

brings. Men who are what they are by their own choices. Circumstances in life have their place, and must be taken into consideration, but the determining factor is the will of the individual.

II. *The problem is how to reach the man who has the will, and persuade him to change his course of life.* This he will do properly by changing his attitude toward Christ. A right attitude toward Christ tends to produce a right attitude toward life. The man whose attitude toward Christ is right, seeks to live a life that is pleasing to Him.

III. *It is no easy matter to accomplish the salvation of sinners, well habituated to sinning by long practice.* The effort here seems to be focused upon the saving of sinners within the confines of the church, rather than with outbreathing rebels without the church. The sinning habit seems in some cases, to have become a veritable part of the being of the sinner.

IV. *Man is a habit forming being.* Desire for a wrong thing being gratified often seems to become well-nigh insatiable. We do well to keep in mind that the practice of habits of sinning tends to the breaking down and destruction of all that is noblest and best in human nature. The sinner is but a fragment of a man in the proper sense of the term. Much that should make him abhor sin is gone from him.

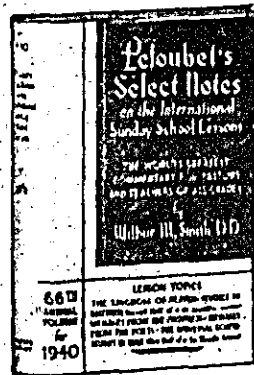
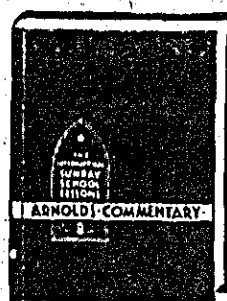
V. *Yielding so often to temptation has well-nigh, if not quite, broken down the sinner's power of resistance.* The better elements of life that should rise up to help him in his battle against evil desire have been destroyed, and what remains is in favor of sin, rather than against it. The salvation of the kind of sinners in view here demands the constant exercise of that love that suffers long and is kind—the love that never faileth. In this effort they were dealing with the remnants of manhood left from the ravages of sin.

VI. *Familiarity breeds contempt.* The sinner is seldom—if ever—conscious of the seriousness of his condition. Habituated to sin, he does not see the evil of it. That the work of destruction had gone far, and produced great havoc in the lives of these men, is clearly seen in this epistle, and Jude's manner of dealing with them. They were men gone far in iniquity—men whose salvation would not be an easy task.

VII. *But with all the difficulties involved, this work was to be undertaken.* The grace of God enjoyed by these saints was sufficient to meet the needs of these men. The difficulties in the case were challenges to them. How far would these men go in building themselves up in their most holy faith; in praying in the Holy Ghost; in keeping themselves in the love of God; in looking for the mercy of

our Lord Jesus Christ unto eternal life? How far would they go in preparing themselves as instruments in the hands of God for the successful accomplishment of this work? That there are men who will not be saved is certain. Man is capable of resisting God. Our great problem is

that of furnishing God with such instruments for His use that as many as possible of humankind may be saved, for the glory of God, and the good of all concerned. The gospel of our Lord Jesus Christ is a whosoever gospel. It is for all mankind.



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# The PREACHER'S MAGAZINE

NOW if what we preach about Christ is that he was raised from the dead, how can some of you say that there is no such thing as a resurrection of the dead? If there is no resurrection of the dead, then Christ was not raised, and if Christ was not raised, there is nothing in our message; there is nothing in our faith either, and we are found guilty of misrepresenting God, for we have testified that he raised Christ, when he did not do it, if it is true that the dead are never raised. For if the dead are never raised, Christ was not raised; and if Christ was not raised, your faith is a delusion; you are still under the control of your sins. Yes, and those who have fallen asleep in trust in Christ have perished. If we have centered our hopes on Christ in this life, and that is all, we are the most pitiable people in the world.

But the truth is, Christ was raised from the dead, the first to be raised of those who have fallen asleep. For since it was through a man that we have death, it is through a man also that we have the raising of the dead. For just as because of their relation to Adam all men die, so because of their relation to Christ they will all be brought to life again. But each in his own turn; Christ first, and then at Christ's coming those who belong to him. . . .

Then what the Scripture says will come true—"Death has been triumphantly destroyed. Where, Death, is your victory? Where, Death, is your sting?" Sin is the sting of death, and it is the Law that gives sin its power. But thank God! He gives us victory through our Lord Jesus Christ. So, my dear brothers, be firm and unmoved, and always devote yourselves to the Lord's work, for you know that through the Lord your labor is not thrown away (1 Cor. 15:12-27, 54-58, Goodspeed Translation).

## The Preacher's Magazine

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## The Program of the Church

BY THE EDITOR

HERE must of necessity be many people, including some preachers, who are not just clear regarding the program of the Church in the world. Many think the Church and the ministry are remiss if they fail to give first place to reform movements, world peace propaganda, educational and recreational interests—in short to social aspects of the community and of the world.

It is needless for us to debate this moot question, for we are not likely to change anyone on a matter so fundamental. But to me it is perfectly clear that the Church is in the world to preach and testify "the gospel of the grace of God," and to seek by all means to lead men individually into spiritual experience and life. Reforms will come, but they will be by-products. The social life of the community and of the world will be changed and improved, but this will come about indirectly, rather than by the direct efforts of the Church. The Church is composed of spiritual people, and its method is to make men good, rather than to concern itself too largely with simply extracting good words and deeds from them. It is an easy thing for shallow thinkers to say, "If the Church would just get behind this movement it could put it over." But in most instances you will find that these unauthorized prophets would make use of the boycott and other instruments of force, while the Church must always confine itself to plans that leave it free to serve even those who oppose it. The Church must always sustain a relation that makes it consistent for it to present its saving message. It must not become a cult or clan or the instrument of prejudice or politics or unholy force.

Last Sunday evening, in a strange city, I went out in search of a place to attend church. I found a building which bore a name which identified it, historically, with one of the most genuine revival movements of modern times. Turning in, I was met at the door by the minister. He was dressed in a white sport suit—for the evening was warm. He shook my hand gayly, with the attitude of the "hail fellow well met," and pronounced my name after me in a manner which seemed calculated to cause me to think he suddenly remembered to have met me before. Another man who stood across from the minister hand-

ed me a printed program of the activities of the evening. I was disappointed to find that it was nothing more than just a recital by the choir. I had hoped for a sermon and a service of worship. But it was too late to seek another church, so I sat with about a hundred others in an auditorium that would have seated five or six hundred. The choir was good, but not extraordinarily so. There were a few numbers which seemed to me suitable for singing in a church. The other numbers were of that peculiar blend of the religious and classical that never seem quite in place anywhere. Early in the service the pastor offered a very brief prayer, made a few light remarks about a special collection he had recently taken in some evidently more or less silly manner, and then passed the plates for an offering.

Then came the announcements—and wonder of wonders! The congregation was invited to come to a basement auditorium at the close of the choir program to see pictures of the New York World's Fair and of Niagara Falls! The final choir number was rendered with dimmed lights, the preacher reciting a sort of semi-religious poem, and pronouncing a very brief benediction. The people passed out. The preacher hastened to the vestibule to shake hands once more and to urge all to stay for the pictures, assuring all that it would be very interesting, and that they would enjoy the fellowship very much indeed. But I think more than half the people, like myself, felt they had had enough for one evening, and passed out quickly into the night to wherever their interests directed them.

But I went away to think. My charity forbade my judging the motives of the preacher and of the others who may have shared with him in the responsibility for such a program. But my judgment compelled me to conclude that whatever his object, his method was leading him to ruin. His church program was insipid—too tame for either spiritual or worldly people, and utterly devoid of anything that could be identified as spiritual unction and power. I pitied the whole proposition more than I condemned it. Projecting the future, I was compelled to conclude that the future of that preacher and that church is unpromising. They will soon have neither force nor field. They will, as I sincerely believe, utterly perish from the earth for the simple reason that they are serving no vital purpose. They do not know what they want to do well enough to recognize it even if they were to get it done. Of course a revival would save them, but nothing else can. They will die because they have no real right to live. They have no convictions, no vision, no compelling force.

But it were useless to condemn unless we are prepared to amend. If we destroy we are only started—we must also construct. What is the proper program of the Church? I have already said it once, but repetition is useful for emphasis. The program of the Church is a revival program. Such a program demands spiritual life and vitality among the members, and unction and spiritual power of the preacher. It involves a service schedule that centers on crises, as well as upon processes. Its singing is an expression of "Tears and Triumphs." Its testimonies

are mingled confession and praise. Its preaching leads to passionate exhortation. Its architecture brings the mourner's bench to the fore. The direct fruitage consists of saved souls, but in the process of saving souls, the Church itself is saved.

Such a program is not new, unless it is new be-

cause it is so old. It is the pentecostal program. But I challenge every preacher with the statement, unqualified as to time and place, that it will work today as in the ages past. Have the courage, Brother Preacher, to not only try it, but to stick to it until you die.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Original Sin and Its History

WE have been viewing original sin in its intrinsic nature, shaping our theories on the basis of Scripture teaching, seeking to obtain a clear concept. We have found that it is a very real and potent factor in the experience of the human race. While it is not possible to lay hands upon it as we might the organs of this body of ours, yet like other factors of the inner life of man it is none the less real for that reason. The fact is, that the metaphysical entities of man's being are more real than the physical, if we stop to consider for a moment. We know that we are a being who is conscious or aware, but we cannot lay hands upon consciousness. It is a state and condition of being aware, but it is illusive to the natural senses, yet an intense reality in experience. So is sin, a profound reality making itself felt in each individual life and despoiling the race.

We have thought that it might be illuminating in our study of this depraved state within us to view it from the historical standpoint also, noting what have been the leading views down through the theological eras. In this respect there are two very marked divisions chronologically if not so distinct in doctrinal content. The chronological divisions are the ancient views and the modern. We will consider first the older views.

### ANCIENT VIEWS

Theories concerning sin developed in the Western Church among the Latins and were centered around three leading figures, two of whom have been familiar names down through the annals of Church History, and one of these has been a colossal figure in both theology and doctrinal teaching. The controversy broke out on the subject when Pelagius, a British monk, visited Rome. He had come to the Holy City with great expectations; here he thought to find heaven enshrined on earth. He had firmly believed that the great ecclesiastics of the church would be leading pure, devout and holy lives. On the other hand he found luxury, political intrigue and social corruption. Seeking to find the cause, he decided that it was due to wrong thinking, that since they believed that sin entering the race through Adam had so debilitated the will of man that he could not choose the right, they gave themselves over recklessly to a sinful life, feeling that the responsibility

rested upon Deity in that they had not been endowed with sufficient grace to resist.

Pelagius became reactionary in his thinking and proclaimed teaching that was directly opposite. He maintained that man is born not in a state and condition of sin, but in a state of moral equilibrium, that he can do good of his own free will, that grace is only human enabling. His conclusions are characteristic of human thought that swings from one extreme to another. They were born in the heat of controversy and therefore were not carefully weighed.

Against Pelagius arose Augustine, the great theologian of that day and age and for a thousand years to come. His doctrine of inborn sin, previously set forth, had been generally accepted; now it was attacked at every point, but Augustine steadfastly defended it. His position was that the whole race of mankind had been defiled through Adam, that in Adam man lost not only the state and condition of holiness, but also the power within himself to recover it, and all mankind now exists in this same state. There were many related points in connection with this theory of sin that led to conclusions that we find untenable, but it is the related points, not this fundamental issue. If other points had been modified, some of the extremes of his teaching would have been avoided. On the other hand as to the inherent nature of original sin, his view has been the orthodox view of the Church.

In the controversy of these clashing views, there arose another teacher and thinker who sought to take a medial position. His doctrine was called Semi-Pelagianism. Cassianus, a pupil of the great Chrysostom, came forward with the premises of the "innate proclivity of man to sin, and the need of the grace of the Spirit. Conversion was made to result from the joint influence of the two factors, the agency of God and the free action of the will." This has a number of points in agreement with our teaching, but we maintain that the will must have a divine enabling to act; this is accomplished by what the old time Methodists termed, "prevenient grace."

Thus we have the battle waged, but the teaching of Augustine triumphed and became the background of the reformed movements under both Calvin and Luther. We owe Augustine a great debt for his

thorough diagnosis of the nature of inherent depravity. He had felt its blighting power in his own life, and had seen the baneful influence in the lives of others and he knew that it was no trifling element that bore man so violently on its current.

#### MODERN VIEWS

When we come to modern views, we do not find such a difference in their general content. The word modern is rather a misnomer. The teaching is not essentially modern; it is the bringing to life again some of these views which had their birth in the early centuries. They may be clothed in different language, but essentially they are the same.

One of the prominent writers on the subject, Tennant, holds to a view that is quite like that of Pelagius; he may differ in some minor points, but essentially it is the same. Tennant has made a great contribution in his work, "Philosophical Theology" wherein he maintains an ontology for the soul over against those who would deny the same, but in his work on "Original Sin," we cannot feel that he has made a worth while contribution; his view does not give a cause adequate to all the facts of sin evident in the lives of men. If a man with the profoundness of his intellect had turned his thinking into another channel, we might have had a monumental work on sin, but now it would appear that his depth of thought had taken a holiday.

There is another school of modern thought that is distinctly semi-Pelagian. While on the one hand it recognizes that there is a general tendency in man to do evil, yet on the other hand there is also in

man a "spark of divinity," which if he will follow, it will lead him to God. This divine nature is not through a crisis experience, but is original in man just as evil is original in man. Man enters into Christian experience by Christian nurture rather than by a new nature.

These two theories just cited seem to hold the mass of the leaders in the general Church. There are many with a Presbyterian and Baptist background who hold a modified Augustinianism, so also do many Lutherans, but for the most part the other lines of thought are taught. Then there is a minority group (among whom we are to be reckoned) which hold that sin is inborn, that man is inclined to do evil "and that continually," but that through grace his will may be quickened so he may choose the right, that in doing so his nature is changed and a new life implanted, that while the racial sinful nature remains, it may be cleansed and purified by a second work of grace. We maintain this position not from a doctrinary standpoint, though we believe it is doctrinally true to the Word of God, but also because it has been verified in experience; thus we have two witnesses to its verity; "deep calls unto deep."

Such in a very brief compass is the history of the doctrine of sin. Naturally there have been many variations, and volumes have been written on the subject, but the essential points seem to remain ever the same. Sin as found in the early days of theologizing on the subject is ever the same dark, tragic element in the lives of men, and no superficial view has ever been adequate to explain its dire effects.

## True and False Holiness

H. C. Hathcoat

*That ye put on the new man which after God is created in righteousness and true holiness (Eph. 4:24).*

**I**NASMUCH as true holiness is one of the attributes of God that His children are to have in this life (1 Peter 1:16), was appropriated in the new covenant (Heb. 10:14-16), was one of the cardinal truths taught and practiced by the early church, was mentioned so much by the New Testament writers, gave birth to the present reformation, started campmeetings and revivals, is the only thing that will satisfy the heart and give us a passport into heaven (Heb. 12:14), I have a conviction that there should be more preaching on it, more writing about it and more living of it.

The term "holiness" in this article will apply to perfected holiness or the experience commonly referred to as sanctification as a second work of grace. Since the adjective "true" is used in the text it implies there is a false holiness. We admit that they are legion and will review a few of them before setting forth the truth about "true" holiness.

**I. INCORPORATED HOLINESS**—This brand of holiness teaches that all believers are holy in Christ by faith in His death. It is holiness by proxy and not by experience. This is known as the "Keswick" doctrine and claims holiness in Christ while admitting inbred sin in the heart. The truth is nobody is holy in Christ who is not holy in heart (Mark 7:21-23). There is a difference in Christ's works being done *for* us and in their being done *in* us. His blood was not shed to cover up sin in the heart of a believer but to "cleanse us from all sin" (1 John 1:7). Paul expresses the same truth in Romans 6:6 where he says "our old man is crucified with him, that the body of sin might be destroyed." Praise God!

**II. PROFESSIONAL HOLINESS**—There are popular evangelists who mention holiness in general terms when it will serve to give them favor with certain ones present but in private belief and personal they neither advocate nor live holiness. I attended a "holiness convention" one time where the convention speaker was Calvinistic in doctrine and never claimed holiness in his own heart. Yet for a good sum of

money he was hired to come and preach a week to the "holiness folks." He preached holiness too. True holiness is more than a tag to wear on certain occasions. It is the most practical thing in the world and is an everyday experience (Luke 1:73-75). In this respect the Church is not a "holiness" church or "holiness people." It is a holy church composed of holy people and they use their holiness for something more than professional purposes.

**III. EMOTIONAL HOLINESS**—Some people seem to think "howliness" is holiness. There is a vast difference between "the noise of power" and the "power of noise." This is not said in defense of a dead, dry, lifeless holiness but is rather a warning against substituting manifestations of the "flesh" for "manifestations of the Spirit." Man is an emotional, a mental and a spiritual being and to overdevelop one portion at the expense of the other two proves fatal. We can overdo the emotions until we can shout over things we ought to be repenting over. God isn't always in the wind and thunder but is often heard in "the still small voice" (1 Kings 19:11, 12). True holiness is no hindrance to shouting but rather a guaranty that one will live as high as he jumps and will "make straight paths for his feet" after he hits the ground.

**IV. LEGALISTIC OR LETTER HOLINESS**—This type of holiness makes a hobby of adorning and external apparel but has little love or comfort in it. It is usually harsh and exacting, even to fanaticism. True it can give you the letter on how to be sanctified and can quote many eminent authors on the subject but when it comes to producing the "fruit of the Spirit" it is sadly lacking. This legalistic holiness has crushed many weak souls and has caused many young converts to become discouraged and backslide because the standard was held higher than "thus saith the Lord." This is not a plea for compromise but rather a plea for a holiness of heart and mercy instead of the Pharisaical type. High standards and low grace drive people away but a heart full of love will make them hungry for what we have.

**V. CULTURAL HOLINESS**—This type places the emphasis on *acting* good instead of *being* good. It says much about ethics, etiquette, culture and good breeding but says nothing about dying out to sin, the flesh, the world, pride and self. In short it attempts to dress old Adam up in "Sunday clothes" instead of taking him to the cross to be crucified. True holiness and *true* culture have no quarrel but as Horace Bushnell once said, "The soul of culture is the culture of the soul." If culture could have saved the world the Greeks and Romans would have saved it before Christ came but we must remember that it was a cultured age in which Christ was crucified. His message and standards were "to the Greeks foolishness." The Lord has not saved us for dress parade neither should our Bible schools become "charm schools." John the Baptist would not have been popular with a lot of pseudo, anemic, insipid holiness preachers but of all prophets born of women there "was none greater than John." Culture can

only develop what is there and has no power to change the nature of the heart. Think this over.

**VI. SECTARIAN HOLINESS**—This type fellowships only those "who are cast in its mold or else were molded in its cast." It usually hands out a "questionnaire" to be filled out on doctrine, conscience matters and methods before it fellowships others claiming holiness. One can be as selfish with an unwritten creed as with a written one. He can be sectarian outside a denomination the same as in one. A holy person is not like a penny box of matches—strike only on the box they are in, but "charity rejoices in the truth" and if we have the experience we will rejoice whenever and wherever the truth is preached. True holiness is a sure cure for carnality and division (1 Cor. 3:1-3).

There are many qualities of the soul that reveal true holiness and I shall mention only three in concluding this article:

**1. HEART PURITY**—Read Acts 15:9. The motives, purposes, will, affections and desires are purified by the purging power of the Holy Spirit. Any holiness that allows for remaining sin to be destroyed at death or in purgatory is a false holiness.

**2. PERFECT LOVE**—Read 1 John 4:18. It will not perfect one in judgment or knowledge but will destroy the love for the world and for the garlic and fleshpots of Egypt. He will love God with all his heart and his neighbor as himself. He will love all of God's people too.

**3. SPIRITUAL UNITY**—Read Hebrews 2:11. It brings about our unity in nature with God and with each other. It does not guarantee we will interpret every text of scripture alike but we will love each other and be brethren in spite of our differences and personal opinions. This kind of holiness will bring life into the church. Power in the pulpit will be felt and souls won to God will be the results of it. Lord give us more *true* holiness.

### Stalwart Christianity

The Church always has need of the stuff of which martyrs are made, and this cannot be unless we have strong convictions of duty. Jesus was fully convinced of the importance of His work as the Son of God in respect to His divinity, and as the Lamb of God in the sacrificial elements of His mission. In harmony with these responsibilities He steadily faced the cross, nor would He allow any compromise to win His serious attention for a moment. This steadfast purpose to do God's will at any cost appears in the lives of all the true servants of God in all ages. Daniel's terrifying experience of being cast into the lions' den grew out of his steadfast habits of prayer to God. Jeremiah and all the prophets suffered opposition because they were devoted to the will of God for their nation as God revealed it to them as His messengers.—*The Wesleyan Methodist*.



## I Saw a Whipped Preacher

By A. S. London

I SAW a whipped preacher today. He is a good and useful man, but he is down. He has not fallen into gross sin, but he is whipped. A few wagging tongues, gossiping church members, and an unappreciative crowd have put him under the juniper tree. He has labored hard, built a nice church structure and has the good will of the city where he lives, but he is down. He is to be pitied more than censured. May God look in pity upon people who take the heart and vision out of the life of a pastor preacher!

General Superintendent Chapman once said that any crowd can ruin almost any preacher, and any group can make almost any preacher. He also says that a preacher who is not able to take it cannot make it.

The minister who has a glum face and a doleful spirit is a whipped man. The Hebrew prophets always tinged the horizon with hopeful signs, regardless of the dark picture they painted of things about them. No preacher has any right to preach to others who does not have a gospel message that will sustain him in every emergency of life. A religion that does not make a preacher master over every condition of life is not the religion of the Lord Jesus Christ. A cowed, whipped, discouraged preacher is one of the saddest sights that one will meet in months of travels. We are to be conquerors through Him. The promise is, "My grace is sufficient."

No man should take up the work of the ministry unless he is willing to put his hand to the plow and never look back. There are obstacles to face, hindrances to overcome and disappointments at every turn of the road. It is hard to be ignored, lied on, talked about and misunderstood, but it is the common lot in life for all who would make a contribution worth while. The ministry is no exception.

The man who wants an easy life is not called into the ministry. A coward has no place in the pulpit. A man who is always whimpering about his condition can never lift a people into the joys of a saving gospel. Jesus never promised the twelve disciples ease and comfort. He told them that they would be misunderstood, have opposition, face dangers and go through tunnels, but they never faltered. They went forward with a positive message, living victorious lives and facing deadly perils. They were sure of their ground. They spoke with authority. They knew whereof they spoke and defied demons and people as they turned the world upside down.

A preacher is called to a specific task. He is to preach a positive, living truth. Earth's last place for stammering, whining, complaining, discouraged people is in the pulpit. A preacher is to bring hope and good news. He is to bring cheer. He must believe in his message and live what he preaches. He must deliver his message without quailing under any fire or storm that may come upon him. He is an ambassador of the Lord Jesus Christ.

Everywhere the Apostle Paul went he bore the saying, "I magnify mine office." Pestilences, perils on land and on sea, life, death, things present, or things to come, did not move him. He spoke of them as "light afflictions." He knew that his cause would finally triumph. "We preach not ourselves but Christ Jesus the Lord."

History tells of the bloody battle of Troy. Henry IV of France said to his soldiers, "When you lose sight of your colors, rally to my white plume. You will always find it in the way to glory." Preacher brethren, when you see conditions about you crumbling and falling, look to Christ! When you are misunderstood, talked about and unappreciated, rally to the Giver of every good and perfect gift. He will make you more than conquerors. There is no defeat for any preacher outside of himself. God has not left His messengers at the hands of a few disgruntled or talebearers. Remember, that even if you lose a battle you have not lost the war.

One of the curses of the common pastorate is a shifting of the preacher every time a little trouble comes up. We are training a group of nomads, wandering from place to place, trying to keep all in a good humor. Some men are constantly seeking green pastures. Things look better on the other side of the fence. A man cannot test himself by running every time a little opposition develops. Short pastorates usually kill both preacher and church. One of the largest churches in this country many years ago offered their pastor a trip to Europe and upkeep for his family for a year if he would resign. But he did not go. Today that church is the largest in his denomination. It is easier to run or quit than it is to stay and be kind, shew the Christian spirit and love those who oppose you.

My preacher friend who is whipped wants to move. He has asked me to help find him a place. He is in a beautiful city, with probably ninety per cent of the people unchurched. His church has called him for another year, but he wants to go. He is cowed down, discouraged and practically through. He will either change his attitude or he will have to leave. If he moves he will be weaker when trouble arises in the next place than he is today, for trouble will surely arise. He will face difficulties there the same as he has had them here.

Will my friend, like Moses, go up into the mountain and talk with God face to face, coming down and giving to the people His latest revelation, or will he succumb to a little criticism, become a weakling in the pulpit, and move on to a smaller field and ministry?

Nothing can take the place in church building of a victorious type of gospel preaching. Let the pulpit decay and the cause of Christ is lost. There is a demand for preachers with courage, clean hearts,

pure motives, vision, aggressiveness, patience and kindness. A preacher has no right to disgrace himself or the church by being a coward or a complainer. The Apostle Paul had a deep-rooted conviction when he said that it has pleased God to save the world by the foolishness of preaching. A man may be crushed

and have a broken heart, but God will never forsake His own.

*And when the One great scorer comes,  
To write against your name,  
He writes not, that you won or lost,  
But how you played the game.*

## The Deserving Church-going People

Paul S. Hill

I HARDLY know how to begin what I want to say because it is difficult to harmonize original sin and its undoing of the souls of men so that they are totally depraved and hell-deserving with the kind of people I want to write about as deserving church-going people. To evade the difficulty let us skip the original sin question and come direct to the people who go to church and are in some degree deserving.

I frequently meet them in making pastoral calls. They have souls that need blessing, a worshipful nature that needs communion with God and a life to live that should not be wasted in useless pursuits, but harnessed up to some great and good enterprise which will bring them satisfaction in this world and reward in the world to come. Some of these people are young, some in midlife, some are older. The reason they appeal to me so much is because they deserve a better religious deal than their churches are giving them.

I do not want to find too much fault with the other church groups and ministers in our community lest I get under condemnation and need to go forward for prayer, but these people make me think.

When I meet some of these hungry people I frankly tell them that they deserve a church where they can hear a simple gospel sermon, where they can take some active part in the service, where they can be taught saving truths of God, where they can feel a wholesome spiritual atmosphere, where they know their church is not going to gamble in lotteries and fairs during the week, where they can hold their pastor up as an example for their children, knowing that he does not smoke, dance, or go to the cheap movies and shows; where they can feel that their life is enlisted in worth while service for God and His kingdom and thus live after they are dead and gone reaching to all the world. With many of them about everything I have mentioned is denied to them. They seek sustenance at an empty and dry breast. Their souls are starved. They deserve a better church.

And that puts a big obligation on me to provide such a church as church-going people deserve. I must see that it is provided. That means much. To begin with I must seek the presence of God in our church. If He is not there it is about as near a failure as I can imagine for a church service. I could have a lot of other men and things and miss out on the

spiritual presence of God. If He is not there the people will discern it. Programs, come from where they may, must not tempt me to sidestep and lose the presence of God.

I must preach a gospel sermon. The gospel and men are made to dwell together. I must see men and preach the gospel. God save me from sermons that have no men in them. I can afford to skip the remote stars and beautiful waterfalls and the laced embroidery on butterflies' wings, but I must not miss people. My sermons must have people in them. Church-going people deserve to be in a sermon. The old and young, the girls with their dolls and the boys with the rip in their pants must go with me in a sermon. I may not mention them but I must see them and preach a saving gospel for them.

I must insist on the church being free from shallow and questionable things of every nature. Our church must commend itself to those deserving church-going people. Every money-getting plan, every work among young people and children, every seasonal anniversary and program must be such as will meet the sanction of a holy God and supply the needs of the church-going people.

There are a great many things and attitudes relating to the work of the Church that can be profitably studied from the viewpoint of these church-going people. The entire church setup must be such as meets the need of these deserving people.

## Another Verse for a Familiar Song

### "I'll Stay Where You Want Me to Stay"

*There may be somewhere a more likely field  
Than the one where the Lord placed me,  
Where salary might promise a greater yield  
And the people my virtues see;  
But being my Savior knows fields and men,  
And my planning oft goes astray,  
I'll labor my best right here where I am—  
I'll stay where you want me to stay.*

CHORUS

*I'll stay where you want me to stay, my Lord,  
Though many may beckon away.  
I'll labor and pray—leave results with Thee—  
I'll stay where you want me to stay.*

—By D. T. BURRESS in *The Watchman-Examiner*.



## GENERAL CHURCH PROGRAM

### CHURCH SCHOOLS

Orval J. Nease

#### More Time for Child Training

WARM-HEARTED workers of the church among children cry for more time for child training. The public schools provide approximately thirty hours a week and thirty-six to forty weeks a year of training for the child. The taxpayers add to this public libraries and museums for mind enrichment, and parks and playgrounds for the worthy employment of leisure hours. All this, and much more, in the interest of good citizenship. The church provides a program, generally speaking, of four or five hours a week for the moral and spiritual guidance and enrichment of its adherents. Most of this program is built on the adult level and not intended primarily for the child. The Sunday morning service, the evangelistic service of the evening and the midweek service—these are in the main adult services. One hour a week of the church's provision plans for the child. There is very evident reason for the cry for more time for the moral and spiritual training of our boys and girls.

How is this demand for more time to be satisfied? Some have sought to bring the child to the church after public school hours or on Saturday for such instruction, and in many cases splendid results have been obtained. Certainly better add an hour more to the child's study program a day than to have no provision for moral training other than the church school hour. But most parents and directors of children's activities feel that these hours after the public school belong to the home and to the play life of the child. Religious training is not an appendage to be tacked on, but should have equal opportunity with other phases of preparation for life.

A few cities have arranged for their children to be excused from the sessions of the public schools for one or two hours a week, the children going to the church of their choice for religious training during the period. Credit is given by the public schools for such instruction. This is ideal but is so far from universal in its acceptance that it cannot be counted upon as solving in any near tomorrow the problem confronting church school workers.

Many have advocated the setting up of a children's church to operate at the same hour as the morning service of worship. No doubt much good has been done through this channel, especially when competent leaders, trained in worship and discipline, are available. There are, however, many disvalues involved that so far as the experience of this writer is concerned are never compensated for in even the

best operated Junior or children's churches. The morning service is robbed of its children. The service needs the children and the children the service. Too often the release of the children from the service is mute acknowledgment on the part of the pastor of his unwillingness, or inability, to build his service to appeal to the child. The morning hour of worship should be the family hour, in which parents and children together may make their approach to God in worship and adoration. The parent needs this added opportunity of leading his family as head of his household to God and eternal verities.

The child needs this worship contact with the pastor and the ministry of the public congregation. He needs to feel that he is a part of the church at worship. He should be made to feel this is his pastor and to him he can go for spiritual guidance and help. There is an atmosphere conducive to worship that is best generated by mature and experienced worshipers which will be largely lost to the child if he is absented from these services. Here is another reason why children should be directed by parents and Sunday school teachers alike to remain for the morning service. To make such service meaningful and worthy of these children pastors will have to give more thought and effort to this phase than is being given in most places.

How then shall additional time be arranged for the moral and spiritual training of our children? We suggest the Daily Vacation Bible School as a worthy and adequate answer to this question. The Vacation school takes advantage of the attendance, study and disciplinary habits set up by the public school. The child is accustomed to being in the classroom under supervision for two periods each day. Released from this he is often restless and most children yield readily to the supervised study of the classroom of the church for at least one period a day during the early weeks of the summer vacation. The Vacation School program should be formulated to fit into the habit grooves of the child set up by the public school.

The Vacation School is a worthy employment of the leisure or vacation time of the child. Children accustomed to the supervision and discipline of the classroom will, when turned loose upon the streets, learn more of meanness and uncleanness and thus make them greater potential problems of society, during the two or three months of vacation, than the entire period of the public school year.

The Vacation school makes available children of the community who do not attend church or Sunday school during the balance of the year. Parents in homes not directly connected with or interested in the church will be glad to have their children off the street (and often out of the parents' way), and

under trusted supervision, after vacation has been in progress a week. Here is the church school's and pastor's golden moment to make new advance in occupying the community of the church's responsibility.

There is not only a place for the Vacation School, there is a vital need for it! It comes as an answer to prayer and heartfelt need. Plan for it! Prepare for it! Undertake it! Make this summer a golden one in winning lads and lassies to Christ and the Church through the Daily Vacation Bible School.

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

#### Youth and Stewardship

S. T. Ludwig

IT IS not enough to teach and train youth by telling. Such procedure will produce unsatisfactory results. In every program of development for young people there must be room for action—willing and co-operative action on the part of youth.

The General N. Y. P. S. Council is interested in proper training of Nazarene young people along the line of *stewardship*. We believe there is a Christian way to use money, time, talents and service for the glory of God and the advancement of Christ's kingdom. Part of the training which young people can receive is the incentive to share with the whole church in the annual Easter offering.

We are urging the united co-operation of all our young people in this church-wide endeavor. We are anxious that Nazarene youth shall see the opportunity of uniting our efforts in the great cause of *world evangelism*. Our supreme motive for giving to the General Budget at Easter time should be our love for God and souls.

As pastor of the church, we will greatly appreciate your support in presenting this challenge to young people. The General Budget dollar meets a number of vital needs—foreign missions, home missions, church schools, education, general assembly, superintendency, ministerial relief, N. Y. P. S., stewardship—all of which are important. By supporting this entire budget we are helping to spread the gospel throughout the world.

Young people are anxious to do their part. Let us teach them concerning Christian stewardship and let us help them "learn by doing" by saving and giving in the Easter offering March 17.

#### Responsibility

So long as there is a single soul to whom you can by any possible means tell the gospel story, you should do so. If there ever should come a time when there is no one whom you can reach directly or indirectly, you may be free from obligation, but, until such time comes, the burden of dying humanity is upon you.—*Exchange*.

### Promoting Our Church Paper

HERE are some excellent arguments in favor of your denominational church paper, the *Herald of Holiness*. We suggest that this material may be appropriate for reading from the pulpit or for printing in the church bulletin.

Every loyal member of the church should be regularly informed regarding the great enterprises of his denomination.

The fires of religious enthusiasm can be kept burning only by continual supply of information regarding the great plans and achievements of our churches, schools and missionary outposts. Without this information it is impossible to give intelligent co-operation in the work of the denomination.

Only through the church paper can the drum-beat be heard that stirs our hearts and enables us to keep step with thousands of other Nazarenes across the country as they march forward together in a common cause.

If the church paper does nothing else, it certainly is instrumental in quickening Nazarene intelligence and stimulating Nazarene zeal everywhere.—P. H. LUNN.

### Problems Peculiar to Preachers

Chas. A. Gibson

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

Q. I have a hard time to keep at my studies. I mean by that to apply myself to my study and books. What can I do? I am an ordained elder.

A. You will have to apply self-discipline. Force yourself past the regular time when you have been giving up your study. It may be that the coming in of other matters turns your mind from books. Learn to receive such other things as you are forced to receive during study hours, and then pigeonhole them until the time of study is past. It will require some real will power but I believe you have it.

Q. Should a pastor's wife take an active part in the leadership of the community (such as W.C.T.U. work) or should she devote her energy and time to her own local church?

A. It would seem to me that wherever opportunity affords, the pastor's wife should take part in such leadership. I know no better way to promote one's church than to have a favorable community feeling. An opportunity such as described seems to me to be the very thing for a preacher's wife, for here she can help by contact and indirect methods, to clear up many a false notion about our people and make a host of friends for the church while helping to promote interests that we believe in with all our hearts. Someone needs to be stirred about this "boozie" business.

**QUESTION**—What should a pastor do regarding season's greetings sent to him from his former pastorates?

**ANSWER**—Acknowledge them in the regular way, and be glad that there are those who remember. It might be another matter if the pastor is to send greetings to all the members of a former pastorate, for this could create a serious problem. While on this subject of former pastorates, it seems we should all remember that just practicing the Golden Rule would solve this whole matter. I am sure that the damage that is done is often done without thinking the matter through. To illustrate: I was talking with a pastor recently, and he told me at length of the problem being created by the constant returning of his predecessor, and that this good man was visiting in the homes and praying with the folks and advising them. I listened with interest for I had spent the night before on this man's former field, and learned from the pastor that he was doing the very same thing that he now was accusing his predecessor of doing. I have tried to figure out the mind of the man; I wonder if he thinks he is the only man who has the ear of the District Superintendent.

**Q.** I have been asked to speak at both the Grange and the Townsend Club and have not yet accepted either. Would it be wise?

**A.** I cannot state what you should do in this instance. The fact that you have a question regarding the same seems within itself to offer grounds for delay and possibly for refusal eventually. I am not familiar with the standards of the Grange. I do not know if it is a secret order or not. If so, I would say that you should not speak at same. There may be other practices that they indulge in that would cripple you should you take part. Make sure on all points ere you proceed. There seems to be too much controversy regarding the Townsend Club for one to get mixed up in it. It has merit no doubt, but you will have other folks who will feel keenly against it and it is best for a preacher to keep himself free. If it were a moral fight where a clear issue of right and wrong was involved, then it would be different. You could and should declare yourself.

