

his obligation to do so. Self-centered lives are but fragmentary at best.

II. *Life is what we make it, under God.* Daniel refused to drift with the tide and chose to go with God, and made his life what He would have it to be. He was a captive under one of the mightiest and most despotic kings of the ages, and making the choice he did, was no easy matter. Nebuchadnezzar sought to Chaldeanize him, but Daniel was established in God and in His grace. God was first in his life, and he kept Him there to the end of his days on earth. Rightness with God is essential to a good start in life. There is power in a right relationship with God to enable one to meet every issue of life successfully.

III. *Such men are desired by the wise.* Nebuchadnezzar was seeking for young men that he could have instructed in the ways of his people, and use in the building of his kingdom. He knew that his kingdom could not rise to its place in the world without such men. He knew that the one way to have them was to build them. Others would not build them for him. Daniel was a mighty factor for God and humanity in the rise of this kingdom, and that of the Persians because of his loyalty to God, and His eternal truth. Without this loyalty, who can tell what would have been the result of the rise of this kingdom? Who can estimate the value of Daniel to God and men? He had a good start in life, and he had it because he co-operated with God in the having of it.

IV. *Such men are indispensable to God in the working out of His plans and purposes in the redemption of mankind, and the building of His kingdom.* In His wisdom God has chosen to have it so. He uses human instrumentalities in the outworking of His purposes. That He does so is an evidence of the worth of men to Him, and the dignity and usefulness to which they may be raised by the operations of His grace. Such men have God in them, back of them, round about them, going before them.

V. *In his efforts to Chaldeanize Daniel, Nebuchadnezzar was not only putting him to the test, but he was putting Daniel's God to the test.* It was not what Daniel could do, but what God could do through him. The character of the instruments He uses counts with God and men in His service. And here we have a powerful incentive to men to rise to their best in the discovery, development, and use of the powers with which God has endowed them. Barring our limitations, we may rise as high as we will in usefulness in the service of God. In this matter we cannot begin too early, or co-operate with God too diligently. The religion of our Lord Jesus Christ will not only get us to heaven, but it makes possible the highest usefulness in the service of God of which we are capable.

VI. *Daniel chose to make his life valuable in its wider ranges.* He put himself in the way of becoming the man he became. He had before him God and His ways, or Nebuchadnezzar and his ways. The king was offering him the

best he had. Daniel chose God and His ways. He made no mistake in his choice. Nebuchadnezzar has been dead for millenniums, and the men who chose him are dead with him. God lives on and the men who choose Him live on with Him. Not only did God make Daniel a blessing to his own generation, but He has made him a blessing to all succeeding generations.

VII. *Daniel was distinctively the prophet of the times of the Gentiles.* Through him God was pleased to reveal much of His truth concerning this period and its culmination. He filled his place in the purposes of God for his life, and the world has been a richer, better world because he lived and co-operated with God. Going to heaven is a greater thing.

Its benefits are of incalculable value. Fulfilling the purposes of God in our lives during our sojourn here below is another great thing. Daniel not only got the best of the world to come, but he also got the best of the world that now is. Not only was his soul saved, but his life was saved, his powers were discovered and used in the service of God and men. It takes one's entire life to bring him into the enjoyments of divine grace, and fill his place in the divine purposes. Daniel not only had a good start in life, but he rose to eminence in the living of his life, and this by the grace and power of God. Wisely let us seek the salvation of the children, and their early establishment in grace. God has places for them to fill for His glory and man's good.

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# The PREACHER'S MAGAZINE

I WILL show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love (1 Corinthians 13, Goodspeed Translation).

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### Is Your Preaching Scientific?

BY THE EDITOR

PART TWO

LAST month we inquired about doctrine, asking if your doctrine is scientific. In that connection we gave a somewhat general definition of the term "scientific," as we planned to use it, so will not repeat here. But this time we desire to think of preaching in its broader aspects, including its content, but involving also its timeliness, delivery and other factors which have to do with its effectiveness.

The first time I remember distinctly of meeting General Superintendent Goodwin, about 1910, he was engaged in a campmeeting at Bethany, Oklahoma. I came by for just one night. He urged me to preach, which of course I could not consent to do, seeing I was there so short a time, and seeing he was getting on so acceptably. But the thing I remember so well was his terminology. Repeatedly and urgently, he said, "Oh, brother, please give us a preach." I had never heard this expression, but on further thought, I liked it. It really says more than most expressions say. A man may preach a good sermon and yet give the people no particular message. He may give them a helpful message and yet have the message clothed in the form of a poor sermon. But if one should "give a good preach" he would have to have content, arrangement, spirit and effectiveness—all.

If a man's preaching is scientific, using the word in the free sense which we adopted last month, it will have to possess at least a considerable number of the qualities which go to the making of good preaching—one or two such qualities will not do.

A young student of chemistry was telling me about his professor's method. He said the professor would place on the blackboard in the form of a problem certain chemical constituents and certain conditions and ask the students what the result would be. And if a student was bright enough to think of something else that could be added which would bring about a certain known result, he would obtain special mention thereby.

Once I read the story of the early experimentations in rubber. The man who was enamored of the

possibilities of rubber had occupied his time with his experiments until his family was in extreme want, and he was in disrepute as one who would not provide for his own house. But one day, by accident, he let a portion of his concoction fall upon the hot stove, and immediately he obtained the result for which he had been striving and vulcanization was discovered, and that man's fortune was assured. The factor of heat was what he had needed all along.

But we must not go too far afield: we are thinking of preaching, and are asking of you if your preaching is scientific. That is, is your preaching possessed of the qualities and conditions that result in its being effective to the accomplishment of the purpose you have in mind? If not, would it be possible for you to analyze until you find out what is wanting? Perhaps you are short on light, or perhaps you are wanting in heat, like that early worker in rubber. Perhaps your content is good, but your proportions are ill-adapted. Chemically, carbonic acid and common table sugar have the same elements in them, but in different proportions. Thus, elements mixed in certain proportions make a deadly poison, and mixed in another proportion they constitute a delightful food. I think it can be this way with the content of preaching, and the preacher is not scientific if he fails to consider his mixtures; for you know we are called to save, not to kill.

Then temperature does have much to do with results. Some things will work when they are hot that utterly fail when they are cold. Leaving the field of chemistry, and turning rather to physics: take the matter of welding. It is not enough to heat and hammer the iron, you must heat it as well. You must put it together in the heat, if you expect it to hold both in the heat and in the cold. This is the same thing as "atmosphere" in a religious meeting. A wise preacher never preaches on judgment themes except when his own heart is broken. Telling men of the danger of hell with a careless spirit is bound to harden, rather than move. One can better preach on love when he is short on love than he can preach on judgment when he is short on love.

Of one who habitually preached with a broken heart, it was said, "People will take anything from him without offense." Some thought this was but a human trait, but in reality it is the result of attention to conditions—to atmosphere. When your heart is breaking, men will stand your corrections and reproofs. But when your spirit is critical, you had better hold your peace or talk of privilege. It would be easier for me to say, "Get your heart ready," but in mercy, I say, "Get your heart ready if you can. But if you cannot get your heart ready and if the conditions will not swing to your favor, then be scientific, adjust so that you will not do harm, even if you find it impossible to do much good."

Content, condition, temperature, occasion; how innumerable are the factors which enter into effective preaching! Make it your business to possess as many of the factors as possible, and study to have them in the proper proportions. Do not make prayer and the divine blessing substitutes. Rather let them

be supplements. Do not account that God's blessing makes all effort equally good. Rather, God's blessing makes each effort correspondingly good. That is, the better the effort, the better yet, after God's blessing is upon it.

Preachers have much to learn from the methods of the scientist, especially in such matters as patience in pursuit, and readiness to try a new factor or to utilize a new adaptation. But if these can do

so much when there is but a material result offered in reward, how much more should we do who hold out for rewards in things spiritual and eternal? John Wesley dubbed the man an "enthusiast" (meaning the same as we mean by our word *fanatic*), who expected results without due attention to adequate causes. Results we want and must have, but let us expect them upon the basis of proper causes. Are you really scientific as a preacher?

## Thoughts on Holiness from the Old Writers

By Olive M. Winchester

A SUBTLE EVIL

*For wrath killeth the foolish man, and envy slayeth the silly one (Job 5:2).*

MANY times we are overtaken by sin because we do not understand its operations in the heart. We open the door to its evil workings without realizing that it is sin that we allow to enter. Thus it behooves us to study the manifestations of sin, that we do not let the taint of it stain the purity of the Spirit-filled life that has been vouchsafed unto us.

Last month we followed pride through its ramifications of evil and we turn now to envy. Envy in many ways would seem to be more subtle than pride; that is, we may not realize its presence as sin; we may indulge in it not sensing that we are allowing a sinful intruder in the heart.

ENVY, WHAT IS IT?

A very familiar word is envy. We use it and feel we know what we mean, and yet if we were asked to give an exact definition we might be at loss just what to say.

To help us to understand the term we turn to others for a definition and this is what we find, "Envy is the feeling of mortification or ill will occasioned by the contemplation of the superior advantages of others." And if we take the poet's definition, we have a similar thought:

*Base envy withers at another's joy,  
And hates that excellence it cannot reach.*

Another writer in seeking to clarify the word, contrasts it with its corresponding virtue, that is, emulation. This is Butler who in one of his sermons on human nature, speaking of the two qualities, says of emulation, "It is desire and hope of equality with, or superiority over, others, with whom we compare ourselves, which not only may be free from any unworthy feeling toward them, but is obviously the spring of progress. The characteristics of envy, on the other hand, is to desire the attainment of this equality or superiority by the particular means of others being brought down to our own level or below it."

Almost every evil emotion is a perversion of a good emotion, yea, we can no doubt say with truth that every evil emotion is such a perversion.

The emotional drives of our constitution were good originally and are good basically, but in the surge of life with the solicitations of temptation, they become perverted, so the virtuous characteristic of emulation, which should be a driving force for good becomes misdirected and turns to evil, and thus we have envy.

ENVY DEPICTED IN SCRIPTURE

In studying the Scripture delineation of envy, we learn various facts. First, we are told from whence it comes. It is one of the works of the flesh (Gal. 5:21). With this passage in Galatians, 1 Tim. 6:4 is to be compared and also Rom. 1:29. Thus we see that envy is one of the offshoots of the carnal mind, it springs from the depraved nature.

Then we discern the power resident in envy when in Proverbs we have the question asked, "Who is able to stand before envy?" (27:4). In this passage the cruelty of wrath is mentioned and the brutality of anger, yet the inference is that it is more difficult to meet envy and withstand it than wrath and anger. Thus we would judge that envy is more powerful than these other passions of human nature.

Furthermore the effect on the individual who harbors it in his heart is depicted, for we read, "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14:30). This insidious evil in the heart destroys the good and tender emotions and leaves it as a mass of putrefying evil, a dire state indeed.

Besides these direct statements with respect to envy, we are given specific incidents where it works out its dire effects. One of the early outstanding instances is that of the brothers of Joseph. The reasons for their attitude lay first in the special love that their father had for Joseph manifested objectively by making for him a coat of many colors. Then there were the dreams in which the sheaves which his brothers had bound bowed down to the one that he had gathered, and also the other dream wherein the sun, moon and eleven stars did obeisance. For all this his brothers envied him.

In this account we see also an inherent characteristic of envy and that is, that it not only does its deadly work within the individual who harbors it, but it expresses itself in malicious acts toward the one against whom the feeling exists. These brothers

through this envy in their hearts, when a favorable opportunity arose, sought to slay Joseph. If it had not been for Judah who diverted their purpose, they would have carried this into effect. Thus we note that envy carries great evil in its train.

The most outstanding example of all of the evil resident in envy is the culmination of its evil in the hearts of the scribes and Pharisees when they would deliver Christ to be crucified. Long had the purpose been latent to slay the Master; they had dared not because of the people, but envy still lurked there waiting for a favorable opportunity which came during the Passover week following the Triumphal Entry. Jesus had not fulfilled the popular expectation of proclaiming Himself king and the populace, though still sympathetic, yet did not have the enthusiasm to support his cause when they did not see the results that they desired. Thus came the desired moment for the Pharisees. So evident was it that the motivating power was envy that Pilate himself recognized it. Jesus had a large following, Jesus could perform wondrous works, but more than all else Jesus taught and manifested a spirit so superior to that of the Pharisees, that they would seek to slay Him for envy. Their zealotry for the religion of the Jews in the accusation of Jesus was a subterfuge; the real reason was the spirit of envy.

#### CHRISTIANS WARNED AGAINST ENVY

Considering the nature of the evil, we are not surprised that a warning is sounded forth in the Word of God against this sin. If it appeared always in its most hideous mien, such warning might not be necessary. We would instinctively shun it, but like many other evils it is rather subtle in its working. A little envy creeps in before we realize it, if we are not watchful. Then when a little enters, more follows, until the heart is filled. Many times the individual

does not recognize the real motive of his conduct. Like the Pharisees of old he covers the real motive by some exterior motive that would seem to be plausible and often religious. We need the searching power of the Holy Spirit to detect this insidious evil.

Recognizing the dangers in this evil and others of like kin, the Apostle Peter wrote, "Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2). Such undesirable emotions are not to be allowed to enter the heart of the Christian; they must be repulsed at the door; this is necessary if we intend to grow and to be built up through the sincere milk of the Word.

The Apostle Paul in writing to Titus contrasts the state and condition of those who once allowed themselves to be dominated by such passions then draws the inference that after the "kindness and love of God," appeared these existed no more (Titus 3:3, 4). While this is not explicitly stated, it is clearly the import of the text.

Finally there is the crowning statement of all, "Love envieth not." When the principle of Christian love possesses the heart, then all contrary to love is expelled. Love by its very nature cannot envy; it is essentially contrary to love; envy has resident in it hatred, and the opposites cannot coexist. One must fill the heart to the exclusion of the other. When envy comes in, love goes forth, and when love enters, envy must retreat.

Such then is the nature of envy, an insidious evil passion, unworthy of any human heart even though not a Christian and so much the more so when a Christian. Shall we not seek to keep our hearts and minds in the love of God that this dark sin may not at any time find lodgment within? Truly only so will we find favor before God.

## The Preacher Who Loses Heart

By A. S. London

THE Church of the living God is a divine institution. It leads backward to the days of the Caesars, the land of Palestine and the cross of Calvary. It goes forward as far as the promises of God extend and reaches out to the needs of the vilest of men. The Church leads upward to the innermost and finest fibers of the human soul and is caught up into communion with "him who inhabited eternity."

It is the most wonderful privilege on earth to be a preacher in the Church of Jesus Christ. It is no wonder that one of our great leaders said that if he had a thousand lives, he would give them all to the work of the ministry. Paul delighted to call himself "a slave of Jesus Christ." A God-called preacher is the servant of men. Jesus took a towel, girded Himself, stooped and washed the disciples' feet, even the feet of Judas. "Lo, I have left you

an example," furnishes the glorious ideal. A preacher is a servant of the people for Jesus' sake. It is a sad day in the life of any preacher when he loses this vision of his calling.

The Church has come to its present place through the impelling powers of its own inner energies and emotions. The blood of a noble army of martyrs across the centuries has glorified it. The tears of devout saints of all ages have nourished it. The prayers of godly men and women throughout the world have sanctified it and hallowed it. The man called to such a task as preaching the gospel of Christ in such an institution is rich. He is the interpreter of the spirit of Christ. His work calls for a sacrifice of himself, an aid in overthrowing the forces of entrenched evil. He is a public man.

A preacher who is called to preach a saving gospel will suffer. The man who stands as a prophet of

God will have a larger vision than his hearers. He will have to be patient with their dullness and forgive their shortcomings. He must ever bear in his heart something of disappointment and suffering. Of the ancient prophets, the Lord said, "Which of them did your fathers not stone?" At Capernaum, on one occasion, all but the twelve left the Savior and to these He said, "Will ye also go away?" Jesus was left with but a few, but these few became the salt of the earth.

It seems to me as I travel in every state in the Union, and mix and mingle with all kinds and classes of preachers, that there are three things that confront our preachers:

*First, the question of a divine call.* For any man now to succeed in the ministry, he must know that God has bestowed upon him the privilege of being a preacher. Doubt here will mean disaster down the road. Certainty here will give a foundation that all the gates of hell cannot overthrow.

*Second, the question of his faith in the Word of God and supernatural redemptive processes.* Is the Word of God real, vital, dynamic, in my life and in my thinking? Is there a question mark relative to its inspiration, its power in the lives of lost men?

*Third, the question of being willing to suffer, be misunderstood, and often live on a lower plane in material things than those about him.* Our preachers need a heroic note in their lives and ministry. The gospel of Christ is a gospel of the cross. It is not an easy, soft-cushion, feather-bed arrangement. The prophets, the disciples, the Christ, suffered.

Every true preacher is a target for the devil. Preachers may fall victims to silly women, love of praise, love of money and love of ease. "But thou, O man of God, see these things." The only hope of any preacher is the power of God. Manhood is the first and highest essential of the Christian preacher. Some time ago I saw a statement that gripped my attention. A man said in speaking of the three preachers who had been at his church, "Our first minister was a man, but not a preacher. The second was a preacher, but not a man. The third was neither a preacher nor a man." The secret of any man's work in the ministry is pure manhood, with vital communion and union with God.

Jesus said that the man who lost his life would find it. This is certainly true of the preacher. Every true preacher enters the valley of the shadow of death. He is a man of sorrows and acquainted with grief. But this is true life. He finds that life becomes grand when viewed as a repetition of the life of Christ. Nothing gives life but life. Real flame alone kindles another flame. "I believed, and therefore did I speak."

Sad is the preacher who loses heart. Discouragement comes from two words which mean without heart. A preacher who has lost heart is without core. His heart is gone. A broken-hearted preacher is one of the saddest sights on earth. I have met him across the nation. Faith, vision, praise and works are gone.

One preacher said, "I have wiggled, twisted and scrimped, until my soul is raw. I have had enough. All through the years there has been a growing conviction that the average church member cares but little about the kingdom of God, or the interests of his fellowman. He does as little as he can for others and cares but little what others do. Almost all those in the churches where I have served are not devoted to God's work. They took a covenant that they would be faithful in church attendance and not one-third of them ever come to a Wednesday night prayermeeting."

The preacher with a life without a core continued, "I am tired of being the only one in the church from whom real sacrifice is expected. I am tired of being in a financial strain all the days of my life. I am looked upon as the one to do almost all the work, make the sacrifices, and make the church succeed. I am through trying to get people to live like Christians should live, and then see them fall so short of the ideal." He was simply one of the hundreds across the nation who have lost Christ—lost heart. He is to be pitied. May God bless all such characters and have mercy upon their souls!

Paul had his "prisons," his "stripes," his "shipwreck," his "perils," his "watchings often," his "hunger and thirst." But he did not lose heart. He says, "Thanks be unto God, which always causeth us to triumph in Christ." Hear him say, "None of these things move me." Paul knew that the sun often shines on the mountain when it is dark in the valley. A sense of the nearness of God through every cloud, with an overmastering conviction, will lead any preacher on earth out of the place where he has lost heart. "The defeat of the true-hearted is victory."

Whatever the need of the human heart, the Word of God has a message to meet that need. It should be no surprise to us that this is true. He who made us and He who inspired the Scriptures are one, and as Paul expresses it, "My God shall supply all your need according to his riches in glory by Christ Jesus." In a study of this text someone has compiled the following list of some of the Bible's teachings of the way God meets our needs in Christ:

- For the sinner He is a Savior (1 John 4: 14).
- To the dead He is life (John 14: 6).
- To the seeker He is the door (John 10: 7).
- To the learner He is truth (John 14: 6).
- To the blind He is light (John 8: 12).
- To the hungry He is bread (John 6: 35).
- To the traveler He is the way (John 14: 6).
- To the weak He is power (1 Corinthians 1: 24).
- To the bereaved He is consolation (Luke 2: 25).
- To the troubled He is peace (Ephesians 2: 14).
- To the doubter He is the faithful witness (Revelation 1: 5).

—Christian Observer.



## Paul's Terms Related to Holiness

BY NEAL C. DIRKSE

IN the epistles of Paul, one finds a wealth of study material in the terms he uses to designate some phase of the doctrine and experience of entire sanctification. He cannot be charged with monotonous repetition, for the variety of figures and terms used suggest much more than can be contained in this brief series of articles. We purposely are making them rather brief, hoping that this may encourage the readers to follow up the suggestions and leads given for a worth while study.

In this first study we take the term used most extensively, that is, the largest number of times, though it appears almost entirely in the one Epistle to the Romans. It is the term, "the sin." Though in most of the references given, the article does not appear, the very most elementary knowledge of this doctrine of holiness informs us as to its being so stated in the original text. This expression herein used is interpreted by numerous commentators as referring to the principle of sin, the Adamic nature, the carnal mind. To add, then, the article, "The," is not to "add to or take from" in order to bolster our position. It is rather, to clarify the original meaning.

### THE NATURE OF THE SIN

Romans 5:21, Contains the seed of spiritual and eternal death.

Romans 6:12, 13, Reigns as an inveterate tyrant within.

Romans 6:16, 20, Renders us servants, obeying a power greater than our own.

Romans 7:8, Produces all manner of concupiscence.

Romans 7:11, Murderer.

Romans 7:14, More than a tyrant, it is a slave master.

Romans 7:17, It is an indwelling ruler.

Hebrews 12:1, An upsetting and besetting hindrance.

### WHAT THE SIN DID IN ME

Romans 5:21, Reigned unto death.

Romans 6:16, 17, Made me a servant.

Romans 7:8, Wrought in me all manner of concupiscence.

Romans 7:9, 11, Slew me.

Romans 7:13, Worked death in me (that is, ruined every good thing that might be in me).

Romans 7:14, Made me carnal, and sold me out to sin.

Romans 7:17, 20, Dwelled in me.

Romans 7:23, Possessed my very members.

### THE SIN ISSUES IN DEATH

Romans 5:20, Entered by one man, issuing in death.

Romans 5:21, Reigned unto death, spiritual and physical.

Romans 6:16, Made us servants unto death.

Romans 6:22, Its wages are death.

### THE SIN AND GRACE

Romans 5:20, There is a grace equal to the sin.

Romans 6:1, Continuance in sin unnecessary when grace intervenes.

### DELIVERANCE FROM THE SIN

Romans 6:6, Destroyed in the Atonement.

Romans 6:10, Christ's death included provision for death to the sin.

Romans 6:11, Dead to sin through Christ, we are alive unto Him.

Romans 6:12, We need not allow sin to reign any longer.

Romans 6:13, Yielded unto God, I am delivered from its power.

Romans 6:14, Sin no longer is to have dominion over me.

Romans 6:18, Made free, I am to become a servant of righteousness.

Romans 6:22, Freedom from sin, plus being a servant of God equals a life of fruit unto holiness.

Romans 8:3, The ignominy of Calvary was the only effective power to destroy the sin.

Romans 8:10, Christ in us, is to render us dead to sin. Hebrews 9:26, In Christ's atonement the sin was put away.

Hebrews 9:26, In Christ's atonement the sin was put away.

### DEATH TO SIN

Romans 6:12, Being made dead to the sin, we can no longer continue therein (a moral impossibility).

Romans 6:3-5, As Christ died and was buried, so when we are baptized, we signified our death to the sin. As He was resurrected, so have we been resurrected to a newness of life.

Romans 6:6, With the sin destroyed, by the terrific cost of Calvary, we certainly ought not serve the sin.

Romans 6:7, Death to sin sets us free from it.

Romans 6:11, Reckon yourselves dead unto sin.

Romans 6:13, Alive from the death of sin, but dead to the sin, yield yourselves unreservedly to God.

Romans 6:14, The sin's dominion over you is forever over.

Romans 8:10, Christ-possessed creatures are dead to the sin.

It will be noticed that only in the immediate context of this term have we made our suggestions, as far as this study is concerned. Other terms used in these same portions of scripture will be developed in further studies. We have attempted to stay with the one expression, "The Sin."

Speaking of eternity, above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God and not man must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children.—  
ROBERT MURRAY MCCHEYNE.

## A Preacher and His Intellectual Life

By Lewis T. Corlett

PREACHING is an adventure, a glorious trip into the unseen, finding the map, learning the Source, locating the guideposts for oneself and then coming boldly to the pulpit to declare the Word of God with the voice of religious authority charged with ethical passion. There are always fresh fields to be surveyed, larger realms to be realized, greater problems to be solved, and remedies and means to be secured that will refresh weary hearts, revive drooping spirits and strengthen feeble knees. Eliphaz told Job that his words had kept men on their feet, and this is the fitting challenge to the intellectual ability of any minister.

The minister is indeed in a fortunate situation. God has endowed him with the mental faculties and powers necessary and essential for thought and development and the people pay him so that he may have time to develop intellectually and increase and improve in mental processes as well as factual knowledge. Also the thought of a waiting congregation stirs the true shepherd of the flock to be careful lest "the hungry sheep look up and are not fed."

The use of these intellectual endowments, the conservation of the time provided, and the feeding of the flock is dependent greatly upon the vision of need that each individual minister feels. The lack of study and preparation is not indicative of any marked degree of grace and glory or an exemption of faith but rather that of selfishness, self-pride in the idea that he is so big he can get by, self-satisfaction in that his own mind and soul have dried up so completely he does not crave mental stimulation, self-indulgent in that the time provided by the church is spent for personal gratification, and self-determination in that he is on the downward grade and does not know it but continues to impose his selfishness on the patience and goodness of an audience.

Every true minister recognizes the importance of keeping fresh in intellect as well as in spirit. The curse and problem of modern life is that, under the whirl and routine, life is going stale, no romance, no vital interest in anything. The preacher labors under the strain of a continuous drain upon all of his resources; he has multitudinous duties to clamor for consideration and numerous calls for his time and energy. So much so that many men find themselves losing the romance of preaching, growing weary of the many calls and life is going stale.

The Bible Christian is to be as a palm tree, green and fresh at heart and at the top, and as the cedar of Lebanon, glorious with life in the cold and freezing temperatures. The preacher must retain his freshness of both spirit and intellect for this is the primary source of interest in a preacher's method. Life is real and glorious and there is a romance in it to any man who is willing to live one hundred per

cent regardless of the cost. The church always dries up in its ministry first and then in the pew and the life of the minister will regulate greatly the life of the church.

Again the intellectual life of the preacher is regulated and governed by the sense of understanding he has of the problems of the church. The preacher is a physician wisely diagnosing the needs and skillfully prescribing and administering the remedies. Too many preachers do not face their problems honestly and intelligently. A modern writer has said that there are four powers and forces the church should satisfy and direct. "A longing for authority, the need of salvation, the sense of solidarity, and the capacity for sacrifice." These are the fundamental basic needs that the dictators are taking advantage of and directing to their personal lust for power. The church is paying the preacher to take time to think and find the proper ways to guide and direct the people for the upbuilding of the kingdom of God and their highest and deepest good and greatest happiness. To the extent that these four things are satisfied and directed properly, the church will advance and succeed and it is equally true, that the ability to do this will depend on the intellectual life of the minister.

The inner reactions of the preacher are regulated by the standard of objectives that he or she has. Man must have specific goals set in order to make definite progress. Too many preachers are preaching like they are living, hand to mouth. Each sermon is prepared with the idea of just another one and generally such a minister "preaches out" every time he occupies the pulpit and has a sense of emptiness after each Sunday. Every minister should be continually enriching the heart and mind for "any preacher's preaching will be, in the continuing substance of it, a revelation of his understanding of life. It will be also the expression of his Christian faith in all its relations to life and its meaning for life and it must be strongly based." Each minister has the privilege and necessity of making his own objectives. Others may suggest but each incorporates into his own thinking and standards what he wants to and each one is traveling the pathway of mental processes that he wishes to.

There are many ways of formulating objectives but to the writer they sum up into three basic and important ones under one heading, "An Interpreter." First, the preacher is an interpreter of God, an ambassador of the Most High, representing and revealing God in all of His aspects, character, works and provisions. Second, the minister is an interpreter of all things and relationships in relation to God. There is no leeway here. The minister is not a chemist, bringing things into a test tube; he is not a psychologist thinking of everything in terms of



the laws and powers of the mind, nor any other type of scientist, he is a preacher of God, interpreting all things in terms of moral values in relation to God, he is always and forever bringing all things and people to the radiance of the light of God to appraise them. *Third*, he is an interpreter of human needs, sensing and recognizing the problems of the people with whom he is laboring and endeavoring to lift their horizon so they can see God above their problems and at the same time bringing God closer through his life and message. A proper interpretation along these three lines will make a life rich in sympathy, broad in mercy, keen in diagnosing and skilful in administering God's provisions for every need.

In order to meet the above there must be a method in mental development that will be the means of a continual advancement and enrichment to the preacher. Three suggestions are given for a good method, accumulation, assimilation and adaptation. By accumulation we do not mean the same as the dandy who said that hash is not made, it just accumulates, but rather a directed plan of finding and gathering material as a reserve for the time of need, a building of resources that gives both assurance and power. The preacher does this primarily through three avenues.

First, that of observation, keeping the eyes open, finding material facts, knowledge everywhere, carefully observing and learning of the uses and processes of trades, activities of men and animals, finding something in every place visited that will be grist to the mill. William Stidger in his book suggests that the preacher should develop a homiletical mind so that he sees something for a sermon in every contact he makes, every trip that he takes and every scene that he sees.

Again this gathering is done through reading. More and more books are being written on good subjects and the preacher has the glorious opportunity of traveling far while within the confines of his own study. The great preachers of the world have all been voracious readers. Many of them read a book a day, read on the trains, in the depots, in the daytime, at night, reading everywhere and all the time. Reading makes a full and ready minister, with a mind full of good things, a storehouse from which he can bring forth treasures both new and old. Most of all, holiness preachers must build a reserve through reading the Bible that makes them a commentary of the Word. This is the chief Source Book for the minister. A minister soon "preaches out" if he does not read so he can preach out of a reserve and out of the overflow of a live, active and full mind.

The third method of accumulation is through experience, the everyday experiences of life, for only after the preacher has lived has he the right to paint life. Life is rich though sometimes painful and it is in the dark hours that one learns what is lasting and worth while. Blessed and rich is that minister who has drunk deeply of sorrow, pain, sufferings, heartaches, and such like for in them he has

had the opportunity to find the clouds with the silver linings and in the mountains of hardship has he found his rich bonanzas of gold. Books may give facts and ideas but the experiences of life offer ways of finding sympathy, mercy and compassion. The president of the first holiness college the writer attended told a class that they would not be of much use to God until they were broken in spirit under the refinings of God. True it is that some ministers learn nothing out of the dark hours, but real shepherds have found their deepest feelings in the hour of the impossible. Not only in the sad hour, but in all relationships, the minister will find material to be put away in his storehouse that will enrich some sermon or provide the Holy Spirit with material to bring to the attention. Life has riches for all, especially ministers; so let us drink deeply.

The second aspect of the method is that of assimilation. Another term that may be used is meditation, the taking of all matter brought in by accumulation and digesting it, turning it over and over in the mental faculties until, figuratively speaking, the preacher will be competing with the cow in the ability to make cream out of the driest hay provided. Dr. Clovis Chappell answered the writer's question regarding his method of sermon preparation in these words: "I saturate myself with the text and context until I can quote it and then the points arise from it." Too many sermons can be characterized as "half-baked," quotations of dry facts unrelated to life. Truth to be forceful must be passed through the sieve of the personality of the preacher until in one sense it can be rightly said to be his own. He should analyze, pull apart and examine everything and in the full light shed by abiding Holy Spirit let it be saturated through and through with divine energy until he is boiling with the zeal of appreciation and bubbling over in gratitude to a God who has put so much good material in one world.

In the intellectual development of the preacher the third aspect of method must always be considered, that of adaptation. The minister must always keep in his mind that he is not free to go or do anything he desires. He has limitations, voluntarily accepted. He must adapt all truth to the teachings of the Bible and of the church of which he is a member. He arranges it according to the problem being considered and the type of audience to which it will be delivered. While pursuing truth, he always holds himself in readiness to be checked or guided by the Holy Spirit who knows better than he what is best for the hour.

Also the minister must adapt the truth to the best manner of presentation. Too many truths have been injured by the manner or method of being presented. The first requisite for any and all sermons is that they should be interesting. This is left to the preacher's judgment and practice. Sentences should be formed, thoughts phrased and words selected that will make the truth in itself commanding and arresting. Then the preacher should so adapt himself, after prayer and devotion, to the laws of the operation of the Spirit of God that the message will carry

unction and glory and divine power. God will assist, but poor sermons are man's fault and not His. Good sermons are the outgrowth of a live, active mind and a warm beating heart through the co-operation of the human and divine agents.

Such a program will bring life to the preacher,

food for the sheep, light for the darkness, comfort for the bereaved, strength for the feeble, and life for the church. The preacher will not give sermons out of a dry hole or ones that are worked up but those that are like an oil well overflowing from a hidden reserve.

## Doctrinal Emphasis\*

By A. R. Neese

WEBSTER defines doctrine as, "The principal belief or dogma, which are the essentials of any church or sect. It is necessary for our people to be properly indoctrinated and the responsibility of indoctrinating the church rests largely upon the pastors."

Perhaps the sponsors of this program could see that too many of the workers in our beloved church are like the little girl playing in the park, who would climb to the top of the slide, take a survey of her surroundings and yell, "Hitler." When asked what she meant, she replied, "I mean look out below; prepared or unprepared; here I come!"

It is vital that we should stress the doctrines of our church. We are all aware, I hope, that to become a member of the Church of the Nazarene depends upon the important fact that we have been regenerated.

Briefly may I state the agreed statement of our belief. *First*—We believe in one God, the Father, Son and Holy Ghost. *Second*—That the Old and New Testaments are inspired and that they contain all truth necessary to faith and Christian living. *Third*—That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually. *Fourth*—That the finally impenitent are hopelessly and eternally lost. *Fifth*—That the atonement through Jesus Christ is for the whole human race. That the grace of God is received through repentance and faith in the Son of God. *Sixth*—That believers are to be sanctified wholly, subsequent to regeneration, through faith in Jesus Christ. *Seventh*—That the Holy Spirit bears witness to regeneration and also in entire sanctification. *Eighth*—In the return of our Lord, the resurrection and in the final judgment.

The force of any statement depends upon the prominence of the speaker. William Jennings Bryan, at a banquet in Washington, D. C., turned his wine glass upside down and said "No" to the liquor traffic so loud, that his message was heard around the world. A greater than Bryan speaks. It is Jesus. Listen to His voice, "As the Father hath sent me so do I send you. Be as wise as serpents and as harmless as doves." History is so full of thrilling events of the early church, with its persecution and victories, following Pentecost that it is absolutely necessary for us to emphasize holiness. Zinzendorf, saw a picture of Jesus as He hung on the cross, and

\*Paper presented at Kansas City District Preachers' Convention, Feb., 1940 by pastor at St. Joseph, Mo.

through faith received the blessing. When the Moravian band numbered 600 they were supporting a missionary in every land. Dr. Bresee stepped out under the stars, rather than have the message of holiness curtailed from his messages. From this beginning our beloved Church of the Nazarene was born. From the very beginning we have been known, as a denomination, by the emphasis we have placed on the doctrine of holiness.

Our reasons are:

### FIRST, IT IS A BIBLE DOCTRINE

To the preachers and wives who are assembled here this morning, the sponsors of this program have asked that we examine ourselves as to whether we be in the faith once delivered unto the saints. And if we are placing the proper emphasis on this great Bible truth. It is a certain fact that we do not have to apologize for preaching this great truth, which is the central theme of the Bible. We agree that all churches believe that men are to be made holy before entering heaven. Even the Catholics believe this and teach it.

There are seven theories that are taught relative to this great truth.

1. You get it all at once.
2. You grow into it.
3. Receive it at death.
4. Catholics—purging in purgatory.
5. Imputed holiness. Universalism.
6. Setting apart as the law did.
7. Bible doctrine. There is a second definite

work of grace subsequent to regeneration, known as entire sanctification, and it comes to the individual heart after genuine repentance, which is a godly sorrow for sin. After repentance we may then come and by making a complete consecration receive the baptism with the Holy Ghost and fire which burns out the seed of sin and fills the soul with divine love. Holiness is intensely practical.

It is an experience.

It is life, spiritual life and energy.

It sways our affections and its influence is like sweet tones of silver bells, ringing out to bless other hearts.

Holiness is divine life implanted within us. Real Bible holiness, then, being the life of God within the soul must of necessity find expression in holy activity for the good of man and for the glory of God. The Holy Ghost, the Third Person of the Trinity, leads the possessor about doing good and keeps the soul in

perfect peace amidst the busy scenes, jostling throng and the moral impurities about him. Genuine holiness is courageous and rebukes sin without fear or favor.

#### SECOND A NEEDED POWER

Every heart needs this holy power which was promised to us by a crucified and resurrected Savior in Acts 1:8. The last words of our departed loved ones are always sacred and these were the last words of our Savior: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

There, beloved, is your call to receive and proclaim this great Bible doctrine. Here is the Great Commission given to the Church. This power enables you to speak boldly in a language that your hearers can understand. It is not emotionalism, sensationalism or psychology. It is true that our hearts overflow with ecstasy, joy and holy love, but holiness is more than that, it gives courage, boldness, wisdom, empowers for service, illuminates, convicts, directs, energizes, controls, holds us back and leads us on.

