

The PREACHER'S MAGAZINE

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

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

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

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The Program of the Church

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Original Sin and Its History

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

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

ANCIENT VIEWS

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

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

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

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

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

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

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

MODERN VIEWS

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

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

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

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

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

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

True and False Holiness

H. C. Hathcoat

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Stalwart Christianity

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

I Saw a Whipped Preacher

By A. S. London

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Deserving Church-going People

Paul S. Hill

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

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

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

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

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

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

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

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

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

Another Verse for a Familiar Song

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

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

CHORUS

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

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

GENERAL CHURCH PROGRAM

CHURCH SCHOOLS

Orval J. Nease

More Time for Child Training

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

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

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

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

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

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

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

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

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

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

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

N. Y. P. S.

S. T. Ludwig

Youth and Stewardship

S. T. Ludwig

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

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

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

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

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

Responsibility

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

Promoting Our Church Paper

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

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

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

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

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

Problems Peculiar to Preachers

Chas. A. Gibson

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. Huffman Succeeds Dr. Biederwolf

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

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

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

FACULTY

Dr. J. A. Huffman, Dean, Winona Lake School of Theology

*Dr. Walter A. Maier, Eden Seminary, St. Louis

Dr. Peder Stiansen, Northern Baptist Seminary, Chicago

Dr. James Charbonnier, Taylor University School of Religion

Prof. Mabel McQueen Weir, Head Bible Department, Texas State College for Women

Dr. Samuel M. Zwemer, Princeton Seminary

Dr. J. C. Massee, Eastern Baptist Seminary, Philadelphia

*Invited.

COURSES TENTATIVELY ARRANGED FOR 1940

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

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

BOOK CHAT



By P. H. Lunn

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

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

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

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

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

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

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

The Professor Says—

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Tragedy of Silence

*When Jesus came to Golgotha they
hanged Him on a tree,
They drove great nails through hands
and feet, and made a Calvary;
They crowned Him with a crown of
thorns; red were His wounds and
deep;
For those were crude and cruel days,
and human flesh was cheap.*

*When Jesus came to Birmingham they
simply passed Him by,
They never hurt a hair of Him, they only
let Him die;
For men had grown more tender, and
they would not give Him pain,
They only just passed down the street
and left Him in the rain.*

*Still Jesus cried, "Forgive them, for they
know not what they do."
And still it rained the winter rain that
drenched Him through and through,
And crowds went home and left the
streets without a soul to see,
And Jesus crouched against a wall and
cried for Calvary.*

—DR. SOCKMAN in *The Free Methodist*.

The Death of Death

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

An Ester Soliloquy

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

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

Song of the Seed

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

—AUTHOR UNKNOWN.

The Shadow of Death

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

Easter Morning

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

Evidence of Immortality

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

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

I See Him

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

"In the Cross of Christ I Glory"

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

Upward! Onward!

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

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

Two Views of Sin

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

Man calls it a liberty, God calls it lawlessness.

Man calls it a mistake, God calls it madness.

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

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

Man calls it a slip, God calls it a suicide.

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

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

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

—GREGORY MANTEL, in *The Wesleyan Methodist*.

The Sinfulness of Sin

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

Sanctified by Faith

“I have continually testified in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as, we are justified by faith, so we are sanctified by faith.”—JOHN WESLEY.

Both Instantaneous and Progressive

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

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

We Choose the Last

Philosophy says, THINK your way out; repeal says DRINK your way out; the New Deal says SPEND your way out; industry says WORK your way out; politics says LEGISLATE your way out; militarism says FIGHT your way out; communism says STRIKE your way out! fascism and nazi-ism say BLUFF your way out; but the Bible says PRAY your way out—DR. ANDREW JOHNSON.

When You Pray

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

The One Chord

*I’ve found a blest chord of music,
So heavenly and so sweet;
It came to me when I was weary,
And kneeling at Jesus’ feet;
It answered my heart’s deep longing,
And filled all my soul with rest;
It came from the great heart of Jesus;
I know ’tis Heaven’s best.*

*It linked me so close to heaven,
I know I have caught its song,
And though all around may be discord,
This one chord is sweet and strong;
It comes when the night is darkest,
And in the dread hour of pain;
It sounds like a chorus of angels,
And makes all loss seem gain.*

*Each note is so full of meaning,
And sounds forth the wealth of love,
The gospel now seems set to music,
And sung to me from above;
The Spirit once sent from heaven,
When saints were of one accord,
Now sings, speaks, and works while I
read it,
God’s blessed, glorious Word.*

—LOUIS F. MITCHELL, in *The Free Methodist*.

