



**For Expository Preaching
At Its Best, We Suggest
*Exposition of Holy Scripture***

By Alexander Maclaren, D.D.

Seventeen volumes; 15,000 pages; nearly 2,000 expositions. Complete subject and textual indexes and thoroughly referenced.

This library of extraordinary expository wealth cannot fail to enrich any preacher who uses it; into it is built the life of this truly great man; great in his personal piety and great in his rare insight into Scripture.

"For 50 years he (Maclaren) continued as a Bible preacher, and in the midst of that period he began to be called the 'Prince of Expositors.' Perhaps, apart from Spurgeon and Moody, no man has had his sermons read by as many people as this great but plain preacher.

"Maclaren should be in every preacher's library. Read Maclaren to see expository preaching at its best."

—The Moody Monthly, Jan., 1938

"Maclaren's 'Expositions' are the monumental work of a great preacher and thinker. The pastor who owns a set of these volumes will find here a wealth of material to enrich his own mind and heart in preparation for preaching; and the Sabbath school teacher who can consult them will be well equipped as he faces his class. The set would be a valuable addition to the library of any church, Bible institute or college."

—The Sunday School Times, Nov. 5, 1938.

READ THIS TESTIMONY OF "THE PRINCE OF EXPOSITORS":

"I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of daily communion with God. I know of no way in which we can do our work but (1) quiet fellowship with Him; (2) resolute keeping up of a student's habits, which needs some power of saying 'no'; (3) conscientious pulpit preparation. The secret of success in everything is trust in God and hard work." —Maclaren.

COMPLETE SET 17 VOLUMES \$15.00 POSTPAID

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

The PREACHER'S MAGAZINE

Redeeming the Time

TIME is precious, but its full value is unknown to us. We shall attain this knowledge when we can no longer profit by it. Our friends require it of us as if it were nothing; and we give it to them in the same manner. It is often a burden to us. We know not what to do with it, and are embarrassed about it. But the day will come, when a quarter of an hour will be of more value and more desirable than all the riches of the universe. God, who is liberal and generous in all His other gifts, teaches us by the wise economy of His providence how circumspect we ought to be in the right management of our time; for He never gives us two moments together. He only gives us the second, as He takes away the first; He keeps the third in His own hand, leaving us in an absolute uncertainty as to whether it shall be ours or not. Time is given us that we may take care for eternity, and eternity will not be too long to regret the loss of our time if we have misspent it.—AUTHOR UNKNOWN.

The Preacher's Magazine

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

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

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

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

Experience Steadies the Hand

BY THE EDITOR

STATISTICS compiled by the Travelers Insurance Company are said to prove that ability to drive without accident increases with age. Drivers fifty years of age and over have a record thirty-six per cent better than the average. *The Baptist insists, according to the Gospel Banner, that "maturity of judgment also counts in the handling of a church. Though there is something to be said for the dash and the speed of youth, there is a great deal to be said for the older hand on the wheel. The minister over fifty may be the man of all men for the job."*

I know this is a delicate subject, for I hear from those vitally interested in both groups. Young ministers think they are denied opportunities because they are unknown, and they wonder how they are ever going to prove they can run a church if they are not given a chance. Older ministers think there is a league against age, and that they are being discriminated against because of their years when they are quite capable of carrying on successfully.

I always like to be on the preacher's side of the question, but in this case I am unable to so locate myself. I believe there is no particular prejudice one way or the other. Churches and administrators whose task it is to help mate preachers and churches are just looking for the best chances they can find, that is all. It's like the question of college training. Now and then a college man complains that he is compelled to go to the foot of the class and climb up, in spite of the fact that he has spent years of time and much money in securing his education. While men without school advantages are wont to say they have no chance, because churches want college trained men. The fact is churches want men who can succeed. All things being equal, the college man is a better guess than one who has not been through the grind of academic training. If for no other reason, the college serves to eliminate the quitters, and this makes the chance better for the ones who are left.

It normally takes sixteen years for one to go from entrance into the first grade to college graduation, and for every eight hundred who enter the first grade,

only one is still in the class at the end of the sixteen years. To select from this selected group is to dispense with many poor chances which have been eliminated by time and the processes of education. This is ignoring the advantage of academic training altogether. But this too is passing over a great point. In the old days when many believed that men are born to their task, rather than trained for it, and when horses were apt types of men, opposers of education were wont to say, "You can't make a three-minute horse out of a shetland pony by training him." But sane champions of education answered this by saying, "That is true. But even the thoroughbred could not run a mile in three minutes without training."

But to go back to the automobile driver: it were foolish to hold that a man of fifty has better eyes, better nerves and better muscles than a younger man, and that this accounts for his being a better driver. The case is just the reverse—the young man is ahead on all these scores. The real advantage is in the knowledge of the disadvantage. The younger man is good and knows he is good. The older man is not so good and knows he is not so good. Therefore the younger man takes chances the older man refuses to take, and at the end of the year the older man shows higher ability to drive without accident.

Most of us have had experience riding with drivers who boast they have never had an accident. I have been the victim of such drivers enough to actually prefer one who has had a few accidents, because I know the latter will be well aware that a car can leave the road and that another car can do the unexpected. It is just another example of pride going along before destruction and a haughty spirit acting as vanguard to the one about to experience a fall.

But not all new drivers are dangerous, and not all old ones are safe. Some people learn from observation, and some are dull scholars even in the school of experience. Therefore we must not credit up too much to abstract things like experience. The human factor is the big one. Can a young preacher successfully lead a church in a difficult situation? That depends upon the young preacher. Can an older preacher lead a church better than a young preacher? That depends upon the older preacher.

No one would more reluctantly discount the dash and speed of youth more than I would. But observation and experience both compel me to acknowledge that ability not to do harm is of at least equal rank with ability to do a lot of good. As one vitally concerned for the safety and success of churches, I have sometimes had to choose between a preacher who might do a fine piece of work, but who would be pretty sure to spoil the opportunity if he could not make it go, and one who most certainly would not do a spectacular work, but would be equally certain to do no great harm. I need scarcely take the trouble to say which I choose. It is just like choosing an automobile driver when you have on the one hand a driver who will get you there quickly, if he gets you there at all, and one who will either finally get you there or else leave you able to walk in at your leisure.

I think in any line of life, if one keeps grace and intellectual balance, he has a tendency to become harder to offend, and more difficult to upset. He learns that there are not very many things that matter a great deal. He ceases to make much ado about nothing. He quits concerning himself vitally with incidentals. He learns the value of being there when the storm is over, rather than to waste his efforts contending with the wind. He discovers that to clutch a drowning man in the first throes of his struggle is to invite disaster to both himself and him whom he would rescue: and he learns to stand by until the drowning man has ceased to struggle and then to go out and bring him to the shore.

But it was not my purpose at any time to lay emphasis upon the mere question of age. This is a matter over which we have but little control. If you are young, you cannot help it. Youth has its advantages and its disadvantages. But do not lay too much by on the score of youth, for youth is not permanent. If you pattern your program on the capacities of youth, yours will be a short-lived ministry, and you will be among those who complain that the churches do not want old men. If you are older, you cannot help that, and you are going to get worse on that score, not better. But age has its advantages, as well as its disadvantages. It is too late now for you to be a wise young preacher. So do the best you can—be a wise old preacher. There is an old German adage which says, "He who does not have it in his head must have it in his heels." You cannot have it in your heels—you must have it in your head or you are done.

No one can safely ignore the time element. But patience is more normal to age than to youth. Most church divisions will heal themselves in time, if the preacher has grace to wait. Most problems will suggest their own solution, if the preacher has patience to endure. God's providences will remove most human hindrances, if the preacher does not explode or permit others to do so. You know our mothers used to teach us the proper treatment for a pimple on the forehead or a sore on the face, and her principal prescription was, "Don't pick it." Well, that system of therapeutics works in the church also. But since any of us who are old enough to be in the ministry are old enough to acknowledge the wisdom of our mothers' way, we are old enough to apply such methods to the problems of the church; and it may be that this will help us, without much regard to what the calendar says, to move up into that class of "oldish" men who show high ability to drive without accident, not only when we are at the wheel of an automobile; but also when we are pilots for "the old ship of Zion." "Rule or ruin," "use it or blow it up," "make it go or cripple it until no one can make it go," may be suitable mottoes for dictators, but they do not apply to the Christian ministry, any more than the plan of demanding your rights on the highway, even though the results show that you were "dead right" makes for election to the brotherhood of "good drivers" on the part of passengers in the cars that are driven.

If any reader of these lines wants warrant for my emphasis upon the conservative elements of the minister's task, let him hear the words of Samuel the last judge and the first prophet: "I am old and gray-headed; and . . . I have walked before you from my childhood until this day. Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness." (1 Samuel 12:2-5).

And even the Apostle Paul, bidding for the confidence of the church which he longed to lead on to bigger and better things, did not exhibit his reputation for ability to "put things over," but named his ability to drive without accident. "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man" (2 Corinthians 7:2). If a preacher has the ability to do some good and at the same time do no harm he has the best qualification for his work that can be found. If all can feel that he will either succeed with his task or else leave the field in better shape for his successor, there will be little hesitation about giving him his opportunity.

The Scriptures

The Word of God is the one infallible guide from earth to heaven.

The Word of God read at family prayer has brought spiritual and moral fortification into the lives of all the members of the family, and has especially blessed the children.

The Word of God has been a great light for the illumination of every heathen land to which it has been borne.

The Word of God has been the charter of human liberties, the friend of thrift, industry and sobriety, the message of deliverance for the oppressed, and the voice of compassion for those who suffer or have any need.

The Word of God is the touchstone by which we try the isms and philosophies of men.

The Word of God brings awful warning to those bent on evil ways and those who live in hypocrisy and deception, but consolation and hope to every penitent soul.

The Word of God is not offered as a matter of easy choice, but to all who know of it its acceptance is the only one right and safe course. Its rejection means only disaster.

The Word of God is one of the books which will be opened at the last day (Rev. 20:12).—*The Free Methodist*.

Thoughts on Holiness

Olive M. Winchester

Carnal Divisions

For ye are yet carnal: for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? (1 Cor. 3:3).

VERY distinctly does the Scripture set forth the fact that a factious spirit is an evidence of carnality. Accordingly we need to study the nature of a factious spirit and understand its elements, differentiating it from legitimate difference of opinion and the separation that has as its underlying base, principle and a loyalty to truth.

In this as in other phases of religious life there are two extremes; there is on the one hand the anti-religio-social individual who always is fostering strife and division and thinks that he is religious in so doing, and on the other hand the religious dictator who would seek to have all conform to his thinking on the basis that all division is wrong. What then are the divisions that indicate that the motivating element is the carnal mind?

ENVY AND STRIFE FOSTER CARNAL DIVISION

Among the specific works of the flesh envy and strife stand out distinctly; they spring from the root of evil within the heart. So when these elements are present, it is indicative that there is an underlying cause which betokens evil.

The church at Corinth had sprung from a background that had varied phases. There was strong emphasis upon intellectualism, but in this there was contention and disputatiousness; consequently they strove one with another over subjects of little moment.

Wherever there are gifts of any special kind there is a tendency in the human heart to be envious of the possessor of these gifts. So in the Corinthian church (which more than any other of the Pauline churches was endowed with gifts) there was the spirit of envy. Those who were superior in word and knowledge no doubt were envied by their less fortunate brethren.

Another phase of Greek life was the grouping of people into guilds or various social clubs of different kinds. This found its way into the church. Although the church as a whole constituted a group, yet its members were not content with the one main body, but formed divisions within; thus there was a breaking of the bond of unity that should have bound the Christian body together and the consequent results gendered schism.

These divisions then that arose came through causes that betray carnal tendencies, strife, envy and a cliquish spirit. Such divisions lack any real cause for their existence, that is, real cause as related to truth and principle, but spring from the petty foibles and sinful movings of man's heart. They always stand condemned.

ALLEGIANCE TO PERSONALITIES VERSUS ALLEGIANCE TO PRINCIPALITIES

Among the factions at Corinth four outstanding parties appear. No doubt the proponents of these parties felt a sense of religious superiority in their various positions and declared their allegiance with no uncertain sound.

First among the parties we have those who proclaimed fidelity to the Apostle Paul. Now loyalty to the man who had been their first gospel minister and had brought them into the light of the truth is commendable, to do otherwise would be reprehensible. On the other hand when that loyalty is such as to disparage other workers and lead to combativeness, then it needs a little readjusting. The trouble with their loyalty was that they used it for personal ends to foster their own position rather than acting upon the basic principle of loyalty.

Second, we note the group who proclaimed that they were of Apollos. It is true that a man of Apollos' personality, eloquent and cultivated, would appeal to a Greek audience. And we can see how some would readily assert that he constituted their type of a preacher. Moreover he had come from a Greek center of philosophy and learning, the city of Alexandria, and accordingly the Greeks would feel that they would have more in common with such a leader than so distinct a Jew as the Apostle Paul. Here again the loyalty was based on natural predilections rather than on principle.

While no doubt the majority in this church were Gentiles, yet there would not fail to be some Jews, and Jews clung closely to their national traditions, so they asserted their allegiance to Peter. The different attitudes on the part of the Apostle Paul and Peter is quite clearly set forth in the account in Acts. Peter found it hard to accept the position that the ceremonial law was not binding on Christians and in this he found many followers among the Jews. So when some in the church at Corinth would state their preferences for Paul or Apollos as we have already noted, others would retort, "I am of Peter."

Finally there was a party who would be more radical than all the others and claimed that they belonged to Christ. They would seem to be somewhat similar to a class of people we meet today who often profess special leadings and communications from Christ when the source is their own wishful thinking. They assert for themselves if not directly yet in an implied way a superior spirituality. This class in the Corinthian church no doubt felt that they were by far more spiritual than any of the other factions.

In all of these party divisions the loyalty was to a personality rather than to a principle, even in the last party that same element would seem to be more or less present. They were not, it would seem, so much dominated by the atoning work of Christ and

His salvation as loyalty to the person of Christ who lived and moved among men, the historical Christ rather than the redeeming Christ.

Quite often in the walks of life loyalty to persons and loyalty to principles coincide, but then again they conflict. Here in the Corinthian church the latter was true. The peace and unity as well as the spirit of brotherhood was broken by personal predilections and preferences. This was the underlying element of sin and made these divisions carnal in their form.

CLASS DISTINCTIONS

Another form of division existed among the Corinthians. This was made evident at the common meal which was practiced by the early Christians as well as the common service with which we are very familiar. When they assembled for this common meal, the more financially favored would sit down to their repast enjoying the provisions which they had brought and let the poorer members of the congregation either eat their meager supply or remain hungry. Thus there arose a distinction based on financial status,

which represents no true personal worth or goodness.

While the apostle rebukes each form of party division, yet this one receives a stern denunciation. He asks them whether or not they have houses in which they may do their feasting and why is it that they thus put to shame those among their numbers who have not.

Thus we see that although there may be times when separations must needs come because principles are involved, yet many times there are other causes, and divisions arising are carnal in their nature. When envy or strife enter in, when allegiance to personalities is the dominating factor and when class distinctions arise, then divisions are to be repudiated. While these may not include all the phases of carnal divisions, yet certainly it touches upon the most prominent and would serve to admonish us to beware lest we let any such unworthy motives spoil the peace and unity of the Church for which Christ gave His life that it might be a glorious Church without spot or wrinkle.

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN THE Epistle to the Romans, Paul's statements regarding the doctrine and experience of holiness are the central theme of his thought. He includes all men under the reign of "the sin"; he shows the awfulness of carnality, or the "old man"; and he goes through the entire argument, showing an experience for the "beloved of God," "called to be saints," as waiting for them to claim it.

His most specific and most frequently used term describing the carnal mind, is "the sin," with the article understood in most of the cases. Please do not consider this a reading into the context that which does not appear. Study of the original text will reveal the definite article "the" appearing before this word, signifying a principle of sin. In the complete development of his theme, Paul, through the inspiration of the ever-faithful Holy Spirit, brings out the positive and negative as well as the objective and subjective aspects of the experience.

In a previous study the development of the thought as contained in the phrase, "the sin," was made, hence this study will not consider this term.

Paul has a concrete conception of carnality. Whether it is an entity or a principle is not of first importance, though the writer realizes the argument hinging on this statement. To Paul, the significant fact was that this innate condition rendered him carnal. "I am carnal," he said. The thought suggested in "I am" is that of a condition, absolute in its effects and influence. It rendered the entire personality in a condition displeasing to God (8:7) actually in very enmity against God. It contained the very seed of death (8:6), for none can remain in direct opposition to God (for to be carnal is to be wholly carnal, wilfully carnal) and expect to have spiritual life, its direct opposite.

The condition of depravity is pictured in various ways. It is "an old man" (6:6) that must be crucified. Here the self-life is pictured as something hard to please or with which to get along. Or as Barnes suggests, "the personification of the corrupt tendencies of our nature." Then, it is pictured as the "body of death" (7:24). This was taken from a cruel form of punishment carried out upon certain criminals: A dead body was tied to a condemned criminal, hand to hand, face to face, lip to lip. This corpse had to be carried about until the criminal was poisoned by the decomposing body, and himself became a corpse.

Paul saw this experience as a second definite crisis in the believer's life. He takes for granted their justification (1:6, 7; 5:1) when he speaks of a relationship that must follow it (5:2, 3). Whereas justification gave peace, death of the "old man" gives a grace that would enable them to stand, to rejoice in their hope, to glory in tribulation.

Paul again states the process of obtaining victory and deliverance from this state of depravity. First, God's part, (7:24) is simply stated, "through Jesus Christ our Lord." Man's part is as simply stated as being a complete abdication of self from the throne (12:1).

To maintain the relationship of oneness with Christ, they were to give absolute obedience by "walking after the Spirit" (8:1) and by being willingly "led by the Spirit" (8:14).

The result, negatively, is summarized in this statement as stated by the references to "carnality," "old man," "the sin," and the rest . . . the old self-life is cleansed out. The self is still a human self, but the self-life no longer exists. In other words, no longer does one's activity center about self, but rather this

transformed self directs the activity about another center—Christ.

Positively, it is stated from several points of thought. It is an infilling with *perfect* love, for that is the only kind that a perfect God can give (5:5). It prepares the life to bear fruit that bespeaks the holiness of God (6:22). In other words, the fruit proceeding from this life will be such that it points to a holy God. It renders the life completely submissive together with a Holy Spirit who will lead (8:14). It places us in the relationship with God that is the most tender that we can think of—He

Holiness and the Doctrine of Eternal Security*

Richard S. Taylor

TO DISCUSS intelligently such a subject as is before us we must first define our terms. What is holiness? What is the doctrine of eternal security? To us, holiness means that state of complete cleansing from inward sin, involving the eradication of the carnal nature, and consequent spiritual health and prosperity, which is attained to by the regenerate believer in a second, definite, instantaneous work of grace known as the baptism with the Holy Ghost, in which he is filled with the Holy Ghost and sanctified wholly. It is received through his personal consecration and faith. Holiness, furthermore, is the state in which a Christian lives after the crisis of entire sanctification, and as long as he remains filled with the Spirit.

The doctrine of eternal security declares that the entrance into the kingdom of God is for one-way traffic only and that there are no exits. It stands or falls on the proposition that once a man is truly regenerated by the power of the Holy Spirit his final salvation in heaven is unconditionally and unchangeably settled. He cannot backslide to the extent of being eternally lost. This is the theory more commonly known as "once in grace always in grace."

The doctrine of holiness belongs to that system of Christian doctrine known as Arminianism, while eternal security is a part of the system known as Calvinism. Since the Synod of Dort, in 1618, the advocates of these two systems have been arrayed against each other, and today the distinction still divides the entire world-wide body of evangelical, Protestant Christians. As the controversy in the past has often localized itself on certain tenets in the systems, or aspects of the doctrines, so today it appears to have concentrated on the Wesleyan interpretation of holiness and the teaching of eternal security. Today both doctrines are championed by large bodies of Christian people, and generally speaking, those who hold to one are in more or less active

*Delivered at the Oregon State Holiness Association Convention at Cascade College, January 8-10, 1940.

becomes our Father. This relationship is much richer than mere words can presume to suggest. We are His sons, together with being an heir of all He has (8:14, 15, 17). It makes us to be able to say "My Father."

In conclusion, Paul leaves his testimony (15:29). How many there are who would have us believe that Paul's testimony was given in 7:14, "I am carnal." Thank God, that is not his real testimony, but rather, "I am sure that when I come . . . I shall come in the fulness of the blessing of the gospel of Christ." This that I am telling you of, he seems to say, is something I personally experience.

antagonism to the other. Both tenets are deeply cherished by their respective adherents. The Calvinistic group feel that one of their most essential and comforting doctrines is that of eternal security, while we all know the diligence and ardor with which the so-called holiness movement stresses the experience of heart purity.

Now it must be admitted that the simple statement of these doctrines does not reveal any direct antagonism or even indicate any essential connection between them. For the sake of Christian unity and fellowship then, why do not the believers in heart holiness and the believers in unconditional security bury the hatchet and work in harmony? Why must they keep the issue alive, and themselves separated by projecting such discussions as are suggested by the title of this paper? Is it necessary for the two camps to take such definite stands against each other? Is there any antagonism between the doctrine of holiness and the doctrine of eternal security that could not be ironed out? Why not hold to both, or at least let each Christian cling to his own view in peace? Does it make any real difference whether a good, sincere man is entirely straight or not? What if he is not just clear on holiness? What if he does lean a little to some Calvinistic positions? Why not honor him for the general value of his ministry, and ignore the off-color teachings?

We should not be surprised if some of these questions have arisen in the minds of many good people. All of us wish that we could answer them in favor of immediate harmony. I am sure that if we could weld together the doctrines of holiness and eternal security without destroying holiness, and come to a result which was scriptural, we would be delighted to do so, for no true holiness person loves controversy. There are some who in their reading matter, affiliations, Christian service, and even preaching, have tried to lock arms with both groups and give a friendly nod to both doctrines.

Now, we do not fail to recognize and appreciate the genuine piety and earnestness of many who believe in eternal security, nor the very valuable ministry of

many such preachers and writers. Nor would we discourage for one moment any proper Christian fellowship with them. But neither will we gain anything by achieving complete unity, as desirable as that would be, if it must be built on the foundation of superficial thinking and shallow convictions.

We cannot achieve harmony simply by declaring it, for the problem is not that simple. At the very outset we would have to divorce the two doctrines entirely from their respective theological families and ancestral backgrounds, since no understanding person would even dream of attempting to reconcile the two systems of Calvinism and Arminianism. There are differences too deep, far-reaching, and fundamental. We would, therefore, be compelled to separate the teaching of eternal security from Calvinism, and holiness from Wesleyan Arminianism. This we could never do, for the structural girders of each are firmly and inseparably fastened deep in the foundation of their respective systems. It is true that the majority of modern believers in eternal security have tried to separate their pet doctrine from some of its more objectionable parentage, as though they themselves were ashamed of the morbidly severe and gloomy family tree. For instance, they pride themselves that they have gotten away from the hyper-Calvinism of a limited atonement and the predetermined damnation of those who are not elected to salvation. "We now know," they say, "that the gospel is for 'whosoever will'." Going a step farther, they preach as though the responsibility rested with man as well as God by telling sinners to repent, to act. Thus, in one stroke they cut away the foundation of Calvinism, and apparently believe in two good Arminian doctrines: the free will of man and the unlimited provision of the atonement. Now, however, they turn around and tell the babe in Christ that he is eternally secure and under no conditions can be lost. Thus, having removed the foundation, they rush beneath the superstructure of "imputed righteousness" and "eternal security" and hold it aloft by force of sheer theological courage. Logic could never so uphold it, for logic shows that any attempt to construct the doctrines of "imputed righteousness" and "eternal security" without the foundation of original, unadulterated, hyper-Calvinism is like trying to build only the five upper stories of a ten-story building. Thus does the well-meaning effort to divorce the doctrine from its theological and historical background come to a fantastic and inglorious end, and thus do we see the impossibility of achieving harmony by that method.

But even though our two dogmas could be separated from their connections and mental associations, there would still remain some irreconcilable differences which may not appear in the mere statement of them. The truth is that between holiness and the doctrine of eternal security there are, intrinsically and basically, some violent conflicts so sharp and distinctly crossed that the doctrines become mutually destructive of each other. It is not only that they will not blend, but they cannot even exist with each other. There are implications in the theory of eternal security which make the doctrine of holiness abso-

lutely untenable. The reverse is also true. We can as soon mix light with darkness as reconcile logically these two theological enemies.

But to state merely that the conflict exists is insufficient. The question now is, wherein does this conflict lie? It arises at two points:

First, the doctrines differ as to the grounds for true security. There is a sense in which we might say that both doctrines involve an effort to arrive at an assuring sense of security and an actual fact of security; but they approach it from opposite angles. To the Calvinist the only true ground for security is in the sovereign decree of God. What man is or does has absolutely no connection with his ground of security. Man is too frail and sinful to have any part in such a matter. And since it is entirely God's responsibility to get us to heaven, our security thus becomes absolute, inviolable and nonforfeitable. The doctrine of holiness, on the other hand, assumes that the only true ground of security lies not only in the beneficent will of God but in the personal attitude and spiritual state of the believer himself. Instantly his security becomes not absolute but conditional; it becomes conditioned upon a maintenance of his personal state of holiness. This means that the believer shares the responsibility for his eternal security.

Second, they differ radically on the ground of sin. The doctrine of unconditional security means that in no sense whatsoever is personal holiness of heart a condition of final salvation, which in turn means that holiness is not essential to salvation. Going still a step farther, it implies that holiness, to put it plainly, is not absolutely necessary. (Let it be remembered that we are speaking of actual, personal holiness, including cleansing from all sin, and not any legalistic forms of make-believe holiness such as imputed righteousness.) But to say that holiness is not absolutely necessary is the same as saying that freedom from all sin is not necessary. We see clearly, then, that in the very nature of the case the doctrine of eternal security is loose in its treatment of the personal sin problem. It could not be otherwise. Practical experience teaches that believers sometimes fall back into sin. Eternal security says that they are still saved. Therefore it must either be extremely loose and ignore the sin altogether, or else exhibit a pretense of concern by providing some plausible explanations. It is right at this point that the doctrine is compelled to seek the refuge of its Calvinistic background and call to its defense some deeply rooted and fundamental concepts of the entire system, namely: that sin has its seat in the mortal flesh and human nature; that it, therefore, must be repressed, since it cannot be entirely eradicated until death releases the spirit from the sinful body; that an act of sin is any kind of falling short of absolute righteousness, whether intentional or unintentional, known or unknown; that, therefore, the only perfect righteousness or true holiness which can be known by us is the imputation, or crediting to us of Christ's righteousness, enabling us to thus appear holy in the sight of God. Thus the doctrine of imputed righteousness comes to the aid of eternal security by man-

covering the embarrassing sins of the believer out of the way, and making it appear that the believer retains his security because in God's sight he retains his righteousness. Now does the doctrine of eternal security begin to show its true color and family connections. We see that it cannot stand alone. It is the child of plain old Calvinism, with all its predestination and eternal decrees, and it cannot exist without this parentage.

The doctrine of eternal security, we see, is profoundly connected with the whole sin problem. But the sin problem is the heart of the gospel. It is the center of all our theological thinking as far as redemption is concerned. If we are off there we are off everywhere. If eternal security encourages loose attitudes toward sin or false conceptions of sin it is exceedingly dangerous. And this it most certainly does do.

It is not necessary to show in exact detail the manner in which the Wesleyan doctrine of holiness conflicts with eternal security on this matter of sin. It is enough to see that at every point they are in conflict, and that the two cannot exist in the same system of teaching.

The important question is, does it make any difference with us whether our doctrine of holiness is true or not? Do we really believe it? Are we thoroughly convinced of it? Do we love it enough to preach it and tell it and write it and live it? Are

we interested enough to contend for it, not for the love of controversy but for the love of the truth? Is it a conviction with us? Is it a burden with us? Are we deeply concerned for the entire sanctification of all believers? Do we believe that without holiness no man shall see the Lord? Do we feel and know that any doctrine which falls short of personal holiness, that substitutes a false security, that sidesteps the issue, that leads the believer away from the pursuit of holiness, is dangerous and unscriptural? If the answer to these questions is in the affirmative, then we must take an active and pronounced stand against the doctrine of eternal security, for if it is right we are not, and if we are right it is dangerously false.

Some of the problems which now confront us as holiness people are: *First*, what method shall we use in combating this rapidly spreading heresy? Shall we ignore it except in the individual cases in which the issue is forced upon us? Shall we take an aggressive stand against it, or be on the defensive? *Second*, how shall we guard our young people against it? *Third*, what is the clearest and most convincing method of showing its error? Should we familiarize ourselves sufficiently on the subject to be able with ready scriptures and sound reasons to meet the questions of confused young people? What are the simplest and most conclusive arguments in favor of holiness and against eternal security?

The Efficient Preacher*

Alden D. Grim

THE efficient preacher is one who is active, effective, competent, and successful. He is God's man for his day and generation. He is careful about many things, especially about himself and his sermon. He first asks the Lord for His message; when the theme is clear to him, he seeks for the best materials obtainable, then studies to arrange them properly and to prepare himself for its delivery. He is God's messenger and feels keenly the responsibility to Him who hath called him to be a minister.

Perhaps all preachers like to preach, but all do not like the preparation necessary for the ministry or the proper development of a well rounded message. Shallow minded preaching only appeals to like minded congregations. Many otherwise good sermons are weak in content. Little thought is given to them by either the speaker or the hearers. The old Scotchman objected to his new pastor on three counts. Firstly, he read his sermons; secondly, they were not well read, and lastly they were not worth reading. We have never been sympathetic with an hour of pulpit gymnastics or of crude pyrotechnics playing a major

role in a sermon. Any preacher who takes an hour of many people's time should have something worth while to say, and not attempt to cover his lack with "fireworks." We want his heart and mind present rather than an overexercise of his athletic clay. The gospel is too precious to allow any human distraction whatsoever.

The message must be fresh from the heart of God; must have the warmth of the tender Christ, and the unction of the Holy Spirit. It must be inspirational, practical, scriptural, and gripping. The message is Jesus, not only about Him, but He. The preacher and the message are one; likewise Jesus and the message are one.

At a quadrennial meeting of a great denomination this truth was illustrated. The first evening one of their prominent leaders discoursed on the life of George Washington; the next evening another spoke on Abraham Lincoln; the third evening was given to a politician, and not a preacher or a member of their church; that night William Jennings Bryan spoke feelingly on "The Prince of Peace."

Salvation through Jesus is the preacher's message, all else which does not introduce, support or reveal Him is irrelevant. He is the theme and subject matter, the content, and extent of our message. He is presented as the anointed Savior, Wonderful, Coun-

sellor, Mighty God, Everlasting Father, and Prince of Peace. He is lifted up as the eternal, and prophetic; the substitutionary, and suffering Christ; the rejected, and crucified; the risen, and glorified Lord. He is shown standing between two eternities, two dispensations, two testaments and two classes of people. Between a sinning world and a just God. He is pictured as the neglected, and forgotten, the battered and bartered Prophet of Galilee. He is revealed as one with the Father and the Spirit. He is not an abstraction but an impartation; the unclaimed deposit in the bank of Heaven.

He is shown to be broken-hearted over Peter's denial, and Judas' betrayal; over Pilate's compromise and the Sanhedrin's condemnation; over Herod's scourging, and the Romans' crucifixion. But happy for the centurion who glorified Him, and the Bride who waits for Him.

We must preach Jesus, not about literature, and economics; politics, and war; nor creeds and forms or some nonessentials of religiosity. Preach not book reviews, but review of the Book. Preach not with profundity of learning, eloquence of language or charm of style. Let these all be present though hidden by the unction of the Living Flame. Preach clearly, firmly, tenderly, leaving out the sediment and cloudiness. Preach from the heart. Preach truth, living truth, digested truth, so that men will give hospitality to this truth. Truth may address the reason and inspire imagination, but is ineffective until it is revealed by the Spirit and grips the heart. Truth cannot be taught; it must be caught. "Not by might nor by power, but by my Spirit," saith the Lord.

Nehemiah 8:8 says that Ezra read in the book of the law of God distinctly and gave the sense, and caused the people to understand the reading. The command to Jonah was to go to Nineveh and preach unto them the preaching that "I bid thee." This is our task today. You might carry about with you the molds of some great preacher, but they will be empty. You might be a master at memorizing and delivery, yet be a mimic with no message of your own. The preacher who does not study is sterile, his mind is limited to the inspiration of the moment, and this is often also lacking. He can be choicy in his words for there are many to choose from. He can polish his sermon until it is bright and sparkling, he can study to be attractive in mind and heart, and should do so for Jesus' sake. No preacher should be apologetic, and he need not be polemical; he may be didactic, and lay the emphasis where the Bible does; he may be a bit philosophical and give the reason why; a bit sociological and tell to whom; a bit scientific and explain how; somewhat historical and tell when; theological and proclaim Him, but he must also be practical and utilitarian. Yet all of this is of little value unless it blesses both God and man.

The arrangement of the sermon is very important. It has to do with construction and outline. The high points should appear "like apples of gold in pictures of silver." Since the scaffold is often rugged and objective it should never protrude. It can be well covered and support the whole although un-

noticed. Here we should preserve the homiletical features in order to have a symmetrical whole. The introduction is the preface, the prelude; the opening remarks should unite the preacher and people, secure attention and good will. The theme and text are stated, and the setting drawn. The theme is so important that it should be studied until it can be stated in a few words.

The divisions and development follow, here, both analysis and synthesis are used. In the first, material is taken apart and examined so as to distinguish between the fundamental and the incidental. In the second they are again united in proper sequence. Phillips Brooks' sermons are like trees with many branches growing out of their trunks, while those of Spurgeon are like maps with each part laid out in its place. The movement is free and easy and the feeling continues in an unimpeded flow of emotion. The sermon appears as a mosaic using well cut stones which require no mortar.

After the development the conclusion naturally follows in which the message is amplified rather than multiplied. It is not an appendage but an application. It is simple, strong, concise, brief. It is recapitulation, and makes for clearness and impression.

The spirit of the sermon must be compelling, there is no place here for professionalism or rigidity of soul. "The letter killeth but the Spirit giveth life." The Spirit should be inviting and appealing, having reverence for both God and man, in that you can feel the pulsations of the preacher's heart. The spirit of the service is a gift from God conditioned upon close communion with the Holy Spirit; it may be doubled to the Elishas who are close enough to receive the mantle, though like Elisha there may be repeated tests for sincerity. A man's ministry is transparent, there is no room for ostentation or display. The preacher's mission is to unveil the King. There is no more power and spirit in our sermons than our prayers obtain and release. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the words of our distinguished guest, Dr. R. T. Williams, "Preach short." The other day I read of a missionary minded man who went to a missionary rally with the intention of giving \$200. When the address had been going on for fifteen minutes he cut his offering to \$150. After thirty minutes had passed he reduced his offering to \$100. When the speaker had continued for forty-five minutes he was sure he could give only \$50. When finally an hour was reached he would give nothing; when the address was closed at an hour and fifteen minutes he declared he stole \$2.00 from the collection plate. Preach short, do not elaborate overmuch. Many times the best sentence is the next one after the last. It is better to err on the side of brevity than to not stop when you are through.

*Paper read at Western Oklahoma District Preachers' Convention at Ponca City, in March, 1940, by the pastor at Cherokee.

The Apostle Paul as a Preacher

A. S. London

PAUL laid great emphasis upon the preaching of the Word of God. "I am not ashamed of the gospel of Christ," said the apostle, "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He was sure that his business was to preach this message. "For Christ sent me not to baptize, but to preach the gospel." He believed that the salvation of the world depended upon the proclamation of the gospel of the Son of God.

Paul realized that his work on earth was soon coming to an end. He gives some timely advice to his son, Timothy. He says the time of his departure is at hand and that he is ready to be offered. How solid must have been the foundation upon which he had built. How secure he must have felt as he came to the closing days of his earthly career. "I charge thee before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." He believed the Bible. He was not tainted with doubts relative to the Word of God. He was fixed. It was a settled issue in his life.

Preaching is the greatest work in all the universe. There is no trade, no profession, no calling comparable to it. It stands without a doubt at the head of the list in all human employment. Any man called of God to preach is rich. He is highly favored above all men.