#### THIRD THE NEED

No real revival will ever come without it and surely the world needs a revival today with world conditions such as confront us. May I ask, "Europe, was there evidence of spiritual power in your churches? A crippled world lies at our feet."

Will you have pure or adulterated lemonade? A peanut will satisfy a monkey, but it takes God's eternal truth to satisfy man. This message is the heritage of the Church of the Nazarene and we must emphasize this great doctrine.

Hundreds of churches are closing their doors yearly. One great reason is that they are like Apollo's church, they have not so much as heard about the Holy Ghost. Why advertise a banquet if there is nothing to eat? A radiant face with a complexion you cannot rub off is a great sermon within itself and comes only from a clean heart. Christ is not limited but reproduced. Vocabulary may sparkle with such words as civilization and a world court but the world is dying for the message of God from a burning heart. Because there are so many substitutes, yes, substitutes for the true message of holiness, surely we should examine ourselves lest we become contaminated. High steeples, velvet pews, hot and cold air are wonderful conveniences in worship but cannot take the place of the Holy Ghost. Operatic and jazz singing, lectures, sermonettes, moving pictures, amusement parlors and banquets will attract a crowd whose belly is their God but Jesus said, "Feed my sheep." Then, too, this message of holiness continues to attract amidst false doctrines. Because the church at large has failed to do so, is a very valid reason why we should place greater emphasis on this Bible truth. Yes, the message of holiness is attractive. The one who preaches it in all its beauty will not preach to empty seats. Another reason we should preach it is that we want some of those fine families in our churches. We need them and if

we get them into this experience, you cannot keep them away with a fly swatter.

Fire is the best defense against corruption. Externals and correct observance may make a Pharisee but never a holy man or woman. "But," said one, "my folks came over on the *Mayflower*." Do not let that stand in the way; you can still have the blessing.

Last but not least, do you, my precious brother worker, possess this great blessing? Do not make the great mistake that is abroad that holiness is something quite optional. May I speak with all the authority of God's Word and say, "It is essential, and if we are unsanctified we are out of the will of God, for it is His will even your sanctification." May the Astronomer of the skies turn the searchlight of heaven upon those who are present today. Surely in the history of our beloved church it is time to enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation.

Before Pentecost, two on their way to Emmaus came back at midnight and found other disciples behind barred doors. After Pentecost fear was gone and a new power was at work. The angels never saw a day like this. Ordinary men became wonderful when clothed with the spirit of power. A ministry of love that burns, kindles, glows, and a power that may be as necessary for silence as for speech. Along with this message may we emphasize that obedience is made the condition of retaining this experience.

May the thoughts of victory and success point the individual to heights of attainment for the effect of the Holy Ghost is like fire, electricity, dynamite or steam is to the engine. It is a power that distinguishes living Christians from mechanical counterfeits. Polished, cultured, capable, gifted you may be but without holiness you are as a sounding brass and tinkling cymbal for the knowledge He gives is something more than information.

If we are in the way we are in the will of God and must execute His command, "Go," and we are not defeated. By the grace of God we cannot be defeated for the future is as bright as the promises of God. There are no forces in earth or hell that can conquer us. The Holy Ghost gives the courage, energy, the confidence and the holy enthusiasm that enables an achieving faith to build and support churches; maintain foreign missions, conduct revivals and win the souls of men. Yes, such will we continue to do until Jesus comes for God never called us to defeat but to victory.

O God, give to our beloved Church of the Nazarene this mighty baptism and may each heart be strangely warmed, for truly the message of holiness is God's message and to such a task have we been called at this time to preach it. May we preach Sinai until people think they are dropping into hell and then hold up a Savior on the central cross until they plunge into salvation's fountain.

What does the future hold for you? For Will Rogers it was fame, fun, and then a crash in Alaska. For Amelia Earhart fortune, home, a drowning plane and silence over the Pacific. Mrs. Bower is a great social worker in Chicago. That city asks what will

happen to the city if she settles down, But she will not settle down for she says, "I am only 80 and there is much work to be done."

Oh, the unfinished task is so great and the need so universal. Russia, with your godless revolution we have for you a message of peace. Germany, with your slavery, lawlessness and lying spirit; Jesus died for you. France and England; with your war babies, may we point you, to the Babe of Bethlehem.

## The General Qualifications for the Nazarene Preacher\*

By Haley Messer

IF God or man has a greater business than preaching, that business has not been set down in the list of human activities. Preaching is a robust business. It challenges the very best that any individual possesses. "After the manner of men I have fought with beasts at Ephesus," and "I bear in my body the marks of the Lord Jesus," are expressions of one of the preachers of the Christian era. And this same preacher in giving instructions to a student of his, said, "My son, be strong." To be wholesome, a preacher must be brawny. The anemic of spirit cannot do this deed. They had better not try. It is not, to be sure, here intimated that the body is the preacher's chief asset. Slightness of figure hindered neither Wesley nor Napoleon. Not every man can have a six-foot figure like Washington, nor a six-foot-four figure like Abraham Lincoln. But the might of man lies not in his body, while that should be given the very best of care, but in his soul. The body as for its general stature must be as it is. The following statement seems to apply pretty well to the preacher, "Victory is not determined by the size of the man in the fight, but by the size of the fight in the man." Paul was not by common conception a large man, but he was a man.

Dr. Grenfell of the Labrador was a man of small stature, but that man who was ministering to such as needed the help of a Christ-man found himself on a wild night of the long Labrador winter afloat on a sagging sea of ice. The dogs which drew his wagon of the north grew ravenous with hunger and finally leaped on their master to dine off his flesh, and in self-defense he slew the brutes, battling as he clung to the houseboat of the tilting ice-cakes, skinned his slain dogs and wrapped himself in their warm hides, and thus escaped death by freezing, and, tying their legs one on to the other, erected a flagstaff, from which waved the signal of his own garment, stripped from his freezing shoulders, and so signaled, a passing ship rescued him; and so the sea missed one more victim and earth kept one hero a little longer. Bishop Quayle speaking of this said, "When I heard this man speak he impressed me as a little man. When I read this of him he stood before my imagination like a tower."

God sends His ministers forth among the sinful

\*Paper read at the Western Oklahoma District Preachers' Convention, Feb., 1940, by pastor at Duncan.

America, remember, "The wicked shall be turned into hell with all the nations that forget God." Preacher, do you have the Holy Ghost as a power, teacher, and leader in your heart and life? Dr. Breesee said, "Keep the glory down." Dr. Morrison asks us anew, "Can't we do a little bit more? Jesus said, "Be thou faithful unto death." therefore we must preach, sing and live holiness that the world may believe.

children of men, "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God."

As "ambassadors for Christ" it is their sole business to "beseech men to be reconciled to God." They are, "labourers together with God" in the work of recovering the world from moral ruin. No angel from glory was ever entrusted with so important an errand to the children of men as that for which the Son of God calls and commissions the ministers of His gospel. And when all the monuments of human greatness shall have perished; when the grandest productions of earth's philosophers, legislators, historians, poets and illustrious men shall have been destroyed; when "the earth and the works that are therein shall be burned up, and the elements shall melt with fervent heat"; the influence of the faithful preacher will survive, the results of his toils and tears, his counsels and warnings, his preaching and praying, his study and visitation shall still remain, and those who were blessed and saved through his ministry "shall arise and call him blessed."

I am to discuss the general qualifications of the Nazarene preacher. I shall mention a few qualifications which I believe to be necessary to the success of the Nazarene preacher without any claim on my part to have qualified at every point, but with the aim in mind of helping all of us together at this annual preacher's convention.

#### I. THE NECESSITY OF A DIVINE CALL

It may seem useless for me to mention the call to the ministry at this gathering, but it is always well to remind ourselves that we are working at a task of divine appointment. But perchance there might be one present who is uncertain as to whether or not he is called to the ministry, a checkup at this point might save a life from shipwreck down the way and save the church and ministry from embarrassment, for no one can succeed at this job unless God has ordained him. The New Testament regards the various orders in the Christian ministry as among the "gifts" which the Holy Ghost "divideth to every man severally as he will." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Brethren, this is a serious

matter for while possibly there are hundreds of young people called of God who are making no plans to enter the ministry, there are likely many others who are making preparations for the ministry who will never succeed and their failure will be credited to the fact that they have missed God's plan for their lives.

I do not believe in some good brother or some good sister calling a young person to preach. Neither do I believe in a preacher calling his young people into the ministry. It is well to pray for and advise with such people as may seem to be called of God, but this surely is a matter which the individual himself must settle, and God will leave no one in the dark at this point. I know of one preacher in a certain pastorate whose young people, almost to the person, professed a call to the ministry. I observed that church and kept in touch with many of those young people for a number of years. There were four or five at one time in one of our colleges studying for the ministry, but only one of the number as far as I know succeeded as a preacher. God help us to respect the ministry of Christ as a high calling, but never enter that sacred office unless it is, "woe is me if I preach not the gospel."

## II. PERSONAL EXPERIENCE

We have all discovered that a minister's success is not finally rated in terms of how brilliant or how eloquent he is, not in how many meetings he attends or doorbells he rings. It is finally a matter of spiritually empowered personality. That is a quality which can be had by all ministers. "Ye shall receive power," was not limited to the few. It is available for us all. It is the power which gives the impression as people know and listen that God is speaking through that life. Every preacher should be able to say to his congregation, as St. Paul said to the Thessalonian Christians, "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you." We need more than a theory of sanctification, we need a clean heart. A sanctified spirit is about the only effective holiness we can preach. The apostles of the Lord were not allowed to begin their ministry, as we have seen, until, as a final qualification for its responsibilities, they had received the endowment of "power from on high," the "baptism with the Holy Ghost." After Jesus commanded them to tarry in Jerusalem until they be endued with power, I can imagine Peter as spokesman for the group, saying, "Lord, have we not been taught these three years and do we not know enough?" And I can also imagine Christ replying, "Yes, Peter, you know enough, but knowledge is not enough, you must be possessors of the Holy Ghost which will give you power to witness for me throughout the world."

Many a good sermon is wasted, not because it goes over people's heads, but because in it is lacking a manifestation of a sanctified spirit.

Our ministers must keep a glow of spiritual life amid their varied responsibilities or else the laity will suffer spiritual lapses. As a stream can rise no higher than its source, so ministerial influence can produce no higher type of spirituality than that

which characterizes the minister himself. The influence of an unsanctified ministry not only fails to produce deep spirituality in the laity, but it usually brings the experience and piety of the church down to the level of its ministers. The preacher's daily routine, so comforting, so helpful, so blessed to his people, may be his own spiritual trapdoor through which he falls from the stage of lofty Christian experience.

The surgeon becomes increasingly insensible to suffering in his intentness upon removing it. And that is well for the surgeon and possibly well for the patient. But it is not well for a preacher to become dulled in his spiritual sensibilities by ministering so constantly to keep alive the sensibilities of others. It is tragic when a minister praying so much for others finds his prayers not moving his own soul, preaching so much to others and bringing no message to his own soul, praying at the altar for those who have no greater need for spiritual help than himself.

If we can only be conscious, as preachers, that we have found the power of one like unto the Son of God, then our work is a lift instead of a load. Paul said, "I magnify mine office." If the office of the preacher is magnified by us, God will be glorified through us. That writer was surely correct when he wrote, "He who would preach a crucified Christ must himself be a crucified man."

We must not only be acquainted with the Bible but we must know its author. You may be familiar with the story of an actor who was asked to read the twenty-third Psalm to a crowded house. He did it so artfully and perfectly that when he had finished everybody cheered him. Then an old preacher was asked to read it. As the old preacher read it almost everybody wept. The actor arose and said, "I know the shepherd's music, but this preacher knows the Shepherd." The actor was artful, the preacher was unctuous. Art and elocution are on the outside of a man; real preaching comes from the inside.

## III. A NAZARENE PREACHER SHOULD BE A WELL-ROUNDED NORMAL HUMAN BEING

We had a young couple in one of our pastorates who told us how surprised and well pleased they were when they found that preachers were human beings. Let us consider:

1. *The preacher's personal appearance.* I have known preachers who, in my estimation, paid too much attention to personal appearance. Again I have known some who gave too little heed to how they looked. A man may be a good man and a spiritual man and be careless in appearance, but he is good and spiritual, not because of these handicaps, but in spite of them. In speaking of personal appearance let me quote the "Roving Correspondent" in the PREACHER'S MAGAZINE of July, 1937. "Why do some preachers place pencils and fountain pens in coat breast pockets, when they could put them out of sight by using a vest-pocket or the inside coat pocket? Why do some preachers wear soiled collars, dusty shoes, baggy trousers, and permit dandruff and fallen hair to park on the coat?"

"Now" he added, "I am actually taking advantage of my authority to express my feelings about that fast disappearing cult of long-haired preachers. I saw one the other day—a well built, pleasant featured minister—but how he did need a hair-cut. His hair was long in front, long at the sides and long down the back of his neck. Otherwise he looked normal, intelligent and like any respectable man should look."

2. *The Nazarene preacher must have an undying love for his work.* There is absolutely no hope for us if we are not impelled and supported by love. I feel that the chief hindrance to success in our ministry is not educational; not want of talent; nor even faithful and industrious workers. It is the lack of men who really and ardently love their work. "Love never faileth," and the preacher who loves his work does not fail. If it is difficult, love makes it easy, if it is unappreciated, love makes the reward for itself. If it breaks a man down, love renews the inward man. If it is discouraging, love "hoped all things." I have found out that sometimes when an automobile gets to knocking when climbing a hill, the remedy for the trouble is to have the carbon burned out. Would it not be wise when our spiritual machinery gets to knocking, when we seem to be "losing the pull," when everything goes wrong, when the congregation falls off and the budget will not budge and our sermons fall at our feet like balls of lead, to implore the Holy Spirit to kindle in us the sacred flame of love and burn out the carbon? It was said by Mr. Murray, the book publisher, that every time Tennyson's poems were printed an extra supply of letters "l" and "v" had to be secured, the poet used the word "love so much. May love hold a similar place in the poem of our lives.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

3. *A Nazarene preacher should make an intense and continued practice of study.* John Wesley, in writing to a minister who had fallen into a disinclination for study, depicts the evil of mental indolence in the following manner: "Your talent in preaching does not increase; it is about the same as it was seven years ago; it is lively, but not deep, there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than you can be a thorough Christian. Oh," he continued, "fix on some part of every day for private exercise. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no

other way, else you will be a trifler all your days and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Yes, we as Nazarene preachers need the fire but if we fail to keep adding the fuel of continuous study the fire will naturally go out. Studying and ardently applying the mental faculties is hard work, and whether or not we improve our preaching by studying is determined by whether or not we are loafers or hard workers. Preachers can loaf their way through without a great amount of strain and certainly without a great amount of success. But it is well for those who are bent to make their lives as ministers count to apply the words of Euclid to their calling. Euclid, it is said, was employed to teach geometry to the king of Egypt. The process was so slow and difficult that the king asked for a quicker, faster way. But the great mathematician answered, "There is no royal road to geometry." Likewise there is no royal, easy road to success in the ministry.

4. *A Nazarene preacher ought to have a good disposition.* A good disposition is natural to some people, and they ought to thank God day and night for a goodly heritage, also remember that to whom much is given of him will much be required. But a good disposition may also be acquired, or it might be better said, obtained. Are we not taught that when we come under the influence of the Spirit of Christ old things pass away, all things become new? Did not St. Paul proudly claim, "By the grace of God," not by nature, "I am what I am"? If the grace of God cannot change an ugly and hurtful disposition into a helpful and beautiful one how can we magnify the grace of God as omnipotent? This accomplishment cannot be put into the course of study for preachers; but if there could be a way found to examine candidates on this point it might save time and trouble down the way. For in spite of fine preaching ability and strong administrative capacity, there are some preachers whom no congregations want or will keep any longer than it takes to find them out; while other preachers in spite of the most moderate ability in every line win their way to loving popularity, and any congregation is glad to get them and sorry to part with them when they leave.

5. *A Nazarene preacher ought to be optimistic.* Of all men the minister might reasonably be expected to be an optimist. He ought to be the most hopeful of men, the least discouraged by any present conditions and most serene about those to come. He believes that he has omnipotent power behind him in what he is trying to do. He believes that he has been sent on a mission of unspeakable importance to the human race, that the gospel of Jesus Christ which he has been commissioned to preach is of God and will ultimately prevail against all opposition, and is now prevailing everywhere, when it is given a chance, over sin and ignorance and sorrow. He believes that he has the only remedy for all the spiritual ills of mankind, that he is privileged to offer this remedy to all men without discrimination and without price,



and he has testimony every day that this remedy is healing men and nations and bringing peace and happiness and healing to the world.

And yet I read of a man recently who stopped attending church because the preacher was so depressing. It made him feel as if he were attending a funeral, the face of the preacher looked like it, his voice sounded like it, and the whole service was gloom, thick, unbroken gloom. What was wrong with that preacher? I do not know, but I think his chief diet was persimmons. The old colored preacher said that pessimism comes from the Greek word, "persimmon" and added that the word means, one who is always frowning. And I think, too, that he was the preacher who was always fussing about small crowds to the faithful ones who were present, and complaining of depression and hard times while he was trying to raise his budget.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draft on the back of the neck—unpleasant and chilly. Never tell your congregation they are poor, they may find it out some other way, and may be after the offering is taken.

6. *Christian courtesy is a quality which every Nazarene preacher should possess.* Every preacher ought to manifest the same spirit toward his fellow preachers that he insists should exist between the laity. We preach that it is wrong to gossip and to say hard things about each other, and that to surmise and get a hurtful story started, or to help keep one going that someone else started is about the worst of sins. But sometimes fail to apply the same rule to our own lives regarding our brother in the ministry. If the grace of God cannot keep a preacher sweet and without jealousy toward his brother, why preach a standard like that for the poor layman to try to live by. If I cannot treat my predecessor with Christian courtesy I ought to go to the altar and seek the experience that I hold up as a possibility for the layman.

And speaking of courtesy, I believe every preacher ought to be prompt in answering any and all correspondence. It is a breach of good ethics to keep anyone in suspense who has written to you when for a penny you could reply to his appeal. I had an occasion recently to correspond with the United States Congressman in my district and also the United States Senator regarding a friend whose appointment to a civil service position was being sought. And without any delay and by return air mail each answered my inquiry. I have just referred to this in order to drop this suggestion, all big men answer their correspondence.

#### IV. EVERY NAZARENE PREACHER SHOULD BE A GOOD PREACHER

He has everything that is required to be such. He has a divine call which is proof enough of his mental qualification, for God would not call an individual to preach who does not possess sufficient intelligence. He has an experience of full salvation. He has obtained everything God has promised to mankind by way of purity and power when he has received the Holy Ghost. He has the Bible which

contains the message necessary to the greatest preaching known, and there is not one part of the Bible he wishes to change; he accepts it all without trying to hide behind some pet scripture to justify himself for wrongdoing or inconsistent living.

Preaching is a great responsibility. It is a great hour when a surgeon holds a knife at the end of which is life or death for the patient. It is a great hour when a lawyer faces a jury conscious that if he makes a mistake or fails to do his best, an innocent man will hang and a name will be disgraced forever. But the greatest of all hours, and the gravest of all responsibilities is when a preacher stands as God's representative before a man hastening to his condemnation, and commissioned to offer him pardon and purity that will last throughout the eternities.

The ministry carries a great reward. Dr. Chapman, the great Presbyterian evangelist, used to tell how he was riding out of Atlanta, Ga., on the train one day. Across the aisle from him was a man who seemed nervous and excited; now he would peer out the window, then walk up and down the aisle, throw his overcoat on the seat, then pick it up and put it on. Finally Dr. Chapman spoke to him and said, "You seem to be nervous; what is the matter?" "Why," he said, "stranger, I have been to Atlanta. I went there a blind man. A doctor operated on my eyes and I can see now. I was reared a few miles up the road, but this is the first time I have ever seen these towns, the trees, the beautiful flowers. My wife and children are to meet me at the station. I have never seen either of them. Stranger, I have a right to be excited."

When the train stopped at the station, he just fell off into the arms of his wife. She planted kiss after kiss on his face. The children tugged at him, looked into the open eyes and rejoiced. As the train rolled out, Dr. Chapman said he saw the man surrounded by his wife and children and with his hands raised heavenward he shouted, "Glory, glory, I see, I see!" Our business is to open the eyes of the blind, and in that alone is reward enough for our labor. But there is something more than that for the faithful preacher of the gospel. It was the final reward that sustained Moses amid the trying experiences of his ministry. "He had respect unto the recompense of the reward." St. Paul was upheld by a similar hope. His motto was, "I press toward the mark for the prize of the high calling of God in Christ Jesus." And it was "for the joy set before him" that our Lord himself "endured the cross, despising the shame," until he had finished his work.

And for the encouragement of His faithful ministers He has said, "Great is your reward in heaven." To those who patiently and faithfully "feed the flock of God, taking the oversight thereof," our Lord has said, "and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." All the years of patient toil, and struggle, and prayer, and study, and conflict, and suffering in defeats and victories in the ministry of the Lord Jesus shall end in glorious triumph, and shall bring us a glorious and everlasting reward. "They that are wise shall

shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

### A Layman Speaks

MANY, many times I have gone to "meeting" with anticipation and great expectancy and with a testimony in my heart which was like "fire in my bones" but I came away without opportunity to "tell it," feeling I had been cheated—I was disappointed and almost disgruntled. Had it not been that I loved my Savior too well, and had I not been concerned with the carrying on of His Church, I would have become like one among the multitudes from every denomination (Nazarenes included) who, because it has been so useless for them to go to church, just stay at home or go to something else unless there is something extra or "interesting."

What has become of the old-fashioned, "midweek, people's meeting" where everyone participated?

For the sincere person, who has a heart-felt experience, who knows God, who has fought some battles, and has had some recent victories and has had some heart-to-heart talks with God, to be forced to be silent and sit there "like a bump on a log" with none or limited opportunity to tell what God is doing for him, with no chance to express his love for God or exhort the brethren, is like "muzzling the ox" in a green cornfield. It will kill holy enthusiasm and stifle what the Holy Ghost has inspired.

I will grant that not all experiences related by laymen are sound or given with judgment, and sometimes an overzealous or irresponsible one "monopolizes" the service if allowed "freedom." But along with the few such, there are scores who express the blessing, and power, and triumphs of their hearts as wrought by the blessed Holy Ghost and though they praise their Redeemer with a "lisp, stammering tongue" yet the holiness and fragrance of their testimonies are as refreshing as a cool breeze wafted over living waters.

How often have I wished that the good pastor would subside, and not "subsidize" the "people's meeting"—I hear his voice in exhortations or sermons or announcements for the greater part of every meeting. That is as it should be. (I guess?) but this is "people's meeting," and I long to hear some testimonies or join in a good "season of prayer" with the saints and pray till we feel that we have "the answer." I love to see some mother or father in Israel "get blessed," perhaps walk up and down the aisles shaking hands or exhorting, or "holding up holy hands without wrath or doubting"—or even to express the victory they feel by loud praises or sometimes a "shout" of triumph.

But the good pastor in his blind eagerness to "feed the sheep" drones on, and on, or violently exhorts while we "muzzled" laymen sit there and humbly look at him, "like sheep for the slaughter," and hope he will "run down." Is he not ever going to give us a chance? I thought this was "people's

meeting"? We came to testify and express ourselves—not to be "preached to" this time.

A lot of us are as full of praise as the good pastor is full of "good sermons," and exhortations. This is "people's meeting," and I and others had fondly hoped (yea, had come purposely) to give out a bursting testimony and a vigorous exhortation ourselves and to give vent to what the Holy Ghost is urging.

This is "people's meeting" and I am a bit resentful when that good, but short-sighted pastor robs me of my birthright—my right of "free speech"—my birthright as a child of God (and He commissioned me saying "Ye are my witnesses"). I must have my say for God, and tell what the Savior is doing for me. Let me have opportunity.

How often has our good pastor "taught us from the Word of God"—but this is "people's meeting" and we came to testify tonight. We need to be "taught" but this is "people's meeting"; this night we feel is ours to express ourselves, rather than to be "preached to," or to have lengthy Bible readings thrust upon us. Surely this is not the right place or time for lengthy Bible study as much as we need it.

The "midweek meeting" (or "people's meeting" as it should be) always has been a problem to most pastors—why should it be? If the good pastors will give us a chance we will make the meeting so interesting and "hot" with our testimonies and prayers and exhortations that the attendance will be notable. We can double the attendance in six months and our midweek services will be crowned with great grace and glory.

You who remember the success of the old First Church under Doctor Bresee will remember that it was almost continuously a "people's meeting" and the Holy Ghost honored it because there was "freedom." Dr. Bresee was a wise leader and all Los Angeles knew about it. The city was stirred by our holiness meetings.

We may criticize the "wild fire" and "spiritual excesses" and the apparent "freedom" which characterizes the meetings and "temples" of certain sects which "imitate" our "Holy Ghost power" and have capitalized on what was once our glory (that shekinah glory and freedom), and who make a lot of "spiritual whoopee" which attracts thousands who are longing for expression, and who "fall for" this light "imitation" of real holiness, but the holiness pastors often have left little or no time in their services for expression, so the stifled souls were easy proselytes for what appeared to them on the surface to be Holy Ghost demonstration where all participated freely. A wise pastor will not preach long sermons—and seldom will he preach at all on "people's night."

Holiness people just must express themselves and if they are "muzzled" too much, they will stagnate and die or else be found more or less at so-called "Pentecostal" meetings, where "each one hath a psalm, an exhortation, an interpretation, a vision," etc.—a chance for expression.

Of course the average congregation ought not to be "turned loose" very often, but there is a right

time and place for all heart-felt experiences, and "people's meeting" is purposely designated as such, and as a "safety valve" which will relieve the pent-up feelings, and keep us from either cold deadness or "wild fire."

I can remember, and so can you, when "the Holy Ghost came on the people" and the wise pastor or evangelist did or said little himself except to keep it within bounds and make an altar call, without having had opportunity to preach. Those were blessed times. May God be pleased to visit us with more such scenes, and He will, if the pastor will not "muzzle the ox who treads out the corn" and "pays the bills" and "fills the seats"—but we want the privilege of testifying and we will patiently "tread out the corn" if we are left unmuzzled and can enjoy a bite once in a while.

There's a saying that "every dog has his day"—so does the ox.

Dear pastor, will you not please allow us to have our "people's meetings" as in days of yore. Your church will grow, your salary will increase with the congregation.

The older denominations are what they are today because the clergy took the initiative from them by stifling their testimony and expressions from the pew. The clergy said it all. For the most part the people come and go (those few who go) like a door swinging to and fro, on its hinges—no expression, no working out of what they hear, no testimony to a personal experience—and we, too, can soon lapse into that apathy. They once were alert like we. The cold ritualism of the Episcopal or Catholic churches is set before us as a warning; the priesthood are "all and in all" while the people are puppets without a soul expression. Let's keep our "people's meeting" wide open.—One of the 175,000 laymen, C.E.R.

### "If You Were the Pastor's Wife"

THE opportunity to exercise that rare privilege of voting against your pastor would never be yours, if you were the pastor's wife. No matter how much you desired a change, or longed for a new style of preaching, you must always listen to the same pastor. You might move to a new locality every year, or move a great distance, but still the same old pastor.

You could never indulge in criticizing the pastor's sermon around your Sunday dinner table, and express the hope that you will not have to endure him another year. Neither would you be free to express your opinion that you are certain the pastor is to blame for the condition the church is in.

As the pastor's wife you could hardly stay at home during Sunday morning service to listen to the service on the radio, because you seem to receive more soul food from it. Moreover, you could not stay at home and miss the missionary meeting, just because you had not yet done your weekly washing or ironing.

If you were the pastor's wife, it would not be

very ethical for you to leave the service because the sermon was too long.

You would not have the privilege of looking forward to a call from your pastor, or you could not indulge in criticizing him because he did not call oftener.

If you were the pastor's wife you might be expected to go calling with him most of the time, notwithstanding the fact that you have no maid to cook your meals, to do all the general housework, to take care of your children; yet, you would be expected to keep your house in a state of tidiness for any unexpected caller.

As the pastor's wife you may experience a peculiar feeling, hard to describe, when you see the "pillars" of the church sleeping while your husband is earnestly delivering a message to which he has given time, thought and prayer.

You might have a chance to resist the temptation to envy some other pastor's wife, whose husband is no more efficient, and who works no harder than your husband, yet receives a salary thrice as large.

If you were the pastor's wife, you would have no assurance of a raise in your husband's salary, though he applied himself, worked overtime, and is employed by the same "firm" for many years. You would have to be "dead" to the fact that your sisters have husbands who are no more worthy than your own, and yet they are always sure of receiving a large check at a specified time. Whereas, your husband may not know whether or not he will receive his check, although he has been on the job faithfully all week.

You might have a chance to learn the art of preparing appetizing meals even when out of such staples as flour and potatoes for two or three days at a time. You might be criticized for dressing too extravagantly, even though you obtained your clothing off of last season's bargain rack. Some of the ladies might think you should not purchase a new hat every season, even if you do get them off the fifty-cent counter.

As the pastor's wife you might know the embarrassment of "outsiders," or out-of-town relatives coming into your home, because you hate for them to know that your church allows you to live in such a house, or that they pay your husband such poor wages that he cannot furnish it better.

And remember, though expected to be the pastor's "assistant," not a penny would you receive for your services.

But as the pastor's wife, you would have the sole opportunity to encourage the pastor when all seems against him and he is tempted to discouragement (but big enough to keep such from his flock).

Finally, if you were the pastor's wife, all the blame might be laid at your feet because the pastor has not "succeeded."

Would you not love to be the pastor's wife?—  
BY ONE OF THEM.

Blessed is the man who has found his work; let him ask no other blessedness.—THOMAS CARLYLE.

## BOOK CHAT



By P. H. Lunn

FACING LIFE WITH CHRIST by James Reid (Cokesbury—\$1.50); is a book of fourteen stimulating sermons. These messages are concerned with a solution of the problems of life. Dr. Reid asserts that the supreme need of the world today is for a greater number of Christians who have learned how to make a success of life's true business—living. The discussion centers about such vital themes as "Successful Living," "The Place of Self-discipline," "The Mastery of Fear," "The Cure of Care," "The Escape from Frustration," "The Problem of Suffering," "The Christian's Use of Possessions," "Relationships with Family and Friends," "The World Beyond" and others of the same strain. If the applications were a bit more personal and incisive the effectiveness of these messages doubtless would be increased. After all, any consideration of life and its difficulties must center about the adjustment of personality to Jesus Christ. Then and then only, are we ready to face life.

EXPOSITORY PREACHING by Jeff D. Ray (Zondervan—\$1.00) is a worth while contribution to the field of homiletics. This is a very practical volume always staying close to the subject under discussion. The author, who is Professor of Homiletics at Southwestern Baptist Theological Seminary, Fort Worth, Texas, has a direct method of approach which is especially appreciated in a volume on a subject such as this.

Another Zondervan book is CAN WE EXPECT A WORLD-WIDE REVIVAL? by Paul W. Rood (\$1.00). The book gets its title from the first sermon which is a stirring call to the Christian Church to mobilize for battle with the forces of evil. There are nine sermons in all. Dr. Rood has a burning passion for the lost of earth. This attitude is manifested in each one of these messages. His preaching is plain and straightforward, illuminated with pertinent illustrations. The final sermon, "Is It Possible to Live a Victorious Life?" with just an additional touch here and there could be preached with acceptability and effectiveness in any holiness pulpit.

Anyone interested in Christian biography also those concerned about evangelism among the "down and out" class will be glad to hear about an autobiography of Melvin E. Trotter, superintendent of the City Rescue Mission at Grand Rapids, Michigan. This book is entitled THESE FORTY YEARS (Zondervan—50c). Many of our readers know that our Evangelist Jarrett Aycock was converted under the ministry of Mel Trotter in Los Angeles. Every page of this volume is crammed with tears and tragedy, with pathos and prayer, with struggle and success in the work of God.

An extremely worth while book comes from the Cokesbury Press, UNDERSTANDING THE PARABLES OF OUR LORD (\$2.00), by Albert E. Barnett. The author treats each of the forty-three parables in a manner combining the values of a commentary with those of topical study. The context is carefully examined. Following this, an investigation of the

meaning as presented by the Gospel writers. Then an explanation of the imagery and concepts of the parable. Lastly, there is emphasized the probable teaching point of the parable. This is a book for careful study.

### Problems Peculiar to Preachers

CHARLES 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—Does the congregation, including the visitors, owe the preacher the duty of hearing his message in both Sunday morning and night services?

ANSWER—I should think that in every case, the congregation does owe the preacher the courtesy of hearing his message which is evidently of the Lord. I can see no reason why any other conclusion should be reached although there might be exceptions in an individual case. Certainly the rule should be that the congregation should extend to the pastor the courtesy of hearing his message. Any other conclusion would lead to the fact that a Sunday school is a unit within itself, or that the Young People's Society has a right to leave when their part is over; when, in fact, these are but auxiliaries to the church. I should hope that in every case we would press the duty of the congregation to remain through the message. Unless the message of God through the preacher is a final climaxing part of the service, these other services will eventually bring us to disaster.

Q. In one of the recent answers, you stated that a preacher should not leave when the work was at the bottom or when a crisis was on. Also, that he should not remain when the work continued to drag. I see little difference in these two answers. What do you really mean?

A. I mean that if there is a crisis when it looks like the work is at the bottom and perchance a minority of opposition are trying to oust the pastor, it will hurt both church and pastor for him to leave in those circumstances. I further believe that if in the ministry of the Lord, your work seems not to go and drags all the while, with a decline shown from month to month, it is not wise to continue indefinitely and let the work die on your hands. Find a way to make a change and I am sure that any District Superintendent would help to bring that to pass if the work is in general decline.

Q. I am a graduate from school and am desirous of getting a pastorate, but I owe a school debt, and I have sought for a place where I could pay my debt and at the same time pastor a church. So far, no pastorate has been opened with sufficient support for such a payment. What would you advise?

A. I would advise that you take such open doors as come to you; walk in them, serve your apprenticeship in the ministry, and while doing it, find any side job that is honorable and honest and pay your school debt. Do not expect either now, or at any other date, to get a work strong enough to pay a number of extra debts and at the same time carry on the work of your church. It is not likely that you ever will get enough to pay bills that were made somewhere else unless those bills be matter of sickness, car payment, or furniture payment and yet, even

there you should watch lest you have too large obligations outside your church work. I have known preachers to have more monthly payments than their total salary would cover.

*Q. The Young People's Society of our district has made an assessment or request from our society for a special project that they have undertaken. I do not like the project very well, and we are very poor, with money scarce; as a result, I have refused to participate in this special obligation. Have I done right?*

A. You have not done right. One of the first laws of the church work is the law of co-operation. If you cannot co-operate in that which you cannot see through or in that which you do not care for, it will not be long until you will find others who will not co-operate with you in something you undertake. It is likely that you have already undertaken several things, that some people did not agree with and yet have been courteous enough to stand by you and help you in what you are trying to get done, even though they themselves do not agree with it. It will not take them long to learn that you will not co-operate in anything that did not come from you. This dates back to selfishness rather than poverty. You may argue poverty but back of it is the fact that you will not support anything you did not initiate. This will get out on you sooner or later and wreck you in any department of our church, whether you be a pastor, District Superintendent, or evangelist.

*Q. What courtesy should a Nazarene pastor show toward visiting ministers regarding his pulpit?*

A. A Nazarene pastor should be very careful to be courteous to all men and especially should he be courteous to ministers of like faith, even though not members of the Church of the Nazarene. Where possible, he should give the courtesy of his pulpit to such men who visit his church. Yet there are occasionally times when even a visiting minister should not cause the pastor to digress from his regular program, for if he has a special service or a special message, that message should be delivered in spite of any visiting

The church was quite regular in the matter of holding revival meetings, having two a year for several years. But the matter was becoming quite discouraging to the people, for the attendance was never large, the number of seekers small, and only a very few additions to the church during these years. A change of pastors took place and the new leader listened to the stories of past failures and decided that it was time to approach the problem from a different angle. He began to talk Sunday school and to urge the people to work for an increase in the attendance. After a time he began to see some fruit of his labors in the larger numbers in Sunday school, and also in the Sunday services. Then when time for the regular revival arrived the people were already in action and a number of new people attended, found the Lord and joined the church; and most of this group became acquainted with the church through the Sunday school.

The Professor says that one of the best means of reaching new people in a revival meeting is to start months before by bringing new people to the Sunday school.

minister. Of course, in such cases, the visiting clergyman of like faith should be asked to pray, make some comment, or dismiss the service, or be given proper recognition.

