

The PREACHER'S MAGAZINE

"BE OF GOOD CHEER"

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

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

The Preacher's Magazine

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What Is Your Method of Preparing to Preach?

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

The Carnal Mind

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

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

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

WHAT IS THE CARNAL MIND?

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

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

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

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

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

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

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

THE CHARACTERIZATION OF THE CARNAL MIND

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

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

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

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

CARNAL-MINDEDNESS A FATAL STATE

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

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

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

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

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

Your Piety Cannot Be Proved—

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

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

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

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

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

But It Will Rather Be Shown—

By what you say or do not say while under trial;
By your ability to take defeat in a Christian spirit;
By your Christian attitude toward those who have wronged you;

By your willingness to forgive every offense;
By the fact that you are not a slanderer or back-biter;

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

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

Today's Need

By V. May Dorman

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

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

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

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

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

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

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

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

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

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

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

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

Heaven

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

*The Preacher and His Prayer Life**

P. H. Hampsten

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

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

The question might be asked, Who is a preacher?

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

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

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

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

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

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

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

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

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

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

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

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

* Paper read at the Dallas District Preachers' Meeting.

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

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

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

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

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

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

How to Secure Seekers

Warren H. Marvin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

May this aid you to a more fruitful ministry.

Personal Conservation

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

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

The Pastor—His Greatest Problem

Preston Pirtle

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

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

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

—SELECTED.

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

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

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

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

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

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

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

The Meaning and Purpose of Evangelism*

Paul H. Garrett

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

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

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

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

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

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

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

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

The Preacher's Beatitudes

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

Promoting Our Church Paper

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

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

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

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

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

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

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

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

Name and Address	1st column: place in square number of new subscriptions each month.
	2nd column: place in square number of renewals each month.
	3rd column: place in square date of expiration.

The following four columns are headed "monthly payments" at 25c a month. This chart will be placed in the church prayer room that all may know their standing, and it is thus easier for the *Herald of Holiness* agent, appointed by the church board, to keep a correct record of each subscription.

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

A Lesson in Pronunciation

Horace G. Cowan

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

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

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ILLUSTRATIONS

Basil Miller

Divine Providences Are Realities

When the *Titanic* started on her first and only voyage she was declared unsinkable. There were within her hull sealed compartments any half of which were sufficient to float her. The crowds that sailed on her were gay and worldly. The list of passengers read like a social and financial "who's who." The richest men of the world vied in regaling each other. A proud captain directed her course.

She'll be back, the crowd shouted! And the crew amened them. Many persons in Europe booked passage for the trip. Others tried to and could not, a few changed their bookings. Some for one cause and some for another. Among the list were two ministers, one with a long record of service, and another with a long future stretching before him.

B. Carradine was engaged in a series of meetings in England, which closed in time for him to sail to America on the ship. He booked his passage, but a neighboring congregation prevailed upon him to remain with them for a two-week campaign, and *he canceled his trip!* God had other plans by which he should close a long ministry of service than by death on a regaling ship!

Ed and Mae Roberts—he one of seven Roberts brothers in the ministry—were also conducting a revival in England, slated to close in time for home-going on the ill-fated vessel. God had been blessing in the meeting. The glory had been falling. Souls were praying through in the old-fashioned way. There was shouting on earth as well as in heaven! Newborn souls were singing the new song of the redeemed.

"Can't you give us another week?" the congregation asked.

"I'm booked to sail home on the *Titanic*," the evangelist responded.

"Cancel your bookings!" they urged.

After a long season of prayer God directed the evangelist to return his ticket and remain with the congregation another week. There was a divine urge which drove him to make the decision, for on this side the Atlantic meetings were slated and anxious congregations were waiting for his ministry.

A few days out from England the *Titanic* passengers were reveling. They danced, dined and drank until midnight. Their wine flowed freely. Moral standards were blown with the sea-winds into the spray. Such a night of mad debauchery!

Then the climax! Providence had been tempted long enough. God's hand whipped across the North Atlantic. The icy breath of the north wind scooped into the sea and prepared a burial ground which the nations could not forget.

The crash shook the vessel. The crew jumped into action—passengers swirled onto the deck—lifeboats (not half enough of them) were lowered.

"She's sinking!" the captain roared as frantic revelings turned into prayers. The band struck up "Nearer, My God to Thee," as the richest men on earth prepared to die.

In a little England meeting house the news broke upon the congregation—"The *Titanic* sank!"

The evangelist said, "Thank God for His marvelous providence!" and the congregation voiced with a loud "Amen!"

There were yet multiplied thousands of souls that these faithful workers were to win. Songs were to be written that were to sell around the world—future preachers to be

won—new churches organized. So God "planted his feet upon the sea, and rode upon the storm."

When God Is in It

Little tasks become great when God is in it. Every day is *Labor Day* if we become workers together with God. It is not how great the task we accomplish, but how willingly the service is undertaken.

One lady dropped a tract before a young man who stood on a street corner wasting time. The lad was converted, became a preacher, wrote books and set in motion a chain of events that leaped three centuries, won countless preachers and missionaries and greatly influenced the life labors of D. L. Moody. Names like these appear in the list: Richard Baxter, Phillip Doddridge, William Wilberforce, Leigh Richmond, Queen Victoria and D. L. Moody!

The little service of the circuit-riding Methodist preacher, Rev. Mr. Smith, became much when God won a stammering cowboy through it. That stuttering boy became the renowned "Uncle Buddie" Robinson, destined to preach more times than any minister of his generation, to write fifteen books that have blessed countless thousands and to send forth thousands of soul-lifting articles through the religious press. He has won hundreds of preachers, sent scores through college and led a hundred thousand people into God's kingdom.

A little lad was born in the backwoods of New York one hundred and one years ago. An insignificant event—insignificant parentage—insignificant training (just a few years in school)—but a marvelous future was wrapped up in it. Won to God through an insignificant preacher in an insignificant meeting house in Davenport, Iowa, the insignificant lad's life was to be multiplied a thousand strong.

In twenty-five years after his death the movement he sired has circled the globe, more than twenty-five hundred churches have sprung into existence, eight colleges train a thousand ministers for his denomination, and more than four thousand preachers herald his doctrines. The church which he walked out under the stars to found has become the fastest growing denomination on earth, with a Sunday school growth in ten years of one hundred per cent! A soul-saving institution!

God was in the insignificant birth of the insignificant lad—Phineas Bresee.

Sin Is a Viper

Cleopatra, famed sinner of Egypt and Rome, lived as a vampire. The force of her personality drew Roman leaders to her villa. She stole them from faithful wives—wrecked careers and helped destroy an empire. Her end came unexpectedly.

She had lived the heartless life of a high-strutting debauchee, but she fell the victim of a tiny viper. She asked her servant to bring a basket of fruit. Her favorite fruit was piled high. It was tempting, luscious-appearing, appetizing, without a hint of the hidden danger.

As she reached a jeweled hand into the basket a viper small enough to be hidden in the fruit struck with poisoned fangs. Two little red splotches on the dusky skin—that was all. But the story of sin was written in her death.

Sin is luscious in its invitation to partake. It looks inviting to the eyes and appetizing to the sensations. It appears harmless—just one dance or one drink or one heartless hour in a harlot's arms—but *hidden in this basket of fruit is death*.

Partake of it, and the fangs of the viper shoot poison throughout the soul, sooner or later to bring death. This is Paul's meaning when he writes, "*The wages of sin is death.*"

Obscuring God

A pound of butter obscured God's face. In a southern revival under the diligent preaching of a sin-blasting evangelist God drove an arrow into a man's soul. He had long made a profession of religion, but had grown callous in spiritual power. He talked higher than he lived. In the church was a very boisterous sister (according to the lukewarm brother), who gave vent to her emotions as waves of glory rushed through the avenues of her soul.

One particular night in the revival (when the Spirit was dealing with the unemotional brother) the shouting lady "topped her tallest" (in his parlance). She shouted and then leaped for joy, laughed and wept, waved her arms, and gave God the glory.

On returning home from the meeting (when the preacher had talked on restitution) the man said to his wife, "I wish that woman wouldn't shout so much."

"If you lived better, maybe you could endure her shouting easier," came the response.

It was a rocky road he tried to sleep that night—at least he traveled a soul-road that was rough-shod. He tumbled and then rolled, tossed on billows of agony, flopped from side to side as his soul turned somersaults down the long lanes of memory. All he could see was \$20 that he had failed to pay years ago.

"What is it, husband?" his wife inquired.

"Just \$20, that's all. If God lets me live to morning, I'll hunt up the man, if I can find him, and pay the twenty, along with much interest."

The wife agreed to pray for her husband as he started out the next morning to find the man whom he had defrauded. As she prayed, suddenly God's face was blotted out—turned yellow—yellow scum veiled the skies—yellow tallow blurred the sun—heaven looked greasy with a yellowish cast. *God's throne was carved out of yellow butter!*

Then she remembered that the Saturday before when she paid her bill the grocery man had failed to charge for a pound of butter. She arose from her knees and went to the store.

"Get out my last week's bills, please. See if you charged me for a pound of butter."

"There is butter on the bill, but I failed to charge you for it."

"I know that. I knew it at the time, but thought you would make it up later. Here is the money for that pound of butter. I don't want God's face shut out by a pound of yellow butter."

That night at the revival meeting her husband was at the altar, having restored the \$20 with heavy interest, and by his side knelt the storekeeper.

"And I want that sister who paid for the pound of butter to pray for me," he said through his tears.

Results are easily tabulated: One less critic of the shouting sister, one happy housewife, a converted storekeeper, and shouting in heaven over a lost sinner who had returned home.

That sister said, "Butter is all right to eat, but I don't ever again want heaven to be made out of butter."

Kneel to See Christ's Face

"You can't see His face," the Swede said to E. Stanley Jones, "till you bend your knee."

The best views of Christ's face always come when you bow your knees before Him.