There are a few essentials necessary for this highest of all callings. The Apostle Paul possessed them. *First*, he had natural ability. He had a good voice and a trained mind. Although he did not have a strong physique, yet he was one of the most effective evangelists the world has ever known. The great master passion that burned within him overmastered his physical weakness.

Second, a good voice is a great asset in an effective ministry. Cicero, the great orator once said, "For the effectiveness and glory of delivery the voice holds first place." A preacher friend who has passed on to his reward killed the effect of his preaching to a great degree by the tone of his voice. Paul must have possessed great qualities in his voice as he spoke to that vast audience and preached that marvelous message on Mars' Hill.

Third, a preacher must have knowledge. He cannot preach without knowing. He must see truth in its glory and beauty. Dr. Talmage, used to say that in order to be a good preacher, one must tell good stories and paint beautiful pictures. An old Grecian philosopher once said that in order to be a good preacher one should know a little of everything. This is no doubt an exaggerated statement, but it at least provokes thought. To preach one must know. Paul was a learned man. He preached out of the overflow. He was a graduate of the university of Tarsus,

and a post-graduate from the feet of the learned Gamaliel.

A preacher who will not study is doomed. There is no excellence without hard labor. Paul was a hard worker. At Thessalonica they said he had "turned the world upside down." At Ephesus he caused a bonfire of ten thousand dollars' worth of books that had become useless because of his teachings. He worked at the task of getting the gospel to the people. He did not trifle in the matter of preaching.

Fourth, Paul knew the Bible. A preacher ought to know the Book from beginning to the end. He ought to be familiar with its background, its history, its sociology, its customs, its doctrines. Paul knew God. He knew that he could boast in nothing else, except Jesus and Him crucified.

Fifth, Paul was a man of sterling character. This was the sum total of his life and works. For one to preach well he must live straight. A crooked preacher cannot go long as a minister of the pure gospel of the Son of God. The purity of a preacher's life outweighs all other elements in his ministry. He has the strength of ten because his heart is pure. God pity any preacher who lives a questionable life and keeps on in the ministry!

Sixth, Paul had the Holy Ghost. Any man who preaches needs divine aid. "It is not by might, nor by power, but by my Spirit," said the Lord. No man, regardless of training, can cope with the situation today without the Holy Spirit. Jordan Rivers are not crossed in these days without the baptism with the Holy Ghost. The walls of Jericho will not fall in these days without the heart being cleansed, filled and fired by the Holy Ghost.

Paul did not depend upon human effort. Our colleges may turn out young men and women, trained in intellect, skilled in the delivery of the sermon, profound in thought, pleasing in personality, neat in appearance, but, if they depend upon their own human efforts, their ministry will hardly be felt in the house where it is delivered.

Paul was a great preacher in three different realms. He was great in the realm of thought; great in the realm of action; great in the realm of character. Every preacher can be great in the realm of character. He can possess Godlikeness in his nature. Paul expressed this thought in his letter to the Philippians when he said, "Let this mind be in you, which was also in Christ Jesus."

Paul was a persecuted preacher. He was "in labours more abundant, in stripes above measure, in prisons more frequent." He was in perils often, and suffered as but few men on earth have suffered. Yet none of these things moved him. He did not count his life dear unto himself, so that he might finish his course with joy, preaching the gospel of the Son of God.

Dr. Stanley Jones said he asked Gandhi how Christianity might be most effectively introduced into

India. Gandhi answered, "First, you Christians must live more like the Christ. Second, you must practice your religion without toning it down. Third, you must put the emphasis on love." Paul lived like Christ. He did not tone down his religion. He said that love is the greatest of them all.

A Portrait of a Minister

Mark R. Moore

THE law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." God through Malachi is describing a true minister. By this description we learn that a true minister of the gospel not only preaches the truth but also lives a life in harmony with it.

The old saying, "like preacher, like people," embodies more truth than is usually apprehended. For down through the ages society has been reflected in the moral standards of the ministers. History shows that the clergy are the moral barometers by which the true atmosphere of an age is discovered. It is said of the true minister, "the law of truth was in his mouth, and iniquity was not found in his lips." The results, he was a soul-winner, he "did turn many away from iniquity."

"He walked with me in peace and equity." General Booth warned, "Young men, take heed to the fire in your own hearts, for the tendency of fire is to go out." Preachers lose their religious fervor when they neglect their personal walk with God. This relationship with God is of the greatest importance for when personal godliness fails the duties and privileges of a preacher are unworthily performed. It is true that preachers are usually last to yield to the evils of society but it is equally true that they must always be the first to recover.

The world is in a critical period of her history. Throughout the economic, political and religious worlds unrest, turmoil and strife prevail. The challenge to every minister of God is that he should fulfill God's desires. God desires His ministers to be lights to light the way to Christ; witnesses to tell men of Christ; fishermen to catch men for Christ; watchmen to warn His children of dangers; shepherds to keep men in safety; collaborators to work with Him; and soldiers to die for Him. God does not have a place for ministers that have "departed out of the way" and that are stumbling blocks for others. Preachers, "study to shew thyself approved unto God, a workman that needeth not to be ashamed." "Be doers of the word." Preach and live the gospel of Jesus Christ. Be a true minister.

It is frequently said that the churches are being preached to death. Where this is true, it is because the preaching is without power from on high. Preaching that is without life-giving power, is such because it is itself without this power.—H. O. F.

Stewardship

C. Warren Jones, Stewardship Secretary

LEST WE FORGET

FOR fear that you will forget, we want to call your attention to that stewardship campaign that you promised yourself you would put on in your local church. The fall season will soon be here and naturally we are planning for intensive campaigns along different lines.

It is so necessary to keep our people stirred in order to keep them moving. It is so easy for people to settle down and drift with the tide. They must be awakened; aroused to action. In a sleepy, indifferent condition they are not good for anything, unless it is to retard the progress of the church.

We want to call the attention of our pastors to the claims of stewardship. Think as you will but here is a field that is neglected by many of our leaders. Many churches depend upon emotional and spasmodic giving. We fail to educate our people and train them to be faithful stewards and thus good Nazarenes are deprived of many a spiritual blessing. A leanness of soul is reflected in the giving to the church.

Tithing is a phase of stewardship and should not be neglected. It should be preached from the pulpit and practiced both in the pulpit and in the pew. Not only so, but tithing should be taught both in the Sunday school and in the N. Y. P. S. A neglect of tithing with our boys and girls and twenty-five years from now the church will reap, but it will be in a lack of tithes and offerings and leanness of soul on the part of the people.

I want to call attention to our tracts on "Stewardship." There are the Series of 1939, the Series of 1940 and a number that were printed previous to 1939. Send for samples. Then choose the ones best suited to your need and order as many as you can use. They are sent to you free and sent postpaid.

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

Young People's Day September 22

IT IS the desire of the General N. Y. P. S. Council to assist all pastors in helping Nazarene young people to support wholeheartedly the program of the local church.

Following the summer months with the consequent vacation period and other irregularities which naturally arise, the Council feels there is need for a definite rallying point for youth; a time when they shall come

back from summer "wool gatherings" and assume definite responsibilities in the N. Y. P. S. and the church.

For this reason September 22 has been set aside as Young People's Day to be observed throughout the church. We are not emphasizing any financial drive or pressing for numbers, but we do want to present the claims of the church upon youth and give to them a challenging program for God and holiness. If you are so disposed, you may bring one message on that day especially directed toward the young people of the church. We would like for you to give special announcement to the N. Y. P. S. program for that evening. The special topic selected for this occasion is "The Master Motive in Evangelism." Your co-operation in this enterprise will be deeply appreciated.

A Question of Loyalty

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but, under the circumstances, we could not see what else to do. Rather than to be disobliging, rather than to be thought puritanical or "righteous overmuch," we

THERE were a number of young people attending the services of the church regularly. Some of these were from the families of the church while others, and quite a few, were from families outside the church. The pastor of the church was very zealous for the cause of God and for the upbuilding of the church. He had an interest in the young people and wanted to see them won to the Lord and to the church. So zealous was he in this respect that he began to preach at them from the pulpit and to preach to them every time he would meet one, regardless of the associates or environment. The young people, while acknowledging that he was a good man, began to shun him and finally stayed away from the services. This the pastor took as an indication that the young people would not pay the price and go with the Lord while the young people meant it as more of a protest against his methods. In time the church changed pastors and the new one took a sympathetic interest in each one of the young people. He held the standard as high as the former pastor but endeavored to antagonize as little as possible and to win the young people to himself. His warm interest began to draw them back to the church and his friendly attitude had a strong influence—in the revival that was held some time after the beginning of his pastorate—to encourage the young people to seek and find the Lord in personal experience, which a large number did.

THE PROFESSOR SAYS that a friendly, sympathetic interest in young people will mean much in breaking down opposition and indifference and in encouraging them to go with the Lord.

yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the home of our friends. It is a question of loyalty. To please them would we displease Him? If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple; idolatry, root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than to be thought a religious prig, bigoted, or, at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting no!" to ring from us. Friendship that calls for disloyalty to God needs destruction or reconstruction.—MALTBY D. BABCOCK.

BOOK CHATS



By P. H. Lunn

CLARENCE E. Macartney, pastor of the First Presbyterian Church, Pittsburgh, is rapidly acquiring a deserved standing as a leader in the ranks of sermon writings. This is especially true in the field of evangelical, evangelistic sermons. His latest book, *FACING LIFE AND GETTING THE BEST OF IT* (Cokesbury \$1.50) is equal to if not better than any previous volume. There are fourteen messages, each one a challenge to the unconverted to accept Christ and in His strength to triumph over evil.

The practical aspect of these messages is apparent at a glance. Dr. Macartney has selected fourteen potential evils or difficulties and points out the way through the gospel for getting the best of each one. The fourteen are: fear, love and sex, temptation, anger, the tongue, trouble, yesterday, loneliness, enemies, marriage, jealousy, doubt, death, myself. As usual the author uses pertinent and telling illustrations with which to drive home his message. Any Macartney book is worth its price to a minister if nothing more than the illustrations were used.

It is with distinct pleasure that we present a new book dealing with an age-old subject—*THE ART OF PRAYER* by W. B. Walker (American Tract Society—\$1.50). The author is pastor of the Church of the Nazarene at Haverhill, Mass. His former book, "The Value of a Soul," was a product of the Nazarene Publishing House. Brother Walker has been a frequent contributor of the *Herald of Holiness* and has a wide range of acquaintanceship in the church.

The book is characterized by an extremely practical trend. Little time is spent on theories of prayer. Rather, the book concerns itself with the problems and difficulties of prayer. Also with studies of the prayer life of many Bible characters such as Jacob, Joseph, Elijah, Isaiah, Paul and of course, our Lord.

Brother Walker's purpose in writing this book is to induce the church to pray effectively. Truly nothing could be more needed in this rushing, objective, commercialized age. This is a book that we recommend most highly either for minister or layman.

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

Life's Common Denominator "Conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). Among all ages, races and classes Jesus Christ, Son of God and Son of man, stands as the one unifying center and cohesive power. Love of Him makes understanding and co-operation possible where no other basis could be found. Jesus Christ is the Common Denominator of the universe.

On the Mountain with God—"This voice which came from heaven we heard when we were with him in the holy mount." (2 Peter 1:18). We must set our souls by the high moments of revelation, not by the low occasions of doubt or despair.

The Christian's Warfare and Strategy—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Corinthians 10:4). The rulers of this world achieve their purposes through the exercise of force and by destruction. The Christian produces more enduring changes in the world than any dictatorial power can accomplish, and he does it not by force but by love and the power of the Spirit of Christ.

People Are Important—"And Jesus called a little child unto him, and set him in the midst of them, and said. . . . Take heed that ye despise not one of these little ones" (Matthew 18:2, 10). "The exaltation of the worth of personality was one of the major emphases of Jesus. A person is important, not because of his standing or ability or age, but because he is a person, created in God's image and ransomed by the death of His Son. As such every person, no matter how lowly, deserves consideration, courtesy and kindness."

Co-operation

The wise man (Solomon) said, "Go to the ant, thou sluggard, consider his ways and be wise." One day I went to a red ant hill to see what Solomon meant, and I soon learned. I never saw so much activity in so small a place. Every ant was working. What is more every ant was co-operating with his fellows. When one had a mishap and fell over with his load several gathered around him and put him safely on his feet and off to work he went.—G. H. TALBERT in *South Dakota District Bulletin*.

The Workman's Ruin

Drink is the source of all evil—and the ruin of half the workmen in this country. . . . But the expense is not the worst consequence that attends it, for it naturally leads a man into the company of those who encourage dissipation and idleness, by which he is led by degrees to the perpetration of acts which may terminate in his ruin.—GEORGE WASHINGTON.

Not Subject to the Law of God—or Man

In a historic debate with Senator James A. Reed of Missouri Senator Borah of Idaho paid this tribute to the liquor forces in America:

"There has never been placed any law upon the statute books of any civilized nation on earth with reference to liquor that the liquor forces did not undertake to break down, to violate, to undermine, and to corrupt the officials. . . . What the liquor interests crave is the right, uncontrolled and unhampered, to prey upon the human race to its full, insatiable appetite."

Antidote to Materialism

Earnest Christians have always recognized the perilous tendency of earthly things to detract from spiritual progress. In the main two ways have been tried to meet this tendency:

1. By denying all material good. This is asceticism and has developed the monk shut apart from his fellows.
2. By consecrating all material good. This is Christian stewardship, and has furnished the means of Christian service to the ends of the earth.

Education

Education is planned guidance directing the growth of personality in such a way that each may live most fully, attain his best capabilities, give his most effective service to society, and find himself happily at home in the universe where God is the Lord.

Who Is a Christian?

1. In faith, he is a believer.
2. In heart, he is obedient.
3. In character, he is a saint.
4. In relation, he is a son.
5. In conflict, he is a soldier.
6. In the world, he is a pilgrim.
7. In the darkness, he is a light.
8. In earth's pollution, he is salt.

9. In the vine, he is a branch.
 10. In life, he is a servant.
 11. In his walk, he is a living epistle.
 12. In expectation, he is an heir.
- At all times, he is out and out for Christ.—SELECTED.

Eternity

I think that I could never be
A scoffer at eternity
If I had watched each coming spring
And seen new life in everything;
If I had noted budding flowers,
Seen dew on grass in morning hours,
Had heard a robin's morning call,
Or watched an April shower fall,
If I had felt a summer breeze,
And watched a moon through leafy trees.

A lovely sky at sunset time
Would speak to me of the Divine,
And twinkling stars in midnight sky
Would tell me of a home on high.

I could not doubt a God above
If I had known a mother's love,
Nor could I doubt that mystery land
If I had held a baby's hand.
No, surely I could never be
A scoffer at eternity.
—MINNIE CHURCHILL in *The Free Methodist*.

God Is Our Refuge

In an air raid on Chungking, in May, 1939, the "cliffs" became a veritable death trap to thousands. Five thousand were burned alive and many more thousands were wounded. Finally, toward dawn, when the fires had burned down a bit, what used to be streets were jammed with screaming hysterical people. Suddenly there came a yell from the crowd, "Look! Look over there! That's the Generalissimo and Madame Chiang!" Everybody looked, and sure enough, there they were, those two, just wandering down the street hand in hand, clothes torn, faces dirty, stopping now and then to adjust a bandage or comfort someone, so stricken and near to tears they could hardly speak. Then the crowd began to mutter and then to roar; "They haven't a bodyguard! Where are the soldiers?" For just a moment there was a panic, and then suddenly a little coolie on the edge of the crowd yelled out, "Oh, that's all right; they've got God!" and they say that a curious quiet settled down over that crowd, and they stood there—screaming stopped—perfectly silent, just watching while those two wandered off into the snow and disappeared.—*The Watchman Examiner*.

God's Mercies

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost,
In wonder, love and praise.
—ADDISON.

A Living Faith

Doubt sees the obstacles—
 Faith sees the way;
 Doubt sees the darkest night—
 Faith sees the day.
 Doubt dreads to take one step—
 Faith soars on high;
 Doubt questions, "Who believes?"
 Faith answers, "I."

—SELECTED.

Each One Win One Club

The Nazarene Sunday School at Grand Island, Nebraska; Mr. William E. White, superintendent, has been successfully operating for several months a unique plan to build a permanent increase in enrolment and attendance. As many members as possible are enlisted in joining what is called an "Each One Win One Club." Upon joining the club each member agrees to do his best to influence someone who is not connected with any Sunday school to become a member of his school. After he succeeds in enrolling his friend in the school it becomes his duty to act as his sponsor and help him to become happily assimilated to the group and to the school. A year-round program that aims at permanence is the aim.

The enlistment card is as follows:

Each One Win One Club

Desiring to become a member of this club, I promise to help in the program of the Nazarene Sunday School for the year, by doing my best to influence someone, who is not now a member of any Sunday school, to become a member of our Sunday school during this assembly year.

Signed

Evangelical or Evangelistic?

Evangelical may mean truth on ice; evangelistic means truth on fire. Evangelical may be bomb-proof for defense; evangelistic means an army on the march with every face toward the enemy. Evangelical sings, "Hold the fort for I am coming"; evangelistic sings, "Storm the fort for God is leading." The need of the church is not evangelism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest.—H. H. HARGROVE, in *Western Recorder*.

Good Tidings to the Poor

Christianity grows quickly in India. This is because the gospel is preached first to the poor. When Christianity is given first to the poor, it rises and permeates the rich. When Christianity is preached first to the rich and powerful, the reverse is true.—SELECTED.

The Main Thing

Some things are more important than others. Let us put first things first. The main thing is heart purity. The main thing is not water but fire. The main thing is not a big shout in church, but gentleness at home. The main thing that proves your liberality is not how much you give, but how much you have left.

The main thing is not how much zeal you have for your doctrine, but how much courtesy you show toward those who oppose you.

The main thing is not are you a "pre" or a "post," but do your actions prove you are ready for His coming now?—SELECTED.

Conversion and Character

There is a difference between the divine nature implanted and Christian character even though the two are closely related. A failure to recognize this difference gives rise to confusion and ignores much of the significance of the process of life building and its attendant disciplines. The new life is a free gift from God and is wrought in a moment by the Holy Spirit in the heart of the believer. Character is not a gift but an achievement through discipline and growth. "For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth." In both cases grace operates; in the new birth instantaneously, in the development of character as a process.

Praying Dangerously

No aviator in the present war will fly more dangerously than the great intercessors of the past and present have prayed. Jesus prayed dangerously. So did Paul, and so have Kagawa and Schweitzer. Jesus sweat blood as He prayed "Not my will but thine be done," and it led Him to Calvary. The privileged youth, Saul of Tarsus, prayed "Lord, what wilt thou have me to do?" and it crushed his prejudices and changed the total pattern of his life. Kagawa's prayers sent him to live in the slums and Schweitzer's prayers located his life's work in the neediest spot in darkest Africa. Jesus warned against the "Lord, Lord," prayer which merely calls on God and does nothing about it.—*The Council Spokesman*, Kansas City, Mo.

Search for Truth

We search the world for truths, we cull The good, the pure, the beautiful From graven stone and written scroll, From ancient gardens of the soul; And weary seekers for the best, We come back laden from our quest To find that all the sages said Is in the Book our mothers read.—WHITTIER.

The Church

You must understand, that this is no dead pile of stones and unmeaning timber. It is a living thing. The pillars of it go up like the brawny trunk of heroes, the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable: the faces of little children laugh out from every corner stone; the terrible span and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon.—CHARLES RANN KENNEDY in "The Servant in the House."

Suffering and Loving

"The stream of suffering which sweeps through the community of Jesus Christ has become broad, but the stream of love is like a sea, which receives everything into itself and makes it clear and calm. I can but say in the words of St. Chrysostom, 'For everything—God be praised!'"—From a German Pastor in Prison.

They Have Said

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—J. HUNSON TAYLOR.

Let us dignify the lowliest duties by a noble nature. It takes a greater man to do a common thing greatly than to do a great thing greatly.—F. B. MEYER.

"There is one case of death bed repentance recorded (the penitent thief), that no one should despair, and only one, that no one should presume."—AUGUSTINE.

"Men have confessed to me every known sin except the sin of covetousness."—FRANCIS OF ASSISI.

WINGS—Christianity is not a cocoon, but wings. I weigh very little. I cannot carry much, but I can carry the pollen of the garden of the Lord from life to life and touch them.—JOHN G. WOOLEY.

Hearsay

That tact is the ability to pull the stinger out of a bumblebee without getting stung. Surely we need a bit of tact.

That if you are a self-starter your boss will not need to be a crank.

That "Easy Street" is smooth to walk on, but it is always a blind alley.

That some folks turn up their sleeves at work and others turn up their noses.

—Chicago Central Bulletin.

HOMILETICAL

A PREACHING PROGRAM FOR SEPTEMBER, 1940

By A. Milton Smith

The writer of the sermon themes for this month is Rev. A. Milton Smith, pastor of our church at Malden, Massachusetts. Rev. Smith was born in Arkansas, attending Olivet College where he received his A. B. in 1927; then his Th. B. from Bethany-Peniel College in 1928, then attended the Oklahoma State University where he received his M. A. in 1933, and did some work toward the Ph. D. He served as pastor of our church at Norman, Oklahoma; for ten years; also was District N. Y. P. S. President of Western Oklahoma for a number of years; a member of the board of regents at Bethany-Peniel College for one year, and Alumni representative one year. He has served as a member of the General N. Y. P. S. Council for eight years. Made a trip to Palestine in 1935; author of "The Twelve Apostles," and preached throughout the church in young people's conventions, revivals and camps.—MANAGING EDITOR.

SUNDAY, SEPTEMBER 1, 1940

MORNING SERVICE

Awake, O Zion

SCRIPTURE—Isaiah 51:9—52:2.

TEXT—Awake, awake; put on thy strength O Zion; put on thy beautiful garments O Jerusalem (Isa. 52:1).

INTRODUCTION

1. Ancient Zion was called to awake from her dazed condition into which she had fallen because of her captivity.

a. She had been defeated by her foes. Her strength and beauty were gone. She was now only a shadow or outline of what she used to be.

b. The prophet here calls her to awake and put on both strength and beauty. As long as she was dazed and only half awake nothing would be done to regain the departed glory.

2. The modern Zion (the church) needs to hear the call to awake.

a. The natural tendency is toward a dead level. Water stands still when it is on a dead level. Children on a swing "let the cat die," meaning that no more effort is made to keep it swinging. It soon comes to a stop.

b. It takes effort to keep going in any phase of life.

c. It is easy for Christians to become so static that they reach the state of being asleep spiritually. They suffer from spiritual "sleeping disease." Far too many professed Christians are spiritual somnambulists—go through religious performance while asleep spiritually. It is necessary to bestir ourselves occasionally in order to stay awake.

3. Let us notice three things about the subject of awaking.

a. From the Christian viewpoint we are to (1) wake from (2) awake to, and (3) awake to do.

I. WHAT WE ARE TO AWAKE FROM

There are certain conditions that we should be awakened from. The way to a change is by being awakened.

1. We should be awakened from the dead. "Awake thou that sleepest, and arise from the dead" (Eph. 5:14).

a. This is the call to those who are dead in trespasses and sins. Only as they are awakened can they be saved. We speak of the awakening and enlightenment of the soul. Every soul that is awakened—disturbed enough to see his sinful and lost condition—should arise, for "Christ will give thee light."

b. The call is appropriate for dead churches too. This call to awake is ever needed, but especially is it appropriate in these days of dead and dying churches.

c. The dead can be awakened; God's voice can arouse them. As Christ awoke Lazarus from the dead so He often awakens the spiritually dead. Every saved soul had first to be awakened.

2. Awake from spiritual untidiness—"Put on thy beautiful garments, O Jerusalem."

a. The beauty of devotion is praiseworthy. Robes of righteousness, humility and Christlikeness are the beautiful garments of the Christian. The psalmist said, "Holiness becometh thine house, O Lord." We are tidy Christians when we have that which becomes our profession.

b. Many professed Christians are untidy in Christian living. They are careless about their spiritual appearance. As an untidy housekeeper has confusion—unkept floors, beds, windows and dirty dishes—so the untidy Christian appears in things spiritual. Unless we refuse to become indifferent and insist that we stay awake we are similar to the untidy housekeeper.

c. A lack of devotion in a professed Christian is as ugly as devotion is beautiful. The opposite of what can be said for one who is truly a saint of God can be said of those who are careless and drowsy Christians.

3. Awake from inactivity—"Put on thy strength O Zion!"

a. Think of what could be done if all professed Christians should become active in Christian service! What could one church do if all members would really work?

b. Unharnessed and unused powers are ineffective? There are too many sleeping giants in the church. Their strength is needed but they are asleep. Instead of being pillars of the church they are sleepers in it. They could do wonders if they would only wake up and get to going.

c. How lamentable that so many Christians are inactive! O Church of God, awake, be up and doing.

4. Awake from defeat—Zion had been defeated and was in captivity.

a. There is a type of self-defeat that creeps in on us sometimes. We give ourselves to inertia, lend ourselves to deadness, just sit still, and in a sense assist the devil in our own defeat when we should arise and shake off his spell. James says, "Resist the devil and he will flee from you." Too many lie still and let the devil stroke back their hair, and go to sleep by his lullaby.

b. We must exert ourselves. God calls but we do the awaking. Let us bestir ourselves and refuse by the grace of God to accept defeat.

II. WE ARE TO AWAKE TO CERTAIN THINGS

Upon being awakened one sees not only the objectionable things but also the desirable. He therefore becomes aware of other things to which he gives himself in hearty participation. Blessed is the person who not only awakes in order to get away from certain things but who embraces the positive and becomes actively challenged.

1. We should awake to the fact that the world is not a friend of grace to help us on to God.

a. There are two extreme attitudes toward the world, (1) asceticism and (2) conformity. The ascetic stays away from the world in isolation. The conformist is so much like the world that there is no difference. We may be in the world and yet not be worldly. We are to influence others to Christ, which cannot be done if we are isolated. Neither can we influence them to Him if we are not different from them.

b. Worldliness does not help us on to God. The tendency of the world is away from God. Many good people have followed this tendency to their own destruction. They have found out that the world has crowded Christ out. How can we sleep in the lap of the world and revel gaily in her pleasures when her purposes are diametrically opposed to our Lord?

2. We should awake to the fact that the world is lost in

sin, and will be lost eternally if not brought to a saving knowledge of Christ.

a. We cannot afford to sleep and be at ease in Zion when the majority of humanity is lost. Sin is still sin. It still is blighting lives and damning souls.

b. We should be awake and use all our ransomed powers to save souls. The seriousness of the task necessitates vigilance and diligence. Only as we are dynamic forces for righteousness will we be effective.

3. We should awake to the reality of life, the gospel, and destiny.

a. Life is very real in various ways. It may be a happy journey, or a stressful way, a smooth sailing or a turbulent sea. There are terrible storms of life for many. Let us be awake to the fact. Jonah was sound asleep during the storm. The call came to him, "Arise, O sleeper, and call upon thy God."

b. The gospel message deals with reality—sin, salvation, heaven, hell, life, death, faith, truth, etc.

c. Let us remember that we face the future destiny with its rewards and punishments.

III. WE ARE TO AWAKE TO DO

1. We are first to arise from among the dead.

a. Do not stay down among the dead. Do not remain a sinner. Come to Christ and receive His light, life and forgiveness.

b. Do not have just a dead profession. Thousands of professing Christians are void of a vital heart experience. Arise from such deadness. Christ will give you light.

2. Awake to put on strength and beauty.

a. Let the beauty of Jesus be seen in you.

b. Regain lost strength and beauty.

c. Again "stand up" (Isa. 51:17)—take your stand for God, and exercise unto godliness.

3. Awake to live and shine among the dead until they too shall awake.

a. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

4. Awake to arise and work. Be faithful both in devotion and service.

a. It was said "they arose and built." Give yourself to building up and not pulling down.

b. "Arise and go" was said to Jonah. "Go, and I will go with you" said Jesus.

c. "I give unto you the keys" was said to the early Christians. Let us open the kingdom to others.

CONCLUSION

1. We can bestir ourselves and make good if we will.

2. Look at the picture of Samson sleeping (Judges 16). Also see the picture of the church sleeping (Song of Sol. 5:2-6).

EVENING SERVICE

Four Conclusions on Christian Perfection

SCRIPTURE—Matt. 5:48; 2 Tim. 3:17; Phil. 3:15.

TEXT—Let us go on unto perfection (Heb. 6:1).

INTRODUCTION

1. Wesley gave eight points in his summary of the doctrine of Christian Perfection: (1) The Bible teaches it; (2) It is not so early as justification; (3) It is not so late as death; (4) It is not absolute; (5) It does not make man infallible; (6) It is not sinless (meaning that it is not impossible to sin); (7) It is perfect love; (8) It is improvable.

2. Let us notice four conclusions which include three of Wesley's. The fourth is implied between his second and third.

a. We will consider the following thoughts: (1) The Bible teaches it; (2) It is not so early as justification; (3) It is not so late as death; (4) It comes between justification and death therefore.

I. THERE IS SUCH A THING AS CHRISTIAN PERFECTION

1. The Bible mentions it time and again.

a. Jesus commands it (Matt. 5:48).

b. Scripture is given for that purpose (2 Tim. 3:17).

c. Paul included himself among those who were perfect in this sense (Phil. 3:15).

d. Hebrews speaks of the sanctified being perfect (Heb. 10:14).

2. Men of the Bible were perfect.

a. Noah and Job were perfect (Gen. 6:9, and Job 1:8).

(1) The Bible says also that there is not a perfect man on the earth. This of course refers to the unregenerate state. The word has different meanings and must be understood in the sense it is being used. It could be used in referring to the body, judgment, conduct, etc.

3. Then, what is meant by Christian Perfection?

a. First, notice what it is not:

(1) It is not absolute perfection—that belongs to God.

(2) It is not angelic perfection—that belongs to angels.

(3) It is not sinless perfection—not impossible to sin.

(4) It is not resurrection perfection—not a perfect body.

(5) It is not mental or judgment perfection.

b. What, then, is it?

(1) It is perfect motive (Phil. 3:13-15). Pure motive of righteousness.

(2) It is a perfect heart (Acts 15:8, 9), not perfect head.

(3) It is perfect love (1 John 4:18; Col. 3:14).

4. This kind of perfection, the Bible teaches definitely.

a. It is taught both by precept and example. The exhortation is to "go on unto perfection."

II. IT IS NOT SO EARLY AS JUSTIFICATION

1. For justified persons are urged to go on to perfection.

a. The very fact that they are urged to go on is indicative that they are not there yet.

b. An examination of the Scriptures will bear out the thought that justified persons are the ones who may be made perfect in this sense.

2. Notice some of the cases where the justified were to be made perfect or its equivalent.

a. Jesus prayed for His followers that they might be made perfect in one (John 17:23).

b. Aquila and Priscilla, "expounded unto him the way of God more perfectly" (Acts 18:26).

c. The church at Ephesus likewise received the experience of heart cleansing or perfection after conversion (Acts 19:1-6). The same was the case at Samaria (Acts 8).

3. Two things seem to be clear from the Scriptures thus far: first, there is such a truth taught in the Bible; second, it is not so early as justification or conversion.

III. IT IS NOT SO LATE AS DEATH

1. There are those who believe that we are made perfect at death or after, in purgatory.

a. The death theory is that in the hour of death God will cleanse the heart and make it perfect.

b. No doubt many of God's people have thus been cleansed in the hour of death. Such as innocent, the irresponsible, and those who have walked in the light who never heard of its possible attainment here. But remember that it was God who did it, and it need not have been at death.

c. There is not anything in the Bible to support the purgatory theory.

2. The Bible tells of persons who were perfect while still living.

a. Peter claimed to have the experience of heart purity (Acts 15:8, 9).

b. Paul included himself as being perfect. (Phil. 3:15).

c. The names of Noah and Job and others are called at this point.

3. Notice what we have so far in our conclusions.

The Bible teaches it, it is not so early as justification, and it is not so late as death.

IV. IT IS BETWEEN JUSTIFICATION AND DEATH THEREFORE

1. The one question to settle is how it is reached. Is it attained by growth or is it obtained instantaneously by faith?

a. It is possible to grow in the house but one cannot grow into the house. Thus it is about this sanctifying grace.

b. The second blessing belief is that it is received after justification and that it is a definite experience.

2. The Bible teaches both by precept and example that it is a definite experience.

a. Notice, for example, Pentecost (Acts 2), Samaritan revival (Acts 8), the church at Ephesus (Acts 19).

3. The evidence of personal testimony.

a. Thousands witness to the experience and all of them received it as a definite experience. This is the universal testimony as far as my knowledge goes.

CONCLUSION

There is perfect cleansing for every justified person who will consecrate all, and who will believe for the blessing.

SUNDAY, SEPTEMBER 8, 1940

MORNING SERVICE

Elijah—A Man of Prayer

SCRIPTURE—James 5:13-20.

TEXT—Elias was a man subject to like passions as we are.

INTRODUCTION

1. The one outstanding thought of Elijah is that he was a man of prayer.

a. It could be said of him that he was a reformer, a man of courage, and a man of faith, but we usually think of prayer when he is mentioned.

b. It is likely that the people saw Jesus praying and because of that they said he was Elijah.

2. There are at least three prayers and their answers recorded to Elijah's credit.

a. They are (1) the prayer concerning rain, (2) prayer for the widow's son, (3) prayer in conflict with the prophets of Baal.

3. Notice four things about his praying.

a. They are (1) He prayed earnestly, (2) he prayed believingly, (3) he prayed definitely, (4) he prayed persistently.

I. HE PRAYED EARNESTLY

1. His prayer had his whole soul in it.

a. It was not a meditation, or a calm, musing reflection. There is a place for these but let us not neglect the times and places of strong, earnest petitioning. Dr. George Truett said, "God will answer prayer if we pray earnestly, but just sleeping over our prayers will not get an answer."

2. Jesus is an example of earnest praying.

a. Two examples of His earnest praying. "Being in agony" suggests one. The other is suggested in the words, "When he ceased." It really means when He rested from prayer.

3. Earnest prayers are answered.

a. The context is a good illustration of this, "And it rained not on the earth by the space of three years and six months."

b. Too many of our prayers lack in real earnestness.

II. HE PRAYED BELIEVINGLY

Jesus said, "What things soever ye desire when ye pray believe that ye receive them and ye shall have them" (Mark 11:24).

1. He believed that God would answer prayer.

a. He would not have entered the contest with the prophets of Baal if he had not had confidence. Faith was and is necessary from the beginning.

2. He expected an answer.

a. He sent his servant to see if the cloud was in sight. There was no question about the answer coming as far as he was concerned. The surprising thing to him would have been if God had not answered. Our surprise comes if he does answer.

b. Too many times we look upon answered prayer as the unexpected. "Remarkable answers to prayer" is sort of an indictment against our expectancy. Is it so remarkable that God would keep His promise and answer prayer? The surprise should be when He does not, and not when He does.

3. And the answer came.

a. The cloud, then the storm and rain. The natural order and natural law was used in the answer.

III. HE PRAYED DEFINITELY

1. He presented his need to God.

a. He was not just saying prayers. His was not a prayer of vain repetition, just to be heard of men.

b. The great prayers of the Bible were definite. For examples think of Moses' prayer for Israel, Jesus' prayer in Gethsemane, and the Syrophenecian woman's for her daughter.

2. Praying definitely is taught in the model prayer.

a. "Thy kingdom come, thy will be done," is first. The second group of petitions are to cluster about our needs, "Give us this day our daily bread."

IV. HE PRAYED PERSISTENTLY

1. He prayed and sent the servant the seventh time before the cloud was seen.

a. What if he had quit either of the times before the answer came?

b. He did not get discouraged, nor did he let up in believing.

2. Paul besought the Lord three times before the answer came.

a. Other examples of those who were persistent; the Syrophenecian woman, the man who asked for bread, the woman and the unjust judge.

CONCLUSION

1. Elijah was a man of like passions as we are.

a. He is seen discouraged and defeated at times. The best of men are just men at best.

b. It is heartening to us to know that he was like ourselves yet God answered his prayer.