However, with proper courtesy should come proper caution. There will be visitors who will be of other faiths adverse to the faith we declare. In that case, it is wisdom to be very careful as to how we use these men. A little while ago, a man visiting one of our churches felt quite grieved because he was not asked to take an active part in the services, and yet he was a distinct and avowed tongue man of the rankest sort. He stated that he had been asked to preach several times by Nazarene men. This might have been a falsehood, but if so, it was likely an effort on the part of the Nazarene ministers to do a courtesy to this man. But, in doing it, they opened the door for criticism of our other preachers, and also the danger of spreading false doctrines among other people. Courtesy should be guided and guarded by caution.

*Q. My Sunday school runs 250 while the preaching service runs less than a hundred. What can I do to improve the situation?*

A. I am of the opinion that emphasis should be placed upon the preaching services, and some particular attention given to the juniors in that service. It is not likely however that you ever will be able to have as many in the morning preaching service as you do in Sunday school, especially if you are reaching a large number of children. If your congregation is made up of older folks, then you can by special effort build them into the regular preaching service and they will stay. I wish that it were possible for all the children to stay in the preaching service and they will stay. I wish that it were possible for all the children to stay in the preaching services, and I think that we should give much attention to this particular part of our work. If we face any one grave danger, it is the building of a large Sunday school with a small preaching service, which will eventually cause us great difficulty. I trust that more emphasis can be placed on preaching.

*Q. There are a number of singing gatherings in our country, and these gatherings allow no time for preaching. Our people are urged to attend them, and in many cases they seem to desire to do so. What shall be the attitude of the pastor in this situation?*

A. I should say that the work of the Lord, the preaching of the gospel and the saving of souls is greater than singing. The singing gatherings have become mere social affairs and after all do not produce salvation. I think that we should take a definite stand. Where we can co-operate with such gatherings without affecting our services, well and good; but where it involves the Sabbath, we must be firm and yet kind in the rejection of this type of service. The Sabbath is the Lord's day and should be devoted to the worship of God and the preaching of the Word.

*Q. A couple now in our community were recently married; one of them from our town and one from another community. Since their marriage, the pastor of the neighboring church has come here and urged the one not to move his membership to my church, with the result that they are now neither attending this church nor the other Nazarene church, but are attending a church of another denomination. What could be done?*

A. I think that the pastor has been very unwise, and likely through his selfishness will drive them out of both your churches and lose them to the denomination. Any pastor who selfishly holds on to people who live in another town will sooner or later reap the reward of his own selfishness. I would advise that you deal with them and with the pastor and, if necessary, speak to the District Superintendent regarding the matter.

\*\*\*\*\*  
**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  
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**Sermon Seed**  
*Religion and Liberty*—"Proclaim liberty throughout all the land, unto all the inhabitants thereof" (Leviticus 25:10).

*The World of Tomorrow*—"For we look for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

*Home-made Bread*—"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened" (Matthew 13:33). Note that the gospel and the religion which it inculcates are not planned for isolation but for permeation. Our Lord and Master did not spend His life in a hermit's cell but along the thoroughfares of life ministering to the needs of men's bodies and souls. Real religion cannot be lived in a vacuum.

**What Worth Liberty?**  
 Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? . . . I know not what course others may take; but as for me, give me liberty, or give me death!—PATRICK HENRY at the Virginia Convention, March, 1775.

**A Democracy Must Have Christian Citizens**  
 The type of society which we please to call democracy is the product of a definite historical movement. That movement had its roots in a soil that went far deeper than its secular surface appearances. The soil from which democracy sprang was saturated with Christian motives, concepts and convictions. Even those who did not own themselves to be Christians were definitely influenced by the force of its spirit. The founders of America were deeply religious men.  
 Democracy depends for its strength solely upon the character of its citizens. To suppose that a democratic type of government could survive after its very foundations had deteriorated would be folly. Saving America demands saving her citizens, in the Christian sense of the term. A democracy must have Christian citizens.—R.E.S.

**God's Just Judgment**  
 "The Almighty has His own purposes. Woe unto the world because of offenses, but it must needs be that offenses come, but it must needs be that the offence cometh! If we shall suppose that American slavery is one of these offenses,

which in the providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as a woe to those by whom the offense came, shall we discern there any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, that 'the judgments of the Lord are true and righteous altogether'."—ABRAHAM LINCOLN in Second Inaugural Address.

**The Progress of History from Within**  
 "The drama of human history is like a visible projection of that which proceeds within ourselves. There is nothing more urgent than that secret labor by which those with a little faith raise, first of all in themselves, the level of mankind's spiritual energy."—JACQUES MARITAIN.

**Our God**  
 His voice sublime is heard afar;  
 In distant peals it dies;  
 He yokes the whirlwind to His car,  
 And sweeps the howling skies.  
 Ye nations, bend, in reverence blend;  
 Ye monarchs, wait His nod,  
 And bid the choral song ascend,  
 To celebrate our God.  
 —H. KIRKE WHITE in *The Methodist Hymnal*.

**The Test of Civilization**  
 The truest test of civilization is not the census,  
 Not the size of the cities, nor the crops;  
 No, but the kind of men the country turns out.—EMERSON.

**He Shall Reign Forever**  
 "The crucified Jew, being the holiest among the mighty, the mightiest among the holy, has lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."—JEAN PAUL RICHTER.

**Religion and Good Government**

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace.

I have long felt a very deep interest in the work of the Sunday school Bible classes, because of the conviction that this sort of serious and continuous study is not only of the greatest spiritual and character building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible.—CALVIN COOLIDGE.

**The Way Back to God**

Recently while traveling through Canada, we passed a car with a metal placard fastened to the license plate which read, "America! Back to God!" This started us to thinking and a number of questions arose in our minds. What caused this man to have such a conviction? Should I join with him in the same condemnation? If we have drifted away, from what have we drifted? If it takes a placard to awaken us, why have we not been awakened sooner? Should I take this matter seriously or merely consider it the ideas of the overanxious? How long ago did this drifting begin and have we reached the acme yet?

There will be a variety of opinions on these questions, but one thing is certain, we cannot find "the way back to God" until first we decide whether or not we have drifted away from God. It makes no difference whether we are considering the individual or the nation, all must put life's standard through the test of Bible teaching and see just where we are in our relationship to truth and right.

Sin has existed since the fall and we believe has increased more rapidly, in proportion to the increase in population, than has righteousness. Especially is this true in the last fifty years with the coming of modern invention. "Vices of



gaming, inebriety, unchastity, indecency, and pugilism existed in early history. The Orient had polygamy, and slavery was world-wide. However the ancients were amateurs, except in brutalities of the amphitheater, compared with men of our age in capitalization of appetites, passions and abnormalities for predatory profits. Nero developed the lottery, but only for the distribution of gifts to banquet guests. Our gamblers have run it up to an annual "take" of \$200,000,000. The slot-gambling machine and punch-board, invented scarcely thirty years ago, now yield a total of \$500,000,000. The \$750,000,000 yearly "number game" is only seven years old.

The direct annual cost in our country of seven harmful indulgences, most promoted for profits, total \$9,350,000,000. They are: Gambling, \$4,000,000,000; Intoxicating Beverages, \$2,150,000,000; Tobacco, \$2,000,000,000; Unchastity, \$500,000,000; Vile prints and shows, \$400,000,000; Habit drugs, \$250,000,000; Pugilism, \$50,000,000.

The indirect costs of vice are unemployment, sickness, dependency, accidents, insanity, crime and death, which equal the direct costs. Gambling, the only vice yielding a rebate, returns about \$2,000,000,000 leaving a net vice bill of \$7,350,000,000 which doubled for the indirect costs, makes a total of nearly \$15,000,000,000. This is a fifth of the present national income or one dollar from every five of our national income is spent for vice. No wonder some are crying, "America, back to God."—REV. ALVIN R. STORP in *The Wesleyan Methodist*.

#### Bound

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody who stands right; stand with him while he is right, and part with him when he goes wrong."—ABRAHAM LINCOLN.

#### Abstinence Versus Temperance

"My experience through life," Robert E. Lee wrote, "has convinced me that while moderation and temperance in all things is commendable, total abstinence from spirituous liquors is the best safeguard of morals and health."

#### The Shoe on the Other Foot

When a former opponent of prohibition recently made a substantial gift to fight liquor he was asked, "Why?" "Repeal isn't working the way I expected," he said. "My son came home drunk last night."—ADULT BIBLE CLASS MONTHLY.

#### The Economics of Liquor

The idea that the liquor business creates something economically is on a par with the idea of the undertaker who complained that the pure milk committee

in his town had ruined his trade in babies' funerals.—IRVING FISHER, Yale University.

#### Ten Profitable Wednesday Evenings

The Sebring, Ohio, Church of the Nazarene under the leadership of Rev. Ralph Schurman, pastor, planned a series of ten midweek prayer-meetings around ten interesting and practical themes. These were announced and well advertised in advance. Brother Schurman writes the program was successful in increasing attendance at the midweek service to double and sometimes treble the usual number. The plan was varied, yet spiritual, and people liked it.

The themes for the ten weeks were as follows:

1. Good Reading Night (four speakers).
2. Layman's Night (conducted by a visiting layman).
3. Question Box, Night (bring your puzzling scriptures).
4. See Nazarene Mission Fields (stereopticon pictures).
5. Good Reading Night (what a Nazarene bookshelf should contain).
6. Layman's Night (introducing a visiting layman).
7. Question Box Night (bring your questions on doctrine and Christian experience).
8. Meet Two Outgoing Missionaries (the names were announced).
9. Good Reading Night (presenting books we love best).
10. Question Box Night (answering your everyday problems).

#### Was this in Your Church?

"So you have no teacher this morning," sighed the superintendent as he paused at the classroom door of the Intermediate boys Sunday school class. "I will see if I can find you a teacher," he called back as he hastened away.

Interrupting the Bible class, he asked who would volunteer to teach a class. After an embarrassing silence and more pleas and excuses, Sister— followed him slowly. She glanced at her Sunday school quarterly to find out what the lesson was about and arrived at the classroom considerably behind the superintendent. When finally he got the boys quiet enough to hear what he had to say, he introduced the teacher.

"Who knows what the lesson is about today?" she queried. The boys hunted through the lesson quarterly to find the lesson. "Now we will read our lesson. This boy on the left over here will read the first verse and tell us what he thinks it means." The boy read the verse well but was "stumped" to give its meaning. The boys began to giggle and make fun.

The process was continued with exhortation to keep quiet and give attention. Finally, much to the relief both to

teacher and boys the closing bell sounded. "I hope you will be back next Sunday," called the teacher, but the tumult prevented the admonition being heard by most of the boys.

As the group went out of the door one boy was heard to remark, "I'm not coming back. If that's the best they can do, I guess Sunday school isn't so important anyway."

Note—A well organized Sunday school has a group of substitute teachers ready to teach at any time.—R. R. HODGES in *Kansas City District Voice*.

#### Keep on Keeping on

"I have found both condors and snails on the top of the Andes Mountains. The condors got there by flying, and the snails got there by crawling, but they both got there."—R. S. WINANS Peruvian Missionary.

#### Baseball and the Gospel

Babe Ruth of baseball fame gave this high tribute to an aged minister friend of former days:

"Most of the people who have really counted in my life were not famous. Nobody ever heard of them—except those who knew and loved them. I knew an old minister once. His hair was white, his face shone. I have written my name on thousands and thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him. He was not trying to please his own immortal soul. So fame never came to him.

"I am listed as a famous home-runner, yet beside that obscure minister, I never got to first base."—Mount Hermon News.

#### They Said It

Only the brave know how to forgive. A coward never forgave; it is not his nature.—LAWRENCE STERNE.

Flattery corrupts both the receiver and the giver.—EDMUND BURKE.

It is the whole business of the church, and it is the business of the whole church to carry the gospel to the whole world as speedily as possible.—Central Northwest District Pulse.

"I have to live with myself, and so I want to be fit for myself to know."—M. H. MOSIER.

Real obedience is recognition of the law, acceptance of it, and then living above it.—Children's Religion.

#### For the Bulletin Board

Little things are important, for they are the hinges on which great things turn.

Punctuality is the first sign of dependability.

The wages of gin is death. Try doubting your doubts and trusting your beliefs.

Do not be so pleased with your first success that you quit.

## HOMILETICAL

### A PREACHING PROGRAM FOR JULY, 1940

By Mrs. Agnes W. Diffee

The writer of sermon themes this month is Rev. Mrs. Agnes White Diffee, pastor of our First Church in Little Rock, Arkansas. Mrs. Diffee was converted and sanctified at an early age and gave her life enthusiastically to the service of the Lord. A number of years were spent in the evangelistic field where success attended her efforts. For two years she was assistant pastor at Little Rock First Church; and for the past nine years she has been its very efficient pastor. This church has one of the largest and best equipped church buildings in our denomination, has one of the largest Sunday schools, and ranks high in church membership. In addition to the regular pastoral duties, Mrs. Diffee conducts or supervises a daily thirty-minute radio broadcast from studios in the church building. She is widely known and appreciated throughout the Southland.—MANAGING EDITOR.

SUNDAY, JULY 7, 1940.

MORNING SERVICE

The Lord's Supper

TEXT—1 Cor. 11:23-28.

INTRODUCTION—This ordinance is the heirloom of the church.

EMBLEMS—Bread and wine (homely).

Bread—"My body," wine—"my blood." Symbols of His character and mission.

I. HIS INCARNATION—Took body prepared by Father (v. 23).

II. HIS DEVOTION—Gave thanks. Not my will but Thine (v. 24).

III. HIS SUFFERING—After thanks He brake it. No man taketh my life.

IV. HIS SUBSTITUTION—This is my body (Jsa. 53:5). Not life—Not teaching—Not miracles—but death—His body, Not glorious "but broken." His blood not coursing through the veins of a conqueror but given for man. You are to see your sins laid upon Him, your souls washed by Him, your doom reversed by Him, your life secured by Him and thus shew forth His death till His coming.

V. HIS INVITATION—After atonement has been made appropriate it for your eternal salvation. Virtue is not in eating and drinking but remembering Him. Elements are but memorials.

VI. HIS PURPOSE—Our salvation. Preach Christ and Him crucified (Titus 2:11-13).

VII. HIS PROSPECT (v. 26)—Till He comes. Not table of any particular church. It is the Lord's.

EVENING SERVICE

Paul Before Felix

TEXT—Acts 24:25.

INTRODUCTION—Prisoners often tremble before the bar of justice as the judge hears their cases. But how different, here the prisoner takes charge as prosecutor, witness, jury, and hands the judge over to the supreme Judge of all while the judge is unable to defend or excuse himself.

PICTURE—Paul's request of Felix, "Hear about this Christ who was executed as a felon; why so much ado about him?" Paul answers, "In order that I might better explain what Christ is to me—it will be expedient for me to touch on certain subjects connected with religion and morality, with respect to it, with which we may better be able to understand each other."

Paul's sermon had 3 heads:

#### I. RIGHTEOUSNESS

1. The word has its root in the word right. Righteousness springs from the great law of right which pervades all the relations to his Maker and to his fellowman.

a. He has created us for His own glory and we are to respect His rights in us.

b. These rights are not arbitrarily imposed. He cannot withdraw them.

George III to Prime Minister, Mr. Pitt, concerning a measure he did not approve, Pitt said, "I'll resign." "Very well," said the king, "you may, but I cannot." So it is with God. "To this end was I born and for this purpose came I," etc. I came not to do my will but Thy will.

2. Under obligation to our fellowman (Edison, Robert Fulton, Eli Whitney). Also I am under obligation morally to fellowman. Mentally—not only not to do him any harm but to do positive good—feed—clothe, etc. You may say I do no harm—priest and Levite to half dead man on Jericho road.

II. CONCERNING TEMPERANCE—Self-control. Soul of man compared to a citadel with greed, avarice, anger. "He that is slow to anger is better than the mighty; and he that ruleth his own spirit, than he that taketh a city. (Prov. 16:32).

Lusts of the flesh "Let not sin reign in your mortal body that ye should obey it in the lusts thereof. Felix had another man's wife.

1. Here is remedy says Paul. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—wonderful law.

III. JUDGMENT TO COME—Must be future, someone says we get it here:

1. Two people commit same crime here, one escapes—other goes to prison or two commit same sin of impurity—man goes free—woman ostracized. But you say, "What about the penalty man suffers within?" One committed sin first time, other the 999th time—one hardened—one conscience tender.

2. A man said; no punishment after this life. Picture drawn of one grinding life out of the other, poor barely able to live. Death comes to both as rich man and Lazarus—as James 5th chapter. Judgment will be according to deeds done in the body. Opportunities and light.

IV. FELIX TREMBLED—Did nothing about it.

V. WAIT FOR MORE CONVENIENT SEASON—Young boy, young man, middle life, old age called to bedside of same man dying, yet he whispers, "I am waiting for a more convenient season," and is gone.

SUNDAY, JULY 14, 1940.

MORNING SERVICE

"Come, Tarry, Go"

SCRIPTURE TEXTS—Matt. 11:28; Luke 24:49; Mark 16:15.

#### I. COME!

We have here the three-word gospel. The beautiful message expressed in the first word "Come" is given throughout the Scripture and always brings joy, hope and good cheer. In the Book of Genesis God said to Abraham, "Come into a land that I will show thee and I will make of thee a great nation . . . blessed and be a blessing" (Gen. 7:1).

Also invitation to Noah, and message to Rebekah (Gen. 24). Joseph's father and brethren (Gen. 45:18); Moses (Ex. 3:10).

- But greatest of all to us is the one in the text before us. What does it mean to come to Christ? 1. Godly sorrow for sin. 2. Repenting and turning from sin. 3. Faith, confession, and baptism.

Some came in rural church, some at home, some in great revivals; some in childhood, young manhood, some in old age—but note not many in old age (give your own experience).

II. TARRY—WHAT FOR?

The text says until you are clothed with power. What is power? The Holy Spirit is the dynamo of heaven; it is He that the entire church world needs (see Luke 24:49; Acts 1:4,5; Acts 2:38, 39).

III. GO!

The early Christians were not only to come, to tarry, but they were to go. Our task as a church is to go to spread scriptural holiness throughout the world. The Lord commanded it; He said, "Go, . . . make disciples of all nations, . . . preach the gospel to every creature." Also, when a great revival had been held in Samaria, Peter and John were sent down to further instruct them in the way of the Lord, and they prayed for them that they might receive the Holy Ghost.

Acts, tenth chapter, further records the missionary work of the Church in preaching holiness; when Cornelius and his household were baptized with the Holy Ghost.

Acts 19:2, the doctrine of holiness was preached to the Ephesians and they received the experience.

CONCLUSION—Let me say again that the Church of the Nazarene was raised up to preach entire sanctification; wrought by the baptism of the Holy Spirit, and when we cease to do this we have no place to fill in the church world.

EVENING SERVICE

Where Are the Dead and What Are They Doing?

TEXT—Luke 16:19-26.

INTRODUCTION—Brevity of life—then how necessary for us to prepare for death for we shall live on somewhere forever.

I. WHERE ARE THE DEAD? Rich man died and in hell. Lazarus died and was carried by the angels into Abraham's bosom.

CONSERVE:

- 1. His soul existed in a state of separation from the body. If did not die or fall asleep with the body, his candle was not put out with him but lived and acted and knew what it did and what was done to it. 2. His soul removed to another world, to the world of spirits; it returned to God who gave it, its native country—spirit of man goes upward. 3. Angels carried it. "What pallbearers." Amasis, King of Egypt had kings to draw his chariot but what is that to this? 4. Carried into Abraham's bosom—Why so stated—Jews spoke of their dead as going to Garden of Eden, as going to be under throne of glory and as going to be in Abraham's bosom. Abraham was father of the faithful and where should they go except to him as a faithful father who would comfort them, bid them welcome and refresh them? Carried to his bosom, that is to feast with him—for at feasts the guests are said to lean on one another's breasts; and the saints in heaven sit down with Abraham, Isaac and Jacob. And rich man was in hell, spirit in torments.

II. WHAT ARE THEY DOING?

- 1. Lazarus is in comfort, peace, plenty—no sin—no pain—no sorrow—no want—endless joy conducted by the

angels into living room, bedroom, dining hall, but rich man left him with dogs.

- 2. Rich man a. Lifted up his eyes—or sense (see Luke 13:28, and Isa. 66:23, 24). b. Saw Abraham—Lazarus aggravates torment (Rev. 14:10). c. Cried aloud—Addresses Abraham as "Father." His plea, "Have mercy . . . send Lazarus that he may cool my tongue. . . . I am tormented." (1) Notice tongue first mentioned. This is organ of speech. Torment of it made him think of all hard words spoken against God and man. Asked for one drop, who had refused one crumb. What are they doing? Seeing, hearing, feeling, tasting; remembering and praying.

III. MEMORY—REMEMBERING:

- 1. Home and home life—business life. 2. Wickedness of brethren although he addresses Abraham as "Father." Many church members on way to hell.

IV. LAST—Remaining in that fixed state. Gulf fixed.

SUNDAY, JULY 21, 1940

MORNING SERVICE

Faithfulness of God

TEXT—Rev. 2:10.

INTRODUCTION—The original carries with it the idea of "become thou faithful—unto the death point." In everything else men are expected to be true but if you do not veer to right or left in religion you are a fanatic. This word means full of faith—concerning things eternal, invisible—Moses—Christ. Things to be full of faith in—

- I. Faithfulness to God. For, remember, no other relation can be quite right when this is wrong. 1. Take honoring views of God. a. "Cast not away confidence." b. Keep short accounts with God. Drive no sharp bargains. Jacob—Esau. c. Tell God everything—no secrets—straightforward.

II. FAITHFUL TO YOURSELF

- 1. Pledges—Demas. 2. Conscience—Judas.

III. FAITHFUL TO CHURCH—FAULTS, YES—But best of all institutions. Many out of church today because of criticism of elders. Church of your fathers and mothers your place of baptism, marriage, etc. Many hours of sorrow changed to joy. Be faithful to her, follow her teachings, obey her laws, love her services; bow to her judgments; strive for her increase; pray for her unity.

IV. READ THIS SCRIPTURE OFTEN—Do not permit yourself to grow slack in faith—in:

- 1. God. 2. Yourself. 3. Church.

EVENING SERVICE

Only Two Ways

TEXT—Daniel 12:10. Read verses 1 to 12.

INTRODUCTION—Text presents:

- 1. Two kinds of people. 2. Two different ways of living. 3. Two ways of dying. 4. Two ways after death.

Consider:

I. TWO CLASSES OF PEOPLE—Wise and unwise. We know what the world calls wise, but see God's classification of the wise (v. 3).

- 1. Five wise virgins—Wise because they made ample provision and preparation to meet the bridegroom—oil in their vessels. 2. Watchful servant. 3. Paul calls for a circumspect walk in life. 4. Be not unwise but wise understanding what the will of the Lord is. Will of Lord to be saved (v. 10). Will of God to be sanctified. Will of Lord to be industrious, frugal, etc. "Go to ant thou sluggard." Command household. Stir up your pure hearts by way of remembrance. Will of Lord to be fervent in spirit—winning souls (v. 3).

II. WAY OF THE WICKED—Deut. 17:5. Worship, moon, stars or hosts of heaven. "They have no regard for the ten commandments."

- 1. "No other gods." 2. "Not bow down to graven image." 3. "Not take name of Lord thy God." 4. Sabbath day keep holy. 5. "Honor thy father and mother." 6. "Thou shall not kill"—whisky, etc. 7. "Thou shall not commit adultery." 8. "Thou shall not steal." 9. "Thou shall not bear false witness." 10. "Thou shall not covet."

Briefly comprehended in New Testament "Love the Lord thy God with all thy heart," etc. "and neighbour as thyself."

III. TWO WAYS OF LIVING (v. 10). One understands—other does not.

IV. TWO WAYS OF DEATH

- 1. Let me die death of righteous and my last end be like his. 2. Death of the wicked—"Judas and Saul." Many who die saying devils are after them.

V. TWO WAYS AFTER DEATH

- 1. Some to "everlasting life" (v. 2). 2. Some to "same and contempt" (v. 2).

SUNDAY, JULY 28, 1940

MORNING SERVICE

God's Plan for Man's Redemption

TEXT—1 Cor. 1:30.

INTRODUCTION

- 1. Man is hopelessly sinful and dying (Jer. 17:9). Heart deceitful above all things and desperately wicked; Helpless to lift himself out. "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil." Experiments made since Cain. 3. Remedy must come from God, and it is given briefly in text. God is author Christ is agent Wisdom, righteousness, sanctification, redemption are its benefits.

Benefits—Wisdom, righteousness, sanctification, redemption. Christ is made unto us—

I. WISDOM—Christ teaches through the:

- 1. "Word of God." 2. Church, ministers and 3. "Holy Spirit."

II. RIGHTEOUSNESS—NOT ENOUGH TO KNOW—Man on rock above Niagara. (2 Cor. 5:21). Sin for us who (Gal. 2 and 3).

III. SANCTIFICATION

- 1. Church world confused on subject; Scripture not, God not, needs of man not. "Knowing this that our old man

is crucified" (1 Cor. 3:1; Rom. 6:6 1 Thess. 5:23; 1 John 1:7-9).

- 2. He can realize it here in this world (Luke 1:73-75). IV. REDEMPTION—"Change our vile body . . . fashioned like unto his glorious body according to working . . . whereby he is able to subdue all things unto himself." Ransomed body as well as soul (Rom. 8:23, Phil. 3:20, 21). Grandeur—John said in Rev. 7:13, 14, "Whence came they?"

EVENING SERVICE

TEXT—Heb. 2:1—"We ought to give the more earnest heed to the things which we have heard" lest haply we drift away from them.

INTRODUCTION

What is chief danger to us all? Danger of drifting away from the path of Duty, Right and Safety.

One word is key word—DRIFT.

I. WARNING IS FOR US ALL

- 1. For Christians—"Watch and pray that ye enter not into temptation." "Wherefore let him that thinketh he standeth take heed lest he fall." Warned against—Pride, Flesh, World, Satan. Exhorted to war a good war—fight a good fight, put on the whole armor. 2. Can live life gloriously or shabbily.

II. WHY DO PEOPLE DRIFT?

- 1. Church attendance neglected. 2. Prayer and reading Word. 3. Business Reverses. 4. Sorrow. 5. Wrong in relation to some human being—Abraham and Lot. 6. Secret sins. Drugs—drink—loss of virtue—"If I regard iniquity in my heart." Love of money. 7. Backslidden, do not know it—Samson.

III. WHY DO UNSAVED DRIFT?

- 1. Atmosphere of world. 2. Daily Tasks. Ground of rich man. 3. Familiarity with religious things—Man in cemetery. Light resisted becomes darkness. Business man of world said to be successful but he said "No. Give my life to cry over personal religion like I used to."

IV. WANT TO TURN BOAT UPSTREAM? "Act as if God were—

—you shall come to know that He is." Boy in meeting told to act upon impressions to become Christian—saved—mangled in mill next day preacher came, smiled faintly and said, "Wasn't it a glorious thing that I settled it in time?" Little girl lingered at altar—house burned that night.

ILLUSTRATIONS

Basil Miller

Prayer Slips the Noose

"Extra! Extra! Will Purvis did not hang! The noose slipped!" newsboys shouted the story. Frantically, the people grabbed the papers to read the details, for the governor said that there would be no reprieve, but God declared otherwise. The attorney-general said he would devote his life to hanging Purvis, but God covered Purvis' life in the hollow of His hand.

The angry mob at the rural county seat tried to tear the jail down and kill Purvis, but God built a wall of fire about him!

The scene was laid in 1894. Will Purvis, then under age, was convicted for a horrible murder, and when the quick trial was over there was to have been a speedy hanging. A shrieking mob formed and wanted to tear him limb from limb, but the jailer withstood them. Furor ran high. Men came from miles away just to get a look at Purvis or the jail.

Lincoln Brown, influential citizen in God's kingdom, went to the cell as his custom was with condemned criminals, and talked with Purvis.

"I'm not guilty. I did not commit the murder," Purvis said. Something clicked in Brown's heart as he talked with the lad, and he decided that he was telling the truth. Immediately he asked for a retrial, but failed to get one. Then he went to the attorney who had convicted Purvis, trying to soften him, but failed. Finally he went to the governor and asked for a reprieve, and here again he failed. At length, he went to God and God said, "Purvis will not hang!"

The preachers heckled Brown on the day of the trial. The attorney called him a crank and laughed him to scorn. Still Brown said, "Purvis will not hang." He had heard from God.

High noon struck. Purvis was taken to the gallows. The milling crowd jeered. The criminal looked over the group searching for the face of his friend, Mr. Brown, but could not locate him. Brown had gone to his place of business, for he believed God!

The sheriff led the boy to the gallows, quickly adjusted the noose. The divine Hand laid hold of that noose, and when time came for the trapdoor to be sprung, something happened, and the noose slipped!

The wild mob, remembering Brown's faith, would not allow the sheriff to replace the slipped noose. They took up the cry, "Free Purvis!" The state rocked with the issue. Political careers were made and broken on the same cry. A daring governor later pardoned Purvis and he became a free man.

Years later the real murderer lay on his deathbed. A heavy conscience burned through his skin, turned upside down the burden he had carried for so many years. He confessed that it was he and not Purvis who had committed the crime.

John Paul says that forty years later, in 1934, he told the story to a Louisiana audience and a man arose from the congregation and said, "I stood by the dying bed of that criminal and heard him confess the murder for which they tried to hang Will Purvis."

Will was converted as a result of his miraculous deliverance from the gallows (a divine feat equal to Daniel's deliverance from the lion's den). He raised a large family, and in 1936, the group drove to visit Lincoln Brown, then eighty-nine years old, the man whose prayers had saved their father and grandfather from the gallows.

*Whose hand slipped the noose?*

If God would slip the noose for the prayers of Lincoln Brown, praying man or woman, what will He do for you?

#### Sleuth Hounds of Hell

"Come out with your hands up," the state officer commanded.

A posse of a dozen armed officers surrounded a clearing in the mountains of Pennsylvania. They had been tipped off that a desperate criminal and his wife were hiding in a small log cabin.

"You're covered, and unless you come peacefully we'll blow the shack to pieces and you to—"

The hut was small, two windows and a door, carefully covered with machine guns.

Officers watched, well-hidden from the criminal's fire. Suddenly the door slammed open, and a man and his wife crept out with their hands held high. Not a shot was fired, but when the officer slipped the handcuffs on the couple their first words were:

"Thank God you've found us. We spent a year in hell. How terrible it is to live alone with conscience."

Less than ten years ago this man and woman committed robbery in Pittsburgh, stealing more than a quarter million dollars in large denomination bills. They got away with the crime for months. Officers could not locate them. Finally, in the mountains they discovered them living in a log hut.

Conscience is hell's sleuth hound! Every man carries within him the voice of God in the form of conscience. When he acts as a criminal this voice, once speaking as the mouthpiece for the Almighty, becomes a hound baying for hell. At least, such is the declaration of criminals.

Conscience had become to them hell's hound; tracking them everywhere. They spent a year in hell, and when they located the log cabin, far from the beaten paths, they literally lived in hell. A neighboring farmer fed them, thinking they were there as writers. The hell of conscience would not let them lie still at night, and the days were turned into seasons of fear and watching.

When they were found each one declared that the happiest moment of his life was then, for conscience's voice was stilled.

They had hidden in mayonnaise jars more than \$260,000, one jar alone containing 16 \$10,000 bills. But there was no peace in their crime.

The hard beds of prison were more welcome than the rocky bed conscience laid for them.

#### "We Can't Take this Train"

"Verdi, we can't take this train," Lulu Dilbeck said to her singing companion.

"But if we miss it, we will be late for our next revival, and there's no other train until tomorrow. That's too late."

"Too late or not, we can't ride this train."

The two gospel workers were in Oklahoma, standing on the wooden platform of a depot. The train pulled into the station. They held tickets in their hands. Their next revival was slated to begin and this was the last train they could take to make the appointment.

Lulu, the preacher of the duo, was suddenly impressed by the Spirit not to ride that particular train. She felt a peculiar restraining hand, heard an odd voice say, "Not this train!"

Verdi argued, but Lulu was adamant. She had heard from God. She cared not for the how nor the why of the affair, once she was certain God had spoken.

The train pulled out of the station (not in the custom of waiting for arguing young ladies, even though they be gospel workers, to debate whether or not they would ride it).

It had not been gone thirty minutes when the news flashed over the telegraph wires, "The train was wrecked! Thirty people were killed!"

If we will tune our spiritual ears to receive divine voices in the form of impressions, we also will miss fateful steps. Listen and God will deliver you.

#### Pray for Fifty Dollars

"Pray for fifty dollars, son," the young divinity student read from his mother's letter.

He was in need of money for a certain obligation and knew not where to get it. He had spent that particular week in prayer. After a morning season he received the letter from his mother.

"Last week," he read on, "I was with your uncle in the cart. He had Blackie (the student thought, Mother is going into many details for some purpose) hitched to the cart. We had started down the long hill leading to Ben's, when suddenly God seemed to say, 'Your son needs fifty dollars. Pray for it.' I prayed the ten miles there and back that God would send the needed money."

The student thought it odd that the exact amount of the needed money should have been revealed to his mother more than fifteen hundred miles away. To the best of his knowledge at the time his mother received this prayer impression, he was on his knees asking God to send him that sum of money.

The next day he opened a letter from an old friend in San Francisco, and out of it dropped two ten-dollar bills. A week later the second one came with the same amount, and finally, the third envelope with a ten-dollar bill. His fifty!

"I was suddenly impressed that you needed money," the friend told him weeks later. "And I sent you the first twenty dollars. Later the impression came that I had not sent enough. And this continued until I had mailed the fifty dollars."

"It was God who impressed you to answer my mother's and my prayer."

Small items or large affairs, there is one place they can be solved—the secret place of prayer.

#### God's Warning Voice

"Get back!" the voice rang clearly in the miner's ears. Without waiting to see who the speaker was, he threw himself across the mine shaft.

The entire side of the shaft, where he had been working, gave way. The place he had been was covered with rock. He had thrown himself back just in time to miss being blotted out.

Badly shaken, he decided to lay off for that day, and when he reached the top, he asked his brothers which one of them had called down to him.

"Neither of us spoke a word. Why?"

"Down there, I heard one of you call distinctly, 'Get back!' I jumped just in time to avoid a cave-in."

That morning the miner said just before he went into the dangerous shaft about a hundred feet down, "I committed myself in silent meditation and prayer into the hands of a beneficent Father whom I asked to go with me into the mine."

Meditate longer—pray more! Heavenly voices will speak oftener.

#### Good Literature Pays

"I guess Uncle Sam won't put me in the pen if I send this holiness paper out to that poor family on the route," an Alabama postmaster said to himself, as he tore the name off the *Herald of Holiness* and sent it to a family living on the poorest section of the rural route.

He continued doing this for weeks, after he was unable to locate the proper party to whom the paper belonged.

The poor man and his family began reading the paper and were converted. Then they spread the copies among their neighbors, who read them eagerly, and finally a few of them got religion. When eight families had been converted, they sent for a Nazarene preacher to hold a revival, and out of that meeting came a Church of the Nazarene.

Years ago the sainted L. Milton Williams told me an incident that occurred while riding through Kansas on the train.

"I got in conversation," he said, "with a farmer on the train, and told him that I was a holiness preacher. He asked about my work and where he could find more about the doctrines I preached. I gave him a copy of my book, *Where Art Thou?*"

"The farmer went home, read the book, and was converted. Later a revival was held in that community and a hundred people were converted. They wanted a Church of the Nazarene, and one was organized from the seed sown through one man reading a book."

That church is Sylvia, Kansas, the second largest rural Church of the Nazarene in existence.

#### The Indian's Vision

"Thank God, you came," the wrinkled old Indian said to Joe Sewell and S. M. Stafford.

Early in this century these men went to Mexico as missionaries without the backing of any organization. They had gone to a community in southern Mexico with their gospel work, and one day they met an old man to whom they told the story of Jesus and His saving power.

"This is what I have been praying for," he said. "Years ago, not knowing anything about this religion, I had a vision that two white men would come here teaching a strange religion. I have in my heart what you are talking about."

He told them how God had given him a peculiar vision of their coming and from this he learned to pray to the strange God. A spiritual warmth had entered his soul. He knew nothing about true religion, but he had entered into fellowship with Christ through faith. His was salvation outside the law, as Paul speaks of it in Romans.

God is faithful to every soul to give him the gospel.

From this incident came the starting of our Nazarene missions in Mexico, which that noble man, Dr. Santin, has led for so many years.

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## Communion Sermons

#### My Life in Christ

TEXT—For this is my blood of the new testament (Matt. 26:28).

INTRODUCTION—Blood is the essential of life, and in this ordinance of the Communion the wine represents the life of Jesus. The symbol is that of the Master giving His blood, His life, for our redemption. The blood is the heart of the New Covenant for it stands for the death of Christ by which salvation is made possible.

I. BLOOD IS LIFE—This wine is an emblem of the life of Jesus freely laid down for our salvation. Taking the blood of Jesus is taking His life. By partaking of the wine, symbolical of His blood, we have a part in the life of the Master, and all that it stands for.