**Q.** A pastor is unable financially to make payments on his car, and the church cannot at this time raise his salary. Would it hinder his work or hurt his influence if he resorted to house-to-house selling in order to care for this need?

**A.** I do not see where such a plan would hurt a preacher if he conducts himself as he should. It may even help him for he will make acquaintances, and show courage and display a certain amount of ability and judgment that will commend him to thinking people.

**Q.** I have been in my present pastorate several years and feel that I should move, but I have had no openings recently, and I question if my Superintendent is doing much to get me another place. What can I do about it?

**A.** The matter of moves for a preacher is one of the most vital that he faces, and he should not have too many in a lifetime. It happens that in a conversation with your District Superintendent some weeks ago we happened to discuss your case and he told me that he had an opening for you a year or so ago and tried to get you to take it. He said he knew then that a move would be beneficial to you, but that you refused the place. He told me of two or three places where he had recommended you, but there seemed to be local conditions that made the church board feel you would not fit. I am sure the enemy has suggested that this good man is not doing all he could for you, but I have every reason to believe he is. I suggest that you have a frank talk with your District Superintendent, and I think he will tell you all the facts. Now another bit of advice: Moves do not come every day, and when they are offered, it is wise to weigh them

very carefully before you turn them down, if they have come after a long pastorate and with the approval of the District Superintendent. He may know better than you do the conditions, and you may close a door that will not be open when your special time comes to move. One more bit of advice: I know you like your district and the brethren of the same or I would not advise this, but since you do, you might write a few District Superintendents stating your case. I shall be glad to have a letter from you. I do not mean that I can place you, but I might be able to do so.

**Q.** In the field where I am situated they have Y. P. S. and W. F. M. S. zone meetings every few weeks, and they write me to come and urge our folks to attend. I am trying to train our folks to stay at home and stand by the church, and if I encourage these things I will break down my own teachings. What shall I do?

**A.** Change your teachings. The church as a whole and these departments have as good right to claim attention from your folks as you have to claim the folks for your local work. I venture that if you persist in your plan, you will lose the people locally as well as to the organizations of the church. I assure you, you will find more joy in getting wholeheartedly back of every part of the program of the church; and please do not do it as a mere policy. Make it a whole-soul job of yours to promote every department and every call for finances, and you will discover that it is easier to pay the local bills and secure loyalty to the regular services.

**Q.** I have had an evangelist friend for two or three meetings and enjoy his ministry, but lately he has been returning to our town and visiting with a family that seems never to be really lined up with the church and its program. What can I do?

**A.** The evangelist who writes back and visits back is in about as hot a spot as the pastor who does the same thing. There is no way for this man to escape being hurt by such action as he will, in the language of Doctor Chapman, "be the cause or the occasion for difficulty" later. If he is a friend, as you state, and he must be or you would not repeat having him for meetings, I suggest that you talk with him, for he may not be aware of his danger. Again, the Golden Rule would come in good place.

**Q.** We have a good people, but they nearly always come late to church. What can I do to correct this situation?

**A.** Begin on time each and every time, and be kind but firm in your determination to do this. If the set time for your services is not the proper one for the people, then change the time, but begin on time.

## Dr. Huffman Succeeds Dr. Biederwolf

The board of directors of Winona Lake School of Theology, an institution which conducts summer sessions at Winona Lake, Indiana, has just announced the unanimous election of Dr. J. A. Huffman to succeed the former president, Dr. William Edward Biederwolf, recently deceased.

Dr. Huffman has served as dean of the institution since 1927, and together with the president, Dr. Biederwolf, succeeded in establishing a strong, evangelical school which attracts students from all over the United States, Canada, and from foreign countries. Under his leadership the institution is assured of the same efficiency and loyalty to the Word of God for which it has been known.

The following plans are also announced for the 1940 session, to be held from July 9 to August 14:

### FACULTY

Dr. J. A. Huffman, Dean, Winona Lake School of Theology  
 \*Dr. Walter A. Maier, Eden Seminary, St. Louis  
 Dr. Peder Stiansen, Northern Baptist Seminary, Chicago  
 Dr. James Charbonnier, Taylor University School of Religion  
 Prof. Mabel McQueen Weir, Head Bible Department, Texas State College for Women  
 Dr. Samuel M. Zwemer, Princeton Seminary  
 Dr. J. C. Masseé, Eastern Baptist Seminary, Philadelphia  
 \*Invited.

### COURSES TENTATIVELY ARRANGED FOR 1940

Missions, Homiletics and Pastoral Theology, Evangelism, Christian Apologetics, Church History, Old Testament, Christian Doctrine, Beginners' Greek, Homiletical and Exegetical Use of the Greek New Testament.

NOTE—A twelve-page prospectus of the 1940 session may be had after February 1 from the Dean, Dr. J. A. Huffman, Marion, Indiana.

## BOOK CHAT



By P. H. Lunn

ONE of the most worth while contributions to Wesleyan holiness literature in recent years is Dr. Harry E. Jessop's *FOUNDATIONS OF DOCTRINE IN SCRIPTURE AND EXPERIENCE* (Chicago: Evangelistic Institute—\$1.50). We predict that this book will take the place of some older classics if and when they go out of print. Dr. Jessop quotes liberally from these earlier holiness writers. We know of no other book that gives in well organized form a complete presentation of the plan of full salvation supported by excerpts from the writings of Ashbury, Binney, Booth, Brengle, Clarke, Fox, Haney, Hogue, Inskip, Keen, Lowrey, McLaughlin, Ralston, Ruth, Steele, Upham, Walker, Wesley, R. T. Williams, Wood and many others.

In order to give you a suggestion of the scope of this book I give a very brief summary of the twenty-one chapters:

1. An introductory sketch of full salvation—a study in holiness terminology.
2. The sin problem commencing with the fact of human sin and going on to the fall and its effect on the race. The twofold nature of sin. Carnality within the believer. Pauline portraits of indwelling sin.
3. The provision for sin showing how the entire God-head is concerned in this.
4. The methods of providing for the sin problem as comprised in the two works of grace.
5. The first work of grace in its fourfold aspect.
6. The second work of grace in its fourfold aspect.
7. The time-period between the two experiences.
8. Dictionary definition of holiness.
9. The way into the blessing, showing that it may be personally known. It may be instantaneously known. It must be personally sought.
10. The abiding blessing. Evidences of it and the secret of going on.
11. Distinctions between the human vessel and the divine indwelling. Temptation and the absence of sin. Infirmity and the absence of sin. Maturity.

12. Dangers to be avoided by the sanctified soul.
13. Erroneous views of sanctification such as the simultaneous theory, the development theory, the death and post-mortem theories, the "holy in Christ" theory, the "signs" theory.
14. Christian perfection, its possibility, its nature. Negative and positive aspects of perfection.
15. The perfect life and its distinctive outworkings.
16. The idea of holiness in the Old and in the New Testament.
17. Symbolism. The second blessing in Bible picture of the Old and the New Testament.
18. Objections to a philosophical and a theological nature.
19. Old and New Testament scriptures used by opponents of holiness.
20. A brief historical sketch of the doctrine of holiness.
21. A chapter of personal testimonies to holiness.

UNTO ALL is the title of a series of sermons dealing with the universal appeal of Christ. The author is Howard W. Ferrin (Zondervan—\$1.00). Here are twenty messages each one presenting the appeal of Christ to a certain trade or profession—artist, architect, baker, carpenter, farmer, judge, preacher, toiler, sinner and Christian. These sermons are different, stimulating and inspiring.

WHY I BELIEVE IN GOD AND IMMORTALITY by George S. Foster, M. D. (Revell—\$1.25) is an extremely valuable book on the subject its title so clearly indicates. It is interesting to read the reactions of a physician to suffering, anguish and sorrow as seen in thirty-five years of medical practice. There is a wealth of material here to use in an Easter message on immortality.

In order to attract an average Sunday evening congregation of two thousand people a preacher must have something that appeals to individuals in all walks of life. C. Gordon Brownville, pastor of Tremont Temple, Boston, does that very thing. Five of his Sunday evening messages have been printed in book form (Revell—\$1.00). Here are the intriguing titles: (1) Hobnails for Rugged Paths, (2) Get Your Man, (3) The Sanity of Our Christian Experience, (4) High Road or Low Road, (5) Wound Chevrons. These sermons are pointed, vibrant with life situations and altogether worth while.

## The Professor Says—

The church had been a good church, the Sunday school had had an enviable record, the missionary contributions had been generous and the general finances had come easily. But for some reason the spirit and atmosphere of the church had subsided, the attendance at the Sunday night services was diminishing, the contributions were beginning to decrease and there was a general attitude of indifference creeping into the minds and lives of the members. A number of the members were burdened and perplexed concerning the cause of the laxity and indifference, especially among the young people and the middle-aged, and wondered what they could do.

The Professor says that the only way to keep the sheep satisfied and contented is for the pastor to supply them, through his sermons, with good, substantial spiritual food that will satisfy, and then he can challenge them to the deepest of devotion and an enlargement of service. Hungry sheep will neither be devoted nor be loyal.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### The Tragedy of Silence

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 flesh was cheap.

When Jesus came to Birmingham they  
simply passed Him by,  
They never 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,  
And crowds went home and left the  
streets without a soul to see,  
And Jesus crouched against a wall and  
cried for Calvary.  
—DR. SOCKMAN in *The Free Methodist*.

### The Death of Death

Had Christ the death of death to death  
Not given death by dying,  
The gates of life had never been  
To mortals open lying.  
—Epitaph on tombstone in Castlecamp  
Churchyard, Cambridge, England.

### An Ester Soliloquy

If God can posit life within a tiny seed,  
Cause it to grow, and bear, to meet my  
human need;  
Decree a law that yields a harvest of its  
kind,  
So true to nature that exception none  
can find;  
If God can set the seasons on their course  
each year,  
So men may sow and reap without a  
single fear  
That fall may come, instead of sunny  
spring to bless;  
Or heat and cold reverse, and thereby  
cause distress;  
If God so great and wise, will note a  
sparrow's fall,  
Will halt a throng to heed blind Barti-  
maeus' call;  
When with such care of seeds and birds  
and men of flesh

God keepeth vigil, ever ready to refresh—  
Then, soul of mine, once dead in sin  
with hope unknown,  
Think ye that God remembers not nor  
cares to own  
In you again the right-of-way to live  
and reign,  
That you might have eternal life again?  
—V. P. DRAKE in *San Diego Bulletin*.

### Song of the Seed

Said the little brown seed, "Do you think  
I'm dead  
Because I've no leaf to show?  
Just cover me up with warm brown  
earth,  
With God's sun to shine and wind to  
blow,  
And I'll show you how a seed can  
grow."  
—AUTHOR UNKNOWN.

### The Shadow of Death

The story is told by William H. Ridge-  
way that, when a boy, he with other  
boys would go berrying and, having  
filled their baskets, they would sit be-  
side the railroad track, as the sun was  
dipping toward the west, and have the  
train "run over them." But the train  
didn't run over them at all. It was only  
the shadow that enveloped them. There  
they sat, knowing they were in no dan-  
ger, but keyed up to the highest pitch  
in anticipation of the oncoming of the  
thundering locomotive and the long train  
of passenger cars. As it swept past  
them, they were in the shadow for just  
a few split seconds, and then the shad-  
ow was gone. Could there be a better  
illustration of the meaning of death to  
the Christian?—*Western Recorder*.

### Easter Morning

Think of stepping on shore, and finding  
it heaven;  
Of taking hold of a hand, and finding  
it God's hand;  
Of breathing a new air, and finding it  
celestial air;  
Of feeling invigorated, and finding it im-  
mortality;  
Of passing from storm and trials to an  
unknown calm;  
Of waking up and finding it home.—  
AUTHOR UNKNOWN.

### Evidence of Immortality

"You say that the soul is nothing but  
the resultant of the bodily powers? Then  
why is my soul more luminous when my

bodily powers are failing? Winter on  
my head, but eternal springtime in my  
heart! The nearer I approach the end,  
the plainer I hear around me the immor-  
tal symphonies of the worlds which in-  
vite me."—VICTOR HUGO.

### I See Him

I see His blood upon the rose, and in the  
stars the glory of His eyes,  
His body gleams amid eternal snows,  
His tears fall from the skies.  
I see His face in every flower; the thun-  
der and the singing of the birds  
Are but His voice—and carved by His  
power rocks are His written words.  
All pathways by His feet are worn, His  
strong heart stirs the ever-beating sea,  
His crown of thorns is twined with every  
thorn, His cross is every tree.—  
JOSEPH MARY PLUNKET.

### "In the Cross of Christ I Glory"

It is in the cross, more than anywhere  
else, that we find the Christian paradox  
that enables us to rejoice in a day of  
gloom. The central symbol of our faith  
betokens a union of suffering with love,  
as the resurrection betokens a union of  
tragedy with triumph.—GEORGIA HARK-  
NESS.

### Upward! Onward!

By the light of burning martyrs,  
Christ, Thy bleeding feet we track,  
Toiling up new Calvaries ever  
With the cross that turns not back.  
New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of truth.

Lo, before us gleam her campfires!  
We ourselves must pilgrims be.  
Launch our Mayflower, and steer boldly  
Through the desperate winter sea,  
Nor attempt the future's portal  
With the past's blood-rusted key.  
—JAMES RUSSELL LOWELL.

### Two Views of Sin

Man calls sin an accident, God calls  
it an abomination.  
Man calls it a blunder, God calls it  
blindness.  
Man calls it a chance, God calls it a  
choice.  
Man calls it a defect, God calls it a  
disease.  
Man calls it an error, God calls it an  
enormity.  
Man calls it a fascination, God calls  
it a fatality.  
Man calls it heredity, God calls it a  
habit.  
Man calls it an incident, God calls it  
an inclination.  
Man calls it an infirmity, God calls it  
an iniquity.  
Man calls it a luxury, God calls it a  
leprosy.

Man calls it a liberty, God calls it  
lawlessness.

Man calls it a mistake, God calls it  
madness.

Man calls it a peccadillo, God calls it  
a poison.

Man calls it a relapse, God calls it a  
rebellion.

Man calls it a slip, God calls it a sui-  
cide.

Man calls it a trifle, God calls it a  
tragedy.

Man calls it a thoughtlessness, God  
calls it a thralldom.

Man calls it a weakness, God calls it  
a wickedness.

—GREGORY MANTEL, in *The Wesleyan  
Methodist*.

### The Sinfulness of Sin

SIN—that word ought to be written  
in a paragraph, a page, a book by itself  
and written in blood. What sin is I  
know not; I only know that when God  
would mark the heinousness of sin, no  
adjective could be found sufficiently ener-  
getic but one borrowed from sin itself;  
and He describes it as "exceeding sin-  
ful." I only know that over the whole  
earth, and in all the depths of hell, sin  
is the only thing which God abhors;  
the only object which the absolute, es-  
sential, quintessential Love hates with  
absolute essential and quintessential ha-  
tred; exclaiming in tones of imploring  
deprecation, "Oh, do not this abomin-  
able thing which I hate." I only know  
that if God has a government, sin is  
treason against that government; if God  
is holy, just and true, sin defies and ou-  
rages these perfections. As the tenderest  
of fathers, God yearns in ineffable com-  
passion over His children; but sin arms  
those children and arrays them in horrible  
revolt against this adorable Being—caus-  
ing Him to use the language of a parent  
who, finding all entreaties in vain, turns  
from his unnatural offspring, and seeking  
some lonely spot, pours out his griefs  
there, making rocks and vales vocal with  
his complaints, as in anguish he cries,  
"Hear, O heavens, and give ear, O earth;  
for the Lord hath spoken, I have nour-  
ished and brought up children, and they  
have rebelled against me."—RICHARD  
FULLER.

### Sanctified by Faith

"I have continually testified in private  
and public, that we are sanctified as well  
as justified by faith. And, indeed, the  
one of those great truths does exceed-  
ingly illustrate the other. Exactly as, we  
are justified by faith, so we are sancti-  
fied by faith."—JOHN WESLEY.

### Both Instantaneous and Progressive

"By justification we are saved from  
the guilt of sin, and restored to the favor  
of God; by sanctification we are saved  
from the power and root of sin, and re-

stored to the image of God. All expe-  
rience, as well as scripture, shows his  
salvation to be both instantaneous and  
progressive. It begins the moment we  
are justified, in the holy, humble, gentle,  
patient love of God and man. It gradu-  
ally increases from that moment, as 'a  
grain of mustard seed,' which, at first,  
is the least of all seeds, but afterward  
puts forth large branches, and becomes  
a great tree; till, in another instant, the  
heart is cleansed from all sin, and filled  
with pure love of God and man."—JOHN  
WESLEY.

### We Choose the Last

Philosophy says, THINK your way out;  
repeal says DRINK your way out; the  
New Deal says SPEND your way out; in-  
dustry says WORK your way out; poli-  
tics says LEGISLATE your way out; mili-  
tarism says FIGHT your way out; com-  
munism says STRIKE your way out! fas-  
cism and nazi-ism say BLUFF your way  
out; but the Bible says PRAY your way  
out.—DR. ANDREW JOHNSON.

### When You Pray

Such simple rules as these in prayer  
will produce results—use one's mind to  
make prayer a profound and ever grow-  
ing part of our life, pray with confident  
faith that the best answer will be given,  
and make it one of the good habits  
which are the bases of our character.—  
RALPH SADLER MEADOWCROFT, in *Wom-  
an's Home Companion*.

### The One Chord

I've found a blest chord of music,  
So heavenly and so sweet;  
It came to me when I was weary,  
And kneeling at Jesus' feet;  
It answered my heart's deep longing,  
And filled all my soul with rest;  
It came from the great heart of Jesus;  
I know 'tis Heaven's best.  
It linked me so close to heaven,  
I know I have caught its song,  
And though all around may be discord,  
This one chord is sweet and strong;  
It comes when the night is darkest,  
And in the dread hour of pain;  
It sounds like a chorus of angels,  
And makes all loss seem gain.  
Each note is so full of meaning,  
And sounds forth the wealth of love,  
The gospel now seems set to music,  
And sung to me from above;  
The Spirit once sent from heaven,  
When saints were of one accord,  
Now sings, speaks, and works while I  
read it,  
God's blessed, glorious Word.  
—LOUIS F. MITCHELL, in *The Free  
Methodist*.

"Hypocrites never pray in secret."—  
CHADWICK.

### Survey of World Missions

The comprehensive statistics of Prot-  
estant missions, issued by the Interna-  
tional Missionary Council, is the result of  
two and a half years' work on the part of  
an able staff. The total Protestant Chris-  
tian constituency in non-Christian lands  
has expanded since 1925 from 8,340,000  
to 13,036,000; or more than in the  
previous twenty-two years. Communi-  
cants have, during the present century,  
trebled in India; increased fivefold in  
Africa, Japan and China; and sevenfold  
in Africa. The increase since 1903 in  
Korea is sevenfold. There were practi-  
cally no Protestants in the Philippines  
in 1903; now there are 190,000. Seven  
out of every one hundred Negro Africans  
are now professing Christians—about one-  
half of whom are Protestants, and one-  
half Roman Catholics. Compared with  
Asia the baptized Christians in Africa  
are proportionately over five times as  
numerous, and the missionaries are pro-  
portionately four times as many.

The present number of Protestant mis-  
sionaries is 27,483—or about 527 less  
than in 1925. Missionaries to Asia have  
decreased by 2,345, and increased in  
Africa by 2,158. Since 1925, the salaried  
staff of native workers has increased by  
one-third, and now amounts to 203,468  
workers. There are now 17,789 ordained  
Protestant nationals. It is significant to  
note that in Japan during the past thir-  
teen years the missionary body dropped  
from 1,253 to 829, while the ordained  
Japanese increased from 950 to 1,759.

In China and Japan, one out of seven  
students of college and university age is  
in a Christian institution; in Korea the  
percentage is higher. Scripture transla-  
tions have increased, the largest growth  
being in Africa; and everywhere an as-  
tonishing increase in Scripture distribu-  
tion.

But there is an arresting side to this  
survey. Out of a world population of  
2,095,000,000 there are still 1,377,000,000  
non-Christians. Progress in reaching un-  
occupied fields has not been marked.  
However, into most lands the heaven has  
been introduced, and it is pervading the  
national life.—*Missionary Review of the  
World*.

### In the Hollow of His Hand

Hidden in the hollow of His blessed hand,  
Never foe can follow, neither traitor  
stand,  
Not a surge of worry, not a shade of  
care,  
Not a blast of hurry, touch the spirit  
there.  
Stayed upon Jehovah, hearts are fully  
blessed;  
Finding, as He promised, perfect peace  
and rest.

—MACGREGOR.



## HOMILETICAL

### A PREACHING PROGRAM FOR MARCH, 1940

Hugh C. Benner

The Preaching Program this month is supplied by Rev. Hugh C. Benner. Rev. Benner was born on a farm near Marion, Ohio, received high school and college education at Olivet College, received the B.S. and B.D. degrees; pursued graduate study at Vanderbilt University, Boston University, and the University of Southern California, from which institution he received the M.A. degree. Graduate research in English History at the Huntington Library and Art Gallery, San Marino, Calif. Became a member of the Church of the Nazarene in 1913, ordained by General Superintendent Williams at Lynn, Mass., in 1923. Served as member of the faculty of Trevecca College, Eastern Nazarene College, and Pasadena College. In connection with the latter post, was a member of the staff of Pasadena First Church, assisting in young people's and musical activities. Pastor of the Church of the Nazarene, Santa Monica, Calif., 1931 to 1936. President of the Santa Monica Bay Ministers' Association during 1935; assumed the pastorate of First Church of the Nazarene, Spokane, Wash., in January, 1937. President of the Spokane Ministerial Association during 1939; Secretary of the District Advisory Board, and secretary of the board of regents, Northwest Nazarene College.—MANAGING EDITOR.

SUNDAY, MARCH 3, 1940

MORNING SERVICE

"Ambassadors for Christ"

SCRIPTURE READING—2 Corinthians 5.

TEXT—We are ambassadors for Christ (2 Cor. 5:20).

INTRODUCTORY.

Paul made frequent use of common life situations and occupations such as the family, the body, architecture, farming, soldiers, athletes, slaves, tutors, and colonists, in his presentation of the truths of the gospel of Christ. From the Imperial Roman government he drew out the idea of the ambassador, an individual representing Rome in another country, and used it to present one of his most meaningful and arresting pictures of Christian life and responsibility. We shall consider four basic characteristics of the Roman ambassador, and note their clear Christian implications.

#### I. THE ROMAN AMBASSADOR WAS A ROMAN CITIZEN

No alien could represent Rome. No stranger or foreigner was trusted with such a responsibility. He had to be one whose loyalty to Rome was unquestioned.

Likewise the Christian, heaven's ambassador, must fulfill this basic requirement for effective service, heavenly citizenship. Only the redeemed can qualify. Only those who can testify that God "hath reconciled us to himself by Jesus Christ" (v. 18), and who are "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19), can meet the high responsibilities of Christian ambassadorship. We constantly need to reaffirm the truth that the miracle of redemption not only provides atonement for sin, but involves being "born again" so that the individual becomes in Christ, "a new creature: old things are passed away; behold, all things are become new" (v. 17). New ideals, new relationships, new interests, new associations, these are

always a part of vital Christian experience. It may also be emphasized that full Christian citizenship implies heart holiness, for not until the heart has been cleansed "from all sin" can it be said that one is completely loyal to Jesus Christ. The carnal nature is fundamentally disloyal to God. The unsanctified heart is "double-minded," with divided loyalties. "Ambassadors for Christ" must give full allegiance to heavenly principles, and unswerving loyalty to the heavenly King. Do our inner hearts meet this challenge?

#### II. THE ROMAN AMBASSADOR WAS ONE WHO HAD THE CONFIDENCE OF BOTH THE ROMAN GOVERNMENT AND THE COUNTRY TO WHICH HE WAS SENT

1. Do we have God's full confidence? Can God trust us "out of sight"? There is a place in divine grace for every Christian where God knows he can depend on him. God cannot use those whose reliability is questionable, who vary in their attitude toward him.

2. And what of the confidence of those around us? The personal character and reputation of an ambassador goes far toward determining the attitude of the country to which he is sent. There are those who thoughtlessly say, "I don't care what people think of me." Of course there is a sense in which we must not be in bondage to the opinions of people, but at the same time, let us not forget that our possibilities for effective Christian service depend largely on our reputation, that is, what people think of us. There are too many professing Christians whose lives do not build confidence in Christ and His work. Such confidence is not developed by compromise, for the Roman ambassador zealously maintained his Roman ideals, language, customs, dress, culture and manner of living, wherever he went. So we as Christians cannot hope to develop confidence by indulging in worldly attitudes and associations, but as "ambassadors of Christ," must maintain our heavenly ideals, appearances, and manner of living.

#### III. THE ROMAN AMBASSADOR WAS THE PERSONAL REPRESENTATIVE OF THE EMPEROR

He represented more than government, law or power, in a general way. His was a peculiarly close and direct personal relationship with the emperor. The Christian, in like manner, is not merely a representative of Christianity, truth or the gospel, in a nebulous, general way, but is primarily the personal representative of Jesus Christ.

Four fundamental facts concerning this relationship:

1. The ambassador stood in the place of the emperor. This meant that his policies, attitudes and activities should be such as to accurately reflect the ruler he served. To state it differently, the reputation of the emperor was in his hands, and the emperor had, in a very real sense, placed himself in his care.

"Ambassadors for Christ" bear an identical relationship to heaven's "Emperor." It is a sobering fact that Jesus Christ has placed His reputation in our hands. By our attitudes and activities, the world will judge the Master we profess to represent. This involves more than satisfying the demands of orthodoxy or of the moral standards of the Church of the Nazarene. It reaches deeply into the realm of our spirit. To represent Jesus Christ adequately we must demonstrate His love, compassion, charity, tenderness and gentleness. We must reflect His faith and assurance, His interest in spiritual things and His unselfish and unflagging zeal to win the lost.

2. The ambassador spoke for the emperor. He gave the imperial message. He was sent not to give his opinions or to emphasize whatever suited his fancy. Neither was he to be influenced in his pronouncement by the desires of the people, for it was his responsibility to convey the imperial message just as the emperor had given it to him, even though it might be received with lack of appreciation or with hostility.

The Christian ambassador is called to the same relationship to his Christ. "Ye shall be witnesses unto me," said Jesus. Nothing is more vital in the promotion of the work of God

than a clear witness to a personal relationship with the Son of God. We are not called to express religious opinions, or to "argue religion." Neither are we called to give messages merely because the people wish to hear them. "God . . . hath given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself . . . and hath committed unto us [put in us] the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Here then is the Christian's message, the Christian's responsibility: "as though God did beseech you by us," "in Christ's stead!" Do we have any such interest or intensity in this holy business?

3. The ambassador was under imperial protection. No Roman ambassador ever traveled so far but that the mighty legions of the Roman army were his guaranty of safety. If he were in danger in the distant reaches of barbarian territory, the invincible force of Roman arms would come smashing through to his deliverance.

"Lo, I am with you alway, even unto the end of the world." With these words Jesus sent forth His first ambassadors, and this promise is still true. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). Let us not be fearful or apologetic about this mission, but go forward with the assurance that heaven's imperial protection is over those who do God's will.

4. The ambassador was sustained by imperial resources. As the personal emissary of the emperor, the fabulous treasures of the Roman government were behind him. Never was he bankrupt or in need.

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work" (2 Cor. 9:8). Jesus declared, "Ye shall receive power, after that the Holy Ghost is come upon you." Here are immeasurable resources; adequate power to translate the Great Commission into actuality. Are you appropriating your share of heaven's resources?

#### IV. THE ROMAN AMBASSADOR PLACED HIS IMPERIAL RESPONSIBILITY ABOVE ALL ELSE

Ease, comfort, personal plans, personal gain, home, friends, pleasure, all were secondary to the call and glory of his ruler and empire. No sacrifice was too great in the fulfillment of his mission.

"Ambassadors for Christ!" No wonder Paul wrote of "the high calling of God in Christ Jesus." Jesus set the standard in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In this blessed ambassadorship everything else must be subordinated. Christ and His interests must come first. The general order for the Christian diplomatic corps still reads, "Seek ye first the kingdom of God and his righteousness." Such consecration is not optional if we are to be genuine "ambassadors for Christ."

#### CONCLUSION—THE FINAL ACCOUNTING

Spurring the Roman ambassador to energetic service, holding him steady in the midst of temptations to selfishness or disloyalty, keeping him firm in his purpose and faithful to his trust, was the constant consciousness that some day he must give a full account of his service. Every phase of his work would be checked. If he had been faithful, the highest rewards of honor and gold were his, and most precious of all, the living gratitude of his emperor. But if he had been careless and unfaithful, dishonor and poverty would be his lot.

Paul emphasizes this element in Christian ambassadorship when he writes, "We must all appear before the judgment seat of Christ. . . . Knowing therefore the terror of the Lord, we persuade men" (vs. 10, 11). As "ambassadors for Christ," we must give an account of our stewardship. To the

faithful are the rewards, "a crown of righteousness," "an inheritance incorruptible and undefiled, and that fadeth not away," and best of all, the personal approval of the Lord, "Well done, good and faithful servant." But for the careless, indifferent and unfaithful, there will be eternal loss, and the most fearful of all fearful words, "Depart from me, ye that work iniquity."

But all can be true. May God help us as never before to strive to enter fully into the privileges and responsibilities of "ambassadors for Christ."

#### EVENING SERVICE

##### "Christians by Law or by Life"

SCRIPTURE READING—Romans 8:1-14; Hebrews 10:9-22.

TEXT—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2)

INTRODUCTORY

The Apostle Paul here suggests two bases or principles of Christian life: the law of sin and death; and the law of the Spirit of life.

#### I. THE LAW OF SIN AND DEATH

1. "Law" in this sense signifies:

a. The presence of a condition which is contrary to the will of God (Rom. 7:21).

b. Inability of the individual involved, in his own power, to do the will of God and be fully what he ought to be (Rom. 7:23).

c. The necessity for outward compulsion to enforce the divine law.

2. There is no permanent, vital salvation in such law.

a. Law cannot change the heart. If law had redeeming qualities, criminals would be transformed by the application of its power. But such is not true.

b. When the pressure of law is relieved, sin becomes active again.

c. Law has all the usual limitations of outward pressure. It is variable and not dependable. Under some conditions it is quite effective, but in other circumstances, may utterly fail; as when a highway patrolman is sighted, the motorist steps on the brake, but when the officer is out of sight, the motorist "steps on the gas." Changing conditions changed the effectiveness of the law.

#### II. LAW AND THE UNSANCTIFIED

Law plays a large part in the life of the unsanctified individual.

1. Variable experience. There are times when the regenerated life proceeds smoothly and it seems that all is well. So long as there is no emergency, no problem, no severe test, such an individual's experience is in good condition. But when the situation is trying, when temptations and testings come, he finds in his heart a "bent to sinning," a tendency to evil, "the sin that doth so easily beset us," (Gr. "the so easily besetting principle of sinfulness") (Heb. 12:1), "the sin that dwelleth in me" (Rom. 7:17), "the carnal mind," rising to oppose the will of God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "Is not subject" was originally a military term for insubordination. So the carnal mind is pictured as a mutineer, setting up a principle of rebellion against divine law and refusing to take divine orders, "for it is not even able to do otherwise."

2. Necessity for law. Then law must come into action. Law shouts, "Thou shalt," or "Thou shalt not," and order is restored. A "spiritual policeman" rushes to the scene to exert sufficient pressure to suppress the carnal uprising. This is the only hope for the "doubleminded" man to maintain his

justified relationship with God. When these two loyalties come into conflict, the law, with its background of force and penalties, must come into operation; truly a trying, unsatisfactory way to live.

3. Limitations of service. Such an experience naturally limits service. In the first place, so much time and interest must be given to maintaining one's own experience that he has little to invest in others. Secondly, he lacks a perfect and consistent love for Christ and His cause, and therefore constantly must be urged and pushed, encouraged and cajoled, coaxed and threatened, if any considerable service is given.

### III. THE LAW OF THE SPIRIT OF LIFE

The complete provision for redemption is not based on law but on life. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here is the testimony of Paul to an experience wherein he did the will of God, not by reason of outward restraint, but by inner constraint; not by external compulsion, but by inward impulsion. Divine life, the life of the Spirit of Christ Jesus within him, moved him normally and naturally to do the will of God. As someone has suggested, the normal fish needs no one to encourage him to swim; the "fish life" within him naturally impels him to swim. And with the bird, the "bird life" within him moves him to fly. Just so, the fullness of the life of Jesus Christ, through the Holy Spirit, assures the will of God. Divine life moves in the regenerated, unsanctified heart, but under the serious handicap of carnality. By entire sanctification the carnal mutineer, the subversive agitator, is put to death. "I am crucified with Christ" (Gal. 2:20); "knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6); "the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1:7). The life of God, without carnal hindrance, moves the wholly sanctified heart in joyous conformity to the will of God; not because the pressure of law is over him, but because with Paul he can testify, "Christ liveth in me."

IV. THESE EXPERIENCES ARE TYPIFIED IN THE TABERNACLE OF MOSES: THE HOLY PLACE AND THE HOLY OF HOLIES, SEPARATED BY THE VEIL.

1. The holy place represented limited contact with God and limited service for God. There the priests could come to minister, but could not enter into the immediate presence of God, except as the high priest, once each year, entered the holy of holies in a representative capacity. Just a few feet away was the mercy seat with its glowing Shekinah, but the veil hung as a barrier between humanity and full contact, full communion with God.

The unsanctified Christian lives only in the holy place. He has felt the atoning power of the blood in the forgiveness of his sins, and maintains a limited contact with God, but by reason of ignorance, unbelief, or failure to walk in the light, never has entered the holiest. His communion is not full and unhindered; his is not a full and abundant experience of divine grace and life. He is still, in a very real sense, "under law."

2. With the atoning death of Christ "the veil . . . was rent." Through the power of Jesus Christ, every Christian may enter the holy of holies. "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated [new made] for us through the veil, that is to say his flesh, let us draw near" (Heb. 10:19, 20). By faith we see the barrier taken away. We realize that our Savior has provided not only atonement for sin, but a living way into the immediate presence of God. "Living" here means fresh, ever new, never waxing old, always in its first perfection. This is not merely a way to travel, but a way that furnishes the traveler vitality and power; a way that is always up-to-date, that meets the full need of every heart in every age. It is a "divine escalator."

It is a strong current bearing the consecrated, believing soul ever nearer to God. The veil is gone, and with it the life of legal limitations. Instead, the sanctified heart enjoys the full flow of divine life, the exquisite joy of unhindered divine communion, the full-orbed glory of God's presence. Here Ezekiel's prophecy becomes an experiential reality, "I will put my spirit within you, and cause you to walk in my statutes" (Ezek. 36:25-27). "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, 'I will put my laws in their hearts' (Heb. 10:14-16).

### CONCLUSION

Are you a Christian by law or by life? There is an answer to the hunger and the limitations of the unsanctified heart. The deepest meaning of the rent veil comes only with the fullness of the Holy Spirit. In the holy of holies is the answer to, and the remedy for, the variable, undependable quality of the unsanctified life. In the holy of holies we may come into the blessed realization of the living, continuing high priesthood of Jesus Christ, who is "a priest forever after the order of Melchisedec" (Heb. 7:17). Here we enter that divine relationship wherein "both he that sanctifieth and they who are sanctified are all of one [piece]: for which cause he is not ashamed to call them brethren" (Heb. 2:11). Through Christ we may receive the purity necessary to abide in the holiest, and by the "living way" enter that sacred experience of true fellowship with God. The call to the unsanctified is to pay the price, obey God, make a complete consecration, exercise faith, and enter with "boldness" and "full assurance" this heavenly sanctuary. There we may say with Paul, "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."

SUNDAY, MARCH 10, 1940

MORNING SERVICE

"Justifying Our Existence"

TEXT—Let every man prove his own work (Gal. 6:4).

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us (2 Cor. 10:12, 13).

### INTRODUCTION

Is the existence of the Church of the Nazarene justified? This is a legitimate question. Church groups, like individuals, tend to take for granted their own superior value, and may even consider as impertinent any question raised concerning the justification for their existence. Like those mentioned in the text, they enthusiastically "commend themselves"; they take delight in "measuring themselves by themselves," giving little consideration to their real worth in the light of "the measure of the rule which God hath distributed." Can we "prove our own work" in this light? Are we among those "whom the Lord commendeth"?

### I. THE CHALLENGE

The essence of our time is found in the word, "challenge." This age has challenged just about everything, and especially the "old" in everything. This is a day of new attitudes and new demands. Education, science, transportation, communication, business, society, morals—all have been widely affected by this challenging attitude.

Whether or not we are aware of it, and whether or not we like it, religion and the church have not escaped this challenge. Actively, by open opposition, and passively, by a deadly indifference, the church has been challenged to "prove its worth,"

to show cause why it should continue as a major institution in modern civilization, to justify its existence in this complex and changing world. And the Church of the Nazarene cannot avoid this demand.