2. God will answer our prayers the same as he did the prayers of a man like us.

a. We need not be defeated, for God still answers prayer.

EVENING SERVICE

Blind Bartimaeus

SCRIPTURE—Mark 10: 46-52.

TEXT—Jesus, thou son of David, have mercy on me (Mark 10:47).

INTRODUCTION

1. Jesus was going up to Jerusalem, the last trip He made. The disciples were with Him and a great number of people. People in that country gathered about one frequently anyway.

a. He came by the farther side of Jordan. On the east side of Jordan. That brought Him through Jericho.

b. There have been three Jerichos. (1) Ancient (2) The one of Christ's day, and (3) Present Jericho.

2. The main character of this story is the blind beggar.

a. Imagine someone leading him to his place to hold out his cup that day. His day's work was on.

(1) A child or loved one or friend had left him there as before—would come that evening to get him.

3. Notice at least seven things: (1) The condition of the man; (2) The day of his opportunity; (3) He heard it was Jesus; (4) He cried for mercy; (5) Jesus heard his appeal; (6) He was made whole immediately; (7) He became a follower of Jesus.

I. THE CONDITION OF THE MAN

1. He was blind.

a. Deprived of the blessing of seeing, others could see the

beauties of nature, the sunlight, see to read, etc., but he could not.

- (1) It was a distressful state of affairs.
2. He was poor.
 - a. Did not have a trade, nor was he able to pursue any calling.
 - b. Received alms of the passers-by for a livelihood.
3. Humanly speaking his case was hopeless.
 - a. The doctors could not cure him. If they could he was too poor to have it done. But they could not if he had had the money.
 4. He represents the unsaved in his condition.
 - a. Their understandings are darkened.
 - (1) They do not see spiritual things.
 - b. They are spiritually poor—poverty stricken.
 - c. They are beyond the power of human ability to restore.

II. THE DAY OF HIS OPPORTUNITY

1. Jesus was passing that way.
 - a. When Christ comes to a multitude of people it is somebody's opportune time.
 - b. It was this man's chance of a lifetime to get help.
2. Christ was able to help him.
 - a. Humanly hopeless, but Christ was able.
 - b. He is able for our needs today.
3. It was Christ's last trip through Jericho.
 - a. If he had not acted then, he never would have been helped.
 - b. We never know when the last chance will come to get right with God.

III. HE WAS CONSCIOUS IT WAS JESUS

1. He heard that it was Jesus.
 - a. He was not able to see but was told.
2. People have to hear of Christ.
 - a. Many people are all upset and dissatisfied and their need is Christ. The gospel is the good news they need.

IV. HE CRIED FOR MERCY RIGHT AWAY

1. "He began to cry out, and say, Jesus, thou son of David, have mercy on me."
 - a. He did not hesitate to pray. When people really feel their need of God it is easy to get in earnest about it. They pray through to victory!
 2. He believed Christ could help him.
 - a. Maybe somebody had told him of Jesus and His miracles before this time.
 3. He cried earnestly and persistently.
 - a. Crowd tried to stop him, but he cried the more.

V. JESUS HEARD HIS APPEAL

1. He stood still—gave heed to his cry.
2. He commanded him to be called.
3. Jesus said, "What do you want?"
 - a. The blind man was definite in his request.

VI. THE MAN WAS MADE WHOLE IMMEDIATELY

1. "Go thy way; thy faith hath made thee whole."
2. It did not take all day for it to happen either, but immediately.
 - a. The Lord can forgive you now.

VII. HE BECAME A FOLLOWER OF JESUS

1. "He followed Jesus in the way."
 - a. Yes, he followed, for Christ had done so much for him.
 2. He witnessed for Christ and glorified His name.
- Zachæus may have seen this blind man after his eyes were opened. Hearing of Jesus he climbed up the tree to see him.

CONCLUSION

1. Unsaved soul, you too, need help, and the Lord Jesus offers to help you. Will you be as earnest and responsive as Bartimæus?

SUNDAY, SEPTEMBER 15, 1940

MORNING SERVICE

Glorifying in the Cross

SCRIPTURE—Galatians 6:1-18.

TEXT—*But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* (Gal. 6:14).

INTRODUCTION

1. These words sum up Paul's conception of redemption through Christ's suffering and death.
 - a. Galatians is a treatise on faith as over against the law; salvation by faith instead of being justified by the works of the law.
 - (1) Paul presented Christ the Redeemer instead of Moses the law-giver.
 - (2) Many delighted in the doing of the law (that is, the part they liked to do). They gloried in the fact that they kept it.
 2. There are two ambitions pictured in the text and context.
 - a. One ambition is "to make a fair show in the flesh" (Gal. 6:12); to be recognized as righteous, and fulfilling duty as involved in the law. Show always is to be seen by others.
 - b. The other picture of ambition is of one who does not care about show, or the applause of the world, but he is careful and concerned about honoring and pleasing the Lord Jesus Christ. He is ambitious for Christ.
 3. Therefore he gloried in Christ and His sufferings while others gloried in the things they did.
 - a. No wonder that he was an effective worker for the Lord. Christ was to have pre-eminence in all things; in his writing, testimony and message.

I. HE COULD HAVE GLORIED IN OTHER THINGS, but he said "God forbid that I should glory, save . . ."

Notice some of the things of which he could have rightfully boasted yet said, "God forbid that I should."

1. He was a Hebrew—an Israelite, and of the seed of Abraham (2 Cor. 11:22).
 - a. He was among God's chosen race of whom the Old Testament was written.
 - b. Paul knew this and wrote of their being the natural branch. Yet he did not boast of being a son of Abraham, but he did rejoice in the fact that he was an heir of the promise through the cross of Christ.
2. He was a man of the schools. He was well educated and thoroughly trained.
 - a. He graduated at Tarsus, and finished at the feet of old Professor Gamaliel at Jerusalem, which was an enviable thing in his day.
 - b. He was the best learned and most scholarly of the New Testament writers. "Much learning doth make thee mad," was said by Festus.
 - c. It was a great advantage to be well trained but he did not boast in this.
3. He had been a leader in his nation.
 - a. He is thought to have been a member of the Sanhedrin. This body of seventy men governed the Jewish customs and practices even while they were under other civil law.
 - b. If a person who was a member of the Senate should begin to preach, he would be reputed as one time a senator.
 - c. Paul would not boast in his national position.
 4. He was a leader in the largest religious body of his day—a Pharisee of the Pharisees (a son of a Pharisee).
 - a. In his early days he championed the cause of Pharisaism against the new religion and its founder—Christianity and Jesus.
 - b. He was a rabbi of that sect. It is thought that he was his old professor's pastor at Jerusalem at the time he championed the cause against Christianity.
 - c. He was on an errand for his church and religion when he was converted.

5. He was a Roman citizen.

a. The centurion said proudly, "with a great sum obtained I this freedom." Paul answered, "I was free born."

6. He was not one whit behind the very chiefest apostles (2 Cor. 11:5).

- a. He could have boasted in this eminent position.
- b. He could have gloried in his sufferings for the cause of Christ (2 Cor. 11:23-30).
- c. He could have gloried in the work he had done.

II. HE GLORIED IN THE CROSS OF OUR LORD JESUS CHRIST

1. The shameful cross became sacred.
 - a. The cross was a symbol of shame and curse. Crucifixion was the most shameful death possible. Hebrews tells us that Christ "endured the cross, despising the shame." It was written "cursed is every one that hangeth on a tree."
 - b. The very instrument of shame becomes a symbol of the highest and best.
 2. He gloried in the cross instead of anything else.
 - a. He could have rejoiced in the teachings of Christ and gloried in the mount; he could have rejoiced in the works of Christ and gloried in Galilee but he chose the cross.
 - b. The cross for him was the apex, the high point, the climax of the teachings, work, life and suffering of Christ.
 3. The cross has been the Christian symbol and sign through the centuries.
 - a. Modern critics who think it is a mistake to emphasize the cross, and insist that the emphasis should be on the life and teaching of Jesus do not themselves regard His words and works with as much reverence as do those who believe in the emphasis of the cross.

III. WHY PAUL GLORIED IN THE CROSS

1. To him the cross meant redemption.
 - a. Not the bars of wood but what it represented.
 - (1) It was the suffering and death of Christ there at the cross that awed the apostle into wonder and amazement.
 - (2) He died for our sins—not His own for He had none. The thieves died for their wrongdoing and that did not move Paul, but the death of Christ did. He felt deeply the fact that "Christ died for our sins." Over and over again he speaks of the flood, the death, the cross of Jesus as providing redemption.
 - (3) This gives us an insight into the reason why Paul gloried in the cross. He lost his sins there; he was redeemed there; the burden of sin was removed at the cross and he could never forget it.
 2. It also meant a life of separation from the world and from all sin. "By whom the world is crucified unto me and I unto the world."
 - a. "Come out from among them and be ye separate saith the Lord" (2 Cor. 6:17).
 - b. Death to the old man—"I am crucified with Christ" (Gal. 2:20). "Knowing this that our old man is crucified with him." (Rom. 6:6). "Put off all these" (Col. 3:8).
 3. It meant newness of life or a resurrected life.
 - a. "You hath he quickened who were dead in trespasses and sins."
 - b. It meant a life that was dead indeed unto sin and the world but alive unto God.
 - (1) While some were worldly He was godly.
 - c. "Be ye transformed."
 - d. "If ye be risen with Christ seek those things which are above" (Col. 3:1).

CONCLUSION

1. Redemption has been provided.
2. The cross symbolizes the death of Christ, who lovingly gave Himself as the Lamb of God.
3. Preaching of the cross is foolishness to some but to those who believe it is both the power and wisdom of God (1 Cor. 1:22-25).

EVENING SERVICE

The Sanctifier and the Sanctified

SCRIPTURE—John 14:15-17.

TEXT—*For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.* (Hebrews 2:11).

1. The word sanctification with its meaning and interpretations is an interesting and profitable subject.

- a. What does sanctification mean? Who are the sanctified? When and how are people sanctified? These are profitable questions.

There are four things mentioned in the text which are included in sanctification.

a. They are; (1) the Sanctifier; (2) the Sanctified, (3) the relationship between the two, and (4) the attitude of the Sanctifier toward the Sanctified.

I. THE SANCTIFIER. WHO IS THE SANCTIFIER?

1. The possessor of the sanctified does the sanctifying.
 - a. That is true either in things or persons.
 - (1) Consecration or setting a thing apart to sacred use is done by the possessor.
 - (2) God sanctifies His possession, His people.
 2. The act of sanctifying in the New Testament sense is attributed to Deity.
 - a. The Father is Sanctifier.
 - (1) Jesus prayed, "Sanctify them" to the Father.
 - (2) Paul said, (a) "It is God's will" (1 Thess. 4:3), (b) "The very God of peace sanctify you wholly" (1 Thess. 5:23).
 - b. The Lord Jesus is Sanctifier.
 - (1) Ephesians 5:25-27; Heb. 13:12; Heb. 10:14.
 - c. The Holy Ghost is Sanctifier.
 - (1) Being sanctified by the Holy Ghost" (Romans 15:16).
 3. The logical steps are as follows:
 - (1) God the Father wanted it (Ephesians 1:4) and willed it (1 Thess. 4:3).
 - (2) God the Son provided it (John 17:19; Heb. 13:12).
 - (3) God the Holy Ghost executes it (Rom. 15:16; Heb. 10:14, 15).

b. God is the Sanctifier, therefore, and Paul declares, "Faithful is he that calleth you who will also do it" (1 Thess. 5:24).

II. THE SANCTIFIED. CAN PEOPLE REALLY BE SANCTIFIED?

1. There is no question about people being sanctified if this verse and others be accepted.
 - a. It will be remembered that Jude wrote to the sanctified. Paul mentioned the sanctified at Corinth.
 2. The question is, who is eligible to be sanctified?
 - a. Notice the emphasis of Jesus on the subject.
 - (1) For whom did He pray to be sanctified? (John 17:17).
 - (2) For whom did He die to sanctify? (Heb. 13:12).
 - (3) To whom was the Holy Spirit promised? (John 14:15-17).
 - b. There is agreement with this thought throughout the Bible. Paul's writings are agreed, the experiences of those who received the Spirit in the Bible agree with it.
 3. Who, then are the sanctified? They are God's children who are cleansed and filled with the Holy Spirit.
 - a. They are the ones who have consecrated all to their Lord and have received the blessing of sanctification after already being Christians. This is the teaching of the Bible, and is corroborated by experience both in the Bible and since.

III. THE RELATION OF THE SANCTIFIER AND THE SANCTIFIED

- "Are all of one." They are made one.
1. That is what Jesus prayed for in John 17:21.
 - a. Holiness is the natural result because God is holy.
 - b. It means a oneness with God. Filled with God's Holy Spirit.
 2. One in will, God's will supreme.
 - a. The sanctified can truly pray, "Thy kingdom come, thy will be done."
 - b. He says with the prayer that Jesus prayed, "Not my will but thine be done."

3. This oneness with God breaks the power of the hangover that is not subject to the law of God.

a. There is oneness in the sense that there is no other allegiance. The sanctified desire the will of God first of all; they are His without a reservation or a rival.

IV. THE ATTITUDE OR FEELING OF THE SANCTIFIER TOWARD THE SANCTIFIED

1. "He is not ashamed to call them brethren."

a. There is such a thing as some folks being ashamed of their sanctified kinsfolk. If people are ashamed of the sanctified let it be remembered that God is not.

b. Since Jesus died outside the gate to sanctify the people with His own blood, if there must be those who are ashamed of us, "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

2. The reason that He is not ashamed of them.

a. Because;

(1) They have been washed and cleansed from all sin and live lives of holiness. (God is ashamed of those who profess His name yet who live like the devil.)

(2) They are His own blood bought and redeemed.

(3) They love Him with a perfect heart.

3. He will present them before the throne of His glory one day.

a. The culminating fact that He is not ashamed of the sanctified is that He will present them to the heavenly host.

CONCLUSION

1. Every believer should go on unto sanctification.

2. God's desire in the matter is obvious since He has provided it. His tender relation as here revealed toward the sanctified shows His great concern also.

SUNDAY, SEPTEMBER 22, 1940

MORNING SERVICE

Disciples With "No Faith"

SCRIPTURE—Mark 4:35-41.

TEXT—How is it that ye have no faith? (Mark 4:40).

INTRODUCTION

1. The question of the text is connected with the calming of the sea. It was at the close of a busy day. Jesus had taught from a ship while the multitude stood on the shore. At the word of Christ they were going to the other side of the Sea of Galilee. He was asleep as they were crossing. "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."

a. The disciples awoke him, saying, "Master, carest thou not that we perish?" "He arose and rebuked the wind and said unto the sea, Peace, be still."

2. After stilling the tempest, he asked them two questions.

a. "Why are ye so fearful?"

(1) The fear was a natural fear. Christ did not wait for the answer, however. Their fear was needless since He was with them. His presence was enough to assure them if they had only believed.

b. "How is it that ye have no faith," was His second question.

(1) The disciples did not answer this question either.

3. The lack of faith in the Church world and in the individual Christians is such that a discussion of this thought is appropriate.

a. How is it (why is it) that we have no faith, if we do not have?

I. HOW IS IT THAT YE HAVE NO FAITH?

1. Notice first to whom He spoke—the disciples.

a. Since it was to the disciples He was not speaking to unsaved, uninformed, inexperienced people. It would not be so surprising if it had been spoken to unbelievers.

b. Speaking thus to the disciples is shocking because:

(1) They had professed to have faith and had been with Him on many faith-confirming occasions.

(2) If faith should be found anywhere it should have been in them.

(3) What they knew of His power caused faith to be expected in them.

c. We would think of these disciples as the Church.

(1) Faith is supposed to be found in the Church. The truth of Christ is posited in the Church. The power of the gospel is posited there. The experiences of the Church in its relation to Christ. All of these things cause faith to be expected in the Church.

2. How is it that ye have no faith?

a. Why the lack of faith where it should be found? This was and is an unexpected thing.

b. The disappointment is the thing that is gripping. Reminds us of the disappointing fig tree that was barren.

3. There is entirely too much of this same condition today.

a. A positive and definite faith is lacking too often.

b. We need to know what we believe, and not major quite so much on what we do not believe.

II. HOW PEOPLE COME TO HAVE "NO FAITH"

There are different ways to come to this condition. Notice a few of them.

1. Trouble is sometimes the occasion.

a. Such a possibility is indicated in the Book of Job. "In all this Job sinned not, nor charged God foolishly." He said "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." He could have taken the attitude of his wife who said, "Curse God and die," but he would have lost faith. Blaming God and charging it against Him is the wrong attitude.

b. Different kinds of trouble causes or occasions the state of "no faith."

(1) Having difficulty with others, especially with brethren.

(2) Having trouble in the home.

(3) Sorrow and disappointment.

2. People are sometimes robbed of their faith.

a. It is said that a certain university has a course designed for those who come from a midwestern section in order to break the grip of their early teaching. Their background of fundamental Christian faith is hard to handle. Many have been robbed of faith in the institutions of learning.

b. He who robs one of faith is worse than the gossip—who robs one of a good name.

c. Hold fast to faith. Make theories correspond with your faith and not faith with theories.

3. A lack of understanding God's Word and will sometimes leads to confusion, and finally to a lack of faith.

a. When you cannot see or understand, just trust to His wisdom and goodness.

4. Disobedience brings one to "no faith."

a. Faith is paralyzed by sin.

III. HOW TO AVOID HAVING "NO FAITH"

1. Exercise faith; live by faith.

a. The more it is exercised the more established it becomes. Paul said, "The life I now live in the flesh I live by the faith of the Son of God."

2. Be faithful. It is not often that faith is lost as long as faithfulness is practiced.

a. Faith is in danger when one begins to be negligent and lax.

3. Avoid that which would destroy faith.

a. Persons, places, things and practices that destroy faith are to be avoided.

IV. WHAT TO DO IF YOU HAVE "NO FAITH"

1. Go to Jesus as these did.

a. Do not go to those who are likewise without faith. They cannot help you.

2. Do not continue without faith.

a. If you have slipped, come back with all your heart.

3. Exercise yourself in active service to increase your faith.

a. Pray "Lord, increase my faith" and "Help thou mine unbelief."

EVENING SERVICE

Have Faith in God

SCRIPTURE—Mark 11:20-26.

TEXT—And Jesus answering saith unto them, Have faith in God (Mark 11:22).

INTRODUCTION

1. We are taught much about God.

a. We are taught to fear God—"Fear not man who can kill only the body but fear him who can destroy both soul and body in hell." "The fear of the Lord is the beginning of wisdom." "It is a fearful thing to fall into the hands of a living God."

b. We are taught to obey and reverence Him.

c. But now Jesus teaches to have faith in God.

2. God to many people is a mere vague concept.

a. Some think of Him as being blind force without intelligence, feelings, sensibilities, purposes, etc.

b. Jesus tells us that God is, "Our heavenly Father."

I. WHAT WE KNOW ABOUT GOD THAT JUSTIFIES FAITH IN HIM

1. He is full of wisdom—He is omniscient.

a. He is the Architect of the universe.

(1) The measure of the universe is the measure of His wisdom.

b. The wisdom of man does not compare with His wisdom.

(1) Wise men have lived—men of wide knowledge and of great understanding—but none compare with Him.

2. He is full of power—He is omnipotent.

a. He is not only the Designer of the universe, but is the Builder as well. He is the Maker of heaven and earth.

(1) Who could have made all that is, even if the thought of it had occurred?

b. He is able to make new creatures even today. He is able to make grace abound toward us. He is able to make us overcomers.

3. He is full of righteousness.

a. All of His acts are right and His judgments are righteous.

b. He is always against sin and always for the right.

4. He is full of love.

a. His redemptive work makes His love obvious.

b. His anger with sin is based in His love for the creatures.

His love makes more passionate His anger. He cannot remain silent when sin blights.

5. He is full of yearnings for humanity.

a. He seeks to aid man, not to hamper him.

b. The anxious God has not spared Himself in providing all that is needed for our good.

6. Then, Jesus taught us to have faith in God.

a. Jesus said that He was our Father—God, and that He watches over us with great concern.

b. If there were no other reasons for believing, this would be sufficient.

7. The experiences and examples of others justify faith in Him.

a. The contrast of those who have had faith and those who have not is in favor of faith.

II. THEN HAVE FAITH IN GOD

1. Believe in Him.

a. Believe that God is, and that He is the rewarder of them that diligently seek Him. Believe Him to be the kind of God that has been mentioned.

b. This matter of believing in God is fundamental and foundational to a Christian experience, and further faith.

2. Believe on Him.

a. Paul told the jailer to believe on the Lord Jesus Christ and he would be saved.

b. Salvation comes by believing on Him.

3. Trust in Him.

a. We should not only trust Him as Savior but also as our sufficiency along every line.

b. Let us trust the ability, willingness and faithfulness of God.

III. HAVE PERSONAL FAITH (The personal pronoun you is understood.)

1. You possess faith.

a. It is easier to talk and think of those of the past having faith than it is to have it ourselves, but we are to have it.

2. You seek to increase faith.

a. Each of us should exercise himself in effort to increase faith. That was the lesson Jesus taught His disciples in the story of the text.

b. The prayers, "Help thou mine unbelief," and "Lord, increase our faith," were prayed by those who wanted more faith.

3. You exercise faith.

a. "All things are possible to him that believeth."

b. Be active, be positive; have faith, believe!

CONCLUSION—Two Questions.

1. Can we afford to have faith?

a. Is there justification for believing?

b. Would it limit, hinder, or retard us to have faith?

2. The second question is, can we afford not to have faith in God?

a. He who does not have faith lacks a great deal. He is in a dark dungeon without any way of letting in the light.

b. Too much is involved not to have faith. We cannot afford not to have.

SUNDAY, SEPTEMBER 29, 1940

MORNING SERVICE

The Christian Warfare

SCRIPTURE—2 Tim. 2:1-7.

TEXT—Fight the good fight of faith, lay hold on eternal life (1 Tim. 6:12).

INTRODUCTION

1. Our minds are called to war daily by the radio and press. We shudder to think of its horrors. One almost hesitates to speak of Christian warfare because of the horrors of war. Nevertheless there is a real warfare of the soul that we dare not forget nor grow careless concerning.

2. Paul often spoke of this warfare.

a. Rom. 7:23—two laws warring against each other.

b. 2 Cor. 10:4—weapons of warfare.

c. Eph. 6:10-18—the Christian's armor.

d. 1 Tim. 1:18—"That thou by them mightest war a good warfare."

e. 2 Tim. 2:4—Endure hardness as a good soldier of Jesus Christ.

f. 2 Tim. 4:7—"I have fought a good fight."

3. What sort of fighting is the Christian warfare?

a. Is the Christian fight real or imaginary? Do we put up straw men to knock down? Dummies to fight?

(1) If foes are imaginary we think them, and then imagine that we have won a battle over them.

b. It is the living of the Christian life.

(1) It is meeting in conflict the foes of Christian living. The foes are those things that would destroy Christianity, and finally destroy us.

c. It is a spiritual conflict. "For we wrestle not against flesh and blood (Eph. 6:12).

I. THE FIGHT IS AGAINST THE WORLD, THE FLESH, AND THE DEVIL

1. The world (wickedness).

a. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

(1) "For all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but is of the world."

b. This includes places and conditions that are wrong.

(1) The things of the world, night clubs, beer gardens, picture houses, wild parties, and other places of wickedness.

2. The flesh (carnality).
 - t. Lust of the flesh.
 - (1) Yielding one's members as instruments of unrighteousness.
 - (2) Yielding to appetites—drink, unholy tempers, etc.
 - b. Our bodies occasion various temptations.
 - c. The fleshly nature is an ally of Satan.
 3. The devil.
 - a. Satanic powers—spiritual wickedness in high places. Daniel's prayer was hindered by Satanic power.
 - b. He attacks in various ways.
 - (1) Sorely tempts.
 - (2) Casts a shadow.
 - (3) Afflicts (Job).
 - (4) As an angel of light.
 - (5) As a roaring lion.—Bunyan's Holy War.

II. THE FIGHT IS BOTH PERSONAL AND SOCIAL

1. It is at the point of the person, but it has an influence on others.
 - a. Your defeat or success will hinder or help others.
 2. The conflict is both within and without.
 - a. The inner struggle.
 - (1) To keep faith, and to be faithful.
 - b. The fight against evil of all kinds.
 - (1) Demoralizing conditions (slums of China).
 - (2) Saloons, bars, etc.

III. THE GOOD FIGHT OF FAITH INCLUDES FOUR THINGS AT LEAST

1. The fight of the soul.
 - a. The higher self in conflict with the lower self.
 2. The fight of faith.
 - a. Living the life of faith and what it implies.
 3. The fight for the right.
 - a. Against wrong and for the right.
 4. The fight for life. "Lay hold on eternal life."

CONCLUSION

1. Let us seek to be good soldiers and wage a good warfare.
2. He who is faithful will win in this war.

EVENING SERVICE

The Austere Man

TEXT—For I feared thee, because thou art an austere man (Luke 19:21).

INTRODUCTION

1. This is a part of the parable of the pounds.
 - a. Jesus said a certain nobleman went into a far country to receive for himself a kingdom.
 - (1) He called his servants and gave them their pounds and said, "Occupy till I come."
 - (2) Upon his return he commanded his servants to be called before him. Whereupon two received, "Well, thou good servant."
 2. The third servant came saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin."
 - a. The other two said very little, but this man made a long speech. Does not take long to tell it if you have done anything, but it takes a lot of talk before confessing that you have not done anything. Example—District Assembly reports.
 - b. Too many have their religion nicely and neatly concealed and hid away.
 - c. The story ends with the servant losing what he was given, and even himself.
 3. Let us think of the austere man.
 - a. The austerity of this nobleman and the austerity of God.

I. THE AUSTERITY OF THE NOBLEMAN

A. In his report the servant told the master what he thought of him. It is peculiarly true that we often falsely accuse

others of our very own failures. Instead of just acknowledging that he had failed he began to condemn his master. Notice what he said about the nobleman.

1. "Thou art an austere man."
 - a. A man without a heart; trample down the poor.
 2. He implied that he was an unjust man.
 - a. By taking that which he laid not down and reaping that which he did not sow.

B. He was making a confession of his own condition in this report and did not know it. People often do as much when they think they are exposing others. They really confess their own sin. Notice how his accusation turns out as his own condition. His report shows he was afraid and wicked.

1. "For I feared thee."
 - a. The other servants were not afraid.
 - b. It was a give away when he was afraid. If he had been honest and diligent he would have been glad to see the master. The other servants seemed to be.

(1) The righteous and faithful are not afraid. Adam's fear came after he sinned.

2. He was a wicked servant. "Thou wicked servant."
 - a. That is the secret of his fear and attitude.
 - b. Notice three things from his own report.

(1) He was ungrateful. The money he had was another's, he was occupied by another, the place belonged to another, yet he accused him wickedly.

(2) He was unjust. It seems that he wanted to keep the money; didn't like it because the nobleman took interest.

(3) He was unfair. He loafed and let his master lose on what he had invested in him. He did not play fair with his employee.

- c. The austerity of the nobleman is seen in:
 1. Demanding an account from the servants.
 - a. Even if it was right, the sternness is seen. He made demands of them.

2. He received his own with interest.

a. Let it be remembered that he gave back much to the faithful, however; more than they gave to him.

3. He judged them. He passed judgment on them.

a. "Out of thine own mouth will I judge thee."

4. He meted out rewards and punishments to them.

a. He was the dispenser of these.

5. He did not deny that he was stern, rather he said he was. "Thou knewest that I was an austere man."

a. Knowing that, he should have met the just requirements of the master.

II. THE AUSTERITY OF GOD IS TAUGHT

1. God is stern in His pronouncement against sin.

a. "The soul that sinneth shall die." It is repent or perish.

b. Sin must be destroyed. The Allies are after Hitlerism, they say; God is after sin. It must be destroyed out of the heart and out of the universe.

2. God is stern in His demands for righteousness.

a. He is always for righteousness. The righteous are the ones who shall inherit the kingdom of God.

3. God's austerity calls for a judgment also.

4. Finally, He metes out rewards and punishments.

CONCLUSION

1. The righteous servants need not fear.

2. The wicked have reasons to be afraid.

Story of a boy who was called to the colors of his country. His mother gave him a Bible in the parting moments, and told him to read, and do as it said. Before a serious battle he was being taunted about being afraid. Taking the Testament from his pocket he confessed that he was not afraid to die but he was afraid of what was to follow. He had a right to be.

ILLUSTRATIONS
Basil Miller

The Carnal Man Is Still Alive

DID I shoot Dorthea?" asked the semi-conscious Prof. Spencer. "Why, it couldn't be. She is my best friend." The brilliant professor squirmed in agony. For five days he lay in an unconscious state, more dead than alive. A bullet from his own .22 caliber target pistol was buried near his heart. The doctors of Huntington Memorial Hospital in Pasadena declared he would not live.

"He's cheated the death chamber," said a thousand citizens of the elite little city of South Pasadena.

Hovering near the door of his hospital room were policemen waiting for the moment when he should regain consciousness. For if any man was wanted by the law-hounds Spencer was. Four funerals had already been held before he regained consciousness enough to talk. Four leading men of the city school system lay dead from Spencer's bullets and were respectfully buried.

For days Spencer lingered more dead than alive, but when he first woke to consciousness he asked, "How many are dead?"

"Four," the doctor answered, "and two more wounded."

"Only four dead!" Spencer exclaimed with a hellish laugh and then swung beyond the borderline of consciousness.

Finally the fifth died, and when Spencer awoke again, he asked about Dorthea. "Why, she's my best friend," he cried as he slowly realized that an enormous crime had been committed.

The third time when he came back from that strange wandering land that bordered death, he began to realize that he, principal of a junior high school and a respected citizen of the community, had murdered five people in cold blood, had shot another and lay wounded by his own hand.

"What happened?" the police asked.

"Happened?" he returned. "I don't know."

"Yes, you do. Piece the story together. Maybe if we helped you, you could recall it. Last Monday you shot and killed four people, the superintendent of schools and three assistants, then you fired at two others, and shot yourself."

"My God!" he cried. "That couldn't be. I don't remember having a gun on Monday. I don't remember shooting anybody."

His mind was a complete blank as to the events of the tragedy. Something struck him days before. The carnal mind began to spin a web of circumstances that was to bind his moral nature. It drugged his spiritual sensitiveness. It lowered his power to inhibit moral decisions. Then it shot his being full of the dynamic of personal venom. It crazed his brilliant mind. It swept his ego beyond all bounds of mental control. For days he had carried his target pistol out to the police range, where bullet after bullet he drove into the bullseye.

He built up an amazing pistol accuracy until he was dead certain that he could not miss the tiny spot that marked a man's heart.

Then he told his wife. "I'm going to kill those that stand in my way."

But his wife did not believe him, and he went about his strange course. Came the fatal Monday. He told the students of his school that the noon meal in the cafeteria would be thirty minutes late. With his pistol in his pocket, he phoned for a conference with four school men.

Strange shots were heard by other teachers, but they thought nothing about it. "Maybe a blast or an explosion," they said.

But the crazed Spencer rushed out of the office and saw his best friend Dorthea, and shot her face and hands full of bullets. She fell as dead. Someone phoned the police, and when they arrived they found three dead men in the superintendent's office, and Dorthea near death in the anteroom. Meanwhile Spencer had got in his car and driven to the junior high school of which he was principal, nearly a mile away, and shot a lady art teacher, who at this writing is not expected to live, and then rushed to the shop where he killed another teacher and wounded himself.

When the police found him, they thought he too was dead. But now it appears he will live, but what a life.

"How long will it take me to get to San Quentin?" he asked when the grand jury indicted him. "I want a quick trial and the gas chamber as soon as possible."

"He's crazy," the people are saying.

"Crazy!" It is the modern alibi for a dastardly crime which sprang from the carnal nature.

This age demands more preaching on the tragedy of the carnal nature. Men must be warned. The truth must be declared. Sin is still sin even though we are paying large sums to psychiatrists and alienists to give it grandiose names. The carnal man has not changed his nature, even though the psychologists have changed his name.

You Cannot Improve on the Bible

"Read everything," began Dr. R. T. Williams delivering an ordination address to a class of candidates for the ministry. "Read history, psychology, travel and biography. Read magazines and books. Read philosophy and science. Fill your head with knowledge."

The young ministers watched the veteran intently. They drank in his words like parched ground welcoming the rain. "You can't know too much," he went on. "Absorb truth from every source. Read everything," he repeated for emphasis, "but when you preach, preach the Bible!"

He hesitated for an instant, and then added, "It's hard to beat the Bible!"

Star-dust may thrill an audience, fellow preachers, but it never moves them! Science may enlighten them, history may teach them, philosophy may inform them, the news may shock them, but it takes the Bible to transform them!

Biography may walk them through the corridors of the past in company with great souls, but the Bible alone will introduce them to the Man of Sorrows and lead them to God. If you would win men make the Bible the storehouse of your preaching material.

The great preachers of the ages have been Bible men.

Going the Second Mile

"And that's the price for a turn-key job?" Dr. R. T. Williams asked the contractor.

"Yes, I'll build the house as specified for that amount," he returned.

Shortly the house was in the process of building and the preacher paid the contractor as the work progressed. It was a beautiful home, though a modest one, and the preacher had financed it at the bank. When the building was finished and the preacher moved in there was a whispering among the children of the neighborhood.

"My daddy," the contractor's children said, "lost money on the preacher's house, and we—"

The words came to the good man's ears, and he made a visit to the contractor. "Did you lose money on my house?"

"Yes, Rev. Williams, I lost \$600 dollars on it?"

"Do I owe you that money?"

"Not a cent of it, for I agreed to build the house for a set sum, and you have paid me all you owe."

"Would any court compel me to pay you the \$600?"

"No court in the land would do it."

"But," the preacher began to unburden his heart. "I don't want to feel that I have taken bread out of your children's mouths, or clothes from their backs by driving a bargain, however well it might be certified to legally. So I'm going to pay you the added money."

"For years," Dr. Williams related, "I had been preaching about the second mile religion and now I had a chance to practice it. So I took the contractor to the bank and borrowed \$600 dollars more than the contract called for. Then I took the contractor to the various business men he owed money to for my building."

"How much," the doctor asked, "does this man owe you?" When each man told the amount, from the lumber dealer on through the list to the plumber, the hardware man, Dr. Williams wrote out the check and paid the bill.

"When I got ready to sell the house years later," the doctor related, "I decided to ask the exact amount of money for it that it had cost me, including the six hundred dollars. And the next day I sold the house for cash for the exact amount I had put into it, including that six hundred dollars!"

Years have passed by since the house has been built, and the contractor has gone to heaven, but his children are members of the church in the same city.

"And now," the doctor said recently, "when I go to that city to preach the children sit on the front seat to hear me, and when I take up a collection they are the first to give liberally toward it. The best money I ever spent was that six hundred dollars! It paid great dividends when I went the second mile."

And second-mile living, as well as preaching, always pays magnificent character dividends.

Spiritual Enduement

"And one of them had to be notified the day before," Uncle Buddie Robinson related on the day he had been "fifty-nine years, nine months and ten days," as he told it.

"I took a trip down into North Carolina," Uncle Bud related and the audience sat up and took notice, as they always do when Uncle Bud ambles along anywhere in his jovial manner. "I was holding a meeting in a church that had five hundred and eighty members, and only eight would pray in public; and one of them had to be notified the day before."

And so timid was this meek little soul that her prayer was written out all neat and proper, when asked, she would kneel and read the prayer. Uncle Bud began to preach on "second blessing holiness" and what it would do for you.

"It will set you free, as free as a bumblebee in a ten-acre patch of clover. You'll feel like God had dumped a hog's head of honey in your soul and your bees will begin to swarm."

That night when the altar call was given the timid little woman, the prayer-reading one, knelt for prayers. "O Lord," she began, "I want this experience the preacher told us about. If you don't sanctify me I'll leave my bones here at this altar until they are bleached."

Then the sanctifying power fell and she jumped from the altar with a shout of glory.

"When we had street meeting the next night," Uncle Bud said, "that little woman began to testify. She told what God had done for her. How he had set her free. We blocked the street until the policeman asked us to move to another place so we wouldn't block the traffic. So we moved and the crowd moved with us, and we blocked the street at another place. They didn't stop to hear me talk, they just stopped to hear this sanctified woman tell how God had set her free. From then on it took two church houses to hold the crowds that came to attend the meeting."