“Hypocrites never pray in secret.”—CHADWICK.

Survey of World Missions

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

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

In China and Japan, one out of seven students of college and university age is in a Christian institution; in Korea the percentage is higher. Scripture translations have increased, the largest growth being in Africa; and everywhere an astonishing increase in Scripture distribution.

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

In the Hollow of His Hand

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

—MACGREGOR.

HOMILETICAL

A PREACHING PROGRAM FOR MARCH, 1940

Hugh C. Benner

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

SUNDAY, MARCH 3, 1940

MORNING SERVICE

"Ambassadors for Christ"

SCRIPTURE READING—2 Corinthians 5.

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

INTRODUCTORY

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

I. THE ROMAN AMBASSADOR WAS A ROMAN CITIZEN

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

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

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

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

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

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

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

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

Four fundamental facts concerning this relationship:

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

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

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

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

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

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

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

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

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

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

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

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

CONCLUSION—THE FINAL ACCOUNTING

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

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

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

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

EVENING SERVICE

"Christians by Law or by Life"

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

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

INTRODUCTORY

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

I. THE LAW OF SIN AND DEATH

1. "Law" in this sense signifies:

- a. The presence of a condition which is contrary to the will of God (Rom. 7:21).
- b. Inability of the individual involved, in his own power, to do the will of God and be fully what he ought to be (Rom. 7:23).
- c. The necessity for outward compulsion to enforce the divine law.

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

- a. Law cannot change the heart. If law had redeeming qualities, criminals would be transformed by the application of its power. But such is not true.
- b. When the pressure of law is relieved, sin becomes active again.
- c. Law has all the usual limitations of outward pressure. It is variable and not dependable. Under some conditions it is quite effective, but in other circumstances, may utterly fail; as when a highway patrolman is sighted, the motorist steps on the brake, but when the officer is out of sight, the motorist "steps on the gas." Changing conditions changed the effectiveness of the law.

II. LAW AND THE UNSANCTIFIED

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

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

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

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

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

III. THE LAW OF THE SPIRIT OF LIFE

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

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

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

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

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

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

CONCLUSION

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

SUNDAY, MARCH 10, 1940

MORNING SERVICE

"Justifying Our Existence"

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

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

INTRODUCTION

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

I. THE CHALLENGE

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

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

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

II. INADEQUATE BASES FOR JUSTIFYING OUR EXISTENCE

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

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

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

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

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

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

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

1. Subjectively.

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

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

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

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

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

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

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

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

(Further suggestions to be used if desired:)

Humanity needs:

d. An adequate center for life.

e. Assurance and guidance.

f. A new emphasis on eternity.

CONCLUSION

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

EVENING SERVICE

"Fountains or Cisterns"

SCRIPTURE READING—John 4:5-14.

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

INTRODUCTION

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

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

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

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

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

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

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

I. TWO MAJOR SOURCES OF WATER IN PALESTINE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONCLUSION

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

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

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

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

(Illustrate with personal observation of transformed lives.)

I heard the voice of Jesus say,

"Behold, I freely give

The living water; thirsty one,

Stoop down, and drink, and live."

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

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

SUNDAY, MARCH 17, 1940

MORNING SERVICE

"King of the Curse"

(A Palm Sunday Sermon)

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

INTRODUCTION

The Kingship of Jesus Christ.

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

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

1. JESUS CHRIST: A STRANGE KING

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

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

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

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

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

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

II. KING OF THE CURSE

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

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

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

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

CONCLUSION

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

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

Weep o'er the erring one,

Lift up the fallen,

Tell them of Jesus the mighty to save.

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

EVENING SERVICE

"Three Crosses"

INTRODUCTION

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

I. FIRST PICTURE: CHRIST ON THE CROSS

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

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

Suggested lines of development:

1. By the cross of Christ we are reconciled to God. For a holy God on the one hand, who could make no allowance for sin, and a sinful race on the other hand, who were powerless to make their way to holiness and God, Jesus Christ became the divine-human "common Denominator." "God was in Christ reconciling the world unto himself" (2 Cor. 5:17).

2. In Christ, the prophecy of the psalmist is fulfilled, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). "Mercy and truth"—tenderness and judgment for sin—basically incompatible, are brought together in Christ. "Righteousness and people," also fundamentally at variance, are reconciled in Christ.

3. A picture of hope, the One Hope for a lost world.

4. A picture of love, demonstrated in sacrifice.

5. The basis for a transformed life.

6. Provides the possibility of direct communion with God.

7. Final redemption is linked to Calvary (Rev. 5:9-13).

II. SECOND PICTURE: SELF ON THE CROSS

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

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

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

I rise to walk in heaven's own light,

Above the world of sin,

With heart made pure and garments white,

And Christ enthroned within.