### II. INADEQUATE BASES FOR JUSTIFYING OUR EXISTENCE

1. The fact that we exist. Mere existence does not justify itself. Loose thinking to the contrary notwithstanding, human life is not necessarily valuable, and does not justify itself merely by reason of its existence; for if turned into channels of evil, "good were it for that man if he had never been born" (Mark 14:21). So with our church: the fact that we have survived thus far and exist today cannot of itself justify our existence, for the establishment and continuance of "just another church" is without moral or logical excuse in this day of multiplicity of churches.

2. The past. Achievements of the past give no justification for the present. Full justification demands more than "getting blessed" over memories of "the good old days." This modern age is decreasingly impressed with glorious tradition. Each generation must produce its own justification. The holy works wrought by the fathers of the Church of the Nazarene have no power to justify the existence of our group in this generation.

3. Truth. Orthodoxy, of itself, is not a sufficient justification for our church, for truth may be cold, lacking vitality and ineffective. ("The wayside" in the Parable of the Sower.)

4. Numerical strength. God has signally blessed the Church of the Nazarene in this regard, but numerical growth and size cannot justify our existence. Mere bigness is no indication of value.

5. Modernization. We must adjust our plans and methods to the needs and mental attitudes of a "streamlined" age. But while essential to the highest success, this is not a sufficient reason for the continuance of our church.

6. Activity. This may degenerate into a refuge from the demands of vital spiritual experience, or into a "smoke screen" behind which we hide our spiritual deficiencies. It is easy for the church to be drawn from the main currents of divine truth and emphasis into marginal whirlpools of feverish, futile activity.

III. THE ONE SUPREME AND ADEQUATE JUSTIFICATION FOR THE CHURCH OF THE NAZARENE: TO FULFILL GOD'S WILL AND PURPOSE FOR HIS CHURCH

### 1. Subjectively.

a. Purity (Eph. 5:25-27; John 17:17; 1 Thess. 5:23). This is God's basic will for the Church. When the Church of the Nazarene ceases, in any large proportion, to preach, teach, experience, and live up to the high privileges of entire sanctification and heart holiness, we have lost our primary justification in the mind of God. "Be ye holy" is still the major theme of the will and the Word of God.

b. "Filled with the Spirit." God's will goes farther than a negative purity, and includes that which was prophesied by John the Baptist, "He shall baptize you with the Holy Ghost." In a very real sense, the "second incarnation" of Jesus Christ in the "body of Christ," the Church. Exemplifying the graces of Christ and bearing constantly "the fruit of the Spirit."

c. "Grow in grace." Spiritual development (2 Pet. 1:5-8).

d. Unity (John 17:21, 22). Not uniformity, but a willingness to subordinate nonessentials to essentials, and personal interests to the interests of the kingdom of Christ.

2. Objectively. The Church as the "body of Christ," with Christ as the Head; serving as an instrument of expression and accomplishment of the will of God in bringing Jesus Christ effectively to the world in sin; demonstrating the power and reality of the redemption of Calvary; bringing humanity to the realization of their spiritual needs, and bringing the power of Jesus Christ to bear upon them.

a. Humanity needs a regenerating force. There is no power in the natural man sufficient to cope with sin. We must sound a clear and consistent warning against the popular modern fallacy of "innate deity." The one regenerating force is the power of Jesus Christ, for this alone is effective against the tragic degeneration of sin (Rom. 1:16; Acts 4:12). Furthermore, its individual application is basic in God's plan. Not external reform. Not Christianizing the masses by education or legislation. You can't cork sin! We must not be turned aside to the promotion of social theories or political experiments. Our churches must be vital centers of *miraculous* individual regeneration. A godless, skeptical world has scared much of the modern church away from the *miraculous*. But the Christ of miracles still lives! This we must declare and exemplify if we justify our existence.

b. Humanity needs a cleansing and empowering force. This is met in "the promise of the Father," "the gift of the Holy Ghost." This is not a kind of "optional extra," but a basic necessity and so taught in the Word of God. Here again much of the modern church has allowed pride, prejudice and the false and fanatical in religious theory and demonstration to bar them from this blessed truth, and stifle the genuine manifestations of the Holy Spirit. The Church of the Nazarene faces a danger here, especially at the latter point. God expects us to carry on our work "in the demonstration [proof] of the Spirit and power" (1 Cor. 2:4). We cannot afford to allow a false "pentecostalism" to bar us from the blessed rights and privileges of the genuine and permanent in Pentecost. Blessing, joy, freedom, spiritual expression, shouts of praise—these are a part of our spiritual inheritance. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). We must believe, live and preach the doctrine and experience of *entire sanctification* with the attendant fullness of the Spirit, not as a minor issue, nor merely because it is a doctrine of our church, but because it is a basic human need and a vital part of the gospel which we must proclaim if we justify our existence.

c. Humanity needs adequate standards of moral and spiritual life. No proof is necessary for the proposition that the present tendency in morals is toward personal license. Without question, the modern church has made a tragic alliance with the world in condoning and indulging in activities and associations that have been deemed incompatible with godliness through the centuries. The reactions of godly people on moral issues have been amazingly uniform in all ages. Our people, and especially our younger people, need to realize that the standards of the Church of the Nazarene are not of recent origin. They are not a peculiar development of our church, nor were they arbitrarily set up by our Church of the Nazarene founders, but represent a clear scriptural teaching, supported by centuries of holy Christian thought and experience. If the church fails to maintain a high moral standard, she ceases to be in any true sense a light in the midst of the world's darkness. When the Church of the Nazarene ceases to maintain holy and righteous standards, she has forfeited, in a major point, her justification for existence.

(Further suggestions to be used if desired:)

Humanity needs:

d. An adequate center for life.

e. Assurance and guidance.

f. A new emphasis on eternity.

### CONCLUSION

The temptation of the church always has been to reflect the moral and spiritual color of the age. We, as the Church of the Nazarene, are not called to "fit the gospel to the age," but to "lift up a standard for the people," and challenge the sin and darkness of this generation. Only as our church continues as an aggressive force for God and holiness can she meet the great need of this day. Only thus can we "justify our existence."

## EVENING SERVICE

### "Fountains or Cisterns"

SCRIPTURE READING—John 4:5-14.

TEXT—*My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water* (Jer. 2:13).

#### INTRODUCTION

Water is so common that we seldom give any serious thought to its true significance.

1. Temporal importance. The history of the human race is well-nigh "written in water."

a. Oceans. Influence in the direction in which civilization has moved: exploration, discovery, transportation; also the effects of major currents within the oceans, such as the Gulf Stream and the Japanese Current, determining climatic conditions over vast areas.

b. Rivers. (1) A river watered the Garden of Eden. (2) The location of the great ancient civilizations was determined by rivers: Babylon on the Tigris-Euphrates; Egypt in the valley of the Nile. By their annual overflow, these rivers made their valleys veritable gardens of "new ground" every year. (3) Vast influence of such river systems as the Po, Danub, Volga, Yellow, St. Lawrence, Mississippi, Amazon and Ganges, as routes of travel, trade and civilization. No very important city ever has been built far from water.

c. Characteristics of waterways have determined the type of life and activity of the people near them. Short, swift-flowing rivers along the northern portion of the east coast of the United States made them natural sources of water power, laying the basis for the great industrial centers of that section. Toward the southeast the coastal plain is wide, with long, slow-flowing rivers, lending themselves to the development of extensive agricultural interests by providing economical transportation over hundreds of miles of navigable inland waterways.

d. Absence of water has had its influence in marking off great unpopulated areas, such as the Sahara Desert in Africa, and Death Valley in California.

2. Water as a spiritual type. In view of these and many other intriguing facts concerning water, it is not strange that it is used widely in the Word of God as a symbol of the Holy Spirit and of spiritual life. Absolutely necessary to life in every form, basic in human life and civilization, it stands as the perfect symbol of the necessity for God in the human heart and life.

#### I. TWO MAJOR SOURCES OF WATER IN PALESTINE

1. Fountains. These were self-sufficient, artesian, flowing from unseen, inexhaustible sources high in the eternal hills. Not affected by surrounding conditions, but found bursting out in unlikely and unexpected locations. Their supply was consistent. Pure in quality, for it was ever fresh. Nothing required of the thirsty individual except to *drink*.

2. Cisterns. Hewn out of solid rock with great effort. Water supplied only by draining it from the roofs of the houses when it rained, a process which naturally carried with it the accumulation of dust and dirt which gradually built up a slimy deposit in the cisterns. Stagnant and increasingly impure. These cisterns were subject to cracks from earthquakes or the breaking through of natural points of weakness in the rock walls, with attendant loss of water. Supply inconsistent and undependable.

This text presents the strange picture of an individual forsaking a fountain to "hew out a cistern."

#### II. "THEY HAVE FORSAKEN ME THE FOUNTAIN OF LIVING WATERS"

1. God is the one source of spiritual sufficiency and satisfaction. High in the eternal hills of God is the source from which pour the blessings our souls need (Eph. 2:8; Phil. 4:19). Not provided by our efforts.

2. God's spiritual power and blessings are not conditioned by circumstances. In unlikely and unexpected places, and in spite of untoward conditions; "streams in the desert"; "the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:6, 7).

3. The transforming power of the Spirit. Turns a "desert life" into a thing of beauty. Water on the California desert transforms it into a fairy land of flowers. Government conservation projects such as Boulder Dam and the Grand Coulee Dam will reclaim thousands of acres of waste into amazingly fruitful areas. Artesian wells in the mountains above Ogden, Utah, supply the purest water in abundance for the refreshment and beautifying of the valley and city below. So the grace and blessing of God, by the Holy Spirit, can bring life and beauty into our sin-parched hearts, making them to "blossom as the rose."

4. "Living Waters." "The water that I shall give him shall be in him a well [Gr. "fountain"] of water springing [leaping] up into everlasting life" (John 4:14).

Illustration—I remember a well on a neighbor's farm near my boyhood home in Ohio, equipped with an old wooden pump. A bucket of water always was kept near that pump, for no water was available until it was "primed." Then if one worked long and hard enough, he might get a little more water out than he had put in.

This is a picture of too many professing Christians (Nazarenes?). If the preacher can "prime" them sufficiently, he may be fortunate enough to get out of them as much as he has contributed to them.

But this "living water" comes as an artesian flow. Eternal and inexhaustible abundance. Never-failing refreshment and life. Perfect satisfaction. And the complete picture goes farther to make the Christian himself a source of "living water," to bless the wilderness and desert around him; "in him a fountain of water leaping up"; and again, "He that believeth on me . . . out of his inmost parts shall flow rivers of living water" (John 7:38). Each Christian a fountain of divine life and influence. And this "fountain life" leads to "everlasting life."

#### III. "THEY HAVE HEWED THEM OUT CISTERNS, BROKEN CISTERNS"

Turning from God's living fountain, to hew them out broken cisterns. Represents the attempt of human beings to hew out their own lives.

1. Strenuous effort. "Sin is a hard taskmaster." "The way of the transgressor is hard" (Prov. 13:15).

2. Human sources of thought and life increasingly unreliable, inconsistent and impure.

3. "Cracks." Natural weaknesses of human nature, or great catastrophic tests, thwart every effort toward happiness and satisfaction.

4. Futility. No "living" element in life without God. No vital purpose. No worthy aim. "The wages of sin is death." Monotony, stagnation, death: this is the course and end of the "cistern life." Futility.

(Illustrate, using some individual whose "cistern life" you have observed.)

#### CONCLUSION

1. Why do people turn from "the fountain" to "broken cisterns"? Blinded and deceived by sin.

2. Thirst for God cannot be satisfied with anything else.

3. Full provision has been made to meet our need (Rev. 21:6; Matt. 5:6; Isa. 44:3).

4. Through the power and grace of Jesus Christ, "cistern lives" can be transformed into "fountain lives."

(Illustrate with personal observation of transformed lives.)

*I heard the voice of Jesus say,  
"Behold, I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live."*

*I came to Jesus and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him.*

*It never runs dry! It never runs dry!  
This wonderful stream of salvation;  
It never runs dry!  
Though millions their thirst are now slaking,  
It never runs dry!  
And millions may still come partaking,  
It never runs dry!*

SUNDAY, MARCH 17, 1940

#### MORNING SERVICE

#### "King of the Curse"

(A Palm Sunday Sermon)

SCRIPTURE READING—Luke 19:29-44; Matthew 27:27-31.

#### INTRODUCTION

The Kingship of Jesus Christ.

1. The central idea of the episode popularly known as the "Triumphal Entry into Jerusalem."

2. Clearly declared in both the Old and New Testaments (Psa. 45:6, 7; Isa. 32:1; Zech. 9:9; 1 Tim. 1:17 and 6:15), climaxing in the Revelation as "King of kings and Lord of lords" (Rev. 17:14 and 19:16), the few suggestions of kingship in the record of his earthly ministry are peculiarly incongruous and humiliating, from the time in his early ministry when he resolutely rejected the suggestion of the people who would have made him king (John 6:15), to the close of his ministry when his cross bore Pilate's enigmatic, trilingual superscription, "The King of the Jews."

#### 1. JESUS CHRIST: A STRANGE KING

1. The Humble King. The procession from Bethany to Jerusalem was not such as to encourage pride, for it was totally unlike the great victory processions of the Roman rulers. Instead of a fanfare of trumpets, only the cries of a motley throng. Instead of prancing horses and rearing chargers, only a lowly beast of burden. Instead of legions of victorious soldiers, only the humblest of people. Instead of colorful banners, only palm branches. Instead of expensive carpeting, only the coarse outer garments of disciples. Instead of a haughty emperor feeding his pride on the acclaim of the multitude, only the sad-faced Jesus of Nazareth riding meekly toward tragedy and death.

2. The Weeping King. Probably the day of the Triumphal Entry was one of sunshine, clear air, blue sky, green fields, singing birds—a day of life, color, beauty. Approaching Jerusalem on the Bethany road, there was a place where an abrupt turn brought the traveler a sudden, full view of the Holy City from the Mount of Olives. For the patriotic Jew, this sight of the great temple, the numerous sacred places, together with all the historic and personal interests of this "joy of the whole earth," never failed to evoke a spirit of rejoicing and praise.

But when Jesus Christ came to this thrilling view, a strange thing occurred. "When he was come near, he beheld the city, and wept over it" (Luke 19:41). The word "wept" signifies "strong, violent, shaking, uncontrollable sobs." In the midst of the light and joy and rejoicing, this strange King burst into "strong crying." The following verses (42-44) portray the crushing burden of His breaking heart. (See also Matt. 23:37, 38).

3. The Repudiated King. The acclaim of the Triumphal Entry was soon to cease, giving way to bitterness, treachery, betrayal and desertion, which gathered as ominous clouds around Jesus. Soon the shouts of praise were drowned in

the mutterings of the mob which grew in a terrifying crescendo to murderous cries of, "Away with him!" "Crucify him!" The King had failed to "perform" or "produce." They repudiated Him.

4. The Caricatured King. The climax of humiliation in this strange kingship came when the Roman soldiers, before crucifying Jesus, staged a mock coronation. This diabolic caricature, inspired by the devil himself, was one of the most subtle, clever schemes to discredit the Son of God; to make His claims to kingship utterly ridiculous. For the customary royal robe, they put on Him a garment snatched up at the moment by one of the soldiers. For a scepter they placed in his hand a frail reed. In place of true homage, they mocked him on bended knee with derisive shouts of, "Hail, King of the Jews." The reed fan, ordinarily used to stir the air around the royal throne, was brought down heavily upon the head of the Savior. Instead of fragrant anointing oil, there was for him only the filthy spittle of his foul-mouthed tormentors. And most strikingly cruel of all, in place of the golden diadem, a crown of thorns was hastily platted and crushed down over the head of the victim, the many poisonous, needle-sharp prongs piercing His holy head and brow in a bloody circle.

#### II. KING OF THE CURSE

1. In this crown of agony is one of the most poignant and significant symbolisms of those tragic last hours before Calvary. Why should those soldiers take the time and trouble to make a crown of thorns? It was no accident, for that thorny circlet represented more than added suffering. When sin came through the disobedience of the first pair, it brought with it the judgment of God, affecting not only the human beings involved, but bringing a curse to the very ground. "Cursed is the ground for thy sake . . . Thorns and thistles shall it bring forth to thee" (Gen. 3:17-19). Thus thorns became a physical symbol of the curse of sin. A crown of thorns for "King" Jesus! What exquisite mockery! What infernal irony! Jesus Christ, the Son of God, crowned with the symbol of Jehovah's curse!

2. But as always, the devil failed to evaluate properly the divine power of Jesus Christ. It takes more than ridicule to defeat the Lord of Glory. As with the cross, another instrument of shame and failure has been transformed into a symbol of redeeming victory, for Jesus Christ is "King of the Curse." For this purpose was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Our blessed Lord "interposed his precious blood"; wore the thorns we should have worn; bore the shame we should have borne. "The Lord hath laid [made to meet; concentrated] on him the iniquity of us all" (Isa. 53:6). "Surely he hath borne our griefs, and carried our sorrows . . . he was wounded [tormented] for our transgressions, he was bruised for our iniquities" (Isa. 53:4, 5).

Thus the crown of thorns becomes a "royal diadem," an emblem of the redeeming power of our Lord and Savior Jesus Christ. And its meaning reaches on into eternity, for among the soul-thrilling and heart-comforting words of John's apocalyptic vision are these words, "There shall be no more curse" (Rev. 22:3). Then and there the days of thorns and cross, weeping and humiliation, mockery and ridicule, tormenting and rejection, will be no more. Our "eyes shall see the king in his beauty" (Isa. 33:17).

*No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make his blessings flow  
Far as the curse is found.*

#### CONCLUSION

Until that day, the strange kingship of Jesus Christ continues. He is still weeping over the lost; still humiliated, denied and rejected; still burdened for those who "crucify to themselves the Son of God afresh" (Heb. 6:6). It is our re-



sponsibility, as his faithful followers, to be "partakers of Christ's sufferings" (1 Pet. 4:13); ours to

*Weep o'er the erring one,  
Lift up the fallen,  
Tell them of Jesus the mighty to save.*

"If we suffer, we shall also reign with him" (2 Tim. 2:12).

#### EVENING SERVICE

##### "Three Crosses"

#### INTRODUCTION

The principle of crucifixion is written indelibly into the gospel of Jesus Christ. Genuine, vital Christianity never is far from a cross. From this element humanity tends to shrink, but it cannot be evaded if we would know and serve God acceptably. Portrayed in the Word of God are three basic Christian crosses.

#### I. FIRST PICTURE: CHRIST ON THE CROSS

"We preach Christ crucified" (1 Cor. 1:23). Would that we could adequately describe that scene! Jesus Christ, the Son of God, rejected, betrayed, alone, with power to blast the world into oblivion, meekly submitting to brutality, ignominy and death; treading Via Dolorosa until He falls, crushed beneath the spiritual and physical burden; nailed to a cross. That brow which had thought only love, mercy and forgiveness, covered with bloody sweat; hands that had done only good, feet that had walked so many weary miles in loving service, pierced by great spikes; eyes that had looked in tenderness upon a sin-cursed world, exposed to the pitiless glare of the sun; lips that had spoken such "gracious words" of peace and healing, parched with agonizing thirst; a heart that had beaten itself out in yearning for the lost, thrust through by a Roman spear: this is Christ on the cross.

Why? For what purpose His death? The essence of the cross of Christ is atonement. "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). Too much cannot be said of the atoning blood. Carnal, unbelieving, unregenerate religious leaders prate of "slaughter house religion," and of "shocked esthetic sensibilities." But what of *spiritual sensibilities*? What of those who look calmly on all forms of moral lassitude and spiritual coldness, but are "shocked" by "the precious blood"? We are not saved by esthetics. Sin cannot be cured by beautifying life. Sin demands atonement, and this demand is met fully in the death of Jesus Christ. And while there are still those to whom the crucified Christ is "a stumbling block," and "foolishness" (1 Cor. 1:23), there are just as truly those to whom He is "Christ, the power of God, and the wisdom of God."

#### Suggested lines of development:

1. By the cross of Christ we are reconciled to God. For a holy God on the one hand, who could make no allowance for sin, and a sinful race on the other hand, who were powerless to make their way to holiness and God, Jesus Christ became the divine-human "common Denominator." "God was in Christ reconciling the world unto himself" (2 Cor. 5:17).
2. In Christ, the prophecy of the psalmist is fulfilled, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). "Mercy and truth"—tenderness and judgment for sin—basically incompatible, are brought together in Christ. "Righteousness and people," also fundamentally at variance, are reconciled in Christ.
3. A picture of hope, the One Hope for a lost world.
4. A picture of love, demonstrated in sacrifice.
5. The basis for a transformed life.
6. Provides the possibility of direct communion with God.
7. Final redemption is linked to Calvary (Rev. 5:9-13).

#### II. SECOND PICTURE: SELF ON THE CROSS

"I am crucified with Christ" (Gal. 2:20). (Also Gal. 5:24 and 6:14; Rom. 6:6; Col. 3:3). Here is a most vital point of Christian experience. "The flesh [carnal nature] lusteth against

the Spirit, and the Spirit against the flesh" (Gal. 5:17). "A tug of war" (Robertson). Here is the place of defeat for so many Christians. They will accept the cross for acts of sin, but will not accept it for the causative principle of sin, the carnal self. Carnal self-interest, self-plans, self-will, self-assertion, self-exaltation, clamor for attention and expression, bringing discord, spiritual breaks and defeat. We must come to the place where the carnal self is crucified, where "the works of the flesh" are put away. The Word of God is very clear and emphatic on this matter. In every case, words such as "crucify," "dead," "death," or "destroyed," are used. Never is there any indication that God's best is "suppression," or a precarious, wishful thinking sort of "victorious life" to be lived in constant opposition to active carnality. God's plan is crucifixion. Too many never have faced squarely this issue, and are living on the border edge of defeat most of the time. Others stress gifts and miracles to the exclusion of the problem of inbred sin. But God is still dealing with sin in principle as well as in act, and there is for every Christian believer that power in the blood of Jesus which provides the "double cure."

And the best of this experience is that it is a joyous way to live, as Paul gave witness when he said, "I am crucified with Christ: nevertheless I live." In Christ, resurrection follows crucifixion: "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

*I rise to walk in heaven's own light,  
Above the world of sin,  
With heart made pure and garments white,  
And Christ enthroned within.*

#### III. THIRD PICTURE: THE CROSS ON THE CHRISTIAN

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "I die daily" (1 Cor. 15:31).

1. This implies a constant maintenance of the crucified life; living a life that is "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11); by faith continually appropriating the cleansing power of the blood of Christ; allowing nothing to hinder the will of God in our lives.

2. This also involves bearing the cross in Christian responsibility and service. Jesus still needs some "Cyrenians" (Matt. 27:32). It is here that many Christians fail by shirking responsibility and evading duty. We must be willing to share the burdens of Jesus. This is not primarily a time of celebrating victory, but rather a time for holy war and conflict. There must be tears and intercession, concern for the spiritual welfare of those around us and a keen realization of the tragedy of lost souls. Redemption makes us free but not independent. "Ye are not your own" (1 Cor. 6:19). "Redeem" means "to buy back, or ransom for oneself." Thus we are redeemed that we may give ourselves in loving daily service to our Redeemer. "By works a man is justified, and not by faith only" (James 2:24). That is, if we are to maintain a satisfactory relationship with God, we must demonstrate our faith by consistent works. May God help us to see that it is not enough to save ourselves, "for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it" (Luke 9:24).

#### EASTER SUNDAY

##### MORNING SERVICE

##### "Resurrection: The Essence of Christian Faith"

SCRIPTURE READING—1 Corinthians 15:12-22.

TEXT—If Christ be not risen, then is our preaching vain, and your faith is also vain (1 Cor. 15:14).

#### INTRODUCTION

1. While the Old Testament contains numerous direct or symbolic references to the resurrection of Jesus Christ and to

the general idea of resurrection, it may be said with truth that this element of the experience and teaching of our Lord is by no means as clearly or copiously set forth there as are the birth, character, ministry, suffering, atonement and return of Christ.

2. The resurrection of Jesus Christ is fundamental and pivotal in Christian doctrine. However, in this message we are interested first in going beyond that particular event as such, to search into the general, underlying idea of "resurrection." For the resurrection of Jesus was but the working out, in that climactic instance, of a law or power that is the essence of Christian faith, indeed, of faith in God in all ages. Thus in the Old Testament the principle of resurrection is so clearly, so indelibly, so universally written into man's relation to God that it needs no elaborate symbolism.

#### I. GENERAL PROPOSITION WITH ILLUSTRATIVE EXAMPLES

Faith essentially is an act or attitude of self-commitment to God, based on an assured, unquestioning confidence in His power and ability to bring life out of death.

All great examples of faith recorded in the Word of God are based upon God's ability to produce the positive out of the negative; the greater from the lesser; life where naturally there would be death.

#### 1. Abraham.

a. Concerning the birth of Isaac. "Whom he believed, even God, who quickened the dead, and calleth those things which be not as though they were. Who against hope believeth in hope. . . . And being not weak in faith, he considered not his own body now dead. . . . He staggered not at the promise of God through unbelief" (Rom. 4:17-21). This "resurrection" idea is clearly the basis of Abraham's faith, bringing about the birth of the child of promise. (See also Heb. 11:11).

b. In the sacrifice of Isaac. "By faith, Abraham, when he was tried, offered up Isaac. . . . Accounting that God was able to raise him up, even from the dead" (Heb. 11:17). Again, the "resurrection" principle is paramount.

2. Moses. "By faith . . . esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26). How could reproach be considered as riches? Only by a faith that was assured that God could bring glory out of humiliation. Gloriously did later events vindicate that faith, which was fundamentally an expression of the resurrection principle.

3. David and the Prophets. Prophecies concerning the coming of Christ as Messiah and Savior uniformly pictured him as revealed "in the flesh." How could humanity, sinful and impure, have any part in producing such a Redeemer? This prophetic revelation was based upon the confidence that God was able thus to produce the Savior, "made of the seed of David according to the flesh" (Rom. 1:13).

#### II. THE CLIMAX IN THE FAITH OF JESUS CHRIST

1. The idea of resurrection was the essence of the personal faith of Jesus Christ. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10; Acts 2:27). "Looking unto Jesus the author [originator] and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2). Hebrews 12:1 and 2 really belong with chapter 11, for Jesus Christ was the "Hero of Heroes" of faith; His was the perfect faith: the complete exemplification of the resurrection principle. "Who . . . offered up prayers and supplications with strong crying and tears unto him that was able to save him from death" (Heb. 5:7).

2. The resurrection of Jesus Christ validated and gave final authority to the principle of resurrection upon which the faith of the saints of all ages had been founded. "If Christ be not risen, then is our preaching vain, and your faith is also vain [empty]." In other words, Christian faith becomes

only fancy or illusion developed from strange, natural coincidences.

"But now is Christ risen from the dead." "As it began to dawn toward the first day of the week," things began to happen. To the accompaniment of "a great earthquake," "the angel of the Lord descended from heaven," the military guards fell stunned, the seal was broken, the stone was rolled back, and seated upon it, the heavenly visitor gave to the women, early at the tomb, the glorious news, "He is risen!" offering as proof the open sepulcher, empty save for the linen bandages in which the body had been wound, now collapsed, and mute but incontestable evidence of the absence of the resurrection body of our Lord which had simply passed through them, leaving them to mark "the place where the Lord lay." Thus the faith of Jesus Christ was vindicated, and in that vindication is the validation of all previous faith, and the vital basis of all subsequent faith.

3. For this reason, the resurrection of Christ is one of the most carefully guarded and thoroughly authenticated facts of the Christian religion, or for that matter, of all historical events. "Make it as sure as ye can," was the order of Pilate to the chief priests and Pharisees, and by divine irony, their unrighteous zeal served only to add appreciably to the "many infallible proofs" of the resurrection. For in the light of the penetrating principles of historical criticism, the record of the resurrection, by divine inspiration, has been made "critic proof."

#### III. THE RESURRECTION IDEA AND CHRISTIAN FAITH

1. In Christian experience. God is able to bring life and victory out of death. Those who were "dead in trespasses and in sins," are caused to "walk in newness of life." "Old things are passed away; behold all things are become new."

2. In choosing the will of God rather than the world with its sin and pleasure. This represents a faith that is based on things eternal, "treasures in heaven," spiritual values; a faith that grips the fact of God's ability to bring joy and blessing out of sacrifice.

3. In facing the problems and trials of life. Confidence in God's power to bring positive good out of negative circumstances, for "we know that all things work together for good to them that love God" (Rom. 8:28).

4. In the mystery of death. Faith that accepts and insists upon God's ability to compass final resurrection for humanity; faith that "sees the angel on the gravestone" (John 11:25, 26; Rev. 1:17, 18). Faith that cries with Paul, "We shall all be changed" (1 Cor. 15:51). Changed in spirit, mind and body: changed from corruption to incorruption, from dishonor to glory, from weakness to power, from the natural to the spiritual, from the earthy to the heavenly (See 1 Cor. 15:42-49).

5. In the life of the Church. Faith that sees "in the midst of the seven golden candlesticks one like unto the Son of man," the risen Lord in all His beauty, glory, majesty and power, moving in the midst of His people (See Rev. 1:10-16).

6. In eternity. This resurrection principle gives us a faith that looks forward in the anticipation of "a new heaven and a new earth"; that accepts with assurance the ability of God to bring the permanent out of the temporary, perfection out of that which now is subject to deterioration, the eternal out of the transitory.

#### CONCLUSION

"The power of the resurrection!" What blessed and eternal possibilities! The golden thread running through the faith of all the saints, in all the ages. God grant that we may recapture something of the "spirit of resurrection" that so wonderfully glorified the early church; that "resurrection" God's ability to bring life out of death, may bring to our individual lives a new and abiding joy and radiance.

## EVENING SERVICE

## "Resurrection Road"

TEXT—I will go before you (Matthew 26:32).  
Behold, he goeth before you (Matthew 28:7).

## INTRODUCTION

These scriptures refer to a definite situation, but carry with them a great truth of Christian life and experience.

1. The Christian life is not merely:
  - a. The acceptance of a body of religious truth.
  - b. The maintenance of certain Christian ideals.
  - c. Entering into a routine of religious life.
2. The Christian life is basically a personal relationship with God through Jesus Christ: companionship, fellowship, communion.

## I. THE REVELATION OF THE RISEN CHRIST

1. At the resurrection. No indication of any dramatic, divine manifestation when Christ came from the tomb. All the sensational elements given in the record seem to have been connected with the arrival and activities of "the angel of the Lord"; "for fear of him the keepers did shake, and became as dead men." Apparently the angel appeared, not to release Jesus Christ from the sepulcher (for it is probable that he was gone from the tomb before the angel arrived); but to open it that all might know that the resurrection was accomplished. Our Lord arose from the grave the same gentle, tender, loving Jesus he always had been.

2. After the resurrection. Christ did not manifest Himself from time to time in dazzling splendor or in heavenly pyrotechnics, and then leave His followers to their own devices.

- a. Spirit: humble, tender, understanding, practical.
- b. Places: not in the temple or the synagogues, but in a garden, on a road, in homes, by the sea.
- c. Revealed Himself to individuals according to their needs. There are times when we need "more than a miracle." The disciples had seen plenty of miracles, but now they faced problems that only the personal presence of Christ could solve: the common problems of life. Jesus knew this and his "Resurrection Road" followed the course of this need.

II. "Resurrection Road." Based on significant declarations and personal contacts of Jesus from the morning of the resurrection to the ascension, that have meaning for every Christian.

1. For the bewildered: assurance.
  - a. The two disciples on the road to Emmaus. "Jesus drew near and went with them."
  - b. Thomas. Honest doubts were answered.
2. For the fearful: peace. The disciples behind locked doors "for fear." (Interesting sidelights on "The First Sunday Evening Service": humble people; humble place; Cleopas and companion testifying (John 24:35); some doubtful; the one who needed the service most (Thomas) was absent; "Jesus himself stood in the midst." Jesus preached. His text: "Peace be unto you.")
3. For the sorrowing: comfort. "To heal the brokenhearted." "I am the resurrection and the life." To Mary, weeping in the garden, Jesus brought comfort and joy.
4. For the weak and faltering: courage and strength. "All power is given unto me . . . and lo, I am with you always."
5. For the fallen: restoration. Peter, after his denial, humiliation and spiritual collapse, restored to loving fellowship with his Lord (John 21:15).
6. For the vacillating: establishment. Pentecost. "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49).
7. For eternity: "Resurrection Road" leads to the City of God. Again, "I go before you." "I go to prepare a place for you." "This same Jesus shall so come in like manner" (Acts 1:11). "Where I am, there ye may be also."

## CONCLUSION

Our hope: "Resurrection Road."

In the midst of the materialism, unbelief, rationalism, spiritual coldness, paganism and uncertainty of this age.

To us the risen Lord is saying, "I go before you"; not necessarily to perform startling miracles, but to give us the blessed benefits of His presence, guidance, care, communion. "Resurrection Road" leads to true success here; eternal life hereafter.

The twenty-third Psalm as a prophetic picture of Resurrection Road."

SUNDAY, MARCH 31, 1940

## MORNING SERVICE

## "God's Challenge to a Maximum Life"

TEXT—And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (2 Corinthians 9:8).

## INTRODUCTION

1. There is a vast range or variety in Christian living: that is, not all professing Christians are living on the same level of experience and service. In this connection, we are not thinking in terms of maturity, but of intensity.

2. There seem to be two general groups:  
Some are "wobbly"; others are established.  
Some, almost defeated; others, consistently victorious.  
Eking out a bare existence; well fed.  
Limited consecration; full abandonment to God.  
Praying little; praying much.  
Giving little; giving liberally with joy.  
Saying little of Christ and salvation; vital abundant witness.  
Loosely related to the kingdom; intense devotion to Christ and His cause.

Variable interest in souls; consistent burden for the lost.  
"Optional" Christians; "imperative" Christians.  
Fickle; faithful.  
Dry as a desert; constantly refreshed and full to overflowing.  
3. Why this extreme variation? It means that there are some who are trying to be "minimum" Christians, while the others are "maximum" Christians.

## I. GOD'S CHALLENGE: THE MAXIMUM LIFE

The phrases of our text add up to make one of the "biggest" verses in the Bible:

"God is able,"  
"all grace,"  
"abound"  
"that ye always,"  
"having all sufficiency,"  
"in all things,"  
"may abound,"  
"to every good work."

Total: "The Maximum Christian Life."

1. God is able to make every Christian an abounding Christian.

2. It is clearly implied that the measure of our consecration, devotion and zeal for Christ gives the measure of the grace within our hearts; that "minimum" Christians are thus, not because of circumstances; limitations, opposing kinsfolk, or lack of opportunity, but because of little grace.

3. It is also clear that there is a point at which a minimum Christian life will bring condemnation, and ultimately a break with God. "To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17).

4. Every one of us can be a "maximum" Christian if we are willing to pay the price. The basis is abounding grace which comes, in the truest sense, only with the fullness of the Holy Spirit.

## II. NECESSITY FOR CHRISTIAN INITIATIVE

Assuming that one has been genuinely sanctified, this of itself is no guaranty that the individual will live the maximum life.

MARCH, 1940

Grace in abundance, even in the life of holiness, does not just automatically abound; does not just "happen." We must take spiritual initiative, "giving all diligence," as Peter says (implying zeal, determination, seriousness, haste). (See 2 Peter 1:5-8).

Too many of us are content to be mediocre; content to be second- or third-rate in character and service. Jesus Christ challenged sin, hypocrisy, legalism and pride; but more! He challenged the good people who were not as good as they could be.

Illustration—Jesus' strange command to Peter, "Launch out into the deep." Peter's boat was in shallow water near the shore. There was nothing intrinsically wrong in being near the shore; in fact, that seemed to be the proper place for the boat under the circumstances. But Jesus said, "Launch out."

Jesus challenged Peter:

1. In his vision: to see fish where apparently there were no fish; to see success where there had been only failure; to take Jesus Christ into his circle of vision.

2. In his consecration. Peter had done his best (he thought). It was time to rest. He was sleepy, tired, disappointed. The challenge, "Launch out," raised the question, "Did he really want fish?" How badly did he want fish?

3. In his faith. To move out on a course that seemed unreasonable, illogical, ridiculous. Would he be limited by appearances, or would he believe God?

4. In his obedience. It was the wrong time to fish. Here was an amateur, a carpenter in fact, advising an experienced fisherman how to catch fish.

"Nevertheless, at thy word, I will." Peter accepted the challenge, obeyed the Lord, and the results turned a minimum experience of failure into a maximum miracle.

## III. THE WAY TO THE MAXIMUM LIFE

1. Vision. Keep Christ in the circle of vision. Evaluate all things in relation to him.

2. Consecration. A determined attitude of commitment to God; allowing nothing of ease, pleasure, self-interest, to interfere with our fullest service for Christ.