The missionary was in Copenhagen and he went to see a famous statue of Christ which adorns the city. Standing before it, he lifted his face better to admire the grandeur which the sculptor had chiseled in the marble. He stood long and looked up at those features, when by his side

stepped a young native and told him the secret of getting the best view of Christ's face.

Jones knelt close to the statue and looked up so that Christ's face could beam down upon him in all its power and glory. Arising he felt that he had been near a heavenly sanctuary, with a new meaning of Christ's nearness flooding his soul. Kneel if you would see Christ!

The men who have knelt the longest have arisen with a better view of Christ. There is Mueller, who rocked England with his prayers. He knelt long before Christ's face. There is Moody who knelt with Christ's face in full view for many years, and when he arose he had garnered for his Master a million souls.

No, Never Alone

"I take it as the words of a gentleman, that He means what He says," remarked David Livingstone, who when *alone was yet never alone*. "Christ said to me through His promise, 'Lo, I am with you always,' and I believe He means to be always with me whatever the circumstances."

Livingstone spent many wild months in the sweeping stir of danger. Death lurked in every pathway—stared around the trees—infested the swamps he waded, the rivers he swam. Death from savage natives. Death from strange diseases. The death of being alone. Death of his wife. Slave-death made worse by a wild hell of weird ravages of slave runners.

Through it all the missionary testified that he was never alone. He stood upon Christ's promise. He appropriated the strength from a scripture blessing. So may you, if you will stand on His promise, suck power out of wild conditions and evil surroundings. Through weakness you may be made strong.

Great Prayers Sire Great Institutions

"Lord, I believe—Lord, I believe." The droning monotony broke from the lips of a bedraggled man as he paced a beaten path through a partially drained swamp. Mosquitoes swirled.

"There is no more material, and our credit is cut off," said the foreman on the unfinished job. What shall we do?"

Back across the path the man walked with bent form. A dream half-finished was bursting into bubbles. The framework was up, but the building could not go on. There would be no school that September without those buildings completed. No money to finish them. Disgrace to the cause of righteousness.

"Lord, I believe," the man sang in a husky voice.

The tone might have lacked musical timber, still it was vibrant with faith. It made up in spiritual power what was missing in operatic quality.

Day after day the pacing man's voice could be heard singing, praying, quoting, heralding, shouting, "Lord, I believe!"

September came and the building was up. School doors opened, and the first semester of the Oklahoma Holiness College (now the Bethany-Peniel College) began. Through the pangs of a mighty need birth was given to a great institution.

Back of that institution which now has trained hundreds of ministers and missionaries, stands the faith of its first dean, H. L. Short, a man who could believe in spite of dark clouds.

You can *believe* your way through when all other paths are blocked to spiritual advancement.

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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

Green and Gold

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

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

Painting the Parsonage

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

WANTED, SOME PAINT!

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

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

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

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

Suggestions for a Rally

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

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

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

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

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

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

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

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

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

"I Didn't Go Back"

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

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

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

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

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

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

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

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

And I didn't go back!

—REV. H. S. PALMQUIST in *Ohio Sunday School Agitator*.

Churchgoing in America

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

Tobacco and Disease

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

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

"The Fool Hath Said"

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

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

Eternity!

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

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

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

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

Spiritual Education

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

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

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

* * *

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

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

Influence

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

How Faith Grows

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

Pessimism

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

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

The Art of Thinking

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

Who Will Judge?

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

Better than Being King

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

Marks of a Great Teacher

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

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

HOMILETICAL

A PREACHING PROGRAM FOR OCTOBER, 1939

J. GLENN GOULD

SUNDAY, OCTOBER 1, 1939

MORNING SERVICE

The Teaching Ministry of the Church

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVENING SERVICE

Christ, Our Passover

SUGGESTED SCRIPTURE LESSON—Exodus 12: 1-17.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SUNDAY, OCTOBER 8, 1939

MORNING SERVICE

God's Eternal Purpose

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

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

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

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

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

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

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

II. The eternity of God's holy purpose.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. In view of this terror, we persuade men.

1. The Apostle Paul knew from experience the terror of the Lord. It was at the death of Stephen that he was first awakened to a sense of sin. No one could have watched that first Christian martyr die, his face bathed in heavenly glory, without being greatly moved. And the conduct of Saul of Tarsus from that hour until he yielded to the conquering Christ was evidently prompted by the fury of outraged conviction. He went out from Stephen's death to sin against redeeming love until the hour his heart was overwhelmed by the terror of the Lord.

2. But Saint Paul had found deliverance from that terror by the grace of God. His sin and his hatred of Jesus had been forgiven and blotted out. It was still a fearful thing to fall into the hands of the living God. But love for Christ had destroyed that slavish fear of judgment that made him tremble at the thought of facing God.

3. Hence his passion to persuade men. And this message is coming to you with one thought—to persuade you. I heard Lowell Thomas introduce one of his travel lectures with the statement that he was known as "a man without a message." No Christian minister can ever be contented merely to inform and entertain. His purpose is to win men to Christ. I would persuade you to believe this truth as from God, the eternal Word; to realize the terror of the Lord; and to fly to the only refuge—the precious blood of Jesus.

SUNDAY, OCTOBER 15, 1939

MORNING SERVICE

The Whole of Religion

SUGGESTED SCRIPTURE LESSON—1 Corinthians 13.

TEXT—*The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us* (Romans 5:5).

I. The men of Jesus' day were concerned with finding some one all-comprehending word or expression which would gather up and reflect back the total meaning of the law of God. The most frequent questions our Lord had to face bore on this particular point: "Which is the first and greatest commandment?" The Master's answer in each instance was substantially the same: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neigh-

bour as thyself." These words, as the Savior viewed the matter, expressed everything that was fundamental. "On these two commandments," He said, "hang all the law and the prophets."

1. Our Lord's statement concerning the first and greatest commandment is valid for every age. Mr. Wesley called it "the whole of religion." Here was the whole duty of man defined by the most compelling voice our world has ever heard. With all the brevity and force of an epigram Jesus sweeps aside the host of secondary things and puts His finger on the one thing needful.

2. It should be noted that there are two terms for "love" in the New Testament. One denotes merely human affection—the love of man for man. It is a purely human product, of the earth earthy. The other term denotes divine love; the love that originates in the heart of God and flows out freely to a lost and sinning world. But it is not alone God's love for us. It is equally the love of God which is given unto us. And in this text it is represented as "shed abroad in our hearts by the Holy Ghost which is given unto us." The blessed Spirit is here said to be spreading broadcast in our believing hearts this other—worldly love—love divine.

II. What is the nature of this divine love imparted to men?

The clearest possible account of it is found in 1 Corinthians 13:4-7. There are ten qualities of love there set forth.

1. Love is lovely—beautiful—in suffering. Saint Paul declares that it "suffers long and is kind." Here is a grace that is tried almost beyond endurance and yet is considerate and kindly. It refuses to snap and become testy and sullen under adversity.

2. Love is lovely in its contentment. It "envieth not," declares the inspired writer. It has learned in whatsoever state it is therewith to be content. What an exotic thing this is, in the midst of an envious world!

3. Love is lovely in its humility. It "vaunteth not itself, is not puffed up." There is no despicable pride in divine love. Pride has been defined as that disease that makes everyone sick but the person that has it. But love vaunteth not itself.

4. Love is lovely in its deportment. It "doth not behave itself unseemly." What a word this is for our standard-breaking and precedent-shattering age! Here is a grace that holds one true to noble conduct in the midst of a crooked and perverse nation.

5. Love is lovely in its unselfishness. "Seeketh not her own," says the apostle. Here is something that absolutely denies the spirit of "every man for himself and the devil take the hindmost." What rare and beautiful grace!

6. Love is lovely in its patience. It "is not provoked, . . . beareth all things." There is no provision for a breakdown at this point. The word "easily" in our King James Version has no authorization in the original. Tradition says it was introduced in order not to offend the sensibilities of old King James himself, who was possessed of a fiery temper. But love makes no such allowances.

7. Love is lovely in its thought life. It "thinketh no evil." It is here that sin begins; and here, at its fountain head, it must be dealt with faithfully. Love is the cure for sinful thoughts.

8. Love is lovely in its faith. It "believeth all things." This means more than a willingness simply to take God at His word. It means that love believes in man and is unwilling to accept the idea that any man is beyond hope until proof beyond question is at hand. It is "always willing to believe the best" about men, rather than the worst.

9. Love is lovely in its outlook. It "hopeth all things." There is a marvelous and radiant confidence about love that paints the future in far rosier colors than would be possible otherwise.

10. And, finally, love is lovely in its endurance. It "endureth all things." Its ability to keep holding on to God, to confidence, to hope, to men however sinful and vicious, is one of love's outstanding qualities.

III. But, lovely as love is, it is clear from human experience and from the teachings of God's Word that it can be imperfect and mixed in its character.

1. How true this is will be seen by a glance at the character of Peter's pre-pentecostal love for Christ. There is no doubt that he did indeed love his Lord. His avowals of love and undying loyalty were all intensely sincere. But there were weaknesses in his nature of which he was but dimly aware. Peter was opinionated before Pentecost and he was stubbornly wedded to his own point of view. Frequently his stubbornness diluted his devotion. He was unwilling to face the possibility of a cross in the career of his Master, and did what he could to keep the Master from facing it. There can be no doubt that he shared the mistaken Messianic view of the other disciples, looking for a throne rather than a cross; and that his own ambitions were stirred by the glamorous possibilities he thought he saw out before this movement.

2. It is thus that love is mixed. One may be possessed of a sincere love for Christ. But it can be mixed with love of the world, love of things, love of self, love of praise, and a host of other loves; all of which weaken and dilute one's passion of devotion to Jesus and His cause.