III. THIRD PICTURE: THE CROSS ON THE CHRISTIAN

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

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

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

EASTER SUNDAY

MORNING SERVICE

"Resurrection: The Essence of Christian Faith"

SCRIPTURE READING—1 Corinthians 15:12-22.

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

INTRODUCTION

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

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

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

I. GENERAL PROPOSITION WITH ILLUSTRATIVE EXAMPLES

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

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

1. Abraham.

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

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

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

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

II. THE CLIMAX IN THE FAITH OF JESUS CHRIST

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

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

only fancy or illusion developed from strange, natural coincidences.

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

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

III. THE RESURRECTION IDEA AND CHRISTIAN FAITH

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

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

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

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

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

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

CONCLUSION

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

EVENING SERVICE

"Resurrection Road"

TEXT—*I will go before you* (Matthew 26:32).

Behold, he goeth before you (Matthew 28:7).

INTRODUCTION

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

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

I. THE REVELATION OF THE RISEN CHRIST

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

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

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

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

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

CONCLUSION

Our hope: "Resurrection Road."

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

To us the risen Lord is saying, "I go before you"; not necessarily to perform startling miracles, but to give us the blessed benefits of His presence, guidance, care, communion.

"Resurrection Road" leads to true success here; eternal life hereafter.

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

SUNDAY, MARCH 31, 1940

MORNING SERVICE

"God's Challenge to a Maximum Life"

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

INTRODUCTION

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

2. There seem to be two general groups:

Some are "wobbly"; others are established.

Some, almost defeated; others, consistently victorious.

Eking out a bare existence; well fed.

Limited consecration; full abandonment to God.

Praying little; praying much.

Giving little; giving liberally with joy.

Saying little of Christ and salvation; vital abundant witness.

Loosely related to the kingdom; intense devotion to Christ and His cause.

Variable interest in souls; consistent burden for the lost.

"Optional" Christians; "imperative" Christians.

Fickle; faithful.

Dry as a desert; constantly refreshed and full to overflowing.

3. Why this extreme variation? It means that there are some who are trying to be "minimum" Christians, while the others are "maximum" Christians.

I. GOD'S CHALLENGE: THE MAXIMUM LIFE

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

"God is able,"

"all grace,"

"abound"

"that ye always,"

"having all sufficiency,"

"in all things,"

"may abound,"

"to every good work."

Total: "The Maximum Christian Life."

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

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

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

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

II. NECESSITY FOR CHRISTIAN INITIATIVE

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

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

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

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

Jesus challenged Peter:

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

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

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

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

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

III. THE WAY TO THE MAXIMUM LIFE

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

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

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

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

IV. RESULTS OF THE MAXIMUM LIFE

1. "Always." A consistent life.

2. "All sufficiency in all things." An abundant life.

3. "Abound to every good work." A full and effective life.

CONCLUSION

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

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

EVENING SERVICE

"Christ or Chaos"

TEXT—*Without Christ* (Ephesians 2:12).

INTRODUCTION

1. Two directional possibilities in motion.

a. Centrifugal: tending to fly away from center.

b. Centripetal: tending toward center.

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

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

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

I. TOWARD CHAOS: CENTRIFUGAL EVIDENCES IN GROUPS

1. In world affairs.

a. No common interest. No adequate center.

b. Rabid nationalism.

c. National selfishness, pride and greed.

d. Militant and basically incompatible political and social theories.

e. *En route* to chaos.

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

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

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

2. In Our National Life.

a. Social tendencies: divorce, etc.

b. Moral looseness: "personal liberty."

c. Business conditions: lack of confidence.

d. Political expediency: few political leaders asking, "Is this right?" but rather, "Will it further our political fortunes?" For example, Repeal of the Eighteenth Amendment.

e. Spiritual failure.

II. TOWARD CHAOS: IN INDIVIDUAL CHARACTER

1. Sin is centrifugal; disintegrating.

2. Absurdity of modern ideas of "freedom."

a. Unrestrained self-will leads directly to chaos.

b. "The New Morality" that would give no recognition to basic moral laws, leaving the individual to determine his own standards of right and wrong.

c. Hopeless and dangerous as a ship or plane without a pilot; as a speeding train without an engineer.

3. Momentum in a sinful life: Life speeds up; life tends to get beyond control, both as to speed and direction. *Illustrations*—*S. S. Titanic*, ripped open and sunk by an iceberg because the speed and direction of the great ship could not be changed quickly enough. Disasters of breaking dams.