3. Faith. Life based on confidence in God. For the world, things are "as bad as they look." But for a Christian, things never are as bad as they look, for faith brings God into every situation. Jesus makes every situation better.

4. Obedience. "Launch out!" Away from the shore! Out of the shallows! Moving out into the fullest possible measure of spiritual life and service. Not content to be mediocre and ordinary. Not satisfied with a small measure of divine grace. Taking full advantage of the promises of God.

## IV. RESULTS OF THE MAXIMUM LIFE

1. "Always." A consistent life.
2. "All sufficiency in all things." An abundant life.
3. "Abound to every good work." A full and effective life.

## CONCLUSION

God's call is for "maximum" Christians. Saved, sanctified, and abounding.

God's call is for "maximum" churches. Orthodox, spiritual, and abounding.

## EVENING SERVICE

## "Christ or Chaos"

TEXT—Without Christ (Ephesians 2:12).

## INTRODUCTION

1. Two directional possibilities in motion.
  - a. Centrifugal: tending to fly away from center.
  - b. Centripetal: tending toward center.

2. The natural tendency in motion is centrifugal. Unrestrained application results in disintegration, confusion, chaos. Illustrations—(1) Bursting of a speeding empty wheel. (2) A large circular saw in a Spokane mill recently gave way under high speed, causing the death of the operator.

3. Centrifugal humanity. The centrifugal tendency is the natural order in humanity: operating and manifesting itself in

selfishness, pride, prejudice, lawlessness, suspicion, hatred.

## I. TOWARD CHAOS: CENTRIFUGAL EVIDENCES IN GROUPS

1. In world affairs.
  - a. No common interest. No adequate center.
  - b. Rabid nationalism.
  - c. National selfishness, pride and greed.
  - d. Militant and basically incompatible political and social theories.

e. En route to chaos.  
(1) Albert Shaw, keen student and analyst of world affairs, writing in 1933 on, "Will Our Civilization Survive?" said, "It is the universal belief that affairs of exceptional moment are pending at home and abroad. We seem to be making new chapters of history at a rapid rate. European statesmen have recently asserted that the nations are at the turning point. One road before them leads to possible salvation. The broader and more easy road, down which they have seemed at intervals to be moving with accelerated speed, is plainly labeled 'Chaos,' and there is bold warning that it will bring them quickly to the full collapse of their already weakened institutions."

(2) H. G. Wells recently made a statement to the effect that he felt as if a black curtain were being drawn over the bright hopes of the twentieth century.

(3) Wars, actual and incipient, in Europe and Asia give tragic support to these observations.

## 2. In Our National Life.

- a. Social tendencies: divorce, etc.
- b. Moral looseness: "personal liberty."
- c. Business conditions: lack of confidence.
- d. Political expediency: few political leaders asking, "Is this right?" but rather, "Will it further our political fortunes?" For example, Repeal of the Eighteenth Amendment.
- e. Spiritual failure.

## II. TOWARD CHAOS: IN INDIVIDUAL CHARACTER

1. Sin is centrifugal; disintegrating.
2. Absurdity of modern ideas of "freedom."
  - a. Unrestrained self-will leads directly to chaos.
  - b. "The New Morality" that would give no recognition to basic moral laws, leaving the individual to determine his own standards of right and wrong.
  - c. Hopeless and dangerous as a ship or plane without a pilot; as a speeding train without an engineer.
3. Momentum in a sinful life: Life speeds up; life tends to get beyond control, both as to speed and direction. Illustrations—S. S. Titanic, ripped open and sunk by an iceberg because the speed and direction of the great ship could not be changed quickly enough. Disasters of breaking dams.
4. The sinful heart has no sufficient center, no clear purpose, no co-ordinating principle, no vital meaning.

## III. "CHRIST OR CHAOS"

1. The Word of God opens with a picture of chaos. "The earth was without form, and void" (Gen. 1:2).

But another picture follows: "And the Spirit of God moved" (brooded), and with His activity came order, restraint, beauty. The centripetal influence of the Spirit of God overcame chaos. This in fact was the application of the will and power of Christ to the material creation: "For by him, [Christ] were all things created . . . and by him all things consist" (cohere, are held together) (Col. 1:16 and 17).

## 2. This is the answer to chaos.

- a. For groups: world; nation.
- b. For the individual. Christ is the only hope for disintegrating lives. Christ alone:
  - (1) Is an adequate center; (2) can provide sufficient restraining centralizing power; (3) can give meaning, purpose, balance to life; (4) by the "brooding" spirit, can bring to the chaotic soul peace, harmony, and give "heavenly" momentum.

## CONCLUSION

Illustrations from personal experience:

1. A disintegrating life. A brilliant young man, reared in a Christian home, educated in a holiness college, but failed God: character ruined, home broken, life prospects blighted, hearts broken: "Without Christ": Chaos.

2. When Christ touches a chaotic life. Another young man with more than average ability, reared in a Nazarene home, brought up in a Nazarene church; but turned away from God, became addicted to drink; (was used by a leading physician, in an address before a medical association, as a perfect example of an incurable alcoholic), ran afoul of the law, home broken up, planned to commit suicide: but one night, still under the influence of liquor, bowed at a Nazarene altar, prayed his way back to God, was delivered from the appetite of liquor until the odor of it nauseates him, sanctified a few weeks after he was saved, has lived for God without a break. Christ brought order out of chaos.

Hell is a place of discord, disintegration, death, chaos. Heaven is a place of peace, harmony; joy, life, eternal purpose.

## ILLUSTRATIONS

Basil Miller

### Bend or Bust

"Sam, we're going to Bend, Oregon. I feel it is God's will that we head that way," said Mrs. Edyth Clark, a gospel worker, to her husband.

"Mother, that is out of the question. It's hundreds of miles from here, and with Jannie sick, we can't think of it."

"God will take care of all that. There's something for us to do up there."

This gospel team had closed a very profitable meeting at Fresno, California, when suddenly the singer felt a divine urge to head for Bend, Oregon, where she knew nobody, and had never been.

The first day was tragical. Little Jannie suffered a hemorrhage, and while she was bleeding profusely from nose and mouth, a large sedan drove up.

"I can stop that bleeding," said the driver.

"All right. We'd appreciate your doing what you can for us. Don't know how far the nearest doctor is," said the preachers.

After the bleeding had been stopped, the gospel workers got into their car, to discover that the minister's coat with \$185, all the money they had, was missing.

"Now, Mother, do you still believe this is God's will?"

"Yes, I do. God's in it all the way through."

"So your tramping song is 'Bend or Bust.' Maybe we'd better write that on the car."

"All right with me. God wants us in Bend."

That night they stopped for a service where a friend was trying to build a congregation, and God miraculously provided enough money to carry them through two more days of travel. They camped the following night near a little gospel tent where meetings were in progress. As their custom was, they visited the services.

The team, noted for their singing ability, took part, and the preacher asked them to stay a few days and help. One night the church treasurer suggested that they give the group a love offering. But the traveling preacher refused, saying that the pastor needed what funds they had more than they.

An old Dutch woman offered \$75, and before giving could be stopped in the small congregation \$165 had been taken up to speed the gospel team on their way.

They arrived in Bend, Oregon, in a June snowstorm, with no evidence of any divine providences in sight. While driv-

ing through the city they saw a large gospel tent, and on inquiry found that a small band of Christian and Missionary Alliance people were trying to hold a revival. At once the singer knew why God had sent them to Bend. The tent seated 1,200 people, and there were no engaged workers, and the crowd that was attending numbered 14.

The gospel team went to work to fill that tent. Shortly afterward a carnival surrounded the tent with their show, and it looked like defeat. But Mrs. Clark threw her wonderful voice against the racket of the show, and the crowds began to flock in.

Before the meeting was over hundreds had been converted, scores healed. One man was healed of venereal disease while being baptized and his tuberculosis left him as well. And a lady of the congregation bought the team a new sedan car for their travels.

It pays to follow divine leadings, though we do not see into the future. *Go and God will go with you.*

### Healed of Diabetes

"Dr. Miller, I want to testify. Last night I was healed of diabetes. When the anointing oil struck my head, I felt a peculiar charge of life go through me and I knew I was healed. I have taken insulin for ten years, without missing a day. But this morning I threw it away, for God heals me." The speaker was Mrs. James Fisk, the wife of a Quaker evangelist, who was attending our Pasadena church and at a healing service was anointed with oil.

Months passed and the consecrated worker would often testify that she had not taken a dose of insulin since she was healed. Her faith in God's power remained strong.

One Sunday morning, however, she came to me and said, "Brother Miller, I have lost my healing faith. I am back on the insulin again. Pray for me."

The church had special prayer for the elderly lady who had suffered for so many years. The following Sunday she came back to church with faith triumphant, and during the service she arose to speak.

"I just can't keep still. I have such marvelous victory today. God gave me back my healing faith, and I am well again."

Months passed since the incident occurred, and *never once has the old trouble returned!* You can be healed by God, provided you keep healing faith.

### Given New Sight

"I don't know what I am going to do. Mother Ransom tells me that I must leave school, for the doctor said I can't use my eyes any more. I have not been able to read a word for weeks," said Florence Allen, a student at Pasadena College.

We were in the midst of a marvelous revival at Central Church. The altars were lined night after night, several hundred had prayed through to definite victory. True to the old Nazarene revival custom, we planned a healing service, and I urged Florence to be anointed.

When the evangelist placed the oil on the girl's eyelids there was no peculiar demonstration or unusual results. She quietly took her place again in the congregation and the incident was forgotten.

"Glory to God," Florence testified a few days later, "I have thrown my glasses away and I can see. He heals me."

I watched the case for months, and she never again needed glasses. She was able to read and see well enough to carry on her college work without any difficulty, and today she has this same victory of faith.

We have gotten afraid of healing because of the spurious healing movement that has arisen among a certain Pentecostal group. But our early revivals in the church were marked with healing meetings when God really healed bodies, restored sight, worked miracles.

### Needed Carfare Supplied

"Well, Mrs. Miller, I am glad to see you. In fact, I've been thinking about you and your children all day. The Lord has been speaking to me about some tithe money that I have. Here, take this," said Arthur Beaver, one of the first settlers at Bethany, Okla.

"I thank you, Brother Beaver. This comes in, answer to prayer," returned my mother, Mattie Miller.

Throughout the day Mother had been working in Oklahoma City in interest of the rescue home which C. B. Jernigan ran at Bethany. She had walked the streets all day soliciting needed supplies, and after buying her lunch she did not have a single penny left.

How to get to Bethany was the question.

"Can't you trust me?" the Lord asked after Mother had presented this problem to her heavenly Father. "Go to the interurban depot and get on the car. Let me take care of you. You have worked today in my vineyard, and I will supply your needs."

The voice seemed to be audible, and Mother, having lived by faith for many years, obeyed without a question. When the car was ready to leave, still no money for the fare. But the obedience of faith said, "Get on!" And Mother started to board the car.

Then Arthur Beaver stepped up and handed her some tithe money. There was sufficient for the fare and a liberal portion left over to buy food for the family.

God's promise is, "As your days so shall your strength be." We can paraphrase it, "As your needs, so shall be my supply." God's only condition is *explicit faith*.

### A Divine Command

"I want you to go into this house," the Spirit of God seemed to voice "a divine command" to a member of the Church of the Nazarene in Colorado City.

"But Lord, I don't know who lives there," came the quibbling answer, before obedience turned into action.

"Go and I will go with you," came the impression.

When the Christian entered the home, she found a lady weeping, and immediately the Spirit's leadership was accepted, and she asked, "Can I be of help? May I pray for you?"

"Yes, we are in dire need. My mother is very sick and she is not a Christian, nor am I. We need someone who will pray for her."

At the bedside the Christian visitor, obedient to the heavenly command, quoted passages which outlined the plan of redemption, spoke quietly about conversion and what God can do for the soul. After a short season of prayer, the dying mother was led into the kingdom. The broken-hearted family was left, joy supplanting their tears. They were also introduced to the "friend of sinners and the bearer of burdens."

The next day the lady died strong in the faith, and went sweeping through the gates.

"What if," the Christian lady asked herself, "I had not been obedient to the Spirit's command?"

Possibly we should ask ourselves the same question. Our quibbling of impressions that may be of God oftentimes cheats us out of blessings.

Obey quicker and you will be blessed oftener.

### God Picks His Birds

"Let God do the picking, and there will be no unnecessary feathers left on this sister," the evangelist said when an actress had been converted and the critical sisters began to "clean her up."

The actress had heard the gospel story for the first time, and dressed according to the code of her profession, she

went to the altar and was genuinely converted. The next night she returned to the revival, and immediately some of the critical sisters wanted to "pick the feathers off her."

"Sister, rub off your paint, you look like a gaudy red barn . . . your skirt is too tight [all she had] . . . your finger nails are lurid red . . . this, that, and the other is wrong," they flung at her.

The actress became discouraged with religion. Her poor heart was heavy with a load of sin, and she had sought God to give her the marvelous peace about which the evangelist preached. To be picked to pieces was more than she could bear when she was seeking consolation.

"Let God do the picking," the evangelist said. "Leave her alone with her Bible and the Holy Spirit and see the results."

A week passed, then a month, and finally one of the critical sisters noticed that the girl fitted perfectly into the church group.

"How did it happen?" someone asked.

"When I began to pray, the Lord would speak to me about certain things, which I had never before noticed, until at length I dropped those things that marked me for the world."

The best picking can be done by the Spirit if we will keep our hands off and let God have control.

### The Goose Without Gas

"We've got the goose, but no gas," said Mae Roberts to her husband. "You've been preaching that faith will make you put your head in an empty meal barrel and shout glory. This is your chance to do some shouting over an empty pocketbook and a bare table."

The gospel workers had spent everything they had except two cents. They had nothing to eat, and their gas tank had only enough in it to take the car about fifty miles, while it was necessary for them to go from Kansas City to Des Moines.

"All right, let's trust God. If it's His will that we go, He will supply the gas and something to eat on the way," the evangelist said.

The phone rang in the apartment where they were staying, and a friend who was in the poultry business called saying that he had a Christmas goose for them.

"We've got the goose, but no gas, so let's sit at the table and sing the Doxology and then go out on faith," said Ed.

They sang the Doxology and headed for Des Moines, the goose safely stored in the coupe. They had not gone ten miles when standing at the forks of the highway that led to Des Moines was a friend waving his hands for them to stop.

"I was praying this morning, and God said for me to come to this highway and stand here for some purpose. I put in my pocket some tithe not knowing what God had in store, or whom I would meet. Pull over to this gas station," the friend said.

He filled the tank with gas, the car with oil, and insisted that they take a can of gas and oil along for their trip, and then handed them a ten-dollar bill.

"This is from God, and I want you to accept it as such," the man remarked as he started to leave.

Then the evangelist told his story, how shortly before God had tested their faith.

"That was about the identical time that I was praying and God told me to come to this division in the highway. Praise the Lord for His leadings."

God did this for Peter and Cornelius; and why, if we trust Him, cannot He match our needs with some friend who has the means of supply?

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## Communion Sermon

### Spiritual Memories

TEXT—*This do in remembrance of me* (Luke 22:19).

INTRODUCTION—We are not to be affected with spiritual amnesia, where we forget the blessings of the past. Memory is man's faithful friend, with which alone he is enabled to live happily. Spiritual memory serves to strengthen the soul.

#### I. POWER OF MEMORY

1. Memory beckons from the past that which it wills. It can recall happy recollections and fond experiences. It is able to sift past circumstances, play up the joys and drive into oblivion the bane.

2. It is able to stir up past emotions and to enjoy them again. Recalling an experience brings into existence the emotions connected with it.

3. It empowers with recalled energies. The strength with which an experience charged the personality can be used over again with the aid of memory.

#### II. HOLY SPIRIT CALLS TO MEMORY

1. He is the Spirit of truth and calls truth to memory. The spiritual power of holy thoughts are made available through the work of the Holy Spirit. Truth is power especially in time of conflict with temptation as Jesus showed us.

2. He leads into all truth. Jesus made this promise. And the trusting child need not err when the Spirit of truth guides the mind and soul.

3. He brings to memory the life and deeds of Christ, by which we are strengthened. An example serves to guide us, and when the Spirit brings Christ's example to memory, it strengthens the soul for spiritual existence.

#### III. COMMUNION PARTAKING

1. Brings to memory Christ's teaching to the soul. He taught the unselfish life, as He lived it. He taught purity amid squalor of sin, uprightness of motive amid crooked paths of evil. He taught as He lived a vicarious existence. His example through the communion gives the partaker spiritual energies through the power of memory.

2. Communion partaking empowers with Christ's life which is changed into a living reality. Truth must burst into living experiences, and when the Communion is taken the soul changes the example of Christ into a daily practice.

3. It strengthens with all might through the Spirit. It is only when the Communion is rightly partaken, after careful examination of the life, and a simple trust in Christ, that the spiritual energies become grace in the soul. Changing the communion emblems into grace makes the experience a source of spiritual power.

CONCLUSION—You have partaken this day. May it be with a humble and submissive attitude toward God that the emblems may be changed into grace, and that the power of the Spirit may become a living reality by which you can live.

## Funeral Sermon

### Jesus Faced Death

Jesus . . . yielded up the ghost (Matt. 27:50).

INTRODUCTION—Jesus died because death held no terrors for Him. He knew what was on the other side of the grave. Rather than being clothed with horror, He knew eternity was robed with glory and a heavenly enwrapment. He looked across the dark river of death to the shining portals of the Eternal City. He died without flinching because His faith undergirded Him. So can we live and die.

I. HE DID NOT FEAR DEATH—When He knew what Jerusalem held in store, He set His face like a flint to go unto the Holy City. In God's hands the righteous do not fear what the future holds. By this casket today there is no fear in divine love; for love casteth out fear.

II. HIS FATHER'S WILL WAS SUPREME—His prayer was "Not my will but thine." So should we also accept the act of death as from God's hand, and whether the angel come soon or tarry, as this our friend, may we live surrendered to the divine will.

III. HE CONQUERED DEATH BY HIS RESURRECTION—When He came out of the tomb, death's terror was forever stilled. When the angel said, "He is risen," all the kingdoms of hell were vanquished for the soul of the redeemed. This, our friend, through Christ's resurrection shall arise again unto everlasting life.

CONCLUSION—With this thought as we sit by this open casket may we comfort one another. As Lazarus came out of the tomb so shall our friend also arise from the grave.

## Sermon Suggestions and Outlines

### The Sunrise After Darkness

S. ELLSWORTH NOTHSTONE

TEXT—*As it began to dawn* (Matt. 28:1).

#### INTRODUCTION

1. The beauty of first sunrise after world's chaos.
2. Sunrise after three days of night—Egyptian plague.
3. Sunrise at Ft. McHenry when F. S. Key wrote our National Anthem.
4. Four hundred years darkness before the rising of Sun of Righteousness (birth of Jesus).

#### I. GREATEST SUNRISE OF ALL AGES

1. Announced by angels at the tomb.

a. Resurrection.

2. Tombs of great men: "Here lies

a. Jesus' tomb—an angel, "He is not here."

3. "I am the resurrection and the life

#### II. WHAT EASTER MEANS TO ME

1. All sins covered by the blood—in divine favor.

2. Bought from slave block of sin by Jesus.

Adopted into royal family of the King.

3. Christ preparing a home eternal in the skies.

Soon, one day, coming to take us home.

#### CONCLUSION

What will we do when trials, etc., come?

Stand true, hold tight to hand of Jesus and go through;

Coming a glorious eternal sunrise of everlasting bliss.

*I was lost in the wilderness of sin  
Entangled in the undergrowth of dark despair;*

*The sky was black.*

*Vultures of fear and doubt did near  
abide,*

*"No hope, no hope" to my poor soul  
they cried,*

*And I had almost thought it true, when  
I espied*

*The Calvary track.*

*Then away with gloom, away with doubt  
With all the morning stars we sing*

*With all the sons of God we shout  
The praises of our King.*

*O for a thousand tongues to sing  
My great Redeemer's praise;*

*The glories of my God and King,  
The triumphs of His grace.*

### God's Plan for Revival

(Malachi 3:1 to 14)

J. R. SPITAL

Much is said about the need of revival, and great effort is being made in some respects with a view to promote revivals, but are we really paying the price demanded by God to release His power upon us?

Let us compare ourselves with this chapter in Malachi. They were situated at the closing of a period or dispensation as we are likewise placed in the dwindling of the Church age.

#### I. NOTE THE CONDITIONS PREVAILING IN MALACHI'S TIME

1. Sins of the priesthood (preachers) (ch. 1:16-14).

a. Dishonored God.

b. Despised His name.

c. Polluted offerings.

d. Had to be paid for service (v. 10).

e. Offered sacrifices that were not acceptable.

f. They were deceived.

2. Sins of the people.

a. Mixed marriages (ch. 2:11).

b. Backslidden in heart and life (ch. 2:8).

c. Caused others to stumble (ch. 2:8).

d. Their spirit was out of harmony with their heart and dearest. (ch. 2:15, 16—note the words, "Take heed to your spirit").

e. Their prayers were unheard (ch. 2:17).

f. They treated the sin question lightly (ch. 2:17).

#### II. CONDITIONS NEEDED TO PROMOTE REVIVAL (Malachi 3rd chap.)

1. Preparation needed (v. 1 "prepare the way before me"). God has need of messengers—those who will make a way—forerunners—men with a message, men with courage, men with a rugged message.

2. Clean channels necessary.

"Who may abide the day of his coming? and who shall stand when he appeareth?" He proposes to—

a. Refine by fire process (v. 2, type of the Holy Ghost). John said, "I indeed baptize you with water, . . . but he that cometh after me, . . . he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

b. Purifies sons of Levi—Levi is a type of Christians. Levi was the tribe from which the priests were appointed, thus typifying the preachers.

c. Purges as gold and silver—removing the dross—may be likened to an inward cleansing. These three words are very

striking (1) Refiner; (2) Purifier; and (3) Purger.

#### III. CONDITIONS TO BE MET

1. We must recognize the fact that the Lord never changes (v. 6). Unchanging in love, power, requirements.

2. Ethical in our living (v. 5).

3. Bringing of the tithes into the storehouse (v. 10).

We will never be able to embrace the promise until we have met the conditions. Not enough to believe in tithing, but we need to bring them in. "Prove me now herewith, saith the Lord."

Will we accept the challenge? By

making preparation, by submission to His will: in putting away sin, permitting Him to cleanse, refine and purge. Then bring in *all the tithes*. Note the little word, *ye*.

#### IV. EXTENT OF REVIVAL PROMISED

1. Individual—"Pour you out a blessing" (v. 10).

2. Breaks all boundaries—"There shall not be room enough to receive it."

3. It will affect the economical situation (v. 11).

4. "All nations shall call you blessed." Why? Because we made it possible for God to bless us.

5. Prosperity.

## Expository Outlines for March

Lewis T. Corlett

### Nehemiah

I. THE PERPLEXITY OF THE PROPHET (1:1-3)

1. The perplexity came to him while in a position that assured him personal comfort and security, the cupbearer to the king.

2. It was concerning his own people and their problems.

3. He became concerned for the honor of God and the welfare of His people.

4. He became distressed over the condition of the land of Judea and of the city of Jerusalem.

5. The perplexity came as a result of personal inquiry into the welfare of the people and the land.

II. THE PRAYER OF THE PROPHET (1:4-11)

1. The prayer is the climax of days of mourning and fasting over the captivity of his people (v. 4).

2. Nehemiah took his burden and perplexity to the Lord (v. 5).

3. He manifested a truly penitent attitude and spirit (v. 6).

4. He acknowledged the blunders and sins of the people in true confession (v. 7).

5. He bases his hope on the promise made to Moses (vs. 8, 9).

6. He presents his plea in behalf of the people (vs. 10, 11).

III. THE PROVISION FOR THE PROPHET (2:1-11)

1. His concern and burden, became manifest to the king (vs. 1, 2).

2. God gave him favor in the eyes of the king (vs. 5-8).

3. The king gave material aid for the assistance of the people and the rebuilding of the city and the house of the Lord.

4. Nehemiah was granted a leave of absence to personally assist in the rebuilding of the city of Jerusalem.

5. The king appointed Nehemiah as governor.

#### IV. THE PROBLEM OF THE PROPHET

1. To properly view the work to be done (2:12-15).

2. To plan the proper procedure in building.

3. To take the proper attitude and actions toward the enemies and opposers (vs. 9-11, 19, 20; 4:13, 14; 6:3).

4. To provide proper leadership in building the morale of the people for the work (2:17, 18; 4:6).

#### V. THE PROSPERITY AND SUCCESS OF THE PROPHET (6:13-19; 8:8-10)

1. God prospered Nehemiah in the work.

2. The people rallied to the assistance of Nehemiah and co-operated in the work.

3. The enemies were astonished over the progress and completion of the work.

4. The conclusion of the work was marked by a turning to the Lord (8:8-10).

5. The completion of the work was commemorated with a time of great rejoicing.

### The Central One of Revelation

(Rev. 1:5-8)

#### I. HIS PERSONAL TESTIMONY (v. 8)

1. The ultimate Source of all things. "The beginning and the ending."

2. Jesus repeats the statement "I am," which He used several times while on earth in speaking of His character and work.

3. The eternal God. "Which is, and which was, and which is to come." a. The everlasting, never-dying Son of God.

b. The second Person of the glorious Trinity.

## II. THE FAITHFUL WITNESS (v. 5a)

1. To the steadfastness of the Father in His stand against sin.
2. To the depths of the Father's love which is immeasurable.
3. To His resurrection. "First begotten from the dead."
4. To man's fallen condition and the need of a Savior.
5. To the provision He made through His own blood.

## III. HIS PRESENT WORK (vs. 5b-6)

1. Executing the provisions of salvation to every penitent soul: "Unto him that loved us, and washed us from our sins in his own blood."
  - a. In and through His own love.
  - b. Giving the experiences of salvation.
2. Lifting His children to a higher plane of living (v. 6).
  - a. "And hath made us kings." "Sons of God, heirs of God and jointheirs with Jesus Christ." The royalty of the Christian life.
  - b. "Made us priests unto God." Every child of God is assured of the privilege of conducting personal worship and freedom of access to God.

## IV. HIS FUTURE GLORY (v. 7)

1. He will come again to this earth. "Behold he cometh with clouds."
2. It will be a visible appearance.
  - a. "Every eye shall see him."
  - b. "Also they that pierced him."
3. He will come in judgment.
  - a. To reward the righteous.
  - b. To pronounce judgment on the wicked.
4. He will receive honor and glory from all people (v. 6).

## A Wise Decision

(Phil. 3:13-15)

## I. A CONSCIOUSNESS OF A NEED OF DEVELOPMENT—"I count not myself to have apprehended."

1. Based on a consciousness of possession of something worth cultivating.
2. The realization of personal initiative in cultivating spiritual life.
3. The fear of coming short of God's highest and best.

## II. A WISE ATTITUDE TO THE PAST—"Forgetting those things which are behind."

1. An unwillingness to rest in past achievements.
2. A refusal to be blocked by past failures.
3. A consciousness of the value of the past in teaching and developing character.
4. A recognition that the past must always be kept in the secondary position and not the controlling.

## III. THE CONSCIOUSNESS OF DEFINITE GOALS TO BE ATTAINED

"Reaching forth to those things which are before."

1. Final and ultimate victory in heaven.
2. A conformity in all things to God's standard.
3. A yearning and a longing for the possessions God has for His children.
4. A desire to be finally accepted by God when this life is over.

## IV. A PURPOSEFUL DETERMINATION—"I press toward the mark."

1. Building on the good of the past.
2. Profiting by the errors of the past.
3. Pushing toward the goal in spite of all hindrances.
4. A bending of every faculty and power of being toward the realization of the divine purpose and provision.
5. A utilization by faith of all grace and strength that God has promised and provided.

## V. A CONSCIOUSNESS OF ASSURANCE WHILE PRESSING (v. 15)

1. Assurance of the settlement of personal relationship with God. "As many as be perfect."

- a. Perfect in motive life.
- b. Love perfected.
- c. Moral nature cleansed from all sin.
- d. Filled with all the fullness of God.

2. Assured in the promise of divine guidance. "And if in any thing ye be otherwise minded, God shall reveal even this unto you."

- a. In doctrine.
- b. In experience.
- c. In practice.

3. A confidence between the Christian and his Redeemer.

- a. Of present acceptance.
- b. Of future bestowment of power and grace.
- c. Of final reception to the place that Christ has gone to prepare.

## Suggestions for Prayermeetings

H. O. Fanning

## Prayermeetings and God's Purposes

OF some things that we firmly believe, we need often to remind ourselves. One of these is that God has purposes which He designs to work out through us as His people.

That He has purposes for each individual church, which He designs to work out through that church we all believe. That these purposes will be governed by conditions existing in the church, and in the community in which it is located, we may be sure. That conditions in the lives of the individual members of the church and in their homes, will be considered, we may be sure. While all that contributes in any way to the advancement of the cause must be considered, one great objective is that of getting the church as a body to function properly for the accomplishment of the divine purposes through it. The church is a body consisting of many members. In order to the accomplishment of the purposes of God through the church, the proper functioning of these individual members is desirable, and necessary. We are individuals, we have homes, we are the church—the body of which Christ is the Head. Paul's exhortation to the Ephesians—the faithful in Christ Jesus—is worthy of our most serious consideration: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Our salvation is an important thing. The working out of the purposes

of God is important. The working out of these purposes through us is an objective of our salvation, and should have a large place in our thinking. God brought about our salvation through His use of others. He purposes to bring about the salvation of others through His use of us. Take away from the world what God has accomplished through His people, and it would be poor indeed. Through His people He has enriched the world with all that makes it desirable as a place to live. Without the continuance of this accomplishment the world, as well as the church, suffers loss. Whatever contributes to the working out of the purposes of God, through His people contributes to the enrichment of all mankind. Our prayermeetings should have a large place in the making of this contribution. Without their co-operation, this contribution will not be properly made.

## The Stewardship of Life

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it (Matthew 16:24-28).

That life is a stewardship, for the use of which all must give an account to God, is fully revealed in God's Word, and faithfully believed by our people, is certain. When it was revealed to His disciples that Jesus was the Christ, He began to reveal to them what He purposed to do with His own life. Having made this revelation, He revealed to them what they must do with their lives that they might give a good account of

their use of them. He showed them how they might lose, and how they might save their lives. Concerning the use of the word soul in this passage, Adam Clarke said, "On what authority many have translated the word—referring to the Greek—life? in the 25th verse, and in this verse, 'soul,' I know not, but am certain it means life in both places." Of taking up the cross, Wesley said in his Notes, "Should we not consider all crosses as so many steps by which we may advance toward perfection. We should make a swift progress in the spiritual life if we were faithful in this practice." Few things are more important than the stewardship of life. Not only are our interests at stake in this matter, but the interests of the work of God. Upon our faithfulness here much depends for the accomplishment of that work.

I. God has a plan for every human life. It would be more than strange if He should create human life, and redeem it at such a fearful cost, and have no objectives in view in its creation or redemption. The working out of these plans is in view here. Conditions and terms of consecration are employed. As a people we are agreed that consecration is possible only to one who has been converted. In conversion sin is given up. In consecration there is the devotion of life, with all of its powers to the service of God.

II. There is a way by which man may lose his life. He may do it by withholding it from the service of God. He may make his own disposal of it, and use it for the accomplishment of his own purposes. In so doing, he can but lose it in so far as the divine purposes are concerned. Life's values are revealed and realized in service. We belong to God by creation; we are His provisionally, by redemption; by His choice of us, that we should be holy and without blame before Him in love.

III. The first step then in saving our lives, is losing them in so far as our own purposes are concerned. To lose them for Christ's sake and the gospel's. This brings us into right relationships with God. A denying of ourselves. Dethroning self; enthroning Christ. The one way to save life is to put it to good and profitable use. The worker—whatever may be the character of his work—is saving his life by using it in some service. We are responsible to God for the right use of the powers with which He has endowed us. That use is in His service.

IV. That we would have to live in a world that was bordering on chaos, God foreknew. Present conditions are not a surprise to Him. In the midst of the confusion with which we are surrounded, it is our privilege—as well as our duty—to seek Him for the guidance we must have that His will may be done in and through us. Never has loyalty to God

been more needed in these matters than it is today. Conditions here are more than those of having life. They are conditions for the making of that life what God would have it to be, and using it as He would have it used.

V. "If any man will come after me." The volitional element is involved here. These words were spoken to His disciples. "Let him deny himself." This our Lord had done (Phil. 2:5-11). He came not to do His own will, but the will of Him that sent Him. This denial was made joyfully by Him. It should be so made by us. No greater honor than being so associated with God could be conferred upon man. This denial was absolute with our Lord. The more it becomes so with us, the more fully we will save our lives. Such denial makes way for devotion.

VI. "And take up his cross." This—as a matter of actual fact—Jesus was now doing. This was part of the price—part of the privilege—of being the Christ, the Anointed One of God. Having been revealed to His disciples as the Christ, He is now revealing to His disciples something of what it means to be that One. He is revealing to His disciples what is involved in being so favored. There was a cross for Him. There are crosses for us as His followers. Each individual has his own. In finding what that is, we will need the guidance of the Word of God; of the Holy Spirit; prayer and communion with God; providential guidance; and all that is necessary to make our cross bearing possible. There must be co-operation with Him in the working out of His purposes in and through us.

VII. "And follow me." Follow Him in the doing of our work, as He follows God in the doing of His. Follow Him in His work, that we may follow Him in His reward. "If we suffer we shall also reign with him: if we deny him, he also will deny us." Who can estimate the loss that would have been entailed if Christ had failed in the doing of His work? "If children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together." We are redeemed for a purpose. We are saved to serve. Our Lord's work was not easy. Neither will ours be easy. Worth while things are never easy. They cannot be expected to be so. Our Lord's reward was commensurate with His service. And so will be ours. Heaven is a place for God's people to be happy. It would be strange indeed if preparation for enjoyment had no place in determining the measure of that enjoyment. The idea that it matters not how we get over on the other side, just so we get there, is lacking in support in the Word of God. Our Lord paid the price for what is His; and we must pay the price for what is ours in the matter of the saving of our lives.

## Redemption's Price

If man is to be redeemed, the price of his redemption must be paid. Created in the image, and after the likeness of God, there is but one Being in the universe who may pay that price; God himself. No one less than the Creator of man can become the Redeemer of man. The Messiahship of our Lord had been revealed to His disciples, and it was following this revelation, the revelation of His redemptive work was made. We do well to constantly remind ourselves of the price of our redemption for many reasons. If Jesus is the Christ, He must do the work of the Christ. It was after His revelation as the Christ that He uttered the words of our text:

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again (Mark 8:31).

I. The revelation of the Christhood of our Lord, was more than a verbal revelation. Contact with the Christ had showed His disciples that He was vastly more than mere man. Under divine guidance this revelation had been crystallized into a concise statement of the deity of the Christ. Since Deity alone can make satisfaction for sins against Deity, only as Christ is God manifest in the flesh is the value of His sacrifice sufficient for our redemption.

II. And this revelation was made to men chosen and prepared for its proper reception. It is not a revelation to obscure men unknown to history, but to some of men best known to history. To men whose obscure testimony was unimpeachable. The records of their lives were open—and have been open—to the inspection and investigation of all mankind. This matter was of such importance that nothing connected with it could be "done in a corner." These men were so thoroughly convinced of the deity of our Lord that they risked their all, for time and for eternity, upon Him as the Object of their faith.

III. There can be but One Mediator in this matter; the Christ himself. Such a One had been the subject of prophecy from the beginning. In the first promise of His coming, it was revealed that He was to be the Seed of the woman—emphasizing the human side of His personality. In Isaiah 9:6, 7, His incarnation is revealed. In the Gospels of Matthew and Luke, it is revealed that His human nature was of the Holy Spirit. In John we are told that the Word was made flesh. Paul speaks of Him as "God manifest in the flesh."

IV. For four thousand years His death had been prefigured in the sacrifices for sin, making it plain that without shedding of blood there is no remission. In this manner, the deadly character of sin had also been set forth. For sinful man it

is eternal redemption or eternal ruin. Eternal life or eternal punishment. It is clear that the blood of bulls and of goats, cannot take away sin. But this blood pointed forward to blood that could take it away; the blood of Jesus Christ the Son of God.

V. *The rejection of Jesus Christ was not made by men obscure and unknown among men.* It was made by the elders and chief priests of the Jews; by the scribes. Religiously, the best known men in the world. Men known in every nation under heaven. Wherever the Jews were scattered abroad, these men were known. To multitudes of Gentile proselytes also. This rejection was not made in an obscure place, but in Jerusalem, the spiritual center of the world.

VI. *Being the Christ involved the necessity of His death.* Things are accomplished in the spiritual realm as they are accomplished in other realms, by men who pay the price of their accomplishment. Whoever will rise to eminence in the service of God must pay the price of such rising. Shrewd men may deceive their own kind sometimes. God is never deceived. Christ paid the full price for our redemption. No question can ever be raised as to the validity of the transaction.