IV. But God's Word makes it clear that love can be perfected.

1. Saint John's teaching (in 1 John 4: 16, 17) is very clear. "God is love," he declared, "and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect," he continues, "that we may have boldness in the day of judgment." "Love made perfect" expresses this gracious possibility of deliverance from a mixed and diluted devotion. This is the perfection emphasized by Mr. Wesley in his teaching concerning Christian perfection; not perfection of maturity or wisdom or judgment, but perfection of love which excludes all evil intentions, those prompted by malice, envy and revenge.

2. Such a perfection is implied in Jesus' definition of the first and greatest commandment. It is a loving of God with *all* the heart, mind, soul and strength. When the love of God possesses all of one's faculties and powers, there is room for nothing beside, nothing contrary thereto.

3. Such love is pure Christlikeness. It is more than love for Christ. That may degenerate into idle sentiment. It is, rather, a taking of the attitude Christ took toward God—an absolute devotion to the Father's will. It is a taking of Christ's attitude toward things—"a man's life consisteth not in the abundance of the things which he possesseth." It is a taking of Christ's attitude toward friends—loving them, but putting God's will and way ahead of them all. It is a taking of Christ's attitude toward enemies—loving and forgiving them, even in so horrible an hour as that of the cross. This is the love of God which is shed abroad in human hearts by the Holy Ghost. Have we received it?

EVENING SERVICE

Apprehended of Christ

SUGGESTED SCRIPTURE LESSON—Phil. 3: 7-16.

TEXT—I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus (Phil. 3: 12).

I. This letter was written by St. Paul during his imprisonment at Rome. It was addressed to the saints at Philippi, where he and Silas had been imprisoned for the sake of the gospel. Perhaps it was that experience at Philippi, seconded

by his present tribulation, that suggested the figure of speech he employs in this striking message. At any rate it is a vigorous putting of the truth of awakening, conviction and turning to God through Jesus Christ, and an altogether happy metaphor. The word "apprehended" means "laid hold of," or "arrested." It was the word used to describe the action of an officer of the law in taking a prisoner into custody. And the thing the inspired apostle is actually saying is this: that Jesus Christ had pursued and overtaken and arrested him, taking him prisoner. He frequently describes himself as the prisoner of the Lord. But now that Christ has laid hold of him, there is something he sees in Christ that he is eager to lay hold on for himself. "I follow after if that I may lay hold of that for which also Christ Jesus has placed me under arrest."

II. Let us note the meaning of this experience which Paul describes in the words, "I am apprehended of Christ Jesus."

1. From the terrible, yet glorious, hour when Saul of Tarsus sat by and saw Stephen die down to the moment of his conversion on the Damascus road, he was a fugitive from divine justice. There is nothing said, I grant you, in the story of Stephen's death to indicate that this young man was at all moved by the spectacle. But the very fact that he went forth from that scene to ravage the church with all the fury of a beast of prey would suggest that his soul was deeply struck, and that the fury of outraged conviction was driving him on in his relentless career of persecution. It is altogether likely that by thus harrowing the church he hoped to silence this strange new voice with which conscience was speaking to him.

2. There could be only one end to his fugitive career. Divine justice must overtake him somewhere. The hound of heaven was on his trail, and one day about noon, as he neared Damascus, overtook him. It was a fearful yet glorious moment when the light of heaven shone round about him and the voice of Christ spoke to him. Then and there he was placed under arrest. No finer words of surrender and submission were ever spoken than those of the stricken Paul, "Lord, what wilt thou have me to do?"

3. But in this apprehending the fugitive Paul, Christ was not the avenging minister of divine justice. Rather He came offering to deliver the guilty soul from its defilement, guilt, blindness of soul, hardness of heart and prejudice; and to give in exchange "righteousness, peace and joy in the Holy Ghost." Not for punishment, but for justification was Saul apprehended. What a wonder it is that one who, as William James said, is "consciously wrong, inferior and unhappy," can become "consciously right, superior, and happy"! Yet this is the miracle which Jesus undertakes to perform in every heart that will receive Him.

4. Saul's response was not forced, but was willing and joyful. In that instant of arrest he confronted squarely the issue he had been endeavoring to evade for months past. The Galilean was conquering, undoubtedly, and this new prisoner yielded everything to Christ with the utmost readiness. "What wilt thou have me to do?" That leaves nothing unsundered. From that moment on he was a joyful prisoner of the Lord.

III. But to what purpose did Christ arrest this man?

1. It was, first of all, to provide a great salvation from a life of terrible guilt. Saul had sinned, terribly and cruelly. The memory of his career of hatred to Christ and opposition to His Church smarted like an open wound in his soul long after he had been wondrously forgiven. He could never forget that he, alone of the apostles, had been a persecutor of Jesus. In one place he declared that he was not worthy to be an apostle, for this very reason. In another place he declares that God had had mercy upon him because he had done it ignorantly, blinded by unbelief. Now, however, it was

forgiven, and he was rescued from darkness and hopelessness and despair, and launched upon a new career.

2. Christ's purpose, in the second place, was to make him a leader of His Church and a winner of souls. As he relates it in Acts 26:16-18, Christ said to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." That was a vast and noble commission, and the Acts of the Apostles makes it clear how loyal to it this transformed man was. He was the outstanding Christian leader of the first century, and our debt to him in the field of Christian doctrine and church polity is incalculable.

3. But behind that career, and as a dynamic that made it possible, was a life of devotion to and fellowship with Jesus Christ. Perhaps this is best expressed in this context. The passion of Paul's heart was that he might "win Christ." This does not mean that he did not now possess Him in a rich measure. But there was a richness and fullness in Christ that he had only partially apprehended, but hoped one day to fully apprehend. But his hunger, furthermore, was "to be found in him, trusting only in the righteousness that is by faith." No one knew better than he the futility of depending on the works of the law. In one place he declares flatly that "by the deeds of the law shall no flesh be justified." But there is a righteousness that comes by faith in Jesus, and this was his great concern. Moreover he hungered to know Him and to experience the fellowship of His sufferings and to be made conformable unto His death. This hunger appears repeatedly in the apostle's letters. His love for Christ was so great that He longed more and more to enter into the exquisite agony of His passion and share with Him the pain of the cross. And, finally, he was looking toward the resurrection when he should stand transformed in Christ's own image. This, in part at least, is the meaning of this expression, "if that I may apprehend."

IV. It is for a similar purpose that the arresting hand of Christ is laid on men today.

He pursues them faithfully by the Holy Spirit. The hound of heaven may be on your trail tonight, so close to you that you can feel his hot breath. But His one purpose is to overtake and arrest you, not as an avenger, but as a glorious Savior. He apprehends you to save you, and to make you a servant and a witness of His message. He pursues you in the hope of winning your heart's affection, and as a proof of His dying love. Do not resist His arrest nor flee His pursuit; but yield to Him your life, your soul, your all.

SUNDAY, OCTOBER 22, 1939

MORNING SERVICE

Growth and Crisis in Holiness

SUGGESTED SCRIPTURE LESSON—Hebrews 5:1—6:3.

TEXT—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment (Heb. 6:1, 2).

I. Christian perfection is a phrase which holds secure place in the language of God's Word and of the Church of Christ. It is rooted deeply in Holy Writ and denotes a gracious experience within the reach of every true follower of Jesus.

Yet this term has been a fertile source of misunderstanding. Its exact meaning is still a matter of profound difference of opinion. Good and sincere people fail to see eye to eye on its interpretation. It is important, therefore, that however emphatic our own view of the subject may be, we exercise the utmost patience and kindness toward those who differ with us.

II. It is clear that the word "perfection" has a two-fold meaning in the Scriptures.

1. It means both a present experience and a future goal. There is a perfection which we can enjoy here and now, by the grace of God. But there is another perfection unto which the child of God has not yet attained. It is the goal toward which his walk with God is ever approaching; and one day in the glory he will finally attain thereunto.

2. The one perfection denotes purity of heart, available to every child of God now and instantaneously, by faith in the blood of Jesus. It is properly described as perfect love; by which is meant that state of heart in which everything contrary to the love of God has been cleansed away; all malice, hatred, enmity, envy and selfishness removed by the purging fires of Pentecost; and nothing remaining but love for God and neighbor. It is a lovely and beautiful grace. The other meaning of the term "perfection" denotes the final goal of Christian character; that maturity of the Christian graces in the life, and mellowing of the soul and character under the genial ministry of the Holy Spirit that comes of a constant and unbroken walk with God.

3. The one perfection is received instantly by faith. It is a crisis and not a process. No amount of growth can remove from the heart those native elements that are unlike the nature of Christ. Something as drastic as a surgical operation must come to pass in the life if such a deliverance is to be enjoyed. The other perfection comes only as a process and never as a crisis. No amount of tarrying at an altar of prayer can bring it to pass. It is the result of obedience to the will of God and unbroken fellowship with Jesus Christ.

It is interesting to note that St. Paul both professed to have been made perfect and claimed to be striving toward perfection, all within the space of one brief passage. In Philippians 3:12, in speaking of the holy aspiration of his soul for more of God, he recognizes a perfection toward which he has not yet attained. "Not as though I had already attained," he says, "either were already perfect." In verse 15 of the same chapter, in exhorting men to follow his example in pressing toward this mark, he says, "Let us, therefore, as many as be perfect, be thus minded." One is the perfection of maturity, while the other is the perfection of undivided affection and purity of heart.

III. Having noted this vital distinction, let us proceed further to inquire how one may obtain the experience of Christian perfection here and now.

1. It should be noted that a person can never grow into the experience. He may grow up to the point of crisis and may enjoy a healthy growth in the grace of holiness after the crisis. But the experience itself is always attained at an instant of crisis. It is not difficult to ascertain the reason for this. Negatively the experience of perfect love is the rooting out of the soul of the poisonous weeds of carnality, and weeds can never be uprooted by the mere passage of time. On the contrary, such a parasite growth will only entrench and fortify itself if it is given time.

