Gideon could not possibly know them. He knew Gideon as he could not possibly know himself.

VII. *Gideon's victory over the Midianites.* There is no hesitancy, no failure of faith on the part of Gideon, or of any of the three hundred. God is a reality to Gideon and his men. There will be no failure on His part. There must be none on their part. What matters it that there are a multitude of the Midianites, and but a handful of the Israelites? What matters anything, since God is with them? This does not mean that Gideon and his three hundred will not have to fight. It does not mean that there will be no discouraging circumstances, no misunderstandings. Will his own people understand him? Will they encourage him, and stand by him? In the selection of Gideon's army, we see something of the condition of the people of Israel. But Gideon and his three hundred fought to the end, destroyed the armies of the Midianites, slew their kings and delivered God's people. God made no mistake in selecting him. He was thoroughly dependable. He is looking for dependable men today.

The Savior at the Door

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

This letter is addressed to the church at Laodicea, a church of the apostolic age. It had its characteristics, and the message is designed to meet the need of the Church of that day. But the letter itself indicates that there is a further meaning involved. It is quite generally understood that these seven letters not only cover the needs of the churches of that day, but they cover in a general way the condition of the Church throughout the entire period of its history. The condition of the Church of the last days of the age are here set forth, and the end of the Church is clearly indicated. "Because thou art lukewarm, and neither