VII. *Sin is deadly in its nature and effects.* Nothing less than the death of the Mediator between God and man, could make their salvation possible. The redemptive life made possible by the death of our Lord is commensurate with the magnitude of the sacrifice necessary to make it possible. Redemption's price is an indication of the dignity and value of human nature in the sight of God. What that is will be revealed to us in our realization of redemption's possibilities. Eternity alone can furnish opportunities for this revelation. Being like Him will be an eternity's work in its consummation.

#### Human Leadership in the Church

*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.* (1 Timothy 5:17).

In working with mankind, God has been pleased to work through men. Manifestly this is the best sort of leadership available in this work. In Old Testament times the prophets were holy men of God, who spake as they were moved by the Holy Spirit. In present times the apostles of our Lord were sent forth to do their work after they were filled with the Holy Spirit. They became witnesses to Christ after they were empowered for their witnessing. The purpose of God in this manifestly is divine leadership through human instrumentality. While preaching to the household of Cornelius, speaking of the ministry of our Lord,

Peter said, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

I. *For many reasons, men are specially qualified as such instruments.* They know human life, and are familiar with human experience. They know from experience something of the deadly character of sin. They know something of the power of temptations; of the retentiveness of experience by the mind; of the tenacity of memory; of the vividness of imagination; of the effects of wrong functioning of human powers; and of the power of human backgrounds of life. They know these, and many similar things from experience. They have themselves been redeemed from lives of sin, and are familiar with the operation of redemptive processes in human experiences.

II. *But man in himself is not sufficient for this ministry.* He must be endowed with power from on high. He must have a wisdom that is beyond human wisdom. His experience is helpful to him, but not of itself sufficient for the place he is called to fill. Not only must he be born of the Spirit, but he must be baptized with the Spirit. He must have Him as his Comforter and Guide; his Teacher; his Guide into all truth.

III. *He must pray in the Spirit; he must walk in the Spirit; he must be led by the Spirit; his entire being must be molded by the Spirit.* He must be transformed by the renewing of his mind. He must be filled with the Spirit, bringing forth the fruit of the Spirit. Only as he is under the control of the Spirit is he qualified for the work he is called to do.

IV. *That there have been men who were eminently useful as human leaders in the church; is revealed in the records of God's dealings with men.* That superior human powers have had their place in such usefulness is apparent from the record.

V. *That men have risen to eminence in the service of God through putting themselves in the way of so rising, is certain.* Men do this by all absorbing devoting of themselves to the service of God. A devotion that leads them to the discovery and development of the powers with which God has endowed them. No man can hope to come to his best without success in these matters. They have risen to eminence by fitting themselves for such eminence. There is a work that men must do to rise to usefulness in the service of God. Human effort has its place here.

VI. *Men rise to eminence in the service of God through proper co-operation with Him in the doing of His work.* It is not enough for us to know the word and

will of God. We must be doers of the word, co-operating with Him in the work. Fellowship with Him is essential here. Becoming so absorbed in His work that we seek ever to know His will for us, and to co-operate with Him in the working out of that will. Service to God is vastly more than a one-sided affair. We are workers together with Him.

VII. *Men rise to eminence in positions of leadership in the service of God, not only by meeting conditions for receiving the momentary help they need in His service, but by seeking Him constantly for the help that can come to them only as occasions make this help necessary.* The crisis experience by which we are wholly sanctified is not an end, but a means to an end. In the promises made by our Lord to His disciples concerning the coming of the Holy Spirit, the most of His work was to be gradual and progressive in its nature. The crisis work was preparatory for, and in order to this work. We must learn that meeting conditions for the performance of this work is as important in its place, as was meeting conditions for His crisis work. That putting ourselves in the way of having this work done is as important as was putting ourselves in the way of being sanctified wholly. When we are as much in earnest to have the gradual and progressive work of the Spirit done as we were to have His crucial work done, we will enjoy the benefits of that work.

#### Redemption's Possibilities

*Not that I have already obtained; or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus* (Phil. 3:12-14, R. V.).

Paul is speaking here of his own personal Christian experience. He had been in the enjoyment of redeeming grace for many years. He had entered into the enjoyment of this grace in far greater measure than many others. He had passed its crisis experience long before. The first one on the Damascus road, the second three days later under the ministry of Ananias. But sanctification had not been a goal to Paul, but a gateway through which he passed into the enjoyment of the gradual and progressive experiences of this grace. Sanctification to him was a preparation for the race. For all these years he had been running the course. The prize was at the end of the race; the high calling of God in Christ Jesus. This was but the earthly goal. The heavenly was far beyond this.

I. *In this passage Paul is dealing with redemption's possibilities as they may be realized in this present life.* While salvation with him was a personal matter, it was far more than a personal matter. His personal salvation was in order to the salvation of others. He was saved to serve. He needed but to know that Jesus was the Christ to become His servant. His first question is in a very real sense a key to his life, "Lord, what wilt thou have me to do?" He is ready for action.

II. *In this matter, Paul had the right idea concerning the possibilities of redeeming grace.* It was one thing to be in the enjoyment of this grace, and another thing to realize its possibilities. The one he had. To the other he would go forward. After thirty or more years of sanctified experience, he is still going on as vigorously as he was at the beginning.

III. *With him it was one thing to have a course.* It was another matter to finish that course. Courses had two ends with Paul. Finishing the course with him was as important as beginning it. In this we are bound to agree that he was right. It is not merely for the beginning of our course that we must give an account at the judgment, but for the running—the finishing of the course. We will be brought face to face with the record of what we have done in the running of our course. At the close of his life Paul could say triumphantly, "I have finished my course."

IV. *Paul leaves us some guideposts along the way of life.* He lets us know that the realization of the possibilities of redeeming grace is gradual and progressive in its nature. That becoming a Christian is instantaneous and complete as a transaction. He lets us know that being one, even here below is a lifetime job. That Christianity is no small affair. It is an experience that has but one end, the beginning.

V. *He lets us know that there is much in the way of forgetting connected with the realization of the possibilities of redeeming grace.* That we cannot go forward in grace while looking backward over our experiences. We cannot go on to our tomorrows while living in our yesterdays. Christianity is forward looking. What is past has served its purpose and is beyond recall. We may well remember the lessons of the past. The things are to be forgotten. We cannot think effectively of the things of the present, while our minds are full of the things of the past. A progressive experience demands a condition conducive to the production of such an experience.

VI. *He would have us know that God has purposes to work out through us and our ministry.* That we have been laid hold of for the accomplishment of these purposes. Our business is to discover and develop our powers so that we will

be ready for our opportunities when they come. That there is urgent need of a continual spirit of pressing forward. That progress in redeeming grace is not an easy matter, and that it will take all there is of us, and all that by the grace of God we may make of ourselves to make such progress.

VII. *He would have us know that the Christian should have an objective life.* A prize that is set before him that is of such importance that it will require his every effort, and the exercise of all of his powers to win it. That life should be meaningful in the largest measure. We will reach the higher goals of life only as we strive to reach them, and put forth the efforts necessary for the reaching. That as the heights reached are greater, greater effort must be put forth to reach them. That life, is the most important thing in this world; and the living of it the most important thing this side of heaven.

#### Life's Limitations

*When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known* (1 Cor. 13:11, 12).

One of the first lessons the child has to learn is that life has its limitations. That its goals are distant and difficult to reach. Happy indeed is the child who learns these lessons early and well. One of the great problems of life is that of developing a usable personality. One with which he himself must get along and with whom others must get along. For the best results, a personality agreeable to all, and adapted to the work of meeting and solving the issues of life as they come. The habits we are forming are the habits of the man with whom we will have to live in time and in eternity. The faculties we are discovering and developing are the faculties with which we must work in the accomplishment of our work in life.

I. *It is easy to see that what one does in life will depend upon the thoroughness with which he learns these lessons, and the skill he develops in building personality.* He must work with what he builds. With the many this is working with poor material. It is likely that we have here the secret of much of the failure in human lives and endeavors.

II. *Manifestly—in the good providence of God—Paul had learned these lessons, and learned them well.* He recognized life as progressive in its development. He had made much of it from its beginnings with him. As a child, he exercised his childish powers. And few things are more

valuable than the early and intelligent use of our faculties when they are in the formative stages. Failure here is difficult to remedy. The impressionable years of childhood must be improved promptly.

III. *The years of childhood are few but the period is of great importance in the development of useful manhood and womanhood.* But they pass quickly. The important thing then is to put away childish things. To think as a youth, as a man as the years increase in number. In the development of a usable personality, the right improvement of the changing periods of life must be made. Everything indicates that Paul had done his work well, and improved his opportunities as they came to him.

IV. *That the building of a usable personality is not an easy matter we readily see.* It is the work of a lifetime. It is a matter of overcoming the limitations of life. And this demands the work of a lifetime. It can be accomplished in no less. The development of such a personality is not the result of accident, but of well directed effort. Time and opportunities unimproved in this matter, leave ineradicable effects.

V. *In the ministry of Paul we see the effects of a lifetime spent in the development of a usable personality.* And this is as we should expect it to be. In His omniscience, God has seen that it was wise to create man with the limitations under which he comes into the world, and the constant overcoming of them necessary to his success in life. Man comes into the world a bundle of undiscovered, unrealized powers and possibilities. His business here below is the discovery and development and use of these powers. The man who best succeeds in this endeavor, is best prepared for life.

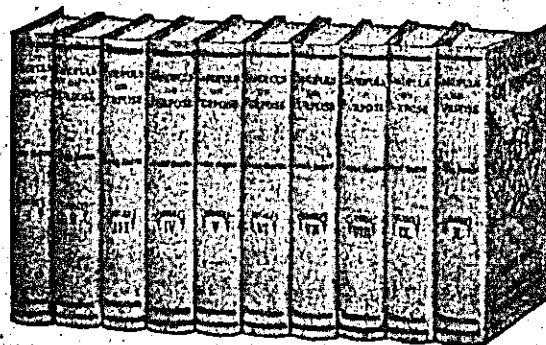
VI. *In these matters, God is pleased to work on the plane of the ordinary.* It is His way of doing. Man succeeds here by co-operating with God in the doing of His work in His way. No premium can be put on idleness, indifference or inertia in these matters. It is the man who wisely works with God who succeeds.

VII. *In our efforts, we should not be discouraged.* Progress is certain as the result of the proper meeting of conditions. We should not be discouraged over the meager results of our efforts in service. We may be sure that God is using us to the limit of our ability to be used. What we cannot do today—because of our limitations—we may be able to do tomorrow when we have gone forward in overcoming them. The way to success in service is the way of building for such success. The bigger and better things are before us, and ever will be before us. Whatever may have been our achievements in the past; we should be looking forward to greater in the future.



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# The PREACHER'S MAGAZINE

"For as the rain cometh down,  
And the snow from heaven,  
And returns not thither,  
Without having watered the earth,  
And made it bring forth and sprout,  
Giving seed to the sower,  
And bread to the eater,  
So shall my word be that goeth out of my mouth—  
It shall not return to me fruitless,  
Without having done the thing that I pleased,  
And accomplishing the purpose for which I sent it.  
For with joy shall you go out,  
And in peace shall you be led;  
The mountains and the hills shall break into singing before you,  
And all the trees of the field shall clap their hands.  
Instead of the thorn shall come up the cypress,  
And instead of the brier shall come up the myrtle;  
And they shall be to the Lord a memorial,  
An everlasting sign that shall not be cut off" (Isaiah 55:10-13). An American Translation, J. M. POWIS SMITH.

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## The Modern Preacher and His Opportunity

BY THE EDITOR

**A** FEW days ago I was reviewing Professor Redford's manuscript dealing with the early history of the holiness movement and its emergence into ecclesiastical forms. There was the record of a meeting in which the question was asked as to how new congregations were to be "set in order"—there was an aversion to the use of the word *organized*. One wanted to know whether any other than an ordained minister could organize a church. The question was answered by one who all his life long was a devotee of strict congregational polity, and his conclusion was that any number of people who wanted to organize themselves as a church by public vows and by the election of proper officers could do so. If they wanted to employ the services of a minister, ordained or otherwise, they could do so. "For," he said, "it is the church that employs the preacher, and not the preacher who originates the church." The discussions seem to us now to be elementary, but they were, nevertheless, epochal.

It has often been said by certain who can be but little taken with anything that is not "big," that what is needed in these days is a preacher of meteoric brightness who can preach to the multitudes and gather about himself personally a movement of national and international proportions. Some who do not follow quite that far still hold that a few extraordinary preachers in huge local tabernacle projects are the best hope of the day. But I venture to set over against all these the thought that this is pre-eminently "a people's" day in politics, industry and religion. By this I do not mean to champion any one particular form as superior, but only to speak of that which is fitting and acceptable. For let us not try to get away from the fact that the unchanging message of the gospel must be given to men in the changing methods which the generations require.

It may be that this is the beginning of the days of the Antichrist, and that federalization and dictatorship are in the making. But at least they have not gone far enough yet to command the trust of

the people generally. Even the Roman empire, after it became an empire, had still to continue many of the names and forms and some of the realities of the republic. In our day churches are more trusted than individuals, and those who intimate by their radical statements that individual men are more immune to drifting than organized movements are speaking without historic warrant. Religious movements that have depended too largely upon the virtue and wisdom of one or just a few have, with the rarest exceptions, drifted or vanished by the end of their second generation (I speak of orthodox Christian movements, and not of cults). And so I suggest that the individual nowadays must find his place in a movement, and the movement cannot be expected to find its place with reference to the individual. The individual, therefore, obtains his best opportunity in an organized church, and he can with greater reason promote the interests and name of a church than he can such interests as may be closely related to himself.

John Wesley, the great organizer, could say, as no independent worker ever can, "God buries His workman, but carries on His work." The ancient wise man observed that "In the multitude of counsellors there is safety." "Progressives" in Church and State are often impatient with traditions that will not readily reform to agree with their new notions. But that unit of human society is safer which is conservative enough in its moods and movements to stand somewhat against the rushing tides of haste. President Roosevelt and many of his advisers thought to make the Supreme Court over because it was not readily pliable. But it was immediately evident that the people of the land still give safety a high rating in the contest with speed. And thoughtful religious people will not attach themselves and their families to a group the permanence of which depends upon the virtue and wisdom of one man or one small group of men. Yes, the place for the modern preacher is in the organized church.

There is a second thought that may not seem quite so complimentary as we might wish. And that is that the organized church, as compared with a day of independency, is a period of *many ordinary* preachers who serve churches of local influence and scope, rather than a time of a *few extraordinary* preachers. Perhaps the standard has been lifted. But, at any rate, in the Church of the Nazarene (the only communion with which I am intimately acquainted) there are the fewest number of places which any informed person thinks would fail if the present pastor or leader were to die or otherwise go to pieces. But while this is not complimentary, it is consoling. To be able to think and say that my passing would not be a death blow to anything vital in the movement with which I am connected is to make it easier to die than it would be if one must think that his day ends it all.

It is practically impossible for me to write as other than a churchman, for whenever I speak of a preacher, I instinctively think of a normal preacher, a pastor, a member of a ministerial brotherhood. But with this in the background, I shall use general

terms and speak of "the preacher of today," by which term I hope to make what I say applicable to all who chance to read these lines.

1. *The preacher of today must be a good man.* Good in every proper sense. Good in the grace of God and good in the fine art of good living. He must not seek immunities, and he must accept them but sparingly when they are offered. He must "endure hardness as a good soldier" in order that he may serve people who are themselves under strain and stress. He must "swallow fagots crosswise," and "take it on the chin." He must be Spirit-filled and Spirit-led. He must be able to pray through for himself and others. And with it all, he must be a good family man, a good neighbor and a good citizen.

2. *The preacher of today must take what he finds wherever he goes and try to improve it.* He must make changes, yes, but he must not turn corners too abruptly, lest he wreck the truck. He must build up the foundation he finds and he must leave his work so another can add to what he has done. He must be fair with his predecessor, and kind to his unknown successor. He must save by addition and multiplication, rather than by subtraction and division. He must have zeal and courage, but these must be tempered with wisdom and the love of God.

3. *The preacher of today must be faithful in the objective duties of his office, which are in part; to preach the Word of God, to train leaders for the various situations of the church local and general, to care for the spiritual needs of his own people, to seek the salvation of the lost of their families and those within the circle of their influence, to attend the sick and unfortunate, to give the church standing in the community, and to add to the spiritual and numerical force of the church.*

4. *The preacher of today can succeed in spite of all hindrances. One place is not equally difficult and equally easy with every other one, but success is possible everywhere.* The preacher is succeeding when he is producing and maintaining a proper atmosphere among his people and in his church. This proper atmosphere involves: a sound orthodoxy of faith, a workable unity of purpose and effort, a judgment aspect in which both public and private sins are uncovered, and a revival tide in which altar services and souls praying through are normal.

5. *The preacher of today must not be unmindful that his opportunity has been made possible by the devotion of the good and great who have gone on before him.* But neither should he be ignorant of the fact that it is the delinquencies of the many which gives the big opportunity to the few. He must not shirk from any of the responsibilities which are laid upon the preachers of the community, but he must not measure himself by the standards of others and become complacent too soon. In most cases it is the preacher who does more than can be reasonably expected of him that is really succeeding. The others do well to hold their own.

I can scarcely close without a word of exhorta-

tion. I know it is easy to make an alibi of "the times in which we live," or of the delinquencies of churches and ministers in general, or of the size and location of our church building, or of the humble character and unusual limitations of the people who make up our group, or of a thousand other things which really do more or less affect our problems. But we are not after alibi, and the fact that "it can be done" should make our task a challenge. "Comparisons are odious," they say, but I think there has been no period when a preacher has more channels for doing good than belong to the preacher of today, and, while the opportunities for some special form of the work may not be as plentiful as at other times, if a preacher will enter every door of opportunity that opens or he can induce to open, and if he will pull every string as though his full success depended upon that pull, by some means and by all means he will be able to "save some," and get ahead with the work of God's kingdom. And to this end we offer our most fervent prayers!

## The Prayermeeting

**I**N the conduct of a prayermeeting the late Dr. A. J. Gordon, of Boston, seemed an expert or adept. His weekly prayer service was a feast of fat things. From the time he arose to announce the opening hymn he seldom sat down, but stood like a captain with hand on the helm, watching every movement of his vessel. He said very little himself, but helped everybody else to feel at home and free to give utterance to the Spirit's inward moving. After the first hymn few if any hymns were announced. All that were sung were familiar, both as to words and tunes, and, when started, were at once taken up by the whole assembly. Of course, as in all open meetings, there were occasionally some moths that would fly into the flame, obscuring the light and scorching their own wings; but he never attempted to "suppress" anybody. If any word was said, in prayer or remark, that was unscriptural, fanatical, or unspiritual, with rare tact he would repeat some text which corrected what was erroneous, or start some hymn which breathed the true spirit.

When asked if, by throwing open such large meetings to universal participation, he ever had any serious trouble, his answer was, "I do not attempt to control a meeting; I consider the Holy Spirit as present and presiding, and I keep my hands off. If any brother speaks or prays too long, or not to edification, I commit it to the Lord; and if I think anyone should be suppressed I carry the case to Him, and ask Him to deal with it. The result is, I have seldom anything troublesome to worry about."—SELECTED.

"His commandments are not grievous." Never shrink from deep devotion because you fear its trials or its sacrifices. Paul in martyrdom was unspeakably happier than God's half-hearted servants.—WILLIAM H. HUNTINGTON.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Mistaken Ideas Regarding Depravity

*When I would do good, evil is present with me (Rom. 7:21b).*

IN connection with any fundamental idea or belief, it is natural that mistaken ideas arise. "To err is human" is an old adage, and especially is this true in matters of judgment. Moreover the more abstract the subject the easier it is to form a wrong idea or conclusion. We think generally in the concrete, and when we must needs enter the realm of the abstract or metaphysical we are prone to translate the thought at once into concrete concepts, then we follow with the supposition that the concrete is the real and not simply a figure or illustration of the real. To do this is as fallacious as it would be to take the parables of Jesus and make the figures the reality instead of the truths regarding the kingdom of God which they were intended to portray.

#### DEPRIVITY MISTAKEN AS AN ENTITY

The first mistaken conception regarding depravity is like unto that which we have already been describing. It arises from a figure which is often used in connection with the removal of depravity or the cleansing of the heart. This is described in realistic fashion destroying depravity root and branch. Now the figure is all right as a figure, but when we regard the figure as the reality and not as it should be an illustration of the reality, we form a wrong concept. We straightway think of depravity as something like the root of a tree with branches or some other object that has roots and branches, and we further picture in our mind a tearing out of this disturbing object, bringing it forth in its main taproot and also its branching roots. Then our mind travels on forming the conclusion that depravity is some substance within the soul.

Depravity is a state and condition. A state and condition is not an entity or a substance of any kind. A state and condition is not an entity in and of itself. It is a condition that inheres in being. Depravity is a state and condition that inheres in an unregenerate and an unsanctified man.

This fact regarding the nature of depravity is distinctly a teaching of Scripture. It is first clearly evident through the words used to indicate the in-being of sin. We find the nouns are abstract nouns. Thus the word for sin which in the singular indicates the nature of sin is an abstract noun, the word for lawlessness which is translated in our version, "transgression of the law," is an abstract noun. The word iniquity is an abstract noun. An abstract noun indicates a state and condition of some existent being or substance.

The particular words or phrases which might seem to indicate that sin in its racial or original aspect is an entity are those of "old man" and "flesh." But when we consider the first term it means the old self

or more particular the old-self-life, the life that we lived when self was the focal point of all activity, so this indicates the state and condition of man without grace and the remnants left in the heart of selfishness after the operation of grace in the first work, it is a state of our being, not being itself. Then there is the word "flesh." This perhaps more than any other might seem to indicate an entity. But we might note first an expression that is closely allied, that is, "the carnal mind." This is in the original fleshly mind, meaning a trend of thought or the thinking of the mind dominated by the fleshly propensities. This gives us a very clear understanding of what the flesh is, a state and condition of our being wherein the lower elements of our nature gain control and dominate. When we read about the works of the flesh as set forth in Galatians this same fact is brought out; those works are the results of a state and condition.

Again we can approach the subject from the nature of the words used in Scripture for the removal of depravity. If we make a study of them, we find the largest number indicate cleansing or purifying. We cleanse or purify some object or being by altering its state and condition, and thereby it enters into a new state and condition.

Thus we see from various lines of approach, the conclusion reached is that sin is a state and condition that inheres in our being. It is none the less tragic or real for that fact. On the other hand, the most real entities are those that we cannot see or handle. Life is a fundamental reality but we cannot see life; we see the results of life, we see its manifestations, but we cannot see life itself. Yet life is very real. So is sin.

#### DEPRIVITY MISTAKEN AS WRONG FUNCTIONING

Another explanation of depravity is given at times which seems to err along another line as the concept of depravity as substance errs in the tendency to objectify it. But it springs from the same inherent tendency of thought. The mind does not like to linger in the realm of the abstract and if it cannot make its escape one way it will another. If it reacts against forming concrete concepts then it goes to the other swing of the pendulum and postulates that there is no fundamental reality but that depravity is simply a wrong functioning. This trend of thought has much more of danger in it than the other, we feel.

When we come to analyze this question of wrong function we find that it is the taking a resultant for the state and condition that is the cause. When there is a wrong state and condition of being, then naturally it does not function properly. If this body of ours becomes diseased, then it will not respond properly, and when it does respond, such reactions are erroneous. There may be intense nervousness,

sudden starts through fear may be expressed, all of which are wrong functionings, but when the physician takes the case in hand, he considers these expressions as symptoms, realizing that the fundamental cause lies in behind them. So it is with depravity, the fundamental cause lies deeper.

The Apostle Paul realized very keenly that he could not function aright; he cried out in despair, "For what I would, that do I not; but what I hate, that I do." But he did not lay the responsibility for his plight on this expression, this form of inability manifested in his life; he turned to the underlying cause saying, "Now then it is no more I that do it, but sin that dwelleth in me." He recognized that there was a reason for this perverse conduct on his part and that reason was the sinful nature within.

The word for sin used in this particular connection is an abstract term in the original and as we have explained does not indicate something of a concrete nature, but a quality, state or condition. Therefore it indicates to us very plainly that the fundamental cause for a wrong functioning is a condition that lies in the background, this is the cause and the misdirected conduct is the result.

This line of thought is substantiated whether this passage in Romans is regarded as the picture of a regenerate man or an unregenerate man. We are inclined to feel that this is too gloomy a picture to represent the regenerate man quickened into new

life by the grace of God, that on the other hand, it represents a man awakened and under conviction, but finds himself unable in his own strength to align himself with the spiritual ideal. The underlying cause is, in his case, the same basic reason as creates the inner warfare in the regenerate man, the state of sin existent in his own heart. In both cases the cause is the same; the manifestation in the life varies. It is the sinful state of the heart of man. This is depravity.

Thus have we passed in review two mistaken ideas concerning depravity. It is very easy to let the mind slip into one or the other according as we have a tendency to be very realistic or concrete on the one hand or are inclined to be psychological on the other and want a purely psychological explanation. Neither line of thinking will solve the problem. It is fundamentally an issue within the realm of the metaphysical which, although difficult for thought or mind pictures, yet is tremendously real in life's experiences. We know that our inner being is stained with sin and defiled. We find that however we try to do the good, yet apart from grace we are ever aware of the presence of evil and we realize that this comes from indwelling sin as a source. A hopeless state it would seem, but we recognize that over against this state and condition stands the abounding grace of God and we rejoice that where sin reigns in the heart, grace may reign more abundantly.

## The Preacher as a Preacher\*

Homer Land

THE present day preacher has many duties. He must visit, he must attend to executive affairs in the church—boards and committees; he must help build up the Sunday school and other auxiliaries in the church, he must help solve many financial problems, and he should help all the people—grown folks and boys and girls—with their personal problems of life. But the most important task of the preacher is to preach the gospel.

Preaching is a form of public discourse altogether in a class to itself. It is not lecturing, nor delivering addresses, nor making speeches, but preaching is delivering the message of God to the people. It is not just quoting Scripture by dry rote; nor merely expounding the Bible from a dry, cold heart; but real preaching is giving the people a living, present tense, up-to-now interpretation of the Word and will of God.

The preacher must be divinely called. No one should enter the ministry as a mere profession. He should be well trained. He must be a student. He should read many books and periodicals. A daily newspaper is essential in order to preach the gospel in full light of current conditions. But the preacher's

\*Paper given in a convention at Duncan, Okla.

best book is the Bible; and the people themselves compose his most interesting library of study. Material for preaching should be gathered during most of the preacher's working hours. In his private life, his own home life, the homes of others, on the street, on the highways, on the trains and buses, in business contacts; even in recreation, the alert preacher will pick up good material for his sermons.

The preacher should go to the pulpit with his head full of facts; somewhat organized. Most preachers do better if they take a few notes with them. But it is my opinion that notes and homiletics should always be hidden machinery. I mean that if the sermon can be delivered in an orderly way, without even mentioning the order, it will be more natural and therefore more effective.

As the preacher goes to the pulpit, his heart should be warm with the Spirit of God. If he cannot go immediately from the closet of prayer, he must go in the spirit of prayer and utter dependence upon God. The effective ministry of all times has come from praying preachers.

An humble preacher of the past delivered the same sermon many different times. Each time it was unique and powerful, resulting in the salvation of



many souls? Some of the "star preachers" asked the humble man where he got such a sermon; whereupon they were led to a small building, and the preacher pointed out a certain board in the old floor, and said, "Right there, kneeling on that board is where I got my message from God." Every preacher ought to read Bounds' book, "Preacher and Prayer," at least twice every year of his life.

If possible, the preacher should go to the pulpit with a rested body and relaxed nerves. Since we are God's instruments in the world to save men, we should keep ourselves in the very best condition for divine use.

More and more I am convinced that preaching is simply the overflow of the preacher's own heart; and since this is the case, a preacher ought to be possessed of genuine manhood, physically, mentally, morally and spiritually. He should be a real man!

It is fine to give attention to rhetoric, homiletics and proper delivery in the classroom and study; but when a preacher gets in the pulpit, before a mass of living, nervous, needy humanity, he ought to take on a bit of holy recklessness, turn his heart loose and preach!

As to the message itself—what is a preacher to preach? How many times have we asked ourselves the question, "What shall I preach? What shall I preach?" I think there are only two things we should ever preach; and these two things we should always preach: *Life! and God!*

Everybody is interested in life. That is why newspapers, radios, novels, games, races, shows, etc., are so popular—they deal with life. Most of it is life in a wrong phase, but still it is life. Birth and death draw a lot of attention, but life in between is full of interest. We must bear in mind that abstract, complex and deadhead sermons from musty books will never reach this age. We must have a living, flaming message! Life, action, and illustration filled the ministry of Jesus. We today must preach life in all of its phases.

But just to preach life is not enough—we must preach God! Not just preach about God, of God, or just the Word of God; we must preach *God himself!* America has too many backslidden preachers who are preaching about God, of God, and even the Word of God, but they are not preaching God. A lot of people do not know the difference, but there is a difference.

Brethren, this poor old world needs God, and if the preachers of the world had God in all His fullness, and would preach God as they ought to preach Him, then the people themselves would become hungry for the Lord; and righteousness would cover the earth, as the waters cover the sea!

The chief concern of us all and each, as preachers should not be, "How much salary can I command?" nor "How big a church can I build?" nor "How far can I extend my personal influence and reputation?" But our chief concern should be, "How? O how can I get more of God in my life and ministry?" The psalmist said, "I have never seen the righteous forsaken nor his seed begging bread." Again it is written, "Except the Lord

build the house, they labor in vain that build it." And I will guarantee that our reputations will not have to go begging if we only have enough of God! Our testimony should have much of the same spirit that a big 225-pound Kentuckian had, when he stood up, and with a smile that would almost lift a mountain, said, "Brother Land, I shore do like God!"

Our job is to so preach life and God, as to get all the lives we possibly can in touch with God, and home to heaven.

Preaching that is worthy of the name should instruct, convince, convict, convert and inspire the people. In order for our preaching to do these things, it must have heart in it. We cannot preach life and God unless we do put heart into our preaching. Heartless preaching is just about as interesting as a slow-motion football game would be; and just about as inspiring and encouraging as one of these lifeless, gripless, sickening handshakes. Some fellows' preaching is about like the poor old fellow's prayer. While the dear old man was having family prayer, one of his boys fell off to sleep. After a while he awakened, and, nudging his brother, he said, "Say, where is Pa in his prayer?" His brother told him what his father had just been saying, so the boy turned over on the floor and said, "Pshaw, he's only half through, I can get another good nap." When people go to sleep in our audiences—suppose we first check up on ourselves, before we lay it to poor ventilation of the building, or overwork, and ill health on the part of the sleepers.

We must put heart into our preaching. The Bible with its eternal truths of sin and salvation, righteousness, heaven, and hell, must be vitally real to us, if we are to make them real to the people. Somebody has said that the difference between an actor and the average preacher, is that the actor takes the unreal things of life and acts them out just as if they were real; while the average preacher takes the real things of life and destiny and treats them as if they were unreal. God save us from heartless preaching!

Another thing I would like to say about preaching: It is displeasing to God for us to relegate the sermon to some remote, tail-end part of the church program. In too many cases the Sunday morning sermon is not considered important enough for all the Sunday school students, young and old, to stay and hear. Much of this may be the fault of a poor preacher, or it may be that the Sunday school teachers do not have a loyal church spirit. Then many times the preacher and people, and the time, are used up with too many preliminaries before the sermon. I do not believe in long sermons, but I do know that a hasty ten or fifteen minute sermonette, thrown in, as sort of a customary, necessary evil, will never satisfy the heart hunger of the people to hear the glorious gospel of Jesus Christ!

I will close with a bit of humorous preaching technique, which possibly all of us have heard Dr. R. T. Williams give. He said, "When a preacher stands up to preach, he should start low, go slow, rise higher, strike fire, wax warm, and end in a storm."

## Preaching with Simplicity

E. E. Wordsworth

BOREHAM asks why we teach children to pray that their simplicity may be pitied.

*"Gentle Jesus, meek and mild,  
Look upon a little child!  
Pity my simplicity!  
Suffer me to come to Thee!"*

Why "pity my simplicity"? It is the unspooled and sublime simplicity of the child that we all admire and covet and love. Jesus took a little child and set him in the midst of His disciples and said, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven!" The simplest, He meant, is always the sublimest.

Over a hundred and fifty years ago the great John Wesley visited Dublin, Ireland. It was a hot, sultry, summer day. In the evening he expounded what he called, "The deepest part of the Holy Scripture, namely, the First Epistle of John." He said, "Here is sublimity and simplicity together, the strongest sense and the plainest language! How can anyone who would speak the oracles of God use harder words than are to be found here?" But he says, "I advise every young preacher to form his style." Sublimity and simplicity combined! It is always so!

St. Paul, perhaps the greatest scholar of his time as Dr. Cortland Myers believes, was withal the simplest of preachers. He tells us in Corinthians, "But God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in his presence." Again, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect."

It was the habit of Martin Luther to first preach his sermon to his son before going to his pulpit, for the great Reformer knew that if the child grasped it the audience would. Boreham tells of a man who gloried in the use of such words as "Nullifidian" "morbific" "renascent." These were his favorite grandiloquent words. He once spoke of "psycho-genesis" with an emphatic enunciation which seemed to invite respectful wonder. But children were not present in his audiences. Of course it is well for the preacher to have a large vocabulary in order that he may use the proper words in pulpit utterance, and without a good vocabulary the minister will oftentimes suffer unnecessary embarrassment, but words should be vehicles for conveying the things of the Spirit to the minds and hearts of men.

Dr. Boyd Carpenter, Canon of Westminster, on being asked if he felt nervous when preaching before Queen Victoria, replied, "I never address the queen at all. I know there will be present the queen, the princess, the household, and the servants down to the scullery maid, and I preach to the scullery maid."

Jesus was the Master Preacher and yet how simple

His speech! He spake in parables so that the hearer might understand. I once heard a preacher cynically say, "I don't use illustrations. Anybody can do that without reading and study." He meant to impress us with the fact of his own profoundness, doubtless. In a few years he was out of the ministry and has not been heard of since. He was wiser (?) than his Master who used the simplest of illustrations to enforce truth. Sir Edwin Arnold says of Christ:

*The simplest sights He met—*

*The sower flinging seed on loam and rock;  
The darnel in the wheat: the mustard tree  
That hath its seeds so little, and its boughs  
Widespreading; and the wandering sheep; and nets  
Shut in the dimpled waters—drawing forth  
Great fish and small—these, and a hundred such,  
Seen by us daily, never seen aright,  
Were pictures for Him from the page of life,  
Teaching by parable.*

The great soul-winners of the Church have been the simplest. Wesley is an illustrious example. And there were D. L. Moody the story-teller, and Sam Jones and "Billy" Sunday who moved the multitudes by their simple form of speech and witty sayings. I heard the late Dr. R. A. Torrey say, "I read my Bible every day in three languages, the Greek, German and English." He was a scholar of the first rank. Yet his books are filled with the simplest of illustrations and his sermons were always the easiest to grasp. Dr. Cortland Myers, the famous Baptist divine, a scholar indeed! yet his writings and sermons any child can understand. He is the very embodiment of simplicity and in this he is sublime.

Simplicity does not mean impoverishment of speech but just the opposite. One can be truly eloquent and simple too. Perhaps no man in religious history has combined sacred eloquence and simplicity as the mighty soul-winner, George Whitefield. Yet his biographer tells us he had a special gift in adapting himself to any kind of an audience. When Whitefield preached before the seamen at New York, he had the following bold apostrophe in his sermon: "Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?" It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed, "Take to the long boat." Thus simplicity and eloquence won many souls.

## With the Greek New Testament

Perfect Expression of Thought by the Imperfect Tense

E. Wayne Stahl

THE wisdom and providence of God are gloriously manifest in the New Testament being written in Greek. Perhaps there is no other language so capable of expressing the exact thought of writer or speaker. The finest shades of meaning can be indicated through this wonderful speech. For such a purpose our English language, fine as it proves to be in many respects, appears sometimes clumsy and inadequate.

Among various examples of this effectualness of Greek are two tenses of verbs, the aorist and the imperfect. We have in English no precise equivalents of these tenses, being obliged to show the thought conveyed by them in a roundabout fashion.

The aorist tense signifies completed action in past time. The imperfect tense in Greek usually denotes continuous action in the past. We see both these tenses in Matthew 25:5. In the English Bible we here read concerning the ten virgins, "They all slumbered and slept." To all appearances there is the same tense for each of these verbs. In the original we read, "*Emustaxan pasai kai ekatheudon.*"

Literally and accurately, this would be rendered, "They all (*pasai*) became drowsy: *emustaxan*, from *mustazein*, to nod, or become drowsy; here in the aorist tense, as definite finished action is past time. It took place but once, this falling asleep, and "a thorough job" was made of it.

"And *kai* they kept on sleeping," *ekatheudon*, from *katheudein*, to sleep; here in the imperfect tense, denoting continued action. They fell asleep but once on this particular occasion; they persisted in this slumber after it had been effected.

Later I hope to call attention to some of the wonderful significances of verbs in the aorist, as used in the New Testament. Now, however, let us consider some further uses of the imperfect.