2. It is doubtful if anyone ever received the blessing of heart holiness until he realized from sorrowful experience his imperative need. It requires ordinarily some hour of bitter defeat because of carnal weakness to make one calize how malignant is this enemy of the soul. It is the purpose of the old man of sin to betray us in our hour of conflict and pressure, and open the gates of our stronghold to the waiting enemy. The average newborn Christian would hardly be

willing to believe such a traitor existed in his soul until he had learned the fact by sad experience. Realizing this depraved nature, he is prepared to mourn over it and repent of it with as great contrition as he mourned over his sins.

3. There must be, in addition to a sense of dire need, a confidence that this is the will of God, even our sanctification. Remorse for one's double-mindedness coupled with hunger for a delivering grace predisposes one to a confidence that the will of God and the grace of Jesus are equal to this deeper need of the soul. It is likely, too, that a hunger for the blessing is as much a matter of walking with God as it is of hearing definite preaching. It was when Isaiah "saw the Lord high and lifted up" that he realized his own uncleanness and cried to God for deliverance. It is equally so with us. The closer to God we get, the more painfully conscious do we become of our unlikeness to Him and the more do we crave a cleansing touch.

4. To receive the experience of perfect love one must first of all make sure that he is enjoying a gracious, healthy experience of justification. A person who is walking in less than all the light he has received is not a candidate for the grace of heart holiness. It is important, therefore, that the seeker for the blessing be enjoying a walk in fellowship with Christ.

It is important, secondly, that the seeker feel his need and recognize his privilege. He should be driven by a sense of emptiness and need, and drawn by the promise of fullness and satisfaction in Christ Jesus. We have already emphasized the probability that one will be convinced by the sting of near defeat that he has a further need. It is equally important that he be thoroughly satisfied that in Jesus is provision to meet this need.

It is vitally essential, moreover, that the seeker make a consecration to the will of God—a consecration that is complete and final. It amounts to a literal abandonment to God's holy will, and a dying out to self-will. It is here that the conflict between God's will and ours is settled so far as it can be settled by human determination. While it is true that only by sanctifying grace can this conflict be fully resolved, yet it is truly amazing how far a resolute soul can go in bringing himself into alignment with the will of God.

The final step is one of faith—perfect and immediate faith—that God, for Christ's sake, has accepted my consecration and has sanctified my soul. "If we walk in the light," declares Saint John, "the blood of Jesus Christ his Son cleanseth us from all sin." Many a soul has entered in by faith in that promise and in other promises of a similar import.

And when the Holy Ghost comes he witnesses to His own presence. Could such a Guest enter the soul and His presence be unobserved? Mrs. Jonathan Edwards relates in these words her experience of perfect love: "In 1742 I sought and obtained the full assurance of faith. I cannot find language to express how certain the everlasting love of God appeared—the everlasting hills were but shadows to it. My safety and happiness and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears and could not forbear weeping aloud.

"The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body. This exaltation of soul subsided into a heavenly calm and rest of soul in God which was even sweeter than what preceded it."

With differing details, but with identical assurance, God stands ready to give all His children hearts made perfect in love through His sanctifying grace.

EVENING SERVICE

What Shall I Do with Jesus?

SUGGESTED SCRIPTURE LESSON—Matthew 27: 11-31.

TEXT—*What shall I do then with Jesus which is called Christ?* (Matt. 27: 22).

I. The name of Pontius Pilate is coupled with the most dastardly event in all history, a betrayal of justice shameless and without parallel. It is true he was placed unwillingly in a most difficult position; one in which he was forced to make a choice between justice and propriety. The case of Jesus presented something more than a judicial issue. It began as a case at law; but it soon became a moral issue. From the instant that Pilate was convinced of the innocence of his unusual prisoner, the issue was lifted out of the governor's court and placed squarely before the governor's conscience. It is Pilate's failure here that has consigned him to a reprobation both human and divine and has made his name a synonym for moral cowardice over nineteen centuries.

But every one of us is in a position similar to Pilate's. Whether we will or not, we have this issue to face; and today it is as fresh and fateful as it has ever been. We have to relate ourselves to Jesus Christ and pronounce upon Him either judgment or acceptance. "What shall I do with Jesus?" How agonizingly that question has been driven home to us all! It burns in our consciences and trembles on our lips as truly as ever it did on Pilate's.

In the truest sense, however, men do not judge Jesus. On the contrary, Jesus judges men. It looked as though Christ was the prisoner at the bar in Pilate's court, and that Pilate held over Him the power of life and death. Actually Pilate was on trial that day before Jesus; and the verdict that history has passed on the Roman governor is "Guilty!" The things truly worth while in our world are not judged by men. The man who sees no beauty in Di Vinci's "Last Supper" only reveals his own limitations. The man who derides the genius Shakespeare is only announcing his own ignorance. These things do not require our approbation to make them great. They are the standard by which we are judged. This is supremely true of Jesus Christ. Men who reject Him do not do away with Him. They merely pronounce their own doom by their rejection.

II. Pilate played the part of a moral coward that day.

1. The first evidence of this is his effort to evade responsibility for making a decision. The suggestion that Jesus was a Galilean seemed to offer him a way out of his moral dilemma. If he could put responsibility over on Herod, who was the titular ruler of Galilee, he would be able to escape necessity for disposing of the case himself. But his efforts at evasion were in vain.

2. He then boldly announced his belief in the innocence of Jesus, only to cringe before the outcry he provoked. It was not justice this mob wanted, but revenge. They would have done with this troubler of Israel once and for all. Nor was Pilate's devotion to justice as great as his fear of popular clamor.

3. He next proposed to inflict a minor penalty—a scourging—and then release his prisoner. It seems never to have occurred to him that an innocent man should be released without penalty of any kind if justice were to be served. This was only a face-saving procedure on Pilate's part.

4. The governor's next proposal was that Jesus be released as the annual prisoner. As a sop to the Jews, the Roman administration followed the plan of releasing one prisoner—usually one accused of some political offense—at the Passover season. It occurred suddenly to Pilate that here was a possible means of escape for him from his embarrassing situation. But the Jews were ready for him, and by the same token revealed the terrible depths of their own depravity. "No!"

they shouted, "release unto us Barabbas!" Barabbas was a robber, guilty of crimes of violence; and it was such a man who was preferred to Christ! "What shall I do then with Jesus which is called Christ?" asked Pilate. "Let him be crucified!" howled the mob.

5. Pilate's next move was to totally disregard a message from his wife. All during that night of Jesus' betrayal and arrest, Pilate's wife had dreamed of Him—as she put it, "Suffered many things in a dream because of him." It is amazing that Pilate should disregard such a warning. The Romans were a most superstitious people, and were particularly impressed by dreams. Here was an omen of evil which under normal conditions Pilate would not have failed to heed. The fact that he paid no attention indicates something of the pressure under which he labored.

6. Finally the hard-pressed governor, as a token of his own innocence and in order to emphasize the fact that the Jews themselves must bear full responsibility for this infamous deed, washed his hands in the presence of the mob. It was a futile gesture, for over the years since it has been recognized that at least a generous share of the shame of this miscarriage of justice rests upon Pilate. It must be that in hell he still washes his hands in a futile effort to remove spots of guilt that will not out.

Thus were his feeble efforts at justice rendered unavailing. It was appointed unto Christ to die; but woe to that man who passed sentence upon Him! Better were it for that man if he had never been born.

III. But Pilate's question states the universal moral issue, "What shall I do then with Jesus?"

1. What shall "I" do? There is a tremendous weight of responsibility attaching to the human spirit. Man, because he is man, must make moral decisions and determine his own destiny. Walt Whitman sang, "I am the captain of my soul, the master of my fate." It is eternally true. There is no power in God's universe that will force me to a moral decision which I do not choose to make. The fact that I am "I" means that I must face the questions presented by the personality of Jesus, and suffer the consequences of my determination of the matter. It is a noble privilege; but it is equally a fearful responsibility.

2. But the issue "I" face is Jesus, the only begotten Son of God, given to men as a token of divine love and as an instrument of human redemption. He is the perfect expression of God's love for and compassion upon me. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." No other event could ever have demonstrated so convincingly that God is love. And I am compelled to relate myself to the expression of that love in Jesus.

3. The question is a challenge to action. "What shall I do . . . ?" "To do" is a verb of action. Something must be done. It is impossible to stall the issue. To attempt a mediating position is to align oneself with the enemies of Christ. He must be accepted or rejected; and anything less than complete acceptance is complete rejection. Shakespeare has well said:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries,
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."

Here is such a tide, which must be taken at the flood if a man is to have hope in Christ.

IV. This supreme question will change with the years, and with rejection of Christ.

1. The question, as it now confronts us, is this: "What shall I do with Jesus?" We are still creatures vested with

a degree of sovereignty, and able to say "Yes" or "No" to the challenge of the Son of God.

2. But for the man who rejects Christ, in later life the question will be, "What shall I do without Jesus?" How can a man face old age, privation, declining powers and eventually death, without the defensive strength that Jesus can give? How can one live and die without Him?

3. The matter does not end there, however, for after death comes the judgment—dominated by "the judgment seat of Christ." In that fearful hour the supreme question will be, "What will Jesus do with me?" The issue is out of our hands in such an hour. We will have made our eternal choice and now we must await His sentence.

Our one hope rests in facing Pilate's question squarely and settling it in favor of Jesus Christ. What shall I do with Him? I will accept Him, and make Him Lord and Master of my life. Lord Jesus, command Thou me!

SUNDAY, OCTOBER 29, 1939

MORNING SERVICE

Taking Time to Be Holy

SUGGESTED SCRIPTURE LESSON—Mark 6: 7-32.

TEXT—*And he said unto them, Come ye yourselves apart into a desert place, and rest a while* (Mark 6: 31).

1. It has undoubtedly with emotions strangely mixed that Jesus drew His disciples aside for this period of relaxation and rest. Strange and tragic events were occurring on every hand and Jesus himself must have been deeply moved by them.