II. CHRIST'S LIFE FOR US—When we partake of Christ's life we obtain certain elements: (1) His is spiritual life as against physical life (2) It is becoming the sons of God in a spiritual manner. (3) It is divine power to live holy. (4) Finally it is victory over death. The one who lives in Christ shall never die. In a mystical sense, when we come to this table, we renew this covenant with our Lord, that His life becomes ours.

III. THE COMMUNION BRINGS TO THE SOUL—When we come to the table we enter into the New Covenant with our Lord and it symbolizes these facts: (1) The Christ life is a living experience to the partaker. (2) It gives access to those divine reservoirs of living water that Christ promised, which when we drink of them we shall never thirst. (3) It also causes one to live by having Christ living within.

CONCLUSION—Drink then of this symbol of the Christ life of which we become partakers through the remission of our sins. Ours is not a dead Christ, but a living one—alive on high and alive within.

#### Christ's Broken Body

TEXT—Take, eat; this is my body (Matt. 26:26).

INTRODUCTION—In the wilderness God fed the Israelites with manna, the bread which came down from above. In the New Testament we find the bread of life upon which the



soul can feed. There is a close relationship of the broken body of Christ and the bread of life by which the soul lives.

**I. THERE IS HEAVENLY FOOD**—As bread is for the body, so is this heavenly food or bread for the sustenance of the soul. Jesus ate of it. At the well He referred to the bread which He ate and the disciples wondered if any man had brought something for him to eat. He had fed on the heavenly bread, the spiritual manna.

**II. EATING THIS HEAVENLY FOOD**—At the Communion Service we eat of the broken body of Jesus, symbolical of partaking of this heavenly bread. He said, "Take, eat; this is my body." In eating of this emblem we enter into a relationship with life through Christ as when the food for the body is eaten it becomes a part of the physical man. This is a symbolical relationship.

**III. RESULTS OF THE HEAVENLY BREAD**—(1) Heavenly bread feeds the spiritual nature. You must partake of it to live in a spiritual sense. (2) It contacts spiritual forces which enable the soul to live. Without eating therefrom the inner man would die. (3) It brings one into an immediate fellowship with Christ. (4) The life of Christ becomes the source of our spiritual life.

**CONCLUSION**—Feed your soul today at this table of the Lord. Take and eat thereof that you might flourish in God and become strong in heavenly graces. Do not allow your spiritual man to become weak through failure to eat this heavenly food.

## Funeral Sermons

### The First Out of the Tomb

**TEXT**—*The dead in Christ shall rise first* (1 Thess. 4:16).  
**INTRODUCTION**—Death is the route by which all men leave this world. Enoch and Elijah alone missed the grave. All go into the grave, but the first to arise are the dead in Christ. This is our blessed assurance.

**I. HOPES DO NOT END WITH THE GRAVE**—Our hope of future blessedness does not end in the casket. The form, so beautiful when animated with life, upon which we now look, dreamed dreams which do not fade with the grave. There is a beyond, a new age, a new life.

**II. THIS IS NOT OUR FINAL GOODBYE**—We are saying goodbye to this loved one but not for the last time. This parting is but for a moment. We shall again clasp these cold, inert hands, and press cheek to cheek with this loved one.

**III. THE DEAD IN CHRIST SHALL RISE**—(1) This same body shall come forth to be kissed with immortality. (2) It shall be renewed with incorruptibility, beyond the touch of Job's skin-worms, the rust of death. (3) This body now lifeless shall enter into abundant life beyond the grave. (4) We then shall be reunited with our loved ones.

**CONCLUSION**—This our loved one is absent but for a while, awaiting the trump of God when the dead in Christ shall burst forth from the tomb and be clothed in the bliss of immortality. Dry your tears because this loved one is far beyond the reach of mortal care.

### The Flutter of Death's Wings

**TEXT**—*Therefore be ye ready: for in such an hour as ye think not the Son of man cometh* (Matt. 24:44).

**INTRODUCTION**—We stand this hour in the presence of death. The wings of the death angel have fluttered by once again and a friend and loved one has been called. Death comes with the suddenness of an unannounced storm. It awaits no invitation. Hence we should each one carefully examine our lives as we sit by this open casket and be ready when these wings flutter by.

**I. DEATH A UNIVERSAL FACT**—Death is universal as the records of the centuries testify. Our grave lots abound. Our mortuaries stud our city corners and cross-road hamlets. God has appointed a time for the coming of death.

**II. DEATH CLOSING GETTING READY TIME**—There is no future record written after death closes the pages of life. We are writing today, but death dries the ink on life's pen. What is written today cannot be altered in eternity. This friend lies here as a warning of life's seriousness. Not one moment can the dead return from beyond the grave and change a single act of today.

**III. JUDGED IN ETERNITY**—As death finds you so will eternity judge you. There is no second probation—eternity hands the writer no eraser with which to change a single sentence he wrote while on time's side of the grave. Judgment follows life with the certainty that the cradle and the grave are linked in an inexorable chain.

**CONCLUSION**—We are in a land marked with death, as today's scene vividly portrays. May this be a warning to saint and sinner alike to be prepared for that inescapable event. Hide your soul under the wings of the Almighty and for you death will have no terror and eternity will be but a rewarding event, a coronation time.

## Illustrations from Everyday Life

### The Store Counter—the Church's Altar

"I'll take two packages of envelopes and a bunch of the little rubber bands," I said to the clerk at the stationery counter of the department store. She wrapped the things up and took the money for them. Arriving home a little later I realized I did not have these articles.

Inquiring at that counter the next day for the missing purchase, I found I had failed to take my parcel away with me. It was mine, since I had met the conditions for ownership; but I had not appropriated what belonged to me.

Something like that sometimes takes place at the altar of the church. A seeker of God for pardon or sanctification has met the conditions of repentance or of consecration, as the case may be, but does not definitely, immediately, by faith claim the blessing of forgiveness or heart purity as his own through the merits of Jesus' blood. Believing is taking what, through divine grace, belongs to us. Then we can sing, "I'm believing and receiving." (See Mark 11:24; John 1:12; Acts 16:31; Acts 15:9b; 1 John 5:14, 15.)

### Snake Poison and Romans 8:28

A neighbor of ours, Mrs. B., had suffered greatly from arthritis. For some time this excruciating ailment tortured her. This morning I met her husband, a worker in a filling station, and asked him about his wife's health. He replied, "She's perfectly well."

Then came the amazing information, as he said, "It was snake venom that effected the cure." Twice each week, for a few weeks, the physician injected into her bloodstream the deadly poison from a serpent. The result is that she has "perfect soundness" of body.

Thinking about it later, there came into my mind, the exceeding great and precious promise, which is also a statement of fact, "For we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). I rejoiced in the glorious truth that, if medical science can take a most baneful thing, such as snake poison, and make it a benefit, how much more is God, our Father Almighty, able to cause the seemingly destructive events in our lives to co-operate for our utmost blessing!

"Out of the eater came forth meat, and out of the strong came forth sweetness" (Judges 14:13). Joseph, prime minister in Egypt, found it so. To his brothers, whose malignity toward him was "sharper than a serpent's tooth," he declared, "But as for you, ye thought evil against me, but God meant it unto good" (Gen. 50:20). And today God effects such triumphant transmutations. Hallelujah forever! Greater than man's malignity is the power of the divine alchemy. Even human wrath works out divine purposes for God's lovers and called ones.

It was snake poison that brought health again to our neighbor. It was looking toward a brazen serpent in the

wilderness (Num. 21:6-9) that brought healing to serpent-stung sufferers—"which thing is an allegory!"

No preacher should allow himself to scold or indulge in personalities in the pulpit. It is too often the case that the preacher, on learning of some irregularity or delinquency on the part of the members during the week, makes that his theme the next Sabbath morning and treats the congregation to a genuine scolding instead of a gospel sermon. Such a course is evidence of true cowardice. It is bad taste and not only does no good but works positive injury.—*Christian Union Herald*.

## Expository Outlines for July

By Lewis T. Corlett

### The Secret of Guidance (Prov. 3:5, 6)

#### I. MAN IS IN NEED OF DIVINE GUIDANCE

1. Because of the deceptiveness about him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).
2. Because of the slyness of the devil (2 Cor. 11:14).
3. Because of man's own limitations (Jer. 10:23).
  - a. He is finite and thus limited in judgment.
  - b. He is faulty in judgment.
  - c. He is fallible in memory.
  - d. He is prone to take the path of least resistance.

#### II. GOD PROMISES TO GIVE MAN GUIDANCE—"And he shall direct thy paths."

1. He will guide in judgment (Psalm 25:9).
2. He will guide to places of spiritual refreshment (Isa. 49:10).
3. He will guide continually (Isa. 58:11).
4. He promises to guide the feet of His children in the path of peace (Luke 1:79).
5. He promises to guide into all truth (John 16:13).
6. He will guide man until he leaves this world (Psalm 48:14).

#### III. THE SECRET OF OBTAINING GUIDANCE FROM GOD

1. Heed the voice of God, given at various times and under divers manners.
2. Rest in the assurance that God desires to guide His followers. "Trust in the Lord" (v. 5).
  - a. The voice of God is ever challenging man to rest his case in the hands of the divine.
  - b. The Word of God directs the attention of man from the material things to the glorious personality of the Godhead.
  - c. History reveals the pleasant results to those who have rested in God's guiding Hand.

#### 3. Do not depend upon human powers. "Lean not unto thine own understanding."

- a. Recognize the limited knowledge of man, for at best he knows only in part.
- b. Do not trust the circumscribed vision for at the best man's horizon is too narrow.
- c. Man is watching the present through the present surroundings and past experience while God is viewing all as a whole and knows best.
4. Be a definite witness for Christ. "In all thy ways acknowledge him."
  - a. Honor Him for His character.
  - b. Glorify Him for His works.
  - c. Witness for Him through holy living.
  - d. Praise Him for individual experience.
  - e. Acknowledge Him at all times and in all places.
5. Harmonize the entire inner life in devotion to God. "Trust in the Lord with all thine heart."
  - a. Set your affections on things above (Col. 3:2).
  - b. Fill the memory with thoughts of God.
  - c. Guide the intellect in ways of pure, wholesome thoughts (Phil. 4:8).
  - d. Keep the motive life pure in relationships to God and man through the abiding presence of the Holy Spirit.

#### IV. GOD WILL NEVER FAIL IN GUIDANCE—"He shall direct thy paths."

#### Paul's Pattern of Christian Living (Philippians)

- I. PAUL FOUND CHRIST TO BE THE CENTER OF THE CHRISTIAN RELIGION
  1. In times past he had considered Him an impostor.
  2. In early manhood he felt it his religious duty to oppose the spread of His gospel.

3. On the road to Damascus Christ revealed Himself to Paul and from that day hence he was enraptured with Him.

#### II. HIS PRESENT LIFE WAS IN LIVING RELATIONSHIP WITH CHRIST (1:8-11; 2:1; 3:9).

1. He was changed from being a persecutor to a fervent advocate of and for Christ.
2. He rejected the standard of the Mosaic law in order to have Christ in his life.
3. He enjoyed a living relationship with Christ as intimate as that of the branch to the vine.
4. The mind of Christ was controlling him.

#### III. HIS PURPOSE OF LIFE CENTERED IN CHRIST

1. For a greater knowledge of Christ (3:10).
  - a. As Savior.
  - b. As a Conqueror.
  - c. As his Coming King.
2. For a more intimate fellowship with Christ. "Know him in the fellowship of his sufferings" (3:10).
  - a. He counted it a privilege to suffer with Christ (1:29).
  - b. He had an intimacy of understanding that grew out of the dark hours.
3. He counted it a glorious delight to live for Christ (1:1).
  - a. He counted all things of his former life but loss in order to win Christ.
  - b. He endured many hardships and sufferings for the cause of Christ.
  - c. He planned to go forth in boldness for Christ (1:20).
  - d. His single purpose was to so live that he would be certain to attain unto acceptance at death (3:12-15).
  - e. He desired to so labor that in the day of Christ he would find that he had not labored in vain (2:16).
4. He purposed to depend on Christ for all of his power and strength (Phil. 4:13).
  - a. Prepared for any conflict.

- b. Strengthened for every emergency.  
c. Encouraged for every crisis.

## IV. HIS PROSPECT FOR THE FUTURE

- To live continually for Christ (1:20).
- To rest in the peaceful keeping power of God (4:7).
- Know assuredly that Christ will come and receive him (3:20, 21).
  - Christ will come as a victor. "To subdue all things unto himself."
  - Christ will change the bodies of His children to a glorified body like unto His.

## V. THIS IS A GOOD PATTERN FOR ALL CHRISTIANS TO INCORPORATE INTO THEIR LIVES

The Message of the Angels  
(Matt. 28:5-7)

## I. THE ANGELS WERE MESSENGERS OF GOD TO DECLARE A GLORIOUS MESSAGE

- To a sorrowful group of followers.
- To the discouraged disciples.
- To all generations to come.

## II. A MESSAGE IN LINE WITH WHAT JESUS HAD SAID—"As he said" (v. 6).

- Christ stated in the beginning of His ministry that He came not to destroy but to fulfill.
- The life and activities of Christ dovetailed accurately into the fulfillment of all prophecies.
- The angels announced that the harmony of the gospel message is still being carried out.
- A substantial basis for faith.

## III. A MESSAGE OF ENCOURAGEMENT—"Fear not ye."

- The declaration of the manifestation of deliverance from the worst enemy man has—death.
- A promise of deliverance from inward fear.

## IV. A MESSAGE OF SALVATION—"Ye seek Jesus which was crucified."

- The fulfillment of the purpose of Christ.
- Redemption provided for each and every child of Adam's race.
- Salvation from the depths of sin.
- A personal message of hope for each individual.

## V. A MESSAGE OF VICTORY—"He is risen."

- He overcame the power of death, hell and the grave.
- He gained the victory over the military seal and guard.
- A resurrection from the power of the limitations of humanity.
- A message of victory in order to share the spoil with His followers.

## VI. A MESSAGE OF ASSURANCE

- "He goeth before you." Waiting and watching for His followers.
- "There shall ye see him"—Specific directions for each to follow to have a meeting place with Him.
- The assurance of co-operation with the Divine. "Go quickly."

## Suggestions for Prayermeetings

By H. O. Fanning

## Prayermeetings and Sound Doctrine

THE need for urgency in the matter of sound doctrine in the church, is constant. Older workers are passing on, younger ones are taking their places. These younger men must be trained in the principles of sound doctrine, and have its importance impressed on their hearts and minds. Here is a need that demands our conscious, conscientious and prayerful attention. That the sanctified life is a progressive life is manifest in all we are taught about it in the Word of God. That it is processive and progressive is indicated everywhere. The Holy Spirit comes, not only to do the crisis work of entire sanctification, the importance of which cannot be overestimated, but also He comes to do a progressive work in the hearts and lives of the wholly sanctified. Without this initial work there is no experience of entire sanctification. He comes to be our Teacher; to teach us all things, to guide us into all truth. This is a progressive work. It is vastly more than a one-sided work. It is a co-operative work. It is only as this co-operation is given that this work succeeds. He is the Source of sound advice. We are to be the recipients of this doctrine. Coming to such an understanding of the Word of God is essential to our being sound in doctrine. This is no easy matter. There is a transforming work to be performed in the wholly sanctified; a renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God (Romans 12:1, 2). A working out of our own salvation, as God works in us to will and to do of His good pleasure (Phil. 2:12, 13). Not only is there sound doctrine concerning the initial work of entire sanctification, but there is sound doctrine concerning the improvement wrought in the wholly sanctified. The discovery, development, training and use of our powers; matters concerning life and service. Talents and pounds are not given to the servants of our Lord, merely to be kept; they are given to be used to the gaining of other talents and pounds. The man who merely kept what was given to him was cast out into outer darkness as an unprofitable servant, after losing what he had kept. Without the crisis experience there is no enjoyment of sanctifying grace. Without the improvement of those who are in this glorious and blessed experience, there is little in the way of a satisfactory outcome of the experience. The work the Holy Spirit comes to do in the wholly sanctified is as important, in its place, as is the crucial work of bringing one into the experience of entire sanctification, in its place. Each

has its place. There can be no substitution of the one for the other. Among our multitudinous needs, soundness of doctrine in these—as well as in other matters—has its place.

## Paul's Charge to Timothy

*I charge thee before God: . . . Preach the word . . . Be instant in season and out of season . . . For the time will come when they will not endure sound doctrine (2 Timothy 4:1-6).*

In his charge to Timothy, Paul does not intimate that a career of preaching sound doctrine will be an easy matter, or that it will win for him the approval of all mankind. Paul is finishing his own career of such preaching. In so far as his foes are concerned, his career is ending at the headman's block. He is saying, practically, "Let the cost be what it will, it is worth it." He has no word of regret for having had such a career; no word of complaint that it is ending as it is. Whatever the world may, or may not think, Paul's career is not ending at the headman's block. It will have no ending; it will live on forever in the hearts of men who never will die. It will be as enduring as the sound doctrine he has preached. The block is but an incident in his career. It is not a goal, but a gateway. There is a connection between life here, and life hereafter, that is not to be ignored in our thinking. We are determining here, what our lives shall be hereafter. "Henceforth there is laid up for me a crown of righteousness." For this he has met conditions here. There can be no question of the certainty of the results.

*I. A more solemn charge than that here recorded could scarcely be possible. It is made in the light of swiftly approaching, and inevitably certain judgment. The preaching of the Word of God is a stewardship, for which all who engage in its ministry must give an account. Too many interests are involved here to make possible this work as a one-sided affair. The eternal purposes of God, and the destinies of eternity bound souls are involved; interests imperishable in their nature and extent.*

*II. Preach the Word.* The charge is to preach the imperishable Word of the ever-living God. The preacher is an ambassador for Another. He is a spokesman for the God of all grace, of all worlds; of the universe. He is vastly more than a representative of a religious organization. He is a commissioned representative of the God of all grace. To Him he must give an account of his ministry. Ecclesiasticism must fall into

its proper place in its relationships to God. He must be supreme in authority in all matters. Not sound doctrine in the light of human, religious opinion, but sound doctrine in the mind of Him who is the Source of such doctrine.

*III. Reprove, rebuke, exhort.* Here are outstanding needs in the ministry of the Word. The men with whom we are dealing are in the making. They are coming up out of the darkness of this world, into the light of the world to come. Progress is made as ability to make it is developed. The ministry of the Word of God is no easy matter. It is one that will tax to the utmost the resources of the minister. Progress is made in the spiritual realm, much as progress is made in the natural realm; as the possibilities of such progress are realized. Rebukes, reproofs, exhortations, are normal in the ministry of the Word of God. They are not necessarily signs of unusual obstinacy in the people with whom we labor. They are necessary in the normal progress of the work.

*IV. With all longsuffering and doctrine.* Few things are needed more in the ministry of the Word of God than patience. The average human mind is sadly crippled through the effects of the fall, and the ravages of sin. We must deal with people as they are, not as we think they ought to be. Under God, our job is to take them where they are and bring them to where they ought to be; and this is anything but an easy undertaking. Whoever will succeed in it will need to have all his powers under proper control, and rightly functioning. Nothing less than longsuffering of the most pronounced sort will make success possible. He who has not learned to control his own powers will have little success in helping others to control theirs.

*V. For the time will come when they will not endure sound doctrine.* This is a condition for which the minister of the Word must be prepared. We must keep in mind that there is much preaching of unsound doctrine in the world, and ever has been. Meeting the effects of this teaching is certain. Not only are there teachers of false doctrines, but there are people who desire to hear such doctrines. There may be many reasons for their having "itching ears." Whatever may be the occasion, they have them. There is a tendency for such people to "heap to themselves," teachers who will "tickle their itching ears." Whatever is possible to do, should be done for these people. Some of them may be saved, others may be helped. They are beings for whom Christ has died, and whose salvation has been made possible by His death.

*VI. And they shall turn away their ears from the truth, and shall be turned unto fables.* To turn their ears from the truth is to turn them to untruth. This

may be of varying degrees of error and deadliness. These people should have our kindest and most prayerful consideration. When our Lord saw the people as sheep having no shepherd, His heart was moved with compassion toward them. The more we are like Him, the better it will be for all concerned. The one remedy for their condition is truth; and we are ministers of truth. It will be worse than folly to offer them less than truth; truth best adapted to meet their needs.

*VII. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Be sober. Be wide awake.* These conditions are challenges to us. They call for the best there is in us. They are not to be regarded as excuses for defeat, but challenges to conquest, and victory. Whatever may be the occasion, it is to be taken as a challenge. Because others are failing, or have failed, is no occasion for our failure or defeat. The gospel is to be preached to every creature of the human sort. It is the power of God unto salvation, to every one that believeth. It should be put to the test in every possible case. We are to make full proof of our ministry. Paul's charge to Timothy is a good model for similar charges to other workers.

## Our Strengthening Lord

*I can do all things through Christ which strengtheneth me (Phil. 4:13).*

In all ages, the Lord has been the strength of His people. The mightiest of the mighty men of time have been men of God. They have been strong and done exploits that have marked them as the mountain-peak men of the ages. One of the mightiest of them all is the writer of our text. He was used of God to give the gospel a mighty sweep across the world of that day, and here we have the secret of his marvelous success, "I can do all things through Christ which strengtheneth me." His success involved him in great suffering for the name of our Lord; in perils of many sorts, in labors almost unbelievably abundant, in sacrifices cheerfully endured, in being misunderstood and misrepresented, in afflictions well-nigh unendurable. He did all things through Christ who strengthened him.

*I. That the service of our Lord is no easy matter, is the testimony of history, of experience, and of the Word of God.* In undertaking the redemption of a ruined race, a work was begun that taxed the resources of God himself. Those who are honored by being called to have a part in this great work, are called to something that will tax their resources to the limit, and far beyond their limit. Only by the strengthening grace and power of God can the work be done.

*II. Our Lord's final words to His apostles were words of revelation of their need of power of God for the doing of their work.* "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Not until they were endued with this power, were they ready for their work, or properly equipped for its doing.

*III. Power is not only a matter of fact, but it is a matter of degrees.* The secret of the marvelous success of the Apostle Paul was due to the measure of the power with which He was endued. Without some measure of this power no measure of success is possible. The measure of the Spirit of God, and of His power, that the people of God have enjoyed down across the ages, has marked the measure of their success in the work of God.

*IV. That many things are involved in this matter is apparent to all.* One of them is that of the putting of ourselves in the way of our enjoyment of the fullness of the Spirit, and the enjoyment of the larger measures of His power. Manifestly, Paul had learned much of this secret. The language of our text indicates this—"I can do all things through Christ which strengtheneth me." The strengthening of Christ met his every need. What was required of him was wrought through Him. The provision of divine grace was fully equal to every divine demand for performance. What Paul found to be true, we too may find to be so.

*V. Another matter involved here, is that of our co-operation with our Lord in all matters pertaining to life and service.* Here again Paul had learned his lessons, and here also we must learn them. We do not go far in the service of God until we discover that intelligent co-operation with Him in all that pertains to life and service is no easy matter. And this is the sort of co-operation that makes eminence in His service possible.

*VI. Another matter involved here, is in the fact that the difficulties in the way of effective co-operation with our Lord in the doing of His work, are many, and often of perplexing character.* Here again Paul had learned his lessons. He was a master hand at meeting and overcoming the difficulties involved in the service of our Lord. Overcoming these difficulties was one of the "all things" he could do through the strengthening Christ. What Paul learned, we, too, may learn. The learning will cost us what it cost him. The things of life have their price, and only they may have them who pay it.

*VII. Paul was no novice in the service of God.* He had had long years of ex-

perience therein. Our text is not only a matter of experience in the life of Paul, it is in the nature of a challenge. In all that is past, this text has been true. In all that is to come—let it be what it will—it will be true. In all that is past there has been no evidence of a breaking strain. In all that is to come there will be no evidence of such a strain. This strengthening is that of the Omnipotent God. It ever will be sufficient. The exercise of the faith Paul manifests here is one of the "all things" he can do through this divine strengthening. That there is such a strengthening side to the gospel is certain. That the most of us should know much more of it is equally certain.

#### Hearing the Voice of God

Today if ye will hear his voice, harden not your heart (Psalm 95:7-11).

Never in history have there been so many voices clamoring for the attention of the people, and never has there been greater need of hearing the one authoritative voice, the voice of God. The voices of the day are discordant in multitudinous ways. Usually they are the voices of men with "axes to grind." Voices representing temporary and passing instructions; voices having to do with the things of time and sense, and dealing with them only in the light of the present. The voice of God is the one voice that can hold us steady and keep us on our way in peace and safety, in the midst of the confusion of the hour. No man knows what an hour may bring forth and bring upon us. God knows the end from the beginning, and His is the one voice free from confusion and conflict.

I. *God has endowed men with capacities for hearing His voice.* Not only do men have natural powers for hearing voices in the realm of nature, but they have spiritual power for hearing voices in the spiritual realm.

II. *Man's spiritual powers are as real as his natural powers.* They are his as he is quickened by the Spirit. These powers must be discovered, developed, and used, as are his natural powers. In view of the fact that a lifetime here below is too short for the discovery, development, training and use of our natural powers, we need not be surprised at the difficulties we encounter in hearing and understanding the voice of God. In some unaccountable way many of us seem to have deluded ourselves into believing these matters should be easy; that we should have the use of our spiritual powers merely by virtue of having them. Experience teaches us that the mere having of natural powers carries with it no such presumption.

III. *When we resolutely face the difficulties incident to the discovery and development of our spiritual powers, and*

*realize the importance of such discovery and development, we find much in the way of encouragement.* It is folly for us to expect that a matter of such importance as that of hearing the voice of God should be simple and easy. Difficulties increase with the importance of the things with which they are connected. In all ages men have settled their destinies, and have been made factors in the development of history by their attitude toward God in this matter. The generation of men of war that came out from Egypt perished in the wilderness because they hardened their hearts in this matter. Caleb and Joshua alone passed the confines of the Promised Land.

IV. *The trouble of the men of that day did not rest with God, but with themselves in their attitude toward God in this matter.* They brought upon themselves the just retribution that came upon them. Not only were men made by God, but they were made for Him. They are so constituted that they cannot get along without Him. As certainly as we are dependent upon Him in all matters in the realm of nature, and could only perish without His provision for our needs, just so surely are we dependent upon Him in all matters in the spiritual realm—"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." To hear the voice of God is to live; to harden our hearts when we hear it is to die.

V. *In our relationship with God, He has made a place for prayer.* This is one of our most exalted privileges. Usually we think of this as talking to God. It is this, but it is vastly more. It is talking with God. Prayer is vastly more than a one-sided affair. It is a co-operative affair. Not only is it talking to God, but it is hearing from Him. What we say to God is important; what He says to us is far more important. It is what He says that is determining as to the outcome of our praying. It is important that He hear our voices; it is far more important that we hear His voice. Prayer may be so simple that a child can engage in it; it may be so profound that the wisest among us are tested to the limit. In this matter there is vast room for improvement in the best of us.

VI. *We may put ourselves in responsive attitudes toward God in the matter of the hearing of His voice.* Putting ourselves in the way of receiving answers to our prayers is one of the most important parts of our praying. Co-operating with God is another important matter. In the natural realm we find such co-operation to be important. Without it many of our prayers never would be answered. This is equally true in the spiritual realm, where co-operation is just as necessary as it is in the realm of nature. We should be even more eager to hear the voice of

God than we are to have Him hear our voices in these matters.

VII. *In considering the importance of this matter, we should remember the debt of gratitude we owe to the men and women who have devoted themselves to the hearing of the voice of God, and have been used in passing His messages on to us; men who spoke as they were moved by the Holy Spirit.* The ministries of these men have been of inestimable value to us. Not only are we to hear the voice of God for ourselves, but we should be hearing His voice for His glory, and for the good of others. Men and women who hear the voice of God and become mouthpieces for Him are needed today as certainly as they have been needed in other ages. The Holy Spirit is here as our Teacher. As we hear His voice we enjoy the benefits of His teaching. Many are new in the way, and they need the ministry of those who have gone farther with our Lord. As we hear the voice of God we come to soundness in our interpretation and understanding of the Word of God. We need vastly more than human intelligence in this matter. We need Divine illumination and guidance. Eminence in hearing the voice of God is no easy matter; matters of such importance never are easy.

#### Suffering Graciously and Gracefully

Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil. (Job 1:8).

It matters little what Job's friends or Job's critics think of him. It is what God thinks of him that counts. Let Him speak. In few things do we have finer opportunities for the display of the effects of divine grace than we have in suffering. In few things are there greater possibilities involved. In suffering graciously and gracefully, we bring glory to God, and good to our fellowmen. Patience in our sufferings is a good evidence of grace in our experiences. *God needs such sufferers.* Job was immortalized by the way in which he bore his sufferings. This matter was so important in the mind of God that He has devoted forty-two chapters of His Word to its description.

I. *The sufferings of Job were those of a wholly sanctified man.* The perfection of the wholly sanctified, is one that is subject to vast improvement in many ways. It is one in which the richest and fullest improvement is made possible. Freedom from indwelling sin, being filled with the Spirit, being endowed with power from on high, co-operation with God in the outworking of His purposes—are some of the conditions that make this improvement possible. God was putting Job on exhibition as the finest product of

His sanctifying grace of his day. He did not suffer as a sinner, but as a saint. He suffered at the hands of Satan by the permission of God, and only by this permission.

II. *At the first test Job suffered the loss of his possessions, and his children.* Satan had insisted that Job was serving God for the prosperity He was giving him, and the protection He was affording him. Satan's challenge was, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Permission to touch Job's property was given; permission to touch Job himself was withheld. It is a comfort to know that the adversary of our souls is under the control of the Savior of our souls in his activities. In response to the efforts of Satan, Job "fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

III. *At the second test Satan was given permission to touch Job's body, but commanded to spare his life.* Then came physical sufferings; the severest Satan had power to inflict under the circumstances, we may be sure. While sitting in the ashes with a potsherd to scrape himself withal; his wife said unto him, "Dost thou still retain thine integrity? curse God, and die." But Job answered, "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips?" While Job suffered the loss of physical health at the hands of Satan, his moral and spiritual health held good and remained intact. Human life is vastly more than human possessions and physical health. The things that really counted were still in the possession of Job. Through the experiences of Job we learn something of the dignity and magnitude of human being and life; of the importance and value of human relationships with God; of the place and power of Satan in the outworking of the purposes of God.

IV. *In the ministry of Job's preacher friends, we see no apparent effort to understand Job, or to be of special help to him.* He speaks of them as "miserable comforters," and "physicians of no value." They begin with some measures of mildness, and continue with ever increasing severity. Their philosophy seems to be that sin is the one cause of suffering. Job is a great sufferer, therefore he is a great sinner. What God has to say concerning Job has no power to change their theories. Their one objective seems to be to get Job to agree with them in their ideas, and acknowledge himself a sinner. This Job refuses to do. His rela-

tionship to God is so firmly established that he is invulnerable to all their attacks. In Job's experience we see something of the power of such a relationship when properly established. We are encouraged to press on into such establishment for ourselves. God places no limits on the measures of the power of His grace, that we as wholly sanctified people may enjoy. He challenges us to go as far in this enjoyment as we will. The good things of grace are ahead of us.

V. *Eliphaz charges that Job has been valiant in his efforts to help others in times of distress and need.* Now such a time has come to him, and he faints; he is touched, and he is troubled. The thing he has advocated for others is not working with himself. "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Ever as I have seen; they that plow iniquity, and sow wickedness, reap the same." A little communion with God would have been wonderfully helpful to Eliphaz in his ministry to Job. One of the outstanding things in the ministry of these men is the absence of such communion.

VI. *Job is charged with failure to get his prayers through to God.* "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?" There is help for him with neither God nor man. Job encounters much difficulty in this matter. Bildad sustains this charge, "Doth God pervert judgment; or doth the Almighty pervert justice? If thy children have sinned against him, and he hath cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." But Job holds steadily on. His prayers have been going through. Answers have been delayed, but delays are not denials. In due time things are again working normally. Hold steady, brother. Excitement will do you little good, and may do you much harm.

VII. *Seemingly God is not hearing.* But one thing is important, and that is operative, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him. . . . But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." For some reasons God seems to be withholding some things from Job, but his faith rests secure. There is no failure in the workings of God. He is moving forward in the accomplishment of His purposes. In due time—in the finality of things—all will be well. Impatience will not help Job. It may be greatly hindering to him. Wisely he walks by faith, and in the security of that walk. He is suffering, but he is doing it graciously and gracefully. As the outcome of it all, he has

twice as much in the way of property as he had in the beginning. Morally and spiritually, the proportions are not given; but we may be sure they were as great, if not far greater than those of his material possessions. God accepts him in prayer for his mistaken preacher brethren. His friends see their folly, and wisely return to him. God vindicates him, and establishes him in an even greater field of usefulness than had formerly been his. Since the days of Abraham, his experience has been a help and an inspiration to others to follow in his footsteps.

#### A Man of Faith

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. (Habakkuk 3:17-19).

Men of faith were needed in those days. They are needed in our days. They are ever needed. They ever have been a blessing. They seem to have been men of understanding; they have understood God, and they have understood men. They have had the elements of character that have made them useful to God and to men. Men who come to eminence in faith, have their lessons to learn.

I. *Habakkuk seems to have been a man with a good background to his life.* He was a man of decision of character; a man of action, a man with a proper attitude toward matters that had to do with his personal well being. He seems to have expected that others would have like intelligence toward things that had to do with their personal well being, and would be men of prompt action therein. He had seen the evils of his day, and cried out against them. He had seen the ruin the men of Judah were bringing upon themselves, and warned them. He had expected action that did not come.

II. *He had to learn that all men did not have the good backgrounds to their lives that he had to his; that all men were not men of decision of character, of prompt and decided action in matters pertaining to their welfare; that dealing with them was tedious and toilsome business, and often disappointing in its results.* Men are slow to learn. Often their powers of understanding are so dulled by sin and the effects of the fall that intelligent action in important matters is beyond the limits of their powers.

III. *He had had to learn that calls to repentance often had to be many times repeated, frequently with meager results;*



that calls to amendment of life often fall upon unresponsive ears. He had to learn that men are slow to appreciate the higher benefits of life and living; that many of them are strangers to sacrifice and service; that they have little appreciation of the values of the higher things of life.

IV. *It had seemed to the prophet that God had become indifferent to the interests of His people.* He had to learn that this was not true. God is keenly alive to everything that pertains to their welfare; He has ways of working that may seem strange to many. The Chaldean nation was rapidly rising to power; they would be used in the discipline of God's people. That the Israelitish people were going into a long period of subjective existence. The rise of Gentile dominion was at hand. Nations of world-wide power would rise and run their courses.

V. *The southern kingdom is about to be delivered into the hands of the Chaldeans.* They are a bitter and hasty nation, but they are the instruments chosen for the chastisement of the people of Judah and Jerusalem.

VI. *The entire program for the future of the world, and for the people of Israel is in the mind, and in the hands of God.* Great dearth will come upon the land, and great destitution will come upon the people. This seems clearly to have been revealed to Habakkuk. What response is aroused in his heart?

VII. *Let the destitution be what it will, it will have to do with the physical in man; it will affect the things that have to do with matters of the lower levels of life.* Things that have to do with matters on the higher levels of life will be intact and unimpaired. Let everything that pertains to the physical take its flight, the God of our salvation is still with us in all of His practice and power. His saving grace and power will be unimpaired. He still will be the God of our strength. He still will make our feet as free and as swift as the feet of the hind. He still will make us to walk on our high places. The God who cares for the higher interests of our lives still will care for these in the lower realms. All that really matters still will be ours. Physical life is mortal and passing; it has value, and it has its place—no unimportant value and no unimportant place. The things that pertain to matters in the higher realms of life are more important. The physical life that now is ours is for time. In a sense, it is a passing thing. Bodies will be ours in the life to come, but they will be bodies bearing the image of the heavens; glorious bodies, spiritual bodies, bodies fashioned in the likeness of the glorious body of our Lord. Men of faith have appreciation of the relative values of the things of life. The prophet manifests this appreciation.

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# The PREACHER'S MAGAZINE

## Our Need of the Atonement

IN EVERY state we need Christ in the following respects.

1. Whatever grace we receive, it is a free gift from Him.
2. We receive it as His purchase, merely in consideration of the price He paid.
3. We have this grace, not only from Christ, but in Him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, like that of a branch which, united to the vine, bears fruit; but, severed from it, is dried up and withered.
4. All our blessings, temporal, spiritual and eternal, depend on His intercession for us, which is one branch of His priestly office, whereof therefore we have always equal need.
5. The best of men still need Christ in His priestly office, to atone for their omissions, their short-comings, their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, 'He that loveth, hath fulfilled the law; for love is the fulfilling of the law,' (Romans 13:10). Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are in no way contrary to love; nor therefore, in the scripture sense, sin.'—JOHN WESLEY, in *Christian Perfection*.

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## The Preacher's Personal Orientation

BY THE EDITOR

THE preacher must learn to work and succeed "under circumstances" of his field. There are of course instances in which a preacher should move. But these instances are not as many as is often supposed, and the cure wrought by moving is not as thorough as is usually hoped; for more often than not the hindrance is in the preacher, rather than in the circumstances of his field.