We see its use in Luke 18:3 where we read of the unprincipled judge and the determined widow, "And she came to him." As far as this one verse is concerned, we could not tell from the King James rendering if she appeared just once or a number of times. But in the Greek the word for "came" is *ercheto*, from *erchesthai*, to come or go, and it is in the imperfect tense. It can be translated, "And she persisted in coming." Or as Weymouth's "New Testament in Modern Speech" (every Bible student should have this precious translation) renders it, "Repeatedly came."

I have been struck by the frequency with which Mark in his Gospel makes use of the imperfect tense. His has been called "the gospel of action." In it we get a glimpse of the incessant activity of the Savior. It evidently was written for the Romans, that remarkable people some of whose chief characteristics were energy and practicalness. If, as

many expositors believe, the four living creatures of the fourth chapter of Revelation, represent the four Gospels, then the beast that bore a resemblance to an ox (that serviceable working animal) is the symbol of Mark. His repeated use of the imperfect tense gives us the impression of unremitting effort.

One of Mark's numerous imperfect tenses is seen in 1:21, where we read in the Authorized Version, of Christ that He went into a synagogue and "taught." In the Greek this is *edidaske*, from *didaskein*, to teach. It would seem to have been a prolonged teaching, as the verb is in the imperfect tense; perhaps for hours the Master held the attention of His auditors as He spoke as never mortal spoke.

We know that the effect of His discourse on his hearers was that of extreme amazement; and this was not a momentary emotion. For in the very next verse after the one to which I have just referred we read of these listeners, "And they were astonished (*exeplessanto*) at his doctrine (*didake(i)*)." The word for "astonished" is from *ekplessein*, and it is in the imperfect tense, denoting that their awe and wonder lasted as long as did the speech of our Lord.

Digressing slightly I would call attention to the words for "taught" and "doctrine" or teaching in the two verses from which I have quoted. *Didaskein*, to teach, furnishes us with our English word "didactic," meaning "teaching" or "instructing." Related to *didaskein* in Greek is the name by which Jesus was most frequently addressed "in the days of his flesh," "*Didaskalos*," or teacher. This is really the meaning of the word "Master"; as in our schoolmaster or schoolteacher.

Often in Mark do we find the verbs for "teach" or for "speak," used in connection with the public utterances of Christ, with the imperfect as the tense. To me it is suggestive of the loving patience and reiteration of Him who was the ideal Teacher, as in wise persistence He, with "His line upon line, and precept upon precept," would stamp permanently upon the memories of His hearers the glorious truths of the kingdom.

Another instance of Mark's use of the imperfect tense is to be observed in the thirty-fifth verse of this same first chapter. Jesus had risen very early in the morning (long before daylight appeared); He "went out and departed into a solitary place." In the Greek both these verbs are in the aorist tense, finished action in past time. But when the Master reached that deserted spot, we read that He "there prayed, *proseucheto*," from *proseukesthai*, to pray. The imperfect tense makes us know that it was a protracted season of calling upon God. Not just a paltry few minutes. I would infer that He took hours for that morning watch.

It makes me think of John Wesley, who so vic-

toriously walked in the steps of Christ. This spiritual ancestor of us all would rise at four o'clock in the morning, summer and winter, and at once devote a considerable time to communion with his Father. Martin Luther spent hours daily in prayer; Edward Payson called so much on God in the secret place that his knees wore holes in the floor. Sundar Singh, that Christian saint of India; whose achievements for the kingdom were "exceeding great and marvelous," would tarry in the secret place for hours each day. Here was the "hiding of the power" of these overcomers and achievers.

Just last night at a cottage prayermeeting of the church attended by this writer a lady present confessed, "Each morning at five o'clock my bed becomes uncomfortable; I must get up and read the Word." She was not speaking of physical discomfort, but that sweet urgency created in her heart by the Holy Spirit. She knew the glory of Isaiah 50:4. She experiences the triumphs of "perfect love," and her morning praying is, so to speak, in the "imperfect tense," it is prolonged spiritual activity.

## The Listener's Presermon Preparation

By PAUL S. HILL

I WENT to church to worship God and to hear a sermon. The feature of the hour of worship that I was most interested in was the sermon. During the day I had looked forward to hearing the sermon which a fellow-pastor was to preach, and as the time drew near for the sermon to be delivered I found myself experiencing an intense desire for the sermon to begin.

I enjoyed the preliminary parts of the service, but to me they seemed a bit too long, but I suppose that was because I desired to hear the sermon. However it gave me a hint that perhaps some of the preliminaries in most of our services could be shortened up a little, and be more effective than they are now. I am still wondering about that, and the more I wonder the more reasonable a short preliminary to a preaching service appeals to me.

As I sat waiting for the sermon to begin I found myself wondering what the preacher would say. What would be his text? What subject would be present? How would he succeed in presenting his message? I prayed that my heart might be good ground for the Word of God to be sown in. I think it was while I was praying and asking God to prepare my heart for the reception of the truth that I found myself hoping that the preacher would say something. I hardly know how to say this better. I wanted the preacher to say something. It might have been because my heart was already going out toward God in desire to be fed, and that I was connecting my feeding with the coming sermon, but anyway, whatever the cause was I did want that preacher to say something. Of course I did not

know what his text was to be, nor what his line of thought was, nor how well he was prepared to preach, but I did know that I was expecting something for my mind to think about and my soul to relish and thrive upon, and not only was I expecting it in a general way, but I wanted it to come to me through that sermon. I wanted the preacher and the sermon to supply for me the things my soul and mind were craving for.

To be honest with the proposition I must confess that I did not know just what it was I wanted, but I wanted the preacher and the sermon to supply it. I had no choice of subjects that I was desirous of hearing discussed. I do not recall that even a suggested theme was in my mind. It was simply that I wanted to hear a sermon that would supply my mind and soul with material for its own use and upon which I could build. Perhaps I was too harsh with the preacher, but I did want him to say something.

Since that period, when I sat for a few minutes and got myself all set to hear a sermon, I have wondered how many times people in the pews of the church where I am pastor have waited for me to begin the sermon, and hoped and prayed within themselves that I would say something. The preacher that I listened to that night did not fail me. His sermon was good and solid. My soul was blessed. I went away feeling that the sermon was just what I desired it to be. But I am wondering how the people fare, who come to listen to me preach. Do I say anything? I think of the children and young people in the congregation. Do I say anything helpful to them? What about the business people, school teachers, clerks, craftsmen, students? Do I say anything that will help them? There are some old people, who have been Christians for more years than I have. Do I say anything for them to get help from? I am pretty sure that Christians have learned how to gather a fairly good meal out of poor sermon fodder, but that is pretty poor consolation for me when I am aware that they come time after time and sit hoping and praying that I will say something. God have mercy on me. I would hardly blame people if they did not come back to hear me many times. It is a wonder they come at all.

It is not good to be discouraged too much with oneself. I must do better. Lord help me to not only say but say something. Oh, well!

## Life's Discipline

Life must have its discipline and its difficulties to make it of value, to give it character.

Iron ore is of little value until it passes through the fire and is purified, tempered and shaped. The chisel must bite deeply into the marble again and again before the angel in it looks out. Paint of little value, when carefully spread upon the canvas by a great artist, becomes of rare beauty and worth.

The little things seemingly valueless in our lives become richer than a king's ransom when their possibilities are developed.—CHARLES W. NAYLOR, in "The Secret of the Singing Heart."

## GENERAL CHURCH PROGRAM

### The 1940 Stewardship Pamphlets

THESE eight pamphlets are just off the press. They will be known as the 1940 Series to distinguish them from the 1939 Series and the good tracts in use before 1939. Here is the list:

"Tithing a Divine Challenge" by Rev. Hugh C. Benner.

"Christian Stewardship," by Dr. A. O. Hendricks.

"The Consecrated Life" by Dr. D. Shelby Corlett.

"The Key to Spiritual Blessing," by Dr. D. Shelby Corlett.

"Beyond What Law Requires," by Dr. D. Shelby Corlett.

"Since God Is Sovereign," by Dr. D. Shelby Corlett.

"The Preservation of the Pioneer Spirit in our Church," by Dr. A. O. Hendricks.

"Giving the Gospel to America," by C. Warren Jones.

The last two tracts deal with Home Missions. These pamphlets are for free distribution. Order as many as you can use. This is one way of getting our message out to the people. Send for a sample of each. Read them carefully and then place your order.—C. W. J.

## CHURCH SCHOOLS

Orval J. Nease

### Getting Ready for the Vacation Bible School

S. M. CAMPBELL

SCHOOL will soon be out, and summer vacation for the boys and girls will be here. It is time for us to begin planning our Vacation Bible Schools. Workers must be enlisted; materials must be secured and advertisements must be got out. Then, too, boys and girls must be enlisted. All this takes time, planning and lots of work. Getting ready for the Vacation Bible School is not an easy task.

The first question to settle is whom shall we get to come to our Vacation Bible School. There are three classes of prospects: (1) The children of the church members and other children who attend our Sunday school. (2) Children who do not attend any church, and in many cases, have no church preference. (3) Some who may come from other churches which are not having a Vacation Bible School. Of the three groups mentioned, the last

named will be of least benefit to the church and Sunday school, but ought not to be neglected. There are too many who do not attend any Sunday school for us to depend solely upon those who are already regular attendants in Sunday school. When we have looked over our prospective membership and have come to the conclusion that there will be sufficient pupils for a Vacation Bible School, then we are ready to organize for the school. A large group is not necessary, but an interested group is vital. This should be ascertained as soon as is possible and expedient.

The task of organizing the workers and setting the time is the responsibility of the pastor and the Sunday school superintendent. Their first task is to call a meeting of the church school board and get its approval upon the plan to have a Vacation Bible School. Workers may be discussed, then the final plans left up to the pastor and the Sunday school superintendent.

Their next step is securing the supervisor. This should be someone who is interested both in religious education for children and in building the Sunday school. Normally this person should be a member of the Church of the Nazarene. The person desired for this place should be called into conference with the pastor and superintendent. He should have been told the purpose of the conference so as to be ready to reject or accept the appointment. If he accepts the place, he becomes the supervisor of the Vacation Bible School.

Next the department supervisors must be decided upon. Each department—Beginner, Primary, Junior, Intermediate—should have at least one worker. In a very small school this one might be both supervisor and teacher, but where there are enough pupils, there should be a supervisor who does no teaching, but directs and organizes the work of the department. There should be teachers and helpers for every six to eight pupils. Thus the number of workers will depend upon the number of pupils enrolled.

After the desired department supervisors have accepted their responsibilities, they with the Vacation Bible School supervisor, superintendent and pastor should decide upon and enlist the workers. The department supervisor should have an active part in choosing his or her helpers. For example, the Beginner supervisor should recommend her workers to the pastor, superintendent and Vacation Bible School supervisor for their approval. When this has been done for each department, then the departments are ready to begin organization for the school.

When all supervisors, workers and prospective helpers have been selected, it is then time to have a leadership training course. Unit 723 should be

taught either by the pastor, Vacation Bible School supervisor, Sunday school superintendent or some other person competent to teach it. All supervisors, teachers and workers should take the course so that they will know the why's, what's and how's of the Vacation Bible School.

During the process of the course, department organization may begin to take form, and definite plans may begin to be made for the work to be done during the school.

As soon as supervisors and teachers have been appointed for the various departments, Vacation Bible School books should be placed in their hands in order that they may start organizing and planning for the school. If best results are to be had this must be done. Failing to do this is like asking a person to build a house without lumber or tools. Who would be so foolish as to have carpenters and helpers meet on a given lot, but have no lumber or other materials there with which to build? Vacation Bible School workers must have books and materials if they are to work successfully. Do not try to teach without a textbook and guide.

While all this is in process and beginning to take form for the opening of the Vacation Bible School, there is another thing that must be in process, too. The advertising campaign must be on. We must bring the fact that we are going to have a Vacation Bible School before the boys and girls in a forceful way that will attract their attention. It must be presented to them in an intelligent manner. The pastor can help to do this by making clear, definite announcements about it. He might go farther than announcing it; he might preach a sermon or part of a sermon on the Vacation Bible School, its advantages and values.

The Sunday school superintendent and his corps of workers should keep it before the Sunday school continuously so that the boys and girls will plan to attend. It can be advertised in the opening exercises of the departments along with the other announcements. The teacher can keep it before the pupils in their classes by reminding them and urging that they attend. It is a proposition of everyone co-operating in an advertising campaign.

The Vacation Bible School supervisors and helpers can help by making posters advertising the school, and seeing that they are displayed in all departments of the Sunday school.

Another usable method of advertising is that of hectographed or mimeographed letters sent to parents of all pupils attending the Sunday school. This letter might thank the parents for sending their children to Sunday school and request that they send them to the Vacation Bible School. They might also use any number of methods of placing a written personal invitation in the hands of each member of the Sunday school.

There is another method of advertising that should not be overlooked and it is one that is well worth using. That is an announcement through the local newspaper. The newspaper management usually will be glad to give space for an item telling of the

Vacation Bible School. The pastor can secure this service for the church.

We realize that it takes lots of work to have a good Vacation Bible School, but on the other hand, its values and services to the church by far offset the cost and work necessary to make it a success.

## BOOK CHAT



By P. H. Lunn

MARGARET Slattery is a name with which to conjure in the book world. Miss Slattery's latest book is *ONE IN SEVEN* (Harper—\$1.25). This book is described by the publishers as inspirational readings for every week of the year—and such it is. However that description confines its appeal within regrettably narrow limits. There are given here fifty-two brief devotional messages, some of them with a biblical setting, others without. Ministers preparing radio messages, chapel talks, addresses to young people, etc., will find a wealth of suggestion in this volume.

To those who love poetry the name of Grace Noll Crowell is a familiar one. Her latest volume of verse is entitled *THE RADIANT QUEST* (Harper—\$1.50). There are about sixty-four poems in the book, some of them with the most intriguing titles such as "Upon Rearranging a Shelf of Old Books," "To a Son Away at College," "Sea Gulls Far Inland," "My House," "Apple Cider," "From a Pullman Window," and many others equally effective in stirring one's imagination and curiosity.

A DOCTOR WITHOUT A COUNTRY by Thomas A. Lambie, M. D. (Revell—\$2.00), is the thrilling narrative of a missionary doctor who renounced his American allegiance and became an Ethiopian citizen in order more advantageously to pursue his work of teaching and healing. Here is a man with spirit akin to that of the intrepid Livingstone. It is a detailed account—254 pages but reader interest is carried along through the very last sentence.

The story is told of a little girl who was lost in the great wheat fields of the Northwest. Her parents called the neighbors for miles around to help them in the search. The neighbors gladly assisted, scattering all over the field. As night came on, one by one, they returned, each one reporting that the child had not been found. The parents were greatly distressed and the neighbors were taking leave for their homes when one of them suggested another plan. He said this, "When we went in search of the little girl we scattered about over the field; one went one direction, another, another. Pursuing that method we did not find her. Now let us try another plan. Let us take hands, forming a great line at the edge of the field and at a given signal let us march through the wheat field, combing it, as it were." The plan was adopted and soon a shout arose. The child had been found. What was not accomplished when they searched separately was accomplished when they took hands and marched together.—SELECTED.



## Problems Peculiar to Preachers

Chas. A. Gibson

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

**QUESTION**—I know an evangelist who uses tricks in his altar call. Should I talk to him about same? I like him personally; should I use him?

**ANSWER**—You seem to be acquainted, and so it would seem in order for you to talk with this man. I would not think you could use him for a meeting unless you are convinced that he is either ignorant of or cured of what you term tricks. To use him, knowing that he does what you claim to know that he does, would be to become a party to his acts and weaken your own character. If he is ignorant of this procedure you might save him by telling him of it. It would seem to me that if you are his friend you should do this, for be assured that the matter will not get better unless dealt with. In all probability more folks than you know it already.

To the evangelist or pastor, I would say that no trick plan can work, for God will not add His blessing to such, and the devil will have lookouts on hand to expose you sooner or later. I heard recently of a preacher who made his altar call by asking all the folks to bow their heads. He then asked for those who desired an interest in prayer to raise their hands. He kept his count, announcing same every few seconds, and finally had some fifteen requesting prayer. But there were some miserable backsliders who did not close their eyes, and they counted also, and found that but two really lifted their hands; at least that is the word of the backslider. The only safe way is to be honest and square. A call really should be definite and not left in such a way that everyone, Christian as well as sinner, is made to feel he must go to the altar; and then when he does, be counted as a sinner. Thank God, there is little of this type of work, but it is wise to warn if only one complaint is heard.

**T**HE pastor came to the new charge and found himself with a board that seemed to pride themselves on the fact that they could keep the pastor from getting any of his suggestions and plans into operation. He would present a plan and some member of the board would make a motion not to adopt it. Soon the pastor saw that he must do something drastic in order to develop and maintain his leadership in the church. He prayed and finally felt led to suggest several ways of doing the task under consideration, thus dividing the attention of the members of the board who would oppose. They found themselves having to decide which one they would use rather than to adopt or reject the one. Gradually and almost unconsciously those unruly members of the board found themselves pushing the program of the church and following the leadership of the pastor.

**THE PROFESSOR SAYS**, that one of the best ways to handle the opposition of stubborn board members is to give them so many ideas to consider that they will forget their personal opposition and get behind one or more of the plans and methods.

**Q.** In our town there are several Nazarene churches, and occasionally some members of one of the other churches visit mine? Should I call on them?

**A.** No. Not even if they ask you to do so, unless you do it with their pastor. If they finally decide they want to transfer to your church it will be wise for you to insist that they get a letter before you consider them. Do not phone the members of another church. Let your brother pastor care for his flock. Anything less than this will eventually bring grief and hinder the work.

**Q.** Should a pastor talk over the conditions of the church with the evangelist before a revival?

**A.** I think not. Of course there will be others who will disagree with this answer, but in the long run, the policy of refusing to discuss with the evangelist the conditions of the church will produce the most lasting satisfaction. My reasons are: First, the evangelist is human, and if informed he cannot help approaching the revival with a biased mind. Second, he is a God-called man, and as such, can and will be directed by the Holy Spirit to present truth that will bring proper results. Third, if the truth does come close and searching it will be a great comfort to you as pastor to be able to honestly state that you have not revealed anything regarding the condition of the church. Fourth, your own spirit will be better, and you can pray and work more effectively.

**Q.** Some time ago I was in the pastorate and seemed to be succeeding, but I felt a definite leading to the work of evangelism, so I resigned and entered the field. I now find that I am solicited by members of churches to consider a pastorate, and I am not sure but that I should. I write for advice.

**A.** To start with, the work of these two fields is not the same, and the Bible is clear that God calls some to one and some to the other. It is certain that the Lord does not reverse His calls every twelve months, so it would seem that you have not properly examined the call in the light of the Bible. Again, it is a near approach to wrong ethics for you to conduct yourself in such a way or to make such statements as would lead church members to feel free to approach you on such subjects. If you do not find a way to stop this you will be in a pastorate not merely by choice but by compulsion; for once the pastors in general learn that you are lending your ears to every disgruntled member of the church who would like a change of pastor, the pastors will cease to recommend you and your calls will be few. Settle the matter in your prayer room, and having found out the will of God, enter that field to live and die for the cause in the same.

**Q.** One of our members has a daughter who does not profess to be saved, yet this member wants us to use this daughter as a Sunday school teacher and seems very much hurt at the suggestion that we do not. What shall we do?

**A.** Abide by the standards of the church and the rule of the Manual without respect of persons. Any other course will eventually lead to disaster. In fact any effort to accommodate situations by Manual violation will bring a problem sooner or later. One can follow procedure without being a legalist.

### No Power Without Heartfelt Prayer

Much Daily Prayer—Much Daily Power.  
Little Daily Prayer—Little Daily Power.  
No Daily Prayer—No Daily Power.  
Daily Prayers Prolonged—Daily Blessings Prolonged.  
Many Brief Prayers—Many Brief Blessings.  
Prayers Rushed Past—Blessings Rush Past.

—The Pilgrim Holiness Advocate.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### Sermon Seed

**Balanced Christian Living**—I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9). Notice that there is the Ingress, the Egress and the Progress of the Christian experience and living.

**A Door of Hope**—"I will give . . . the valley of Achor for a door of hope" (Hosea 2:15). Note that Achor means trouble. Hosea prophesied through the object of his own life experiences and through his own love and sorrow for his wayward wife he revealed God's love to backsliding Israel. The promise of the text reveals God's method of mercy in the midst of judgment, hope in chastisement.

### Wide-awake Workers

The Sunday school superintendent had been laid off from his work by a strike. Things were distinctly discouraging from a material standpoint. But instead of moping around and mourning because of his loss this superintendent and his pastor got their heads together to see what they could do to increase their Sunday school attendance. The result was an all time high attendance for three months of three hundred and thirty-one—and that in a one-room school. But let the pastor tell the story:

"Dear Brother H—

"No doubt you have received our card telling of our 331 average in Sunday school for the last three months. I thought maybe you would like to know how hard our Sunday school superintendent worked to hold that average. He was laid off as a result of a coal strike and during the time he was off he and I started a campaign to increase our Sunday school attendance.

"There are many children who come to our Sunday school whose parents know little or nothing about our work. So we started and made a personal call on the parents of every boy and girl in our school. They were in no hurry, and many times we had prayer and talked salvation to people who knew very little about Jesus.

"It took weeks to call on the one hundred and seventy-five families and explain the mission of our Sunday school, but we stayed at it until we had finished the job. We invited all these parents to a P.T.A. meeting to be held the next

night. In addition we sent each one of them a personal invitation by mail so that they would be sure to remember. Rev. L. of Ironton was to be our speaker.

"We have a wonderful superintendent. We try to call on every absentee each week. He goes along with me and we can usually make all the absentee calls in one day.

"I thought you would like to know how under such a handicap as we have, (a one-room building) we have been able to make the three hundred class with thirty-one to spare.

Your brother,  
C. C. B.

**NOTE**—This is the story of the Sciotoville, Ohio, Church of the Nazarene Sunday school as told by its pastor, Rev. C. C. Bush and reported in the Ohio Sunday School Agilator.

### Something Different

Rev. W. D. McGraw, Jr., pastor of First Church of the Nazarene, Kansas City, Kansas, recently tried something different to stimulate spiritual growth in the members of his congregation. Inserted in the regular church bulletin was the "Report Card" described below. This card was explained in the bulletin as follows:

"In an effort to be the greatest possible blessing to each of you, the pastor is presenting today a 'Report Card' to each member of the church. You remember, don't you, how thrilled you were in school to get good grades?

"The uniqueness of these marks lies in the fact that each of you are to conduct your own examination and assign your own grade. But let's be honest and take the matter seriously, else no good can come from it. Since a good mark here is so much more important than excellent showings in any other phase of life, the total perfect grade comes to 200. We sincerely hope that most of you will be able to come up to that total.

If you find, after self-examination, that there is room for improvement, why not set right in now to make that improvement, and bring yourself up to a perfect mark next month?

While we realize that many important subjects are not listed on the card, we believe that if we consistently measure up to the seven which are listed the sum total of our character and behavior will

be very acceptable to the Lords. May God help us each one to profit by this exercise.

Report Card to be filled in after self-examination by each member. "Examine yourselves. (2 Cor. 13:5)

Perfect  
Score

1. Approximately how many days during the month have I participated in family prayer? . . . . . 30
2. On how many days have I read my Bible for soul nourishment? . . . . . 30
3. How many regular services at the church have I attended? (Count 1 each for Sunday morning and evening, and Wednesday prayermeeting) . . . . . 12
4. Have I faithfully supported the work of the Lord with my tithes and offerings? . . . . . Yes (32)
5. Have I truly sacrificed time or means during this month with the sole motive of trying to encompass the salvation of some soul? . . . . . Yes (32)
6. Have I religiously refrained from gossiping, spreading evil surmises and saying or doing anything which might injure others? . . . . . Yes (32)
7. Have I kept my thoughts and actions pure, keeping a clear conscience toward my fellowman and the church? . . . . . Yes (32)

Total Grade for the month . . . . . 200

Sign your name . . . . . and keep the result to yourself and the Lord. Now on your knees go over each item with God and set your sights for a grade of 200 next month.

### Christianity at Work

Christianity excludes malignity, subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomable depths the eye of faith loves to look.—MARK HOPKINS.

### The Holy Spirit and Human Personality

"If you ask how the Holy Spirit can dwell within us and work through us, without destroying our personality; I cannot tell. How can an electric current transform and fill a dead wire into a live

one which you dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which, by its force, can raise tons of iron until its very appearance is that of fire, and it becomes a firebrand? I cannot tell you.

"Now, what fire and electricity and magnetism do in iron and steel, the Holy Spirit does in the spirits of men who believe in Jesus, follow Him wholly, and trust Him intelligently. He dwells in them, and inspires them until they are alive with the very life of God."—COM-MANDER S. L. BRENGLE.

#### Jesus Lo'es Me

A Scot's poem on the Love of Jesus Though I may change like a' mankin',  
Ha'e gladness noo an' sorrow syne,  
There's ae thing I will keep in min'—  
How the Savior lo'es me.

He lo'ed me sae He shed His bluid  
To cancel a' the ill I did,  
An' could He mair ha'e dune He wid—  
Sae does Jesus lo'e me.

Though poverty should ca' my gate,  
An' shiver ower a fireless grate,  
Yet I can dree the dreichest fate,  
Sae lang as Jesus lo'es me.  
Though poverty may smart us sair,  
Yet in its griefs He had a share,  
An' sent His gospel to the puir—  
Sae does Jesus lo'e me.

Gif wealth should chance to be my lot,  
An' smile its blessings on my cot,  
An' make a guinea o' ilk groat,  
Jesus still wad lo'e me.  
An' sae wad I depend on Him,  
As though baith purse an' scrip were  
tuim,  
For be my prospects clear or dim,  
Jesus still wad lo'e me.

An' when disease comes roun' my airt,  
To throw its glamour o'er my heart,  
Or even soul an' body pairt,  
Yet will Jesus lo'e me.  
Then a' my griefs will ha'e an en',  
For Jesus will His angels sen',  
An' to His palace tak' me ben—  
Sae does Jesus lo'e me.  
BY WILLIAM LESLIE, in *The Way of Holiness*, Scotland.

#### The Biggest Fool

"Whosoever shall say, Thou fool, shall be in danger of hell fire."  
"It was not the formal pronouncing of the word 'fool' that troubled Jesus. It was instead His recognition that only a heart still corrupted by irreverence for majestic personality could be guilty of repeating it."—H. P. SLOAN in the *Christian Advocate*.

The degradation of personality is a greater sin than the depredation of property. To detract from personal values is more evil than to detract from

material values. One cannot steal until he has come to question relative property rights. One cannot curse until he has come to question intrinsic personality worth.—R. S.

"Who steals my purse steals trash;  
'Tis something nothing;  
'Twas mine, 'tis his, and has been slave  
to thousands;  
But he that filches from me my good  
name  
Robs me of that which not enriches him  
And makes me poor indeed."  
—SHAKESPEARE in *Othello*.

#### From an Old Bookshelf

I go into my library, and all history rolls before me. . . . I see the pyramids building; I hear the shouting of the armies of Alexander; I feel the ground shake beneath the march of Cambyses. I sit as in a theater—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp! What processions file past! What cities burn to heaven! What crowds of captives are dragged at the chariot wheels of conquerors! . . . The silence of the unpeopled plains the outcomings and incomings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun heat, Joseph's splendid funeral procession—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world! What bleatings of flocks! What green pastoral rest! What indubitable human existence! Across brawling centuries of blood and war I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels.—ALEXANDER SMITH in *Essays*.

#### Greek Aids to the New Testament

"Word Studies"—Vincent.  
"Word Pictures in the New Testament"—Robertson.  
"Critical Lexicon and Concordance to the New Testament"—Bullinger.  
"Expositor's Greek New Testament"—Nicol.  
"The New Archeological Discoveries"—C. M. Cobern (on the papyri).  
"Vocabulary of the Greek New Testament"—Moulton and Milligan.  
"The Minister and His Greek Testament"—Robertson.  
"Greek Culture and the Greek Testament"—D. A. Hayes.

Suggested in the article "His Greek Testament and the Expositor," Robert Murdock, *The Expositor*.

NOTE—Not all of these books are now in print but most of them can be found in theological libraries or in second-hand book stores which handle theological works. Those now in print may be obtained from the Nazarene Publishing House.

#### They Said

##### Castles in the Air

"If you have built castles in the air, your work need not be lost. That is where they should be. Now put the foundations under them."—THOREAU.

##### Where or Whither

"I find the great thing in this world is not so much where we stand, as in what direction we are moving."—OLIVER WENDELL HOLMES.

##### "Reading Maketh a Full Man"

Every man who knows how to read has it in his power to magnify himself, to multiply the ways in which he exists, to make his life full, significant and interesting.—ALDOUS HUXLEY.

##### A Thankful Heart Is a Magnet

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!—HENRY WARD BEECHER.

##### God's Signboard

"Men hang out their signs indicative of their respective trades; shoemakers hang out a gigantic shoe; jewelers a monster watch; and the dentist hangs out a gold tooth; but up in the mountains of New Hampshire, God Almighty has hung out a sign to show that He makes men! The Old Man of the Mountain."—DANIEL WEBSTER.

##### Use Your Head

The woodpecker pecks  
Out a great many pecks  
Of sawdust when building his hut.  
He works like a digger  
To make his hole bigger;  
He's sore if his cutter won't cut.  
He'll not bother with plans  
Of cheap artisans,  
But one thing can rightly be said,  
The whole excavation  
Has this explanation:  
He bulds it by using his head.

—SELECTED.

##### Think on These Things

"Regard not much who is for thee or who is against thee; but give all thy thought and care to this; that God be with thee in everything thou doest. Have a good conscience and God will defend thee."—THOMAS A KEMPIS.

## HOMILETICAL

### A PREACHING PROGRAM FOR APRIL, 1940

George Taylorson

Rev. George Taylorson, writer of *The Preaching Program* for this month, hails from the Dominion of Canada, where in his youth he became affiliated with the Church of the Nazarene. He was educated for the ministry in Northwest Nazarene College, where he graduated with the Bachelor of Arts degree. He has served as pastor of several important churches, among them First Church, Billings, Montana, and at present he is serving as pastor of our First Church in San Francisco, California. He is a member of the General Council of the N.Y.P.S., and is active in the leadership of the Northern California District.—MANAGING EDITOR.

SUNDAY, APRIL 7, 1940

MORNING SERVICE

What Shall I Do with Myself?

TEXT—They that are Christ's have crucified the flesh with the affections and lusts (Galatians 5:24).

And those who belong to Jesus, the Christ, have already crucified their earthly nature, with its passions and its cravings (Twentieth Century New Testament).

#### INTRODUCTION

No matter how varied may be the problems that face us today, the most important in every respect is the answer to the question, "What shall I do with myself?"

With roots as deep as life itself there lies within every unsanctified individual the "self," the "ego," or as Paul terms it, the "flesh." By self, we do not mean the individual's personality that identifies him as an individual, but that deep, self-centered spirit from which springs the fountain of all sin. Perhaps too often we take for granted that our people understand the terms we use and consequently fail to define them as often as we should. By the term self, or carnality, which we are using synonymously, we mean what Paul classified as the flesh. This word carnal comes from a Latin word which is used to denote flesh. Too often we think of the carnal mind as some particular entity, but in reality it is rather a way of functioning. It is perversion or a moral twist resulting from moral depravity. It is completely dominated by desires and appetites of the self.

When Paul used the term "flesh," he included everything that is not "of the Spirit." It signifies the entire potency of sin. It is the contra-spiritual, the undivine in man. It is to be distinguished from its works, described by Paul in Galatians 5:19-21, which you note are not bodily vices only, but include every form of moral debasement and aberration. We cannot emphasize too strongly that the self or the flesh is the source of all carnal living. Now one can readily see that it is impossible to correct or fundamentally change his way of living until this source is purified. That is, one cannot decide to practice an unselfish life or to perform in daily practice the "Golden Rule," while at his center he himself is controlled by a dominating selfishness, or as has been better stated, is "ego-centered."

E. Stanley Jones declares that there is a strange sadness which we mistake for solemnity blanketing the Church of to-

day. Spiritually, he tells us, we are turning gray. The radiancy which should characterize Christians appears to have faded out. This and every other serious danger facing the Church today goes back for its source to lives controlled by self or the flesh and not sufficient of the Spirit. Whatever else we may be called upon to face, the problem of self will always be our major problem. It has been since the fall and will continue to be until the end of the age.

#### I. THE EXPRESSIONS OF THE SELF

1. All sin results from the use of a good thing in the wrong way.
  - a. This removes the thought that certain things are bad and others good, which inevitably resolves into a legalistic way of living.
  - (1) There are, however, some things which have become so perverted in their use that they in themselves are intrinsically evil.
  - b. It is far too easy to set up a code of rules and still be carnal while keeping them. One is not good simply because of what he does or refrains from doing, but because of what he is at the source.
  - (1) Remember that Jesus met this problem and set down His counsels as principles, not as rules. A rule resembles the command of a superior officer, to be carried out literally with an eye on the law rather than on the situation. A principle is a policy of action to be interpreted and applied in line with general purpose and in relation to particular situations.
  - (2) Then we see that sin is not the mere breaking of a set of rules, it is the inner state of the man who breaks them. One can be exact in conforming to a set of rules set up by the church or any other body and still be very much controlled by the self.
  - (3) It was to correct this error that St. Paul wrote the Book of Galatians. Jesus also rebuked the Pharisees when they asked Him, "Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said, unto them, Why do ye also transgress the command of God by your tradition?"
2. The flesh or the self is a foreign element in man.
  - a. This perversion, twist, carnal nature, or again the old man, does not belong within man by right of creation. It is an intruder and lodges there as the result of inherited depravity obtained at the fall.
  - (1) It is rather foolish to debate the source or origin of such a nature when we are all too well aware of its existence. The fundamental fact is that inasmuch as it is a foreign substance it is not God's plan for it to remain and that through His Spirit it can be removed. The twist can be straightened out or better, removed, and the man of the flesh become a man of the Spirit.
3. The self expresses itself in marked ways.
  - a. It is self-conscious and determines all actions by the effect on itself.
  - (1) For this very reason it is unusually sensitive and easily subject to personal hurts.
  - (2) Note—it is very often that even the work of the kingdom is carried on by self and consequently the results are only what man can accomplish.
  - b. The true confession that self is the motivating force in one's life is one of the most difficult tests of character. It is far easier to keep up a pretense—easier and far more deadly.
4. There are various popular expressions that we are only too well acquainted with.

- a. Gossip—Purely because of self-interests we underestimate the other person and sometimes worse than this it is carried on to bring attention to the self. The self must have attention no matter what price it pays for it.
- b. Jealousy—A making light of the ability of others so that our ability may benefit by comparison.
- c. Wrong relationships in life—the spirit of unforgiveness (no matter the cause,) holding resentments and injured feelings; all spring from the same source—the self. The self has been injured.
- d. Dishonest in life dealings—many times the self will exaggerate until it actually lies, twisting the meaning of something until it becomes untrue. Leaving wrong impressions and numerous other forms all spring from the common source—the self.

## II. WHAT SHALL I DO WITH MYSELF?

1. Many suggestions offered today and many by sincere people.
  - a. Psychologists would have us sublimate the self. There are two weaknesses as one sees it:
    - (1) Self will not allow itself to be sublimated for it will serve no power greater than itself.
    - (2) Sublimation offers no power beyond that of our self and as a result we have people all over the world who know better, but their knowledge only haunts them in its own weakness.
  - b. Those who deny the existence of such a self.
    - (1) Both scripture and common facts unite to reveal self.
  - c. It is suggested that the self be suppressed.
    - (1) Among the many difficulties with which this solution is that it just does not work. Even the very attempt to put this into practice takes all one's spiritual energy, leaving him spiritually impoverished and weak.
 

(It is well to remember here that we are not dealing with something abstract, not something on the surface, but that which is a disease, deep seated in the very center of man's life. One has pointed out that the distinguishing factor between the true physician and the "quack" is that the latter deals with the symptoms, while the true physician simply uses the symptoms to lead him to the cause of the disease, which he then treats at its base.)
2. The Lord's plan.
  - a. Some do not like the term eradication and we admit that the term itself is not found in the Scriptures but we must remember that a term even stronger is used in dealing with the flesh or the self. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).
  - b. Paul's personal testimony.
    - "I [that is, myself] am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians 2:20).
    - (1) Here we see that God's method in dealing with the self is a death to the personal ego, for the term crucified in a more literal translation reads, "I am dead." The perversion is removed—eradicated—and the twist is no more; now one's entire life is controlled by the Spirit from the source outward.
  - 3. Paul's demand to mortify.
    - a. Here is another expression meaning the same in the handling of this self. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans

8:13). "Mortify therefore your members which are upon the earth; fornication, uncleanness" (Colossians 3:5).

- (1) Note here the method is termed "mortify" which is an unusually powerful term, meaning "to make a corpse of," "make dead," or "put to death."