There is a spiritual enduement which comes with sanctification that will set the soul free from the man-fearing spirit. It will give added power for holy living, and grace for Christian service. This is the need of the present-day church. The supreme need.

Dr. R. T. Williams Faces Death

"Look me over, Lord," Dr. R. T. Williams said when he realized that his heart had stopped beating, "and do it quick."

For days he had lingered with the dreaded streptococcus germs being pumped by that heart throughout his entire body. And now, lying in a St. Louis hospital, he was shocked by the realization that the end had come. It was night and the nurse was out of the room. He had been awakened by a shock, like a blast of dynamite, like the end of the world. It was there, something supernal.

"This is death," the doctor thought. "My heart—it's stopped beating." He waited and then felt it flutter, a tiny patter, and again it came. Death about which he had preached so many times had at last reached him. And he was alone.

"I want the X-ray, now put on my soul. I want to meet Thee without a single spot."

"Trust the merits," came a gentle spiritual response from the realm of the beyond, "trust the merits of His blood."

"In His merits I trust, O Lord," he said inwardly, and a great peace settled upon his soul.

For eleven days Dr. Williams had fought the disease which began with a throat infection and soon filled his blood-stream with those deadly germs. With his faith he gripped God's promises, and when the death crisis came, he, who had preached purity and being ready to meet God, wanted to be sure that he had the approval of the Almighty before he must stand face-to-face with his Maker.

"I tell you, brethren," the doctor said repeating the incident before a large audience at the First Church of the Nazarene, Los Angeles, "I wanted to be certain."

"What consciousness do I have to die with?" he asked himself.

"You have laid up in heaven more than thirty years of life service for the Master," came the answer from his own spirit.

"And," he repeated to that audience, "and I am glad, though faulty it has been, that I have laid those service years up. The greatest consciousness you can have, outside of a pure heart, is the knowledge that you have labored in the Lord's service with the enduement of the Spirit."

The Calf Has Not Been Sold

"Wife, have you told them about that calf?" the irate farmer asked. "I told you to keep your mouth shut."

The farmer was under conviction as Uncle Bud Robinson tells it. He had been attending the holiness meeting for several nights, and the close-cutting truth had burned in his soul. For nights he faced God but was unwilling to make his past right. The preacher proclaimed the truth of tithing. "Give God a tenth of your income, you farmers, and then give God y'yourself and your all," he said, "if you would find God."

The farmer struggled over his sins, and one night while praying behind the barn he determined to follow the preacher's advice.

"Yes, Lord," he prayed, running stubby-fingered hands through his hair, "I'll give you a calf. I'll sell it tomorrow."

When dawn broke he was rested somewhat by his promise. For had not the preacher said, "God will take you on promise, and then you can pay the promise as soon as possible." Looking over his calves, he could not decide upon which one to begin his God-fearing work, so he played loose with his soul-easing promise and passed the day busy around the farm.

As he drove to the little church house where the meeting was being held, he felt a tinge of conscience, for his promise had not been kept. The crowd was singing, lifting an old tune, new, however, to him.

"Wife, you told," he cried. "You told about the calf. They're singing about it. Listen."

Listening he caught what seemed to be, "The calf has not been sold."

His wife, a church-going woman, caught an entirely different tune, "The half has not been told."

Conscience and a broken promise turned the half into a calf! And many a convicted person is pursued by the appeal of conscience, calves and halves juggled strangely in their thinking.

The Tithe Is the Lord's

"I don't own nothin' I have. God gives me my hens and eggs, and a tithe belongs to Him. I started in givin' a tenth, and I didn't stop at that, I promised to give God a twentieth!" said a good old country sister, who knew her eggs better than her arithmetic.

Her principle was right. After you have given your tenth, there are offerings also that belong to God. Many have gone beyond this as they were able and given a fifth (a twentieth to the country sister), and one man of God gave fifty per cent of his income to train hundreds of ministers. John D. Rockefeller, the senior, in his lifetime gave a tithe to God, and in the end he had given away as much as he kept—approximately a billion dollars.

Funeral Sermons

In Another Room

TEXT—In my Father's house are many mansions (John 14:2).

INTRODUCTION—Death takes God's children only into another room. Our Father's mansion has more rooms than this one, and when He calls us to our heavenly home, we but step into another room. Robert Freeman has beautifully expressed this sentiment in a poem.

"No, not beneath the cold grasses
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living in another room.

"Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?"

"Shall I blame my Father's wisdom?
Shall I sit ensnared in gloom,
When I know my love is happy,
Waiting in another room?"

I. MY FATHER HAS OTHER ROOMS—This is God's house, this universe is His mansion, but He has other rooms for the souls of those who become His children. There is the heavenly mansion, the City of Delights where He abides, and to which He finally calls His own.

II. THIS ROOM IS BUT THE DRESSING ROOM—Here we but dress the spiritual nature for the other room, we but prepare the soul for living in the Celestial City. How well we get ready for the home-going voyage will determine whether we will be gladly received.

III. THE "MANSION ROOM" ROBES THE SOUL WITH IMMORTALITY

1. New capacities are placed within the soul. This body is limited in spheres of activities. The tabernacle of clay dims the visions, withholds some of God's glorious sun rays of love

from penetrating the soul, and acts as a drag on what resides within the soul. But immortality puts a new robe over the soul, one through which the capacities of the soul can shine with greater luster.

2. We are clothed with new receptivity for immortal delights. This body deadens the receiving power of the soul, but the new robe of immortality removes all that would withhold the glorious power of God's love and joy from penetrating through. For this reason in the other room there is no more sorrow, and tears are all dried.

3. New life is given for physical death in the other room. Death marks this room, this earthly tabernacle, but eternal life is the portion of the other room.

The law of death becomes the law of life and every capacity for service and joy goes on with an ever increasing and eternal outlook.

CONCLUSION—May our tears be dried, and may we not question our Father's love or mercy, for this our loved friend has been called to the other room. He is just behind the hanging curtain of eternity, serving in another room.

No More Death

TEXT—And there shall be no more death (Rev. 21:4).

INTRODUCTION—Death in its final analysis means breaking, losing, destroying, blotting out, tearing away and separation. Here death rules the circle of existence, but in heaven there is the eternal rule of living. There is to be no more destroying, and breaking away and separation, for the law of life rules supreme in the Heavenly City.

I. LOVE'S SONG WILL NEVER BE TURNED INTO THE MINOR KEY—All hate and evil are removed; all sorrow and sighing are gone. These are the earthly elements that turn the major song of joy into the minor-keyed song of sorrow. No longer will the minor refrain be used because all sorrow and sighing have been swallowed up in the victory song of eternal life.

II. PURITY'S WHITE PATH WILL NEVER BE TORN BY THE DARK TRAGEDY OF SIN—Only the pure in heart shall see God, and this our loved one who has gone on ahead, shall never have the white path of purity darkened by sin. For sin has all been removed from the Land of Pure Delight. Sin blights down here, but its sting is forever removed up there.

III. THE DAY OF SUNLIGHT IS ETERNAL—The sunshine of God's nearness, the glorious rays of His mercy and the tenderness of His spiritual touch will never be obscured by the dark clouds of doubt, left-alone-ness. There is no night there, and even the trace of a shadow will never blur the bright path where this our friend now walks.

CONCLUSION—It is better to be with God, as Paul says, and absent from us, than present here and absent from God. Our loss is our friend's gain. We have lost his tender touch, but he has gained nearness to God.

Communion Sermons

Communion Symbolism

TEXT—This is my body (Matthew 26:26).

INTRODUCTION—There is a Christian symbolism running throughout the Bible. We read about the living water, which is abundant life. We speak of the Bread of Heaven, which is spiritual food. There is a River of Life as well as a River of Death. These terms are symbolic, as also is the Communion. Let us study this symbolism.

I. WINE REPRESENTS THE BLOOD, which in turn is the life of Christ. The wine as blood refers to the entire life of the Lord. (1) It is His birth, (2) His life and example, (3) His teachings, (4) and finally His death as the source of eternal

life. The wine then stands for the blood, which is the entire life climaxed in death as the redemptive agency for fallen man.

II. THE BLOOD THROUGH ISRAELITISH HISTORY REPRESENTS—
 (1) The forgiving agency by which sins are blotted out.
 (2) The cleansing agency by which the sin principle is done away with, destroyed. There were thus two sacrifices, one for sins, and the annual sacrifice which was for the sin principle.
 (3) Contact with the divine and an agency of mercy.
 (4) Permission to live, as was the case when the death angel passed over those houses sprinkled with blood.

III. THE BREAD REPRESENTS THE BODY—(1) Bread is for strength, (2) for spiritual life, (3) for duties to be carried out, (4) for spiritual conflicts. The bread which is the body of Christ stands for the strengthening agencies which heaven affords for the soul.

CONCLUSION—Drink the blood, or the wine, and let the redemptive powers of Christ become yours. Eat the body, or the bread, and may the strength of Christ be yours. Eat and drink to be permitted to live spiritually and endowed with energy for spiritual victories.

Communion and Singing

TEXT—And when they had sung an hymn, they went out into the mount of Olives. (Matthew 26:30.)

INTRODUCTION—The singing ministry is a gracious source of spiritual energy and a means by which communion with God is made possible. It is a distinct means of grace, through which grace is afforded the soul for its conflicts.

I. COMMUNION WITH CHRIST PRODUCES A SINGING ATMOSPHERE—When you meet with Christ there is born a power of singing. When Jesus is present with your soul there will be such joy that you will break forth in song.

II. SINGING RELEASES SPIRITUAL ENERGIES—You can be downcast and sing a song and the gloom will be dispelled. Sing when you are sad and a smile will burst upon your face. Sing when defeated and there will be born energies that will propel toward victory.

III. PARTAKE OF THE COMMUNION AND YOU WILL SING—Go to the Lord's table with a humble heart, be certain it is clean, and when you arise, after the Master has held fellowship with you, then you can arise to sing. Commune and you will be joyful. If you want spiritual victory, bow humbly at His altar and you can arise with a melody breaking from your heart.

CONCLUSION—Arise to sing. Let the melody of the gospel songs we sing this morning when you leave this altar be stirring challenges to you this week. Sing and the Master will help you face your life's crises with grace, as He himself when they had sung an hymn went out with His disciples to face death.

Rest

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise as do the seraphim of the heavens, if that be His will; to cease to hurry lest you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and learn to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life tide, to shine and glow through—this is consecration and this is rest.—SELECTED.

THOUGHTS ABOUT MAN

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8:4, 5).

"Man is the offspring of God."—B. F. COCKER, D.D.
 "Man has been defined in many ways, as, 'a rational animal,' a 'social animal,' a 'tool-making animal,' a 'language-speaking animal.' With more justice may he be called a 'praying animal,' for prayer is a universal characteristic and fundamental differentia of man."—*Theistic Conception of the World*, B. F. COCKER, D.D.—Submitted by B. H. POCOCK.

Expository Outlines for September

Lewis T. Corlett

The Effects of the Gospel
 (Romans 1:14-18)

- I. PAUL'S IDEA AND CONCEPT OF THE GOSPEL WERE DIFFERENT FROM THAT IN THE EARLIER PORTION OF HIS LIFE**
1. His experience on the road to Damascus made a marvelous change in his thinking and living.
 2. His continuous enjoyment of the fellowship with Christ through the Spirit made him a strong advocate of the Gospel.
 3. Paul uses his personal experience as the foundation of his message to the Romans.

II. THE GOSPEL IS A REVELATION

1. Of the righteousness of God—God's viewpoint of the need of fallen mankind. (v. 17).
2. Of the character and operation of the wrath of God—God's attitude toward disobedient people (v. 18).
3. Of Paul's personal responsibility of obligation to other people.

III. THE GOSPEL WORKS A TRANSFORMATION (v. 16).

1. From a personal attitude of hatred and animosity to that of love and admiration. "I am not ashamed."
2. It effects a transformation in bringing a person from sin unto salva-

tion. "It is the power of God unto salvation."

3. The gospel is universal as far as the provision of transforming power. "To the Jew first and also to the Greek."

Representative of all classes of people known then.

IV. THE GOSPEL GIVES INSPIRATION. "I AM READY"

1. A challenge to service.
2. A challenge to do service to people whom he formerly despised.
3. A challenge to give expression to the yearning of the love of God that

was shed abroad in the heart by the Holy Spirit.

4. An inspiration that grew out of a sense of adequacy.
 - a. Not in inherited powers.
 - b. Not in personal attainments.
 - c. A sufficiency through the power and provisions of the gospel.
5. The inspiration to carry out the feeling of obligation.
 - a. "I am debtor," "I am ready."
 - b. A sense of obligation does not always bring enjoyment in service.
 - c. Service merely through a sense of duty does not bring the highest and greatest joy.
 - d. Paul reveals his inner feelings by implying the delight he has in carrying out the plan and purpose of God.
6. An inspiration to a settled determination to co-operate with the Lord in His work of salvation through the gospel.

IV. THESE THINGS ARE THE GLORIES AND MOTIVATING POWERS OF CHRISTIANITY

1. A clear revelation of God's viewpoints, will, plan and purposes.
2. A transformation of character to enable sinful man to conform to God's requirements.
3. A glorious and powerful inspiration to work and labor with the Master in the salvation of men and women.

Judging
 (Romans 2:1-7)

1. A COMMON FAULT OF MOST PEOPLE.
 - a. Many times a wrong judgment.
 - b. On account of hasty decisions.
 - c. Due to lack of evidence.
 - d. Too many jump at conclusions.
 - e. Some are too biased and prejudiced to give another a fair consideration.
2. All Christians should endeavor to be charitable in their decisions in judgment of others.
 - a. Recognize their limited knowledge.
 - b. Be considerate of the frailties of others.
 - c. Always remembering that the reaction of pronouncing judgment on the other person.

II. GOD IS THE RIGHTFUL JUDGE OF MANKIND (vs. 2, 6)

1. His judgment will be personal.
2. He has an intimate knowledge of each individual, He knows all about each one.
3. His judgment will be fair and impartial. "According to truth."
4. He is the only One who knows all the evidence.

III. THE ACT OF JUDGING REACTS ON THE ONE DOING THE JUDGING (vs. 1, 3, 4)

1. The individual judging another raises the standard by which God will judge him.
 - a. The standard required of another reveals the ideal of the individual himself.

b. Usually man requires of others what he knows he ought to do himself.

2. In judging others, man reveals that he has forgotten his own need and condition.
 - a. Forgotten that he merited nothing before God. It was only the mercy of God that saved him from destruction.
 - b. Forgotten that he pled for mercy before God and not justice.
 - c. He even goes so far as to despise the goodness and forbearance and longsuffering of God.
 - d. Man is ever in need of mercy from God and in order to receive it he must be merciful to his fellowmen.
3. By taking the seat of judgment man hardens his own heart.
 - a. By usurping God's position as Judge.
 - b. By failing to observe the command of God to love one another.
 - c. When the Christian acts on any other motive than that of love, his whole inner nature is contracted, handicapped, and becomes less sensitive to the higher and better things.
 - d. Man's nature becomes like his motive, so if harsh attitudes are maintained toward his fellowmen, his motive life will soon be harsh and critical and every phase of his nature will gradually be hardened toward all good.

IV. BY REFRAINING FROM JUDGMENT MAN CAN HELP GOD SAVE LOST MEN (v. 4b).

1. It is the goodness of God that leads to repentance.
2. By a proper manifestation of love toward his fellowman, the individual gives God the necessary opportunity to reveal His goodness.
3. This is the greatest need of Christianity in the world today.

V. BY TAKING A PROPER ATTITUDE IN JUDGING OTHERS THE CHRISTIAN ASSURES HIMSELF OF GOOD TREATMENT IN THE FINAL JUDGMENT BY GOD (vs. 6, 7)

1. Keeps himself in the attitude and position where God can sustain him.
2. Places himself in the proper alignment to receive His blessing.
3. By being merciful he will obtain mercy.

The Christian Revelation
 (1 Corinthians 2)

I. PAUL HAD A PERSONAL CONCEPT OF THE REVELATION GIVEN TO ALL CHRISTIANS (v. 2)

1. Revealed to him while he was on the way to Damascus.
2. Became the source of his strength and life.
3. He made it the theme of his message.

II. IT IS A REVELATION FROM GOD BY AND THROUGH THE HOLY SPIRIT (vs. 9, 10)

1. Man was unable by his own powers to find it.
2. Man was unable in his own abilities to comprehend the message of God (v. 9).
3. It is an unfolding of God by the Spirit as Jesus said He would do (John 16:13).
4. The Spirit is the Great Teacher of all ages (v. 13).

III. THE CONTENT OF THE REVELATION

1. A revelation of God's plan, purposes and provisions (v. 10b).
2. A revelation that centers in the personality of His Son.
3. A revelation of God through the sacrifice, death and resurrection of Christ (v. 2).
4. This is the unfolding of the mystery of God (v. 7).
5. Given to mankind in the gospel of Christ and all the truths of the Bible.

IV. THE RESPONSIBILITY OF THE INDIVIDUAL CHRISTIAN TO THIS REVELATION

1. To recognize that it is known only by divine revelation (vs. 10a, 16).
2. To enjoy a personal, intimate knowledge of this revelation in vital experience with Christ (v. 12).
 - a. Partially revealed by the Spirit in conviction.
 - b. Personally received in regeneration.
 - c. Made clearer by the cleansing of the heart in sanctification.
 - d. Enjoyed in a constant walk with Christ through the Spirit.
3. To be susceptible to the leadings and directions of the Holy Spirit in order to receive new and fresh interpretations of this revelation.
4. To boldly declare the truth of the revelation (vs. 2, 4).
 - a. Not with worldly wisdom.
 - b. In spiritual life, appreciation and power.

The Christ of the City

I am the Christ of the city street—
 I walk its miles with bleeding feet,
 I see the men whose lives are spent
 In deepest night and banishment
 From all that human hearts hold dear.
 I see the ghosts of men walk here—
 I see their faces, gaunt and thin,
 The sinful hearts I long to win,
 I know their burdens, feel their pain,
 And yearn to turn their loss to gain;
 I note the falter in their tread,
 I see the pallor of the dead
 Upon their faces, and I stand
 To offer them my nail-scarred hand.
 But now I weep, for even they
 Sneer mockingly and turn away.
 Yes, of this city I'm a part—
 I walk its streets with bleeding heart.

—Methodist Protestant Recorder.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Supporting the Work of God

WHILE financial support of the work of God is not its most important need, it is one of its needs that demands our constant attention. With all its failings the Church of Jesus Christ is the most important institution in the world. It is the instrument through which God is manifesting Himself, and doing His work during this age. The least we can do is to give it the support that its importance demands. In considering this matter, we must not allow ourselves to be too much influenced by the frailties manifested in the human element in the situation. The human element is there, but there is more than the human element; there is the divine element. While the human element gets the benefit of this sort of support, it is the entire institution we are supporting. It is the divine element that gives the church its importance and value. It is the fact that it is God's organism that gives it incalculable value. Its importance to mankind is another matter which we should have in mind in considering its value. It is in and through the Church that the light of God is manifested to human kind. Without it the world would be in spiritual darkness and moral chaos. Where men forget the church, they forget God. Men who want to get rid of the church, want to get rid of God. We can see some of the effects of this sort of thing in the nations that are proscribing the worship of God in the church of Jesus Christ. Nothing is secure when God is forgotten. Nothing is sacred when His fear is vanished. When the rights of God are disregarded, the rights of men are trampled under feet. The things that are now happening reveal the fact that in so far as the world is concerned, it is Christ or chaos. The things held sacred in all that pertains to civilization, and all that makes the world a desirable place in which to live, are crashing on every hand. The Church of our Lord and Savior, Jesus Christ—humanly speaking—is the sheet anchor of our liberties. All that makes life worth living comes to us through it from the bountiful hand of God. The occurrences of the hour are revealing to us something of its worth to the human race. It is too terrible to think of the world without it. The crashes of the end of the age are fast approaching, and a spiritual condition too awful for contemplation is not far distant. In every day the work of God should have our whole-hearted support. We should allow nothing to hinder us in giving it.

God's Love for Jacob

Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob (Malachi 1:2).

In all God's dealings with mankind, there is a place for the development of human personality. God has created man a self-determining being. The sort of character he builds, and the personality he develops, have their places in determining the character of his relationships with God. In His dealings with men, God seeks in every way possible to bring them to where they will be appreciative of His love, and where He will be the supreme Object of their affections. Having been given the attribute of freedom of choice, men have been demonstrating in all ages of the history of the world, that they may become indifferent to God instead of imitators of Him; haters of God instead of lovers of God; that they were the arbiters of their own destinies, the architects of their own characters.

I. *The place of man in the matter of his relationships to God is before us in the prophecy of Malachi. Two brothers are before us, the one loved, the other hated; one prized his birthright, the other despised his. In his eagerness for the things of time and sense, Esau came to think lightly of the things of eternity and of God. That which began meagerly, developed into a passion that culminated in a disregard for things spiritual and eternal—the vital things of life. The things of time and sense have their place in life—and that no unimportant place—but they must be kept in their place. Esau cared little for the things of God, without which he could not appreciate His love. His life was what he made of it.*

II. *Many see little in Jacob but his faults. He had them, and they were serious faults. But he had more than faults; he had virtues, and virtues of a high and noble order. His critics seldom—if ever—see beyond his faults. God was not oblivious to the faults of Jacob, but He saw the man who had the faults, and seeing, saw the sterling qualities which were his. God saw Jacob's worth as well as his weaknesses. God does not overlook real worth. The faults may be remedied, the worth may be realized. Faultless men are not numbered among the ordinary denizens of earth. If God used none but faultless men, He would have few indeed to use.*

III. *Both Esau and Jacob suffered for their wrongdoing. Jacob deceived his father, and was deceived by his own sons. Jacob's deceiving of his father caused him little of real grief. Jacob suffered poignant grief, and this for more than twenty years. He mourned for his favor-*

ite son all those years. He reaped a bountiful harvest. In all this he was sustained by the presence of God. During this time God was working out a marvelous plan for His glory, and for man's good in the saving of multitudes of lives; for the development of Israel into a nation. Esau suffered the loss of God's favor and blessing, and all that went into the making of life as God designed it, for time and eternity. His losses were irretrievable, Jacob had his compensations.

IV. *Both Esau and Jacob were men of action. They were men of intense desire. Esau set his heart on the possession of material things. Jacob set his heart upon the things of the Spirit, of enduring value. Esau upon things that were passing and perishable. Jacob sought the things of God with all his heart, his desires were right. The methods he employed for securing them were not always commendable. He wanted what God wanted him to have, and left no stone unturned in his efforts to gain them. He was a man of one dominating purpose, and put all the resources of his splendid personality into its accomplishment. He was the man for the position God called him to fill.*

V. *God seems to take delight in proclaiming Himself to be the God of Jacob; and this was most excellent reasons. Take from us what has come to us from the beautiful hand of God through Jacob and his descendants, and we would be poor indeed. The word of God as spoken and recorded has come to us through them. Holy men of God spoke as they were moved by the Holy Ghost. The prophets and the mighty men of God of the ages have been of them; the apostles of our Lord were of his lineage. Our Lord himself—humanly speaking—was of Israel. The world—under God—owes to Jacob a debt of gratitude it can never repay. The haters of Jacob are heaping up wrath for themselves against the day of wrath.*

VI. *Israel still has a future. A remnant of them will be restored at the return of our Lord, and will become His representative and witnessing people during the kingdom age. This will be because they follow in the footsteps of their illustrious forefather, and show themselves to be true sons of Jacob. God loved Jacob because He loved the things that Jacob loved. Jacob put himself in the way of being loved. He chose with God. Esau chose against Him. He cooperated with God in all the outworking of His plans concerning him and his descendants. In all this he made no mistake. He was a most extraordinary man; but he had some of the frailties and follies incident to his infirm state. It would have been far better if he had not had them.*

VII. *In securing the essential values of life, Jacob excelled. In despising them,*

and depriving himself of them, Esau was a master. Both Esau and Jacob were representative in this respect. Jacob was an asset of incalculable value to God, to His people, to all mankind. It was deplorable that his life was marred by his follies. When God tells a man's life story, He tells it as it is. Jacob's faults are as clearly portrayed as are his excellences. Esau's contribution to life was on the wrong side and of the wrong sort. Whoever follows in his footsteps, suffers irretrievable loss. Whoever follows in the footsteps of Jacob—avoiding his faults—puts himself in the way of the enjoyment of the best God has for him for time and eternity.

Israel's Failure to Appreciate Love

Wherein hast thou loved us? (Malachi 1:2).

That there is an emotional side to love is certain. To speak of it as a thought this was the whole of love, or even the predominating element, is to speak superficially—even thoughtlessly. Love is vastly more than an emotion, or an emotional thing. Few things are less dependable—often more fickle—than love that is of the emotional sort. Love is the most stable, the most dependable thing in the world. It is the most moving thing known to God or man. More things have been done for its sake than for all others combined. It has been the moving force in the mightiest enterprises known to God or man. God is love, and He is vastly more than an emotion. His love is vastly more than emotional. Emotions fluctuate. Love is enduring. In the inspired description of love, it is seen to be vastly more than an emotion.

I. *Love is something that engages the entire human personality. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Nothing is exempted; not only the emotions, but all that goes into the constitution of man is requisitioned and called into action by love. Less than this is less than love in the proper sense of the term. That we are in the beginnings of the discovery, and development of this godlike attribute is apparent to thinking people. That there is room for vast improvement in this matter is certain, both as to quality and quantity. Nothing less than eternity will be sufficient for the full development of our capacities for love. It is as this development proceeds, that our appreciation of love is increased.*

II. *Since love is the greatest thing in the world, trifling with our affectional powers is one of the most destructive and disastrous things known among men. The experience of the Children of Israel teaches us that this sort of thing can be carried to such an extent that not only will our capacity to love be reduced to*

the minimum, or even be lost, but that the power to appreciate love, or to return it, may be diminished, or even lost. And here is one of the follies of youth. Prodigality in love leads to its diminishing, or destruction. Wrong objectives, wrong motives, improper objects, are destructive of all that is finest and best in human nature. Nothing can be finer or better than our capacities for love. They should be guarded with sedulous care, and brought to the highest degree of perfection.

III. *"Wherein hast thou loved us?" This is Israel's reply to the charge God has made against them. It is an indication of the blinding effects of their sins. In losing their capacities for love, they lost their capacities for God. They became insensible regarding the benefits He was bestowing upon them, indifferent to their values. Every blessing they ever had enjoyed, every victory they ever had won, every achievement they ever had made, everything of worth in their lives, had come to them as tokens of God's love for them. Every privilege they had enjoyed, every responsibility that ever had been laid upon them, betokened God's love for them, and confidence in them. All had come from His bountiful hand.*

IV. *The greatest losses man can suffer are losses in his capacities for love. Such losses are beyond human powers of computation. Man was made for love. When he has lost his capacities for love, he has lost his capacities for life in its better senses. He may exist without love, but he cannot live without it. To think of God without love is impossible to a normal person. Love is the very essence of His being; He is love. To think of man without love should also be impossible. The loss of love, is the loss of godlikeness. Our highest duty to God or man, is that of love.*

V. *Israel had lost their capacities for love by putting themselves in the way of such loss. Some laws concerning our powers seem well-nigh inexorable. To neglect them, tends to their nullification. To misuse them is to destroy them. We must rightly use them, or lose them; and we may suffer similar losses. Love must have an object. Instead of making God the object of their love, they regarded Him as their providential caretaker; the Giver of privileges for them to enjoy; One who had chosen them as objects of His special favor. They had come to look upon Him as owing them everything, and upon themselves as owing Him nothing. By their misuse of their powers to love, they had lost them.*

VI. *If we are to come to our own in the matter of love, we must put ourselves in the way of the discovery and development of our affectional powers. What we do in this matter will have its place in determining the issue of our lives, and the measure of our worth to God and man. In a very real sense, we ourselves*

are the determining factors in this matter. We must know God if we are to love Him. Primarily, Israel's failure was here. Practically, they were strangers to God, and so He was a stranger to them. The better we know God, the more we will love Him. The less we know Him, the less we will love Him. We must cooperate with Him in His efforts to reveal Himself to us.

VII. *Our supreme obligation to God, is that of love. Our supreme obligation to men is that of love to them and for them. Our first step in meeting this obligation is to come to an appreciation of God's love for us. This He has manifested in all of His provisions for us, in every realm of life; chiefly in the Gift of His Son to make possible our salvation through the shedding of His blood on Calvary's cross. The Gift of eternal life in Him—for our every need that goes with life and living. Our debt to our fellowmen is that of love. Love is the fulfilling of the law. In our support of the work of God, love is its summing up. Our service should be the service of love; our worship, the adoration of love; our living, love in action; our communion, the communion of love. And now abideth faith, hope, love; the greatest of these is love.*

Despising God's Name

Wherein have we despised thy name? (Malachi 1:6).

This is the sin charged against God's priests in the days of Malachi. Few sins are more dishonoring to God or man. The name stands for the revealed character of God himself. To despise that name is to despise the Person who bears it. In a very real sense, it is the sum of all sin. It is one of the worst forms of taking the name of God in vain. Common, profane swearing, is rightly regarded as one of the most unreasonable of all sins. Religiously showing despite to the name seems even more unreasonable and uncalled for. It is charged against men in the most honorable positions in the gift of God, the priests who ministered to God's people in His name.

I. *Few things are more important than man's attitude toward God. Especially is this true of men who minister in His name. Back of actions are attitudes; back of words are dispositions for their utterance. Outward conduct is an index of inward condition. Back of those outward acts of despite for the name of the Lord, was a disposition that prompted them. These men claimed to be the sons of God. Sonship carries with it responsibilities as well as privileges; duties to be performed as well as favors to be enjoyed. These priests seem to have desired the honors of the priesthood, without the spirit of the office. To a real son, the meeting of the responsibilities of sonship in a spirit of love is esteemed even more highly than the enjoyment of its priv-*

eges. Their attitude showed them to be devoid of the elements of true sonship.

II. *Few things are more to be desired than that of being recognized as a servant of God.* These men claimed to be such servants. They had been preferred for most honorable service. A true servant has the spirit of service; just as a true son has the spirit of sonship. Such a servant finds his delight in service. Hirelings have the spirit of hirelings. Real service is an abomination to them. True servants have the spirit of such servants; they honor their masters, and find their joy in service. Honoring their masters is their honor; pleasing them is their pleasure. The interests of the true servant are indissolubly bound with the interests of his Lord. He finds his delight in the fact that these are advanced by his efforts. These men wanted the honors and emoluments of service without performing it.

III. *Few things are more revealing of character and condition, than the offerings we bring to the Lord, and in the spirit in which we bring them.* These men showed their despite for God by offering sacrifices on His altar that were blemished. Had their relationship with God been right, this would have been impossible. The sacrifices they offered were typical of the faultless Son of God, in His work of atoning for man's sin, and making his salvation possible. They were significant of His mediatorial work in bringing God to men, and men to God.

IV. *The character of the service we render to God is an indication of the character of the person who renders the service.* Their offerings indicated their ignorance of God, and of the proprieties in serving Him. Here we see something of the blinding effects of sin, and the destructive effects of hypocrisy.

V. *The importance of a proper sense of relative values.* These men knew better than to bring such gifts to their temporal governor; they knew they would not be accepted. They knew that such gifts would be taken as indications of the despicable spirit in which they were brought. In bringing them they would be inviting the disapprobation of their temporal rulers. How much more would all this be true in their making such offerings to God? Their obligations to their governor meant more to them than their relationships to God.

VI. *Few things are more important than the spirit in which service is rendered.* These men were unwilling to perform even the most menial service without remuneration; not even a door would be closed or a fire kindled without pay. There is compensation in the performance of true service, that far exceeds in value anything in the way of material reward. Compensations have their place, and that no unimportant place, but they must be kept there. The services which mean

most to us are often those for which we receive no material recognition. There are enrichments to the soul that are vastly more important than additions to our material resources.

VII. *It would not be easy to suggest anything of greater importance than that of giving rightful honor to our gracious Lord and King.* The chief glory of sonship is that of the honor of the son for the father. The outstanding glory of true servanthood is that of the honor of the servant for his Lord. These are the things which glorify these relationships, and constitute their value. We are dependent creatures; dependent upon God's royal bounty for everything we have. What He is, what He does, demands the best we have to offer Him at all times. Nothing less than the highest honor we are capable of rendering Him is comely on our part. In honoring Him we honor ourselves, and set a good example for our fellowmen. In dishonoring Him, we dishonor ourselves and wrongly influence others. Failures in leaders tend to influence to failures among the laity. These men were in representative positions; they owed it to God and to their fellowmen to make their influence helpful to all concerned. Rightness toward God and man is not only our highest privilege, but also our greatest obligation.

Facts About Judah's Sin

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god (Malachi 2:1-14).

Sin has its characteristics and its consequences. It tends to bring forth after its kind. The character of the sins of the priests was reflected in that of the sons of the people. It not only affects the characters of the men who commit it, but it affects their influence. There is no escaping the effects of sin, either in our own experiences, or in the experiences of those who come within the scope of our influence. It employs powers with which God has endowed us for right and helpful exercise. Holiness is not only for God's glory, but also it is for man's good. Sin is not only for God's dishonor, but also for man's destruction.

I. *Sin is an offense, and an abomination in the sight of God.* It is contrary to nature of both God and man. It brings into action the sterner qualities of God in His dealings with men. It robs men of their vision of that benevolent side of His nature which is manifest in His dealings with those who seek His favor. It blinds the eyes of the sinner to those excellencies in God which he might envision were his attitude right toward Him. He can neither see God nor know Him as He is. It interferes with God's

efforts to reveal Himself in His beauty. It is ever antagonistic to righteousness, obnoxious to holiness. It is destructive of all that is finest and best in human nature. Man was made for holiness, not sin.

II. *Failure on the part of the priests and its place in failure on the part of the people.* Failure in the support of the work of God in so far as they were concerned. Failure in their influence upon the nations round about them. They were useless where they should have been useful. We who are holy in heart must guard against all efforts of encroachment on the part of the forces of evil. Eternal vigilance is the price of liberty. We must ever seek to be holy in all manner of living. Having the experience of entire sanctification opens the way to our enjoyment of the better things of life. All this we should do for our protection and prosperity as individuals. But we are more than individuals; we are representatives of God. His honor is in our keeping. The interests of His kingdom are at stake in all that we do. The destinies of those who come within the scope of our influence will be affected by the character of our conduct before them. The issues involved in our living are too great to allow us to consider failure favorably.

III. *God has rights in us which we are bound to respect.* Men have expectations from us which we are bound to consider. Failure in these matters brings upon us the disapproval, the judgment of God. These men were in the priesthood because of God's covenant with their father Levi. Their failure to meet the conditions of this covenant was not due to inability, but to indisposition to so do. To do the will of God, man must give his consent to that will, and co-operate with God in its outworking. God does His part in willing; we must do our part in the working out of that will by His grace and power.

IV. *Essentials to success in a life of service to God are always possible to men in particular.* God knows men and lays upon them no obligations which they are unable to fulfill. "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." It would be folly to insist that this will be easy. God does not call men to easy things. He calls them to tasks that will engage their powers to the utmost. Whoever seeks an easy way will not find it in the service of God. Serving God is a full time service, a full power service.

V. *We should keep in mind that we are fully responsible for our failures in the service of God in so far as our intents and activities are concerned.* These priests failed because they departed out of the way of the Lord. Through their failure they caused many to stumble at the law.

In this they corrupted the covenant made with their father, Levi. They might have kept it. Not that we do not labor under human limitations, but that we will not so labor; we fail. Whatever our lives may have been in the past, discouragement should have no place in our hearts now. Our failures are regrettable, but mourning over them will not help matters, and so doing may greatly hinder our present efforts. With might and main, we should seek to do what we can to meet our Lord's expectations for what is left of life to us. We rise above our hindrances only as we overcome them. This we have to do in every realm of life.