Speaking in terms of the life scope, the young preacher should begin at the beginning. That is, he should accept a small field as his first. There are fields that always will be small, but they are important for all that, and there never was a field so small but that there was a preacher none too large to fill it. There are some preachers who grow, and if the field is incapable of growth, then the preacher will have to move when his size surpasses his field. If the first pastorate is no more than two or three years in length, there should be another intermediate pastorate—the preacher should accept another field of limited scope that he may not be too mismatched with his task. Usually this second pastorate should be from three to six years in length. The third pastorate, if it comes at the end of from five to ten years from the preacher's beginning, should be considered as at least semi-permanent. That is, the third pastorate should be relatively long. Those who have observed such matters say this third pastorate should average ten years in length. This is about the summary of the moving schedule.

As to the rest, it must be worked out on the principle that if the mountain will not come to Mohammed, Mohammed will go to the mountain. That is, if the preacher cannot move away from his circumstances and cannot change them, then he must himself adjust so that he can live and succeed with circumstances what they are. Take finances, it is a greater accomplishment to learn to live within one's income than to be able to increase his income. The fact is, one must learn to live within his income, for even with the increase of income there is practically always an increase of expenditures and one is not safe until he has learned to adjust himself and his

standard of living to the limits of what he can reasonably expect to earn. Few things are more tragic in a preacher's life than to find himself so strained by economic circumstances as to cause him to suffer more care for his own affairs than he bears for the work of God, and just as many such are found in the brackets where the pay is higher as in those where the pay is low; the time to learn with Paul to be content, economically, with whatsoever one has begins the day he becomes financially responsible, and the time to practice it is from then on to the end of life. It is better to wear a patched coat than to wear one that causes financial worry. The preacher must save all his anxiety for the church.

I suppose there never was a church of any consequence that did not have its problem members. Sometimes these problem members are the type that are easily offended. They take the preacher's words and actions as having significance he never intended. His failure to come to see them when and as often as they plan for him to do are just indication that he does not love them with a pastor's heart. When they do not have their way in the running of the church they are just sure it is because they are themselves not wanted. People like this are not usually so important themselves, but they have their friends and their circle of influence, and if the preacher happens to be a legalist who cannot bend, and who takes every affront to himself as a thrust at the Lord, there is sure to be trouble and the church itself will have to pay the price in division and strife. The preacher will prove he is right and will quote Henry Clay to the effect that he would rather be right than to be President—ignoring the possibility that one might be right and also be President, and forgetting the counsel of Solomon to meet wrath with soft words.

Nine church members out of ten are consistent and considerate and agreeable. But that other one in ten has to be coddled like a baby, honored like a patriarch, corrected like a criminal or tolerated like a boil on the back of the neck, and it is up to the preacher to be discerning enough to know what is needed, and courageous, tender and religious enough to give what is needed inside the boundaries of true righteousness. More preachers fail for want of ability to make proper human adjustments than from any other cause. With no qualification but a sincere heart one can get along with God. But to get along with people—well, in addition to a sincere heart he must have so many qualities of tact that the enumeration would be wearisome. But among the many which by a little study one might enumerate, I place at the top the will to bear without complaint. The preacher who seeks pity will be despised, but the one who can deserve pity without seeming to notice he deserves it will be forgiven many errors on his own part.

The preacher, out of consideration for his calling, is given many favors by the people. But on the other hand, he has surrendered many rights to enter his holy calling. Perhaps no normal man, especially

if he has a considerable family, can look forward to the future in this present life without feeling some desire to prepare for the proverbial "rainy day" for himself and his loved ones. But the average preacher is fortunate if he can get enough money for the daily needs—saving is usually quite out of the question. The temptation will be to undertake business deals and investments "on the side." But this is unadvisable both as dividing the preacher's interests and as being unsafe financially. As a rule preachers are good financiers in that they can make a little money buy more than others can do. But they have no proper time to give to outside business and investment interests and they had better make their adjustments early and give their undivided attention to the business of the King in the full confidence that by doing so the King will see that their business is also taken care of.

Among church leaders when preachers are being

discussed and appraised, it is not unusual for one to ask, "Does this man see from the preacher's point of view?" If you were to press the questioner for an analysis of his question he probably could not give you much that would enlighten. You must know what he means and you must answer discreetly, for the question is serious. Is the preacher oriented as a preacher? Does he know that certain things are behind him? certain other things to his right and left? certain others yet before and above him? Does he know when to contend and when to retire from the field? Does he see things temporal, social and spiritual as a preacher should see them? If he does not, and especially if he has been going long enough that he should know how to do this, his case is just about hopeless. For if a man know not where he is himself, how can he tell others where they ought to go? Preacher, do you know the cardinal points involved in your calling?

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Sinful Anger

*A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife (Prov. 15:18).*

ONE of the most common sinful passions among men is that of anger. This is regarded as one of the primal emotions and arises from the basic instinct of pugnacity. Like all original tendencies in the human nature it has its right and proper place but diverted from that it becomes evil. Consequently we need to seek to know just what is the nature of sinful anger and what elements resident in it or acquired by it make it sinful.

#### SINFUL ANGER DIFFERENTIATED

In differentiating sinful anger from what might be a legitimate action of this emotional tendency, we may consider first the nature of divine anger. Here we enter into a different realm entirely, but some light may be thrown on the question.

Divine wrath or anger is not the bursting forth of passion, but is grounded in a fundamental principle, the attribute of holiness. Divine wrath then is the impinging of the divine holiness against sin. Holiness can have no other attitude toward sin. This does not mean that there may not be compassion for the sinner. The supreme love of God in giving His only Son to die for sinners is the greatest expression of compassion that mankind has known, yet while Scripture tells us of this manifestation of love, it also tells us of God's wrath. Thus one writer expresses the thought:

The feeling of God against sin is spoken of in the Scriptures as His wrath, or anger. Of course we do not understand this to be a rage, but a holy passion; and we cannot fail to judge that a holy passion against sin is quite worthy of God, and even a necessary expression of His character. We do Him no wrong when we attribute to Him a holy

passion against sin, but rather praise Him for feeling as He ought. Yet His anger, we should remember, is not directed against persons, except just so far as they are positively identified with the evil that He hates; and even so, His anger at a person, whom by nature He loves, is different from His anger at an evil quality, which by His nature He hates. In either case this anger is not of such character as to need appeasement, or to be capable of it. As a holy passion against evil it cannot be appeased, even as it ought not; and when it glows against persons, it only needs that the occasion for it be removed, in order to cease by its own worthy nature.

We have, then, a brief survey of the divine anger; these are not the only ways of approach to the subject; others have said that divine anger is a necessary correlate with divine love, and herein lies a truth, but we do not need in this connection to discuss the subject further, for one of the essential points is very evident and that is that divine anger is against a state and condition not primarily against persons. When it is exercised against persons it is because these persons have involved themselves in that state and condition; let the state and condition be changed and the anger ceases.

From what has been said about divine anger, we can infer very easily as to what may be the nature of what is denominated righteous anger. Wesley, writing to one of the members of his society, explained:

What you feel is certainly a degree of anger, but not of sinful anger: there ought to be in us (as there was in our Lord) not barely a perception in the understanding that this or that is evil; but also an emotion of mind, a sensation or passion suitable thereto. This anger a sin, accompanied with love and compassion to the sinner, is so far from being itself a sin, that it is rather a duty. St. Paul's word is, "not easily provoked" to any paroxysm of anger;

neither are you; nevertheless, I suppose there is in you, when you feel a proper anger at sin, a hurrying motion of the blood and spirits, which is an imperfection.

Turning now from these phases of anger we will seek to analyze the nature of sinful anger. First, we would say that one of its characteristics is that it is directed against persons. There may be included wrath against the condition of the person, but more particularly it is against persons, springing not from love of holiness but from personal animosity. Often is there commingled with it envy, jealousy, malice or hatred, all of these emotions to be condemned; thus sinful anger has evil associates and can be known in part by these.

Again sinful anger is self-regarding. We said that it springs from the pugnacious instinct. This pugnacity is not the fighting for some right cause or principle, in this case it would be the natural instinct going forth to the end for which it was originally intended, but it is a fighting for self, for self not from the standpoint of self-preservation but for self in a selfish way and for a selfish end. Thus it has the inherent principle of sin in it, for one of the basic factors of sin is selfishness.

Still another element in sinful anger is that very often there accompanies it the desire for revenge. We know that the Scriptures explicitly condemn this. We are told, "Vengeance is mine, I will repay, saith the Lord of hosts." Therefore having this phase of evil as one of its elements would mark it as sinful.

Finally an evidence of sin in this passion of the human heart is that it carries a person beyond the border lines of self-control. The angry man loses command of himself; sometimes this is not so disastrous, and at other times it becomes a possession and bears the person along on its tumultuous tide until he gives himself up to deeds of outrage, even to taking of life. There is no question of the element of sin here.

Thus there are many seeds of sin in anger and to harbor it within the being of man means there is danger lurking. One never can tell when like a wild beast it will master its possessor and overthrow him. The only means of security is to have all evil cleansed from the heart, and the only expression of anger should be that of righteous indignation.

#### SCRIPTURE ADMONITIONS

Having considered the nature of sinful anger, we would note the Scripture admonitions. They are very definite in their commands. The Apostle Paul, writing to the churches at Philippi and Colosse, gives the injunctions:

*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.* (Eph. 4:31).

*But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.* (Col. 3:8).

These passages make it very clear that anger and wrath do not belong in the life of a Christian. In connection with these is the verse in 1 Cor. 13 which tells us that love is not provoked, the word *easily*

not being present in the original. Moreover in Gal. 5:20 wrath is enumerated as one of the works of the flesh.

Following the teaching of Scripture farther we find that when we approach the throne of grace in prayer, all wrath must be absent for we have the admonition:

*I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.* Moreover anger is unbecoming a bishop for in the commission to Titus we have the charge:

*For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.* (Titus 1:7).

Then in the practical Book of James the word of exhortation is given that man is to be slow to speak and slow to wrath. The writer is seeking to dissuade the Christians from violent and disputatious speech. Following he states, "For the wrath of man worketh not the righteousness of God." In their violent and disputatious speech there seems to have been a tendency at that time as has been since to cloak personal animosities under the pretense of zeal for God, and when he makes the statement regarding the wrath of man, he seems to be referring to the "petty passion of a single individual soul," asserting that this does not in any way bring to pass any effective working in the line of righteousness. The contrast is not between man's wrath and divine wrath as might seem at first sight, but that wrath never in its human aspect effects righteousness.

There might be added to the passages cited those which lay stress on the ruling of one's own spirit and its value to the soul, but these we have given have been sufficient to show us the Scripture teaching on sinful anger. This passion born of a natural instinct has its proper place and function, but when the diverting elements enter in then it becomes sinful and destroys the inner life of the soul. Moreover wrath has its outward effects also for wrath ever causes strife and divisions. Accordingly that which is destructive both within and without surely we should avoid, and ever seek to follow in the footsteps of the Master "who, when he was reviled, reviled not again."

#### Unconscious Ministry

We do not realize the importance of the unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume and thus performs a holy ministry.—J. R. MILLER.

## Paul's Terms Related to Holiness

Neal C. Dirkse

IN THIS study of some of the terms used by Paul to designate some phase of entire sanctification, we note his use of the term, "flesh," or "sin in the flesh." He uses the two Greek words, *sarx* and *soma*, the former referring to the evil propensity toward sin, and the latter as the physical body. This becomes evident when we find exhortations to "crucify the flesh," that to live after the flesh is to die, and others. Surely this cannot refer to our physical body, as it is simply matter. It is neither good nor evil, only as the agent within it makes it so. Exhortations to present our bodies as sacrifices mean nothing if they refer only to the physical body, for the physical body is incapable of doing anything of itself. It takes the ego that inhabits it. Before the body can become a living sacrifice, that real *you* must first become a spiritual sacrifice. In other words, action must occur within before it can be effected without. Our bodies are simply the vehicle of expression used by the immortal *you*.

Paul's use of the term "flesh" to designate the carnal mind is expressive again of his originality in coining terms, as well as the definite inspiration of the Holy Spirit.

In his Epistle to the Romans and the one to the Galatians, the term is used most frequently. In Romans it is used in connection with "the sin," while in Galatians it is developed in opposition to the work and leadership of the Holy Spirit. In Ephesians and Colossians he uses it a few times. Though other occurrences of the word "flesh" appear in other passages, as, for instance, Corinthians, yet it is the opinion of the writer after studying and checking with accepted authorities, that these references refer to the physical body.

Following are the references and their general content as conveyed in the suggestive statement following them. Under the headings listed, one finds that several of the references fit in under several of the headings. Though this study is by no means exhaustive, yet a lead is given which will develop into an interesting and soul-blessing study, if followed out. These articles are purposely made brief, with the hope that they may be more fully utilized.

#### THE NATURE OF THE FLESH

Romans 7:5—It works in the members of the body.

Romans 7:18—Thwarts our best desires, and cripples our volitional powers.

Romans 8:13—A murderer.

Galatians 4:29—Opposes the leadership of the Holy Spirit.

Galatians 5:17—Hates the workings of the Spirit within.

Galatians 6:8—Bears fruit.

Ephesians 2:3—Influences our conversation (manner of living) our thinking and our physical appetites.

#### ITS WORK IN ME

Romans 7:5—Produces poisonous fruit, issuing in death.

Romans 8:5—Directs life into channels of sinful living.

Romans 8:8—Renders one displeasing before God.

Romans 8:13—Produces death.

Romans 13:14—Robs one of presence of Lord Jesus Christ.

Galatians 2:19-21—Produces works of fleshly and dispositional sins—an outward and inward life of evil.

Colossians 2:18—Substitutes human effort for spiritual.

Colossians 2:23—Begets a salvation of works.

Romans 8:3—The death of Jesus Christ provides my only release from its bondage.

Romans 8:9—The indwelling Spirit cleanses out the flesh.

Romans 8:12—My own volition necessary to make it a reality.

Romans 13:14—Complete possession by the Lord Jesus Christ makes room for the flesh unavailable.

Galatians 5:16—A daily life of obedience and submission.

Galatians 5:24—It is to be crucified.

Colossians 2:11—Putting aside its activity within us.

#### PERSONALLY RESPONSIBLE FOR ITS PRESENCE

Romans 8:1—My privilege to be in Christ and not to walk in obedience to its demands.

Romans 8:4—Up to me in which path I shall walk.

Romans 8:12—Up to me to whom I am indebted.

Galatians 6:8—I am the sower of my own seed.

Ephesians 2:3—It is mine to choose the company I want to keep.

Colossians 2:11—Men voluntarily presented themselves, directed by law, for circumcision in Old Testament. Ours to present ourselves for circumcision of Christ.

(It is interesting to note the active verbs used, intimating that though there is a work to be done in us, there is as well a work for us to do, an attitude for us to take.) Also, that in Galatians we find not the flesh, but the *works* of the flesh. One is to be done with, the other is to be crucified. One further thought appears in the direct antithesis of the flesh in its workings and the Spirit and His leadership.

"According to your faith be it unto you." What does *your* faith claim? How deep an experience does it grasp? How great a deliverance from sin and the world does it take? Limit not the Mighty One of Israel.—SELECTED.



## The Preacher with a Good Religious Experience

A. S. London

**A**MONG all the callings and professions of life, it seems to me that the ministry stands as the highest. Paul says, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" He also writes to the Ephesians, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He appreciated the honor given him to preach Christ. The ministry is the supreme calling among men.

The gospel preacher is a minister of religion, and it is fundamentally necessary for him to experience what he preaches. Gipsy Smith once said, when asked to speak before a group of business men, that being a preacher they would naturally expect him to talk on religion and experience what he talked about. A minister should have an experience that sweetens, enriches, and ennobles his life. Christianity is primarily a life, and its fundamental facts are to be found in experience and not in some form of doctrine. Christianity is based upon an experience of God in Christ. A preacher cannot teach others what he does not know.

A preacher must know God in the forgiveness of his sins. He must live what he preaches. The old saying that you are to be as I say and not as I do, will not work in the life of the preacher. He must be an example for others to follow. He must live in communion with God. He must recognize the presence of God, and be in constant harmony with the divine. He ought to acknowledge God in all his actions—his down-sittings, uprisings, lying down, his path, and all his ways. He should live so that God will not be ashamed of any word in his tongue, or any thought in his mind.

A preacher must first be a Christian. What he speaks a great deal louder than what he says in the pulpit. He cannot stoop to low things, or do little things. He is to be open and above board in all his actions. It ought to be said of him, "I perceive that a holy man passeth by us continually."

The preacher is to give his life for others. He must save his own life by saving the lives of others. He cannot afford to be a trickster, a deceiver, unclean, or fail to live daily what he professes on Sunday. "Blessed are the pure in heart: for they shall see God." Christ must be enthroned in the heart life of the minister and enshrined in his affections. Jesus must be a living reality, "closer than breathing, and nearer than hands or feet." He must be the undisputed sovereign in the heart of a preacher and rule supremely in his life.

Paul says, "I determined not to know anything among you, save Jesus Christ, and him crucified." Christ was the center in Paul's life and ministry.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and gave himself for me." What a statement for a man to make—"yet not I, but Christ liveth in me." That is the proper relationship of every true preacher of the gospel of Christ.

For any minister to slip and fall is one of the greatest tragedies that has ever come to a human being. It is bad enough for any man who is trying to be a Christian to fall by the wayside, but for an ambassador, a watchman on the wall, to betray friends, and openly bring the cause of Christ into disrepute, is tragic indeed. For a minister to soil his lips with dirty stories, or live unclean in his moral life, dishonors himself and brings shame to the cause of the Christian religion. The words of our mouth and the meditations of our hearts must be acceptable in the sight of our God.

Gandhi, the great leader in India, was once asked by Dr. Stanley Jones how Christianity might be introduced into that country. He answered, "I would suggest first that all your Christians, missionaries and all, must begin to live more like Jesus Christ. Second, you must practice your religion without toning it down or adulterating it. Its strength is its beauty and glory. Third, you must put your emphasis on love, for love is the center and soul of Christianity." These suggestions are just as appropriate for ministers in this country as they are for heathens in India. Preachers should live more like the Christ. This matter of having a lot of "shadows" hanging over the heads of ministers is not very pleasing to our heavenly Father. There is enough opposition and criticism that naturally comes to the minister of God, without living in such a manner as will cause unnecessary talk, rumors and suspicion.

Preachers must not "tone down," compromise truth, or preach a shallow gospel. Our gospel does not need to be adulterated. Its beauty and strength has never been equaled. It needs to be held up in all its purity. It is a supernatural religion—a revealed religion.

Preachers need to put the emphasis on love. And how can they do this if they do not know God in all His fullness? How can they preach love when they have bitterness, faultfinding, or revenge in their heart life? Love is the center and soul of Christianity. The love of Christ surpasses all knowledge and understanding. It has to be felt and experienced to be told. A preacher must know in whom he has believed and be persuaded that He is able to keep that which he has committed unto Him.

A preacher must be led, filled, guided and empowered by the Holy Spirit. This is impossible without a good Christian experience. It is "not by

might, nor by power, but by my spirit, saith the Lord." Peter preached with such power that three thousand souls were converted in a single day. But before Peter preached this sermon, He had to have the baptism with the Holy Spirit to come into his own life.

Effective preaching requires divine aid. And God is not with us in our slipshod, loose way of living. A preacher should live above fog and low levels. He

must be a prayerful man, a sacrificial man, a compassionate man. Without these elements in the life of a preacher, his preaching is in vain. It is no wonder that Andrew Jackson told a minister when he applied for a government position, that he did not have a job in the government that was half as big as that of being a gospel preacher. A preacher is to spend and be spent for his fellowmen. His sufficiency comes from God only.

## A Renewed Emphasis on the Preaching of Holiness\*

H. H. McAfee

**T**HE subject of "Holiness" and the renewed emphasis of the preaching of this great truth, is vital to every Christian, of every creed, whether he may be conscious or may not be, of this great fact. To us Nazarenes it is the foundation of our great cause and upon this truth the whole superstructure must stand or fall. Upon the proper preaching of this truth hangs our present and future success of the great work which God has committed to our care, namely, to continue "the spread of scriptural holiness over these lands."

In the discussion of this subject, we desire to mention five reasons why there should be a renewed emphasis of the preaching of Bible holiness by the people called Nazarenes.

### I.

The doctrine of holiness is primary, basic and fundamental. 1 Peter 1:16 states, "Be ye holy; for I am holy." And may we define what we mean, as we refer to the doctrine and truth of holiness? We mean that "Holiness without which no man shall see the Lord"; that cleansing the human heart from all sin, or all the remains of sin; that removing of the inbred sin; that crucifixion of the "old man," or cleansing the human soul from the transmitted leprosy of sin, and taking out of us the last remains of the last stain of the sin principle, so that we will have reached that experience stated by the psalmist when he said, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." That blessedness which Christ had in mind when He said, "Blessed are the pure in heart, for they shall see God." Also we understand that this holiness which we refer to is a second definite and distinct work of grace, wrought in the heart of a child of God, subsequent to regeneration, or after we are converted. Or to be more specific it is entire sanctification, or the act of God's divine grace, wrought in the heart of a child of God, whereby the affections, purposes and desires of the soul are cleansed from all sin.

Justification deals with outward sin or actual transgression. Sanctification deals with inward sin, or sin inherited. Justification is a judicial act of God whereby He pardons the guilty soul and considers

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him just, through the righteousness of Christ. Sanctification is a high priestly act of cleansing, whereby God cleanses the heart from the last stain of inherited sin and purifies the affections of the soul. "Christ also loved the Church [the born-again ones], and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the Word, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." This entire sanctification, or high priestly act of cleansing, brings us into the state of holiness about which we are speaking.

Since God said, "Be ye holy, for I am holy," we find that this truth is the foundation of the great cause of redemption. If we are to be the children of the Most High, have fellowship with Him, worship Him, be coworkers with Him, live with Him here and hereafter, we must be holy. We must be like Him in character. Dr. Jesse T. Peck wrote a great book on the subject of holiness under the title, "Central Idea of Christianity." In this book he makes holiness the great trunkline of the gospel of redemption, and all other truth of salvation pointing directly or indirectly to this unchanging standard of the Almighty, which is God's standard for all ages.

### II.

The work of the New Testament Church is to evangelize the world. This includes all classes and types of people and from childhood to old age. Preaching the gospel is teaching the gospel. The Church in many ways is similar to our system of education. Our schools must teach our children and bring them from infancy and illiteracy to manhood and graduation. This requires the emphasizing and re-emphasizing the textbooks and their contents over and over, a thousand times. Also we are living in a time of specialization. Each teacher is required to be a specialist in a certain subject. Does God require any less? Should not every preacher of the gospel be a specialist on the subject of holiness? If we are to represent a holy God and His holy Christ, in the great plan of redemption to an unholy world or a sinful race, certainly we should be specialists and emphasize and re-emphasize this truth

over and over again ten thousand times as we approach all classes of sinful men.

Also we Nazarenes have heard holiness preached so much and so often that we may become accustomed to this great truth and feel that everyone has heard it, or that all should know it by this time. Many have heard this truth over and over again but, while they have ears to hear, they have not heard in their hearts. Also our children may be reared within the holiness movement and under its influences, and yet be without this experience. Every generation *must* have the great truth of sin, repentance, regeneration, brought to their attention. And more especially the truth of holiness. Every sanctified child of God, having reached the state of purity, and holiness of heart, needs constantly the truth of holiness, both in its doctrine to establish, and its power to enrich, deepen and lead on to maturity. We may pass the stage of using the sincere milk of the Word, but never in this life shall we reach the time when we do not need the strong meat of holiness. And since this is God's essential standard of Christian character, we never can get too much holiness.

### III.

The great holiness movement in which the Church of the Nazarene was born and out of which the Church of the Nazarene has come (thank God, our church is not a split-off of anything, but was born of holiness) was brought into existence by mighty holiness gospel preachers. Think of the great men such as Inskip, E. I. D. Peper, Fowler, Walker, Caradine, McClurkan, W. A. Dodge, Dunlap, Jarrell, Joseph Smith, Brengle, C. W. Ruth, Will Huff, Dr. P. F. Bresee, H. C. Morrison, J. G. Morrison, Godbey, Pickett, C. B. Jernigan, Uncle Bud Robinson, and a thousand others, most of whom are now resting beneath the shades of the Tree of Life on the golden shore. These were mighty gospel preachers, great holiness men. We have inherited this great cause. If this movement was brought into existence by mighty holiness preachers, will it not require some mighty preachers of holiness to maintain this holy cause; yea, defend it during these days of modernism, unbelief, sin, irreverence, formalism and materialism? Yea, and more than all this, to propagate and lead an advance during the closing days of this dispensation, when the love of many churches and people is waxing cold. If God has raised up the Church of the Nazarene, which we believe is the greatest branch of organized holiness in the world today, to take up where others have left off, shall not we gird ourselves afresh, for the most important task which God ever committed to man, namely, to continue to spread scriptural holiness over the world.

### IV.

The gospel of holiness, means the gospel of the Holy Ghost. No man can hope to have any measure of success preaching holiness, except as God may water his ministry with the dews of heaven and help him to preach the gospel with the Holy Ghost sent down from heaven. Surely, if ever there has been a time in the world's history when we must have a gospel message with the divine element, the super-

natural, the power of God, the Third Person of the Trinity, surely that time is now. We are living in the most unsettled period that the world ever has seen, nationally, internationally, politically, economically and socially. The answer today to "earth's sorrowing cry," to a war-stricken world, is a revival of Bible holiness with Christ as its center, and the Holy Ghost as the Captain of the hosts of the Lord to fill, bless, and lead us to victory. Our answer to Modernism is a Holy Ghost revival. Certainly this calls for a renewed emphasis on the preaching of this truth.

### V.

It is stated that a number of the members of the Church of the Nazarene are yet unsanctified. Certainly if they are born again, they are entitled to membership, but as the membership of our church increases, we must as faithful ministers, re-emphasize the truth of holiness and lead these into the experience. If this is not done, within a few years time, the voting power of the church could drift into the hands of the unsanctified. We must have holiness people with which to build a holiness church. The Church of the Nazarene is distinctly a holiness church. There is no other reason for our existence. In the beginning, we stated that upon this truth hangs our present and future success. We must renew our efforts in preaching holiness to get more of our people sanctified and to keep those who are sanctified from backsliding.

Brother Jude gives us a sure cure for backsliding. He exhorts us to "earnestly contend for the faith which was once delivered unto the saints." This contention requires the emphasis and re-emphasis again and again. This implies a spiritual fight, a religious warfare, a holy battle, or a battle for holiness. The enemy of God and humanity ever has waged his fight against holiness as a truth and as an experience, for if we lose the experience, we soon shall lose the truth. If for no other cause, this makes it necessary that we bring this doctrine before our people and before the world, constantly and with renewed effort, again and again.

Also Brother Jude exhorts us to build up ourselves on our most holy faith. Holiness is the one essential material for foundation and for building, and we must have it in every part of the structure of the cause of holiness and the work of redemption of a lost world back to God and to holiness. Also he requests that we pray in the Holy Ghost; pray until we have divine help in prayer and until someone talks back to us. And to keep ourselves in the love of God. Is not this the experience of holiness? Is there any other experience offered in the Scriptures where we may be kept, on the dusty highway of life, and in constant battle with the enemy? But perfect love will preserve us under all conditions.

Then he states, "Looking for the mercy of our Lord Jesus Christ unto eternal life." This constitutes a sure cure for backsliding, but must ever be kept before our people of all ages and stages in the Christian life. This can be done only by emphasizing and re-emphasizing this great truth.

### VI.

Holy men of old, were moved by the Holy Ghost to write a Holy Bible, to teach us to be a holy people, to serve a holy God, and get home to a holy heaven; to live with the holy angels and the holy redeemed of all ages, in the presence of a holy God forever!

This constitutes the sum and substance of our entire ministry. If we are to succeed, we *must* emphasize and re-emphasize the doctrine and truth of holiness. If we fail in this we have failed in God's whole plan and purpose for us, as coworkers with Him in the plan of redemption.

A charge to keep I have,  
A God to glorify!  
A never-dying soul to save,

## The Present Crisis in the Light of Bible Prophecy\*

E. Van Houghton

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

JESUS said in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be."

As we face the present world crisis many people are asking questions similar to the following: "Why is the world on the verge of the most devastating war of the ages?" "What is wrecking morals and governments today?" "Why must nations supposedly civilized go to war?"

A clear understanding of the prophetic side of the Bible is necessary to have the proper outlook on the present world situation. Without it, one is left to grope in darkness. The prospect of another world war causes a shudder to girdle the globe. Peace societies of all kinds have met from time to time to promote peace; to establish justice and good will among the nations, yet never has the Lord of heaven looked down upon so many men in arms.

Jesus said, "If the blind lead the blind, both shall fall into the ditch." When leaders of the nations are warped spiritually it follows that they will be warped mentally and morally. Men have failed to recognize that back of all war there is a supernatural power. War has not only its origin in the hearts of men but farther back in the mind of a personality called

\* Paper read at the Preachers' Meeting of the Cincinnati Zone, May, 1940, by pastor of Lockland, Ohio, church.

And fit it for the sky.

To serve the present age,  
My calling to fulfill;  
O may it all my powers engage,  
To do my Master's will.

Arm me with jealous care,  
As in Thy sight to live;  
And O Thy servant, Lord, prepare  
A strict account to give.

Help me to watch and pray,  
And on Thyself rely,  
Assured if I my trust betray,  
I shall forever die.

Satan. Many today are denying that there is such a person as Satan, and yet these same people are puzzled over the present outlook in world conditions. The modern revolt against God has proceeded so far that God is virtually ignored in the capitals of the world as well as peace conferences.

The question may rightly be raised, "Is sanity slipping from the civilized world?" I believe that there are three outstanding blights that are making havoc of things today:

1. *Modernism in the pulpits and religious schools.* As I am rewriting this paper, I have just finished talking with a minister who last night attended a religious gathering where a thousand delegates have gathered. This body is one of the leading groups of the old line churches. This minister was thoroughly disgusted with the modernism and denials of the Bible.

2. *Communism and its bed-fellows—Fascism and Nazi-ism—controlling millions of lives.*

3. *Atheism, which is the fruit of the others.*

When men find that they no longer believe seriously that they are governed from heaven, there is anarchy in their souls. This surely explains the European situation today. Democracy is fast fading from the picture. The judgment of the nations is sure to come.

Why must nations go to war? Because they have revolted against God. The world is trying to dethrone God and enthrone man. Some day, and it may be soon, the world will see Satan's masterpiece—a human being superempowered by satanic strength of which the Bible calls the "man of sin," the Anti-christ, "the desolator," "the beast," and many other names. Modern history is utterly misinterpreted by those who do not realize that preparations are being made today for the greatest war in human history.

The greatest fact of all history was the Incarna-

tion of our Lord. The greatest revelation of the present hour is the fact that this same Jesus who lived among men is now acting as our High Priest in the presence of God. The greatest event in the future is the personal return of our Lord to the earth again.

Perhaps no truth is more abused today than the truth of the Second Coming of Christ. Some ridicule it; some scoff at it; others ignore it, and manifest no interest in it, while others bitterly oppose it. But the opposition to this precious truth does not in the least affect the truth. We can draw the shade at our windows, but we succeed only in shutting out the light from our own room. The sun will rise and shine just the same. In spite of the fact that many have twisted the Scriptures on the Second Coming of Christ and have confused many, this should not stop one from reading the Bible and finding out the truth as it is in Jesus. Many have twisted the teaching on holiness, regeneration, and the other great doctrines of the Bible—then should we stifle our message on these also?

Many people are attending prophetic conventions outside of our Nazarene churches because they are hungry for this truth. But one sad thing is that many of these good, straight preachers on the Second Coming are full of "Eternal Security," which we believe to be a very dangerous doctrine.

In the present crisis there are several outstanding trends that are prophesied in God's Word:

There is the trend toward the world dictator (Rev. 13:1-10). John saw a beast rise out of the sea having seven heads and ten horns and upon his horns ten crowns. Daniel's fourth beast (Daniel 7:26) with the ten horns as shown in Daniel 7:24 and Rev. 17:12 are said to be ten kings or leaders of ten nations, and gives us a picture of the last form of Gentile world power. This fourth beast Daniel tells us shall be strong as iron. When one studies Daniel's prophecy concerning this fourth beast it will be discovered that the Roman empire fulfills this prophecy. Fragments of the ancient Roman empire have never ceased to exist. Today we are witnessing a revival of the Roman empire under the dictator, Mussolini.

We know from the Scriptures that the coming superman will arise from the revived Roman empire (Daniel 9:26, 27; 11:23; 11:36-45). This great leader will make a covenant with the Jews as we read in Daniel 11:23, "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." Already it is noted that the Jews in Palestine are dissatisfied with the British protectorate and some day they will seek a strong man to give to them their national homeland.

As the Anti-christ revives the fourth kingdom, making a covenant with Israel in Palestine, the great northern confederacy comes down to take spoils from Palestine. Then the king of the south pushes at him while tidings out of the East (the great, yellow peril) shall give him trouble (Daniel 11:40-44).

Let us now look at the present European and Near East outlook. Communistic Russia and Naz-

istic Germany having joined hands form the northern confederacy. Many people were surprised at this move, since Russia was atheistic and fighting all religion. Yet Germany has been preparing for this unification for years. German rationalism in the schools of religion have helped to put a painter and paper hanger up as their God. Many years ago, American theological students went to Germany to have the finishing touches put upon their theology and theological training. The result is modernism in the greater number of American pulpits.

In the 38th chapter of Ezekiel we find the prophecy of Germany (Gomer) and Russia (Magog) forming the northern confederacy. At present Germany is very much in the limelight, and with lightninglike "blitzkriegs" has overrun many of the lesser powers. Her main adversary is England. As we were writing this paper the news came over the radio stating that Germany had a new invention in warfare that was startling. It told of a German raid on a Dutch fort containing one thousand men. When this new device was used on the Dutch garrison, the one thousand men quietly laid down their arms and surrendered. Could it be possible that some type of gas or electric wave was used to paralyze the Dutch soldiers? Also the news told of some German device to stop the enemy from firing their guns.

Perhaps an outstanding event in this present crisis is that which we interpret from Ezekiel 38:9, "Thou shalt ascend [that is go up in the air] and come like a storm [great droves of planes], thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Up to this hour Germany and Russia are the only nations employing the parachute as a means of getting behind the enemy lines. A news report told of Germans being dropped by parachutes into Holland, equipped with radio sending sets to give to their own army vital positions of the Dutch forces. You will notice this scripture of Ezekiel 38:9 with this method of warfare refers to the northern confederacy only. Germany and Russia will use this same method when they come down together to take a spoil out of Palestine.

Methods of warfare never yet dreamed of are being and will be used in this great conflict. Electric rays that will kill and destroy, strange gases that will choke and blind whole communities back of the battle lines, horrible chemicals that will eat and destroy, guns and shells, planes run by robots and filled with explosives will take their toll in millions of lives. When the seals are broken as recorded in the sixth chapter of Revelation and the horses gallop, we are told by John the Revelator that when the "pale" horse gallops "Death and Hell" followed with him, and a fourth of the world's population shall be destroyed. Great fleets of planes carrying whole divisions of the army have already been used by Germany in Norway. Thus Bible prophecy marches on to its fulfillment while the world gasps in wonderment.

Since Great Britain is the leading Ally against Germany in this present crisis, let us see what God's Word has to say concerning this nation. In Ezekiel

38:13, we read, "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Who is Tarshish? This nation is distinguished by two characteristics:

1. It is a merchant nation.
2. It is pro-Jewish.

We believe that Tarshish is Great Britain. The shortness of this paper will not let us prove our point in detail, but we will say that Great Britain is known the world over as the "Mistress of the Seas." The thirteenth verse of this chapter speaks of "all the young lions." We know that England's emblem is the lion; the young lions or cubs represent the possessions of England. At this very moment England has thousands of New Zealand and Australian troops located at Alexandria, Egypt. This is almost within gunshot of Palestine. Sheba and Dedan are situated south of the Persian Gulf, opposite the British Island of Bahrein. Now Sheba, Dedan and Bahrein are controlled by Great Britain.

Just now may we examine a very striking passage of scripture in Isaiah 23:1, "Howl, ye ships of Tarshish." Already Germany has played havoc with British shipping, but the worst is yet in the future. England, too, with all the other nations, has sinned against God.

Again, we read in Daniel 11:40 that at the time of the end the king of the south attacks the leader of the revived Roman empire while the king of the North shall come down to take a spoil.

Now to summarize this setup. Out of this conflict will come the revived Roman empire, with the man of sin, the Anti-christ, as the leader. The king of the north will be Germany and Russia banded together. The king of the south will be Great Britain and her cubs coming to help the Jews in Palestine, after the Anti-christ has broken the covenant with them. The final conflict is to be fought in Palestine, not in Europe, with the kings of the East (the yellow hordes)—see Rev. 16:12—with the above named powers. There is no question but what the United States will be fighting in this conflict on the side of Great Britain. Thus the fulfillment of Rev. 16:13-16 when the Anti-christ spirit goes forth in the whole world to gather the nations to the battle of the great day of God Almighty.