### CONCLUSION

The seat of all carnal action is the self, or as Paul terms it, the flesh. The only remedy or true answer to the question is that of death. Death to self and all its interests and resurrection again to the new life in Christ with His interests now first and His dynamic love as our motivating force. We now live by the faith of the Son of God. This blessed privilege of life at its fullest in and through the Spirit, controlled by the master motive of His dynamic love is available for all and He is more willing to give of His Spirit than we are to receive.

## EVENING SERVICE

### A Charge to Youth

TEXT—*This charge I commit unto thee that thou mightest war a good warfare, holding faith, and a good conscience* (1 Tim. 1:18, 19).

### INTRODUCTION

1. Problems of youth are many.
  - a. Youth has always had problems.
 

"Young women of today live in a continual round of amusement. They go about by day and night in perfect freedom. Their sole occupation is to walk and drive and amuse themselves with dancing. They read the most improper books and the foam of a poisonous philosophy falls from their lips." Taken from *The Ladies' Magazine*, of the year 1800.
2. The chief problem confronting youth today is itself.
  - a. The trend of teaching of child sciences has placed too strong emphasis upon the child as an individual rather than a social being.
    - (1) The home is no longer made the center, but the child.
    - (2) The teaching of freedom and self-expression is all right if we have a self to express.

## I. THE WAYS OF THE WORLD

1. The way of the flesh.
  - a. Suffering today the effects of the World War and the bubble of inflated prosperity that came to us at that time.
    - (1) One has said, "The world today is awakening from hilarious debauch to a splitting headache. We have tremendous power without character, a civilization without Christ; as pagan as the Roman empire in the time of Paul."
  - b. Bankrupt both materially and spiritually.
    - (1) There is a spirit of emptiness, disillusionment and cynicism in the air.
2. Man is discontented with himself and his inner resources.
  - a. Youth so often bored for it feels that life owes it the right to be entertained.
    - (1) "I catch no meaning to all I have seen, and pass quite as I came, confused and dismayed."
    - (2) "I've no feelings left, they're exhausted, burnt up. I've no center, no co-ordinating principle."
3. The world has produced the hour of lust and shame such as has never been equaled.
  - a. The call that comes to us is whether we are to sit idly by while it continues its chaotic march into oblivion.
  - b. The world today is expressing a need for the simple gospel more than ever before.

- c. It will take a better brand of manhood and womanhood than ever to meet the present tide.

## II. THE WAY OF THE CHRIST

1. Fundamental to true living that we have a purpose to live for worthy of our very best.
  - a. This purpose must be consuming and worth sacrificing for.
    - (1) Are we prepared and willing to die for what we have?
    - (2) Paul had such a purpose, "None of these things move me, neither count I my life dear unto myself."
  - b. We must make a cool decision whether or not we are going to invest our lives on the side of Christ and for what He stands regardless of any cost involved.
2. Must be an element of deep sacrifice in our lives.
  - a. Not only essential that we possess the gospel, but the gospel must possess us.
    - (1) We all have within us the power to stand for something great and the manner in which we use it determines our personal quality.

## III. THE CHARGE OF CHRIST TODAY

1. No more arresting and pungent words than the words of Christ, "Follow me."
  - a. Dare we with a deep sincerity and whole-hearted enthusiasm declare that where He leads we will follow?
    - (1) Remember that the product of all the world philosophies has produced nothing but despair and ultimately death.
    - (2) The message of the cross is life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

### CONCLUSION

See Christ as He travels the road alone knowing that it will lead to His Calvary—Why? So that He could purchase salvation and thereby impart power by His Spirit into the heart of every willing man and woman. Paul, the grand old hero, hands the torch of the gospel to Timothy and cries, "Hold the faith!" Through generations that torch has been kept burning by the sacrifice of the followers of the cross. This evening you are confronted with its charge. Will you grasp it and war a good warfare until you too may pass it unto the next generation, battered, perhaps, but still lighted? Just one word before you face a world with this message; better tarry in Jerusalem until you are endued with power.

SUNDAY, APRIL 14, 1940  
MORNING SERVICE

### A Personal Pentecost

SUGGESTED SCRIPTURE READING—Selections from the second chapter of Acts, especially from the 37th verse to the close.

TEXT—*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 2:39).

### INTRODUCTION

1. Before Pentecost the disciples had a tremendous task but were utterly helpless.
  - a. Were willing and inspired to serve but Jesus commanded them to tarry at Jerusalem for the fulfillment of the promise.
    - (1) "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).
2. In the face of the present circumstances confronting the Christian world, we, too, have a titanic task.
  - a. We must above all, be sure that the historic Pentecost becomes a personal reality in our individual lives.

## I. THE RESULT OF THE INDWELLING SPIRIT IN OUR LIVES

1. The Spirit gives a complete deliverance from sin.
  - a. Romans 8:1, 2.
    - (1) No bondage from which He cannot deliver.
    - (2) This is the gospel of liberty to all imprisoned lives.
  - b. Blessed deliverance from moral weakness resulting from dual personality or double-minded man. Read Romans 7:14-25.
    - (1) There is not a single dispositional trait that is carnal from which the Spirit cannot deliver us.
2. Pentecost gives unto us abounding vitality.
  - a. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Read also Romans 8:37.
  - b. This power is realized as the Holy Spirit dwells in men, permeates their beings, sanctifies their natures, quickens their powers and rekindles their lives.
    - (1) This boundless spiritual vitality is needed to transform the large number of anemic believers into conquering saints.
    - (2) The power of the Church has always been measured by the indwelling power of the Spirit.
3. Pentecost a revelation of divine truth.
  - a. Although this experience does not grant unto us perfect knowledge, the Holy Spirit does reveal His Word in a marvelous manner.
    - (1) Where did Peter, the illiterate fisherman, get the sermon he preached at Pentecost?
    - (2) We do need our educational centers but, too, we need the fact of a personal Pentecost to reveal to us mysteries otherwise unknown.
  - b. Pentecost gives the key to all correct thinking.
    - (1) Balances scholarship, gives discernment beyond human learning.
    - (2) World will never be convinced through the intelligence of men but only as the Holy Spirit uses His people to reveal His truth.
4. Pentecost brings the fire of God.
  - a. Fire is the chosen symbol of God for moral passion.
    - (1) "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).
  - b. One has said, "Spirit-filled souls are ablaze for God. They love with a love that glows—believe with a faith that kindles—serve with a devotion that consumes—hate sin with a fierceness that burns—rejoice with a joy that radiates."

## II. HOW MAY THE HOLY SPIRIT BE OBTAINED?

1. Must fully decide whether we really want this experience.
  - a. Free from all unreality, dare I submit to the Holy Spirit?
    - (1) Do I actually desire that my body become the temple of the Holy Ghost?
2. A complete heart searching and consecration.
  - a. When the Holy Spirit begins to prod around the center of our living He will reveal sins of disposition, etc., even more deadly perhaps than the so-called common sins.
    - (1) Likely be revealed, not sins of the broken law, but sins of the spirit.
    - (2) Things not altogether surrendered, indulgences retained against light, possessions held for selfish ends—all these must be surrendered to His will.
    - (3) Without any reservation He must be crowned absolute Lord over all of our life and our living.



3. The third step is a sincere asking.
  - a. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).
    - (1) A definite asking for a specific gift.
  - b. Beware that we do not ask amiss.
    - (1) Not sought even for success in Christian service, but the mission of the Spirit is to glorify the Son. To have the fullest manifestation of Christ in our lives.
4. The fourth step is to receive.
  - a. When complete consecration is perfected the act of faith is very simple. "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11:24, R. V.).
5. Final step is that of perfect obedience.
  - a. Faith is always identified with obedience.
    - (1) "And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).
  - b. The man who is to be filled with the Spirit must be ruled by the Spirit.

## CONCLUSION

1. The task we have is greater than ever and the days are growing short. In view of the gigantic force of sin we dare not venture out into the world unless we too are endowed with power from on high.
  - a. No man has a monopoly on God, but God does have a monopoly on some men. This gift is an extraordinary gift for ordinary people.

## EVENING SERVICE

## Saving the Christian's Soul

TEXT—Ye shall not see my face except your brother be with you (Gen. 43:3).

## INTRODUCTION

1. Mention the setting of the text;
  - a. Joseph, one of the most romantic characters of Jewish history.
2. The revival we pray for is a revival of personal evangelism.
  - a. It is the duty and privilege of each Christian to share the good news.
  - b. No truer fact than that we are saved to serve.
    - (1) Something about the gospel that if we attempt to confine it to our own needs alone we lose it.
    - (2) No one has a more difficult time with his religious experience than the one who continually nurses and inspects it—we must either give it out or give it up.
3. The world is rapidly turning away from her discouraging materialism.
  - a. Where will she turn?
  - b. Different cults and "isms" are alive to their opportunity. "The children of this world are in their generation wiser than the children of light."
  - c. We have a grave responsibility and a marvelous opportunity.
- I. HOW MAY WE WIN A SOUL FOR CHRIST?
  1. Magnify the Word and the Savior.
    - a. "Andrew . . . first findeth his own brother Simon and saith unto him, We have found the Messiah . . . and he brought him to Jesus" (John 1:41).
    - b. Woman of Samaria: "Come see a man which told me all things that ever I did; is not this the Christ?"
    - c. Jesus to the healed demoniac: "Go home to thy friends and tell them how great things the Lord hath

done for thee and hath had compassion on thee" (Mark 5:19).

- d. There is no substitute for personal testimony of what Christ has done for you.
2. Correct human relationship.
  - a. God is determined that all anger, malice, envy, all that Jesus called a breach of the Sixth Commandment be driven out.
    - (1) Let us see resentment, bitter feelings, misunderstandings, in the light of Calvary.
  - b. Prayer, Bible reading, church attendance—indispensable factors in Christian living—may be the tools of Satan if substituted for primary duties of truth, mercy, courtesy, consideration and loving kindness.
    - (1) We must do more than believe the gospel or argue for it, but must adorn it—make our lives and ornament of it. "That the life also of Jesus might be made manifest in our body" (2 Cor. 4:10).
3. By attractive or alluring powers.
 

Illustration—One notices how moths are attracted by light.

  - a. Too much at stake which concerns the very heart and substance of morals to allow ourselves to place our emphasis upon the lesser things.
    - (1) Behind this angry clash of politics, this surging thunder of economic restlessness, the basic business is to reach souls of men and women.
  - b. Individuals are not being dragooned, frightened, or exhorted into goodness; but attracted by it.
    - (1) Is our religious life of such a type that it will attract others?
4. By sacrificial living.
  - a. God has not limited this call to the preacher and missionary.
    - (1) It is the fundamental principle of the gospel. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39).
  - b. We are all commanded to be the salt of the earth.
    - (1) Salt has to disappear to be effective.
    - (2) God does not depend upon extraordinary men and women, but He does provide us with extraordinary power.

## II. LOVE—THE GREAT FORCE IN ALL SOUL WINNING

Illustration—A president of the Chamber of Commerce in a certain city made the following statement to me: "If you fellows were half as interested in me as you appear to be in my soul, I would be more interested in what you have to say." No one can be a successful soul winner who does not love the individual as a person.

1. Paul.
 

"By the space of three years and six months he ceased not to warn the people day and night with tears."
2. Jesus.
 

"Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thee as a hen gathers her chickens under her wing, but ye would not."
3. God the Father.
 

"God so loved the world that he gave His only begotten Son . . ."

Illustration—During the World War any household that had given a son to the war was entitled to place a star in the window. A father and his small son were one day walking down an avenue in New York. The lad became very much interested in the lighted windows of the homes, clapping his hands when he saw a star. As they passed house after house he exclaimed, "Look, Daddy, there is another home that has given a son

to the war! And there's another! There's one with two stars! And see—there's a window with no star at all!" At last they came to an open space between the houses. Through the gap could be seen the evening star shining brightly in the sky. The little fellow caught his breath. "Oh, look, Daddy!" he cried, "God must have given His Son, for He has a star in His window!" He did indeed, and all because He loved sinful men.

*Did Christ o'er sinners weep,  
And should our cheeks be dry?  
Let tears of penitential grief  
Flow from every eye.*

2. This real demonstration of love would make the task a joy.

1. Mission work, jail services, holding services in homes for the aged, hospital services, street work, etc., would be easy if we really loved the people.

## CONCLUSION

1. We must practice personal evangelism.
  - a. If we do not, we will eventually lose our souls in religious selfishness.
  - b. Because we see in every man and woman one for whom Christ died.
  - c. Because the love of Christ compels us.
2. Let us, on our knees before God, pledge unto him our heart devotion to win a particular soul, with His help, in a given period of time.

## SUNDAY, APRIL 21

## MORNING SERVICE

## Seeing the Invisible

SUGGESTED SCRIPTURE READING—Exodus 32:1 to 7, 19 to 32.  
TEXT—For he endured, as seeing him who is invisible (Hebrews 11:27).

Anyone who is to live finely must have the ability to see in life something more than its prosaic elements. Man has the rich ability to turn his thoughts in three directions; *first*, he must look below himself to the lower elements of life; *second*, he may look out to those of his own level and strength; *third*, he may look up where the finest elements in life are. One of the great secrets in the lives of God's heroes is their ability to look beyond themselves and the material facts of the universe until they see God high and lifted up.

In this incident we have manifested the supreme trial in the life of the great patriarch Moses, and the manifestation of Israel's deepest sinfulness. Yet this very incident is to be used to draw out of Moses the greatness of his character. What we are in life depends not upon the circumstances we face but what we have to face them with. One has said, "What happens to us is not nearly as important as what happens within us. Circumstances do not make the man but simply pull the trigger to reveal what the man has within."

The setting of this scripture is one of the most colorful in the history of the Israelitish people. They are at Sinai and still within them lives the memory of the appearance of Jehovah and His words, "I am the Lord thy God; thou shalt have no other gods before me." God, through His infinite mercy, had exercised every means of restraint to prevent their indulging in the common sin of idolatry. Only six weeks had gone by since they were awed with this mighty appearance and yet right at the foot of that same mountain they committed their blackest crime. For here it was that they made the golden calf and bowed down to worship it during the temporary absence of Moses. So grave was this sin in the mind of Moses that years later it haunted his memory when he exclaimed, "In Horeb ye provoked the Lord to wrath so that the Lord was angry with you to have destroyed you."

Two individuals stand out in this historic drama—Moses and his talented brother, Aaron. The contrast will prove enlightening to all; the situation will bring out the strength of one and reveal the deplorable weakness of the other. It will be profitable to continually keep in mind that the difference is to be found in the text—one man saw the Invisible.

## 1. THE MAN WHO SEES GOD DISCOVERS INFINITE STRENGTH FOR THE TASK AT HAND

For forty days Moses and Joshua had been in the mount of God. During their absence Aaron was left in charge of the people. One cannot believe that this grave sin of idolatry was a sudden outbreaking, but is persuaded to believe that it was the height and climax, for men do not suddenly reach such an extreme. Sin always breaks in our lives in an apparently innocent form until it discovers welcome. It then proceeds to open the door for its greater allies.

Here they were seemingly deserted by their leader with only a wilderness to mock them of the promise of the land flowing with milk and honey. When they could endure it no longer and came to Aaron with the demand, "Up, make us gods which shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." What was one man to do in the face of such a demand? Should he refuse, it would mean his life. A man who could stand before such a frenzied mob must truly be a man. One can but ask if such character is not the nature of the individual for which the man himself is not responsible. We ought to realize that there is a difference in natural capacity and that there do seem to be definite inherited qualities that were very useful, and in some respects far outdistanced Moses. One cannot blame the blind man for not painting the sunset, nor the deaf that he can hear no music. There is just one thought, however, that changes this entire picture: Suppose Aaron, while this mob surged around him, had seen God high and lifted up. What if he had then been aware in fact of the words, "Thou art God, and there is none else." "The people that do know their God shall be strong and do exploits."

The strong men of the kingdom depend not upon nature to receive their strength but are strong through faith. Back behind the mighty Gideon were the words of his God, "Have not I sent thee? Go in this thy might." Moses, the timid, impulsive man by nature, went out in faith because he had heard the voice assure him, "Certainly I will be with thee." The three Hebrew children feared not fire nor men, for as they said, "Our God can deliver." Martin Luther, the man who had been frightened in a monastery by a simple flash of lightning, defies the pope, councils and devils and cries, "Here stand I; God helping me, I can do no other." He had discovered that "the just shall live by faith." See the key in the 11th chapter of Hebrews, 34th verse: "Out of weakness were made strong."

What a pathetic picture Aaron makes there as he stands, weak, irresolute and afraid. Listen to him in his helplessness call for the people to bring their gold; see him with his own hands mold the calf. The tragedy of this picture approaches that of Judas! Men who failed when they were needed! Turn away from that scene to the picture of another man. He stands before the same people in exactly the same circumstances, but how different are his words! "Who is on the Lord's side?" One man—plus God! Numbers made no difference to him; it was just the one deciding question—the Lord's side. May we always remember, no matter how terrific the odds may seem against us that the might of God's people lies not in armies of flesh and blood, but in the exercise of their faculty to see always the invisible. Every conflict is to be measured by the strength of the Almighty. "God is our refuge and strength, a very present help in time of need."

## 2. THE MAN WHO SEES GOD IS ALWAYS THE MASTER OF CIRCUMSTANCES

Moses placed the charge where it rightly belonged when he addressed Aaron: "What did this people do unto thee, that thou hast brought so great a sin on them?" God's people have a grave responsibility in this world of lust, crime, hate and all forms of sin. The pressure of the age must never cause us to weaken our God-given convictions, but in the midst of this seemingly overwhelming force we must see God and that vision must give to us a dauntless courage, great unconsenting convictions linked to undergirding faith.

Hear the reply of Aaron, "Let not the anger of my Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." There came out this calf! Poor helpless Aaron. A creature of circumstances; a slave to the outside world. See how that other man kindles a fire too. As a result of that fire came out a shapeless mass; out of one fire came out that which made Israel to sin, out of the other the total destruction of Israel's idol.

One of the glorious truths of the gospel that needs to be reaffirmed in this day is that although there are many things over which we have no control, there is no circumstance or set of circumstances that shall force us to sin or lead others into sin. The man who sees God in all of his life is not a creature of circumstances but through His Spirit he becomes a creator—better still, an overcomer. We do not make light of the problems confronting the Church today nor the threatening forces that surround it, but with our eyes on God we march to conquer.

## 3. THE MAN WHO SEES THE INVISIBLE IS THE TRUE DELIVERER

To Aaron the matter did not seem to be of any great importance. When we have either entered into sin or condoned it in others, it is very easy to underestimate and rationalize our deed. Then too it is only as we see God that we have any true sense of the eternal consequences of sin. When one eliminates God from his thinking and vision it is unusually easy to say sin does not exist. There is no right or wrong apart from God, who is Eternal Right. "And there came out this calf." This was all Aaron saw, but Moses' soul was stirred with holy anger, for Israel had sinned; she had greatly insulted the Holy One. Only in the clear light of God can we see the true meaning of things and get their true perspectives. Only while the vision is clear in our souls can we see the exceeding sinfulness of sin and the beauty of holiness.

Moses not only saw their sin, he saw their need and was willing to bear their burden: "It came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Stern in the presence of sin, but tender and compassionate in the presence of the sinner. Aaron laid the blame on the people and Moses interceded for them. Listen as he pours out his broken heart in love for his people: "Yet now, if thou wilt forgive their sin—; and if not, blot me I pray thee, out of thy book which thou hast written." Little does the world know of the judgments that have been averted through the prayers of God's faithful people. Oh, that today in this age of cold, practical commercial value we would first see God and then see every man, woman and child as one for whom Christ died!

### CONCLUSION

There is no doubt that Aaron was a very religious man, for the temple rites were included in his many duties. There are many today who are deeply religious, but their religion goes no farther than their ritual, creed, or church. In this world of

crushed hearts and broken lives who dwell discouraged with their broken dreams, with the problems of each individual coming in like a great Niagara, we must go beyond our religion, until we endure as seeing Him who is invisible. The world cries out, "Seeing is believing," but His people ring back in a world of darkest night, "Believing is seeing!"

## EVENING SERVICE

### Is There Any Satisfaction?

TEXT—If any man thirst, let him come unto me, and drink (John 7:37).

### INTRODUCTION

1. Every individual in life has a right to personal satisfaction.

a. Many times the things we desire do not yield the satisfaction we hope for when finally attained.

### I. WHY THE WORLD CANNOT SATISFY

1. Educational world cannot, for life consists in more than mind.

a. Mind is an instrument to live with, not to live for. "The idolatry of reason and his intellectual scorn of religion has rendered man prey to innumerable quacks, pseudo-scientific fads and political panaceas which bedevil him today. Religion has been called the refuge of weak minds. Psychologically the weakness lies rather in the failure of minds to recognize the weakness of all minds."—HENRY C. LINK.

2. Knowledge in itself is not a virtue.

a. The world today is not nearly so much in doubt as to what course she should take as she is unwilling to take it.

(1) One of the great tasks of the ministry to get people to walk in what light they already have.

3. The world of material offers no abiding satisfaction.

a. In spite of the great benefits which physical science has bestowed, there is no evidence that individuals are happier.

(1) There is more distress in the world and the implements of science have been turned to our own destruction.

b. With the many additional comforts of the home the very spirit of the home is in danger throughout the entire world.

(1) One out of every seven in our country has gone through the divorce courts.

(2) One has to point back to the days of privation to see real solidity and satisfaction in happiness.

c. With the many physical advantages at our personal disposal there is more individual dissatisfaction than ever.

(1) One cannot feed his capacity for eternal value with things.

(2) One born to be a member of Father's house will always feel lost when he lives, eats and thinks in a far country with the swine of the material.

d. No meaning has been offered to life.

(1) In a certain college questionnaire the students were asked to state what they considered the meaning of life to be. Over eighty per cent answered, "I do not know."

(2) How true it is that we have everything to live with yet nothing to live for!

3. Pleasure is unable to give permanent satisfaction.

a. One cannot thrive very long on sodas and cream puffs.

(1) Leaves one flabby and extremely shallow.

(2) Like the house built on sand—some are not fortunate enough to build even upon the sand and they go to pieces before the winds come.

b. One feels the emptiness of depending upon the world for satisfaction when he sees that it brings only emotional disturbances to the individual and drains him of all that is worth while and essential to noble living.

c. Add together all the world has to offer—the good and the bad.

(1) Does it prove adequate?

(2) We exist for the purpose of satisfying something greater than ourselves.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

## II. WHY CHRIST DOES SATISFY

1. The fairness of the Christ.

a. He suggests that one should come and drink.

(1) The great fact of the gospel is that it works.

b. There is no satisfaction outside of Christ and the sooner that breaks through our thinking into our living, the sooner we are going to experience true satisfaction.

c. Satan has found no substitute for the reality of Jesus Christ.

2. Christ saves us from ourselves.

a. Jesus provides us with a set of values transcending individual values.

b. The selfish individual is never satisfied.

(1) It takes the power of Christ to free us from ourselves.

3. Christ gives meaning to life.

a. If you take eternal value out of life, what is there left?

(1) If there is eternal value, then there must be eternal laws.

(2) If eternal laws, then there must be the Supreme Lawmaker.

(3) This supreme law becomes personal through Jesus Christ. "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

b. Christ takes us to the cross and through His life we see the meaning of it all.

"Jesus fully satisfies me."

4. Christ the only answer to the sin problem.

a. The world may deny in words its existence but its effects still haunt us, revealing our folly.

b. Experiment where and with what we may, Christ alone satisfies.

(1) The world has offered many a universal charm but to meet this grave problem we need more than a rabbit's foot.

c. Christ provides a universal salvation.

(1) "Ho everyone that thirsteth, come ye to the waters and he that hath no money, come ye."

"I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst."

"Oh, taste and see that the Lord is good!"

### CONCLUSION

To the poor and the rich; to the young and to the old; to the well and to the sick, Christ can and will satisfy. Come and see what He has done for others—Peter, John Mark, the woman at the well, Mary Magdalene and countless others.

"If any man thirst, let him come unto me, and drink."

SUNDAY, APRIL 28

MORNING SERVICE

Divine Healing

SCRIPTURE LESSON—Matthew 4:13-23 and Matthew 10:1-10.

TEXT—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people (Matthew 4:23).

1. The matter of divine healing is rapidly becoming a neglected theme.

a. This blessed truth has been grossly misrepresented and consequently misunderstood.

b. We must not allow the "fanatics" to frighten us away from the real truth:

(1) Our task is to discover the heart and center of this truth and hold firmly to it.

### I. FALSE APPROACHES TO THE SUBJECT

1. Wanting healing for material purposes.

a. Even to advertise a revival meeting.

(1) Reminded of the words of Jesus, "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

(2) That is, they were so wrapped up in their material gain that they failed to see the true mission of the Christ.

(3) There is no record in the New Testament that simply because of some material miracle performed by Jesus, men were morally changed to any degree.

(4) Faith founded on amazement is not likely to be lasting. Indeed, it is likely to be no faith at all, but only amazement.

2. Many false claims have been made.

a. Many cases have claimed healing and were not healed.

(1) It is folly for a man to claim healing is complete when the disease is still active.

b. Many cases of great exaggeration.

(1) Often, people in their rich enthusiasm have been so carried away that they claimed much more than was actually accomplished.

c. A great deal of sham, etc.

Illustration—In a city where I once lived, a great union meeting was held, with "faith healing" as a main attraction. Hundreds were anointed and proclaimed healed. In a very short time after the meeting, an impartial investigation was made, at which time no one could be found who gave evidence of direct healing. After one reads the incident of the healing of the leper, recorded in Matthew, the 8th chapter, he discovers that in sending the healed man to the priest, Jesus was inviting the most careful investigation.

2. The error of "faith" healing.

a. By faith healing we would mean that which depends upon the self; divine healing depends upon God.

(1) If complete faith always meant complete healing, any sickness would mean lack of faith or show evidence of sin; for "Whatsoever is not of faith is sin" (Romans 14:23).

b. Sickness does not mean the evidence of sin, for sin lodges not in the physical body, but in the "heart," the realm of our motives.

(1) Jesus met this very problem when He said, "Neither hath this man sinned nor his parents."

(2) However many of our sicknesses are brought about by our foolishness and a disregard for nature's laws. When one discovers that eating

or drinking a particular thing disagrees with him, it is not only folly, but sinful to indulge. Perhaps this is what Paul meant when writing to the Corinthians he said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak, and sickly among you, and many sleep."

### 3. A very dangerous premise.

"It is always God's will to heal; if God does not heal, it is not His will, consequently sinful to call a physician."

a. Keep in mind that sickness is one of the results of sin in the world and sin or its effects is never the will of God.

(1) It is God's will to abolish suffering, but for various reasons this cannot be done. Remember these reasons are always on man's side and never God's. In a world like this, with its blunders, mistakes, error and sin, a great number of things take place that cannot be classified under God's will.

### II. GOD DOES HEAL

#### 1. All healing comes from God.

a. We very often bring discredit upon the Christian faith by magnifying only the method.

(1) Back of every discovery that science has ever made to alleviate suffering, there is the great love of God. If mankind, throughout the world were living as God planned, we would know His will perfectly and all sin and suffering would be abolished.

b. God heals through physicians, surgeons, by climate, by the exercise of common sense and also by direct touch.

#### 2. Healing by direct touch.

a. We have too often left this method out of our Christian living.

(1) Let those be cranks who will, but let us remember that God still touches the human body directly.

"Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Note—Out of your own experience it would be well to relate a case or two of direct healing.

### III. WHAT TO DO WHEN WE DO NOT RECEIVE HEALING

#### 1. Only two things that we can do with suffering.

a. We will either allow it to master us, or we will master it.

(1) Paul discovers grace through his thorn in the flesh, declaring, "Thy grace is sufficient for me."

#### 2. Avoid personal discouragement and the feeling that if only you had more faith you would be healed.

a. Epaphroditus, while in Rome on his errand of mercy was "sick nigh unto death" (Phil. 2:26-30).

(1) Why? Because of lack of faith? The Word of God declares, "For the work of Christ he was nigh unto death, not regarding his life" (Phil. 2:30).

(2) God raised him up, but to say that he was sick because of lack of faith is to contradict the Word of God.

b. Trophimus a fellow laborer was sick.

(1) "Trophimus have I left at Miletum sick" (2 Tim. 4:20).

(2) Here was a faithful servant whom God did not see fit to heal.

c. Timothy was admonished by Paul, "Use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23).

(1) It is well to note that the great apostle did not prescribe more faith, but a medicinal treatment for Timothy's "Often infirmities."

### 3. There is a ministry of suffering.

"Though he slay me yet will I trust him."

Illustration—In my father's library is a copy entitled, "Yet-Will I Trust Him." The book is the personal testimony of one who suffered intensely during her life and only with the greatest pain was she able to write the words of the book. The book is wealthy in this glorious and triumphant note and during her entire life she was a benediction to countless thousands. After paying her a visit, Dr. Wilbur Chapman and Dr. Torrey both testified that they had never before known just what the grace of God could do.

a. People who have seemed to tap a source of deep living are very often those who are great sufferers.

### CONCLUSION

Paul wrote to the church at Rome, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18. Then to Timothy he wrote, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

Read Rev. 20:4.

### EVENING SERVICE

#### Destroyer—Savior

TEXT—The Son of man is not come to destroy men's lives, but to save them (Luke 9:56).

### INTRODUCTION

#### 1. Setting of the text.

a. Because of the mistreatment of the Samaritans, the disciples requested Jesus to exercise His power in a destructive way.

(1) Jesus at times did destroy, but his destruction was only of the non-productive or the destructive.

Illustration—Cursing of the fig tree and the destruction of the swine.

b. The reference to Elijah (read 2 Kings 1).

### I. THE GREAT DESTROYER OF LIFE

#### 1. All of life has its destroying effects.

a. Every mile you drive your automobile it is that much closer to the wreckers.

b. There exists within the body of everyone destroying germs that march like a mighty army through the blood stream and tissue with the full purpose of destroying life.

(1) Every beat of our heart takes us that much closer to the end of physical existence.

c. In many sections of the country there are termites, unseen by the passer-by, working with deadly accuracy in the destruction of buildings.

(1) Many times the presence of termites has not been determined until only the hulk remains, an empty mockery of the original structure.

(2) How often we become preoccupied with even the legitimate things of life and fail to notice the termites of the soul until almost all spiritual life has been subtracted and we find ourselves spiritually anemic.

"While thy servant was busy here and there he was gone."

"This night thy soul shall be required of thee."

d. When we speak of a lost soul, we think in relation to eternity—we need to.

(1) Tragically realize that many a soul has been destroyed before death.

(2) The more one studies men, the more he is convinced that they are capable of a certain malignant vitality, of a real allegiance to evil, of a personal commitment to the kingdom of sin, as definite as the Christian's commitment to the kingdom of God. This is death!

### 2. Evil is the outstanding destroyer of all life.

a. There is a difference between sin and evil.

(1) Sin is intentional wrongdoing. Evil is wrongdoing whether it is intentional or not. Evil is often the result of heredity and environment and not of personal intention. Sin always has personal intention behind it.

b. See the havoc evil and sin have caused.

(1) Hospitals, battle fields, in the low and high brackets of life.

(2) Moral wrecks—life's great tragedy is to see a neglected Savior left upon His cross while Judas hanged himself.

(3) The destroyer always leads to sorrow, heartache and eventually death.

c. Lives that have within them power to live for something great dashed upon the rocks of waste.

Illustration—A lady sold a number of old books to a second-hand store dealer for just a dollar or two. She remembered later that she had placed several thousand dollars in one of the books for safe keeping. She had sold something very valuable very cheap.

d. No one totally escapes the punishment of sin.

(1) Cain: "My punishment is greater than I can bear. David: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Illustration—Shakespeare puts into the mouth of Cardinal Wolsey: "Had I but served my God with half the zeal I served my king, he would not in my old age have left me naked to my enemies."

### II. THE GREAT SAVIOR OF THE WORLD

"I came not to destroy, but to save."

#### 1. Think what the term Savior really means:

a. Man at point of death saved by physician, drug, etc.

b. Drowning man rescued as he is about to go down for the last time.

c. Man at the threshold of financial collapse is saved by friend.

#### 2. Jesus goes deeper; His redemption is forgiving and healing.

a. Life's great Savior.

Illustration—Upon Mount Moriah Isaac asked his father an age old question, "But where is the lamb?" That was answered generations later upon another mount—Calvary, "Behold the Lamb."

b. His invitation is universal and without qualification; "Whosoever cometh unto me I will in no wise cast out."

"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and will sup with him, and he with me."

c. His salvation is a complete forgiveness;

"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."

"Cast our sins into the depths of the sea."

"From the uttermost to the uttermost."

### 3. He came to liberate men from all fears.

a. Are you afraid of the world, the flesh and the devil? He replies, "Fear not, for I have overcome the world, and cast out the prince of the world."

b. Are you afraid of your own weakness? Fear not for "All things are possible to him that believeth."

c. Are you afraid of life's changes and uncertainties? Fear not; "The Father hath given all things into my hand."

d. Are you fearful of death and bereavement? Fear not. He replies, "I have conquered and abolished death."

e. You are afraid of the signs of the times, perils of religion and the shaking of the church? Fear not. "I am the first and the last, the Almighty and the Rock, against which the gates of hell shall not prevail."

### CONCLUSION

1. The destroyer is active and at large, bidding for your life; "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

2. The Savior, too, bids and his bid was made upon the Cross.

a. He who spared not His own Son calls us by the pangs of the cross; calls us by the agony of Calvary, to open our hearts and to receive His great redemption.

(1) The choice lies before us this evening. "As for me and my house, we will serve the Lord."

## ILLUSTRATIONS

Basil Miller

### Power of a Small Deed

"Since you were kind enough to visit my little daughter during her sickness, even though you did not know her, I'd like you to have her funeral service," said a wealthy rancher to Rev. R. J. Plumb, then pastor of the Church of the Nazarene at Canon City, Colorado.

"I'll be very happy to conduct the funeral," returned the minister, "but if there is anyone else you prefer, feel free to have him. It was only a small service I rendered in the name of Jesus."

"Small or not, I want you to know how we appreciate it."

The previous day the minister was visiting one of his parishioners who told him about a rancher from the northern part of the state whose daughter was very ill. At once the faithful preacher made a call, feeling impressed that something important was in the offing.

He found the little girl very ill, and he asked to pray for her.

"Dear Lord, if it be Thy will heal this child. We can trust her wholly to the loving arms of the Master who said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'"

That night the child died, and the following day the father asked the minister to conduct the funeral.

As a direct result of that sick call the parents were converted, and united with the church. Years passed by and the minister had almost forgotten the tiny incident which led them to Christ.



At the close of a recent service in Pasadena where the minister is now located a young lady came forward and said:

"Rev. Plumb, you don't know me, but I am well acquainted with you. In fact I was converted through a deed which you did years ago for friends of mine. Do you recall visiting little Mary in Canon City and preaching her funeral?"

"I remember the incident very well."

"I was converted in the church where the rancher and his wife are members, through their efforts, and they have sent me to Pasadena College, where I am training for missionary work in Africa. I am engaged to a young man who has already spent one term in Africa, and we plan to return together."

Up until now we can measure the results of that short call, but in fifty years from now how magnificent those results will be! Then only eternity can tell what a few moments spent by Mary's bedside will mean.

We are rewarded for faithful services grandly done, and not particularly for the accomplishments of larger moment, few of which will ever come our way.

#### Divine Impressions

Fifteen years ago Dr. L. A. Reed was invited to preach at the Sunday morning service of a large church in Pasadena. He was teaching in the Pasadena College and was glad to fill the appointment. A few hours after the pulpit committee of the church had made the arrangements for the service, they revisited him.

"Rev. Reed, Brother . . . . . (naming a very influential minister of the denomination) will be in the city Sunday morning and several of his friends want to hear him preach. Will it be all right for him to preach at the morning service instead of you?"

"Certainly, that will be all right with me. I'll be very glad to accommodate these friends, and that man is a wonderful preacher. Besides, I don't have the preacher's itch."

The committee left and the minister returned to his study. Within a few moments a very odd sentiment struck him. He felt divinely impressed to call the committee back.

"Just a minute, fellows," he said rushing to the door and calling to the committee. "I can't let you off on that Sunday morning engagement. I feel strangely urged by God that I must preach that sermon myself. This may seem unusual to you, but I must be obedient to the heavenly vision."

"Well," began the spokesman, "it will be a disappointment to the congregation, but if you feel that way about it, go ahead and preach."

"I distinctly remember," said the minister years later, "how I felt that morning when I went into the pulpit, and this more famous brother sat by my side. God gave me a message on the gifts of the Spirit, and I arose without hesitancy and delivered it in His power. I came down the line on our fundamental truths of Pentecost, trying to show that the gift of the Spirit in sanctification needs no further evidence by way of external tongues, or what not."

"At the close of the sermon," the preacher went on, "the brother who sat on the platform shot from the building like he was fired from a gun."

The next week that man united with the "modern tongues movement" and was lost forever to the work of entire sanctification as taught by the Nazarenes.