1. The early verses of this chapter record the sending forth of the twelve two by two to preach the message of the kingdom. It was a most unusual mission, and conducted along lines that seemed to be highly improvident. They were commanded to "take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats." Their lack in material equipment was more than compensated for by the spiritual authority with which the Master vested them. They were commanded to preach repentance, heal the sick and cast out demons. Now they were returning flushed with success and elated over the remarkable outcome of their mission of evangelism and mercy.

2. Meanwhile there had occurred that dark and terrible interlude—the murder of John the Baptist. He had been Herod's prisoner for some time, thanks to his fearless speaking of the truth. It appears that Herod did not contemplate this crime when he cast John into prison. But he allowed himself to be maneuvered into a compromising position and to save his own face commanded the death of the courageous preacher. The heart of Jesus was undoubtedly depressed and heavy by reason of this event. In fact it was amid these shadows that the disciples found their Lord on their return from their mission of preaching.

3. Coupled with these emotional experiences was the steady pressure of the multitude. The Master was constantly thronged with crowds, many of them sufferers calculated to arouse the pity of any compassionate soul. We will never know how these contacts must have drained the Master's resources of sympathy until at times He felt Himself "clean foresopt," as Sidney Lanier expressed it.

4. These circumstances afford sufficient explanation of Jesus' hunger for a place of relaxation and rest. There are times when a man's spirit can be restored and revived only by solitude and quietness; when the burning fevers and mad rushings of life must give way to calm and quietness. And if the Master required such periods of reconstruction, how much more must we have such times in our lives!

II. There is grave need that we take time to be holy.

1. No man's life can be lived always in the presence of the multitude. There must be deep, hidden springs in the spirit from which life and sustenance can be drawn. Transparency of character is altogether to be desired. But a life that is wholly transparent, with no privacy, no deep hidden places, no vital inner resources, is a shallow life at best. God desires "truth in the inward parts"; but by that very expression He recognizes that there are to be some inward parts, some precious and holy sanctuaries in the soul fenced away from the defiling feet of the multitudes.

2. There must be time, moreover, for rest, leisure and quiet if the soul would commune with God. The surface of our lives is filled with feverish activity, clamorous voices, distracting experiences, all of which draw heavily on our resources of spiritual energy. Unless these resources are built up by communion with God, life must become a shell worn progressively thinner by the friction of life's experiences until it collapses in ruins. Time; time spent in God's presence; time devoted to looking into the face of Christ; this alone is the antidote for "life's fitful fever."

3. But, furthermore, religion is not strain and struggle, but relaxation in the presence of God and perfect rest and quiet in the center of the will of God. A normal and healthy walk with God is not a thing of struggle and agony and frequently of failure. It is a finding of the blessed and restful center of the will of God for one's life. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isa. 30:15). Here is a lesson many of us have got to learn.

III. There are experiences in life which emphasize the importance of desert places, where one can be alone with God.

1. The pressure of the crowd, the rush of business, the cares of this world, and the lusts of other things, all should drive us to God for sustenance and grace. There are times in life when crowds become a burden grievous to be borne. They weary us, and sap our vital energies, until we long for a solitude unbroken by any intrusion. And nothing but solitude can restore the soul in such an hour. After Elijah's victory over the prophets of Baal and his consequent exaltation, he found himself so depleted in his emotional resources that he was easily plunged into the very depths of despondency. As a remedy for his mood of despair God prescribed a period of sojourn in the wilderness. It was for a similar healing benefit that Jesus sought the mountain in the early morning for a period in the presence of the Father. Jesus warned us against the subtle devastation that can be wrought in us by the deceptions of life. They choke the word, and make it unfruitful, He declared. How important, therefore, that there be a trysting place in our lives where we meet God face to face.

2. Moreover Jesus makes it clear that there is a subtle spiritual pride to which men fall liable who have met with sudden and unusual spiritual successes. Saint Luke tells us (in Luke 10:17-20) that when the seventy returned with the report that devils were subject unto them through Jesus' name, the Master sensed this danger. "I beheld Satan as lightning fall from heaven," He said. The implication is plain enough—that it was pride that lay at the root of Satan's fall—subtle spiritual pride. "I have given you power greater than men have ever received before. Notwithstanding in this rejoice not," He warned, "but rather rejoice because your names are written in heaven." The marvel of marvels is not that we have power over devils, but rather that God has had such mercy upon us. Be not exalted in your spirits. Overconfidence will undermine the soul of any man.

3. In times of sadness, or other emotional upheaval, one's only safety is in seeking the face of God. In such an hour critical judgment is in abeyance and a man becomes a creature

of his moods. The enemy of the soul does not hesitate to take advantage of one in such an hour, to raise disquieting suggestions that reflect on the wisdom and justice and mercy of God. We lose our sense of perspective under such pressure. And the only adequate medicine for a soul thus tried is found in the desert places with God.

IV. Jesus is saying to us today, "Take time to be holy."

"Come ye yourselves apart into a desert place, and rest a while."

1. The difficult task of earning a living is apt to engross us so completely as to leave no time for God. The long hours of application to daily toil, as well as the vital energy thus exhausted, leave little time or strength for holy things. The anxieties that are incident to business and trade strike directly at our principle of faith in God, and present us with sudden temptations to distrust. If a man thus beset is to stand his ground, he must take time resolutely and devote it to God and his own soul.

2. There are, moreover, a thousand and one diverting and, in themselves, legitimate things in our modern life which are apt to rob us of precious intercourse with Christ. The temptation is to put that which is good in the place of that which is best. One can get so busy religiously as to forget the Savior. I know a busy District Superintendent in the Church of the Nazarene who makes no engagements for Wednesday nights, reserving that night for attendance at the prayermeeting in the local church of which he is a member. His own soul requires that amount of culture. Only thus can any man maintain his spiritual reserves at a proper level, and take the time required to be holy. Let us not fail God and our own souls.

EVENING SERVICE

Our Lord's Second Appearing

SUGGESTED SCRIPTURE LESSON—Hebrews 9:6-28.

TEXT—*Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation* (Heb. 9:28).

I. There is no doubt that the greatest single event in the history of mankind occurred in Bethlehem many centuries ago when God gave His Son to be born of a virgin. It was unimpressive enough, that humble birth amidst the lowliest of surroundings. Earth paid little heed, though heaven was profoundly moved. The Babe there ushered into earth life grew to be a man of holy, sinless life, against whom no one could rise and bring truthful accusation. His brief ministry was marked by a rare and lovely idealism such as had been dimly anticipated by the greatest prophets of the Jewish people, and by them only in connection with this coming of the Exalted One. But, most significant of all, His death was possessed of a redemptive meaning that moves men profoundly today. It was no ordinary death that was witnessed when He died, but a death that revealed the heart-break of Almighty God over the sins of a wilful race. Today men have hope instead of despair because of our Lord's first coming.

Linked closely to that in our text is another event that is yet to be—the second appearing of our Lord and Savior. "Unto them that look for him shall he appear the second time." There is abundant promise and testimony in the New Testament that bears upon this stirring truth. Jesus himself promised that He would come again. The first witness God gave to the assembled disciples after the Ascension bore on this same promise. It was the living hope of the early church that Christ would once again appear. The apostles all wrote of this forthcoming event and urged to a readiness for it. This typical Christian confidence still rings

in the hearts of believers. Everywhere the people of God are scanning the heavens expectantly, looking for the appearing of Christ.

These two events, past and future, yet so closely and completely related to the present hour, are indeed the most significant in human history. Without them life would possess little, if any, meaning. One is redemption graciously begun; the other is redemption gloriously concluded. It is fitting and proper that they should be thus linked by the author of the Hebrews.

II. Christ was once offered to bear the sins of many."

1. It is not popular today to think of Christ in terms of redemption. The modern age has created a Christ of its own out of its imagination and in its own image. Most of the adulatory things that are being said of the Christ have no reference to the sin-bearing Lamb of God. Modern thought turns in revolt and disgust from the real facts of our Lord's life and death, and prefers to live in a world of religious make-believe.

2. It should be repeated with emphasis, therefore, that Christ was offered. He was the bleeding Lamb, prefigured by every sacrifice ever offered on Jewish altars. Anything less than this is a view less than Christian. His death was atoning. It paid the price of my reconciliation to the Father. Without His shed blood, I had been forever undone, without mercy and God.

3. He bore the sins of "many," declares this text. We are not to understand by this expression that ours is a limited atonement: many included, but some excluded. Rather it is "many" as contrasted with "few." Here is provision that excludes no one. Whosoever will may come and be graciously saved.

4. But He was *once offered*. That is, He died once for all. There is no other such sacrifice envisaged by the plan of God. If a man reject this provision, he need not flatter himself that he can find some other avenue of hope. There will be no repetition of the cross. God has absolutely nothing in reserve. Jesus is the only substitute for guilty man. His is the only name by which approach unto God becomes possible. His is the only blood that can atone.

III. But now comes this striking truth: Jesus will appear the second time.

1. It is easy to scoff at this faith. In fact God has anticipated the questions of the scoffer and answered them in the third chapter of the Second Epistle of Peter. There were scoffers in the days of Noah who ridiculed that preacher of righteousness until the flood came and destroyed them all. So will men say of this truth, "Where is the promise of His coming?"

2. But how can we be assured of His second coming? It stands by the same testimony that assures us of His first appearing. It is rather startling to note that rejection of the first truth amounts virtually to repudiation of the second. If this testimony is reliable in its witness to the manger and the cross, how can we reject its witness to the return of our Lord?

3. Now it is declared here that Christ's second appearing will be "without sin." The reason is obvious. He has dealt with sin once for all in the terrible fact of His cross. There He opened a fountain of cleansing where guilty, defiled men may be loosed from their sins. His second appearing, therefore, will add nothing to the glorious fact of redemption, consummated in His cross.

4. But it is declared that "unto them that look for him will he appear . . . unto salvation." Does this mean that only those that look for Him will be aware of His coming? I think not; for the Book asserts that "every eye shall see him." Rather it is only to those that look for Him that He will appear "unto salvation." To men unprepared for His coming there is no promise of hope in the return of Christ.