I do not feel I should close this paper without mentioning this outstanding fact. Before the final conflict sets in, a marvelous event will occur. I refer to the Rapture of the true Church. God's people will not witness on earth this tragedy of tragedies, the coming great Tribulation. Paul tells us in 2 Thess. 2:7, 8, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked [the Anti-christ] be revealed [come to light], whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." We know that the Holy Spirit is holding back the revelation of the Anti-christ. When the

Spirit is taken out of the way, the Church, goes with Him. This corresponds with 1 Thessalonians 4:13-18. In this present world crisis let us work, pray, and preach as never before for lost souls. In the midst of hanging clouds let us lift up the mighty Christ who is able to save to the uttermost, and some day bring back a conquering Christ.

### Wesley's Advice on Preaching

John King was one of the early English Methodist preachers who came to labor in America. He accomplished a vast amount of good. As a pioneer of Methodism in America his name should be held in grateful remembrance; but he was imprudent in the use of his voice and did not appear to know that it is not *thunder* that does the execution, but the *lightning*, and that bodily exercise profiteth little.

John Wesley, knowing his habits, wrote him thus: "Scream no more at the peril of your soul. God now warns you by me, whom He hath set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word means, 'He shall not scream.' Herein be a follower of me as I am of Christ. I speak loudly, often vehemently, but I never scream. I know it would be a sin against God and my own soul." Loud, screaming preachers, take warning.—*Exchange*.

FOR several years the church had had a good prayermeeting. The attendance, while not large, was steady and the interest and results were both very gratifying. The pastor spent much time in planning for the midweek prayermeeting, varying the style of lessons given and using all available means to help the people in their spiritual problems. After a few years this pastor felt led of the Lord to go to another place of labor. His successor did not give much attention to the prayermeeting. The faithful attendants, through loyalty, kept coming each prayermeeting night, hoping that their new pastor would eventually give them something good and helpful. But, as they were disappointed week after week, their loyalty began to lag, and the number at the midweek prayermeeting gradually became smaller until only a few of the most loyal ones were attending.

THE PROFESSOR SAYS that the only way the people will be convinced of the importance and benefit of the midweek prayermeeting will be by the interest and concern the pastor shows in making the prayermeeting interesting, spiritual and a means of uplift and instruction for the people.



## BOOK CHATS



By P. H. Lunn

From the Macmillan Co. comes a book with an interesting title and with a worth while message. *HOW TO READ THE BIBLE* by Julian Price Love (\$2.00). This is not a book recommended for the casual Bible reader but rather for the serious student of the Bible. Chapter two gives some suggestions for reading the Bible, starting with the principles of good reading. Then it goes on to sketch some common methods of Bible reading. This is followed by helps for reading by units of thought. Church school teachers may glean many good things from chapters three and four. The former deals with "Reading a Book as a Book." The three divisions are: (1) The Hero Story Book, (2) Story Books of Prophets, (3) Interpretations of Life Stories. Chapter four is entitled "Reading a Book According to Its Story Divisions." The five divisions cover story units of (1) Character, (2) Occasions, (3) Prophetic Visions, (4) Problems and (5) Teaching. Chapter ten is really along a similar line of thought: "Reading the Bible with Children." Its four parts are (1) Principles of Selection, (2) Unit Readings of the Bible for Children, (3) Using Various Versions, (4) Bible Story Books. The closing chapter, (twelve) is a fitting climax: "The Challenge of the Bible." It is broken up into the following parts: (1) The Challenge of the Bible's Unity, (2) The Challenge of Use, (3) Each Christian Has His Own Bible, (4) The Ultimate Purpose in Reading the Bible. It is a book of 204 pages, including a Bibliography.

Pastors and those interested in religious education will find this a book at least above the average.

From the Zondervan Company comes a book, *SPIRITUAL LESSONS FROM LITERARY MASTERS*, by E. L. Weaver (\$1.00). There are twenty-two messages or addresses in each one of which the author seeks some outstanding lesson propounded or illustrated in the life and writings of a certain author. The writing of such individuals as: Longfellow, Wordsworth, Thoreau, Rosetti, Bryant, Louisa M. Alcott, Carlyle, Emerson, Hawthorne, Shelley and Harriet Beecher Stowe, are included. As material for gospel sermons, the Bookman does not see in them a great deal of usable material. However as suggestions for messages to young people or patterns for the young people to use in their devotional services, they are very good.

There should be a ready market for this book—*THE GIST OF THE BIBLE* by Alvin E. Bell (Zondervan—\$1.00). This book gives a brief but very readable analysis of the Bible in which the meaning and messages of each book are compressed into a few hundred words. This seems to be a worth while volume for individual study or for study groups in the Bible.

Dr. Harry Rimmer, who has established himself as one of the foremost proponents of fundamental evangelical religion has added another volume to the several already to his credit. This one is *THE PRAYER PERFECT* (Revell—\$1.25). It is of course, an exposition of the Lord's Prayer. Dr. Rimmer starts with a discussion of the instinctive urge to pray. His treatment of the subject is different from anything we

have read on the subject. He is very thorough yet his material sparkles with human interest. The many illustrations are very much to the point. Dr. Rimmer's appreciation of the intensely spiritual pattern of Christian living is apparent. No matter how many books on the Lord's Prayer a minister may have, this one is sure to prove different and stimulating.

## Preachers and Debts

THERE are few things that hurt the ministry like debts which go unpaid. Too many preachers go into debt, sometimes needlessly, and seem to think it matters little about paying them. They grow careless toward their debts, and as a consequence leave a pastoral charge owing merchants and business men, or some individual, and never straighten the matter out. It is not right. It shows the preacher to be dishonest, and if this be the case the people naturally think he is unfit for the ministry. Of all men who should be straightforward and honest in every particular it should be preachers of the gospel. We have an influence that always counts for honesty or against honesty, for or against God and righteousness.

Naturally many people put confidence in a preacher and credit him because of his high calling, or profession, as a minister of the sacred gospel; thinking him to be honest to hold such a sacred trust. Then to betray that confidence is indeed very hurtful. Not only does it hurt the preacher who is careless and dishonest, but it hurts, in a measure, the honest minister, as some people will be afraid of him because they lost confidence in another. However, the honest preacher will always win out. As people come to know him they are not afraid to trust him. Merchants, business men, bankers and individuals will credit him gladly, and will give him a helping hand in time of need, for they know he is absolutely straightforward and honest in every particular. How sad that so many preachers of the gospel have made debts and left without paying them, nor even trying to pay them, nor trying to make satisfaction in some way! This hurts the cause of God very much indeed. Many a church has suffered on account of a pastor or evangelist making debt that he never paid.

Many honest preachers are in debt, but they always pay out if they keep able to preach, or able to work. If they get disabled absolutely and cannot pay that is quite different. Creditors always consider this. However, there is nearly always a way to pay a just and honest debt. We have found it so across the years. God will help us to do so. "Where there is a will there is a way." Absolute honesty finds many a way to meet a debt, even if one has to sacrifice and suffer to get it done. Every preacher of the gospel should be known wherever he goes as truly honest and dependable. This should characterize his ministry.—REV. WALTER E. ISENHOUR, in *The Wesleyan Methodist*.

The prayer that begins with trustfulness, and passes on into waiting, will always end with thankfulness, triumph and praise.—A. MACLAREN.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

## Sermon Seed

THE MEANING OF CHRISTIAN EXPERIENCE (Galatians 2:20). "I am crucified with Christ [identification]; nevertheless I live; yet not I, but Christ liveth in me. [habitation]; and the life which I now live in the flesh I live by the faith of the Son of God [realization], who loved me and gave himself for me" [substitution].—L. WANG, Chinese Christian, in *Missionary Review of the World*.

THE PLATFORM OF THE KINGDOM (Matthew 5:1-7:29). Note: The Citizens of the Kingdom (5:1-16); the Ethics of the Kingdom (5:17-48); the Ruling Principle of the Kingdom, Spiritual Religion—(1) at work in the observances of religion, philanthropy, prayer, fasting (6:1-18); (2) at work in daily life, commerce, ordinary living (6:19-34); The Tests of Citizenship (7:1-23); The King's Signature (7:24-29).

HOW TO LIVE ABOVE FRICTION (Philippians 4:4-9). Observe the recipe: Be cheerful, be temperate, refuse to worry, be prayerful, think high and worthy thoughts. Note finally that the source of all victorious living is the peace of God that keeps the heart and mind through Jesus Christ.

## Outdoors of Evening

There is no end to the sky  
And the stars are everywhere—  
And time is eternity,  
And the here is over there;  
For the common deeds of the common day  
Are ringing the bells in the far away.  
—AUTHOR UNKNOWN.

## The Breath of God's Love

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its scumby boughs and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with a childlike confidence, and say, "My Father, Thou art mine!"—HENRY WARD BEECHER.

## Steadfast Christians

Amos R. Wells once related the story of a strange clock in an old New York City residential district. The hands of the clock moved in the most erratic manner, each seemingly without respect to the other and neither of them with any respect to the time of day. Suspecting that the clock might be used as a signal for wrongdoers, the police began to watch it. At length they raided the place and found in a garage attached no less than thirty stills.

The marks of a true Christian are a steady life on which both God and man can depend. Even godless men expect something from Christians; they depend on them. Erratic behavior creates immediate suspicion.

## Truth Never Dies

Truth never dies. The ages come and go; The mountains wear away; the seas retire;  
Destruction lays earth's mighty cities low;  
And empires, states and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies!—SELECTED.

## Meditation on First Corinthians Thirteen

A very effective message was brought to the adult department of First Church of the Nazarene, Kansas City, Missouri, recently by Mr. Wellington E. Davis, who for many years served there as Sunday school superintendent. After the congregation had joined in reading responsively the thirteenth chapter of First Corinthians, Mr. Davis spoke as follows:

Sitting alone in quiet meditation let us listen to the echo of what we have just read as our church speaks back to us as her members. Listen.

"Though I sing with the voice of a wonderful organ, well trained choir, trio, quartet and solo, and have no souls at my altars I am become a sounding brass and a tinkling cymbal.

"Though I have the gift of understanding prophecy in its relations to the signs of the times, wars, rumors of wars, earthquakes and earthly commotions; and though I am absolutely right in my belief in the Second Coming of my Lord and have no seekers for salvation I am nothing.

"Though I have great faith so that my

friends and members are prospered physically and temporally and mountains are removed at my command at home and abroad, and yet no souls find Christ within my walls, I am nothing.

"And though I bestow much goods to help the poor, and though I pay all my bills promptly, though my budgets, general, district and local are paid in full—and my altars are barren, it profiteth me nothing.

"Though I am privileged to entertain the District Superintendents, missionaries and the General Board, and am able to do it royally, and yet have no penitents' tears shed at my altars, no shouts of newborn souls within my sacred walls, then I have become a virtually useless member of the great group of Nazarene churches throughout the land."

"I fear if I have no revivals that the Master will say at that great day: 'These ought ye to have done and not to have left the other undone.'"

Finally can't you hear our church say: "O my dear members! May I in some way put this burden upon your hearts and minds! Will you not pray our Father that this year shall be a time when all of us shall have the joy of bringing others into His kingdom?"

## The Greatness of Humble Tasks

"I long to accomplish a great and noble task; but it is my chief duty and joy to accomplish humble tasks as though they were great and noble. . . . The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker."—HELEN KELLER.

## Missionaries and the War in China

The Chinese of every religion are saying that the missionaries, because they have stayed in China in her crisis, because they have saved so many of her people's lives at the daily risk of their own, because they have been a spiritual backbone to the whole country, have done more toward strengthening Christianity and the Christian way of life in China during these last two and a half years than in all the hundred and more years since the first missionaries set foot on Chinese soil.

The Chinese people the nation over are looking at the Christians with new eyes. They are saying to themselves, "This Christianity really seems to work. The Christians are doing heroic things for us. They have become our leaders. These people actually practice what they preach. It is incredible!"—JOY HOMER, in the *Federal Council Bulletin*.

## Permanent Investment

Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for Missions may contract your jaw muscles, but may work miracles in

many a land. A five-dollar "permanent" will be all gone in six months, but a five-dollar investment in a missionary goes right on world without end. Amen!—M. G. MARTINI, in Laurel, Montana, *Nazarene Bulletin*.

#### It Is Not Necessary—

For me to understand everything.  
For me always to have my own way.  
For me to be as gifted or as able as someone else.  
For me to be as greatly appreciated and praised as some other one.  
For me to be as wise or as prosperous as another.  
For me to have the absence of pain or the presence of much pleasure.  
For me never to be misunderstood or misjudged.  
For me never to make a mistake.

#### It Is Necessary—

For me to be converted.  
For me to have heart relation and fellowship with God.  
For me to live a life of outer integrity and righteousness.  
For me to support the church of God by my presence and influence and money.  
For me to seek in a positive way the salvation of my fellowmen.  
For me to be Christian in my attitudes toward the unlovely, the unkind, and those who wrong me.  
For me to give my testimony for God in public and in private, by word and by act.  
For me to have the clean heart, which involves the "holiness without which no man shall see the Lord."—*The Free Methodist*.  
"If you would see a thousand li, you must build your pagoda a story higher."  
—*Chinese Proverb*.

#### Despair Without God

The other day a high school girl took her own life. She left behind a note on which was penned, "Life is what you make it, but, I couldn't make it."  
Is there an emptiness so great as the void of a heart without God? "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

#### It Cannot Be Hid

"Coals of fire cannot be concealed beneath the most sumptuous apparel. They will betray themselves with smoke and flame. Nor can darling sins be long hidden beneath the most ostentatious profession. They will sooner or later discover themselves, and burn sad holes in a man's reputation."—SPURGEON.

#### Welcome

Welcome Within These Doors, too, All People Who Seek Christian Friendship, Spiritual Fellowship, and Soul Rest!  
"... ye shall find rest unto your souls."  
Words of Jesus who was called "The Nazarene" (Matthew 2:23).  
Deep Spirituality Emphasized.  
Freedom in Worship Encouraged.  
—Cover page *Bulletin*, Bresee Avenue Church of the Nazarene, Pasadena, Calif.

#### Where Is Your Headlight?

The district superintendent of a colored conference was discussing the possible assignment of a certain preacher to his district. Frankly he did not want him. The reason, briefly stated, was, "The good brothah has his headlight on his caboose." A glorious past, a mediocre present and a darkening future spell success in reverse for a preacher or a church.

#### Songs for the Motorist

A pastor in Manitou, Colorado, is reported to have told his tourist congregation:

"Our highway traffic has become so unsafe that the moment a person drives out upon the public thoroughfare, if he has any regard for his future abode, he should begin to sing softly and seriously as the speedometer climbs upward.

"At twenty-five miles an hour he should sing, 'I'm But a Stranger Here, Heaven Is My Home'; at forty-five miles an hour, 'Nearer My God to Thee'; at fifty-five, 'I'm Nearing the Port and Will Soon Be Home'; at sixty-five, 'When the Roll Is Called Up Yonder I'll Be There'; and at seventy-five miles an hour, 'Lord I'm Coming Home!'"

#### Sentence Sermons

You cannot get ahead of a man by getting even with him.

If the world is a vale of tears, smile till a rainbow spans it.

Between the great things that we cannot do and the small things that we will not do, the danger is that we will do nothing.

"That your joy might be full" (John 15:11). Full joy does not exclude sorrow, but it is a joy so deep that no sorrow can get below it.—*South Dakota District Bulletin*.

Do not put a question mark where God has put a period.

Temperamental equals 95 per cent temper and 5 per cent mental.

Why not make your recreation re-creation—not wreck-creation?

"A crow has no real pretensions to religion, in spite of his gravity, and black attire."—NATHANIEL HAWTHORNE.

ceived a call to the pastorate at Billings, Montana, where he has served to the present date. Also he has served as District N.Y.P.S. President, District Treasurer, editor of the *District Bulletin*, and is a member of the District Advisory Board, and chairman of the District Board of Examiners. He was reclaimed under the ministry of Rev. Roy Swim during his pastorate in Froid, sanctified a short time later; he has been a member of the Church of the Nazarene for twenty years.—MANAGING EDITOR.

SUNDAY, AUGUST 4, 1940  
MORNING SERVICE

#### Treasures in Earthen Vessels

SCRIPTURES—2 Cor. 4:7-11; 1 Thess. 5:23; Romans 12:1, 2; 1 Cor. 6:13, 18-20; 1 Cor. 9:27; Gal. 6:17; Romans 6:12; Phil. 1:20; and 2 Cor. 7:1.

TEXT—We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (2 Cor. 4:7 and 1 Cor. 6:20).

#### INTRODUCTION

Some of the greatest heresies of all time have sprung from a false attitude toward the body. Yet God's Word every-

where suggests its sacredness and the lofty purpose it should serve in the divine plan for man.

It has one of the most sacred missions of any department of our being.

Man is a combination of dust and eternal spirit. The body is the vehicle through which the spirit finds its outward expression. A right attitude toward the body and a correct evaluation of it is, therefore, of supreme importance to all Christians.

Consider:

#### I. SOME FALSE ESTIMATES OF THE BODY

1. That it is essentially evil. The old idea that evil resides in matter and thus the physical body is essentially sinful. From this comes the heresy that the soul may be pure at the same time that the body is sinful. The facts are, however, if the body be sinful it is because it is dominated by an evil soul as its governor; and that sin has its origin in the spirit of man (See 1 Cor. 6:18).

2. Thus the body has been treated as a thing of shame. This was the error of the Stoics and the old monks. This is the error of those who contend we must sin as long as we are in the body.

3. The opposite extreme is shown in the glorification and exaltation of the body at the sacrifice of true spirituality. Thus, for example, many would bedeck the body with finery, almost to the point of worship, to the neglect of the spirit. But finery can never cover the nakedness of the soul and spirit, however lovely it may appear. Many are guilty of thus making the body an end in itself rather than a means to an end far greater and more noble.

4. Holiness is the harmonious balance of our whole being with God's laws and His will. His ideal for the body has yet to be fully realized by man.

God's order for the human personality is spirit, soul and body. Man has often reversed that order.

#### II. THE SANCTITY OF THE HUMAN BODY

1. The incarnation of Jesus enhanced the sacredness of the human body. It was said of Jesus, "A body hast thou prepared me" (Heb. 10:5); and also by the voice of the prophets. We notice in Colossians 2:9, "In him dwelleth all the fulness of the Godhead bodily."

And why does the incarnation enhance the value of the human physical body?

a. In it Christ lived.

He lived a holy life in His body to sweep away all excises men might have for sinning in this mortal body. Thus proving that the body is not essentially sinful. Thus the Gnostics, who argued that evil resides in matter, contended that Christ did not have a literal physical body but merely a phantom one. *Christ served God with a vessel of clay*. John says of Him, "Whom our hands have handled."

b. In it He suffered. It was His body that He offered as a sacrifice unto God (as well as His own will) as an atonement for man's sins. Thus the Lord's Supper is a memorial of His broken body—and His shed blood (See 1 Peter 2:24; and Heb. 10:10).

Those who seek to discredit the facts of human suffering and the fact of pain would steal the glory and merit from Christ's sufferings in our behalf.

Those who deny the reality of the body do likewise deny the atonement of Christ and dishonor the body. Yea, they dishonor Jesus Christ.

Christ's body was real and physical. Hebrews 2:16, "He took not on him the nature of angels, but the seed of Abraham." Like Abraham, Jesus was a physical being. *Very man*. Christ took on Himself the nature of the "earthen vessel."

c. In it He was transfigured. Here we get a prophetic glimpse of a real glory that may be revealed in our mortal flesh some day.

d. In it He was resurrected and ascended up on high; taking His body with Him. So, too, His post-resurrection body gives to us a glimpse of the possibilities of grace for our physical being as well.

e. Only the spirit of Anti-christ would seek to "Annul" the fact that Jesus is come in the *flesh* (See 1 John 4:13). Beware of that modern false religion which "annuls" the Incarnation, His sufferings, His atonement, death, and resurrection, and coming again!

2. The Bible takes a definite attitude toward the body. One of sacred esteem and regard. "The Bible does not say that the body is a curse or a hindrance, it rather speaks of it as the temple of the Holy Spirit."—OSWALD CHAMBERS.

Everywhere it is regarded as sacred. To be an instrument of righteousness is its true purpose.

The Bible regards the body as an instrument to be indwelt and mastered by the Holy Spirit. Therefore to achieve this holy aim you must let God breathe into you the breath of life eternal. Thus the body is to be a bit of clay, animated by a human spirit that is mastered by the Holy Spirit. What a high calling and destiny this is for the body!

3. The Christian has a responsibility toward the body. It is primarily that he regards it in the same light that the Bible regards it. Holding it as the temple of the Holy Spirit.

Therefore it must be kept pure and holy (2 Cor. 7:1). To defile it is to damn one's soul and spirit along with it. This is what makes the use of tobacco and liquor, or the act of fornication a sin. This, also, is why one should use the eyes for other than unclean and unchristian sights; and the ears only for the hearing of the truth.

We shall be judged on the basis of deeds done in the body. This is the true clue to the manner of spirit and disposition of soul that we are of.

Therefore our solemn obligation is entire sanctification, spirit, soul and body. Only the Holy Ghost can enable us to fulfill this sacred responsibility.

#### III. CONSIDER THE GLORIFICATION OF THE BODY

1. Here in this present life.

a. Man's glory, and not his shame, is the body. He is "of the earth, earthy." Think of it! Clay serving and glorifying the Creator, God! The body is the vessel of the soul enabling it to turn its inward life into an outward life. Thus, indeed, the body should be man's glory and not his shame or drawback. It is through the body that a man's character is manifested.

b. But especially, the indwelling Holy Spirit is the true glory of the body. It is glorified only as it becomes a temple of the Holy Ghost.

Humble vessels may contain great treasures: The casket of lead contained the portrait of Portia. Mother's old cracked cookie jar held treasures for the young lads. Its glory was its contents not its outward appearance.

For such a heavenly treasure some more costly and lasting vessels seem appropriate. Yet it is not the vessel that makes the treasure, but the treasure that enhances the value of the vessel. So the glory of the human body is in the fact that it may house the *very Spirit of God*. The glory of the body is, therefore, its complete subjugation and domination by a spirit that is itself surrendered to the Holy Spirit. "Our humanity is never so fair as when it is made beautiful by the possession of Him."—MACLAREN.

Anything less dishonors the body, yea, the whole man.

c. The Incarnation of the divine ideal. "No ideal is of any practical avail unless it be incarnated."—OSWALD CHAMBERS. Thus we see the value of the Christian ideal incarnated in the body of a Christian.

"Thank God for seeing Jesus transfigured, and for the almightiness of the vision He does give; but remember that the vision is to be made real in actual circumstances; the glory is to be manifested in earthen vessels. It has to be exhibited

## HOMILETICAL

### A PREACHING PROGRAM FOR AUGUST, 1940

By Ross E. Price

Rev. Ross E. Price, writer of "The Preaching Program" for this month, was born in Culbertson, Montana, and raised on homesteads at Froid and Poplar, Montana, by a widowed mother. He graduated from Froid Public High School in 1926, worked his way through Northwest Nazarene College, graduating as valedictorian of his class in 1932. He then returned to the Rocky Mountain District and, together with Rev. C. E. Rodda, organized the Church of the Nazarene in Basin, Wyoming, where he pastored for the first ten months. Following the District Assembly of 1933, he was married to Irene Taylor of Cheyenne, Wyo., and they spent eight months evangelizing over the home district. On April 1, 1934, he re-

through fingertips, through eyes and hands and feet; everywhere Jesus exhibited it."—OSWALD CHAMBERS.

Where the Christ life is lived out by the indwelling Holy Ghost over the bodily avenues of the human being, the clay not only glorifies its Maker, but the Christ life thus being lived glorifies the vessel of clay itself, even the physical body.

2. In the day of resurrection.  
a. Our bodies are realities with eternal destinies, and that along with the soul and spirit.

The destiny of the human body is eternal (See John 5:28, 29; and Daniel 12:2).

Whatever the destiny of the spirit is, so will be that of the body. And whatever the destiny of the body is, so will it be for the spirit of man.

b. Thus the possibility of a literal eternal heaven and hell. The glorified body awaits the saint. The resurrected sinful body of damnation awaits the sinner.

3. In the day of Judgment.

If clay can serve and glorify its Maker, surely there is no excuse for the spirit. "Ye shall judge angels," says Paul. The judgment day will reveal to the fallen angels the fact that a lesser being, embodied in the clay of the earth has glorified the God that they, as greater beings, have refused to serve. God will thus condemn all demons and fallen spirits by means of redeemed men and women who, in a body of clay, glorified the Maker of the same. This is some of the future glory of the body of the Christian saint. What shall we say, then, of the man or woman who offers the body as an excuse for sinning? Methinks God will cause to stand alongside of all such, a Christian whose body was filled with the Holy Ghost, and truly glorified Him in gaining full victory over sin in the flesh.

And all this, Paul says, "That the excellency of the power may be of God, and not of us."

#### CONCLUSION

1. The great question for each of us is, "Have I given my body to God as a temple of the Holy Ghost, or do I dishonor it by sin?"

2. What infinite treasures we have in earthen vessels! "Therefore glorify God in your body, and in your spirit, which are God's." For "If any man defile the temple of God, him shall God destroy."

#### EVENING SERVICE

##### God's Definition of a Fool

SCRIPTURE—Psalm 14:1-4.

TEXT—Fools make a mock of sin (Proverbs 14:9).

#### INTRODUCTION

1. Some definitions are important.  
Fool—one who reasons incorrectly. "One who pursues a course contrary to the dictates of wisdom."—WEBSTER.

Mock—to deride, or hold in derision. To consider of little importance.

Sin—the willful transgression of God's law.

2. We mock only those things which we consider of little importance; therefore what one will mock depends upon his state of mind, yea, his intrinsic character.

3. God says, "Fools make a mock of sin." How do they mock sin?

#### I. THEY MOCK GOD'S ATTITUDE TOWARD SIN

1. They say since God is love, surely He will not punish. Adam played the fool and listened to the devil's lie and mocked God's attitude toward sin.

2. Or they think God will surely make an exception of them and overlook their sin.

3. But God hates sin. Not the sinner, of course, but the sin.

He saw to it that many were punished for sin. Sin is subversive to God's kingdom, and He can but hate it.

God sent His Son to put away sin.

4. "The soul that sinneth shall die. Do not be fooled!

#### II. THEY MOCK ITS CHARACTER

1. Many people wink at sin. They say, "It really isn't so bad." A friend of mine once said in regard to her children's sins, "Oh, well, they have no sins but what they will outgrow." Being interested in the nature of sin, I observed that her children did not outgrow their evil habits.

2. Some people even go so far as to think there are some sins which are fashionable and respectable. But, sin is defiance of God. It is a wonder that He stays the death sentence over the sinner so long as He does sometimes.

4. Sin is a habit that only the power of Jesus can break.

5. Sin is a habit that grows on one at a tremendous rate and becomes a tremendous force in one's life.

The man who had taken a young boa constrictor for his pet soon found that his pet became his destroyer.

#### III. THEY MOCK ITS EFFECTS

1. Sin destroys moral judgment. It involves one in a wrong interpretation of values. It blinds one so that soon he is unable to detect evil.

2. Sin destroys conscience. A man on the street corner was swearing before a group of ladies, and when reprimanded by another was utterly unaware of the manner of language he was using, it had become so habitual with him. Sin brings one eventually to the place where he has no qualms of conscience for flagrant sins.

3. Sin destroys one's moral integrity. It results in a perverse nature. Its fruition is a heart set to do evil continually.

4. Sin destroys the physical body. We shall reap what we sow. Could I stand on the highest peak of the Rockies and shout one message around the world it would be this, "Whatever a man soweth, that shall he also reap." Wasted vital force means physical wreckage. A young man lay dying of typhoid fever (the doctor's diagnosis said it was). But he was dying of sin and dissipation, so all who knew him realized. He lacked the vitality to resist the fever and fight his way back to health.

5. Sin damns the soul in separating it eternally from God (Cf. Isa. 59:2).

#### IV. THEY MOCK ITS REWARDS

1. This is evidenced by the long chances they take in hopes of escaping hell.

2. Many are possessed with the idea that they will somehow get by. But be sure your sins will find you out.

3. Some mock the rewards of sin by unbelief, when they deny the fact of hell and divine retribution.

4. Sin brings everlasting punishment for the impenitent. The sin principle is eternal, so also is its punishment.

5. Sin brings an eternal separation from God and all good. You cannot hope to arrive in heaven by going continually in the direction of hell. Nor can one spend eternity with God by choosing sin.

6. Sin brings eternal remorse. For one's foolishness. For one's treatment of eternal values. Jesus referred to the reward of sin as weeping, wailing, and gnashing of teeth.

#### CONCLUSION

1. Here "The Fool's Prayer," by E. R. Sill, may be quoted effectively.

2. Closing illustration:

The king gave a staff to his fool one day saying, "When you see a bigger fool than yourself, give him the staff." Years later the king was on his death bed. He called in his fool and told him that he was going on a long journey to a far country. Said the fool, "Then perhaps you have engaged hotel reservations ahead."

"No," said the king, "I haven't."

"Then you must be taking with you a large sum of gold," the fool replied.

"No," was the king's answer, "where I am going they will not honor my gold, it is of no value there."

"Then you must be taking with you a large retinue of attendants," said the fool.

"Ah, no, I must go, and go alone."

"Surely, then," the fool continued, "you must have many, many friends whither you are going."

But the king replied, "No, I have none. There is no one I am acquainted with there."

"Then why not postpone your going?" the fool again questioned. To which the king, again in mournful tones replied,

"Would that I could, sir fool, but my time has come and I must go."

"Then pray tell me what preparation you have made for this journey?" came the fool's final answer.

"None, none whatsoever. Though I knew I should have to go, and though I intended to make preparation some time, yet I delayed and now it is too late."

"Ha! Ha!" cried the fool, "Here take the staff you gave me. You are a bigger fool than I."

Thus do many in this life play the fool mocking at sin and failing to prepare for the hereafter until all hope of salvation is lost.

3. Do not play the fool. Jesus tonight can break the power of sin and give you deliverance. Accept Him now!

SUNDAY, AUGUST 11, 1940

MORNING SERVICE

#### Who May Receive the Holy Ghost?

SCRIPTURE—John 14:15-27.

TEXT—Whom the world cannot receive (John 14:17).

#### INTRODUCTION

1. The text is one of the "inexorable cannots of Christ."

2. There are some things that are spiritual impossibilities. Jesus recognized them and told us of them. To sanctify a worldling is one of them.

3. The world cannot receive the Holy Ghost.

Says Adam Clarke, "By the world Jesus means souls unregenerated by the Holy Spirit."

This is a death blow to Zinzendorfianism, or the "Get sanctified at conversion theory."

The worldling is no candidate for the baptism with the Holy Ghost.

Notice some reasons for Christ's statement:

#### I. THE HOLY SPIRIT IS A GIFT OF GOD

1. We do not give gifts to rebels. The demands of the divine government upon rebellious sinners is to throw down all weapons and surrender; suing for pardon on the merits of the atonement of Jesus.

2. Personal sinning must cease before we can receive Him.

a. The Holy Ghost does not take up His abode in the heart of a sinner.

b. God does not give His power to the enemies of His kingdom.

3. If, therefore, we are to receive the gift of God, we must meet the conditions for its reception, namely, repentance and the renewal of the Holy Ghost. We must be God's child to receive the Father's gift.

#### II. IT IS A FAMILY AFFAIR (Luke 11:13)

1. We must be heirs before we receive the family legacy. We must be born of the Spirit and adopted into the family of God before we can claim the promise of the Father.

Illustration—Just any child cannot make claims upon me as its father. There must be the family relationship established first.

2. "God heareth not sinners" (John 9:31). The only prayer on the part of sinners He has promised to hear is one of penitence. How then can they ask Him for the greatest of all His benefits, the Holy Ghost?

3. It is the promise of the Father. If you are not His child it is not for you until you are first made so.

#### III. THE HOLY SPIRIT HAS A DIFFERENT MINISTRY TO THE WORLD FROM THAT TO THE CHURCH

1. His work is to condemn and convince the world of sin, of unbelief, and of righteousness.

Conviction and regeneration are distinctly His work to the sinner.

He abides only in the hearts of consecrated believers.

2. The Holy Spirit is given especially for the Church. "I will send him unto you," says Jesus (John 16:17). Christ died to sanctify the Church, not sinners (Eph. 5:25-27). Sanctification, or the baptism with the Holy Ghost is essential equipment of the Church.

3. The Church is given especially to minister to the world. The Holy Spirit must evangelize the world through the Church. The Church is the body through which the Holy Ghost seeks contact with the world.

God has said to the Church, "Ye are the temples of the Holy Ghost" (1 Cor. 3:16).

4. The work of conviction of the Spirit is different to the world from what it is to the church or the believer.

It is only the believer that is capable of conviction (in its full sense) for holiness and cleansing.

Sinners are convicted of actual sins and rebellion for repentance and regeneration.

5. The work of faith is different in believers from that in sinners.

a. How shall one receive that which He neither sees nor knows? Cf. the text: "Seeth him not neither knoweth him." But to the Church, "But ye know him," etc.

Compare the twelve Ephesian believers who said, "We have not so much as heard whether there be any Holy Ghost." "Faith cometh by hearing and hearing by the word of God."

b. They seek God on a different basis. When a sinner seeks God, he has an idea of a desired change in relationship, but when a believer seeks sanctification he has as his purpose a change of condition. Justification is for the sinner. It has to do with relationship. Sanctification is for believers, that is, Christians. It has to do with inner conditions.

c. They must present themselves to God on a different basis. A child of the devil cannot be consecrated to God. He must first become God's child before he can consecrate himself to God.

d. Specific faith can be exercised only for a specific promise of the Father.

The Word of God makes it plain who may receive the Holy Ghost.

6. Finally, this is true because sin is different and twofold in its aspects.

Actual sin incurs guilt. This must be forgiven in order that reconciliation become effective.

Inbred sin carries depravity. For this we are not responsible, therefore it requires, not forgiveness, but cleansing.

#### IV. HENCE, THE UNEQUIVOCAL TRUTH OF TWO WORKS OF GRACE

One for the sinner, the other for the believer-Christian.

1. Every born-again believer-child of God should at once become a candidate for cleansing.

"See it! Consecrate for it! Believe for it!"

2. Thus Christ used two different Greek prepositions when speaking thus to the disciples: *para*, with, described their condition at the time He spoke; *en*, in, described their condition on the day of Pentecost when the Spirit had actually taken up His abode within them.

In John 20:22; Jesus said to the disciples, "Receive YE," etc. And Paul's statement to the believers at Ephesus was, "Have ye received the Holy Ghost since ye believed?"

3. We are commanded, therefore, to go on to perfection (Heb. 6:1).

4. We cannot escape this statement of Christ. Do not be fooled—you did not get it all at once!

#### CONCLUSION

1. If you are of the world your obligation is repentance.



7. If you are a child of God, your privilege and command is sanctification.

8. Since holiness is imperative to heaven, how important that we get located spiritually and be definite in our relationship with God!

## EVENING SERVICE

## The King's Dying Words to His Son, or, A Solemn Charge to Believers

TEXT—1 Chronicles 28:9, 10.

1. The dying farewell of a loved one is full of significance. It is indicative of the most important consideration in the mind of its author. It is filled with meaning for the one to whom it is given. How we cherish the last words of a dying loved one.

2. David's charge to Solomon might well be taken as a solemn charge to all who seek eternal life and success. Consider the setting and background of the text. Consider the present day significance of it.

## I. HERE IS KNOWLEDGE SUPREME

1. Knowledge of the infinite God.

a. The highest of spiritual knowledge comes through personal knowing of God.

Many know only of or about God.

I, too, know about President Roosevelt, but yet I do not know him.

b. This knowledge involves us in the most sacred and highest of spiritual relationships.

c. Here God is spoken of as the "God of thy father."

He was the God of the patriarchs of old.

Blessed is the parent who can say this.

2. This must be a personal knowledge. "Know thou."

a. A second-hand knowledge here is not sufficient. There must be communion with, and love toward God personally.

b. Do you know God personally?

Has He done something for you?

Are you on full speaking terms with Him?

All barriers swept away?

To know Him fully is to love Him!

To know Him fully is to commit yourself to Him fully and without any reserve.

## II. HERE IS SERVICE SUPREME

1. Serve Him with a perfect heart.

a. This is Christian perfection.

A perfection of the qualities and attitudes of the heart.

b. This is God's standard of service.

Pure motives, perfect love, full allegiance.

There is no greater service, even though one's acts be ever so insignificant.

Works of service aside from this are impure and selfish, scarcely worthy the name of service.

c. Note, it is perfection of heart and not of the head; You may make mistakes in judgment but God can overrule those mistakes if your heart motives are pure.