"I went to the church Sunday morning," he told a friend, "fully determined to preach on the gifts of the Spirit and tell that large congregation of more than a thousand persons that I was uniting with the tongues people and was forever done with the Wesleyan conception of holiness."

A divine impression protected a congregation, many of whom might have been led astray under the eloquence of this noted preacher.

Live close to God and he will reveal his divine will through spiritual impressions, checks and urges.

#### Divine Leadings

"Before I begin this board meeting," said Dr. A. E. Sanner, then serving as District Superintendent of the Colorado Nazarenes, "I want to ask if any of you who are elected to the board are not sanctified. Remember the Manual charges that those who serve on the church board must possess the experience of entire sanctification."

"I am not sanctified, and for some time have felt the need of the blessing," said a storekeeper, who was among the group.

"Nor, I," said a lady member, "and I too would like for you to pray for me right now."

The pastor and superintendent put out two chairs and held altar service before the board meeting began. Both of these people were genuinely sanctified.

"That was the only board meeting that I ever held in eighteen years of serving as a District Superintendent that I started by having an altar service first. But God led me through a feeling of spiritual urgency to stress sanctification that night."

"I now see why it occurred. God knew better than I. The next Sunday morning the lady attended her last church service. The following Thursday she was a corpse. God wanted her sanctified before she died. Within two months the man also died. I believe God used a divine leading to bring them into the experience before they passed away."

Watch the leadings of the Spirit and be careful to "walk in the light." There may be many such times when God has wonderful surprises for you.

#### God Leads the Way

"Sam, I don't see how we can make it. It's a hundred miles down there and this flood has washed the road all out."

"I know that's true, John, but Mother is dying and she may not last until tomorrow. We'd better go tonight. I believe God will protect us."

The Model T was headed down the Mississippi road and with the lights on the magneto they were the dimmest of the dim. It rained in splashes, then converged into wavelets and washed the hills in floods. Trees crashed across the road, but the brothers trusted their case and Henry's car to the Lord and drove on the best they could.

"John, I feel very strange about something. We're just creeping as it is, and this river road is terrible. Maybe you'd better get out and walk in front a ways."

Sam got out and started ahead of the car, and he had not gone five steps until he screamed:

"Stop! stop! The roadbed is washed away."

Putting his hands on the motor he tried to push it back, just as a flash of lightning revealed a washed away road. The car stood not three feet from the brink of a fifty-foot drop into the river.

"Thank God that we trusted ourselves to Him before we left home," the brothers said.

By taking a back road they arrived in time to tell their mother goodbye just as the gates of pearl swung wide to receive her spirit.

#### A Sunday School Altar

"I want you to go down there Doctor, and pour your soul out to those children. We must see our Sunday school scholars converted," said Henry Wallin, then pastoring a church in Spokane, Washington.

The famous preacher, whose name has rung across the nation for a quarter century, was not above delivering an evangelistic message to a Sunday school. He spoke with

all the fervor of his oratory, and pleaded as unctuously as though he were addressing an adult audience of thousands.

"I want you children to come to Jesus," he said in making a plea for the altar. "You can give your hearts to Him, and He will lead you through life. You may be called as missionaries and preachers. How many of you will come?"

Forty children responded to the call and bowed at a Sunday school altar, to arise and give glowing testimonies of the divine work God had done in their hearts.

Time and tides separated the minister from those growing children, and he went to other and larger fields of labor. Three years ago Dr. Wallin was delivering a series of addresses to the students of Northwest Nazarene College.

"You do not know me, I suppose," began a young six-footer with the build of a football player.

"You have me there," the preacher responded.

"Do you recall the altar service in Spokane when forty children were converted? I was among that group. There are two others of us here. One finished college this year and is called to pastor a neighboring church. I complete my work shortly and will do evangelistic singing in connection with my preaching, and another one of the boys is here preparing for missionary service."

"Thank God," the minister said with bowed head and tears streaming down his cheeks, "that I urged the evangelist to have an altar service in the Sunday school."

There are thousands of other boys and girls in our Sunday schools who must be won for the Master. There are future missionaries and preachers. Some will fill important posts and others will rule over smaller kingdoms. But each in his field will win for God if we are true to the evangelistic challenge the Sunday school offers.

#### Fate's Heavy Hand

"Twice in my life," said the sainted Dr. A. M. Hills, "two fortunes just missed falling to me. The heavy hand of fate turned them to my brothers, and I was left a poor preacher."

"But Doctor," I said, trying to get a little sunlight out of such a dark cloud of ill fate, "maybe it was not in God's providence for you to have been a rich preacher."

The doctor had invited me along for his usual evening stroll. We were teaching at Pasadena College, he a veteran and I not out of the pup-stage, and the old man loved his evening walks. He had taken a fancy to my stride (physical I mean and not intellectual), and often he asked me to enjoy his company.

"I was fifty when the second fortune missed me," he went on.

"Can't you see it, Doctor? That was the hand of God and not fate's ill will at all. You had not even begun writing, you told me, when you were fifty. Had you been a millionaire preacher at fifty-five you would have developed sore throat, and your writing hand (he wrote his thirty-five or forty books and three thousand articles in long hand) would have been shaken with the writer's palsy. I understand a million dollars does this to one's working efficiency."

"I see it. That's right. God let my brother have the last fortune, having in store for me some better things. I trained the greatest preachers of the denomination after I missed the million, and all my writing and teaching came after the same. Thank God that this providence in disguise came to me."

Such is life. When God would test a worker, he runs him through the rough mill of labor. When he would polish a writer he throws him into the crucible of hard experiences that he might be ground until the luster shines through. A preacher without a broken heart is of little value.

A Christian who must read about the other person's

joyous experiences of trusting in God's supplying grace cannot bless another by such recitals.

Ours must be an "I know" experience, and this comes through trial and trouble.

"Our prayers don't have no suction unless we hab troubles," declared the colored deacon.

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## Communion Sermon

### Spiritual Energy

TEXT—Take, eat; this is my body (Matt. 26:26).

INTRODUCTION—There is energy for the body through eating. Food is tabulated in terms of energy reactions. Some foods are recognized as being better energy builders than others. Eat and be strong is the rule. The same fact applies to spiritual energies. You must partake of spiritual food to be spiritually strong. The communion is such food.

I. EATING FOR ENERGY—Unless you eat you die. This is recognized as a universal law. It is as true in the spiritual sense as in the physical. Without spiritual food your soul wanes. Spiritual food comes through the means of grace, such as prayer exercises, Bible study, spiritual communion, and partaking of the Sacrament emblems.

### II. PARTAKING OF THE COMMUNION REPRESENTS

1. The life of Jesus made a source of power in the soul. Eating Christ refers not to the physical man but to the spiritual phases of making the power of Christ available to one's life.

2. Partaking of the emblems makes the strength and power of the Master available for spiritual exercises of the soul. The power of Christ becomes strength by which we can live.

3. It also refers to the spiritual life of Jesus. Jesus had power with God. He lived without sin a morally spotless life. When we enter into this communion relationship with him, his spiritual energies are tapped.

III. PARTAKING IS A TRANSMUTING AGENCY—Partaking changes the spiritual activity of Christ into soul power and spiritual energy. It is a divine transmutation and is subject to no human rules or laws. It is purely spiritual in operation, but as real as the principles of astronomy or the laws of physics.

CONCLUSION—Eat and be strong inwardly. Partake of the emblems sincerely, humbly, with a pure soul, and Christ's energy of daily living will flow through your being.

## Funeral Sermon

### The Circle of Time

TEXT—To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted (Eccl. 3:1, 2).

INTRODUCTION—Death is the law of life. It is the end of the circle of time. The cradle and the grave are counterparts.

I. THERE IS A TIME FOR CHILDHOOD—Childhood's prattle and youth's dreams are the beginning of the life span. Happy childhoods, which are carefree, should mark each life, for in the future come cold winds of reality that put re-

sponsibility on every shoulder. Youthtime is full of promise and dreams.

II. A TIME FOR FULFILLING DREAMS—Maturity is the time for youth's promise of deeds into deeds already achieved. This hour is the one for action, living to its full, putting into concrete the dream of the chiseler, into the book the thought of the youth.

III. A TIME TO CLOSE EARTH'S RECORD OF ACHIEVEMENT—Death comes and takes the pen from the writer's hand and says, "It is enough." The circle of achievement is finally broken and the worker can do no more. The painter's tubes are twisted and dried, and his visions which once were put on canvas no longer come to life. The round circle, beginning in weakness, comes to end in exhaustion.

CONCLUSION—This is life's true philosophy, based upon God's Word, and today as we sit in bowed silence before this casket containing the wornout form of our friend and loved one, may be cheered that he had a childhood's happy hour and youth's full visions, maturity's opportunity of achievement, and now in old age he has come quietly to lie down by the shade of life's river, through at last.

(This is suited for a public servant or any old person.)

Another outline on the same text as above follows:

### Painting Life's Picture

INTRODUCTION—God gives all as they enter the world the tools for painting a picture to hang in the gallery of the ages.

I. A TIME FOR SEEING IN VISION THE PICTURE—Youthtime is granted visions to be worked out with the brush of achievement.

II. A TIME FOR PAINTING THE PICTURE—Maturity is the time for putting the vision on canvas, of bringing it to a well-rounded fulfillment.

III. DEATH IS THE HOUR OF HANGING THE PICTURE—Death comes in old age when the picture is finished and hangs it in the gallery of the ages. Beside it are innumerable hosts of similar paintings, some now forgotten, some dusty and blurred, some marred, yet others hold life's pictures that can never fade and die.

CONCLUSION—This friend, the painter, has now finished his and has been called before the Judge to receive his reward. Let us not grieve because he has gone to be forever with the Master Artist.

## Sermon Suggestions and Outlines

### The Elder Brother of the Prodigal

S. E. NOTHISTINE

TEXT—(Luke, 15:25).

#### INTRODUCTION:

Setting, the elder brother represents the heart of the Church.

#### I. HIS GOOD POINTS

1. Industrious; worked hard.
  - a. A church to accomplish anything must be a working church.
2. He was frugal.
3. A very high moral standard, obedient.
  - a. Never transgressed father's law. How I wish I could say that.
4. His negative goodness now becomes his positive badness.
5. Christ did not say one good thing about this man.

#### II. HIS BAD CHARACTERISTICS

1. Did nothing to prevent his brother from going into sin.
  - a. Picture that heart-broken father late at night, his household asleep, walking the floor, wringing his hands, crying, "I wonder where is my wandering boy to-night?"
2. Never lost a moment's sleep over his going:
  - a. Elder brother dreaming—cattle—money—selfish interest—local vision only, and that only in a material way.
3. Became angry because of money invested for the return of his lost brother. More concerned for the dead calf than the precious soul

of his dead brother. Cared more for dollars than manhood and character.

- a. Mad. Celebrating return of a lost, never-dying soul; would not go in. Jealous; would not own him as a brother (v. 30). Cruel, did not want him restored.

#### III. THREE THINGS TO MEASURE UP TO CHRIST'S DEMANDS; THESE THE ELDER BROTHER LACKED

1. Heart purity: His heart scared—greed—selfish—swinish in heart and nature. Heart became metallic.
2. No passion for his lost brother.
3. No part in bringing his brother back.

### The Christian's Armor

R. R. AKIN

TEXT—Wherefore take unto you the whole armour of God; that ye may be able to withstand in the evil day (Eph. 6:13).

LESSON—Ephesians 6:10-20.

#### INTRODUCTION

1. The panoply of Grecian armor.
2. Analogous with Christian warfare.
3. Symbolizing strength and power.

#### I. COMPOSITION OF THE ARMOR ("whole")

1. Defensive—"stand."
  - a. Girdle—"truth"—a conscious knowledge of Jesus Christ.
    - (1) To discover our enemies.
    - (2) Our fortification and strength.
    - (3) Inspires confidence.
  - b. Breastplate—"righteousness."
    - (1) Clean heart and holy living.
    - (2) To defend our spiritual security.
  - c. Feet shod—"preparation of the gospel of peace."
    - (1) Readiness—Israelites at

Passover with shoes on feet (Ex. 12:11).

- (2) Obedience (Rom. 10:15; Isa. 52:7).

#### d. Shield—"faith."

- (1) Appropriating faith to call on God.

- (2) "Quench fiery darts"—evil thoughts.

#### e. Helmet—"hope" (1 Thess. 5:8).

- (1) Built on the promises of God.

- (2) Protects the understanding.

#### 2. Offensive—"Go" (Mark 16:15).

##### a. Sword—"the Word of God."

- (1) Destroying the works of Satan.

- (2) Establishing the banner of holiness.

##### b. The Holy Spirit—Executive of the Godhead.

- (1) Accompanies the soldiers of Emmanuel in battle.

- (2) Makes our fighting effective and gives us success.

#### II. INSTRUCTIONS FOR ACTIVITY WITH THIS ARMOR (v. 18).

1. Prayer—attain good.
2. Supplication—avert evil.
3. Watching—be on guard.

##### a. Against surprise attack from the enemy.

- b. Opportunities to do good.

##### 4. Perseverance.

- a. Aware of dangers and varied interests.

- b. "Stretching out neck and looking about."—ADAM CLARKE.

#### III. RESULTS

1. "More than conquerors through him" (Rom. 8:37).

2. "This is the victory that overcometh the world" (1 John 5:4).

At the sign of triumph, Satan's host doth flee;

On, then, Christian soldiers, on to victory.

## Expository Outlines for April

Lewis T. Corlett

### Christian Security

My foot standeth in an even place (Psalm 26:12).

#### I. MOST PEOPLE ARE INTERESTED IN HAVING A SENSE OF SECURITY

1. This is shown in the magnitude of the social security program of the government.
2. Man needs more than social or economic security.
3. The psalmist made his conclusion and statement of his personal feeling following a personal talk with the Lord.

#### II. THE PSALMIST HAD THIS SENSE OF SECURITY

1. Because of the solid foundation beneath his feet (v. 12).
  - a. Based on a divine inspection (v. 5).
  - b. He was on the foundation that could not be shaken.
  - c. His feet were on an even foundation and he did not feel the insecurity caused by slipping. "I have trusted also in the Lord, therefore I shall not slide" (v. 1).
2. Because of the paths in which he had been walking.
  - a. He had walked in integrity—honesty and uprightness (v. 1).
  - b. He had walked in the truth of God (v. 3), which gave a sense of freedom for "Ye shall know the truth and the truth shall make you free."
3. Because He had viewed things properly: "For thy lovingkindness is before mine eyes" (v. 3).
  - a. Looking at others with mercy and compassion.
  - b. Considering God's claim and goodness in evaluating material things.
4. Because he had maintained good associations.
  - a. He had despised the gatherings for evil (v. 5).
  - b. He had not gone to the wicked for advice (v. 5).
  - c. He refused to join hands with those who worked underhanded (dissemblers).
  - d. He kept his hands free from guilt.
5. Because he had taken time to worship God.
  - a. By magnifying the works of God (v. 7).
  - b. By being grateful to God for His many blessings (v. 7).
  - c. By regular attendance at the house of God (v. 8).
  - d. By a life of prayer. "So I will compass thine altar."

#### III. EVERY CHILD OF GOD CAN ENJOY

THIS SENSE OF SECURITY BY CARRYING OUT A SIMILAR COURSE OF ACTS

### Uttermost Salvation

(Heb. 7:24-27)

#### I. HUMAN EFFORTS ARE HANDICAPPED BY THEIR OWN LIMITATIONS

1. Man would save himself but finds himself down in the mire and clay of sin.
2. The best that man can do is simply a program of reformation.
3. Man must reach out beyond himself for a power to deliver himself from sin.

#### II. THE POWER OF THE UTMOST SALVATION—"He is able."

1. Because He knows the depths of man's needs.
  - a. He was made in the likeness of sin and for sin.
  - b. He felt the curse of a broken law.
  - c. He tasted death for every man.
  - d. He endured the darkness and horror of death.
2. He bore the wrath of God against sin.
  - a. He knows the awfulness awaiting those who persist in sinning.
  - b. He knows the condition of fallen angels who lost their first estate.
3. He is able because He was free from sin. "Who is holy, harmless, undefiled, separate from sinners."
  - a. He is greater than man or his problem.
  - b. He gave Himself up to sinful men and devils and yet remained pure and spotless.
4. He is able because He did more in one sacrifice than all the sacrifices of the law could do (v. 27).
  - a. The sacrifices of the law had to be repeated.
  - b. He gave Himself a sufficient sacrifice and abolished all of the others.
5. He is able because He ever liveth to make intercession.
  - a. He is at the right hand of the Father pleading the case of all who penitently turn to Him.
  - b. He is the propitiation for our sins (1 John 2:2).

#### III. EXTENT OF SALVATION—"To the Uttermost"

1. From the burden of all sins.
2. From the depths of sin from each and every sin man has committed.
  - a. He can forgive all transgressions.
  - b. He can pardon all sins.
  - c. He can blot out all iniquities.
  - d. He can keep His children from committing acts of sin.

#### 3. He can deliver from the nature of sin.

- a. His blood can cleanse from the inbeing of sin.
- b. The fire of the Holy Spirit can purify the moral nature from all dross.
- c. He is able to perfect the believer in love.
- d. He can give man a pure heart and then keep him pure and holy.

#### 4. To the final joys of heavenly bliss.

- a. In that place Christ has gone to prepare.
- b. To fellowship with angels and redeemed saints.
- c. To a place free from all effects of sin.
- d. Into the immediate presence of God forever and forever.

#### IV. THOSE WHO SHALL BENEFIT FROM THIS UTMOST SALVATION—"To save them to the uttermost who come."

1. Those who appreciate the provision.
2. Those who come penitentially.
3. Those who come in faith.

### Christian Attitudes

#### I. CHRISTIAN LIVING IS CO-OPERATIVE ACTION

1. God gives grace in Christian experience.
  - a. Marvelous, transforming, purifying, cleansing.
  - b. The hand of God works the experience of grace in man's heart in instantaneous acts.
2. God wants each one of His children to develop and advance in spiritual life.
3. Each child of God holds the key to the progress that he makes in Christian living.
  - a. God offers grace, man must put himself in a position to receive it.
  - b. To reach the highest degree of enjoyment and usefulness in God, man must develop the best attitudes to God's plan.

#### II. COMPLETE DEVOTEMENT TO GOD—"Trust in the Lord" (v. 4).

1. Trust includes the idea of reckless abandonment to God.
2. Not a passive attitude of helplessness but a reliance upon God in every relationship.
3. A devotion to God because He is what He is and not simply for what He does.
4. An assurance that He can be depended upon to verify His promises.

#### III. ENTER JOYFULLY INTO MEDITATION WITH GOD—"Delight thyself also in the Lord" (v. 5).

1. God is a personality and desires the fellowship and communion of redeemed personalities.
2. Each child of God should set his desires and affections on the Lord (Col. 3:2).

3. The Christian should find unusual joy in thinking about the goodness of God.

4. The source of the Christian's pleasure should be in God.

IV. ASSURANCE IN CONSECRATION—  
"Commit thy way unto the Lord" (v. 5).

1. A yielding of all ransomed powers and talents to God.

2. A complete abandonment to the whole will of God.

3. Assurance in the fact that the reins of life have been turned over to God.

V. SECURITY IN GOD'S CARE AND GUIDANCE (vs. 7, 34).

1. "Rest in the Lord." Relaxation in the consciousness that the child of God is His property and He will watch over him.

2. "Wait on the Lord." A silence before God, conscious that He will direct and guide to the best goals.

3. A happiness in the consciousness that the Guide has trod the way before and knows all about it.

4. "Keep his ways." A sense of comfort in knowing that his life is fixed to follow in the paths of God.

VI. LEARNING FROM THE EXAMPLES OF DEVOUT CHARACTERS (v. 37).

1. The ability to see the good and upright in the lives of the Christians. "Mark the perfect man."

2. The desire to learn fundamental lessons from those successful in spiritual living. "Behold the upright."

3. The consciousness that greater peace would come from following the good men than in patterning after the evil ones.

VII. EACH CHILD OF GOD SHOULD ENDEAVOR TO CO-OPERATE FULLY WITH THE SPIRIT OF GOD IN ORDER TO GET THE GREATEST BENEFITS FOR HIMSELF AND OTHERS.

ready to forgive others? Are we forgiveness minded? Is the habit of forgiveness common among us?

I. *This is a problem that comes home to all of us sooner or later.* It had come home to Peter. One thing was settled in his mind. There must be forgiveness. But with what limitations? Seven times seems to have been the limit in his thinking. But will seven times be enough? What saith our Lord? Until seventy times seven. As often as our brethren need forgiveness, it is to be granted. It is far better to forgive seventy times seven, than to have seven unforgiving grudges rankling in our bosoms, robbing us of our power to give glory to God, and good to our fellowmen.

II. *Being easily offended and hurt, on our part, may be an even greater offense, than much that is offensive to us on the part of our brethren.* We should keep in mind that much that we are called upon to bear, has back of it no malicious intent. We are all in the making, in the matter of learning to live. Much of it is due to lack of familiarity with habits of life essential to proper consideration of others. We should be quick to give our brethren "the benefit of the doubt" in these matters. Keeping in mind that we owe them proper courtesy and consideration, concerning which we may be as faulty as they. Being made free from sin is one thing. Being expert in the performance of the amenities of life, may be another matter with many of us. We may need about the same consideration from our brethren, as we think they need from us.

III. *It is not always easy to forgive.* Some offenses are more provoking than others. Some think the difficulties attending forgiveness are so great that it cannot become universal. Offenses against us are offenses against God. He stands ready to forgive all we are asked to forgive. What we are called upon to do is a small matter compared with what He has done for us, and is ready to do for all. The grace of our God who has forgiven us is a challenge to us to grant the forgiveness He would have us grant to others. The grace that was sufficient for our forgiveness is sufficient to enable us to grant forgiveness to others. It is the forgiving God who asks us to be forgiving.

IV. *The time element may be important in this matter.* Being made free from sin is not the end of salvation. It is the beginning of our living the sanctified life, of rendering sanctified service, of maintaining holy attitudes toward others. We may need time to see things in their true light, to understand our brethren; to come to a proper realization of the importance of forgiveness on our part. We are still human beings, and still in the processes of development of our human powers. "Wait on the Lord: be of good

courage, and He shall strengthen thy heart; wait, I say, on the Lord." He has not failed you in the past. He will not fail you now.

V. *The Christian life is not so simple an affair that we will meet no difficulties in living it.* We will have plenty of them. One of them may be this problem of forgiveness. We do not go far in the Christian way until we meet obstacles that challenge us, and frequently demand more grace than we have on hand. They are not for our discouragement, but for our encouragement. We are gaining more ground. The supply we need is for us in God. If we had no assignments in life beyond our present abilities to perform them, we would make no progress. Greater demands come with advancing progress.

VI. *We need the challenges of these more difficult things.* The higher we rise in Christian experience and living, the more difficulties we will meet and the more serious they will become. Our goal is Godlikeness; the highest goal possible to mankind. Increasing difficulties in our way are signs that we are making progress toward our goal. There may be occasions for discouragement, but there will be no ground for it. The grace of God is sufficient to enable us to meet all that is required of us. Our need is not lesser difficulties to overcome, but more grace to overcome them. We know not what demands may be made upon us, but we know that the grace of God will be sufficient to meet them when they come.

VII. *Having a forgiving spirit, the forgiveness or nonforgiveness of injuries, are personal matters.* They are matters concerning which we must come to decisions. They are matters which seriously affect us. But they are vastly more than personal matters. They affect others, and the interests of others, and affect them seriously. They affect us in our living, our service, our example, our influence. Through all that pertains to our relationships to others, they are affected. Unforgiving, we render neither to God nor our fellowmen the service we owe them. Forgiving, we are blessed of God and made a blessing to others. For the sake of God and His cause; for the sake of others; for our own sake we cannot afford to be unforgiving. Unforgiving, our powers are withered and blasted. Forgiving, they flourish and are fruitful. Unforgiving, we are liabilities to God, to our fellowmen, to ourselves. Forgiving, we are assets to all concerned.

#### Increasing Faith

*If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief (Mark 9:23, 24).*

In the scene from which our text is taken, we see disciples failing, not because they did not have faith, but because they had failed to meet conditions demanded for the measure of faith necessary to successfully meet an unusually serious situation. We see a demoniac son in a deplorable condition; a father who had suffered many disappointments in his efforts to get help for his son, and healing for his condition. We see this father in spite of his many disappointments, encouraged by our Lord, rising to meet the demands of the occasion, and securing his heart's desire. A glorified Christ, a happy father, a healed son, some helped and encouraged disciples, and an amazed multitude. A scene for the encouragement of all who would increase their supply of faith, and the measure of their usefulness to God and their fellowmen.

I. *Failures in faith are disappointing, but they should never be allowed to become discouraging.* Faith is not only a matter of fact, but it is also a matter of degrees. However far we may, or may not have gone, in the increasing of our faith, we may still go farther.

However much or little we may have of faith, we may have more. Our Lord's, "All things are possible to him that believeth," is a declaration of the omnipotence of faith. Omnipotent because of the Omnipotence of Him in whom it is exercised.

II. *We need often to remind ourselves that faith is no one-sided affair.* It is a mutual affair between the believer and his God. It is vastly more than a human affair. It is one in which God is the

major Factor. It is one in which He makes the necessary conditions, makes them known to us, and helps us to meet them. Limited faith on our part, points us to the necessity of our meeting conditions for larger supplies, and encourages us in the meeting of them. We should ever be putting ourselves in the way of having larger measures of faith. This is possible through our co-operation with Him. In view of the place faith occupies in our relationship to God, and to our fellowmen, God would ever have us seeking its increase.

III. *This father had met with many discouragements.* His love for his son, and desire for his healing were powerful incentives to keep him seeking. God is interested in all the affairs of our lives, but great praying involves the need of suitable incentives to such praying and believing. The worth while things of life are challenges to us. They tend to lift us above the minor things of life, and bring to view the larger powers with which God has endowed us. This father rose to a height in faith that day, to which he had not previously risen. His need drove him to this extremity, his reaching his goal immortalized him. Have worth while things for which to pray, and have faith for their realization.

IV. *The time element may be an important one in the increasing of our faith.* There may be need of time for the discovery and development of our believing powers. There are undiscovered powers and possibilities in all of us. These powers are subject to ever increasing development. Many of the difficulties we encounter in life may be in the nature

## Suggestions for Prayermeetings

H. O. Fanning

### Prayermeetings and Human Development

ONE of the most important things in life, and the making of it what God designed it to be, is the discovery, development, and use of the powers with which He has endowed us. We come into this world, unconscious of having these powers. One of the tragedies of life is the fact that so many of us go through it without making these discoveries, and pass on unconscious of the possession of these powers which God has placed within us. Only God can compute the extent of the losses such people suffer. Much of the poverty of life, common to so many, is due to the fact that these powers that go into the making of fuller life have not been discovered, developed or used. Only He can compute the losses others have suffered incident to these failures, or the losses to His cause and kingdom which these failures have necessitated. God has endowed us with these powers that we might discover them, develop them, and use them for His glory, our own good, and the good of others. Men cannot live full, well-rounded lives with powers but partly discovered. Only whole men can live whole lives. The church is impoverished in its life, its influence and its powers for service, because of these failures in the development of the powers with which our gracious God has endowed us as its members. We are on our way to the judgment bar of God, to give an account of our stewardship, of that with which He has endowed us. Lives that might have been rich, have

been poor because of failures in these matters. Lives that might have been useful, have been limited because of their lack of development. Great general losses have come to all mankind because of these unimproved opportunities. Not only has the Church suffered loss, but institutions, society, civilization, the whole world has been impoverished because of our neglect of this field of Christian activity. The prayermeeting should have a large place in our efforts to improve in these most important matters. That we need a powerful awakening in this matter is apparent to all to whose attention it has been called. Humanly speaking, the Church is improved as its membership is improved. This improvement should be prayerfully, carefully, and consistently sought.

#### Our Need of Forgiving Spirits

*Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven (Matthew 18:21-36).*

We are living in a world where forgiveness is a universal need. All have sinned and come short of the glory of God, and stand in need of divine forgiveness. In our sinning against God, we have sinned against our fellowmen, and need their forgiveness. Others have sinned against us and need our forgiveness. One of our outstanding needs as wholly sanctified believers, is that of a spirit of forgiveness. A disposition to forgive. Having been forgiven, are we

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of challenges to us to press on in the improvement of our God-given powers. Rising to eminence in faith is no easy matter. Few things in life are more worth while than faith, and the worth while things of life are not easy.

V. *The difficulties incident to the exercise of faith must be met and overcome.* The disappointments this father had met had not all been losses. He had made gains through them. Efforts rightly put forth have their value, even though there may be disappointment in securing the ends sought. Something is gained, something is learned, through every honest undertaking of our lives. Disappointments rightly received have their value. The exercise of mighty faith may require severe discipline in the development of one's powers sufficient to the making of it. This father put all there was of him into his believing. He "cried out, and said, with tears." It may take the stirring of our souls to their depths; it may take tears; it may take the confession made that day, to bring us to our goal of faith. "Lord, I believe; help thou mine unbelief." This man needed help from various directions. He received it through co-operating with God. Through putting himself in the way of receiving it. He reached his goal. And so may you, and so may I. Take courage. Press on.

VI. *We should practice thinking in terms of faith—having the faith outlook in life.* We should see all of our problems in the light of faith; go forward in life in the power of faith, confident in our expectations. What we may not have faith for today, we may have faith for tomorrow. Looking forward to ever increasing victories in the physical, mental, moral and spiritual realms. The victories of the past should point us forward to larger victories of the future. In all that pertains to life, we are on our way. Entire sanctification as an experience has qualified us for the race we are now running. The price is at the end of the race and it is worth winning.

VII. *Meditating on the victories that God has given to others through faith; the mighty things which have been accomplished through its exercise; the characters of the men and women through whom these things were accomplished; the difficulties overcome in their accomplishment; the effect of these things upon the work of God and the destinies of men will help and encourage us in our work of increasing our faith.* Meditations upon the power of the God in whom we trust; the encouragements to faith He gives us; the place He has given us, and the expectations He has of us should help us much in our efforts to increase our faith and fill the place He has for us to fill. The promises of His Word are limitations in many respects. He is able to do exceeding abundantly above all that we ask or think.

#### Some Wiles of Satan

*Yea, hath God said (Genesis 3:1)*

We do not go far in life until we discover that there is an Evil One in the world. Jesus refers to him as the prince of the world (John 12:31; 14:39; 16:11). Paul speaks of him as the god of this world; and tells us that one of his efforts is that of blinding the minds of unbelieving men, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (2 Cor. 4:4). He speaks of his being transformed into an angel of light (2 Cor. 11:14). In Revelation twenty, he is spoken of as "the dragon, that old serpent which is the devil, and Satan." Characteristically, he is a liar and a deceiver. Early in the history of the human race he appeared on the scene. When God spoke, he spoke to the contrary. He appeared as the adversary of God, and the adversary of man: Enemy of good, friend of evil.

I. *He sought to instill into the mind of Eve; dissatisfaction with respect to God's dealings with her.* Seeking to im-

press upon her mind that she was being wronged by being forbidden to eat of the fruit of the tree of the knowledge of good and evil, suggesting that she would be benefited by a knowledge of evil. This suggestion has found its way into the hearts of mankind during its entire history. With all that the heart of God could supply, and all that the heart of man could desire, this was the one divine prohibition.

II. *One of the early lessons taught to men by our Lord is that the wages of sin is death.* "In the day that thou eatest thereof thou shalt surely die." Satan's affirmation is, "Ye shall not surely die." Satan would have men believe that they can do evil without suffering the consequences of so doing. For six thousand years men have welcomed this idea: This is one of Satan's most colossal lies.

III. *Having made her choice, Eve has but one thing to do, decide whether she will listen to God, and do His will, or choose as she will concerning doing evil.* And this is largely the attitude of all mankind in their unregenerate state;

IV. *Eve was deceived into thinking she was making her own choice.* She thinks she is acting upon her own initiative. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Apparently she was making her own decision, and acting upon her own initiative, but she was doing so in the light of Satan's suggestions. We cannot be too careful in the matter of receiving suggestions. Allowing others to direct our thinking, is to allow them to influence our decisions. And here is one of the perils of all time, and especially with these times. With the radio, the daily newspaper, and multitudinous publications, and methods of imparting knowledge we are in constant danger of being misled in our thinking. There was but one safe way then. There is but one safe way now. And that is to make God and His Word the Man of our counsel. Had Eve listened to God and allowed Him to direct her thinking all would have been well. Only as we so do is it well with us. Not only do we have the spirit of the world instilled into our hearts and minds by its literature, but by its entertaining features, and other multitudinous ways. So influenced we can hardly make sane decisions, or reach sound conclusions.

V. *Not only did Satan suggest that Eve would suffer no evil through disobedience, but that she would be benefited by it.* "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The idea that

there is profit in wrongdoing has gripped the minds of multitudes of men in all ages, practically the masses. We see this illustrated in the beginnings of the race, and we see it today.

VI. *Satan appeals to the legitimate appetites of mankind, and seeks to persuade them to gratify them in wrong ways.* God has created man with an appetite for good; with a love for the beautiful; with a desire for knowledge; a desire for Godlikeness; and He has provided for the right and proper gratification of these, and of all of man's lawful appetites and desires. Much of the sin of the world is in making wrong uses of right things; of gratifying right desires in wrong ways.

VII. *Not only did Eve decide wrong for herself, but she allowed herself to be so deceived that she decided wrong for others.* Her physical, mental, moral and spiritual faculties and powers were so seriously disarranged that the whole trend of her life was changed. Not only did she herself eat, but she gave also unto her husband with her and he did eat. God had created her to be a helpmeet for her husband. She becomes his temptress, and an instrument in his undoing. Her disobedience was an individual matter. But it was vastly more than an individual matter. And so is the disobedience of all who disobey. It is folly to suppose that one can sin, and be the same as he would have been, had he not sinned. Paul tells us that Adam was not deceived, but the woman being deceived was in the transgression (2 Timothy 2:14, 15). "By one man sin entered into the world, and death by sin" (Romans 5:12). Six thousand years of human woes have followed the fall in the Garden of Eden. Not that they intended it to follow, but by sin made way for its following.

#### World-wide Evangelism

*All power is given unto me in heaven and in earth. Go ye therefore, 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: and, lo, I am with you alway, even unto the end of the world (Matthew 28:18-20).*

This is the great objective of God in providing the gospel and making man's salvation possible. Through the death of our Lord the salvation of all mankind is made possible. The value of His sacrifice is infinite, and there is no limit to the atoning merit of His blood. He did not die to make the salvation of a select few possible, but to make possible the salvation of the entire race of mankind. No man has ever been lost because they will not avail themselves

of the remedy provided for their redemption. This being true we should expect nothing less than the world-wide evangelistic commission given by our Lord to His disciples. The glad tidings of redeeming grace, our Lord would have known throughout the entire world, and throughout all time. The responsibility for this work He has laid upon His people.

I. *The price necessary to make redeeming grace possible was the greatest that even God could pay.* The voluntary death of our Lord and Savior Jesus Christ, the infinite value of His sacrifice made way for the giving of all power in heaven and in earth unto Him for the spread of the good news of redeeming grace and the salvation of all believers in that grace.

II. *Jesus does not send men out into this work in their own strength.* He is with them, with all power in heaven and in earth. The redemption of mankind is a heaven and earth proposition, and is possible only through the operation of power in both realms. It is a difficult proposition, and nothing less than all power can make it effective. It is a work which only God can do, and which He does through human instrumentality.

III. *In the accomplishment of this work chosen instruments are used.* While all believers have their part in this work, men and women specially qualified for this work are chosen and called for the performance of certain parts of it, and to fill certain places in the doing of it. It is a work divinely organized, directed, and operated. The accomplishment of this work is beyond

the scope of either human wisdom, or human power.

IV. *Not only are these workers called of God, but they are instructed by Him, and specially prepared for the work.* He alone knows men well enough to choose instruments suitable for this work. He alone is able to properly instruct them. He alone is able to prepare them for the work.

V. *An indispensable qualification for these men and women is that they be filled with the Holy Spirit.* He alone is able to properly guide them in their work. He alone is able to give them the special preparation necessary to their success in their efforts. He knows the will of God and the hearts of men. He knows where and how this work of evangelism can best be done. He knows when and how men may be best approached; how they may be most successfully won. It is through co-operation with the Spirit that this work is to be accomplished. What Christ makes possible by His death, He makes actual through the operation of the Holy Spirit.

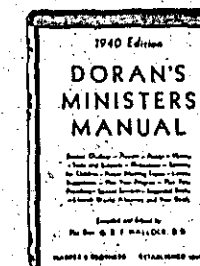
VI. *The objective of this is to make disciples of Christ, through witnessing to Him.* It is to turn men from darkness to light; from the power of Satan unto God. To make them children of God; children, heirs of God, and jointheirs with Jesus Christ; giving them an inheritance with all them that are sanctified through faith that is in Him.

VII. *Having become disciples and been baptized, they are to be taught to observe all things, whatsoever He hath commanded.* Initial salvation in the crucial experiences of regeneration and en-

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