5. But what does it mean to be looking for Him? Many have imagined that physical detachment from every earthly thing would make them ready. Consequently they have disposed of their holdings, prepared themselves "ascension robes" and gathered at appointed times for His appearing; only to be terribly disillusioned. But this is not readiness for Christ's appearing. Any hope that does not lead one to the cleansing blood is unchristian and unworthy. Here alone is fitness to be found—a washing in the precious blood of Christ.

IV. But meanwhile Jesus is discharging a sacred commission.

1. Verse 24 of this chapter declares that "Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." There is a marvelous significance in this truth. Christ on the cross was the bleeding Lamb, whose outpoured blood and offered-up life provided a perfect atonement. The risen Christ appearing in the presence of God is our High Priest administering the redemptive benefits of His atonement. In Himself he has combined these vital offices of sacrifice and priest. And it is this task that now engages Him in the holy place above.

2. But to what intent is that appearing in God's presence? It means that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." It means that Christ, as the eternal High Priest, sprinkles His own atoning blood on the mercy seat on high. He pleads for God to have mercy upon guilty men, "not willing that any should perish, but that all should come to repentance."

Christ, therefore, is Redeemer, Advocate and coming King. And only by acceptance of His past ministry on the cross, and His present ministry in the presence of God can any man be made ready for His second earthly appearing. How do we stand in the sight of our living Lord?

Last in a series of Four Sermons on The Speaking Blood

NOBLE J. HAMILTON

And they overcame him by the blood of the Lamb, and by the word of their testimony (Rev. 12:11).

The personal pronoun "him" as here used, refers to the devil—the gentleman Grandma always referred to as "The Bigger-man." They overcame "old splithoof" by the blood of the Lamb, and the word of their testimony. There is power in the blood. There is power in a personal testimony.

I. THE BLOOD SPEAKS TO OVERCOME

Where there is lack of power there is no blood. One reason why the professed church is so weak and powerless is due to the fact that it is unacquainted with the blood of Jesus Christ. One reason why so many cannot pray is due to the fact that the blood has never been applied to their hearts. It is therefore little wonder that they read prayers from books, or are unable to give a burning testimony to the saving grace of God. A Christian needs no defeatist attitude, for whom "the Son makes free is free indeed." Brother, if the blood of Jesus has saved you from your sins, even though you are not sanctified, you can live above sin, ride above discouragement, be more than victor over every circumstance, and be a live wire for God. The blood speaks to overcome!

The blood of the martyrs was a sure evidence of their triumph. They being dead yet speak. They sealed their testimonies in their own blood rather than deny their Lord, or recant their faith. They died, but yet they live. They were overcomers through the blood!

The blood of Jesus can save the sinner from his sins. The blood can clean him up and change his heart in a second of time. He will become a new creature in Christ. Old things will pass away, and behold, all things will become new. Where the blood is applied there is power! Power to live righteously, power to love the Lord, power to work for God. "There is wonder-working power in the blood."

II. THE BLOOD SPEAKS OF INNOCENCE

The lambs of the Old Testament that were sacrificed were fitting symbols of innocence. Rivers of animal blood flowed from the altars of the old dispensation, prefiguring the blood of atonement that was to be shed by the Lamb of God on Calvary. Always before the weak had suffered for the strong, and the guilty for the innocent; but now the strong is to suffer for the weak, and the innocent for the guilty.

Isaiah in his fifty-third chapter caught a future glimpse of Jesus, the innocent Lamb, when he said, "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

That Jesus was innocent we have the testimonies of His enemies. Certainly if anyone would declare him guilty, it would be His enemies. But, no, they acclaim Him innocent! Said Judas Iscariot, who betrayed the Master, "I have sinned in that I have betrayed the *innocent blood*" (Matt. 27:4). Said the centurion guard at the cross, "Truly this was the Son of God." Said Pilate, "I am innocent of the blood of this *just person*; see ye to it."

Sin destroys innocence. Few sinners expected, when they started out in sin, to wind up a desperate criminal. But from sneaking out to smoke a cigarette behind the barn or in the alley, they drifted into lying to try to cover up from their parents; then the bottle gave way to the open flask; shooting dice gave way to more serious gambling; petty thefts gave way to major thievery; toting a wooden gun in boyish rout of the supposed Indians gave way to a red trail of actual human bloodshed, and the innocent boy has grown to be a desperado. From one sin to another on down the toboggan slide he went. Mrs. Capone probably once fondled a tiny, rollicking, innocent little baby, little dreaming of the fearful days when he would grow up to be America's leading gangster of the early twentieth century. But sin changed innocence into guilt.

Only the blood of Jesus can change guilt back into innocence! How marvelous that a poor old sinner, warped and twisted with every known vice, can be brought back to his childhood innocence through the blood of Jesus in conversion! It is only through the blood that you can get back to your boyhood or girlhood innocence!

III. THE BLOOD SPEAKS OF GUILT AND PUNISHMENT

The blood is quick to speak of guilt and punishment to those who treat it wrongfully. You cannot trample the blood of Jesus without reaping dire consequences. To reject the blood is to reject your only hope in this world or in the world to come.

Pilate, hoping to clear his skirts of the blood of Jesus, and yet anxious to preserve his prestige with the worldly element, tried to wash his hands of the blood of Jesus. But his guilt was none the less evident. Perhaps, if the curtains were to be drawn back so that we could get a glimpse of the infernal regions, we would see a stoop-shouldered man, clothed in the shreds of imperial purple, trying still to wash the guilt and punishment of his soul away. But, alas! the blood is on his hands. It drips! drips! drips! from his gory fingers. He was on the wrong side of the blood of Jesus.

Perhaps also, we would see a haunted man, as though pursued by fiery fiends and thirsty bloodhounds, trying to toss away the thirty pieces of silver, the price of his Lord. I say to him, "Judas, what is the matter with you?" He replies, "Oh, my guilt and my punishment are more than I can bear!" He was on the wrong side of the blood of Jesus.

The Jews said at the crucifixion of Christ, "Let his blood be upon us and upon our children." And it is so. Everywhere the Jews have gone they can be traced by the marks of persecution and bloodshed. The guilt and punishment of their own choice is ever upon them. They were on the wrong side of the blood of Jesus.

O brother, the soul with the least excuse in the day of judgment will be the Nazarene who was converted but his hands are dripping red with the rejected blood of Jesus for sanctification. Or the person who has heard holiness preaching for years but has never paid the price. God pity his guilty soul!

IV. THE BLOOD SPEAKS OF HEAVEN

One of Queen Victoria's courtiers remarked, "Some day you are going to be queen." She replied, "If that be true, I'd better begin living like a queen now!"

Yes, indeed! If you are going to be at home one day in heaven, you better get heaven in your heart now. If one day you expect to be crowned, you ought to prepare for that event now. You can have a little of heaven to go to heaven in. If one day you expect to live a heavenly life up there you would better begin living a heavenly life down here!

Rev. Jarrette E. Aycock once rode on the train with William Jennings Bryan. Bryan was a man known all over the world and loved and respected by thousands. Rev. Mr. Aycock was a Nazarene evangelist. When Aycock entered the coach no one knew he was there, no attention was paid him. But when Bryan got on, men quit reading their papers, some moved their grips from their seats thinking he would sit by them, and the old Negro porter helped him to find a seat. Presently, after the train had started, the conductor came through calling, "Tickets, please; have your tickets ready." Brother Aycock said he noticed that Bryan had to produce a ticket to ride on the train the same as he did. There was no difference in the passport.

So it is on the trip to glory. Your money, your prestige, your reputation will not get you by. On that trip you will have to have the blood. It is the only passport to heaven.

Rev. Alfred Cookman said when dying, "I am sweeping through the gates, washed in the blood of the Lamb." The blood speaks of heaven! Only those whose hands have been made clean and hearts have been made pure in the blood will get in.

THE SABBATH

The Sabbath is a potent factor in social order and good government.

A distinguished jurist said, "The Sabbath is the cornerstone of public morality and happiness."

Daniel Webster said, "The Sabbath is the moral conservator of nations."

1. The Sabbath conserves the health and physical vigor of man.

The people who are so afraid of the Blue Sunday have a blue Monday.

The London Standard of England says, "We believe that the dull English Sunday as it is stigmatized by fools is the principal cause of the superior health and longevity of the English people."

2. The Sabbath is the conservator of intelligence and good morals.

Blackstone wrote, "A corruption of morals usually follows a profanation of the Sabbath."

A blue Sunday is better than a black Sunday.

3. The Sabbath is the conservator of the home life. It is the only day of the week when it is possible for the members of some families to get acquainted with each other.

4. The Sabbath is the bulwark of social order and government.

"The Sabbath was made for man."

You cannot make man good by legislation, but that is no argument against legislation. If the law is not to persuade in a rigid way how you are to spend your Sundays,

it does have a right to say that you shall not deprive other people of their Sundays.

You may spend your Sabbath as a day of rest, but you have no right to deprive other people of their rest.—*Christian Advocate*.

Expository Outlines for October

Lewis T. Corlett

Assurance and Victory in Conflict (2 Chron. 20: 1-30)

I. A GOOD MAN, AS A LEADER, IS VERY HELPFUL IN THE HOUR OF PERIL

1. Jehoshaphat was one of the good kings of Judah.
2. Although he made some serious mistakes, especially in his alliance with Ahab, yet he maintained a living faith in the God of Israel.
3. This is the great need of all people today.

II. A NATION WAS CALLED TO PRAYER IN THE HOUR OF PERIL

1. The Moabites and the Ammonites were encamped against Judah (v. 1).
2. Rumors of greater numbers coming to the siege were given the king (v. 2).
3. The king recognizes their only hope is in God (v. 3).
 - a. He desired the guidance of the Lord.
 - b. He recognized their need of supernatural assistance.
4. The king leads the nation in prayer (vs. 5-13).
 - a. Pays due honor to the character of God (vs. 6, 7).
 - b. Reminded God of the promises that He had given to their fathers (vs. 8-10).
 - c. Pleads with the Lord to undertake in their cause (v. 12).
 - d. He let the Lord know that their faith and expectation were in Him. "But our eyes are upon thee."