VI. *There is but one way to escape the consequences of wrong living, and that is not to so live.* There is but one way to the benefits of right living, living of that sort. These men had despised the name of the Lord, and made Him appear despicable in the eyes of the people. They had brought themselves into a similar condition. God had made them contemptible and base in the eyes of their fellowmen. In failing to keep God's ways, they had failed in the fulfillment of the purposes for which they had been brought into being. Only as we find our places in the will of God and fill them will our lives be successful. Excuses for not so doing will avail us little when we are giving account for our stewardship of life. These men did not find their places because they did not seek to find them.

VII. *Few things are more important in life than that we use our powers as God designed that they should be used.* Forgiveness for their misuses cannot be substituted for their right use. The fact of our forgiveness certifies the fact of our need of it. The more we escape the need of it the better it will be for all concerned. It cost Christ's blood on Calvary's tree to make forgiveness possible to us. God puts no premium on wrongdoing. Right doing meets His approval. Some sort of use we will make of our powers. In departing from the Lord the people of Judah married the daughters of a strange god. In failing to make right use of their powers, they made wrong use of them. For the sake of God, for our own sake, for the sake of all concerned, we should seek the discovery and development of all our ransomed powers, and use them in the service of God and our fellowmen; and this whatever our time of life may be. Only so can we give to the work of the Lord the support it should be given.

Material Support for God's Work

Will a man rob God? (Malachi 3:8-12).

That the work of God should have material support is certain. That this matter should not only be properly attended to, and kept in its proper place, is equally certain. This matter should be kept in

proper balance with the other needs of the work. To rob God by failing to support His work in this matter is one way of disturbing this balance. To demand more than is necessary, is failure in the opposite direction. In this Solomon failed, and brought the kingdom to the verge of disruption by excessive taxation and needless oppression. Many times the work of God has been seriously crippled by needless expenditures and lack of wisdom in this matter. There are perils in either direction. Seldom have the people of God had to regret wisdom or care in its expenditures: often they have had to regret the lack of these things. The happy medium is the desirable thing.

I. *Usually the people of God have prospered more spiritually under adversity than they have under material prosperity.* This has been true in all ages. "Jeshurun waxed fat and kicked . . . and lightly esteemed the Rock of his salvation." Pride, idleness, and fullness of bread, had their places in the downfall of Sodom. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is our Lord's charge concerning the church at Laodicea, at the close of the present age.

II. *Penuriousness in the material support of the work of the Lord is often an indication of poverty in things moral and spiritual.* Usually, when man is in a position to receive freely from God, he is in a condition to give liberally to the support of His work. Experience demonstrates that things pertaining to the work of God can be thrown out of proper balance in various ways.

III. *The work of God should be supported because it is the work of God, and because of its importance to the welfare of man.* Nothing is more necessary to mankind than a proper knowledge of God. Without this they are not rightly prepared to meet the issues of life. They are ready, neither for this world, nor for the world to come. This would be true if life ended at the tomb. Much more is it true in view of the fact that being has no such end. The greatest need of the creatures of God is the God who created them. Having created, caretaking is involved; God fails at neither point.

IV. *Few things are more important than hearing and heeding the voice of God.* "Wherein have we robbed thee?" This is the plea of the people of God in the days of Malachi; it has been true in other days also. Insensibility to obligation is a danger signal. Unheeded, it becomes a death signal. The people of God are as certainly obligated to support the work of the Lord, as He is to support them. God deals with men as with human beings; not as with inanimate objects. Men have their responsibilities to meet, as well as their privileges to enjoy.

V. *Israel needed vastly more than the bringing in of material tithes in the days of Malachi.* Their condition was entirely too serious to need no more than this. No more than this would possibly have made their condition worse instead of better. They were lacking in about everything that would mark them as the people of God. A reformation in this matter was no unimportant part of their need. The love of money as a root of every evil, has its perils for all. One of the sins charged against the priests was their unwillingness to serve without remuneration. Questions of finance ever have had their perils for the people of God. Few things are more desirable than a proper balance here. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." We are followers of the self-denying Christ.

VI. *Man's attitude toward God has an important place in determining His attitude toward him.* By their condition and conduct, the Children of Israel had been bringing upon themselves the displeasure of their Lord. A changed attitude on their part would mean a changed attitude on His part; and this because of His unchangeableness: "I am the Lord, I change not: therefore ye sons of Jacob are not consumed." It was because of His steadfastness to His covenant with them, that they were not consumed in their deplorably backslidden condition. The same faithfulness would assure them of the remembrance of His promises when they made possible their fulfillment. Both the promises and the threatenings of God are conditioned. We put ourselves in the way of His approbation or reprobation by the way in which we meet, or do not meet these conditions.

VII. *Nothing less than a general turning to God; a joyful meeting of conditions, and cheerful co-operation with Him, could have been sufficient to remedy their condition, and make possible their re-establishment in His favor.* God alone could make a satisfactory change in their condition; and they alone—by the grace and power of God—could put themselves in the way of having this change made. Only the work of God could make them true children of God, and make possible their having the characteristics of such children. The key to the situation—under God—was in their own hands. Because of their robberies of God, they were cursed with a curse. Let them deal justly with Him, and they would be blessed with His blessing in abundant, and superabundant measure. Not alone a meeting of their material obligations, but a meeting of all their obligations, was needed; and this was possible by the grace and power of God. Having the grace and favor of God upon them was an important part in their ministry of that favor to others.

Handfuls on Purpose

An invaluable reference work for busy preachers!



Now complete in 12 volumes
and Index.

Price \$17.50

Index volume, \$1.50 extra

Single volumes, \$1.50 each

What These Books Will Do for You—

No preacher who owns "Handfuls on Purpose" will ever get into a preaching rut.

These are busy days. Little time is left for original research. These books are full of Seed Thoughts and Homiletical Suggestions.

Some Christian workers lack the creative faculty. They find it difficult to construct new addresses. These books contain thousands of fine Outlines.

Perhaps you have difficulty in finding a text and subject. If so, the set will do wonders for you. Beyond doubt, it contains the most stimulative and suggestive material of its kind ever published. Thousands of sermons and short talks are waiting for you.

"Handfuls on Purpose" will always assure you of a fresh fund of information for sermons and religious addresses.

The material in these volumes is not cen-

turies old, written for people who lived long ago. It is new, up-to-date, and deals with the vital problems introduced by the 20th Century.

You will find a gold mine in every volume which will inspire you to keep digging and digging. There is no point of exhaustion. There are thousands of Expository Outlines, Select Bible Readings, Short Scripture Studies, Fine Seed Thoughts, Apt Illustrations, Practical Hints and Applications, etc.

The entire Bible is covered in a unique and fascinating manner.

An Index volume of 160 pages is an almost invaluable addition to this set. In this Index the reader may locate subjects and material on any given scripture reference. The Index covers the first ten volumes in the series. Price \$1.50

Convenient monthly payment terms can be arranged for those with satisfactory credit rating.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

The PREACHER'S MAGAZINE

AS DISCIPLES of the Lord we face numerous duties in these momentous days. Not the least of these is the pleasant duty of maintaining peace of mind. The better things in the world are terribly threatened by powerful anti-Christian forces. "Man's inhumanity to man" is on exhibition to an appalling degree. And who can foresee the end?

Yet our Master foresaw these things and told us about them. How fitting are His words for this day, though uttered so many centuries ago, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass . . . For nation shall rise against nation, and kingdom against kingdom."

Jesus Christ, our Savior and Friend, possesses all authority in heaven and upon earth. When He chooses He will intervene and cause wars to cease to the ends of the earth. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Rather, giving ourselves to works of faith and labors of love, let us seek to manifest that tranquillity of mind which becomes those who profess to be friends of our great God and Savior Jesus Christ, not forgetting to be ever on the watch for Him.—*The Evangelical Friend.*

Volume 15

OCTOBER, 1940

Number 10

The Preacher's Magazine

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

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

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

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

The Body and Purpose of Preaching

By the Editor

WILLIAM SECKER, minister of All Hallows Church, Londonwall, wrote a book which he called "The Nonesuch Professor in His Meridian Splendor; or, The Singular Actions of Sanctified Christians." The edition of the book which fell into my hands bore the date of 1815, and I am not sure that was the first edition. But the book is a fine illustration of the timelessness of the principal gospel themes, and there is little in the book to warn one that the volume is not a present year "best seller."

This fine old book should be read by every minister who has not read it, and reread by everyone who has read it before. This statement is made upon the basis of the general content of the book. But in the present instance, I wish only to refer to Mr. Secker's homiletical method which he gives in an incidental passage. After setting forth in brief his general thesis, this little known preacher says, "But, as you cannot see so well by a candle under a bushel, as upon a table, I shall therefore hold up the subject to your view in the following light: Firstly, I shall touch upon the explanation of that which is doctrinal. Secondly, upon the application of that which is practical. The former is like cutting the garment out, the latter is like putting the garment on."

Explanation and application! Could any method be simpler, and yet could any method be more generally applicable? A preacher who succeeds in approximating such a method will deserve the reputation of being both sound and practical, and that is the highest grade a preacher can make; for it so often happens that the man of doctrinal excellence lives too far away from his people, and the man of practical application degenerates into a shallow exhorter whose heat exceeds his light.

There is a more or less common notion abroad that doctrinal preaching is not interesting, and some even hold that it is not necessary. But both these conclusions are reached without due

process of reasoning, and without respect to the observed facts in the case. Doctrinal preaching can be interesting, and it is very necessary. We all know, of-course, that doctrinal preaching can be dry and uninteresting, and when it is so it does not serve any useful purpose, unless it is to teach the people the advantage of "enduring hardness as good soldiers." But when doctrinal preaching is of this type it is the preacher's fault, and not the fault of doctrine itself.

It was one of the outstanding elements in the preaching of Jesus that He preached doctrine and got the multitudes to hear it. He did not throw His exhortations at the people like chaff in the face of the wind. Rather He often posited the deepest reasons, and proposed the highest rewards for the most ordinary duties. A cup of cold water given for Christ's sake was to obtain eternal reward. Giving proper attention to a little child was occasion for being mentioned in the presence of God in heaven. And anointing the Lord's feet with ointment was to purchase age-long notoriety. In like manner, casual texts in which God acknowledged Himself as the God of Abraham, Isaac and Jacob, after these patriarchs were dead proved the immortality of man, since God is not the God of the dead but the God of the living.

The majority of preachers are tempted, I think, with the idea that their people "all know what we stand for," and therefore it is not necessary to give them line upon line, precept upon precept. And so the preacher shuns the familiar themes in favor of themes less familiar and less important. I know there is an ambition that is unholy. But I think it is valid for a preacher to pray that he may be a great preacher in the proper sense of the word. And one of the requirements of a great preacher is that he must preach on great themes. If he can get together a great theme and a great occasion, the chances are he will preach a great sermon. But how could there be a great sermon on a trifling theme? Sometimes a preacher gets the reputation of being able to make the most out of the least of anyone at all. But I am not sure that such a reputation is a compliment. For preaching is revelation, not invention.

Jesus observed that a good scribe brings out of his treasure house "things new and old." This, I think, is in brief what it takes to make doctrinal preaching interesting. The preacher who sets off into unexplored fields at the very outset is likely to finish up in the woods. Men cannot follow thoughts that are new except by relating them to thoughts that are familiar. And yet the recital of familiar truths with unvarying terminology is monotonous. Every sermon should have enough familiar teaching that the intelligent listener can say to himself, "He's on the track all right—I know what he says is true." But it should also have enough progress in doctrinal construction that that same intelligent listener can say, "Well, I never just thought of it like that before." This

is bringing out of the treasure house things new and old, and I think is the proper method of preaching doctrine.

Practical application in preaching is an important and delicate matter. There are times of course when the application is by inference, and no great risk is involved either of not being understood or of giving needless offense in saying, "Thou art the man." But there are times when the doctrinal explanation is detached and it must be said, "And now to apply this thought to our own times, and to get from it a lesson for our own thinking and living." This is a delicate point, and one at which mistake is easy. The most common mistake is for the preacher to set himself up for the standard, and say by intimation, if not just in so many words, "Now I have always practiced these things myself, but I am quite sure that the majority of you are and have been very remiss." Even when this is the case, the object of the preacher is not simply to tell the truth, but to speak the truth in love, and in such words and in such spirit that some good will be accomplished.

A few Sabbaths ago I heard what seemed to me to be a very good sermon by a minister I know to be a good and consistent man. I was therefore surprised a few hours later to hear someone say, "The preacher made out his case very well, but I did not like his egotistical manner." I tried to think what there was in the preacher's words or manner that gave this impression. All I could think of was that in every instance he had told stories that complimented himself. When he spoke of prayer, he told of his devotion in this holy exercise. When he spoke of faith he recited his personal exploits. When he emphasized brotherly love, he told of kindnesses he had himself shown. The matter had not impressed me. I was glad to know of his personal experiences. But I could see how his method might be interpreted as preaching himself.

Years ago I heard a famous old preacher for a dozen times or more during as many days. His method was to use himself as example of unhappy experiences, and to quote others when he would give an example of excellence. Sometimes it seemed to me he took considerable risk, but I discovered that no one of his listeners thought any less of him on account of his confession of weakness and acknowledgment of narrow escape from defeat in the many conflicts through which he had passed. There was something winsome about the way he would conclude his point on Christian kindness by saying, "That reminds me of the time when I was a lonely orphan boy trying to make my way through school. Out of money and unable to obtain employment, I was on the verge of giving up. But old man Smith met me on the street one day. He reached out his hand and said, 'Henry, I have been praying for you that your faith and courage may not fail.' I wish I could do more than this, but I am just a poor, humble old man, as you know. But I want

you to know I believe in you and that God will see you through somehow." From this he would go on to tell how these words of assurance bolstered up his faith and courage and how defeat was turned into praise—by the good deeds and words of others. When he was himself the recipient of kindness, rather than the giver of it, it made his applications more apt and less offensive.

Oscar Hudson used to tell of the man who prepared a manuscript for a little book and took it to a country printshop to have it printed. The printer had but limited supplies in his cases, and when he was no more than two-thirds through with the job, he ran out of capital letters with which to represent the first personal pronoun. But being versatile, the printer just substituted the figure one. Readers, coming to that section of the book, usually read it, "and so number one put his shoulder to the wheel and the heavy load was moved." Perhaps the preacher would have winced a little if he had heard this interpretative method of reading; but if he had been forced to come directly to the truth it may be the thought was correct after all.

We all know the preacher is forbidden to descend to personalities in the pulpit, and we would not be able to overlook his use of his immunity to square a personal grudge. But we have accustomed ourselves to thinking it is permissible to hold a listener up to scorn, if it can be done in such a way that it cannot be actually proved that the preacher had just this case in mind. However, I think we all know by this time that men will amend their ways more willingly if they are allowed to do so voluntarily. After we have set before them the true ideal of experience, life and duty, we can more often gain by leaving the Lord and the listeners together to work out their problems between themselves. Even an altar call can be made embarrassing, but usually it is a mistake to make it so. I think the average person feels some resentment against being pointed out and told he must either do such and such things or perish everlastingly. Even when this is the case, we do well to leave something to the Spirit of God.

Nevertheless, there are just two things the preacher ought to try to do: he should try to explain the doctrine, and he should try to be practical in the application. If he does these two things he will be a good preacher. To preach doctrine that is unrelated to life is to encourage speculation in the most serious things. To apply too quickly and to exhort excessively is like building a heavy house on an insufficient foundation. "Take heed to thyself and to the doctrine." And take heed, likewise, to the application—be a practical preacher. Cut the garment out in doctrinal preaching, and put it on yourself and get others to put it on in practical application, and you will be a tailor whom the Master will approve.

Thoughts on Holiness from the Old Writers

By Olive M. Winchester

A Deceitful Heart

The heart is deceitful above all things and desperately wicked: who can know it? (Jeremiah 17:9).

WHILE there are many manifestations of the inbeing of sin within man, perhaps none is more outstanding than the tendency to deceit. From the early days of life on to old age this tendency is apparent. Although occasionally there may be an individual who may be open and sincere, yet a little strain of deceitfulness seems to be generally present in everyone. Grace alone would appear to be the antidote for this natural trait.

Not only is deceit general in the human race but it is a very subtle evil. The individual who has it often does not recognize it, and moreover besides behaving deceitfully toward others, he deceives his own heart and appears to be perfectly blind to the fact.

Because of the fact that this trait is practically universal and furthermore is very insidious, it behooves us to make a careful study of it that we may not have any of its perverting influence exerted on our lives.

ATTENDANT EVILS AND EFFECTS

First in our study of deceit we will note some of the attendant evils or consequences that follow from having a deceitful heart. The prophet who warns us that the heart is deceitful above all things also gives some of these evils. He evidently had studied human nature and noted the traits and tendencies therein. He had often experienced its baleful effects; he lived among deceitful men. Perhaps no one in the Scripture annals is better prepared to give us an analysis of deceit than Jeremiah.

Let us look at the description given of the people of Jeremiah's day as the Lord looked down upon them and saw them. This is the warning we find he gives the prophet, and the people in general, "Take ye heed every one of his neighbour; and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk in slanders." This is certainly a sad situation, when confidence must be restrained and reliance cannot be placed upon any man. Then comes the word again to the prophet, "Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Thus we see that one of the attendant evils of deceit is to cause men to fail in knowing the Lord. It operates on the heart in such a way that they cannot understand and do not desire to know the Lord. This alone marks deceit as an insidious evil.

Not only does deceit hinder in knowing the Lord, but it also is a deterrent to the backslider.

The same baleful influence that played upon him hindering him originally in his unregenerate state, returns again when once he has fallen away; it is perennial in its action it would seem. So the prophet asks, "Why then is this people of Jerusalem slidden back by a perpetual backsliding?" The answer is returned, "They hold fast deceit, they refuse to return."

We have noted the effect of deceit in relationship to God, now we turn to see what is the result in relationship to man, and the prophet tells us, "As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich." Here we note that they obtain position and wealth by deceit. Doing this no doubt they have not given their fellowman his just dues and the next verse clearly states this, "They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge." Thus we see that deceit has as its accompaniment self-exaltation over fellowman and also oppression. Other traits might be mentioned in its activity, but these constitute the most outstanding and we hear the psalmist pray, "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man."

SELF-DECEPTION

We mentioned before that deceit not only operated in relations external to the individual, but also upon the individual himself. While Jeremiah gives us a graphic picture of the results of deceit in outward relationships, Isaiah pictures to us the effect upon the man himself.

This great prophet was seeking to awaken the people to the folly of idolatry and he called to their attention that they would take a piece of wood, burn part of it in the fire and exclaim that they were warmed, then they would take another part of that same piece of wood and fashion it into a god and fall down and worship it. He looked in dismay upon such folly and stupidity and then he sensed the reason, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

There are various illustrations of self-deception in persons in the Scripture but none are more striking than the Pharisees. They regarded themselves not only as spiritual in their own righteousness, but also as spiritual leaders par excellence. Upon these self-deceived guides of the people Jesus pours His most seething rebukes: He has pity on a Mary Magdalene; but rejects the self-righteousness of the Pharisee.

Finally in the gospel we see the sad results of self-deception, in the parable of the sheep and

goats? There those on the left stand disconsolate, hearing the word, "Depart!" They are dazed for they know not when they have failed to minister. Why are they thus consigned to everlasting punishment; they deceived themselves and understood not the true principles of religion.

THE CHRISTIAN'S ATTITUDE TOWARD DECEIT

In considering the attitude of the Christian toward deceit, we find that the psalmist in delineating those who shall stand on the holy hill of Mount Zion, stipulating as requisites, "He hath not lifted up his soul unto vanity, nor sworn deceitfully." Then again we see another company standing this time before the throne of God, "Redeemed from among men, being the first-fruits unto God and to the Lamb." Of these it is said, "And in their mouth was found no guile: for they are without fault before the throne of God." Thus it is clear that the Christian should not give way to deceit, that he should ever be without guile.

Not only in their own hearts should Christians be free from deceit but also in their activities, especially in seeking the truth. Peter exhorts his

readers to lay 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."

In interpreting and applying truth it is very easy to let a little perversion come in because of some personal reason; therein enters an element of deceit. Not that the person intends to be deceitful, but he has not stopped to analyze all his motivation and let the streaming sunlight of heaven shine through the inner recesses of his soul till all trace of insincerity and self-seeking has been purged. We can never appropriate or apply truth rightly until we do this.

Thus we have seen the evils of deceit. It mars our relationship with God, a deterrent factor in knowing God both in the beginning and in returning unto God if we should fall away. It builds up in our own hearts a complex whereby we cannot perceive the things that are excellent, and we turn aside to folly and to vanity. Consequently one of the special graces of a Christian is that he be without guile, that he ever serve God and his fellowman with sincerity and righteousness.

Preaching with Passion

E. E. Wordsworth

NO CALLING is as sacred as the ministry and no responsibility compares with it. The blood of souls will be on the hands of the minister who dares to consider his calling and work carelessly and dispassionately. The watchman on the walls of Zion is accountable to Almighty God for the character of his ministry. John Welch, the son-in-law of the illustrious John Knox, was so wont to pray and mightily intercede for souls, often praying eight hours a day, that even his good wife thought he was extreme in this particular and gently rebuked him, but the praying preacher answered, "Oh, woman, I have to answer to God for three thousand souls!" He had the preacher's passion to win men to God.

Passion is vastly more than mere noise and vociferous exhortation and pulpit utterance. We must not be confused here. Some preachers seem to think that mere physical and mental earnestness constitutes real soul passion, Nay, verily! The salesman, the merchant, the politician, the soap-box orator may become quite loud in speech, yet without any passion for souls. A holiness minister may put on quite a "show" yet woefully lack heart passion. There must be intense and overpowering feeling for souls, there must be a deep yearning within the breast, there must be an eager stretching out of the inner man; there must be fervent devotion and ardent affection for lost men. We must "travail in birth" until "Christ be formed" in men. The highest example of real passion is found in the sufferings of Christ, especially of the agony in the garden and on the cross. Passion is suffering for souls.

Baxter stained the walls of his study with praying breath and it was said of him that, "He preached as a dying man to dying men." Savonarola, the Italian monk and Florentine reformer, preached with such holy anointing passion that he mightily stirred the hierarchy of Rome. The vast concourses of people waited upon his ministry as he challenged the papacy. He was finally executed by the Roman Church for heresy. Wesley saw the begrimed colliers of England and the burning compassion of his great heart went out to them as he labored for their salvation. He said a minister must "labor" in the pulpit. He meant deeply spiritual labor. Asbury, "the knight of the lone trail," preached to sinful men on the judgment, hell, sin, salvation, in such a way that souls swept into the kingdom of God. Goodell says, "We are heralds of a passion."

Whitefield had a favorite text like most preachers have. It was this: "Ye must be born again." It is said he had a great many discourses on this particular text, and before the great crowds that attended his ministry his wonderful voice would call out with such tremendous passion, "Ye must be born again" until thousands knelt and prayed their way to God. A great admirer of Whitefield heard him preach on this text many times. At the close of one of his discourses he enlisted a conversation with the eloquent, impassioned preacher and asked the question, "Brother Whitefield, why do you preach so often on the text, 'Ye must be born again'?" He quickly replied, "Because, 'Ye must be born again.'" This man of God saw men as sheep without a shepherd, as lost

souls, as eternity-bound beings that must be saved or be eternally lost. It was tremendous soul passion with Whitefield.

Alfred Cookman would cry out to the assembled crowds that waited upon his ministry with such holy earnestness that men felt the burning passion of the man's soul more than his words. They sensed his great earnestness to win souls. Multiplied hundreds were saved under his appointed ministry. No wonder at the dying hour he could shout out, "I am sweeping through the gates of the New Jerusalem washed in the blood of the Lamb!" Brethren, we must save men or die ourselves. I plead with my brethren to never for a moment lose the passion for souls. Do not be professional but carry a crushing burden for the lost. Let us weep with Jeremiah, pray like Paul, and have the holy passion of ministers of this sacred calling.

Holiness unto the Lord

C. W. Ruth

(A Bible Reading)

Holiness Commanded—Our God is absolutely holy, and has commanded us to be holy. Read 1 Peter 1:14-16, "As he which hath called you is holy, so be ye holy in all manner of conversation [all manner of living, R.V.]; because it is written, Be ye holy; for I am holy."

Called unto Holiness—Read 1 Thessalonians 4:7, 8, "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given us his Holy Spirit." By His Spirit, by His Word, by His providences—in ten thousand ways, the call of God to all men, is the call to holiness.

Chosen to Be Holy—Read Ephesians 1:3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things, marg.] in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Some men would tell us this preaching of holiness is a new doctrine, a new religion, but "before the foundation of the world" was several years ago. It is the oldest doctrine there is. God started the race holy, and never intended that a man should be anything other than holy—and now tells us the objective of all "blessings" is our recovery from sin and restoration to holiness.

Chastises to Bring Us to Holiness—Read Hebrews 12:10. Our fathers "chastened" us after their own pleasure; but he for our profit, that we might be partakers of his holiness. "No one can disobey God without getting into trouble somewhere down the line, through the chastenings of the Lord. Whatever the method, be it by adversity, losses, affliction—the purpose is to bring us to holiness—that we might be partakers of his holiness."

David Brainerd would often go out at nights into the forests of Delaware, wrap himself in his bearskin coat, kneel in the snow while the cold, frosty winds would blow mercilessly upon his frail body, pray until a sweat would cover his body and he would spit blood. He would pray for his Indians that God would save them. Then on the following day he would preach through an interpreter to the savage Indians and revival power would sweep the camps and they would fall under the power of God as though shot on the battlefield. Drunkards, adulterers and malicious men would be triumphantly saved. It was soul-passion and heart-burden that gained the victory. He died prematurely of tuberculosis. At twenty-nine years of age his work was completed and his name has come down through the following decades as a missionary pioneer with deathless passion for souls. Lord, give us all more passion for souls!

Christ Died to Make Us Holy—Read Ephesians 5:25-27, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." They who deny the possibility of holiness, virtually declare Christ a failure.

Holiness Perfected—Read 2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves [by obeying the truth, 1 Peter 1:22] from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." According to this, we are not simply to "aim at holiness" but have holiness perfected—namely freedom from "all filthiness of the flesh and spirit." Filthiness of the flesh would doubtless relate to our appetites and passions—which would include the use of tobacco, alcoholic liquors, etc.; filthiness of the spirit would relate to such matters as pride, anger, jealousy, covetousness, etc.

Establishment in Holiness—Read 1 Thessalonians 3:13, "To the end he may stablish your hearts unblameable in holiness before God, even our Father." Certainly no one may be established in holiness, while he yet remains unholy. This indicates that a person may get the blessing so good he will not need to be worked over in every revival or camp-meeting, but will stay "put." Thank the Lord!

Living Holiness—Read Luke 1:74, 75, "That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." You may not be able to so live that all men will say you are holy—Christ failed in

that, although He was holy; even so you might be as white as a white-winged angel, yet someone wearing dark glasses would declare you were a blackbird and shoot you for a crow. "... unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). Jesus taught that it is character that graduates conduct. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." It is never difficult to be what you are.

Men Have Been Holy on Earth in Other Ages—Read, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). This proves that there were some holy men on earth during the prophetic age.

Speaking of the mystery "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit"—according to this there were some holy men on earth during the apostolic age. Men will allow that prophets and apostles and ministers should be holy men; then why may not other men be holy?

Writing his first epistle to the Thessalonians, Paul said, "I charge you by the Lord, that this epistle be read unto all the holy brethren" (1 Thess. 5:27). This doubtless included some who were neither prophets nor apostles nor ministers, who nevertheless were still on earth.

In speaking of the adornments which Christian ladies should not wear, Peter said, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves..." (1 Peter 3:4, 5). Accordingly there have been some holy women on earth. If men and women were holy in the "old times" why may not men and women be holy now, while still on earth?

They Shall Be Called the Holy People—Read Isaiah 62:12, "And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Are you among this number?

A Holy Way to Walk In—Read Isaiah 35:8, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." It does not require a college education in order to obtain the blessing; even the fool may obtain it. It is not mental difficulties that hinder as much as heart difficulties, that hinder getting the blessing. When the heart gives up you can have the blessing.

Holiness an Absolute Necessity—Read Hebrews 12:14, "Follow peace with all men; and holiness, without which no man shall see the Lord." All men believe that heaven is a holy place, and nothing can enter there that defileth. When men are done with sin they want holiness; when men do not want holiness, they evidently want sin—for there is nothing

else to want. When a person wants sin, he wants exactly what the devil wants; when a man wants holiness he wants exactly what God wants. Thank God, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us [in the present tense] from all sin" (1 John 1:7). Why not accept the cure?

A Holy God, inspired holy men, to write a Holy Bible, to tell us that God commanded us to be holy; that He called us to be holy; that He has chosen us to be holy; that He chastens us to bring us to holiness; that Christ died to make us holy; that we are to have holiness perfected; that we are to be established in holiness; that we are to live holiness all the days of our life; and thus we become associated with holy prophets, and holy apostles, and holy brethren, and holy women also, if we are among the holy people, and walk in the holy way; and that will take us to a holy heaven, to mingle with holy angels, and live with a holy God. Brethren, I believe in holiness. The words holy, and holiness, occur more than six hundred times in the Bible. "How can a man be honest, and profess to believe a holy Bible, and love and serve a holy God, and expect to go to a holy heaven, and yet be averse to the subject of holiness? There must be something wrong, either in the head or in the heart somehow. Amen!"

In the language of the sainted Bishop Foster:

HOLINESS—"Breathes in the Prophecy, thunders in the Law, murmurs in the Narrative, whispers in the Promises; supplicates in the Prayers, resounds in the Songs, sparkles in the Poetry, shines in the Types, glows in the Imagery, and burns in the Spirit of the whole scheme, from its Alpha to its Omega, its beginning to its end. Holiness!! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over voicing all through revelation! singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer! the great central truth of the system. . . . If God has spoken at all it is to aid men to be holy."

Trust God

A long time ago Pascal wrote these words: "Our Lord hath not chosen that our foresight should extend beyond the day that is present. These are the limits which He requires us to observe, for the sake of our salvation and repose. Yet the world is so restless than men scarcely think of the present time, but are always in a disposition to live in the future." The world has grown older since these words were written, but men have grown no wiser. What peace and joy we should have if we were only willing to trust the future to the God who is too wise to err and too good to be unkind!—*The Watchman-Examiner*.

A Prepared Ministry

By A. S. London

A MINISTER came to the front in one of our services. He spoke as follows: "I was converted after several children had come to our home. I thought I had a call to preach. I had but little education. I can hardly read a chapter in the Bible intelligently. I want to preach, but no church will call me. The District Superintendent can't place me, as no one wants to hear me. I am doomed as a preacher for lack of preparation."

A call to the ministry in almost every case includes a call to make preparation for the task of preaching. The high and holy office of the ministry demands thorough preparation. Moses shrank from the call of God though skilled in all the wisdom and learning of the Egyptians. Isaiah must have felt the great responsibility of the ministry when he said, "Woe is me! for I am undone." It seems that the great divines of days past knew that without preparation they would fail as ministers.

Some of the most glorious pages of history have been written by men who did not have a college education. They were, however, prepared men. They were men of great native ability who secured their education outside of college halls. They were trained in the school of experience. Consecrated men with studious habits have always been used of God in the building of the Church of the living God. These men received their preparation in private. They had good minds, mastered good books, and labored prodigiously. They were prepared. They were close observers, hard students, and masters of themselves.

Laziness, intellectual and physical, has blighted many bright prospects and dwarfed many brilliant hopes in the ministry. The desire for ease and taking the line of least resistance has kept many men in the paths of mere mediocrity as preachers. Diligent application to the task of preaching has caused the rise of many men of average ability to the places of influence and responsibility.

The prepared man has always led in every field of activity of human progress. Moses, a man who was skilled, mighty in word and in deed, was chosen to lead Israel out of Egyptian bondage. Saul of Tarsus, a prepared man was chosen to systematize the doctrines of the church, and write letters for the direction of the church for all ages to come. He was a graduate of the University of Tarsus and a post-graduate from the feet of the great scholar, Gamaliel.

God wanted a man to thunder the great truths of the Bible into the ears of all Europe. He laid His hand upon Martin Luther, a prepared man, and sent him out as one of the greatest reformers of all ages. England was in a state of spiritual lethargy and religious dearth. John Wesley, a prepared man was chosen to lead in the greatest spiritual awakening since the days of Pentecost.

Only one preacher out of every two hundred gets out of the ordinary routine of preaching. The

demand now for prepared preachers is seemingly greater than ever before. This is a most wonderful age for prepared ministers. Someone has said that there is not a prepared preacher who does not have a people anxious to hear him preach. It seems that the call for prepared men is louder than ever before.

Empires and kingdoms are being shattered almost overnight. Right now the press brings the news that a nation has lost its identity in seventeen days. Thrones have toppled and crowns have been lost in recent months. Great fields are calling for men who are prepared to enter them. The Church of Jesus Christ has never had a greater challenge than comes to it today.

Thirty thousand church doors closed in our nation in the past twelve months. There are many reasons given as to why these doors are closed. But it is safe to say that one main reason why they are closed is in the fact that preachers have not been prepared to fill these pulpits with a burning message out of burning hearts and prepared intellects.

A preacher sat in my audience. I had him say a few words. He is a good man, but goodness alone is not sufficient for the ministry that is needed in these troublesome days. I said to the pastor, "What is to become of such men in the ministry?" I was sincere, for no one loves good preachers more than I do. The pastor replied, "And what is to become of the congregation to whom he preaches?" The man is not prepared. He has no message. His ministry is over right in the prime of his life.

The present day situation the world over is enough to challenge every red-blooded preacher to suffer any kind of hardships necessary in order to prepare for the fields that are white unto harvest. Glorious possibilities and opportunities are now being offered to those who will prepare for the highest and most noble calling of preaching the gospel of Jesus Christ. There is a marvelous field for the prepared minister with a burning heart for the welfare of lost and dying men.

A minister cannot prepare for this noble task and expect it to come through ease and comfort. There is no excellence without great labor. Common sense, hard work, diligent study and careful living may bring one of ordinary ability to a place of great living and usefulness. Most failures are brought about by a lack of application to the task at hand. Tasks are performed in an indifferent manner. We fail to give the best there is in us.

Some years ago that prince among preachers, Will Huff, gave wholesome advice. He said, "Always do your best under conditions, whatever the task set before you." Someone has said that genius is but the ability to take infinite pains and do an enormous amount of hard work. Edison said it is ninety per cent perspiration, and ten per cent inspiration.

Paul was a hard worker. One time he caused a bonfire of ten thousand dollars' worth of books, that

had become useless because of his teachings. Had Paul been an ease-loving, careless, haphazard, type of a preacher, the world would never have heard of his ministry. His abundant labors have blessed the world for centuries with unspeakable good.

Paderewski, the world-renowned, pianist, out of that little country that suffers today in the awful European war, did not become famous because of inherited ability and mere whims and wishes. He prepared himself, or he would not have been heard of outside of his little territory. Eleven hours a day practice for years on the piano tell the story. Ole Bull, the great violinist, when asked how he was so gifted as a musician declared, "Ten hours a day practice for twenty years."

The prepared minister preaches with a passion to serve his fellowman. Preparation for the pulpit is far more than a little book learning. It is prepar-

ation of mind, heart, soul. A brilliant intellect is not sufficient. There must be a warm and sympathetic heart. A cold, intellectual sermon has little attraction. Love will be felt to a far greater distance than mere intellectuality. Our ministry must warm the hearts of others. Ours is a ministry of teaching and feeding, saving and blessing the lives of those to whom we minister.

The prepared minister preacher with divine aid. No amount of preparation is sufficient unto such a task. This comes from a habitual waiting upon God in prayer and meditation. Without it any amount of preparation otherwise is in vain.

It is a tragedy for any man as an ambassador of God to go to his pulpit without the best preparation possible in mind, soul and body, for the most sacred task assigned to a human being!

Paul's Terms Relating to Holiness

By Neal C. Dirkse

PAUL'S epistles to the Corinthians, especially regarding his emphasis upon the experiences of full salvation, is a tribute to his implicit faith in God. Though Corinth was widely known for her wealth, luxury and dissipation, Paul hesitated not to preach the high standards of holiness to them. As a commentary upon the attitude of the devotees of those most deeply steeped in sin, it was not they who instigated the opposition, but rather, the church officials. It possibly suggests that a fearless proclamation of the demands of God begets the respect of the world, as opposed to the half-hearted compromisory stand of the modern and backslidden church.