And if the heart is perfect the head is less apt to be in error.

2. And a willing mind.

a. Such a mind readily consents to the revealed will of God, and the revealed truth of God.

There is no inveighing against the truth and revelation which God has given.

Consider this relative to:

Eternal security.

Sin and man's need of repentance.

Depravity and man's need of cleansing.

b. Willing service is the only true service.

It is a service of love and not of compulsion.

The child may be compelled by its parent to do certain duties, but this is not service.

God does not compel us to serve. He rather seeks to make us willing.

3. To refuse this service is only to incur a slavery of Satan.

## III. GOD IS THE SEARCHER OF HEARTS

1. He searches right now.

He knows your attitude even while I am speaking to you.

2. He will search all hearts at the judgment day.

There every secret thing will be revealed.

3. He understands all the imaginations of the thoughts.

Your very thoughts are open and revealed before Him.

God is the Supreme Mind Reader.

4. The thoughts, the inventions and motives of the heart and brain are continually weighed and evaluated by God.

If your heart be perfect He knows it. Likewise if it be imperfect.

If your mind be unwilling He knows that too.

Just as the Army Aviation Corps has great searchlights for its work, so God the Holy Ghost is the searchlight of heaven here tonight.

## IV. GOD'S ATTITUDE IS DETERMINED BY AND IS CONTINGENT UPON OUR OWN

1. "If thou seek him he will be found of thee."

a. God never hides from the seeking heart.

"Seek ye the Lord while he may be found."

"If thou seek him with the whole heart he will be found of you."

b. It is man who invariably hides from God.

Thus did our first parents in the Garden.

So men seek to hide and run from God today.

c. Blessed promise of salvation is this.

Sadhu Sundar Singh found peace in Christianity and Christ after having sought through the religions of India for it.

2. "But if thou forsake him he will cast thee off forever."

a. The forsaking always starts with man.

God has promised, "I will never leave thee nor forsake thee."

Yet man by forsaking God may eventually become a castaway.

b. Here is the danger of reprobation.

Do not take chances on crossing the deadline of God's mercy.

Consider the last days of Solomon.

"His wives turned away his heart from serving the Lord."

What utter tragedy!

And that notwithstanding his Father's solemn warning in this very scripture.

Remember what Paul said, "Lest I become a castaway."

Consider the casting off of Judas Iscariot.

He was not a victim of circumstances but the architect of his own destiny.

Recall what Jesus said about casting "the unprofitable servant into outer darkness."

c. Beware of forsaking God.

Do not run from Him but to Him.

## ILLUSTRATION—The efficient horse trainer, in teaching the horse to come to him and follow him about without the need of halter; uses both a whip and the sugar lump. In case the horse turns and starts to run away, then he uses the whip, whenever the horse comes to his master as bidden he receives the sugar lump.

3. God responds to our state of mind and heart.

We determine His bearing to us, in a very real sense. God is to us just what we make Him in our own actions and attitudes (Cf. 2 Chron. 15:2; Ezra 8:22).

What about your present attitude toward God?

Only as we repent and believe do we take an attitude that enables God to help us.

## CONCLUSION

1. Take heed now!

Now is the time to give heed to such a warning.

Now is the day of salvation.

Now these things are taking place!

Turn now from sin, impenitence, unbelief and forsaking of God, lest that be your final portion forever.

2. God has chosen you to build Him a sanctuary.

Beware lest you build a rendezvous for Satan and his imps instead.

Build God a holy dwelling place in the garden of your heart.

3. It will take courage on your part now to meet God's conditions.

Therefore "Be strong, and do it."

SUNDAY, AUGUST 18, 1940

## MORNING SERVICE

## Identification with Christ, or, The Reason for the World's Antagonism to Christians

SCRIPTURE—John 7:2-9; 15:18-27; 17:14; Matt. 5:11, 12; Acts 5:40-42; and 1 Peter 2:19, 20.

TEXT—The world cannot hate you (John 7:7).

## INTRODUCTION

Here we have another of the "inexorable cannots of Christ." They are challenging and interesting.

Are you somewhat surprised at the text? It is true! Even though most people feel that the world is very capable of hating them. There are two contending forces in our universe: The World and the Church.

The World in Christ's language is the aggregate of godless men.

The Church has reference only to those who are born again and chosen out of the world.

## CONSIDER:

## I. THE WORLD'S HATRED FOR GODLINESS

1. The reason Christ incurred the hatred of the world is the testimony He bore of its moral character.

The godless are the dupes of Satan.

To be informed of such a fact is what the world hates.

2. The world hates Christ because His life and character condemn that of the world.

His testimony has uncovered its sin.

3. In hating Christ the world hated also the Father.

4. The world's hatred for Christ culminated in His cross.

## II. TO BE IDENTIFIED WITH CHRIST IS TO INCUR THE HATRED OF THE WORLD

1. The world loves its own.

Simple logic declares that to be true.

Sin hates purity, love and righteousness; but loves its own nature and self.

Good and evil are at eternal warfare.

2. If you would discover the sting of the world's hatred, become identified with Christ. Renounce worldliness. Cry out against sin and injustice. You will see the flash of its venom then.

When you become identified with Christ's passion for purity and rebuke the sin of those about you, then comes the hatred of the world.

3. When you refuse to worship at the feet of the prince of this world, then he inspires his subjects to hate you.

Yet it is not you, but Christ and the Christ life within you that they hate.

Christ sent His disciples out as sheep among wolves.

4. Only when we show real evidence of loving another world better than this, does the world come to hate us.

a. To love God supremely is to become the avowed enemy of this sinful world.

b. To love the world is to be God's enemy (1 John 2:15-17; James 4:4).

What is meant by this love of the world?

God does not condemn the love of nature and beauty.

God does not condemn the love of mankind after a godly sort which love exhibits itself in a concern for the lost. But

God does condemn the love of the spirit, the purpose, and sinful pleasures of this world.

c. If, therefore, the world loves you, the reason is because you are of it and the world loves its own.

5. And yet the average Christianity of our age deserves little antagonism by the world and receives less.

Oh for a vital Christianity that characterized the martyrs of the early church.

The world vented its hatred upon them in the persecutions of the lion's tooth and the tiger's claw.

The challenge comes to us today to be "out-and-out" for Christ.

## ILLUSTRATIONS

What made the Jews hate Stephen and gnash upon him with their teeth?

Was it not because of his stern rebuke in Acts 7:51, 52? And because his face shone like that of an angel?

What made the world hate Paul and stone him and hound him for his very life?

Why those imprisonments? One sentence explains it all!

"I am crucified with Christ," or again, "I have suffered the loss of all things that I might win Christ."

Yea, it lies in His very title, "Paul, the apostle of Jesus Christ."

Thus, too, he could say, "I bear in my body the marks of the Lord Jesus."

Consider also the disciples in Acts 5:40-42.

## III. WHAT, THEN, SHALL BE THE CHRISTIAN'S ATTITUDE IN RESPONSE?

1. Let us not try to conciliate the world by compromise. Let not the clearness of our testimony be diminished once by the world's unwillingness to receive it.

Let the persecution of the world drive us only to a greater and more outspoken identification with Jesus.

2. It is consoling to know that the world's hatred for us will be only in proportion to our faith and holiness, therefore, instead of being troubled at the prospect of persecution, let us rejoice (Matt. 5:11, 12; 2 Tim. 3:12; John 15:18-20).

Let us leap for joy as did Peter and John (Acts 5:41).

3. Let us be careful that it is indeed Christ in us that men hate and not ourselves and our own weaknesses, inconsistencies, or hypocrisy (Cf. 1 Peter 2:19, 20 here).

Let us be sure it is persecution that we incur and not mere buffetings for our faults.

4. Therefore, do not be all the time feeling sorry for yourself as is the manner of some.

After all, it is not you they fight, but Christ in you.

Consider the text again here.

## CONCLUSION

1. How comforting are the words of Christ!

2. Only as we are identified with Christ here can we fellowship Him hereafter.

3. Are you identified with Christ? Then the world cannot hate you. And, remember, in all the thrusts of the world's hatred you must bear it patiently for Jesus' sake, knowing that "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

## EVENING SERVICE

## The Shepherd's Warning, or, Preparing for the Inevitable

SCRIPTURE—Amos 4:6-13.

TEXT—Prepare to meet thy God (Amos 4:12).

## INTRODUCTION

1. "The shepherd's warning."

a. Amos the herdsman of Tekoa.

A native of the southern kingdom preaching in the northern kingdom of Bethel.

Consider Amaziah's remonstrance and Amos' response; not

a prophet, nor the son of a prophet, but called of God from herding to preaching.

b. Our message tonight is that of Amos.

2. The disaster of 1914 was the unpreparedness of the Allied forces vs. German preparedness.

The disaster of modern times is not military but spiritual.

The coming of the Lord draweth nigh and but few are prepared to meet Him.

3. Therefore Hear our message to you tonight, "Prepare to meet thy God."

#### I. GOD AND MAN MUST SURELY MEET SOME TIME

Since both are personalities.

Since God is Creator and man is creature.

Since God is the Giver and man the receiver.

Since God is Lord and man is the steward.

1. God has ever been seeking to meet man as friend and companion. He seeks a trusting place with each man.

a. Throughout man's history.

In the Garden of Eden it was so.

In the case of Enoch it was so.

He met with Moses on Mount Sinai.

He met with Abraham.

He met Elijah and spoke to him.

b. In the case of Jesus.

He met men and had compassion upon them. "Come unto me," "Follow me," etc., were His words. He revealed His glory unto the three on the Mount of Transfiguration.

c. He seeks a meeting and reckoning with each of us in life.

That we might be reconciled to Him.

That He might deliver us from sin.

2. Man, on the other hand, has been continually evading this meeting with God.

a. Men run from God nowadays.

Endeavoring to stamp out the consciousness of God, His love and His call.

Thus they often prefer carousals to communion.

They avoid the church and the means of grace to escape conviction for sins.

Knowing God's will and way, they rush madly on in their own.

b. Man has endeavored to drive God out of existence.

By argument and false philosophy.

c. Because of unbelief men are skeptical about ever meeting Him. They doubt His existence and authority.

d. Many hope to escape Him through life and thus forever.

3. Yet their meeting is inevitable.

a. The facts are, we must meet God in spite of the fact that we may have done all this to escape Him.

b. He is inescapable.

The fact of Christ is universal. All are obliged to do something with Him.

Now in this life.

"Whither shall I go from his presence?"

God sees and calls, though we turn Him ever a deaf ear.

In the life to come.

An accounting day is coming for the deeds done in the body.

Death and the judgment are certain (Hebrews 9:27).

Your spirit will meet Him at death.

All will meet Him at the judgment.

4. What will be the nature of that meeting?

a. What do you suppose you will think of at that meeting?

Sins unforgiven?

Deeds of rejection of God and His mercy?

Or a glorious personal salvation through His Son?

b. That man and God might have a common meeting ground.

Jesus died on the cross to make reconciliation.

On that basis God may forgive.

On that basis man may seek pardon and forgiveness.

c. God seeks to meet all in Jesus.

To really meet Jesus once is to want to be like Him.

Have you ever met Him face to face?

Then what have you done about it?

Did you surrender to Him or reject Him?

d. God has left it to man's decision as to what their final meeting shall be like.

But remember, He will not forget sins that are unforgiven (see Amos 8:7).

Do not take it for granted your sins are forgiven if you have never repented or asked forgiveness.

Only when God forgives does He forget.

#### II. SINCE MAN MUST MEET GOD, PREPARATION IS NECESSARY FOR THAT MEETING

1. In order that one might meet Him in peace.

"No peace, saith God, to the wicked."

"There is an innate desire in the human heart to meet God in peace, but there is absolutely no hope for any soul that fails in the required preparation."—C. H. HOEDEN.

2. Because man in his natural condition is not fit for heaven (Matt. 5:8).

Heaven itself would be the worst hell for the soul that might enter there unprepared. Consider the case of the saloon keeper who, thinking he was on a boat where a beer-drinking party was going to be featured, discovered he had taken the wrong boat and was on one that carried a Sunday school group on a chartered picnic instead. The entire day was torment to him.

Nothing sinful or unclean can enter heaven (Rev. 21:27).

You must get rid of sin and the sin principle before you are prepared for heaven.

3. What is that necessary preparation?

Repentance.

Forgiveness of sins and regeneration.

You must have on the wedding garment, which is holiness.

Watchfulness.

Faithfulness.

To this end give heed to the Word and the voice of the Spirit (Psalm 119:9; Romans 1:16; 1 Peter 1:22, 23).

Thorough readiness for His coming again.

4. The time for preparation: NOW!!

The command of the text is present tense. Let us practice the Boy Scout motto: "Be Prepared."

To keep this we must prepare today without delay. Procrastination brings disaster.

The greatest disaster is that day spoken of in Rev. 6:17. And all because of the prevailing unpreparedness.

Why will they cry for the rocks and the mountains? One answer. They are unprepared.

Yet no one expects to meet God unprepared. All expect to prepare some time.

Life is the time God has given us for that preparation. But life is, oh, so uncertain!

5. To meet God unprepared is eternal disaster.

Queen Elizabeth of England cried on her death bed, "All my possessions for one moment of time."

Saul of Israel met him thus, crying, "God has departed from me and answereth me no more."

Judas Iscariot met Him thus. Rushed into the presence of God uncalled with the blood of His Son on his hands.

Many today are meeting God still unprepared.

Damnation follows in the path of unpreparedness.

#### CONCLUSION

1. Amos' prophecy was rejected but it came true nevertheless. The earthquake came in two years and the Captivity soon followed.

2. Listen to the voice that calls thee, "Prepare to meet thy God."

The voice of wisdom says, "Prepare to meet thy God."

The voice of eternity cries, "Prepare to meet thy God."

The voice of the ages of time speaks, "Prepare to meet thy God."

Conscience cries out, "Prepare to meet thy God."

A voice from the glory world cries, "Prepare to meet thy God!"

A wail from the confines of the damned shrieks, "Prepare to meet thy God."

3. Here one may quote effectively the poem by Gertrude Manly Jones, entitled, "Some Other Day," or the following:

"Tomorrow," he promised his conscience; "Tomorrow I mean to believe;

Tomorrow I'll think as I ought to; tomorrow my Savior receive;

Tomorrow I'll conquer the habits that hold me from heaven away."

Tomorrow, tomorrow, tomorrow—till youth like a vision was gone;

Till age and his passions had written the message of fate on his brow;

And forth from the shadows came Death with the pitiless syllable "NOW!"

4. How does this hour find you, my friend?

Thank God it is one in which you may prepare to meet your God! Act now!

SUNDAY, AUGUST 25, 1940

MORNING SERVICE

Christianity in the Crucible

SCRIPTURES—Job 13:15; Rev. 2:10; 21:7; 1 John 5:4.

TEXT—Nay, in all these things we are more than conquerors through him that loveth us (Romans 8:37).

Opposite this text in the margin of my Bible I have penciled in this memorable statement and comment on this verse by Oswald Chambers, namely, "Out of the wreck I rise."

Christianity is a religion of crises. It is especially adapted to meet the need of the Christian in a crisis, and it begins in the experience of the Christian with a crisis. To begin with we have that great experiential crisis known as conversion, which is preceded by another crisis of genuine repentance and godly sorrow for sin and accompanied by a further crisis known as regeneration in which the divine life is miraculously imparted to the believing penitent. This is followed, wherever Christianity is allowed to take its normal course, but a second crisis of heart cleansing subsequent to conversion and conditioned upon the crisis of confession of depravity and consecration completely to the whole will of God. Again, wherever Christianity goes it forces the issue in regard to human loyalties. The reason is, Christ himself forces the issue everywhere. He says to every person, "Choose ye this day whom ye will serve." Moreover, Christianity is adequate to meet the need of the human heart in times of emergency.

The word "crucible" is defined by Webster as a melting pot. A place where precious ores and metals are refined and purified. Webster gives another definition for the word "crucible," however, which seems more appropriate to our subject. He defines it as a "severe test or trial."

And so today we have Christianity in the crucible. God will see to it that the dross is burned away from Christianity by putting the Christian himself in the crucible. Daniel's prophetic vision of these last days is, "Many shall be purified, made white, and tried." This seems to be the thing that is taking place in the present day's crisis in which Christianity finds herself. Hypocrites and mere professors cannot, as it were, stand the heat and the pressure to which Christianity is being subjected. Thus they will drop any affiliation with the church in the supreme test about to come. Christianity will be tried and found wanting. But in the midst of it all Daniel had another vision which tells us, "The people that do know their God shall be strong, and do exploits." What a promise! Therefore the great test of one's Christianity is what it does

for him in a crisis. It is easy to be religious when everything is going well, but what about the day of reverses? These reverses are the things that really test our Christianity.

LET US LOOK AT THE PRESENT DAY CRISIS FOR A MOMENT. We find ourselves in a day when the providential judgments of God are falling upon a world of God forgetting, God defying men and women. Jesus revealed to His beloved disciples that in the end of the age God will even allow His enemies to destroy one another in order to prepare the way for the King of kings and Lord of lords. The elements of nature are being tremendously disturbed. On the earth we see distress of nations with the war clouds hanging low on every hand. These days are days of economic distress also. Spiritually speaking, the spirit of the Antichrist is manifesting itself on every hand. Lawlessness and irreligion seem to be the latest things in lay and ethics. In the midst of it all the question arises, "What has Christianity to offer in the present crisis?"

In the first place let me suggest that NOTHING BUT GENUINE CHRISTIANITY WILL EVER STAND THE TEST OF OUR DAY. The heat is becoming too terrific for a sham. For many people (if not in this land surely in others) awaits the martyr's crown and the "baptism of blood" (of which the Bible speaks) if they would be true and not deny their Lord and Christ. The great question for each of us in this day is, "Am I willing to give my blood for the testimony of Him who gave His blood for me?" God is forcing the issue between the true and the false. Even now the war in the spiritual realm is waging between right and wrong. We face the burning question of our personal allegiance to our faith. Our family relationship is being determined. The lines are becoming more closely drawn. Let us not forget that a sinning religion is no Christianity.

Now I am not a pessimist for I realize as I consider such a picture that on the basis of God's Word, out of the wreckage of such an age will rise the kingdom of God. All human systems are being tried and found wanting. Communism has been found wanting, in that it ruthlessly disregards the value of human personality. The same may be said for Fascism. Even Democracy, as a system will fail for it makes room for the corruption it cannot avoid. God never planned that sinners should rule the world. His plan for mankind in the beginning was that He himself should rule the world through those who are completely His. Only the Divine Theocracy makes possible the highest realization of the highest good for all.

Therefore we contend that CHRISTIANITY ALONE MEETS THE NEED OF THE HUMAN HEART AND LIFE IN SUCH A CRISIS, for it alone offers to man both a life and experience of deliverance. First, it offers deliverance from sin, both actual and inborn. Sin is suicide and self-destruction. While it strives for self-realization and self-worship it loses the true self by a rejection of God. Only deliverance from all sin is a true deliverance. Second, it offers deliverance from disaster by a God who marks the sparrow's fall; clothes the lilies of the field, and numbers the hairs of our heads. Thus Christianity cries out in triumph, "He careth for you, why worry?" Or again, "Fear not him that is able to destroy the body, but rather fear him who is able to destroy both soul and body in hell." Or in the words of our text, "Nay, in all these things we are more than conquerors through him that loveth us." So we say, in the third place, Christianity offers a personal deliverance to the Christian in the midst of trials. We are not promised immunity from troubles as a Christian. Oh, no! Nor are we promised that we shall never be tempted. Temptations are common and peculiar to the sanctified. God wants a tried and tested people. But in every furnace of affliction the Christian has the promise that there shall be a Fourth One like unto the Son of God who shall walk by our side and see that the fire does not hurt us. With every temptation God has promised to provide a way of escape so that we may be able to bear it. He has told us in His Word that when we walk through the waters they shall not overflow. In this

faith the Christian is made to rejoice, even though for a time, if need be, he is in heaviness through manifold temptations.

Again, *Christianity offers to the Christian a life of victory*, for the Christian realizes that in the great consummation of all things he will be on the winning side if he is on the side of Christ. Defeat can never overtake the man or woman of faith. Hear again what the Apostle Paul says about it, "But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down, but not destroyed." Truly the man of God with such faith is able to rejoice in realizing personal victory through the victory of Christ. Yes, He alone can say, "Nay, in all these things we are more than conquerors," or "Out of the wreck I rise."

Moreover, *Christianity offers a life of triumph*. Out of the wreck and devastation of each succeeding crisis it rises to flourish more than ever. His disciples thought it a great disaster when Jesus had been crucified, and buried in Joseph's new tomb; but forth from the tomb He came in resurrection power and glory to institute the New Testament Church which has filled the world with His teachings. Suffering the loss of all things temporal, Christianity lays hold upon things eternal. When this habitation here on earth is destroyed, it realizes that here we have no continuing city, but rejoices in the hope of a city to come whose builder and ruler is God. Being deprived of material inheritances here; Christianity rejoices in an inheritance among all them that are sanctified. Losing the riches and material things of this world, Christianity lays hold of the riches incorruptible. Being crowned with ignominy and shame, it rejoices in the Christ who is able to give us beauty for ashes and the oil of gladness for the spirit of heaviness. It realizes that weeping may endure for the night but joy cometh in the morning, for God's tomorrow is a day of gladness. Yea, even while the thorn is piercing its side, Christianity sings for joy in the realization that God has prepared for His own a place where pain and sorrow can never come. So when the works of man's hands are being bombed and are crashing in ruin about his feet, the Christian still triumphs in the thought that he has a building not made with hands, eternal and in the heavens. Yes, neighbor, Christianity offers not a mere experience that will barely get us by in the day of crises, but it enables us to say, "Not somehow, but triumphantly." This is the abundance of the resources of infinite grace which God has placed at the disposal of the true Christian.

Do you ask **WHAT IS THE SECRET OF CHRISTIAN VICTORY?** Ah, friend, it is no other than the enthroned Christ himself. *He is the Victor*. He has utterly defeated the enemies of our soul. His victory may be our victory through faith. As we read in this same eighth chapter of Romans and the first verse, "There is therefore now no condemnation to them which are in Christ Jesus." *A clear conscience is the secret of victory*. For the "law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Before Christ left His disciples He promised them He would send the Comforter unto them. *It is He alone who baptizes with the Holy Ghost*. The Holy Spirit is Jesus' other self. He comes to the Christian with a full supply of purity, power and plentiful grace. Whenever Christ is crowned King he bestows the coronation gift, which is the gift of the Holy Ghost. Therefore, *without Christ we can never hope to succeed*.

In conclusion, then, the great question for each of us today is, "Do I daily and continually enthrone Jesus Christ in my life?" Remember, dear listener, that in every heart there is a throne and a cross. If self is on the throne, then Christ must be on the cross; but if, on the other hand, self be on the cross, then Christ may have the throne of one's life. Wherever Christ is thus enthroned, the Christian becomes not a mere victim, but a victor.

Now 'is the time when God seeks to put Christianity on demonstration before the world. Let us as Christians prove that our God is able. Now is our opportunity to do exploits for the Lord. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Nay in all these things we are more than conquerors through him that loved us." Yea, verily it is the Christian who can fearlessly say, "Out of the wreck I rise."

#### EVENING SERVICE

##### The Call to Decision

SCRIPTURE—I Kings 18:17-40.

TEXT—*How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him* (I Kings 18:21).

#### INTRODUCTION

1. Man is a third-rate personality. This is humiliating, but true. God is the Supreme Personality; angels, both good and fallen, are second, and man is third. Man must inevitably serve one another. He is the slave either of Satan or of God. If the servant of God, he is God's love slave. If the servant of Satan, he is a shackled slave of, sin and evil.
2. Man is also a worshipful being. This is one of His inherent qualities. God created him thus in order that he might find complete satisfaction in the worship and service of God.
3. Man is an imitator. He follows another's lead.
4. Satan seeks to turn man's allegiance and worship from God to himself.

On the basis of these facts consider Elijah's challenge:

#### I. INDECISION IS CHALLENGED

"How long halt ye between two opinions?"

1. The sin of mankind is indecision.
  - a. Men do not, as a rule, decide definitely and once for all against God. They all expect to be saved and to serve Him eventually. Everyone hopes to qualify for heaven.
  - b. Satan seeks to encourage them in their indecision. Thus he consoles them with the idea of repentance at some future date but not now.
  - c. Men are thus guilty of rejecting God. Indecision is adverse decision. Neglecting to decide for God is only to decide against Him.
  - d. God, on the other hand, forces man to a decision.
2. Procrastination is evidenced everywhere. Men seek in these days to "pass the buck" as they say, or to "dodge the blame," or to "get by." Thus they take a chance. This procrastination is the great thief of spiritual opportunities.
3. Indecision, if persisted in, will be damning to the soul, for man is already under suspended sentence in order that he might have time for a personal decision. (This is the reason for probation; and the reason why God has not cut everyone off in his sins.)

The principle of sin in the heart will be followed by the principle of death, spiritually, physically, and eternally.

4. Man faces the alternatives; to falter is to continue in sin. In Deut. 30:15; we see it is a choice between life and death, between good and evil. No decision is an adverse decision.

#### II. FALSE GODS ARE CHALLENGED

"But if Baal [be god] then follow him."

1. The meaning of Baal. A false god. Baal—master, owner, possessor. He was a work of man's hands, an idol. There are many modern Baals.
2. If money be god—

Many make it so today. If money can supply life, health, happiness and the like, then serve it! If money can succor you in your hour of need, serve it! If it can give assurance for your dying pillow, then serve it! If it can assure you of life everlasting, serve it! If it can answer your cry for help, serve it! It is not unreasonable, you know, to expect all this of your god. But if you serve money as god, then do not expect help from Jehovah, for money is one of Satan's substitutes for God.

3. If friends and associates be god—

If they can take your place at the judgment and answer in your stead, serve them! If they can console you in the time of supreme need, serve them! If they can afford you spiritual satisfaction, serve them! If they can walk with you through the valley of death, then serve them! If they can assure you of eternal happiness, serve them! Again I say this is not too much to expect from your god. But if friends and associates be your god, then do not expect comfort and help from the *Friend of friends*.

4. If popularity and fame be your god—

If the applause of the public can bring peace to your soul, serve it. If newspaper headlines can cleanse from a guilty conscience, serve them! If a high position can fill you with eternal hope, serve it! If these things be a never-changing friend and source of comfort, serve them! But do not complain when you feel the lash of gossiping tongues as it often falls upon the seeker after applause. If popularity and fame will never fail you in the time of supreme need, serve them! But if you live to be seen of men and honored of men, verily you have your reward. Do not expect any beyond this (Cf. Matt. 6:2, 5).

5. If pleasure be god—serve it!

But do not expect a chew of tobacco or a smoke to ease the gnawings of a guilty conscience. And do not expect another drink of liquor to undo the damage of the first one. And do not expect a movie to make you great and noble of soul. Nor should you expect the dance to conquer the demon of lust and passion within your breast. And surely you cannot hope that the gambling table will ever win you "the pearl of great price." Serve pleasure; but do not expect it to bring you "joy unspeakable and full of glory."

6. If self be god—serve it! Follow it!

But be consistent! Do not ask God for help when your resources have failed. Do not ask God for love when bereft of your friends. Do not ask God to hold your hand in the dark hours of trial and death. And do not expect to be clothed with the righteousness of Jesus Christ. And do not blame God if you make shipwreck of life and miss heaven. A young man once said to me, "I do as I please, I allow myself more liberty than do you narrow Nazarenes." But he lives to find that human independence is but another name for Satanic slavery (Luke 14:26; and 33).

7. Consistency, thou art a jewel.

Yet how inconsistent people are in their attitude toward God Almighty.

Thank God, He will have mercy rather than justice upon all who will turn and repent of their indecision and idolatry.

#### III. WE ARE CHALLENGED TO FOLLOW THE TRUE GOD

"If the Lord be God, follow him!"

1. Why waste your love and service on something or someone that cannot meet the supreme need of your soul?
2. Why worship that which deserts you in the hour that you need it most?
3. Why imitate that which destroys you as you do so?
4. *The God that answers by fire, let him be God.*
  - a. The God that really answers; And does not go off on a journey, or take a sleep, in your hour of crisis. Consider, if you will, the simple prayer of Elijah, it was very short, but it brought results! The reason was the God to whom it was addressed.

- b. Answers by fire:

For regeneration, cleansing, power, victory and life.

- c. That satisfies the full need we have for a God.

Are you satisfied with your little gods?

Why not give the Almighty a chance to help you?

He can:

Give peace in turmoil, succor in trial, joy in adversity, and calamity; forgiveness for sins, and cleansing for carnality; power for weakness, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Prove Him! And you will say, "*The Lord, he is God.*"

4. His service is joyous.

5. You can never go wrong imitating Him.

Jesus is a safe guide to follow.

#### IV. A CHALLENGE TO IMMEDIATE DECISION

1. To destroy the idols and false prophets.

Quit listening to the lies of Satan. Quit chasing shadows.

Why spend your time and money for that which satisfieth not?

Why put your wages into pockets that have holes in them?

2. Immediate decision is imperative.

You cannot carry water on both shoulders. "Ye cannot serve God and mammon!" Nor can you serve God and Baal.

3. Choose ye *this day*.

Make a willing and complete surrender to God Almighty.

#### CONCLUSION

1. Has your life quest brought satisfaction and victory?
2. Whom do you serve? Romans 6:16; 2 Peter 2:19; John 8:34-36.
3. Why not decide tonight? Why be the slave of sin and Satan any longer?



## ILLUSTRATIONS

Basil Miller

### "Don't Take That Boat"

"Dr. Williams, I feel we can't take that boat," said General Superintendent Goodwin to his colleague while in Singapore waiting for a boat to Calcutta.

"Let's hunt up the agent and see what he can do about it," Dr. Williams suggested.

The agent informed them that the boat they were scheduled to travel on would be delayed two days in sailing, but there was a slower freighter they could book passage on at a slight saving.

"All right," said Dr. Goodwin, "let's take the freighter."

"But that will make us so late arriving in Calcutta that I'd rather stay here the two days and get in on time," came the reply.

"I must tell you, Doctor, something has said to me, 'Don't take that boat.' It may be a hunch, or the Spirit's leading," said the older worker.

"If that's the way you feel we'll take the freighter."

When they arrived in Calcutta they were met by the missionary, George Franklin, whom they had wired that they were on the freighter.

"I guess you are disappointed in our not coming on the faster boat," said Dr. Roy T. Williams. "It was two days late and Dr. Goodwin wanted to come on the freighter. When did the other boat get in?"

"Arrive? It isn't in yet. Haven't you heard that it was in a wreck? The passengers lost all their baggage, and barely escaped with their lives."

"After this, Dr. Goodwin, when you have a divine leading about changing boats or trains, let me know. This is of



God, and I thank Him for leading us safely across the sea," said Dr. Williams.

God's hand can be upon our lives so He will direct us through storms and accidents, if we will only trust Him explicitly.

#### Healed of Cancer

"I am sorry to report that you have tuberculosis," said the lung specialist to Mae Taylor Roberts, who had been ill for months, having lost many pounds of weight.

"But, Doctor, what is this other trouble on my skin?" the gospel worker asked.

"I didn't want to tell you that. It is cancer, and we can do nothing for it."

At the time she and her evangelist husband were engaged in a revival meeting with Rev. C. W. Griffin in the Church of the Nazarene, Whittier, California. They were being assisted by Fred Suffield and his wife. When they returned to Whittier for the evening meeting, Mrs. Roberts felt that she should be anointed with oil for her healing.

"This is the only way I know," she said. "My father [the famous B. S. Taylor] believed and practiced healing. James commands us to anoint with oil. I want Fred to anoint me, and all you workers to lay your hands on me. I believe God is able to heal me."

She was anointed according to James 5:14, and faith prevailed. She felt a peculiar power enter her body, and the assurance of faith said, "The work is done."

The group of workers shouted and rejoiced and magnified God for His healing power. Then came the test of faith—the doctor's report. When she returned for a thorough examination the specialist could find not a trace of the trouble.

"I've been healed, Doctor," Mrs. Roberts began. "Healed? I've heard about such things, but let's see what we can find."

The outward evidence of the cancer was gone, and no trace of it could be discerned. The doctor took her through the usual checkup, and then reported.

"There's absolutely no trace of any tuberculosis, and the cancer, so far as I can see, is not there. Some higher power than I worked this miracle," said the doctor.

Many years have passed by, and those troubles have never returned. Mrs. Roberts has enjoyed perfect health since that time.

#### God's Protecting Care

"Now, Lord, I submit myself unto Thee. Thou canst watch over me as carefully as this train speeds to Kansas City as though I were at home. Thou hast protected me thus far, for which I thank Thee. Watch over this train; I ask for Jesus' sake." So praying Dr. J. W. Goodwin retired to his berth on an express train coming out of Chicago.

He slept soundly until about midnight when he heard people getting out of their berths, so he decided to get up and see what the trouble was. He joined the questioning crowd to discover that a cloudburst had flooded the tracks, and the train was forced to stop. Men were cursing the conductor and the engineer for the delay.

"Let's go on," a business man said, "I must be in Kansas City in the morning. Why did you stop?" he asked the engineer.

"You men that are cursing can thank your lucky stars that you are here at all. I was following the express and I decided that if they could make it I could also. So I held the throttle wide open through the storm. When the water got over the tracks, I followed the express, knowing I could get through, for they had." "Something said to me, 'Stop her!' But the express had gone through, and I went full steam ahead. The second time the voice said, 'Stop her!' But I went on knowing that the express had just passed over the

same tracks. But believe me when the voice said the third time 'Stop her!' I stopped her.

"And I stopped her just in time, for not more than the length of the engine ahead of where I stopped, the bridge was washed out."

"Thank you, Father, for your protecting care," the General Superintendent breathed a prayer.

Prayer-saying men can have the protecting hand of God placed over them. The divine Voice will say to engineers of our fate, *Stop her! and accidents will obey His command.*

#### The Late Train

"Arriving on the evening train," Dr. R. T. Williams wired his wife, then living in Nashville, Tennessee. He had been out for many weeks overseeing the church, conducting assemblies and holding revivals, and was heading home.

At a certain town he had to change trains. Ordinarily the other train waited to make connection with the one the preacher was riding, but this time one was so late that the other pulled out before it came in. When Dr. Williams arrived at the transfer point and found his train gone, he sent a second wire to Mrs. Williams, saying that he would be on the morning train.

Mrs. Williams and her son heard that the evening train had been in a bad wreck and many passengers were injured and several killed. Dr. Williams' wife of the change in trains had not yet arrived, so she and her son met the train bearing the injured.

"That's Daddy right there. It's just his size," Reginald said. Investigation showed he was mistaken. When all the injured had been brought out, and they were assured Dr. Williams was not among them, they returned home to receive the wire.

God's protecting hand was over that train. Divine providence slowed that engine and caused the other train to leave without making connections.

#### God Gets the Glory

"God gets the glory, I got the \$25," said B. S. Taylor, the fiery preacher of holiness of the Methodist Church during the early part of this century.

He was then an old man, and his preaching ministry was at a close, but one little booklet still carried his message around the world. Let him tell the story.

"I preached a sermon on 'Death, Hell, and the Judgment' many times during my ministry. God blessed it with souls, stirred communities, aroused the devil. Finally I decided to put it in print. The *God's Revivalist* took the manuscript and paid me \$25 for it. I never thought much of the sale of the booklet, for I was glad for service to God's kingdom."

The booklet took fire. It sold by the thousands, going through edition after edition. It swept around the world until it stacked up sales of two million copies.

When the old preacher came down to his end, like most preachers he was not blessed with an abundance of money, and could have used more of it. He thought of the sale of the book for \$25, and the royalties it would have earned if sold on a royalty basis. Then he said:

"Thank God that I have been of this service to His kingdom. *God gets the glory, I got the \$25.*"

#### Recharging Spiritual Energies

"Lord, give me four months alone to prepare for this trip to America," E. Stanley Jones prayed on receiving an invitation to be the principal speaker during the last Preaching Mission which the Federated Churches conducted throughout the nation.

He was then in India, preaching Christ to the students of the nation, discussing Jesus' way with the Hindus, and leading many into the kingdom. When the call came he realized that the only adequate way by which he could meet it, was to go to the Himalayas.

He spent four months praying and communing with God that he might recharge his spiritual energies for the conflict. These were seasons of close contact with God.

America remembers those marvelous messages, and hundreds of preachers will date their conversion from the hour of his meetings. In many of the leading cities of the nation there were scores of preachers, filling important churches, who arose and said, "I have never been converted. Pray for me that I may receive the experience."

Many of these men found God under Jones' ministry.

Jones acquired the spiritual energy for this task of leading preachers to Christ through a four-month season of prayer.

#### Saved from the Electric Chair

He was charged with murder—a murder of which he was not guilty. Still no proof existed of his innocence. Six months he languished in a southern prison, praying, hoping that he might be freed. The lawyers had woven a careful chain of circumstantial evidence around him until no one could doubt but he killed the man.

"God, reveal some way by which I can prove my innocence. But if it is Thy will for me to die in the chair for Jesus' sake, I am willing. Remember my wife and children in Thy mercy," the prisoner prayed.