III. GOD GIVES THE KING AND THE PEOPLE THE PROMISE OF HELP AND DELIVERANCE (vs. 14-17).

1. God accepts the challenge of His people and tells them, "the battle is not yours, but God's."
2. Gives specific directions for the campaign.
3. The battle became a spiritual one. "Stand ye still and see the salvation of the Lord with you."
4. God tells them definitely that He will be with them.

IV. THE KING LED THE PEOPLE TO VICTORY (vs. 18-30).

1. By exhorting the people to get their eyes off of the enemies and on God (v. 20).
2. By leading the people in praise (vs. 18, 22).

- a. In individual worship that soon spread to the waiting people (vs. 18, 19).
- b. By organizing the singers to praise the Lord (v. 21).

3. The battle and the conflict were won by faith and praise (vs. 22, 23).

- a. God fought their battles while they obeyed Him.
- b. God caused the enemies to fight each other.
- c. The people received great spoil.

4. Jehoshaphat gave due honor and praise to God for the victory (vs. 26-30).

V. THIS IS AN OUTSTANDING CHALLENGE TO THE CHURCH

1. To recognize that God is a greater source of victory than organization and manipulation.
2. To wait upon the Lord for directions for present conflicts.
3. To whole-heartedly obey God in all directions given.

The Christian Soldier

(2 Timothy 2)

I. GOD PLANS FOR HIS CHILDREN TO TAKE PART IN THE CONFLICT AGAINST SIN AND WICKEDNESS

1. Paul uses the figure of the soldier in several places in his writings.
2. This is the glorious privilege of the children of God.
3. The riches and glory of the Christian faith are fully realized only in victorious conflicts.
4. Paul enumerates a number of characteristics of the Christian soldier.

II. THE RESOURCES OF THE CHRISTIAN SOLDIER

1. Receives strength through the grace that is bountifully bestowed on every child of God (v. 1).
2. Has the privilege of being a partaker of all the fruits of the gospel (v. 6).
3. Enjoys a sympathetic understanding and fellowship with the Captain of his salvation (vs. 11-13).
4. He also has the consciousness of standing on a sure foundation while engaged in the conflict (v. 19).

III. THE RESPONSIBILITY OF THE WARRIOR

1. He must endure hardness joyfully (v. 3).
2. He must be careful not to be en-

tangled or enmeshed in the affairs of this life (v. 4).

3. He must ever live and fight in accord with all the rules and regulations of God (v. 5).

4. He must conserve his time for the fundamental and essential things, that bring profit both to the soldier and to the hearer (v. 14).

5. The soldier must ever seek earnestly to have the favor of the Great Captain of the sky in all that he does.

6. He must patiently teach all men (vs. 2, 25).

IV. THE SOLDIER'S HOPE

1. That the promises of God have never failed (v. 8).

2. That the promises of God are faithful sayings (v. 11).

3. That He will finally obtain the eternal glory that comes through salvation (v. 10).

4. Ever live in the consciousness that "the Lord knoweth them that are his" (v. 19).

God's Purpose for His Children

(Hebrews 13: 20, 21)

I. THE PRIVILEGES AND ADVANTAGES OF THE CHRISTIAN RELIGION HAVE BEEN DISCUSSED AND EMPHASIZED IN THIS BOOK

1. Christian institutions have been contrasted and compared with the Jewish institutions.

2. Christ has been compared with the servants of the Levitical order.

3. The gospel, with its tenets and Founder, has been shown to be superior to the dispensation of the law.

4. The text is the final word of admonition to the Christians.

II. THE ADMONITION REVEALS GOD'S PURPOSE FOR ALL OF HIS CHILDREN

1. To utilize His highest and greatest power in behalf of His followers (v. 20).

- a. Exemplified in His ability to bring Christ from the grave Victor over all the enemies of mankind.

- b. Administered in the same spirit as Christ displayed as the great Shepherd of His flock, sympathetic, tender, considerate and faithful.

- c. The display of the character of

- God as one of peace and joyfulness to His people.
2. To fully equip His children in service to and for Him. "Make you perfect [equip you fully] in every good work."
 - a. Bestowed on the consideration that the believer has given to the advantages of the better covenant.
 - b. He plans to follow up the obedience of the believer by making him efficient in service.
 - c. God longs, plans and purposes to fully equip each one of His children for the service of His kingdom.
 - d. God wants His followers to be actively engaged in the development of the work of His kingdom on this earth.
 3. He gives the standard to guide the believer in service.
 - a. To actively advance His interests. "To do his will."
 - b. To be engaged in carrying out that which would bring the approbation of the Divine. "That which is well pleasing in his sight."

4. He also states the channel through which these things are to be accomplished. "Through Jesus Christ."
 - a. He has opened this channel through which His children can and do receive divine life.
 - b. He is the active partner of His disciples in all legitimate activities of life.
 - c. He gave the Holy Spirit to be the Guide to all the words and commands of Christ and to carry present instruction to each follower.

III. ALL CHRISTIANS SHOULD PLACE THEMSELVES AT THE DISPOSAL OF GOD

1. By taking advantage of the better privileges of the gospel as portrayed in the Book of Hebrews.
2. By planning to do something for God so that He can fully equip them in their service.
3. By keeping uppermost in their minds the fact that all must be well pleasing to Him.
4. By cultivating a simple, childlike faith in God and His promises for the advancement of His cause and the salvation of men and women.

Suggestions for Prayermeetings

H. O. Fanning

Keeping Prayermeetings in Their Place

The prayermeeting is not an independent concern. It has its place to fill in the entire work of the church. It functions best when it has found its place, and is kept in it. Not only is it the spiritual thermometer of the church, but—humanly speaking—it is the mainspring of its activities. Everything in the church will be better because of its proper functioning. The pastor should be a better man, a more effective preacher and pastor because of its influence. The parsonage should be a more effective center because of it. The members of the church should be better men and women, their home and family life should be much improved; their homes should be better homes, and more influential with their neighbors because of improvement in the prayermeeting. The Sunday school should be a better Sunday school, and do better work; the young people's work should be better and more spiritual; the missionary interests should be stronger; the evangelistic atmosphere of the church should be more fervent, and the work more effective because of the prayermeeting. The entire spiritual atmosphere of the church should be improved, and made more helpful to members of the church and community in which the church is located because of a constantly improv-

ing prayermeeting. The entire church should be more spiritual and more effective. It is no easy matter to bring the prayermeeting to where it fills its place in the church, in the community, and in all the far-flung interests involved, but it is well worth the effort. The prayermeeting should be the rallying place for the entire church in all of its interests and activities. It can fill its place only as this is true.

The Stewardship of Life

The steps of a good man are ordered by the Lord: and he delighteth in his way (Psalm 37: 23).

Man is the crowning work of God's creative power. Made in His image, he is too important a being for purposeless creation. He is destined to fill places altogether too important for God to have no plan for his life, no purpose in his creation. We are safe in assuming that God has a plan for every life, purposes to work out through every available life.

I. *Without responsibilities, one merely exists.* Life is purposeful. It is for achievement. Indisposed to shoulder responsibilities, man sinks to the lower levels of life. Shirking the more difficult things of life, man robs himself of the things God designed that he should enjoy. Stewardship of life lifts us to its higher levels. Entire sanctification is

necessary as a practical experience to all who would qualify as stewards of life.

II. *God has made us stewards of our divinely given endowments.* He has endowed us with powers subject to well-nigh unlimited improvement. It is ours to discover, develop and use these God-given powers for His glory and the good of our fellowmen. Humanly speaking, the most important discoveries we are permitted to make are in the realm of our own personal selfhood. Here is a vast field for personal exploration and discovery. It is unthinkable that God should endow a being with such powers, and have no concern as to his use, misuse, or nonuse of them.

III. *It will not be concerning our salvation as a fact, that we will be called to give an account at the judgment, but for the deeds done in the body.* For what we have, or have not done, with the powers with which He has endowed us (Matt. 25: 14-30; Luke 19: 12-27). We will be called to give an account of our stewardship.

IV. *The stewardship of life is not a hardship, but an honor.* It is not an easy task, but it is a worth while task. Making man—under God—the arbiter of his own destiny, the architect of his own character, is an evidence of the dignity and worth of human nature in the sight



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of God. There may be vast differences in the endowments of different persons. As stewards of life we need the constant direction of the Giver of life. His plan for my life will be worked out as I co-operate with Him in its outworking.

V. *Great interests are affected in matters of our service.* The interests of God in the working out of His plans and purposes. No higher honor can be conferred upon us as believers, than that of having our parts, and filling our places in this great work. The interests of human souls, not only of those immediately contacted, but of oncoming generations. God made Paul a blessing to the souls of men of his generation and of all succeeding generations.

VI. *In this stewardship, our own souls are blessed in increased capacities for service.* The man whose pound had gained ten pounds was given authority over ten cities. It is through use that growth and progress are made, and we come to the realization of our possibilities. It is through surmounting difficulties that we increase our capacities for surmounting them. The way to the heights is not easy. The "easy" ways lead in opposite directions.

VII. *As a progressive being, man should be rightly related to his past and his future.* There is a connection between the two. He is leaving one, and going on to the other. In a very real sense he can neither live in the one nor in the other and meet the issues of his todays as they should be met. Sufficient unto the day is the evil thereof. The business of the day is sufficient to engage all of one's activities and powers. In this work one must search the Scriptures, he must be much in prayer. He must have the constant ministry of the Holy Spirit, transforming him, teaching him, and guiding him in the fulfillment of God's purposes for him.