As in each of the epistles, Paul very definitely states the situation. He proclaimed two works of grace; he described each of them in detail; he showed the results of carnality; he showed the issues of a pure heart.

Our approach will be from first the negative aspect and then the positive aspect.

Negatively

I. THE SIN PRINCIPLE CHARACTERIZED

- 1 Corinthians 3:1—It is earthly mindedness; childishness.
- 1 Corinthians 3:3—Classifies one as of the world.
- 1 Corinthians 5:6—A growing and powerful element, affecting one's whole character.
- 1 Corinthians 5:7—A condition of character.
- 2 Corinthians 7:1—Filthiness of flesh and spirit.

II. EVIDENCES OF ITS PRESENCE

- 1 Corinthians 3:1—Unspiritual, lacking in spiritual appetite; hinders proper growth.
- 1 Corinthians 3:3—Though brethren, yet a

foreign element within that leans to worldliness.

- 1 Corinthians 3:3, 4—Envy, strife, cliquing divisions, eyes on human leadership.
- 1 Corinthians 5:6—Mars one's entire character.
- 1 Corinthians 5:8—Debars from complete fellowship with saints.

III. THE COMMAND REGARDING ITS DISPOSITION

- 1 Corinthians 5:7—To be thoroughly cleansed out.
- 1 Corinthians 5:8—To be completely eradicated.
- 2 Corinthians 7:1—Complete cleansing.

Positively

I. THE STATE CHARACTERIZED

- 1 Corinthians 1:2—Set aside, completely consecrated for God's glory; filled and empowered by the Holy Spirit.
- 1 Corinthians 6:11—Completely justified before God.
- 2 Corinthians 1:21—Establishment in Christ; anointed of God.
- 2 Corinthians 1:22—Sealed by the Holy Spirit.
- 2 Corinthians 13:9—State of perfect love.

II. THE EVIDENCE OF SANCTIFICATION

- 1 Corinthians 1:8—Renders us blameless before Christ.
- 1 Corinthians 2:6—Able to comprehend the wisdom of God.
- 1 Corinthians 6:11—Washed from transgressions; cleansed from old leaven; justified before God.
- 1 Corinthians 13—The possibilities of growth in grace; the seeds of divine love when in full maturity; the privilege of the sanctified.

- 1 Corinthians 15:58—Steadfast, unmovable, abounding in the work of the Lord.
- 2 Corinthians 1:21—Establishment, living in atmosphere of God.
- 2 Corinthians 1:21—A foretaste, or down-payment of joys of eternity.
- 2 Corinthians 11:2—Purity of life.
- 2 Corinthians 13:9—Perfect motives; perfect love.

III. THE COMMAND REGARDING ITS OBTAINMENT

- 1 Corinthians 14:1—Pursue it, seek it, until gained.
- 1 Corinthians 16:14—Direct our lives on basis of divine love.
- 2 Corinthians 7:1—Perfecting holiness in fear of God.
- 2 Corinthians 13:11—Obtain the experience so as to be enabled to relax upon God; live in unity and in peace; so live that God may constantly abide.

IV. TWO WORKS OF GRACE

- 1 Corinthians 3:1—Carnal and babes in Christ, as opposed to spiritual.
 - 1 Corinthians 3:2—Milk-drinkers as opposed to meat-eaters.
 - 1 Corinthians 6:11—Washed in regeneration—forgiveness of sins.
- Sanctified—cleansed and purged and filled.
Justified—Single result of twofold acts of grace.

Apostolic Missions

Have we learned the lesson? The poverty and weakness of apostolic missions necessitated reliance on God alone, and issued in wondrous success, and in modern missions it will invariably be found that in proportion to the non-reliance on wealth or education or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burma and Madagascar, and the dangers of labor among the cannibals of the South Sea Islands, have proved no barriers to success, but have been very conditions of blessing. Can those at home or abroad who are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him?—HUDSON TAYLOR.

Seven Great Changes as recorded on a fly leaf in Moody's Bible:

1. Justification. A change of standing—before God.
2. Repentance. A change of mind—about God.
3. Regeneration. A change of nature—from God.
4. Conversion. A changed life—for God.
5. Adoption. A change of family—in God.
6. Sanctification. A change of service—unto God.
7. Glorification. A change of place—with God.

—SELECTED.

CHURCH SCHOOLS

J. Glenn Gould

The Importance of Leadership Training

By Charles R. Thrasher

WHEN the storms have come—the rain is descending, the lightning is flashing, and a man's house is falling and crashing upon the sands—that is a very poor time to tell him he should not have built upon the sands—that he should have built upon the rock. It is then too late to save the house and the owner.

Yet strange and paradoxical as it may seem, many churches are maintaining exactly that attitude. When any church is failing to have a leadership training program, it is unwittingly aiding many to build upon the sand. They are failing because they do not realize the strength of their competitors. Let us look at those who are competing for the attention of the child.

1. *The Public School Teacher.* The teacher of our children in the public school is a highly trained individual. She knows exactly how to approach the child in order to have him remember the maximum amount of her teaching. In fact, her position as a teacher depends to a great extent upon her ability to strongly impress words and ideas upon the mind of the child. A superintendent was heard to tell his teachers that no child should ever fail a subject. "For," he said, "if the child is approached correctly, he will learn his subject matter."

Here we have teachers trained in the psychology of child life and habits. More than that, they have been instructed in the training school laboratory and have seen an expert psychologist bend the child to his will as the wind bends the willow.

Since teaching is on a competitive basis in most of our school systems, the teacher will exert herself to the utmost to see that the child does progress as fast as possible. This being true, the public school teacher is a direct competitor of the Sunday school teacher. Furthermore, the public school gets on the average of seventy-two hours of the child's time, while the Sunday school gets one. No wonder our children come to Sunday school with a thousand and one things in their minds, rather than the things of God.

2. *Secular Education.* According to a survey recently made, the results of which were published in the *Expositor and Homiletic Review*, 72 per cent of the college graduates do not believe in a personal God. On the average 54 per cent of the college freshmen are opposed to women smoking, while 17 per cent of the seniors oppose

the same. Sixty-two per cent of the freshmen are opposed to gambling, while only 26 per cent of the seniors oppose it. Fifty per cent of the freshmen think dancing is harmful, while only 8 per cent of the seniors think so. Seventy per cent of the college freshmen attend church regularly and only 27 per cent of the seniors are regular church-goers. Seventy-five per cent of the freshmen believe in the inspiration of the Bible, while only 35 per cent of the seniors believe, thus. Eighty-three per cent of the freshmen believe all church members should be Christians, while only 35 per cent of the seniors think they should be. What an indictment of education as given by state institutions. It is these college students who are the teachers of tomorrow.

Why are so many college students changing their minds on these fundamental matters during their four years at college? Simply because they are weak in their Christian theology. The great Bible doctrines and Bible truths have not been embedded deeply enough into their minds. If these fundamentals were firmly implanted they would not be so easily uprooted and destroyed by godless professors.

Dr. Norman B. Harrison of Minneapolis says, "Too often young people are spiritually ignorant—religiously illiterate. They do not know. Shoddy work in the Sunday school, shallow preaching from the pulpit—these are basic faults. They have not grasped the great doctrines of the church. They do not think in terms of Christian truth. They do not know the Bible. Some frankly tell me they do not read it or care for it. On what grounds or by what right do they call themselves Christians? They could not tell you.

"In many instances this failure is not the fault of the young people but of the church itself." This indictment falls heavy upon the teachers of the Sunday school, for it is they who have the best opportunity to teach the basic Bible doctrines.

It is a well known and a little disputed fact that the home is losing its grip as a Christian force in the lives of our young folks. The public school has met the challenge of declining home influence by establishing kindergarten and nursery schools. But what has the church done? In far too many cases it has not even trained its teachers. It is said that not one church in thirty is offering a teacher's training course for its teachers. It is time for us to awaken, and make a tremendous effort to secure teachers for our Sunday school who are strong in the knowledge of the child, his habits and aptitudes. If we cannot secure them already trained, let us train our own. If we do not have teachers of this stamp we shall fail to meet the need of the child in this modern world and the educational world will more and more control the thought life of our little ones. "As a child thinketh, so is he."

Even grade pupils no longer wish to listen to a teacher who haltingly reads or hesitates to spell a word. They recognize at once that they know

more about the lesson than does the teacher. Only so long as they are under parental coercion will they come to Sunday school to be bored for thirty minutes.

As a pastor you should not pass this challenge lightly. You are responsible for the inauguration of a leadership training class. We have men and women in our church who are capable of conducting such classes. If you feel unable to do so, our Department of Church Schools is established to serve and advise you.

3. *The World.* Church school men tell us that 60 per cent of the Sunday school pupils are lost to the church, I wonder if many of these are not lost through the alluring advertisements of the world. The devil is using every trick imaginable to lure our youngsters into his web of sin and deceit. Suggestive magazines are on every newsstand and in every drug store. The modern novel is forever the vicious, eternal, sexual triangle. The movies are seducing thousands. The saddest thing of all is that the heroes and heroines of the movies are the poorest examples for the child. According to Bible standards the greater part of them are adulterers and adulteresses.

A few days ago an old unshaven, tobacco-stained man stood on one of our streets. As a pure and chaste girl walked by, he was heard to make a vile, dirty remark about her. Not more than three days later that same old man was standing on the street with four junior high school boys grouped around him. I later learned he was telling to them some of his vulgar and obscene stories. The world is busy with its filth and dirt and grime and is quick to smear any who come into its reach.

The church is facing a tremendous battle. Few will deny that the church as a whole has suffered a loss of prestige in recent years. Today as in no previous day the life of the community is flowing in channels entirely apart from the church, with little regard for her claims upon its interest and attention.

It is said that on an average Sunday morning only 8 per cent of our population is found in Sunday school and church. Where are the others? The greater part are uninterested. Moreover, if they wish, they can turn on the radio and hear a discussion of the Sunday school lesson by a trained and well educated teacher. How is the church to compete with such conditions if it offers dull, drab and untrained teachers to its constituency?

I tell you we must meet the challenge. We have slept soundly while the school and the world have stolen away the hearts of our young folks. We are fighting forces that are strong and are growing numerically stronger.

Despite all this I recently heard a man argue that any person who is saved and sanctified is equipped to teach. My friend, would you entrust your new automobile in the hands of a "hottentot" simply because he was saved and sanctified? Would you send your watch to a

BOOK CHATS



By P. H. Lunn

blacksmith for repairs, simply because he was a good Christian man? Would the New York Central Railroad hire the best preacher in our movement to run the Twentieth Century Limited simply because he was a good man? No! And I reiterate that not every good individual is a good teacher. You would start an ouster petition if your school board hired a teacher for your high school who could barely read and write. Such an incident would be the joke of the century. Yet we would think nothing of giving that same person a place as teacher in our Sunday school.

Our boys and girls have a perfect right to call us "old fogies" for we are just that. I feel safe in saying that not one Sunday school teacher in ten knows why a boy wants to belong to a gang; or why a boy runs away from home; or at what age a boy becomes most interested in mechanical contrivances; or why at a certain age he likes *Popular Mechanics* better than a story book; or what kind of stories are liked best at the different ages; or why youngsters nine and ten years of age can scarcely have a ball game without supervision; or that character growth is by spurts. How many know what sulkiness and obstinacy indicate and how to cope with such? Many do not know at what age hero worship is most prevalent and how to direct it into religious channels. Many cannot recognize the time that a boy becomes a man and demands to be treated as such. How many know at what age gang loyalty is the strongest and how to use that in Christian work?

These are only a very few of the essentials a successful teacher must know if he is to build character that will stand the test of our modern world. The pastor is responsible to a great extent whether his teachers do or do not know these and many other things.

We dare not fail! If we are to keep the child from building on the sand we must know as much about it as the world, the devil, and our competitor, the school; and we must fight the battle thrice as hard for these are three against one.

In conclusion let me again say, any Sunday school that fails to have at least one teacher training course each year is failing in one of its major functions and is itself failing to build on the solid rock.

* Lancaster, Kentucky.

NEVER WEARY IN ANY TASK

When Jesus said, "If you have faith in God, you can remove mountains," He added, "and shall not doubt in his heart." To doubt is to give up. The Panama Canal and the San Francisco Bridge spanning the great bay were built after many doubts and years of trial. The Christian should be "a specialist in the impossible." The true Christian is not only never weary in well-doing, he is never weary in any task, no matter how great or difficult to which God may call him.—*Christian Advocate*.

THOSE of our readers who are interested in the principles, the history and the progress of Christian missions will appreciate knowing of a new book in that field, *THE GOSPEL IN THE WORLD* by Godfrey E. Phillips (Cokesbury—\$2.00). This book is described by the publishers as "an impressive presentation of the work of Christianity, especially missions, in the light of the situation of the world, its need for the gospel, and the resources of the Church."

The basis of missionary enterprise is beautifully stated in the opening paragraph of the book, "Nineteen hundred years ago a life was lived which supremely revealed God. Those in closest contact with it said 'Jesus is Lord,' and set out to tell that to the whole world."

Professor Phillips takes several pages to discuss "The Place of Theory in Missions and their Biblical Foundations." Then he goes on to the "Missionary Motive and Attitude." Under this heading he avers that Christian missions are not based on any estimate of the sad condition of the non-Christian world, but upon the experience of finding God in Jesus Christ, which must be shared with all who can be reached. Beautifully, adequately and tersely stated, do you not agree?

General and special revelations in connection with the gospel of Jesus Christ are presented and then some common attitudes toward other religions based upon these revelations. The author goes into some detail in presenting the effect of the gospel upon the Animist, the Hindu, the Buddhist and others.

Several chapters are devoted to the practical side of missions: "The Church," "The Missionary's Changing Relations to the Church," "The Naturalizing of Christianity," "Missions and Governments," and finally what the author terms "Second Line Activities" such as Educational, Medical and Social Work.

The publisher's "blurb" quoted earlier is not one whit an exaggeration of the worth whileness of this volume.

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—What is the objective of the ministry? To raise budgets, build a Sunday school or congregation, or to get folks saved?

ANSWER—I think all of these are included in the objective of the ministry. I am of the opinion that the objective of a minister is to build a congregation of people who are interested in sending the gospel to the ends of the earth, and to get as many people saved and

sanctified as possible in order that this job can be better done. If so, none of the things mentioned in the question should or could be excluded. I further believe that any effort to do so is an effort to escape proper work and burdens rightly assigned to the minister.

Q. What advantage can be obtained by using the unified budget and one treasurer?

A. I am not sure that I understand your question. I find many folks confused regarding this matter, and upon investigation find that they are not interested in a unified system, but rather a master treasurer. By that I mean one that receives from each treasurer of a department his money and deposits it in a master bank account. This master treasurer pays out to the needs of the departments on order from proper authority in the department amounts within the limit of the amounts he has received from the department.

The unified system, as I understand it, has but one treasury, and the plan works well if there are ample funds for all needs in the treasury at all times; otherwise, many times certain funds and even departments suffer.

Q. I am a song evangelist, but I cannot get a choir together in my meetings. What would you suggest?

A. I suggest that you work at it harder. Get up some new plans. Have folks sign up privately that they will come to the choir. Make plans that they can have reserved seats in the audience after the song service. Do not try to force this reservation on the front seat. In other words, be resourceful. If you fail to do this I am afraid it will become too evident that you have no organization ability, and that you will accept a defeatist attitude that will be easily detected in all you do. Master this vital part of a song evangelist's work. One suggestion: when you do get your choir, pray with them and make them feel the religious part they are to play in the revival.

Q. I have been pastor of this church for nearly two years. It is conceded to be the hardest church on the district. I should move but my District Superintendent will not give me another place. What shall I do?

A. It would surprise you to know how many preachers think they have the hardest place on the district. They have been helped in arriving at that conclusion by some evangelist or former pastor who had not had a glowing success in his ministry in the same field. I would not put too much stock in the statement that the field is conceded to be the hardest one of the district. Your Superintendent is likely convinced of one of three things: that you are the best fitted for that field of anyone he has; or he has no other opening where he can place you; or, finally, he has tried you elsewhere and you have not succeeded and he feels you must succeed where you are before he pushes you into another opportunity.

Q. I had an evangelist recommended to me and have heard much about his success as a revivalist, but I am disturbed. We called the man for a meeting, and now it is reported that he is a post-millennialist. Should I cancel the meeting?

A. Not on the grounds you state in your question. You do not even know that the report is correct. You have heard that this man is a good evangelist and that God gives him revivals. Since our church takes no definite stand on this subject I would advise that you go on and have this man for a revival unless you have a local situation that cannot be properly handled.

Also it may prove that this man is the opposite of what you have had him reported to be. I have known of such experiences. Recently we had Dr. D. Shelby Corlett for a campmeeting evangelist. I always had heard that Doctor Corlett was a post-millennialist. I had heard it as recently as at the General Assembly, and I did not expect that he would say much on the subject of the coming of the Lord, for I have observed that post-millennialists do not preach a great deal about this doctrine. Imagine my surprise and joy when on a Sunday afternoon Doctor Corlett announced his subject as "The Coming of the Lord." He preached one of the greatest messages I ever have heard on "The Premillennial Coming of Our Lord." Thus you can see that a report of some position that a man has taken may be wrong. I would have the revival with this man unless a local condition forbids.

All need the quiet hour, but none more so than the minister of the gospel. He must have time for personal fellowship with God and for spiritual endowment if he is to have power as a man, as a preacher and as a worker.—SELECTED.

THE pastor was a recluse. He believed in separation from the world so much that he could not take his church notices to the newspaper office, instead he had one of his members contact the world for him. He was a diligent scholar and from various reports was classified as a good preacher. But he was preaching to small crowds and rather proudly so, for he felt that his standard was so high that the people in general would not reach for it. The truth of the matter was that the people were unaware of the fact that his standard was high for to them it seemed exclusive of all but the favored few who attended his services. In time he moved on to other fields of labor, to be followed by a younger man who considered it part of his pastoral duties to get acquainted with as many people as possible, of all walks and vocations of life. Soon new faces were seen in the congregation and seekers were finding God at the altar almost every Sunday night. The town people began to appreciate the standard and the church and to count it as a constructive agency in the town. The pastor was recognized by the other pastors and given a voice in the crusade for moral standards in the community. The people looked to him more and more for spiritual leadership and depended upon him in the hours of sorrow and distress.

THE PROFESSOR SAYS that the world judges the Church by the advertisement (contacts) made through the pastor and any pastor can make friends for the church and the doctrine of holiness if he will shew himself friendly.

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

Truth Ablaze

"Ye shall know the truth, and the truth shall make you free" (John 8:32). The mere verbal transmission of correct statements about the truth is not enough to produce the miracle of spiritual liberation which Christ promised. Truth becomes vital when it is set ablaze by the Spirit of Truth on the lips and in the life of the messenger. The progressive impartation of truth to others implies:

- 1. Interpretation
2. Illumination
3. Liberation
4. Transformation

Beware of the Fifth Column

Text—Romans 8:6, 7; Hebrews 12:15. No Trojan horse or Nazi Fifth Column ever equaled the subtlety and devastation of the carnal mind.

Put God At Life's Center

"Seek ye first the kingdom of God" (Matthew 6:33).

One of the deepest ills of human life is the malady of divided personality. One may not be suffering from "schizophrenia" but at the same time have the forces of disintegration at work within him.

Sin is the great disintegrating force. Holiness is spiritual and personal wholeness. God is the one great integrating center of life.

"We are obliged to spend much of our waking hours upon activities that cannot express what we are. Selling goods, running a machine, managing a business, sweeping a house, reading a newspaper—are these life? They belong within life, but no mere addition of activity brings a personality to its goal.

"Children go to school, play games, do chores, in each of which a personality pattern is formed. These patterns may conflict with one another, and ultimately produce a divided self. In any case the child personality can mature only through a process of unification through the formation of a life purpose that gives meaning to the particular acts."

What is true for children in this respect is true for adults. Every life is incomplete without God.—R.E.S.

Prayer

Lord, what a change within us one short hour Spent in Thy presence will avail to make!

What heavy burdens from our bosoms take!

What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and clear;

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong—

That we are sometimes overborne with care—

That we should ever weak or heartless be,

Anxious or troubled—when with us in prayer,

And joy and strength and courage are with Thee?

—RICHARD C. TRENCH.

My Daily Prayer

Lord, help me this day to be a good Christian.

May my attitudes and actions, in every case, be in tune with the spirit of Christ.

Let the following be my guide:

Let the following be my guide: TWENTY-FOUR REMINDERS

- May my Thoughts be—Constructive
my Mind—Clear
my Interests—Broad
my Motives—Unselfish
my Ambitions—Worthy
my Posture—Erect
my Spirit—Gentle
my Faith—Serene
my Outlook—Courageous
my Demeanors—Modest
my Tongue—Facile
my Words—Cheerful
my Manner—Courteous
my Conduct—Exemplary
my Contacts—Pleasant
my Patience—Steady
my Judgment—Fair
my Work—Efficient
my Service—Diligent
my Tolerance—Marked
my Forbearance—Unlimited
my Tact—Unfalling

my Arguments— Reasonable
my Criticism— Sparing.
—S. E. HENNING in the Watchman-Examiner.

God Answers Prayer

I know not by what methods rare, But this I know—God answers prayer; I know not when He sends the word That tells us fervent prayer is heard; I know it cometh soon or late; Therefore we need to pray and wait. I know not if the blessing sought Will come in just the guise I thought; I leave my prayers with Him alone Whose will is wiser than my own. —SELECTED.

God and Prayer

"Prayer is the upreaching hand of the church; power is the downreaching hand of God."

The Church Made the Difference

"Show me a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard, and I will show you a place where the gospel has gone before and laid the foundation."—JAMES RUSSELL LOWELL.

Christ Eternal

Earth's little systems have their day, They have their day and cease to be: But Thou, O Christ, art more than they, And they, O Christ, are less than Thee. —TENNYSON.

Promoting the Church Paper

Pastor W. D. McGraw, Jr., of Kansas City, Kansas, First Church of the Nazarene has introduced a unique plan to his congregation for keeping the Herald of Holiness coming to every home. In the rear of the auditorium is placed a chart on which are provided spaces for each family and columns for each month of the year. During every month in which the Herald of Holiness goes to a home a star is placed in the proper space. The goal is a hundred per cent church for the Herald of Holiness.

God Calls Busy Men

When Jesus Christ sought enlistments for His corps of twelve He went to the marts of toil. When God wants work to be done He goes to those who already are at work. When He calls a servant He calls a busy man. Moses was busy with his flock at Horeb. Gideon was busy threshing grain. Saul was searching for his father's beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock. Peter and Andrew were busy fishing.

James and John were busy mending their nets.

Matthew was busy collecting his taxes.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending shoes.

Are you busy? If not you will find a place to work in the Sunday school.

—H. W. GRETZINGER in the Idaho Sunday School News.

How to Make Friends for Your Sunday School

Be loyal to your Sunday school.

Be regular in attendance.

Smile at those whom you do not know and give a pleasant greeting, as well as to those of your own group.

Be enthusiastic about your Sunday school and talk it up on suitable occasions.

Invite friends to your school.

Ask the neighbors to visit your school.

Get down suggestions for the superintendent and any good ideas you may have. He will appreciate it immensely.

Congratulate the superintendent when he puts over a special service or project. Occasionally give him a word of appreciation.

When opportunity presents, attend conventions and meetings where you will receive inspiration and ideas to help you in your own school.

When a call goes forth for extra workers or some bit of unusual service be among the first to volunteer.

If you have a talent of any kind, let it be known. Do not hide it under a bushel of shyness.

Be generous with praise and economical with complaints of those who take part in the school program.

Support the school in every way, and be not niggardly with your coin of the realm.

And again I say, Be enthusiastic!—Pennsylvania Herald.

Green and Gold

A MOUNTAIN MEDITATION

The frost has touched the aspens, And the hillside gleam with gold,

Lighting up the somber pine slopes, Neath the gray escarpments bold;

Summer's green has turned to glory, And with joy our spirit thrills,

As we gaze upon new beauty, Coming o'er majestic hills.

The frosts of life fall on us—

Trials, sorrow, heartache, pain,

'Tis to turn our green to golden,

Present loss, eternal gain;

'Tis to clear our eyes of earth mists,

'Till our chastened spirits shine,

Changed from glory unto glory,

Radiance of His face divine.

—G. C. R. in The Gospel Message.

Sixth Column

I heard the other day of a Yorkshire village where after all the talk about a fifth column the people had agreed to form a sixth column, in which they pledged themselves to try to give a few minutes each day in God's house to prayer. We shall naturally ask God to take care of those we love and to bless the cause for which our country is at war. We can ask this with confidence because we know that we are trying to resist things that cannot be according to God's will.

But prayer is not only asking God for what we want, but rather the way to learn to trust Him; to ask that we may know His will and do it with all our strength. If we can really do our work, whatever it is, as well as we can in God's sight, it will become His work, and we can safely leave the issue in His hands.—LORD HALIFAX in radio address July, 1940.

To a Waterfowl

WILLIAM CULLEN BRYANT

Whither, midst falling dew, While glow the heavens with the last steps of day

Far through their rosy depths dost thou pursue

Thy solitary way?

Thou art gone; the abyss of heaven Hath swallowed up thy form; yet on my heart

Deeply hath fallen the lesson thou hast given,

And shall not soon depart.

There is a Power whose care Teaches thy way along that pathless coast,

The desert, the illimitable air, Lone wandering but not lost.

He who from zone to zone Guides through the distant air thy certain flight

In the long way that I must tread alone Will guide my steps aright.

Principles and Personalities

Preaching should deal in principles rather than personalities. Let us convey the impression that we love the sinner while hating his sin.—The Georgia Nazarene.

If Life Is Hard

If life is hard for me, then I shall need Courage around me like a coat of mail,

And grim determination for my steed. If life is trying, surely I should fail Without a word of laughter always near

And constant songs within my heart to guard

Against the jeopardy of doubt and fear.

And I must weep few tears if life is hard.

If life is easy, always I must be Watching lest smugness and complacency creep

Around my soul till they envelop me—

While some know not where they will eat or sleep.

If life is easy, I must often say, "God send me something hard to do today."

—ELAINE V. EVANS in Newton, Kansas, Church Bulletin.

Sentence Sermons

A smothered emotion soon ceases to need smothering.

The man who says it cannot be done is usually interrupted by someone doing it.

Hard luck is composed of laziness and poor judgment. If you cannot win, make the one ahead break the record.

A Christian must suffer wrong rather than do wrong.

The church needs all of us but can spare any of us.

Blessed are they who pray for their pastor instead of criticizing him.

When you absent yourself from your church services, you vote for the devil.

The moral life of the nation cannot survive the moral death of the home.

God needs workers, not a wrecking crew.

The religion of Jesus Christ does not propose to take man out of his problems but helps him in his problems.

An open door means an opportunity. Many times we must search or we would never know the door was open.

The closer one gets to God, the farther he gets from the world.

If you are trusting in God your best days are yet to come.

God does not forgive you any more than you forgive your worst enemy.

God has never led any person to do anything that was out of harmony with his Word.

You have a right to your opinion but that does not mean that your opinion is right.—BURFORD BARTIN, Pastor Trinity Church of the Nazarene, Dallas, Texas.

The Problem of Selfishness

IT IS the most saturating virus there is and inclusive of all other sins. Naturally there are degrees of self-love. Without self-knowledge, self-reverence and self-control man is worse than an animal. Even in our Christian faith there is a place for personal initiative and desire to excel. It depends on who has one's heart. Who has mastered the chief life center of one's being? Is it Christ-centered or only self-centered? And a self-centeredness may on the surface appear religious, when basically it is only self-righteousness. This integrating power of a selfish self may even influence one's prayers. The noted blind preacher George Matheson once said, "Take heed for what you pray, because therein lies the difference between a Christian and a worldly mind. It is not the prayer, not even its sincerity, not the sense of dependence on Christ that makes it good. It is that for which we supremely hunger. Every man cries for the grapes of Esheol. The difference is not in the cry but in the grapes. We may ask for our earthly riches to increase; that is not bad nor good. It is secular and worldly. Or we may ask to be made unselfish. That is the highest desire we could have. That is Christlike." Another old saint declared, "We pray as we desire and we desire as much as we truly love. How narrow is one's life; how circumscribed one's soul; how limited one's vision, if he always stands in the shadow of his own self, and no greater self has enveloped his entire being."

It is pathetic the way personal and national selfishness dominates the world of today. The statement made years ago by Winston Churchill seems to indicate civilization has sadly reverted to the selfish type. The noted Englishman once said, "It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries he has set, it will be time enough to think of a new prophet and a new religion." In the face of world facts today man in the aggregate has yet a long way to go. The more truly Christ rules and reigns in our lives the less the best things in life anywhere are in danger and blood-shedding selfishness will be swallowed up in a higher victory. As Rudyard Kipling so well wrote:

*If drunk with sight of power, we loose wild
tongues that have not Thee in awe,
Such boastings as the Gentiles use, or lesser
breeds without the law;
Lord God of hosts, be with us yet, lest we forget
lest we forget.
For heathen heart that puts her trust in reeking
tube and iron shard;
All valiant dust that builds on dust, and guard-
ing, calls not Thee to guard.
For frantic boast and foolish word, Thy mercy on
Thy people, Lord.*

Fully yielded to the Christ of the abundant life, selfishness vanishes like mist before the sunrise.—F.M.B., in *Christian Union Herald*.

HOMILETICAL

A PREACHING PROGRAM FOR OCTOBER, 1940

By Lloyd B. Byron

Rev. Lloyd B. Byron, writer of "The Preaching Program" for this month, is a graduate of our Eastern Nazarene College, also has taken some advanced work at Boston University School of Theology. He has held pastorate in Canastota, N. Y., New Haven, Conn., Livermore Falls, Maine, Lowell, Mass., and is now at First Church, Lansing, Mich. He has served as District N.Y.P.S. President of New England District, also as District Secretary, and member of the New England District Advisory Board. He is now a trustee of Olivet Nazarene College, and this summer served as director of the Young People's Institute of the Michigan District at Indian Lake; also is secretary of the District Church Schools. He has made some contributions to the Herald of Holiness, and to The Young People's Journal.—MANAGING EDITOR.

SUNDAY, OCTOBER 6, 1940

MORNING SERVICE

Three Words to Christians

SCRIPTURE READING—Phil. 2:12-16.

TEXT—*Work out your own salvation . . . Do all things without murmurings and disputings . . . ye shine as lights in the world.*

INTRODUCTION

1. This morning after pondering this chapter for all of the preceding week, we should be ready to see precious things in the passage as we study it now expositionally. You have already been meditating over these very verses, let me add a few thoughts to the many God has been begetting in your mind and heart these last few days. (This presumes that the folks have been asked to study this chapter through a pastoral announcement the previous Sunday.)

I. "WORK OUT"

1. From beginning to end our salvation is a human as well as a divine work, and the great thing is for us to set our hearts to intelligently and faithfully do our part. We may rest secure in the confidence that God will do His part; let us study to meet our appointments with Him on time.

2. Whatever becomes of other things, we must take care of our best interests, and that means to work out our own salvation, on no account to neglect it, but diligently to use all the means at hand to work it out. Not working at it intermittently or sporadically but steadily, faithfully.

3. "Work Out," and the word means to work thoroughly at a thing, to take great pains. This is a conscious activity. Indeed we cannot go to heaven on flowery beds of ease, but we must fight if we would win. We must work at it carefully, taking pains.

4. And we are to do this "with fear and trembling," with great care. And the fear that actuates us is to be a fear of failing, of coming short. And our trembling is to be an anxiety to please God.

5. "God worketh in you"—and we must fear lest we hinder God, lest we frustrate His gracious plans for us. And this working of God within us is embraced in the blessed ministry of the abiding Holy Spirit. What wondrous things God plans to do for us within, according to "his good pleasure."

II. "DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS"

1. This word for murmurings is the very word used in the Septuagint to refer to the murmurings of the Israelites in their wanderings in the wilderness. After all the goodness of God in working their deliverance, after all the thoughtfulness of God in leading them along, they murmured. And how that grieved and displeased God.

Paul urges us not to murmur, however disagreeable our lot may be, or however dark our experiences—do not murmur!

3. Some have murmured because life was so hard, the way so steep, so fraught with danger.

4. And some have murmured because they were not content with what God was giving to them.

5. We should not dispute or question God's dealings with us. Believe this with all of your soul: God's way is the right way, and God is too good to ever be unkind, and too wise ever to make a mistake; you can trust God every step of the way. So refuse to question whatever comes up, but keep on believing God, staggering not through doubt, or questions, or disputings.

6. Then what a tragic mess churches have come to where murmurings and disputings were unrestrained! Their unity broken, their harmony undermined, their blessing destroyed, their usefulness forfeited. "Do all things without murmurings and disputings!"

7. Then shall we be blameless and harmless, the sons of God, without rebuke—and what an order that is!

8. But God would have us live before a crooked and perverse nation so that no just charges can be brought against us. He wills us to be blameless in the midst of them; harmless (sincere) in the midst of them; evidently the sons of God right in the midst of them; and with them all looking on, that we should be without rebuke! What a charge!

III. "SHINE YE AS LIGHTS IN THE WORLD"

1. I have used, you see, the marginal reading.

2. Shine: reflect Christ.

3. And as we shine we hold forth the Word of life. The world at large is dependent on the church for any proper and right views of God and life.

4. As we shine we extend the gospel to others; we make it livable to them; we prove its power and its blessing, its reality.

CONCLUSION

1. And there are the three words that Paul wrote to those Christians in Philippi; words that God would have us take to ourselves today and for the days right now.

EVENING SERVICE

Then Jonah Prayed

TEXT—Then Jonah prayed (Jonah 2:1).

INTRODUCTION

1. This text is from one of the shorter books of the Bible and hidden away among books that are seldom read by many people, and yet everyone is familiar with this man Jonah and with his story. He is as well-known as any other Bible character.

2. The text tells us that this man of Israel was praying, and that ever interests man and God. Remember the Lord informed Ananias that Saul of Tarsus was praying, and remember the testimony of the psalmist, "This poor man cried and the Lord heard him, and saved him out of all his troubles." And inasmuch as very few people spend too much time praying, but usually pray because of some extraordinary experience we should notice this man Jonah.

I. FOR THE RECORD IS THAT JONAH WAS PRAYING

1. This is always a high point, when we can get folks to pray. Folks talk easily enough, or fuss, or argue, but to get them to pray—that is indeed an achievement!

2. But there is no better way through troubles or sorrows or sufferings or disappointments or burdens or problems or hindrances than the prayer way. The urge of the song was sound, "Pray your way through; pray your way through; if you want victory, pray your way through!"

3. The man who prays, and prays in the right spirit and with a right heart, will always come out all right. God does answer prayer, and one short hour with God in prayer will make all the difference in the world.

II. JONAH PRAYED

1. In his time of deep trouble he prayed, and truly he was in the tightest fix of his life. The situation did seem absolutely hopeless.

2. But this seems to be the first time or the only time that God gets many of us to pray. We forget Him in the bright, sunny days of life; we neglect Him when the waters are running calm; but in the stormy times, in the shadow times how quickly we remember! When disaster breaks down our doors; when troubles come stalking in; when sickness lays a loved one low; when death brings its chill of sorrow; then we turn to God for help.

3. But how much better for Jonah had he done some praying and obeying before this, and how much better for us if we too prayed and remembered God before calamity comes! How much of heartache and heart-break we would be spared if we prayed in season!

4. The tightest fix of his life, and altogether his fault! And that is not confined to Jonah, either. We blame this or that person; sometimes in our rashness we blame God, but how often no one is to blame more than we! Jonah had started forth on a line of determined disobedience. He was a spiritual deserter! And he held to that line throughout a forty-mile tramp to Joppa. He held to it amidst the crash of an appalling hurricane, even calmly going to sleep. He held to it in sullen silence when even the heathen sailors were calling on their gods. But now he is praying, down in the darkness of the whale he is praying. In the mess for which he alone was to blame, right there and then Jonah prayed.