"A telegram for you, prisoner," the warden said, not trusting the message to a guard.

"I found a program," eagerly the condemned man read the yellow slip of paper, "with your name on it where you were to have sung in the college recital the very night you were supposed to be three hundred miles away, murdering the salesman."

"Warden, I recall it distinctly now," said the prisoner with a new hope shining in his eyes, "I was to have sung on a college program last February, but I took a bad cold and went to the program with my throat wrapped up. When it came time for me to sing, I arose and said I was unable."

"All you have to do is to prove that you were present at that program whether or not you sang," remarked the warden, who had begun to suspect that the singing preacher had been framed for the murder.

The evidence was soon gathered, scores of reputable citizens of that college town being willing to testify that they recalled the sore throat incident. On the day of the new trial, when the judge called for the witnesses for the condemned man to stand (having first read the program) twenty-five fine appearing men and women arose.

"The case is dismissed," the judge said when he knew what they came to testify to.

"I was saved from the electric chair when the Lord directed my wife to find that little program with my name on it," the prisoner testified.

With such a miracle marking him, he became a preacher and won hundreds to the Lord before his ministry ended.

"Ask and ye shall receive," is God's promise. Nothing is too great for Him to perform, if we will *only ask with faith strong in God's promise.*

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## Communion Sermons

#### Power of Communion

TEXT—*Blessed be God . . . who has blessed us with all spiritual blessings in heavenly places in Christ* (Ephesians 1:3).

INTRODUCTION—The first Lord's Supper was a direct season of communion between Christ and His disciples. Each Communion Service should also be a season of contact with Christ through spiritual fellowship. We must enter into the

communion room, through this sacrament, where Christ and the soul become united. When we do this we partake of those spiritual blessings in heavenly places about which Paul writes.

I. CREATING A SPIRITUAL ATMOSPHERE—Communion partaking lifts the soul into a spiritual atmosphere. It makes possible, when entered into rightly, a fellowship directly between the soul and its Lord. It should help the soul to shut out worldly clamors that the Master's clear voice be heard. Enter into the communion room today where your soul can rest in a heavenly atmosphere.

II. BRINGING THE SOUL INTO DIVINE FELLOWSHIP—The disciples entered into a closed room and freely conversed with their Master. They sat around a common table, ate a common meal, the bread and the wine, and had their feet washed by the Master. In presence they were one with the Lord, if not entirely in spirit. At this table today enter into this close friendship with your Lord. Be one with Him in spirit. Enter into the closed room of communion that your soul might partake of His heavenly blessings.

III. UTILIZING THE POWER OF SONG—Jesus blessed His first Communion Service with the power of song. He gave a concluding touch to the heavenly atmosphere by singing. He also made it possible for the communion relationship and atmosphere to be carried out into the crises that were to follow. The heavenly atmosphere which the soul basks in at the table can be carried with you through song. Sing today of the broken body and the shed blood. Eat and arise singing. Carry into tomorrow's duties the blessings which this table affords you today.

CONCLUSION—God through Christ can bless your soul this day with spiritual blessings in heavenly places. He can cause your soul to sit together in heavenly places in Christ Jesus. Eat of this broken body in symbol that you might be partakers of Christ's life.

#### Spiritual Examination

TEXT—*But let a man examine himself . . . for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself* (1 Cor. 11:28, 29).

INTRODUCTION—None should partake of the Communion Service who is not certain of his spiritual relationship with Christ. While this is a privilege of the Christian and a source of spiritual power it may become the source of damnation to one who partakes unworthily.

I. THOSE WHO ARE WORTHY—Who has a spiritual right to partake of this service: (1) Those who have been divinely made alive in Jesus; (2) Those who follow the heavenly light which Christ sheds upon their pathway; (3) Those who live daily so that God can bless with heavenly blessings; (4) Those in whom there is no vileness or sin.

II. PARTAKING UNWORTHILY—(1) The unworthy participant of this table brings trouble to his conscience. (2) He keeps his soul from partaking of the spiritual power of Christ. (3) He finally brings damnation and spiritual death to his soul. (4) He also brings weakness, sickness and finally death upon himself because of this. (See 2 Cor. 11:30.)

III. EXAMINE YOURSELF TODAY—Before you come to this table this morning look into your heart and see if you are worthy to partake. (1) Look to your motives. See what prompts your actions. (2) Look to your love life. See what you are drawn to love, the world or Christ and spiritual things. (3) Examine your relationship to God. Are you and He one in communion, spiritual nature? (4) Do you keep the divine commands daily? (5) Has the shed blood been applied for the remission of your sins?

CONCLUSION—After a careful examination of your life, if you find you are worthy, before you come to the table renew your life in God. Enter into this New Covenant with God's

blessings. Do not throw away your confidence in God, but renew your vows and partake. Let this service be a means of drawing you nearer your Redeemer.

## Funeral Sermons

### Beyond Death's Icy Grip

TEXT—*And there shall be no more death* (Rev. 21:4).

INTRODUCTION—Death's icy grip has seized another friend and we gather here today in death's presence. We look into the cold face of a loved one whom death lured away from us. This parting is harsh, but God be praised there is a homeland of the soul far beyond death's icy hand.

I. AGE LONG DREAMS—In that heavenly land ambitions and dreams with which the saint filled his vision while on earth can be worked out to fruition, for there is no more death.

II. MAN'S WORST ENEMY BECOMES HIS BEST FRIEND—Death is man's worst enemy measured in the light of time. But for the saint, measured by heaven's standard, it becomes his best friend. For it gives one an eternal hold on man's greatest possession, eternal life. Death opens a door that looks like decay upon a vista of immortal glory.

III. REGIMES OF TIME AND ETERNITY—Time's law is death—eternity's principle is life. Death says that all things must come to an end—all friendships cease, all dreams blur, all ideals vanish, all consuming loves lost in the grave. But heaven—far beyond the bony fingers of death—heralds the glorious fact that friendships never come to an end over there, meetings never break up, shouting never dies down, tears never flow.

CONCLUSION—Do not grieve for our departed friend whose humble life we honor today with these brief words. He is not dead, but he lives beyond the reach of death.

### No More Death

TEXT—*And there shall be no more death* (Rev. 21:4).

INTRODUCTION—On earth all things end—in heaven all things only begin. Things over there have but one end—the beginning. What life starts ends, but what heaven starts always goes on. Death has ended another life, but for the redeemed it comes with but a new beginning.

I. THE GLORIOUS NOTE—Funerals are solemn occasions to which only the hope of heaven can add a glorious note, for when earth recedes from view heaven comes in prospect. This loved one is dead. No thought can change this fact. But he is today dwelling in a land where death never comes.

II. THERE IS NO DEATH: (1) Heaven's friendships never die. (2) Heaven's love never ceases. (3) Heaven's rejoicing never comes to an end. (4) Heaven's day is cloudless. (5) Heaven's joy is never darkened by human sorrow. (6) Heaven's perfect health is never marred by tiredness, sickness nor death. (7) In heaven there is no death of any type—nothing but perfect life, joy and bliss.

III. HEAVEN ONCE GAINED NEVER LOST—Once the gates of pearl close on a soul, as they have on this loved one who has departed, they never open wide again for his departure. There are no sailings on the good ship Zion marked "time of departure," for in heaven there are only arrivals. We sail into the heavenly port but never leave.

CONCLUSION—Our loved one, today honored by our presence, these gracious flowers, these few words of remembrance, can never die again. He has gained the port of eternity, and shall never again sail the small barque of his life upon the raging storms of death, for in heaven there is no death.

## Expository Outlines for August

Lewis T. Corlett

### The New and Living Way (Hebrews 10:4-25)

#### I. THE EPISTLE TO THE HEBREWS IS A BOOK OF COMPARISONS

1. The better revelation.
2. The better brotherhood.
3. The better covenant.
4. The better priest.
5. The better sacrifice.
6. The better provision.

#### II. A WAY PROVIDED THROUGH THE SACRIFICE OF CHRIST

1. A superior sacrifice to that of the Old Covenant (vs. 3, 12).
  - a. In the character of the sacrifice.
  - b. In the extent of the provision.
  - c. In that it was offered once for all.
2. A voluntary shedding of His own blood (vs. 19, 20).
  - a. The guiltless taking the place of the guilty.
  - b. The pure taking the place of the impure.
  - c. The clean giving himself for the unclean.
  - d. The free man taking the place of the condemned.

#### 3. A Way maintained by the priest-

hood of Christ (v. 21).

- a. He offers Himself as a sacrifice.
- b. He, being above, maintains the provision for the remission of sin.
- c. He is the divine party to assure the continuance and perpetuity of the divine covenant (v. 16).

#### III. THE PROVISIONS OF THE NEW AND LIVING WAY

1. Full assurance with God (v. 22).
  - a. Through boldness of purity of motives (vs. 16, 19).
  - b. Through a consciousness of cleanness before God. "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water."
  - c. Through the definite witness of the Holy Spirit to the reality of sanctification (v. 15).
2. Steadfastness in God (v. 23).
  - a. Trusting in the faithfulness of God to verify His promise. "For he is faithful that promised."
  - b. By a settled determination and conviction to obey the Lord. "Without wavering."
  - c. By a purposeful faithfulness in-

maintaining a profession of word and deed. "Let us hold fast the profession of our faith."

d. As man depends upon God, he is made strong for any circumstance of life.

#### 3. The provision for encouraging others (vs. 24, 25).

- a. To provoke, arouse and stir others to a greater fervency of love.
- b. To challenge all men to greater activity in the kingdom of God.
- c. Setting the proper example in attending the hour of God and in worship.

#### IV. THE GREATEST BLESSINGS OF THIS NEW AND LIVING WAY ARE FOR THE SANCTIFIED

1. This is the group the writer was discussing when this truth was introduced (vs. 10, 14, 15).
2. The sanctified will enjoy it most because of their complete separation from the distracting element of sin in the heart.
3. The sanctified are in a closer bond of union with the divine whereby God can direct them more accurately

ly and more easily guide their steps in the way of truth.

4. The sanctified are fervent in appreciation and love for their Savior and set a better example for others to follow.

### The Power of the Gospel (Isaiah 35)

#### I. ISAIAH PROMISED MUCH CONCERNING THE GOSPEL

1. That it would be a reasonable religion.
2. That it would be for all who desired it.
3. That the Suffering Servant of Jehovah would provide it.
4. That the Conquering Servant of Jehovah would give victory to those who would accept His gospel.

#### II. THE GOSPEL HAS POWER TO REFRESH (vs. 1, 7).

1. The wilderness shall bring forth vegetation.
2. The secluded and solitary place would abound with beauty.
3. The desert would be a scene of bursting life.
4. The parched ground would be bubbling with water.
5. All of these are typical of the glory and freshness that God can and does give to the individuals who accept His gospel.

#### III. THE GOSPEL HAS POWER TO TRANSFORM CHARACTER

1. It gives vision to blind men. "And the eyes of the blind shall be opened."
  - a. To see the wrongness of sin.
  - b. To see the error of serving Satan.
  - c. To see the glory of salvation.
  - d. To see the path of righteousness.
2. It clarifies the hearing. "And the ears of the deaf shall be unstopped."
  - a. To hear the still small voice of God.
  - b. To listen to the instruction of the Lord.
  - c. To hear the call of the distressed and needy in the world.
3. It restores the power of speech. "And the tongue of the dumb sing."
  - a. The gospel not only lifts the individual up out of the mire and clay but also puts a new song within the heart of the redeemed.
  - b. Enables all believers to speak of the glory of God.
  - c. Prompts the child of God to magnify the grace of God.
  - d. Gives power to His disciples to witness for Him.

#### IV. THE GOSPEL MAKES THE JOURNEY OF LIFE MORE SIMPLE (vs. 8-10).

1. It makes roadbed in the desert.
  - a. Provides clear markings to properly designate the way to be traveled.

b. Makes a way of travel that is above the shifting sands.

c. Regeneration does this for the believer in a spiritual sense.

- (1) The person is separated from the wandering in sin.
- (2) It gives a definite direction and bearing in life.
- (3) The Spirit gives life and energy to travel the highway and directs the shortest route toward God.

2. The gospel also provides a way within the roadbed.

- a. Likened unto the strip of pavement in the center of the roadbed.
- b. A way free from chug-holes and ditches.
- c. A smooth way on which to travel through the valleys and over the hills.
- d. It is called the way of holiness because sanctification will do this for the believer.

(1) It gives assurance in the firm footing of perfect love.

(2) It gives joy and assurance in the enjoyment of heart purity.

(3) By the cleansing of the heart from all sin the believer is enabled to live with the absence of strife and uncertainty in the inner life.

- (4) The sanctified are not delivered from the hills and valleys but are strengthened for every good work.
3. The way is attractive. (vs. 9, 10).
    - a. It is a safe way, wherein the travelers are protected by power divine.
    - b. It is a way of happiness and joy and gladness.
    - c. The people who travel this way have mutual interests and desires.
    - d. It is a way of beauty for the desert is blossoming as the rose.

#### V. ALL MEN ARE INVITED TO TRAVEL THIS WAY

1. Christ died to provide it.
2. The directions are so clear and explicit that wayfaring men though fools need not miss it.
3. It is the only way to get to God and heaven.

### Victorious Life

(2 Cor. 2:14-17)

#### I. THE APOSTLE PAUL WAS CONFIDENT OF PERSONAL VICTORY. "Now thanks be unto God, which always causeth us to triumph."

1. He remembered the past victories that God had given and they had been many.

2. He was confident in the consciousness of personal spiritual victory.

#### II. THE SOURCE OF A LIFE OF VICTORY IS IN CHRIST (v. 14).

1. He provided the means of deliverance from the captivity and bondage of Satan.
2. He transforms character by the new birth, freeing man from outward transgressions and imparting the divine nature within the soul.
3. He frees man from the bondage to self by the eradication of carnality and the filling with the Holy Spirit in sanctification.
4. He gives daily grace and strength to enable His children to be victorious.

#### III. A LIFE OF VICTORY IS PLEASING TO GOD

1. It reveals the wisdom and knowledge of God in dealing with mankind. "And maketh manifest the savour of his knowledge by us in every place."

a. This is the primary means God uses to win men (Ezek. 36:23).

b. This is the way the world is convinced that the Father hath sent the Son (John 17:21).

2. It manifests the efficacy of Christ's atonement. "For we are unto God a sweet savour of Christ."

- a. Each person enjoying salvation is another proof that Christ did not die in vain.
- b. The greater the spiritual victory, the greater the honor to the sacrifice of Christ.
- c. The triumphs of His followers exalts the triumph of the Savior.

#### IV. A LIFE OF VICTORY IS ONE LIVED ACCORDING TO THE WORD OF GOD. "For we are not as many, which corrupt the word of God."

1. The Christian has clear directions for every spiritual problem.
2. The Bible contains the principles for the solution of every problem of life.
3. The Bible is the only book that gives details regarding the relation of this life and the one to come.
4. The Bible is the source Book of liberty to all men.
5. The Christian obtains victory most of the time through faith in God, based on the promises of the Book.

#### V. EVERY CHRISTIAN SHOULD LIVE A VICTORIOUS LIFE AND BRING GREATER HONOR TO GOD AND HIS CAUSE IN THIS WORLD.

Your life is worth living so long as your enthusiasm lives. Rejecting things because they are old-fashioned would rule out sunshine.

## Suggestions for Prayermeetings

H. O. Fanning

### Prayermeetings and our Young People

GOD has blessed us with a great company of splendid young people. They are in our hands for training. In the measure of our success in this work—under God—the future of our church will depend. They are a goodly heritage and a great responsibility. In them we have a wonderful opportunity. Organization has helped us in some of our problems in this field; other problems have grown out of it. Our young people need our older people; our older people need our young people. We are not two groups, but one. How to promote and conserve the benefits of our organizations is a problem of many problems. How to mold the whole into a compact, inter-working force is another. Maintaining a proper balance in this whole may not be an easy matter, but it is one in which we must succeed if we are to find our place, and fill it in the purposes of God. This is a matter in which the interests of God, and of the fields in which we labor are involved. Our success involves vastly more than our own preservation. We are here for that, but we are here for vastly more than that. Great fields are before us for evangelization and Christianization. We are here in the providences and purposes of God. He is greatly favoring us. The destinies—under God—of millions are in our hands. Our responsibilities are commensurate with the magnitude of our opportunities. The performance of our task will prove no easy matter. Our prayermeetings should be strong factors in this.

We shall need all the help we can get, and all the wisdom available to us. God is able to give us success in this matter; only in Him can we hope for this. Whatever is necessary in the fulfillment of His purposes, He is able to accomplish through us, as He has our co-operation. It is His work, but we have our place to fill in the accomplishment of it. Few things are more important in the building of the church than the investment we make in our young people. What we do for them in giving them a good start in life; what we make of them today, our church will be tomorrow. This is one of our most exalted privileges, our most solemn responsibilities. We owe to God, to them, to ourselves, to mankind, our best in these matters.

### God's Will for Us

*Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel (Acts 9:15, 16).*

The belief that God has plans and

purposes to be worked out through His people as individuals and groups is general among us. The record of His dealings with His people confirms this. In His infinite wisdom He has chosen His people as instruments through which He works out His plans in dealing with others. We are laborers together with God. That He has done this is an indication of the magnitude of the powers with which He has endowed us. Our wisdom is to find our places in His plans, and fill them by His grace and power. The measure of our success in doing this will be the measure of the enduring value of our work in His name. It would be folly for us to assume that a work of such importance should be easy. It is one that challenges the best there is in us, and all there is of us.

I. *In all things God has shown Himself to be purposeful.* He has made things to bring forth after their kind. When timber is wanted He plants forests. When fruit is needed, He plants orchards. When vegetables and grain are needed, He furnishes them. When there is need of the fruit of the vine, vineyards are planted. Before man was created, provision was made for the supply of his every need. In the realm of nature things find and fill the places for which they were created.

II. *In this mundane sphere, man is the being with the divinely bestowed attribute of freedom of choice.* He decides for himself as to whether or not he will fill the place for which God designed him, and the measure in which he will fill it. This attribute is an indication of the grandeur of human nature as God designed it; and of the possibilities to which man, created in the image of God, and after His likeness, may rise; of the dignity and glory to which he may attain.

III. *That God has made no mistake in giving us this attribute, we may be sure.* That man has made many and grievous mistakes in his use, nonuse, and misuse of it is certain. Few things are more important than the right use of the things with which God has endowed us, and the measureable realization of their possibilities.

IV. *That some men have risen to eminence in this matter is certain.* Holy men of God have spoken as they were moved by the Holy Spirit. Through them God has given us His Word. Others have preached that Word in the Holy Spirit sent down from heaven. The will of God has been accomplished in multitudinous ways by men in co-operation with Him. Under God, we owe them a debt of gratitude we can never repay.

They are the men and women through whom God has blessed the world. Without them—or others like them—we should have been greatly impoverished. Through them we have been greatly enriched. What we do in this matter will determine our worth to God and our fellow-men.

V. *Under the figure of a vineyard, the people of Israel were given their opportunity as God's representative people.* They were set aside because of their failure as instruments through which God was working out His purposes. Following their own traditions, they set aside much of the Word of God, rejected their Messiah and insisted on His crucifixion. The privileges of the kingdom were taken from them, and the Church was raised up as the divinely chosen instrument through which God would work out His purposes in His dealings with mankind. Our continuance is conditioned on the measure in which we are useful in this matter.

VI. *We are living in a time when there is much of failure in these matters;* a time when Laodicean lukewarmness is increasing, and the time when our Lord will catch away His believing people, and spue the formal church out of His mouth. That there is danger of our being affected by this lowering temperature is certain. We must set our faces heavenward, flintlike, if we would escape this peril. It will be no easy matter, but God is able to keep His fires burning in our hearts in the presence of a cold and antagonistic world and lukewarm bodies of formal religionists. Good men are among them, and God has His own, and is using them there. Our hearts rejoice in every man who is doing the will of God, whoever, and wherever he is.

VII. *These conditions indicate the trend of our work among our young people.* We should seek in every possible way to establish them in their faith in the Bible as the infallible Word of God. Much of it they may not be able to understand, but there should be none of it which they do not believe. Every means of establishment in God and His truth should be requisitioned and used. Outstanding men of faith have come up during the darker periods of human history. Enoch and Noah lived in these darker periods; Abraham and Job, Moses and Joshua, Jeremiah, Ezekiel and Daniel arose during such periods. Luther and Wesley were shining examples of this during dark periods of the Church age. God is giving us our opportunity now. He is challenging us to heights more sublime than we have yet reached; to achievements beyond those to which we have attained. Special attention should be given to the development of the moral and spiritual powers of our young people. In meeting our responsibilities to

them—under God—we ourselves must go forward.

### The Way of Spiritual Prosperity

*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1:1-3).*

That there is a way of spiritual prosperity is clearly set forth in this Psalm. Those who have it, do so because they walk in this way. A dangerous form of error is that of supposing that desirable ends may be reached without the use of divinely appointed means for reaching them. Experience demonstrates that it is one thing to be a Christian and another to be in a prosperous spiritual condition; that spiritual prosperity is not universal among the children of God. One of the outstanding purposes of the Word of God is that of showing mankind the way to become Christians. Another is to show the way of prosperity in Christian experience. This is one of the divine purposes in the Book of Psalms, of which the first may be regarded as the key.

I. *There are differences in the life that is in a germinating seed, and the life that is in the fruit-bearing tree.* It is the same life, but in an advanced stage in the tree. The change is the result of growth and development. There are differences between a newborn babe in Christ, and a person more advanced in Christian experience. The change is due to growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Spiritual life—like other life—is progressive in its development, and in the realization of its possibilities.

II. *To insist that all who are really Christians are spiritually prosperous, is to insist upon something that is not justified by the facts in the case.* Prosperity in the spiritual realm is as rare as it is in other realms. That there are possibilities in the spiritual realm is certain; that the realization of these possibilities is subsequent to one's being in this realm is equally certain. Prosperity in the spiritual realm is the prize of those who pay the price of such prosperity.

III. *The Christian is still a self-determining being.* In Christianization, freedom of choice is not forfeited. The Christian still acts volitionally. God recognizes this in His Word, and in His dealings with mankind. This recognition is before us in our text. The man who avoids the counsel of the ungodly; the way of sinners; the seat of the scornful, is a blessed man. Negatively, he is in the way of spiritual prosperity. He is where

he may make the Word of God the man of his counsel. He is free from worldly contamination, and the trend to worldly conformity, because he keeps himself free.

IV. *There is such a thing as delighting ourselves in the law of the Lord.* To insist that all Christians so delight themselves is to insist on too much. It is folly for us to expect that such an important matter as that of delighting oneself in the law of the Lord is an easy matter. This delight comes with persistent application of ourselves in the reading and study of the Word of God. That this should be common among the people of God, is certain. That it is so is another matter. They delight themselves in the law of the Lord who put themselves in the way of such delight. The way to this experience is not easy; but it is worth vastly more than it costs. It is a rugged way, but it is the way to the heights in spiritual prosperity.

V. *Many are disappointed in their experiences; thinking these things will be true of them merely by virtue of their being Christians.* This Psalm makes it plain that they are true only of those who put themselves in the way of their becoming true in their experiences. Whatever is true of us as Christians is true because we put ourselves in the way of its being true and co-operating with God in making it true.

VI. *The way of spiritual prosperity is one of persistent meeting of conditions.* As such prosperity increases, the keeping of conditions increases proportionately. The price must be constantly paid. The larger the fruit bearing, the larger the drafts must be made upon the resources that make such bearing possible. Being planted by the rivers of water makes this possible. Not only must there be delight in the law of the Lord, but there must be meditation therein day and night. Meditation comes by practice. It is cumulative in its development; its practice demands the best there is of us, and all there is of us. It is worse than folly to suppose that such a thing should be easy. We must keep in mind that there are no easy ways to the worth while things of life. Those who would have them must take the ways that lead to them.

VII. *Fruit-bearing in the realm of nature demands the best to be found in soil and climatic conditions; the best there is in the tree; and the employment of all of its powers.* Fruit-bearing in the spiritual realm demands continuous appropriation of the inexhaustible resources of divine grace, the right functioning of all the powers of our being; co-operation with God in His efforts on our behalf; the fulfillment of His plans and purposes in our creation; the ever-increasing realization of the possibilities of that with which he has endowed us.

Prosperity in the spiritual realm is like prosperity in other realms; it is to one who conforms himself to its requirements, devotes himself to the realization of its possibilities. We are shown the way of such prosperity here, that we may walk in it, avail ourselves of its privileges, and realize its possibilities. These things should be impressed upon the minds of our young people early in life.

### Some Values of Morality

*Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me (Mark 10:21).*

While morality is not an immediate condition of salvation, it has its values, and they are far from inconsequential in magnitude and importance. Men are not saved through morality, or lost through lack of it. They are saved by the grace of God through faith—not by what they have done—but by what God has done for them in Christ. Nothing less than His sacrifice on Calvary's cross could make salvation possible. They are lost through failure to avail themselves of the remedy God has provided for them in His only begotten Son. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:14-21).

I. *It is to be feared that many fail to properly value morality because they take refuge in the thought that salvation will set everything right—that they can get saved later in life, and get to heaven finally.* It is true that men may be saved after a life of sinning; but being forgiven for having lived such a life is one thing, and being saved from the consequences of so living is another matter. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8). God saves what is brought to Him for salvation. Nicodemus needed salvation as certainly as did the woman of Samaria; his was salvation after a well-spent life, hers was salvation after an ill-spent life.

II. *Providentially this young man had been saved from a life of immorality.* To be saved from living such a life was a far more desirable thing than to be saved after having lived such a life. Jesus knew men. Beholding this young man with his well-spent life, He loved him. To live morally is to live in harmony with the laws of God, and in harmony with the constitution of our own being. Such a life has its rewards, as well as its values. It is far better to live honorably than it is to live dishonorably. God puts no premium on immorality. Morality



—not immortality—tends to bring out the lovable characteristics of human personality.

III. *This young man had been blessed with a good home, and appreciated its value.* He recognized the worth of the moral training he was receiving, and lived in harmony with God's Commandments. He recognized the value of good people, and identified himself with a body of them. By his merit he had risen to a place of leadership among them. He was reaping the rewards of his manner of living.

IV. *He had made some wise choices in life.* He had not chosen his own home, or his own parents. He wisely chose to appreciate his good home, and honor his God-fearing parents. He had seen the folly of associating with immoral people, and avoided associations with them. He had seen the value of morality in the lives of others, and wisely had chosen to identify himself with them. He had seen the value of good habits, and wisely chose to form them. He appreciated the value of good character, and wisely chose to build upon such principles as tended to the formation of such character.

V. *This young man had a good start in life.* Time lost in the formation of good habits, the building of right character, is lost forever. "Backward, turn backward, O time in thy flight" is a vain petition. Time wasted, opportunities unimproved, are gone forever. In many ways the earlier years of our lives are our most important years. The value of well spent childhood and youth is beyond our powers of computation. Blessed indeed are those who have learned how to use their time, and improve their opportunities. They are well started in life.

VI. *Largely unconsciously, perhaps, this young man had allowed himself to become confused in the proper exercise of his sense of relative values.* Our Lord sought to bring him to a better understanding in this matter. The real values of life are not of the material, tangible kind. The things that are seen are temporal; the things that are unseen are eternal. This young man's material possessions were great; but they were passing. They would benefit him—at the best—for but a brief period. His wealth, his position, his prestige, his power, were passing things. He might so use them that enduring treasures might be his; treasures that were not passing, but eternal; treasures in the possession of which he would be forever secure.

VII. *This young man had come to the forks in the road.* Had he chosen the right fork, he might have risen to eminence in the service of God and man; he might have become one of the truly great men of the ages. Jesus offered him the best that heaven afforded; the

highest honor that even He could bestow upon a man, "Come, take up the cross, and follow me." He was offering this young man what He had chosen for Himself; and this is what Jesus offers to our young people. It is what He offers to all of us. The glory that is His He offers to share with us. In the work that He is doing, He invites us to have our part. As the Father hath sent Him, so He would send us. He calls us to oneness with Himself in His manner of living and service. That which is good enough for Him, He would have us enjoy. Morality has its values in this life as certainly as it has them in the life to come. No service can be what it should be without it; no life is what it should be that lacks it; fellowship with Him demands it.

#### The Promises of God

The Word of God is abounding with its revelations of the promises of God. These promises have a large place in God's dealings with mankind. Not only is He a promise-making God, but He is also a promise-keeping God. Many things may be uncertain in life, but there is certainty in the promises of God. Not only are His promises revealed in His Word, but therein we have a record of His faithfulness to them, and His manner of fulfilling them in His dealings with men. Men may fail in meeting the conditions upon which these promises are made, but God never fails in keeping His promises when they are met.

*There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass (Joshua 21:43-45).*

I. *Many things attend the fulfillment of the promises of God.* Conditions are to be met; developments must be made; times of fitness for their fulfillment must come. Among our follies is that of becoming impatient in the matter of their fulfillment. This was one of the follies of Israel. But two of the generation of men of war that were numbered at Sinai, found their way into the Promised Land. Impatience was Israel's besetting sin. Promises that are worth having require time for their fulfillment.

II. *Preparation for the receiving of these promises must be made on our part.* This preparation is no unimportant part of the fulfillment of the promise. To be prepared to receive the benefit of a promise, is a long step in the direction of that enjoyment. In this the men of the generation that were brought out of Egypt failed. It was one thing to be brought out of the house of bondage; entering into the Promised Land was another matter. God brought them out that He might bring them in. They failed in their co-operation with Him in His

efforts to bring them into the land of Canaan.

III. *There is the putting of ourselves in the way of having the promises fulfilled to us.* One who desires preferment at the hands of God, wisely puts himself in the way of receiving that preferment. This is a good evidence of genuineness of our desire for it. We do little in the way of putting ourselves in the way of receiving things for which we care little. The things of God are too precious to be bestowed indiscriminately upon people who care little—or nothing—for them. In this matter the Children of Israel failed; in it, we too may fail.

IV. *Some of these promises must await their places of fulfillment in the purposes of God.* Delays in the fulfillment of the promises of God, are not denials of their validity. In taking our places as recipients of the promises of God, we take our places as laborers together with Him, and sharers of His interest in the affairs of His kingdom. As such, we expect the fulfillment of the divine promises in the divine order of their fulfillment. They are ours while we are waiting for their fulfillment as certainly as they will be ours subsequent to their fulfillment. Enjoyment of their benefits may have to wait; but enjoyment of the promises is our present possession. Enjoyment of anticipation may be as real as enjoyment of participation.

V. *Not only should we avoid the folly of impatience on our part, but we should keep in mind the needlessness of it.* Nothing can be gained by impatience. Much may be lost by it. Anxious thought and abiding faith are antagonistic in their results, as well as in their operations. There must be much of patient waiting on our part, for the outworking of the divine purposes. Caleb and Joshua were ready to enter the Promised Land thirty-eight years before the remainder of the people were prepared for that entrance. They had their parts to play in the development of the generation that finally crossed the Jordan. From their experience we learn that delays are not necessarily denials. They held steadily on. The promises were sure. Impatience may prove a great hindrance.

VI. *We need constantly to remind ourselves of the necessity of co-operation on our part with God in the outworking of His plans and purposes if we are to enjoy the fulfillment of His promises.* It is as we walk—not in our ways—but in His ways that we come into the enjoyment of the fulfillment of His promises. These were made not for indiscriminate fulfillment, but for fulfillment in the outworking of the divine purposes. We are individuals, but we are more than individuals. We are parts of a great whole, and have our places to fill in that great whole. There is no

place for our living unto ourselves; God has designed matters otherwise.

VII. *Let us settle this in our minds. All of God's promises will be fulfilled in His own good time, and ways; not in our times or ways.* Not one word of them can ever fail. We may well get over being in too much of a hurry. Their fulfillment will not only take time, but eternity, and all of it. While we are waiting, we should be working. Waiting in idleness is wasting time and allowing opportunities to go by unimproved. Everything that tends to the wastage of time, and the unimprovement of opportunities should be avoided. Time is too precious to be wasted, opportunities are too valuable to be neglected. The right use of time, and the proper improvement of opportunities, have large places in making possible the enjoyment of the fulfillment of God's promises. The earlier in life we learn this, the better it will be for all concerned. The fulfillment of God's promises is vastly more than a one-sided matter. When we are as much concerned about filling our places here, as we are about the fulfillment of the promises, we will be in the way of the enjoyment of ever-increasing measures of their benefits.

#### Some Things About Faith

*And the apostles said unto the Lord, Increase our faith (Luke 17:3-6).*

Faith links us to God, to His omnipotence. It is the channel through which flows that dynamic force with which we meet the issues of life, and by which alone we may meet them successfully. While love is properly said to be the greatest thing in the world, faith may properly be spoken of as the foremost thing among men. It is foundational and fundamental to love. It is through our knowledge of the worthiness of God that our love for Him flourishes. Confidence in its object has its place in the unstinted outpouring of our heart affections.

I. *Faith is not only a matter of fact, but it is a matter of degrees.* It is subject to increase. Concerning the Thessalonians, Paul said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." Our wisdom is to thank God for what faith we have, and press on into its possession in ever increasing measures. What we have is in the nature of an earnest of what we may have.

II. *Not only is faith in our Lord, but it is of Him, and from Him.* The apostles came to Him for its increase. The measure of faith we enjoy is subject to our own limitations. As to the measure of faith possible to us, there are no limitations on the divine side. "Now unto him that is able to do exceeding abundantly above all that we ask or think;

according to the power that worketh in us."

III. *Being subject to growth implies processes of growth.* Conditions of growth should be maintained. Time and opportunities for growth must be reckoned with. Co-operation with God is essential to such growth. The Thessalonian believers were the model group of believers in the first work of grace, of the apostolic age. Recognizing this, Paul persistently urges them on to the enjoyment of the second work, that of entire sanctification. Diligence in the use of God's Word, in the formation of Christian habits, the development of Christian personality, have their place in the development of faith.

IV. *Faith is a present, personal possession of every child of God.* Some measure of faith all such have. The apostles are not praying for faith; they are praying for an increase of the faith they already have. More than once it was necessary for our Lord to say to these men, "O ye of little faith." Twice His commendation of faith is recorded; once in a Roman centurion, once in a Syro-phenician woman. However small may be the measure of our faith, we should cherish it as one of our choicest possessions. It is worth its full face value in the realm of grace.

V. *Prayer for the increase of faith seems to be proper.* These apostles were wise in recognizing the insufficiency of their faith, and for seeking its increase. The forgiveness of an offender seventy times seven, staggered the measure of faith they then possessed. And we will meet things that will stagger the measure of faith we possess as we go on in the conflicts of life. Life is progressive and with its progress will come ever increasing demands for enlargements of our faith. Only as we put ourselves in the way of ever increasing measures of faith can we hope to rise to eminence in the service of God or men.

VI. *There are conditions for having faith.* There are conditions for having our faith increased. Conditions for its increase must be met as certainly as conditions for its beginning had to be met. Faith not only has to do with our salvation; but also it has to do with our living and service. It covers the whole field of Christian life and activity. It has its place in our enjoyment of the benefits of the promises of God. The greatest undertakings and achievements of history have been the undertakings of faith; and so have the smallest ones, and all the others. Without faith, the accomplishment of what is worth while is impossible.

VII. *It is no disgrace to acknowledge our need of increased faith, seek for its increase, and put ourselves in the way of getting a supply for our need.* Our shame

is that we do not see the littleness of our faith, and put ourselves in the way of having our supply increased. By consistent seeking for increased faith, these apostles rose to heights of eminence in the service of God and their fellowmen.

How long must such seeking persist? As long as life shall last. Our powers for believing, like our powers for other things, are subject to vast improvement. Our young people—and our older ones as well—should not be discouraged by the measure of faith we now have. We should put ourselves in the way of increases in faith that will carry us to heights to which we now are strangers. The experience of entire sanctification puts us where our faith powers—and all of our other powers—may be vastly increased. Sanctification is not a goal, but a gateway in these matters.

It was through meeting staggering conditions that the faith of the apostles was developed; and it will be through meeting such conditions that our faith will be developed. The staggering conditions are upon us; the opportunities are ours. They are challenges to us to develop—under God—a faith that will make us overcomers of them all. John writes, "This is the victory that overcometh the world; even our faith." Faith is as world overcoming today as it was in John's day. They had more faith then; we may have more faith today. Progress in all that pertains to life, godliness and service, is the need of the wholly sanctified, as certainly as is the need of the crises experiences to "all not in their present enjoyment."

#### Dear Lord and Father of Mankind

Dear Lord and Father of mankind,  
Forgive our feverish ways!  
Reclothe us in our rightful mind;  
In purer lives Thy service find,  
In deeper reverence praise.

O Sabbath rest by Galilee,  
O calm of hills above!  
Where Jesus knelt to share with thee  
The silence of eternity,  
Interpreted by love.

Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace.

Breathe through the heat of our desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind and fire,  
O still small voice of calm.

—JOHN GREENLEAF WHITTIER.