A Most Important Question

Have ye received the Holy Ghost since ye believed? (Acts 19: 2).

Questions are of relative importance and value. To the justified believer this question is of paramount importance and value. No other question can transcend it in significance. Our Lord's final promise to His disciples was that of the gift of the Holy Spirit. His last command to them was that they tarry in the city of Jerusalem until they were endued with power from on high. When the Day of Pentecost was come the waiting disciples were all filled with the Holy Spirit, and the Church of this age—the body of Christ—was brought into being. The Church that was brought into being through the efficacy of the blood of Christ has been kept in being, and will be kept in being, by the same Person and power.

The Church that was made possible by the shedding of Christ's blood is made actual by the personal ministrations of the Holy Spirit. Those who believe in vital salvation are agreed concerning the importance of the work of the Spirit in regeneration. According to the Word of God, and in practical experience, the work of the Spirit in entire sanctification is as important in its place as His work in regeneration in its place.

I. *Receiving the Holy Spirit after belief unto regeneration is the divine order.* Those who are born of the Spirit are to be baptized with the Spirit. Peter's declaration on the Day of Pentecost is for all time. Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2: 38, 39).

II. *This work is needed for the destruction of indwelling sin; that which is enmity against God.* It is only through receiving the Holy Spirit subsequent to regeneration that this work is accomplished. Internal peace is possible only through the performance of this work of the Spirit. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5: 16-26).

III. *The Spirit comes to empower us for life and service.* Sanctification is more than an experience to be enjoyed. It is a life to be lived, service to be rendered. Great as is the negative side of this experience—in making us free from sin—there is a positive side to it that needs constant emphasis in our thoughts and meditations. The secret of the mighty work of the Apostle Paul and his coworkers is in the fact that they received the Holy Spirit after they believed, and co-operated with Him in the accomplishment of God's purposes through them.

IV. *Receiving the Holy Spirit subsequent to justifying belief, opens the way for establishment in grace, unhindered by the work of indwelling sin, and in the power and grace of the Spirit.* Establishment in grace, like the rooting of a tree, is the result of a process of growth in grace. It is through the tree's own growth that its root system is developed, and its establishment accomplished. This is a biblical figure for the believer's establishment in grace.

V. *Being filled with the Holy Spirit, opens the way for progress in grace.* That there are vast differences in sanctified believers is generally recognized. That there are numerous reasons for this is apparent to those who give the matter

serious thought. Differences in spiritual abilities, circumstances of believers, application, quality of instruction received and matters of similar import. One of the most outstanding occasions of these differences is differences in the progress made in grace by different believers.

VI. *Degrees of usefulness in service, are dependent upon receiving the Holy Spirit subsequent to justifying belief.* In this matter of usefulness in service is found the most outstanding of all differences among believers. Here there are vast differences in abilities. It is noticeable that those who give themselves to the most hearty co-operation with the Spirit make the greatest progress in the measures of their usefulness. It is likely that about all of us could find room for improvement in this matter. Just ahead of us is a day of accounting for the use we have made of the time and talents with which we have been entrusted.

VII. *Receiving the Holy Spirit subsequent to justifying belief, fills a large place in the measure in which we will realize the possibilities of sanctifying grace.* The believers Paul met at Ephesus received the Holy Spirit and formed the nucleus of the most spiritual church of the apostolic age. It was at Ephesus that Paul was permitted to exercise his most prolonged ministry. It was on this foundation of believers receiving the Holy Spirit subsequent to justifying belief that this work was done and this monument to the grace of God erected. It is on this foundation that the most effective work of the Lord has ever been done, and ever will be done. Have ye received the Holy Spirit since ye believed?

Willing Personal Offering to God

Amasiah the son of Zichri, who willingly offered himself to the Lord (2 Chronicles 17: 16).

Fundamental to all vital Christian experiences, is personal surrender to the will of God. There are two outstanding aspects of this surrender, corresponding to the condition of the one who makes it. There is the surrender made by the penitent sinner who comes for salvation, in which he lays down his arms of rebellion against God and cries for mercy. There is the surrender—or consecration—of the believer yielding himself, with all his ransomed powers to God for entire sanctification and service. The more whole-hearted these yieldings, the more satisfactory will be their results. It takes a consecration that satisfies God to satisfy the believer. What we know of Amasiah we are here told. He was one of Jehoshaphat's mighty men of valor. He willingly offered himself to the Lord. There is a wealth of significance in these well-chosen words. We may be sure that his followers were fa-

vorably affected by his attitude toward the Lord.

I. *God is ever calling men.* He calls sinners to repentance; believers to holiness; the sanctified to service. Thus the great work of human redemption made possible by our Lord's death on the cross goes forward. This is a most important part of this work.

II. *One of the important things about service is the spirit in which it is performed.* The motive back of it. Willing service is acceptable to our Lord. The more willing—other things being equal—the more acceptable. Willing service is pleasing to God, and effective with Him.

III. *In the matter of service, and the spirit in which it should be rendered, Jesus is our great Example.* Of Him it is written, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:7). "I delight to do thy will, O God" (Psalm 40:8). "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2). "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

IV. *It is willing service, the service of love, that is most effective with men.* Our concern is not only to render service, but effective service to God, to our fellow believers, our fellowmen. And this especially, in matters pertaining to their salvation and the entire work of human redemption.

V. *Willing service, the service of love, is prompt service.* It is given at the right time, in the right spirit, and when it will be most effective. It is through this sort of offering of ourselves and our service that we get the most out of Christian experiences and lives. Such service pays.

VI. *Not willingness against unwillingness, but degrees of willingness on the part of God's servants is in view here.* Our own consciousness of the importance of God's work will have its place in determining our attitude in these matters. The greater our appreciation the more fervent will be our love and the more willing our service.

VII. *It takes much persuasion to get the most of us saved.* It usually takes more to get us sanctified. Few of us are noted for our willingness in service, or effectiveness therein. There is room for much improvement in all of us. We owe much to those who have willingly offered themselves to the Lord, who by their faithfulness have been His instruments in keeping His cause moving, and who by God's grace have been instrumental in bringing about our salvation. Consciousness of our debt of gratitude should be an ever increasing incentive to greater

fervor, and increased effectiveness in service. Our Lord has an imperishable record of those who willingly offer themselves to Him.

The Importance of Being Dependable

The Lord is with thee, thou mighty man of valour (Judges 6:12).

Dependability is not a quality found in every man. Of the right sort it is found in few. God is looking for such men. Usually the more dependable a man is the greater capacity he has for depending upon God. God needs men upon whom He can depend to trust in Him in their hours of need. Men who can stand the tests of ordinary circumstances are not so few. But those who can stand the tests of adverse circumstances and unusual conditions are few indeed. Occasionally God finds a man of this sort and through such men His glory and power are seen. God makes history through such men and makes them channels of blessing to their fellowmen. Through Gideon and his three hundred God lifted the oppressive yoke of the Midianites from the necks of His people Israel.

I. *Unable to match the Midianites in power, Gideon matches them in determination.* Impotent to overcome them, he still defies them. He will have wheat in defiance of them. Gideon was the kind of man God could be with. He was with God against the Midianites, and against the sins of the people that brought them into bondage to their enemies.

II. *Gideon's expectation from the Lord.* Where be all His miracles which our fathers told us of? They are in the hands of the Midianites because the Lord has delivered them into their hands for their sins. He has forsaken them because they have forsaken Him. He is looking for a man with whom He can be. "Go in this thy might," the might of faith and worthy expectation.

III. *"Go, and thou shalt save Israel from the hands of the Midianites.* I will be with thee, and thou shalt smite the Midianites as one man." God is looking for men with whom He can be, and on whom He can depend. Men who will not fail Him in the hour of need. Such a man He saw in Gideon.

IV. *Gideon's altar, "The Lord is peace."* He sees that Israel's troubles are of their own making and not of the Lord's. Gideon gives us his conception of God in his naming of his altar. Israel has to be but faithful with God and God will be faithful with them. It was the Lord's desire to keep His people in peace. The destruction of the Midianites was in order to this.

V. *Gideon assured by the use of a fleece, and by a visit to the camp of*

the Midianites. Gideon was a man of caution, as well as a mighty man of valor. There must be no mistake about his call. Too much is involved here, too many interests are at stake, to permit of any chance for mistake in this matter.

VI. *Gideon's army reduced.* Of the thirty-two thousand who responded to his call, twenty-two thousand were fearful and afraid. Of the remaining ten thousand but three hundred stood the tests, and could be depended on for the battle. Gideon is proving himself to be a man of large capacities for faith. Not faith in his army, but faith in God. It is God, not Gideon who is determining the size of his army. God knows men, as Gideon could not possibly know them. He knew Gideon as he could not possibly know himself.

VII. *Gideon's victory over the Midianites.* There is no hesitancy, no failure of faith on the part of Gideon, or of any of the three hundred. God is a reality to Gideon and his men. There will be no failure on His part. There must be none on their part. What matters it that there are a multitude of the Midianites, and but a handful of the Israelites? What matters anything, since God is with them? This does not mean that Gideon and his three hundred will not have to fight. It does not mean that there will be no discouraging circumstances, no misunderstandings. Will his own people understand him? Will they encourage him, and stand by him? In the selection of Gideon's army, we see something of the condition of the people of Israel. But Gideon and his three hundred fought to the end, destroyed the armies of the Midianites, slew their kings and delivered God's people. God made no mistake in selecting him. He was thoroughly dependable. He is looking for dependable men today.

The Savior at the Door

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

This letter is addressed to the church at Laodicea, a church of the apostolic age. It had its characteristics, and the message is designed to meet the need of the Church of that day. But the letter itself indicates that there is a further meaning involved. It is quite generally understood that these seven letters not only cover the needs of the churches of that day, but they cover in a general way the condition of the Church throughout the entire period of its history. The condition of the Church of the last days of the age are here set forth, and the end of the Church is clearly indicated. "Because thou art lukewarm, and neither