III. HEAR JONAH AS HE PRAYS

1. This is not a long prayer, but it is a good prayer, for it is a prayer of true repentance. And it matters not how long or short your prayer is—are you truly penitent? That publican of the New Testament prayed a short prayer, but a few words, seven of them, but see what blessed results he got, because he was truly penitent. "God, be merciful to me a sinner"; that was his prayer, and here are the results, "He went down to his house justified."

2. God always runs to meet the soul truly sorry for his sin, genuinely penitent, determined to go the last mile to fix things up with God and man. Remember how eagerly the prodigal's father ran to meet, to greet, to welcome the returning prodigal when he went home to confess, truly penitent?

3. And Jonah prayed in just that contrite and penitent way. See the proof of it! He cries out for forgiveness, and he pledges to pay his vows, to make everything right.

CONCLUSION

1. And of course God heard and answered, for "the broken and contrite heart" God will never despise, He will never reject. God came to Jonah down there in the whale; God came in forgiveness, and God brought him out in marvelous and miraculous deliverance.

2. Do you not believe God would like a chance to do something wonderful for you?

SUNDAY, OCTOBER 13, 1940
MORNING SERVICE

The Faith that Pleases God

SCRIPTURE READING—Matthew 8:5-10.

TEXT—*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Hebrews 11:6).

INTRODUCTION

1. I believe in a faith that pleases God! Also I believe that not all faith is equally pleasing, for I remember that Jesus exclaimed with joy over the faith of the Syrophenician woman who pleaded to have her daughter dispossessed, and I remember, too, how He rejoiced in the faith of the centurion, while at another time He rebuked the disciples for their doubt and fear as their boat was tossed about by the tempest, "Where is your faith?" And because faith does please God we understand the reason for the disciples' prayer, "Lord, increase our faith!"

2. But let us draw closer to this subject, and face to face search out this faith that pleases God.

I. IT IS A FAITH THAT BRINGS GOD INTO THE HERE AND NOW, MAKING HIM PRESENT

1. This faith believes that God is, and that is should be underlined in our thinking, "God is," and therefore His promises "are" for daily use and consumption. His promises have as much power and backing and thrust today as ever—because they are—because "he is."

2. He is available for present problems, for present needs, for present conditions.

3. This faith believes that God is, as much as it believes that man is! Too often men trust man when they will not trust God, finding it easier to walk out on man's promise than to rely on God's word. We see this in the ease with which they trusted themselves to a man-made boat for their safety when they could not trust Christ and walk out on the water to Him. In the first instance they had two or three planks to keep them from the bottom of the sea, and in the latter they had the sure word of Christ to hold them up. To please God we must have a more implicit faith in God than we do in the best and most trustworthy men!

4. This faith will draw on God with constancy. God will be used for every experience and every exigency of life. This faith rests back on God with surety and confidence, for it knows that God cannot be beaten. Such a faith that makes God a present reality can but please the living God.

II. THEN THIS FAITH THAT PLEASURES GOD IS DARING AND RECKLESS

1. I challenge you to find one instance when Christ commended a man or woman for prudent or conservative or cautious faith. Rather His high praise was ever for those who trusted Him with a romantic, a daring, a reckless faith. I but remind you of the centurion who told Jesus he did not need to come to his house; for he was sure that Christ had but to speak the word to have the deed done. That faith pleased Christ! And I ask you to recall the woman who had been sick with the issue of blood for

twelve years. Her faith was that daring that she knew that if she but touched the hem of His garment all would be well. And yet she had spent her living for those years on the physicians, all to no avail. But she believed Christ recklessly! Then there were the four men with a faith so daring and reckless that they tore up the roof to lower their friend into the presence of the Christ. And did this displease Him? You know it did not! Rather He gloried in their faith. For such faith pleases Him. We see this same fact portrayed in Elijah's experience on Mount Carmel. The priests of Baal prayed and cried and shrieked and afflicted themselves physically, but to no avail. No fire came from heaven on the sacrifice; they had no answer. And then Elijah was ready. But before he began to pray he commanded them to dig a trench all around the altar with its sacrifice; and then they poured barrel after barrel of water upon the sacrifice until the ground was filled with water, the sacrifice sodden, and water standing in the trench. And then Elijah went to work; he prayed. But what a reckless and daring faith was his that he poured cold water over the whole proposition and expected God to burn up all that he had soaked with water! But did this displease God? Indeed not, for the God that answereth by fire spoke forth the devouring flame until the sacrifice and even the altar itself was consumed. God is pleased with a faith that is daring and reckless.

2. This is the faith of mad abandon, that dares to fling itself blindly upon His power.

3. This faith is never drab or forlorn, dead, tame or spineless; but it is ever enthusiastic, alert, on the tiptoe of expectancy.

4. Such a faith dares to undertake what others fear; it stakes its very life on the power of Christ to make good His promise. And not only does it please God, but it pleases men; for men instinctively respect that faith that dares; that faith that transforms men who dare recklessly for God.

III. FINALLY, THIS FAITH THAT PLEASURES GOD DOES NOT WAVER

1. It endures the strain of passing time; it bears up under the test of ridicule; it surmounts the hindrances of the logic of the impossible.

2. It holds steadily to its goal, refusing to let difficulties or impossibilities get in its eyes.

3. It does not take counsel of mere appearances or of human fears, but daringly leaves the results with God and holds on with bull-dog tenacity. Dr. George Truett, that great Baptist divine of the Southland, tells in one of his sermons how we may misplace our faith by trusting in mere appearances, and thus waver. He relates an experience he had while he was the financial secretary of Baylor University of Texas. He was engaged in the task of securing funds to clear the institution of burdensome debt: On a number of his speaking tours he was accompanied by the president of the institution. On one such tour unusual preparations had been made for a large mass meeting for the enlistment of the people in an important section of the state. These men reached the city the evening before this meeting and were informed of the large plans and of the large attendance expected. But during that night rain poured upon that city in such floods that it was impossible for the great crowds to assemble, and only a few gathered for the service. The president spoke with his accustomed vigor and force, and then Dr. Truett was announced. But he wrote a note to the president suggesting that he would speak but a few moments and then close the meeting without attempting the collection. But the president replied very quickly, "Never take counsel of your fears or appearances; do your whole duty, and you may unfearingly leave the results with God. Certainly, you will ask the people present to make their gifts today."

And this they did with results that were indescribably impressive. Women gave the rings from their fingers, and men gave their watches and purses. This faith that pleases God does not look at conditions, but unwaveringly, unflatteringly, it looks to God.

4. Dr. Clovis Chappell tells of a saintly man who had been praying and believing for the recovery of his baby girl, suffering with membranous croup to the point of death. In fact the physicians held but little hope of life. But this father felt he had received the assurance that his baby would recover. That very night he was awakened from his sleep by the mother and the nurse in whispered conversation. The mother was querying, "Is she dead?" And without waiting to hear the answer of the nurse, he turned over and went to sleep, never a question, never a doubt: he believed God, and he believed without wavering. He, even as Abraham, staggered not through unbelief. And this faith pleases God.

CONCLUSION

1. Well may we sing, "O for a faith that will not shrink!" O for that faith that pleases God! O for an increase of such a faith!

2. Join with me in praying as our prayer right now, "O for a faith"—that faith that pleases God.

EVENING SERVICE

What Is the Use of Living?

TEXT—*And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live* (Jonah 4:8).

INTRODUCTION

1. Jonah fainted; he wished in himself to die; and out of his despondency he cried, "It is better for me to die than to live"—in other words he was saying, "What is the use of living?" And that is just the thing that too many folks are thinking and feeling these days; not only the old who have few days in which to live, but the young with life stretching out before them, but life so fraught with dangers and unknown troubles.

2. Aristotle, that renowned philosopher of Greece, solemnly and emphatically declared that life was not worth living, at least not for slaves, or those diseased, or those in poverty. And he went even farther to state that there was no way of making life worth living. Slaves were but the mere tools of their masters, and how could life be worth living for them? Folks who were diseased were doomed by nature to misery, what was the use of their living? And surely life was not worth living for the paupers, for they were too poor to be happy!

3. But if life is worth living, say some people, it is so for but a few; the prosperous, the fortunate, those who by heritage or by achievement have the world's cushioned seats, but for the ill-bested, the baffled, the hard-put-to-it, the stricken, the cruelly handicapped, for millions of men and women who are whipped and beaten life is not worth living: there is for them no use in living.

4. But this is a Christian church; I am a preacher of the gospel of Christ; and we cannot take that attitude toward life without first studying the matter from the Christian approach. So we shall begin on this premise, "Life is worth living!"

I. LIFE IS WORTH LIVING IF A MAN KNOWS GOD

1. God is a personal being, not an abstraction, not some impersonal force, afar off. And when a man personally knows God as his own personal God, and himself as indeed a child of God; this makes life worth living!

2. Such a knowledge brings God near, so that daily life is lived in the blessed assurance that "Thou art with me."

I suppose that there is a sense in which God is not far from anyone; but so many of the people live as though there were no God, or as though He were afar off. They live without the strength of His daily touch. They live without the courage of His constant presence. They live without the enrichment of unbroken fellowship. They live out of touch with God. But vastly different is it for that man that knows God personally, and knows Him near and present, loving, guiding, correcting, fortifying. How can life be other than worth living for him who knows God?

II. THEN LIFE IS WORTH LIVING FOR THE MAN WHO LIVES WITH A RIGHT OBJECTIVE

1. Too many men get nothing out of life that is worth while because they drift; they are aimless; they have no great challenging purposes; they are derelicts.

2. But the man who has worth while objectives lives with zest, with buoyancy, with sparkle.

3. Now look at some of these objectives that give color and light and radiance to life.

4. There is the development of right character; that careful attention to "being" that is possible through Christ.

5. There is a purposive building of life and character with eternity in prospect.

6. And there is the value of the life that is lived to help and benefit mankind now.

7. These are right objectives that will make life worth living. And the man who molds and directs his life according to these objectives never wants to die; there is still work to be done; there are goals to attain; life is indeed worth living!

III. AND FINALLY, LIFE IS WORTH LIVING FOR THE MAN WHO IS READY TO DIE

1. And not every man is ready to die! And only the man who is ready to die is ready to get enough out of life to make it worth living!

2. The common mass of mankind gives itself to the search for pleasure, for profit, for power, for plenty, but with all of their getting life does not yield enough of happiness, of peace, of joy, of satisfaction to make it worth the price to obtain. But the man who is ready to die has sensed the true values of life; he can take the enduring and leave the fleeting; and he can get enough out of life to make it worth while.

3. But no man is ready to die unless he knows his sins have been forgiven. We dare not go out to meet God with a standing account of sins committed, with a conscience prodded by guilt, with hands laden with sin, with a heart shackled by habits. That is not the way in which to meet God. That is no way to die. But when the old account is settled; when the past is all under the blood; when the heart is right with God; that is the time when a man is ready to die.

4. But mark this—whenever and wherever you find a man like this you always find a man who is not only ready to die, but you find a man who is finding life eminently worth living. That man is getting too much out of life to want to die.

CONCLUSION

1. So if you have been stumbling onto folks who seriously raise the question, "What is the use of living?" Or if you are one of the folks harried by the question yourself, you are no different from Jonah. He wondered the same thing. But why live along in such a beaten fashion? Seek the Lord God tonight with all of your being; make a full confession of your sins; pray for that radical change of heart that characterizes regeneration, and you yourself this very night may go home "on top of the world," knowing that life is worth living, and fare forth tomorrow to vitally enjoy life.

SUNDAY, OCTOBER 20, 1940

MORNING SERVICE

The Place of the Holy Spirit in Daily Life

SCRIPTURE READING—Jude 20, Romans 8:26; John 16:13; Acts 1:8.

TEXT—*And when he is come* (John 16:8).

INTRODUCTION

1. The work of the Holy Spirit is wide and varied, and in its fullest ramifications, is beyond our comprehension. And I do not expect that we shall exhaust the field this morning. We know He works in conviction, in regeneration, in sanctification. But that is not all; there is His work and ministry in our daily life; the work of the Indwelling Spirit in the daily life.

2. The scriptures that I have read form a background for this devotional study this morning, as we consider how the Holy Spirit will help us after we are saved and sanctified wholly.

I. HE WILL ASSIST US IN PRAYER

1. And how important that we shall not fail here! These days are so filled with tasks for hearts and hands that it is not uncommon for even Christian folks to have their prayer time crowded onto the back page of the day's doings. We folks today do not spend the time in prayer that was common to our predecessors of fifty years ago. There may be many legitimate reasons for this, and we shall not argue the point. But if our time is shorter, how necessary that the prayers that we do pray shall take effect, shall touch God, shall bring the desired results!

2. But most of the time we know not the proper approach to our problems, to our burdens, to our duties as prayer relates to them. We know how we feel about such matters; we know oftentimes what we wish the Lord would do. But how to present this in prayer so that God's will may be done and God's way be found and God's name be glorified, that is our problem. Often our hearts draw us to prayer. But how to pray when we get to that place of prayer! How blessed to know that God will help us in prayer. He will teach us. He will lead us. He will put words in our mouths. He will open our eyes to the way into His presence with our petitions. He will assist us in prayer.

3. And there are so many folks relying on us and on our prayers that we cannot fail here. We have to prove to the world that there is something to prayer; that God does answer; that prayer brings things to pass. And we cannot do this in our own efforts; in our own beating of the air; in our own rending cries; but with God helping us, we shall see wonderful answers; we shall see things changed; we shall behold the glory of God at work.

4. Do you feel your need of help in prayer? Look to the indwelling Spirit: He will assist you in prayer.

II. HE WILL HELP US IN OUR INFIRMITIES

1. Different people take different attitudes toward their infirmities. I guess there is no argument about having them, but what to do about them!

2. Some folks excuse them, and expect everyone else to do likewise. This is one of my faults; this is a mark of my frailty; this is one of my peculiarities. Just take it as such. And so we are marked in the minds of even our friends, not always by our virtues but by our annoying infirmities that we excuse or use as convenient alibis.

3. Then other folks give in to their infirmities. They accept their presence; they may bewail their existence. But they do nothing about it; they just yield, and by yielding they foster the increase of infirmities that are their weakness. Infirmities that handicap, that hinder, that annoy.

4. But the person with the Indwelling Spirit has a better way out: by the help of the Spirit he will be helped out of his infirmities, or over them, or through them, or beyond them, or on top of them.

5. Why be weakened or deformed or harassed by human infirmities of the mind or method or relation when by the help of the Spirit we may get over them and be the better characters for it?

III. HE WILL GUIDE

1. And His guidance will always be in right ways—the ways of truth: What a calamity that people hesitate to trust Him!

2. We used to hear more about the leadings of the Spirit than we are hearing now, more testimonies. Perhaps we have been frightened by the extremes of some whose excuse or reason for this or that is that God told them to do this or say that or go here or there. So we have come upon a time when too many Christian people make their own decisions, do things in their own way, depend upon their own judgment. And what a mistake! Our view of any matter is so limited; our judgment so faulty; our wisdom so short-sighted; hence we make so many mistakes in life's emergencies and even in the daily run of life. And this just because we plot our path ourselves. But how different when we turn to the Holy Spirit and seek His guidance. Then we find the right way, and we are enabled to walk in the middle of that way. None would fall into the way of error or false doctrine if everyone was led by the Spirit.

3. And this guidance is ours if we but mind the checks and promptings of the Spirit; if we are sensitive to His voice; if we are responsive to His guidance.

4. In these days when the best of men are deceived, when the most intelligent are confused, when the most willing are fallen upon dark and devious ways, how blessed to know that we can walk in the light, that we can live with the assurance we are in the center of the circle of the will of God, led by His Spirit.

IV. HE WILL EMPOWER US FOR DAILY LIFE AND WITNESSING

1. Every Christian by an inner compulsion of heart experience must needs tell forth what the Lord has done for him. But this witness is not always effective. Sometimes our words sound like a twice-told tale, a story too often told. The edge of brightness has gone. The lift of wonder has departed. The light of that first rapture has died. But when the Spirit is helping, our witness has life and sparkle and color and appeal. And folks are made hungry by this effective witnessing. And people who have been Christians for many years keep telling the story of their conversion and sanctification with blessing and unction because of this help of the Spirit.

2. But this empowerment of the Spirit not only makes our witness effective but it makes our entire life effective by keeping us in victory. Really there is nothing big enough to beat down a Christian if that Christian will but draw upon the power of the Spirit. The power of the Spirit is not stored up for the emergency, but rather available for the time of need. "As thy day [or need], so shall thy strength be!"

V. HE WILL REVEAL GOD TO US

1. And this is one of the great needs in daily life: God made real and near and personal, so that day by day we see God.

2. Why should the Christian live heavily, dully, dispiritedly? God is not afar off, disinterested, preoccupied. For that man whose senses are rightly exercised, God is near, God is at work, God is interested, and understanding, and undertaking. And this is all true to that one who is knowing the ministry of the Holy Spirit in his daily life.

CONCLUSION

1. Too often we have led folks to believe that the ultimate is reached when a man is sanctified wholly—that is the goal toward which to pray and seek, and when that is reached, he has everything, nothing remains. And because of this many are weak, and many more have lost heart, and many, many others are dead.

2. It is indeed wonderful to be saved, to be sanctified wholly, to know the blessed Spirit has come in purging, possessing power. But for the rest of life there is the daily ministry of the Holy Spirit, and it is our calamitous loss if we do not avail ourselves of this help day after day. He will help us in prayer; he will help us in our infirmities; he will help us with guidance; he will help us with power for daily witnessing and victorious living; he will help us by giving us revelations, Spirit to spirit, of God, of His nature, of His power, of His blessing!

3. What is the Spirit meaning to you in daily life?

EVENING SERVICE

Good News for the Man Athirst

TEXT—*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink* (John 7:37).

INTRODUCTION

1. It was our Lord's wont to make use of the most familiar things of life, the most ordinary events, the most customary practices. And He did this in order to illustrate or to enforce spiritual truth. So here on the occasion of the drawing of water from the Pool of Siloam during the Feast of Tabernacles Jesus uttered the memorable and encouraging words of the text; truly "Good News for the Man Athirst."

I. HEAR HIS CALL TO THE MAN ATHIRST

1. And is there an individual that does not thirst? There is the thirst for joy, the thirst for peace, the thirst for happiness, the thirst for God, and such thirst is deep-seated in the nature of man, and constitutes an insatiable longing for God.

2. The best of mankind have testified to this thirst; for example, hear David; "My soul thirsteth for God, for the living God," and again, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

3. But this thirst belongs also to sinners. No matter how degraded, or how soiled, or how stained, or how broken on the wheel of life; the most flippant, and even those who seem so utterly indifferent have their times of indescribable thirst for God.

4. About the only difference between the saint and sinner in this respect is that the saint knows for what he thirsts, and the sinner is not always aware of the object of his thirst—but he thirsts!

5. And this thirst has been the very mother of religion.

II. BUT WHAT SHALL THIS MAN ATHIRST DO?

1. Think for a moment what so many of them do—their restless activity, their pursuit of worldly pleasures, their deep plumbing of sin, their deterriment drive for things.

But this thirst is never slaked thus; things, pleasures, relationships, activities: these are all futile to satisfy. This is comparable to those who seek to quench their thirst by drinking water from the sea, finding that their thirst but increases.

3. But there is the one thing to do: Let that thirsty man come to Christ! This means forsaking the old, broken cisterns. This means full surrender to Christ. This means a glad acceptance of God's way. This means faith in Christ as the way to God, the way to satisfaction, the way to life.

III. AND LET THIS MAN ATHIRST DRINK AND HE SHALL BE SATISFIED!

1. There is no question about the satisfying qualities in Christ! Every Christian echoes the challenge of the psalmist, "Taste and see that the Lord is good!" Just let a man receive Christ; let him take of Christ to his capacity, and he is satisfied. That man will no more know longings unslaked, restless searchings, unavailing, or inner aches unquenched.

2. Notice that Christ shouted forth this "Good News for the Man Athirst" with full confidence, a confidence well-founded, well-authenticated, for He has made good on His high claims every time—through the centuries Christ has made good!

CONCLUSION

1. If you are the man athirst, why not give the Christ His chance to make good on this high claim; come tonight and drink of Him and leave this holy place exulting in satisfaction!

SUNDAY, OCTOBER 27, 1940

MORNING SERVICE

The Glory of the Open Face

TEXT—*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord* (2 Cor. 3:18).

INTRODUCTION

1. In the preceding verses the Apostle Paul has been reminding the Corinthians of the ministration of the law as being glorious, but he asserts that the ministration of the gospel was more glorious. Moses had to veil his face as he approached the presence of God, but we are to come with unveiled face and experience for ourselves "The Glory of the Open Face."

I. WE NOTICE THEN THAT WE SHOULD COME BEFORE GOD WITH OPEN FACE

1. That is, we are to come with open hearts and open minds. Surely there are times when we should approach God with no axes to grind, no favors to ask, no bounties to plead. Certainly it is altogether right and scriptural to come with entreaties and petitions, to ask for mercy, for grace, for help. But also there should be times when we approach without our hands outstretched.

2. We come with open face, with nothing to hide, nothing to cover, nothing to keep secret—a heart that does not condemn but is open, clear, honest.

3. We come with open face, seeking to forget, to set aside our notions, our prejudices, our opinions, our plans.

4. We come with open face, and this means a submissive will, yielded and still, ready for directions from God.

5. Day after day we are to cut clear from the past and pressing present and come to God with open face.

II. WE SHOULD COME WITH OPEN FACE TO BEHOLD HIS GLORY

1. Too often we come as suppliants or beggars and not often enough do we come as worshipers!

2. We should come just to behold God, to see Him, to embrace and feel and revel in Him. Thus we follow the steps of the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Coming just to see God!

3. This is not for the careless, the hasty, the sluggard, the superficial. For it takes time and patience and a proper spirit, and a right heart attitude and preparation before we may behold Him, the king in His beauty.

4. What a shame that we are so content never to behold Him as long as we may live on His bounty and blessing.

5. But a proper spiritual appetite and appreciation ever craves for a more intimate knowledge of the Giver of gifts, seeking for Him more than His gifts. Hear Moses: "I beseech thee, shew me thy glory." And we must come to that heart position where we long to see the glory of God more than anything else.

III. AND WHEN WE BEHOLD HIS GLORY, WE ARE CHANGED

1. We are transfigured (here the word for change) into His image, into His likeness. And this is what looking at Jesus does.

2. So I suppose we are proving every day what we are beholding; we prove by the image we bear! That is true of the miser, of the profligate, why is it not true of the Christian?

3. And this change is from glory to glory. In the normal Christian life there is progression, a steady change, not only in knowledge but in grace also. Do you discern such an advance?

4. We see here that we are to possess and experience more and more of the glory of God. And what are we worth to God on the world or the church without the glory!

5. Moses beheld His glory and was changed. Isaiah beheld His glory and was changed. Jesus on the Mount of Transfiguration beheld His glory and was changed. Stephen beheld His glory and was changed. Paul beheld His glory and was changed and we hear him testifying: "To me to live is Christ" and again, "Christ liveth in me." And if you behold His glory, you are changed.

CONCLUSION

1. But from the tenor of this letter carrying this text I am compelled to believe that this is not to be the unusual or exceptional experience; for the favored few, but "we all" are to come with open face, we all are to behold, we all are to be changed, transfigured from glory to glory with more and more of the glory.

2. And this is "The Glory of the Open Face."

EVENING SERVICE

Religion that Works

TEXT—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek (Romans 1:16).

INTRODUCTION

1. What a sweeping pronouncement! Facing right into the pomp and power and glory of imperial Rome this stalwart apostle shouts, "I am not ashamed of the gospel of Christ!" Not ashamed—but why should he be ashamed? He is preaching the living gospel of Christ, that powerful gospel that works. This gospel does what it proposes to do; all that it promises to do. And the provisions for this accomplishment are sufficiently extensive as to give us the religion that works!

I. IT WORKS REGENERATION

1. That is the proposal, and that is the way it works. Men who believe are made new by the impartation of God; that is, God gives Himself to us in regenerating results.

2. This new birth brings release from guilt and condemnation, and the old life is all straightened up.

3. Also this new life brings release from the old bondage, so that the man believing is free and changed.

4. Here is religion that works this transformation every time!

II. IT WORKS ENTIRE SANCTIFICATION

1. The gospel not only holds forth the desirability and wonderful possibility of regeneration, but it also holds be-

fore us the desirability of sanctification—and then produces the reality!

2. This is the solution of the evil temper bogey, of pride, of the unruly disposition, of self-will. It is interesting to note that although many modern religious writers minimize the need of heart cleansing, the psychiatrist preaches it; for he is dealing with human nature "as is" and not idealized. This inner change the Bible calls crucifixion, purging, putting off of the old man, the death of this old man. This is the negative aspect.

3. Positively this experience is high lighted by the baptism with the Holy Spirit until men are filled with the Holy Ghost, possessed of God, and God-possessed.

4. And this religion as the gospel of Christ produces it—the religion that works!

III. IT KEEPS!

1. This religion works in the daily routine of life, keeping us from falling there; for all the proneness to sin is now gone. There is no longer that proclivity to evil, so that temptations do not have the same effect.

2. Because of the Spirit dwelling within we are kept from defeat—for there are no longer inner antagonisms but rather that positive help of the Spirit.

3. The various trials and afflictions and troubles and disappointments and tests of life cannot beat down the Christian. He cries with Paul, "None of these things move me," or "Nothing shall separate us from the love of Christ." Or he shouts with Peter, "Kept by the power of God." Yes, indeed he is kept!

4. Through the pressure and the heartache and the heartbreak of life, He is kept, for God is with him! Even in the furnace God stands by. He lives with this confidence, "Thou art with me."

CONCLUSION

1. E. Stanley Jones tells of the testimony of a Chinese Christian at one of his Round Table Conferences. When it came his turn to tell what the Christian faith was meaning to him in experience, he told it in two words, "It works." He was proving in his own heart and life what Paul wrote to the Romans, "It is the power of God."

2. What is your heart need? By faith and prayer and confession put the gospel of Christ under that need, and I promise you will know for yourself the blessed and wonderful results of this religion that works, for it will work in you. Will you prove it for yourself this very hour?



ILLUSTRATIONS

Basil Miller

Study Men

"I heard two preachers preach," said Dr. R. T. Williams in an address to ministers. "When one finished, I wanted to quit preaching. His was a masterpiece of eloquence. His sentences were polished until they shone with the perfection of a Latin oration. His diction was above reproach. His gestures were rightly timed with his wording."

"When the other man preached, he ambled around and forgot that the king had any English. He broke every rule of public address. He tangled his superlatives and split his infinitives. He did everything that public address teachers tell us we should not. He did not care how his gestures fit in with his sentences and nothing was rounded and nothing polished. When he finished, I thought I was a master preacher."

The audience sat enthralled, for they thought the minister was leading them to no uncertain climax, that of careful preparation for their work.

"But," the preacher continued, "when the first man finished the altar was barren, when I thought it would be filled because of the masterly address."

A sigh broke from the audience of ministers as the doctor made his conclusion.

"And when the second man preached the altars were lined! The difference was not far to seek. The first man made the sermon everything, and the second man made the audience the end. He preached to move men and not to round sentences. If you would win men to Christ, study men; speak to men, plead for a verdict with men and you will win."

An Inward Something

"You'd just as well go ahead, Judge, and break my neck!"

The courtroom was hushed with a deathly silence. Before the bench stood a youthful prisoner, under twenty. He was about to be sentenced for a direful crime. Time and again he had been in the reformatory and each time he got out he committed another crime and was shuttled from freedom to stripes with the regularity of the tides. This time the judge tried to reason with him about being good. But the prisoner with a helpless look spoke to the judge.

"If," the judge began, "if we let you go, will you be a good boy?"

"I'm tired of wearing stripes. I've tried to do better each time but I just can't make it. There's something inside me that won't let me do good. I'm helpless, Judge, you'd just as well go ahead and break my neck."

There is in the human heart that something which inclines toward evil, and man alone is unable to break the spell which it throws over the mental inclinations. It pulls toward evil. It lures after lust. It drags with unbreakable chains toward the pit. Bit by bit it wears away all resistance until the soul is given over to evil doing. It knows no inhibitory powers. It will not be ruled by law, nor bow to custom, nor will it surrender to the claim of right doing.

It is the carnal nature in man, an inward something that bends and warps the personality beyond human repair. The only hope for its control is its complete removal by the sanctifying power of God.

A Fussing Church

"I have hell in my heart," a man said to Holland London, during a revival campaign, "hell in my home, and why do I have to go to the church where there is hell in it?"

"I don't know, brother. Why do you?"

"That's what I have been asking myself. I'd like to have religion, but there is so much fussing in our local church that I can't bring myself to believe in the kind of religion that makes its followers quarrel and scrap like the men of the world do."

"That isn't religion," the preacher responded. "That's irreligion. True religion brings peace to a man's heart, peace to his home, and above all peace to his church."

"If more people had that kind of religion there would be fewer sinners on the outside of the church looking in."

True religion is a giver of peace. It pours oil on troubled waters. Speaks the tempest into a great calm, and quiets every item that is like hell.

Why the Nazarenes Give So Much

"The Nazarenes are the poorest church people in Ohio," said a Methodist preacher to Bud Robinson, "and the Methodists are the richest."

"I don't know about the Methodists being the richest but the Nazarenes have never been accused of being wealthy," Uncle Buddie said.

"But for every \$1 we rich Methodists give, you poor Nazarenes give \$5. Why is it?"

"Well, brother," Uncle Buddie said, "you see it's like this. We Nazarenes have no tobacco bills to pay. No theater tickets to buy. No lodge dues to fork over. The Nazarenes give all of that money they save to the Lord for His cause."

An Unchanging Message

"Uncle Buddie, I heard you preach that message thirty years ago," said a member of the congregation to this veteran of the cross.

"That's fine. Most preachers," responded the speaker, "have changed their message a dozen times in that time. I keep mine the same, for the Bible message never changes."

No, But God Is Not Here Either

"John, don't pray so loud," the seminary president said touching the shoulder of a student from Arkansas. "God isn't deaf."

John had found the Lord in the hills of his native state and had entered an eastern seminary to train for the ministry. He had studied hard trying to equip his mind for the work that lay before him. The more he studied, the drier and colder became his soul. He found that he knew more than before, but he felt less religious. He could speak better, but he was less apt in prayer. He determined to do something about it. So he went to his dormitory room, threw open the windows, opened the door, and opened his mouth in prayer.

He prayed at the top of his voice, a voice that had had experience in outdistancing storms in calling the hogs back in Arkansas. He was just touching God when the seminary president walked into the room.

"John, God isn't deaf," the president said.

"No, Mr. President, he may not be deaf, but he isn't within forty miles of this place either."

God may not be deaf but many times loud and earnest prayers are demanded to get ourselves into His presence, so He can hear us. It isn't how loud you pray, but the attitude of the soul when you pray, that brings God near.

You can pray yourself into God's presence where the softest whisper brings an instant response. George Mueller called this "getting an audition with God." Prayer without such is worthless.

The Power of an Impression

"I'm sure glad I got my good tires on the back," said Pleaman Purgason as we sped along the highway toward Uvalde, Texas.

We were making more than sixty miles an hour on the smooth highway that was flanked with a deep ditch on either side.

I thought, "An accident would certainly throw this car over the bank and kill us." As I looked down that bank for more than forty feet, I had a peculiar feeling come over me.

"But, Pleaman," I broke in, "they tell us today that our best tires ought to be on the front wheels and not the back. In case of a blowout on the front the car usually goes out of control and in many cases kills the occupants."

"Whew," he whistled. "Sure glad you mentioned that. My front right tire is about through," he said, taking his foot off of the gas. The car coasted to about twenty-five miles an hour without either of us saying a word.

Bang! went that front tire, as we skidded to a stop not many inches from the road bank.

"Thank God that I had that peculiar feeling come over me," I said.

"Yes, and it was none other than God that turned our attention to the condition of those tires. I believe God saved our lives through an impression."

Many times God speaks to us through spiritual leadings, divine impressions, and when we obey them, they work to our advantage. Often our lives are saved when we do not know it, because God gives us an impression. Many times, on the other hand, trouble overtakes us because we fail to listen to the warning of God's voice.

You can read the meaning of your impressions better if you center your life in the current of God's will. This is the only place where you can be certain that it is God speaking.

Just One More Thing

"Let me go back for just one more thing, Jud," said a friend to Rev. Jud Wear, pastor of the Church of the Nazarene in Anaheim, California.

"Hurry," the preacher cried, "see that wall of water coming down the arroyo? That means death if it hits us."

"In a minute we'll be with you," the man said, as he and his wife returned to the house to bring out a treasured possession.

But the flood waters, fed by a twenty-four-inch rain that had fallen in the mountains of southern California were sweeping toward the house with devastating force. Already the valley was flooded for miles. Orange groves worth multiplied thousands were washed away. Roadbeds were torn up. Bridges were wrecked. Mountain streams became raging torrents of water.

"Yonder it comes," Jud cried. "It's almost too late."

The couple rushed from the house, leaped into the waiting car, and started for the highway. But they were too late. The raging wall of water engulfed the car, whirled it around, turned it over. Threw the preacher and his members out. Jud kicked out of his clothes as quickly as possible, and did all he could to rescue the man and his wife, who were poor swimmers. But when he could do no more, he gave himself to the current's will, and was washed to the roof of a floating house.

He clung to the roof of that house for eight hours, clinging with a deathlike grip. He willed not to let go, however tired he might become. The next day when he was discovered, more dead than alive, he was still clinging to the roof.

"And the others?" the rescuers asked.

"They went back for just one more thing," came the preacher's response.

It is that last thing we are unwilling to give up that brings destruction to our souls. One more look at the world turned Lot's wife into a sack of salt. One more grip on the world, turned Saul's soul into a cavern of despair, and dulled the heavens until God would not hear his cry. One more bag of silver caused Judas to betray Christ and to lose his soul.

That last thing must be given up before God will enter the soul with His forgiving power, His cleansing gift. Give it over into God's hands. There is nothing on earth, not one last thing, or one more thing, that is comparable in worth to one's soul.

Healed of a Goiter

"Yes, Lord," the future missionary cried. She was kneeling at the altar in the camp shed at Litchfield, Nebraska, praying God to heal her.

"Will you use your voice for me, if I heal you?" came the gentle question asked by the heavenly Father.

Instantly the pressure of the goiter disappeared. It vanished as though it had never been there, and to this day that goiter has never returned.

"For fourteen years, since that divine healing," said Lydia Wilke, who has gone to Bremersdorp, Swaziland, as a missionary nurse, "I have never been bothered with the goiter. But when I doubted my call to Africa as a missionary, a hand like the goiter gripped my throat."

When we are healed, oftentimes we doubt the promises upon which we stood for our healing, and we lose the healing faith. In my Pasadena congregation there was a lady who was instantly healed of diabetes. She had taken insulin for years, but suddenly one night during a healing service, she said, "I'm healed."

For months she went on with this divine anointing, and never again used the insulin.

"Brother Miller," she said one Sunday morning in testimony, "I have lost my healing. I have had to go back to the insulin. My faith must have become weak. Pray that I might have faith to believe again."

Weeks again passed while she constantly used insulin, but one Sunday morning she spoke to me as she entered the church, "Brother Miller, I have my healing back again. My faith took hold of God, and I am well once more."

That has been more than a year, and since that time not once has she had to use the medicine. Faith became secure and she was able to live in a constant state where she appropriated God's healing power.

Healed on Her Death Bed

"The water's warm now, and I'll set it on the back of the stove," said a neighbor of Maggie Curry, who was on her death bed.

"She'll go any minute now!"

The neighbors had gathered around the bed waiting for the last gasp. The water for the death bath was warm in that Indiana farmhouse. There was no doubt but the end had come.

They fell to praying for the dying woman, and suddenly she cried out, "I'm healed!" And she arose from the death bed.

"No, Maggie, lie down and die," said her husband surprised at the sudden turn in affairs.

But Maggie refused to lie down and die, even to please her husband, for she had been raised from that bed of death. Maggie Curry, known among the neighbors and relatives as Aunt Maggie, lived for twenty years after being raised from the brink of death.

A grandson, Dr. Maves, at present is the president of the Los Angeles College, and another relative is in gospel work, the wife of Rev. U. E. Harding.

It is faith that prevails. The skeptic would say, "Well, she would have got better anyway." The doubting Thomas says, "She merely passed the crisis." The quibbler says, "Maybe those untutored neighbors were mistaken, and rushed the hot water just in case of need." But it is much easier and simpler to affirm, "Faith raised Aunt Maggie from the jaws of death." Faith's way is the better way. A strong faith in God is our anchor. If we believe we shall receive.

Communion Sermons

Preparation for the Supper

TEXT—*There make ready for us (Mark 14:15).*

INTRODUCTION

It is necessary for us to prepare for the Lord's Supper just as much as it was for the disciples. Let us check the items that must be made ready before we are prepared to partake.

I. MENTAL PREPARATION

1. Clear the mind of worldly thought before going to the table. Worldly thoughts hinder the workings of the spiritual forces.

2. Fill the mind with spiritual thoughts about God and duty, holiness and love, grace and mercy. A spiritual thought carries power with it when we go to the table.

3. Create a mental atmosphere such as Christ can bless. He will have nothing to do with worldliness and evil. So we must eliminate such from our minds before He can operate within us.

II. SPIRITUAL PREPARATION

1. Examine your spiritual life. See what is therein that is displeasing to God and eliminate it.

2. Make proper confession to God of these delinquencies if there be any, and to others if they have been injured.

3. Come boldly to God's throne for the grace that is needed in getting the outward life ready for the Communion. Do not lag behind thinking you can delay this grace-finding act. But walk up and ask God for aid in getting the soul ready. He is willing to assist.

III. CREATE A SPIRITUAL SETTING FOR THE TABLE

1. Sing such songs as will bring the mind in alignment with the meaning of the Communion, the redemptive death of Christ, the shed blood which brings salvation, etc.

2. Build a prayerful atmosphere. Have public prayer often during the service, and prevail before the Lord.

3. At the table be in a worshipful spirit. With closed eyes contemplate the Supper, the Lord's life and death, His coming into your heart to bless.

4. Try faithfully to appropriate this grace to your immediate needs.

CONCLUSION

Prepare the soul for the incoming of the Lord while you bow at His table. He is near and if you will clean out the attic, the cellar, the dungeon of your character, and open the door He will enter.

Christ's Guest Chamber

TEXT—*Where is the guestchamber, where I shall eat the passover with my disciples? (Luke 22:11).*

INTRODUCTION

The meaning of guestrooms is that a place is set aside for the use of guests. It must always be ready for one can never tell just when they might arrive. In the older days there were many homes with a preacher's room, set apart for his use, and it was all ready to be occupied. Christ must have such a guest chamber in your heart where He can hold communion with you.

I. CLEAR OUT THE MIND'S GUEST CHAMBER

In the mind make a room where the Lord can be at home. Rather clean out the entire mind and make it an abode for Christ and things godly. Make no room for sin to enter or for evil thoughts to have a place. Think nobly, live highly, act with spiritual guidance, and Christ will abide with you.

II. MAKE YOUR SOUL CHRIST'S CHAMBER

Your soul must be cleansed before Christ will come in to dwell. He will have nothing to do with a heart that is defiled. Let His blood forgive your sins, and cleanse your life. You are to be the temple of the Holy Spirit and the divine will not abide where there is evil. Go through your life carefully and clean it out for His coming.

III. HOLD FELLOWSHIP WITH THE GUEST

You must make the Guest welcome if He is to abide in your soul. You cannot shut Him out from your thoughts, and He must have a place wherein you can come to Him for grace. Talk freely with the Guest through prayer. Whisper your secrets into His ear and He will bless you.

CONCLUSION

Partake of the Supper with the Lord and let Him come fully into the guest chamber of your life. He is the source of blessing and all grace comes from His bounteous hand. Let Him bless the bread He breaks for your soul.

Funeral Sermons

When Jesus Stood

Behold, I see the heavens opened, and the Son of man standing on the right hand of God (Acts 7:56).

INTRODUCTION

This is the only reference where Jesus, after His ascension into heaven, is said to be standing. You will note that when Stephen was being stoned to death the scene was so touching to the Master that He stood up, possibly arising from the throne, and looked upon the persecution of His follower. Is it too much to say that as this warrior today has gone home the Master has been standing?

I. JESUS STANDS TO HONOR A GUEST TO HEAVEN'S HALL

The saint is a guest in the halls of heaven. He is more than that, he is a friend gone home. On earth when a guest arrives, we stand to welcome him. In heaven when a guest who has been in service for the king while on earth is welcomed by a standing host. As our friend, whom we honor today, has gone home, heaven stands to bid him welcome.

II. JESUS STANDS TO WELCOME HOME A WARRIOR

Stephen labored for the Master, fought in the Lord's battle, and when he was about to go home, Jesus stood. So when the Christian worker goes home after a long battle against sin, the Master arises to do him honor. We fight for God down on this earth, and when our home-going time comes we will be welcomed with glad acclaim.

III. JESUS STANDS IN HEAVEN'S RECEPTION FOR A SAINT

All Heaven rejoices when a saint goes home. Ancient Rome had receptions for their home-coming, battle-scarred fighters, and no less does Heaven rejoice when its foreign legions come home. Jesus joins in; the saints of all ages take up the refrain the angels sing, and the courts of heaven ring with joyous refrain.

CONCLUSION

Why should we sorrow when heaven is made glad by the arrival of our loved one. It is hard to say goodbye, but you must remember that this is not a final parting. It is only a short going away. We, too, shall join with our departed loved ones who have fought a good fight and won an eternal crown.

(This message is suited for the death of a Christian worker.)

The Rainbow Circled Throne

TEXT—*And there was a rainbow round about the throne (Rev. 4:3).*

INTRODUCTION

There are only two references to rainbows in the Bible. A later reference in Revelation speaks of a rainbow being used upon Jesus' head. Back in the original reference to a rainbow, the word there used is bow. This word rainbow is used as a climax to the entire story of redemption. It brings together in the heavenly fulfillment all the glorious promises of redemption complete.

I. THE RAINBOW IS A PROMISE

God said when making a promise to Noah, "I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth" (Gen. 9:13). The rainbow

around God's throne is likewise a promise to the living and the dead alike. This rainbow is the fulfillment of all the covenants that God has made to man's soul.

II. RAINBOW CIRCLED THRONE SYMBOLIZES

1. It is the divine promise of no more sin. Evil is forever done away with. As long as eternity remains sin shall no more blight the sons of God.

2. There is to be no more death. You can stake your hope on this promise as today you look for the last time in the face of this loved one. When once heaven's shores are touched, and eternity begun, the reign of death is forever over. Once this proud form held hopes high, but those hopes were cut short by the icy tinkle of death. Again he lives on high. He is touched with immortal life, and hope once dead shall spring into being, never to be cut short by death.

3. No more curses, not that which makes a lie of God's blessings will ever touch the child of God. This our friend is now realizing the promises of God, that the curse of sin and iniquity is forever past.

4. The wrath of God is forever past, and the power of temptation has lost its grip upon the soul.

III. THE PROMISES OF GOD ARE NOW FULFILLED

All the divine promises, made for man while on earth and having their fulfillment in heaven are now being made complete.

1. Meetings where shouting and rejoicings no longer break up. The redeemed now draw water from the wells of salvation with eternal joy. The Lord is now the soul's shepherd leading the saint into spiritual pastures and green soul byways.

2. The promise of being with God and one with God is now fulfilled. There will be no more separation from the divine presence.

CONCLUSION

The check which God gave this our departed friend is now presented at the bank of heaven. God has promised much for the Christian, and the rainbow around the throne says that what He has promised He will fulfill. The dead who live in the Lord can walk up the throneway and have all these promises turned into living realities. This is better than being alive and suffering the heartaches that mark today. Rejoice that God has called another child to the heavenly home.

Expository Outlines for October

By Lewis T. Corlett

Edifying Others

(Romans 14)

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (v. 19).

I. THE CHRISTIAN LIFE HAS A TWOFOLD RELATIONSHIP

1. To God.

- The basis of individual relationship in Christian experience.
- The secret of victory as the soul rests upon the promises of God.
- The source of strength as the believer trusts the wisdom and power of God.

2. To others.

- A relationship that should be planned for definite constructive benefits.
- An expression of the love of God which is shed abroad in the heart by the Holy Ghost.
- The responsibility of so living a Christian life as to encourage others to walk with God.

II. CHRISTIANS SHOULD HELP OTHERS BY EMPHASIZING THE ESSENTIALS OF SALVATION (v. 17).

- The kingdom of God is composed of all who truly are in God and have their names written down in the Lamb's book of life.
- This is explanatory of what Jesus commanded His disciples to seek (Matt. 6:33).

- These characteristics are the results of the operation of the Spirit of God in the human heart in the crises of salvation.
- These should be the controlling factors of the heart and mind and thus the motivating power of action.

III. EACH CHILD OF GOD SHOULD RECOGNIZE THAT HE IS INFLUENCING OTHERS (vs. 7, 8).

- Each one is setting an example for someone to follow.
- Each one is under obligation to reveal Christ in everyday life.
- Every Christian should live in the consciousness that each person must give an account to God for actions and example (vs. 8; 12).

IV. EACH ONE SHOULD ADOPT A CHARITABLE ATTITUDE TO OTHERS, ESPECIALLY THOSE WHO ARE WEAK IN THE FAITH

- By being careful of observing various duties in such a manner as not to bring others into condemnation (vs. 1-6).
- By refraining from pronouncing judgment on others because their viewpoints or actions differ (v. 13).
- By denying self of things that are not considered harmful in order to help those that are weak in the faith (v. 21).

V. BY BEING CAREFUL TO PERSONALLY KEEP FREE FROM CONDEMNATION

- Have personal faith in a living

God, regardless of the attitude of others (v. 22).

- Be careful to leave a good influence at all times (v. 16). "Your rights must not get a bad name"—MOFFATT.
- Remember that by obeying the fundamental principles of the kingdom of God, the Christian will be acceptable to God and approved by men (v. 18).

VI. GOD WILL CO-OPERATE IN HELPING EACH CHILD OF HIS TO EDIFY OTHERS

- Christ died and rose again for this purpose (v. 9).
- By being merciful and charitable to others the Christian opens the door for God to make him a blessing (v. 18).
- By definitely following Christ, and planning to help others, the individual can be assured of the continual guidance of the Holy Spirit.

The Unity of the Church

(1 Corinthians 12)

I. THE CHURCH OF GOD IS AN ORGANISM

- Not referring to denominations.
- The church invisible which is composed of all those whose names are written in the Lamb's Book of Life.
- The Church is the Body and Christ is the Head.

II. THE UNITY OF THE CHURCH IS BASED UPON THE PRIVILEGE OF MAN BECOMING A PARTAKER OF GOD'S NATURE (vs. 12, 13, 27).

- Entrance is made in the new creation wrought in regeneration.
- Unity is cemented by the cleansing of the heart from all that would mar or disturb the relationship toward God. This is done in the experience of sanctification.
- This is maintained as a living relationship by a continued daily obedience and faith in God.

III. THE UNITY OF THE CHURCH IS PRESERVED UNDER THE GUIDING HAND OF THE HOLY SPIRIT (vs. 3, 4, 7, 11).

- He makes clear the things of Christ to the individual members.
- He bestows the variety of gifts on different people as He sees fit for the advancement and development of the Church and the members.
- He is ever seeking to administer His work in such a manner as to bring profit to the individual members.
- He is the source of light, strength and inspiration to the various members of the body.

IV. THE UNITY OF THE CHURCH IS MAINTAINED BY THE INDIVIDUAL MEMBERS DOING THEIR PART (vs. 14-27).

- Each individual Christian should recognize the value of other Christians in the same manner as the various parts of the body are necessary to the welfare of man.
- Each child of God has a particular function to perform and task to carry out in order for the entire Church to meet the needs of the generation.
- All the members are interdependent.
 - They depend on the others to do their part.
 - One part suffers with the other part.
 - This is especially true of the members of the body of Christ as the progress of the whole depends upon the co-operation, of the individual members.
 - The children of God are mutually sympathetic.
- Schisms and divisions come in the Church only when some member becomes dissatisfied with his part and tries to do the work of another and slows up the work of the whole.

V. THE ASSURANCE OF CONTINUED UNITY IN THE CHURCH IS DEPENDENT UPON EACH MEMBER KEEPING PERFECTED IN LOVE (v. 31).

- Paul gives the thirteenth chapter of 1 Corinthians as a solution to the problems of the Corinthian church.

- He advises the members particularly to covet earnestly to be perfected in love.
- The unity, harmony and glory of the Church reaches the highest point only when the children of God operate and progress on the plane of perfect love.
- Perfect love is the bond that holds the members to the Head, and enables the various members to operate without friction.

God's Promises

(Isaiah 41:9-20)

I. ISAIAH'S CHIEF MESSAGE TO THE PEOPLE OF HIS DAY WAS CONCERNING THE CHARACTER OF GOD

- He remembered that his life had been transformed, enriched and endowed by a vision of God.
- The continual fellowship with God enabled the prophet to keep encouraged regardless of the problems at hand.
- He sincerely believed that the people of his day needed an enlarged vision of God, His character and work.
- This is the great need of the Church today.

II. GOD'S PROMISES TO ALLAY MAN'S FEARS (vs. 10-14).

- By confounding the work and plans of their enemies (v. 11).
- By assuring each of His children that He is with them. "Fear not, for I am with thee."
- By revealing His interest in sustaining each one regardless of trials or problems involved.
 - "Be not dismayed." Hold steady, do not get excited or unduly alarmed.
 - God promises help and strength in time of need.
 - The child of God is assured of being sustained by an arm that is stronger than his. "Yea, I will uphold thee with the right hand of my righteousness."

- By assuring man of divine guidance (v. 11).
 - The heavenly Father will comfort by holding the hand of His child in the hour of darkness and perplexity.
 - The all-wise God will lead His children in the paths of righteousness for His name's sake, and for their good.
 - The Christian can rest in the assurance that God, through the Holy Spirit, will guide into all truth.

III. GOD PROMISES TO MAKE HIS CHILDREN USEFUL INSTRUMENTS IN HIS CAUSE (vs. 16, 17).

- Too many professed Christians are talking and magnifying their limitations and inabilities, when God has said, "I will make thee an instrument of usefulness."
- Each follower of Christ has potential powers of blessing which the Lord will bring to fruition if He can get some co-operation from each one.
- Each child of God has possible avenues of blessing into which the Lord is trying to guide them.
- Every Christian will be a blessing if he will follow the directions of the Lord.

IV. GOD PROMISES TO PROVIDE THE NECESSITIES FOR THE WELFARE OF HIS CHILDREN (vs. 17-20).

- He will provide water in a desert land.
- He will give the trees for shelter in a barren land.
- He will provide just the conditions and circumstances that will bring the greatest joy to His children.
- This may not come as rapidly in a material manner as some people want but will always materialize properly in a spiritual sense.

V. GOD WANTS TO PROVE HIS TRUE CHARACTER TO ALL OF HIS CHILDREN AND TO ALL PEOPLE (v. 20).

Suggestions for Prayermeetings

By H. O. Fanning

Prayermeetings and Spiritual Preservation

AMONG the many problems confronting churches today is that of spiritual preservation of young converts, and older ones as well. That we are living in perilous times is certain. Temptations are many, and the tides are running swiftly. Only by well directed and strenuous effort—under God—will we be able to stem them. As a church we seem to be becoming

thoroughly aroused with regard to this matter. As implied above it is likely that there are many occasions for these losses, among them that of insufficient effort in the matter of spiritual preservation has its place. As a people we are agreed that if we are to have converts, we must preach converting truths and preach them with vigor and definiteness. If we are to have people sanctified, we must preach sanctifying truth and preach it with no

uncertain sound. If we are to have spiritual preservation, we must preach truth designed for the accomplishment of that end. While salvation in its crises experiences, is instantaneous and complete, as an experience it is a lifetime affair. In the light of this truth, spiritual preservation is as important in its place as are the crises experiences in their places. Being born of the Spirit is a glorious experience. Being baptized with the Spirit follows in divine order. In the one we are born into the spiritual realm. In the other we are freed from indwelling sin, filled with the Spirit, endued with power from on high and made perfect in love; prepared for life in the world in which we now are. But this glorious life must be preserved. Spiritual life is preserved through meeting conditions for such preservation, just as natural life is preserved by meeting conditions designed for its preservation. In either case, unless these conditions are met, life is but a poor affair and will probably be of short duration. The better these conditions are met, the more vigorous and useful will be the life sustained. It is frequently said that our people need to go to the altar, and this with much of truth. May it not be that much of this need is due to an insufficiency of spiritual food for proper life sustentation? If they were better fed, the need of going to the altar would be reduced to a minimum. Our zeal for getting people into spiritual experiences must not be slackened. It must be increased. One of the best ways to improve in this matter, will be to keep our people well fed, and in vigorous condition for aggressive action. In many of our revival efforts little more is accomplished than that of getting our own people fixed up. A vigorous and aggressive people would have a far different effect upon the people of the communities in which our churches are located. The best work is done by people best prepared for it. Spiritual preservation has no unimportant place in our fitness for the work God has committed to our hands. He has provided for our fitness, and has a right to expect us to avail ourselves of His provisions. The world has a right to expect spiritual fitness in us. We should expect it of ourselves. We have learned by experience that such fitness is not the result of accident. We should learn that it may be ours by well-directed effort.

Perfection as Seen in Job

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil (Job 1:1).

In our text we have God's description of Job. In the matter of material possessions, he was the greatest of all the men of the East. Not only was he great in material capacities and possessions, but he was great in spiritual capacities and possessions. Job's material possessions were perishable and passing. His spiritual possessions were permanent and enduring. God puts him on exhibition, not because of what he had in a material way, but because of what he was in spiritual matters. Satan's challenge was that Job was serving God for material gain, and that he would curse Him to His face if he were deprived of his material possessions. Deprived of all that he had in a material way, Job stood firm as a rock. His spiritual assets were undiminished.

I. In considering Job as a perfect man, we are not to think of him as a finished product. He was a man in the making. A man whose powers were being discovered, developed and perfected by use. And this is true of all of us who are in the experience of Christian perfection, we are in the making. Our perfection is that of people who are undergoing the processes of development.

II. As a perfect man, Job was subject to vast improvement. His powers were but partially discovered, but partially developed; they were in the perfecting processes. Someone may be saying, "How can these things be? Everywhere in nature we see this illustrated. In every form of life, there are two kinds of perfection. That of kind, and that of growth and development; of coming to realization as to powers and possibilities. Every tree, every plant, every creature, is perfect as to kind. All pass through the processes of growth and development. All are in the making until maturity is reached. In human life, this is as true in the spiritual, as it is in the natural realm. It takes a lifetime to make a fair beginning in the development of our natural powers. We are in the beginnings of the development of our spiritual powers here below.

III. Job made great progress during the few months—possibly years—of his experiences in the school of adversity as recorded in the forty-two chapters of the Book of Job. In the Book of Job, we do not have a record of the experiences of a common man, but those of one of the mountain peak men of history. Those of a man who had the ability to go far in matters, either material or spiritual. A man that God could put on exhibition as an outstanding monument of His grace. When a man is tempted as Job was

tempted and tested, he is a man who has developed ability to resist such temptations, and meet such tests. God is faithful. He does not suffer men to be tempted above their abilities to bear them.

IV. What is the secret of Job's marvelous endurance? Did he have a better experience than other men? He had the same experience that other men have. He went farther in the realization of the possibilities of that experience than the most of us do. There is just as much for us in the experience as there was for Job. The question is, Will we go on to the realization of these possibilities? The best things of the spiritual life are not back of us, but beyond us. They are not behind us, but before us. God is beckoning us to go forward.

V. In the experiences of Job we see that going forward was no easy matter. In the days of his prosperity, Job was a man of wealth. We see that he used his wealth for his spiritual advancement, as well as the spiritual advancement of others. He used all for the glory of God and the good of his fellowmen. In his home life, in his community life, he was constantly seeking the welfare of others. It was in so doing that his own welfare was advanced, and it is in so doing that our spiritual welfare will be advanced. In this realm, one of the best ways of building ourselves is to be diligent in our efforts to build others. Seeking to bring others to God we bring ourselves to Him.

VI. In his days of adversity, Job was as true to God as he was in the days of his prosperity. His heart was as true to God, as the needle is to the pole. In the loss of his property his word was, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In the loss of his health, he said, "What? shall we receive good at the hand of God, and shall we not receive evil?" In all this Job sinned not. Forsaken by all his kinfolks and friends, deprived of his consciousness of the presence of God, his heart remained steadfast and unmoved.

VII. The question comes to us, Is there all of this in the experience of entire sanctification for me? Certainly there is. Will it be true of me just because I have the experience? It was not true of Job merely because he had the experience. It was true of him because he went on to the realization of the possibilities of the experience. How much will it be true in my case? Just as much as I go on to make possible to become true. Job was not a child in grade. He was a seasoned veteran. It is out of children that seasoned veterans are made. Job had

had his childhood. God did not put him on exhibition as a child in spiritual matters. He had passed through his childhood. And so must we if we go on to the realization of the possibilities of grace. Having an experience of grace is one thing. Realizing the possibilities of that experience is more of the same thing. The experiences of Job are for our help and encouragement. Just as we must pass through childhood in the natural, so we must pass through childhood in the spiritual realm. Childhood is as essential in one realm as it is in the other. Differences between childhood and manhood are not in the possession of abilities, but in their discovery and development. Not in our possession of powers, but in the development of those powers. Our spiritual powers need this development, just as our natural powers need it.

Conviction and Faith

I know that my redeemer liveth (Job 19:25).

Properly we think of conviction as having to do with consciousness of sin, and need of salvation; of need of sanctifying grace. This is the term for this sort of thing. But conviction in this sense should be a passing thing, rather than one that is permanent. But there is another sense in which conviction deals with things that are permanent, that of conviction concerning God and His eternal truths. These convictions should be of a permanent and abiding character. They should be deepened and strengthened by consideration and meditation. They should be as the sheet anchors to the soul, holding it steadfast in the severest storms that rage upon the sea of life. In the experiences of Job we see that they may become such.

I. Faith must have an object. With the Christian, that object is God. The scope of this faith is salvation, and all that pertains to life and service, both here and hereafter. The basis of sound, enduring faith, is sound enduring convictions. It should rest on pillars that are unshakable if it is to stand the tests and trials of life.

II. Conviction in the first sense should be a passing matter. Conditions should be met, faith should be exercised, experiences gained, and convictions a thing of the past. This is the divine purpose in giving such convictions, and when this purpose has been served, these convictions should be no more.

III. Abiding convictions of the second sort, have their price, and they have them who pay that price. They are not the result of accident, but of well directed effort consciously and

consistently put forth. In some measure, every child of God has them. In their fuller measures, they are not so common. They are strengthened with years of experience, and occasions that demand their development and exercise, and challenges that put them to the proof.

Suffer this brief repetition for emphasis.

IV. God does not put Job on exhibition as a child. He has had his childhood in grace, and has made good use of it. And childhood is as necessary, and as important in the realm of grace as it is in the realm of nature. The differences between childhood and manhood in grace are not differences in the matter of the possession of powers, but differences in the discovery and development of these powers. The child has them in their incipency. The man has them in their fuller development. The fuller this development, the abler the man. In Job we see a man with his powers in a marked state of development.

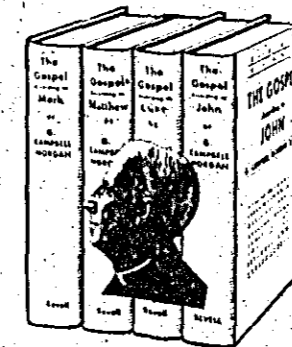
V. To insist that feelings have no place in the matter of faith would be unwise. Feelings have their place in this matter, but they should be kept in their place. Feelings are disturbed by many things, by changing circumstances, by varying conditions, by emotional states, and many things that go into the making of life. Faith based on feelings is likely to be disturbed by anything that disturbs feelings. With many, when feelings are unsettled, faith is unsettled. At this point many fail, cast away their confidence, suffer a breakdown in faith, and come to

grief spiritually. Faith with them is as uncertain as feeling.

VI. In Job we see a man whose faith was little—if at all—affected by his feelings. His faith rested on more secure, more enduring foundations than feelings. He had many things to disturb his feelings. His convictions were based on persons and things unchanging, enduring, life giving, faith sustaining. The efforts of Job's preacher friends were designed to disturb his feelings, to persuade him to desert the solid foundations of his convictions, and become vulnerable to onslaughts upon his feelings—the hurling of massed forces against the solid bulwarks of his faith. The secret of Job's steadfastness, is seen in the strength and character of his convictions. He is unmoved by the charges hurled against him. The convictions that Job had, we may have by putting ourselves in the way of having them, as did Job.

VII. In many things experience plays a large part. One of these is that of becoming conscious of our needs. We do not go far in life in the spiritual realm before we find that our faith needs strengthening. That it is being tested and tried, and that if we are going to stand we must develop ability to stand. It is no easy task to learn to maintain our physical equilibrium. We find similar difficulties in learning to stand in matters spiritual. Physically we soon see that we must learn to stand or keep on falling. This is as true in the spiritual realm as it is in the natural. It is through testings that we become aware of our needs. What-

A Special Offer on Morgan's Studies of the Four Gospels



The famous expositions by the great international preacher and Bible scholar have won a high place in the esteem of all pastors, Christian workers and Bible students.

The Gospel According to Matthew
The Gospel According to Mark
The Gospel According to Luke
The Gospel According to John

4 Volumes, regularly, each \$3.00
Special price for the set, \$10.95

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

ever brings us to a better knowledge of God, brings us to firmer conviction on which to rest our faith. The Word of God is His great repository of truth; the fountain of material for sound, enduring convictions. Prayer and communion with God, experiences of His fullness; His unchangeableness, tend to establish us in convictions that are as stable as the foundations upon which they rest. Convictions that hold us steady in faith under trying circumstances that reveal to us the insecure, as well as the secure, as foundations for enduring faith. Establishment in such convictions is no easy matter, but it is worth all it costs. The better things of life are never easy.

Walking by Faith

Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take; when he hath tried me, I shall come forth as gold (Job 23:8-10).

In so far as his consciousness was concerned, God was not to be found in the experience of Job. Job prayed; God was silent. Job sought God, but found Him not. His faith faltered not. Of three major things, Job was convinced. Of the certainty of the Being of God. He allowed nothing to rob him of this conviction. Of the providential activities of God, Job cannot find God in his consciousness, but he can see Him in His providential activities. Of the binding nature of his personal relationship to God. In these days and months of adversity, Job is as loyal to God as he was in the days of his prosperity. What has been true in Job's consciousness in the past, is still true in actual facts at present. What was true of God's activities in the days when He revealed Himself; is equally true now when He is seemingly hiding Himself.

1. To insist that consciousness had no place in steadying a man in the tests of life, would be saying what is not true. To insist that walking by faith would be impossible without the activities of consciousness, would not be true with reference to the experiences of men who have gone far in the realization of the possibilities of grace. There are possibilities in sanctifying grace, to which few who enjoy this grade attain. But they are there. Job had reached some of them, and the facts that he had recorded for our encouragement and help. The farther men go, the greater are the possibilities they realize in this marvelous grace.

II. To insist that what we know is unimportant would be to insist upon that which is not true. But Job had come to a place in his experience that he realized that there were things more important than the things he knew. And these are the things God knows. "He knoweth the way that I take." In this Job had made a great discovery. God is silent; He is hiding Himself in secret places, in so far as Job's consciousness is concerned. But He is not indifferent to Job's condition, or unconcerned about his welfare. Job was never more certain of the faithfulness of God, than he was at this time. He walked by faith.

III. Job did not understand the ways of God at this time. They were different from what he had ordinarily known them to be. But he knew the steadfastness and dependability that were His. Lack of understanding ministered nothing to doubt in the mind of Job. He was living in a realm of faith to which it is possible to the wholly sanctified to attain. It was what God knew, and what God was, that ministered to Job's steadfastness under testings and trials well-nigh unbearable in their severity. God knew, and all was well.

IV. Job was conscious of righteousness in his walk. He was no novice in this sort of walking. He had walked in this way for many years, and walked in it without defection from the ways of God. He had formed habits of right living, and learned abstinence from habits of wrong living. Job was no novice in sanctified experience and living. He had allowed himself no time for the questionable things of life. He had learned the value of right living in the sight of God. He had suffered other forms of living to find no place in his life. In no other realm of life are there such heights to be attained as in the wholly sanctified life.

V. There had been no backslidings in the life of Job. In his living he had been progressive. His life had had a forward trend. It was a long way back to Job's beginnings in grace; his advancement had been sure and steady. There had been no turning back to the ways of the world; the spirit of the world; of attachments to the world. Job had walked with God, and had the approval of God upon his life. There had been nothing in the way of digression from this manner of living.

VI. Job was satisfied that God was working out His own purposes in His own ways. His ways with Job were a very small matter, compared with the great work He was carrying on. It was quite possible that God might withdraw Himself from the personal con-

sciousness of Job. It was impossible that He should cease from the great work of caring for the universe, and for the interests of all mankind. Job had no thought that the work of God had stopped, merely because He had ceased to reveal Himself to Job consciously. God would go right on caring for Job's interests as He cared for the interests of others. Job did not allow himself to think that he was the only man living, and that the divine withdrawal from his consciousness would mean chaos and ruin in general. He had a more worthy conception of God and of the work He was doing.

VII. Job was looking forward to a satisfactory outcome of his trials and testings. "When he hath tried me, I shall come forth as gold." Gold is refined by fiery processes, and severe testings. Gold has its value. But there are things of greater value. And these things of greater value are discovered, developed and perfected by fiery testings and trials. Human life and character are among these more valuable things. When the gold of earth is no more, human life and character will shine with luster undimmed and supernal. When all things material—as we have them now—are no more, the blood-bought, the purchase of Calvary's sacrifice, will shine with untarnished, and ever increasing luster. The way to the heights in this realm is a rugged way. Testings and trials have their part in enabling us to walk it, and to reach its higher altitudes. That which is so precious must have its testings for its perfection, trials commensurate with the value the final product.

Being Just with God

God forbid that I should justify you; till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live (Job 27:1-6).

Job's preacher friends were right in one thing. They insisted that sin was a cause of suffering. They were wrong in insisting that it was the one occasion of suffering. According to their philosophy, Job was a great sufferer, therefore he was a great sinner. Two things are noticeably absent in the record of their ministry to Job. One seems to be the absence of any effort to understand Job, and be of any help to him. The other, the absence of their seeking counsel of God. Their ministry consisted in an indiscriminate, but thorough application of the principles of their philosophy of life. Job seems to have been justified in speaking of them as physicians of no value; as miserable comforters. Their one objective seems to have been that of per-

suading Job to cast away his confidence in God, acknowledge himself to be a self-righteous and deep-dyed sinner and seek restoration under their ministry. This Job utterly refused to do.

I. Under no circumstances would Job consider anything less than the perfect manner of life and living that had been his portion for years. He had practiced right living until he had come to appreciate its value. He had determined to know no other manner of living. He had had sufficient experience in this matter to settle him in convictions unalterable concerning this matter. He had sown wisely and was reaping what he had sown. The reaping was most satisfactory. He could see the results of wrong living in others, and was determined that nothing of this sort should find its place in his life.

II. Under no circumstances would Job allow himself to submit to the judgment of his preacher friends. To justify them in their accusations would be to be disloyal to God. Their charges against him were without foundation, and were abhorrent to his righteous soul. They were contrary to the facts concerning his life. They began with giving him some credit for having lived worthily in some measure in his earlier years. They were soon classifying him with hypocrites and sinners of the baser sort. To have justified these men would have been to deny the actual facts of his life, under God.

III. What God had done for Job was a reality to him. He would not allow himself to be persuaded to do anything that would invalidate, or deny, what God had done for him in sanctifying him wholly. One of the sad things we are compelled to witness, is that of seeing men and women for whom and in whom God has wrought mightily, allowing themselves to be persuaded to insist that they have been mistaken in what they supposed God had done in them, and that really He had done nothing of the sort. If God has done a work of grace in us, nothing should be allowed to persuade us to deny what He has done. If we backslide and are forever lost, we should testify in the regions of the damned, that there was a time when God sanctified us wholly, and we knew the blessedness of that experience. If we ever had the experience, we should not deny it, but constantly affirm it. There is danger that we take things of this sort without sufficient seriousness.

IV. Job was right in insisting that if his afflictions should eventuate in death, he would die maintaining his integrity. Seemingly his preacher friends did not believe in the experience Job possessed, and this may

account for their failure to understand him, and their persistence in misunderstanding him. There are many preachers of this sort today, and we do well to hear with proper discrimination. Job could give little attention to their preaching. It is a sad thing that what was true of them has been true of the preaching of others. Job had an ear for the right kind of preaching. He had none for the kind of preaching his friends were doing.

V. Job had a proper estimation of the value of righteousness. It was a possession of inestimable value to him. He would hold it fast. It was of God. To have denied it, or have treated it lightly would have brought upon him the reproach of his own heart. Righteousness is not such a common thing in this world that one can afford to regard it lightly. Where there is righteousness of life, there is something; Someone, back of it. To treat it lightly is to treat the God who has made it possible lightly. It is an evidence of God in one's life. Job was loyal to One who had been loyal to him. One who had never been disloyal to him. He would not be disloyal to the God of all grace.

VI. Job knew his enemies and knew what to do with them. The righteous have their accusers, and sometimes they are professional accusers, as were those of Job. They are to be recognized in whatever garb they may come to us, and against us. Job had been misunderstood by his kinfolks and acquaintances, and been forsaken by them all. To have these men, who were professedly men of God, as opposers, was putting him to extremes in his testings. Of them all, in some measure at least, they knew not what they were doing. Whoever would go far in living righteously in the world in which we are now living, must be willing to pay the price of such living. Job had it to pay, and so have all others in their measure. There is consolation and compensation in the fact that much of it is due to ignorance and unbelief.

VII. Conscious of his righteousness, and of its source. Job also conscious of the fact that the joy of the hypocrite was a fleeting thing. As surely as he was conscious of his righteousness, he was conscious that he was no hypocrite. To have his preacher friends insist that he was such did not make it so. Not only does Job refuse the accusations of his preacher friends, but he has some things to say to them also. He has some questions to ask them. Will a hypocrite act as a child of God? Will his heart be drawn to Him as the needle is drawn to the pole? He would have his friends know that there are

better things for them than they were then enjoying. He would have them know that there are realities in the things of God, of which their possessors are conscious. That the work of God in a human soul and life is of such a nature and effect that it can be readily and infallibly recognized. He would help them to understand him, if they were willing to be helped; to cease to misrepresent him if they were willing to be helped. That there were possibilities in grace far beyond any which they or he had realized. He was so well satisfied with the results of his efforts that he would press on to ever increasing heights.

Some Lessons from Job

Wherefore, I abhor myself, and repent in dust and ashes (Job 42:6).

In saying men God takes them as they come to Him, and saves them as they are. Salvation is not an equalizer of men, either in character or caliber. There are vast differences in men in every walk and condition of life. And this is true in a greater or less degree in everything that has life. In putting Job on exhibition, God did not set before us an ordinary man. In a material way he was the greatest of all the men of the East. He was equally great in a spiritual way. God has His pattern men, and Job was one of them. He does not use forty-two chapters of His Word, to record the experiences of an ordinary man. God makes great men when He has the material furnished Him of which they are made. In all subsequent ages Job has been God's pattern man of Christian perfection. In the record we are given the actual experiences of Job without digressions from the facts in the case.

I. There were perplexing things in Job's progress in grace. The way he traveled was not an easy one, even for him. Job wisely rested steadily on the things which he better understood, and waited patiently for a better understanding of the things that were more perplexing. He was traveling this way for the first time. He had wisely stored his mind with convictions that were abiding in their nature. And these things we will have to do if we go far in the realization of the possibilities of grace.

II. Finding ourselves inferior to Job in many things need not be discouraging to us. This is simply an evidence that Job went farther than we have yet gone. This gives us an assurance that we too can go farther. The fact that others have gone farther in grace than have we should always be an encouragement, an inspiration and a help to us. We may rest assured that God has recorded the experiences of this