4. The sinful heart has no sufficient center, no clear purpose, no co-ordinating principle, no vital meaning.

III. "CHRIST OR CHAOS"

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

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

2. This is the answer to chaos.

a. For groups: world; nation.

b. For the individual. Christ is the only hope for disintegrating lives. Christ alone:

(1) Is an adequate center; (2) can provide sufficient restraining centralizing power; (3) can give meaning, purpose, balance to life; (4) by the "brooding" spirit, can bring to the chaotic soul peace, harmony, and give "heavenly" momentum.

CONCLUSION

Illustrations from personal experience:

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

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

Hell is a place of discord, disintegration, death, chaos.

Heaven is a place of peace, harmony, joy, life, eternal purpose.

ILLUSTRATIONS

Basil Miller

Bend or Bust

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Healed of Diabetes

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

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

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

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

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

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

Given New Sight

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

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

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

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

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

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

Needed Carfare Supplied

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

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

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

How to get to Bethany was the question.

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

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

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

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

A Divine Command

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

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

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

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

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

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

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

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

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

Obey quicker and you will be blessed oftener.

God Picks His Birds

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

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

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

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

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

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

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

"How did it happen?" someone asked.

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

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

The Goose Without Gas

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

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

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

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

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

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

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

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

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

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

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

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

Communion Sermon

Spiritual Memories

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

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

I. POWER OF MEMORY

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

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

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

II. HOLY SPIRIT CALLS TO MEMORY

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

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

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

III. COMMUNION PARTAKING

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

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

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

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

Funeral Sermon

Jesus Faced Death

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

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

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

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

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

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

Sermon Suggestions and Outlines

The Sunrise After Darkness

S. ELLSWORTH NOTHSTINE

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

INTRODUCTION

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

I. GREATEST SUNRISE OF ALL AGES

1. Announced by angels at the tomb.

- a. Resurrection.

2. Tombs of great men: "Here lies

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

3. "I am the resurrection and the life

II. WHAT EASTER MEANS TO ME

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

2. Bought from slave block of sin by Jesus.

- Adopted into royal family of the King.

3. Christ preparing a home eternal in the skies.

- Soon, one day, coming to take us home.

CONCLUSION

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

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

Coming a glorious eternal sunrise of everlasting bliss.

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

The sky was black.

*Vultures of fear and doubt did near
abide,*

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

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

The Calvary track.

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

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

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

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

God's Plan for Revival

(Malachi 3:1 to 14)

J. R. SPITTAL

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

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

I. NOTE THE CONDITIONS PREVAILING IN MALACHI'S TIME

1. Sins of the priesthood (preachers) (ch. 1:16-14).
 - a. Dishonored God.
 - b. Despised His name.
 - c. Polluted offerings.
 - d. Had to be paid for service (v. 10).
 - e. Offered sacrifices that were not acceptable.
 - f. They were deceived.
2. Sins of the people.
 - a. Mixed marriages (ch. 2:11).
 - b. Backslidden in heart and life (ch. 2:8).
 - c. Caused others to stumble (ch. 2:8).
 - d. Their spirit was out of harmony with their nearest and dearest. (ch. 2:15, 16—note the words, "Take heed to your spirit").
 - e. Their prayers were unheard (ch. 2:17).
 - f. They treated the sin question lightly (ch. 2:17).

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

1. Preparation needed (v. 1 "prepare the way before me"). God has need of messengers—those who will make a way—forerunners—men with a message, men with courage, men with a rugged message.
2. Clean channels necessary. "Who may abide the day of his coming? and who shall stand when he appeareth?" He proposes to—
 - a. Refine by fire process (v. 2, type of the Holy Ghost). John said, "I indeed baptize you with water, . . . but he that cometh after me, . . . he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).
 - b. Purifies sons of Levi—Levi is a type of Christians. Levi was the tribe from which the priests were appointed, thus typifying the preachers.
 - c. Purges as gold and silver—removing the dross—may be likened to an inward cleansing. These three words are very

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

III. CONDITIONS TO BE MET

1. We must recognize the fact that the Lord never changes (v. 6). Unchanging in love, power, requirements.
2. Ethical in our living (v. 5).
3. Bringing of the tithes into the storehouse (v. 10).

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

Will we accept the challenge? By

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

IV. EXTENT OF REVIVAL PROMISED

1. Individual—"Pour you out a blessing" (v. 10).
2. Breaks all boundaries—"There shall not be room enough to receive it."
3. It will affect the economical situation (v. 11).
4. "All nations shall call you blessed." Why? Because we made it possible for God to bless us.
5. Prosperity.

Expository Outlines for March

Lewis T. Corlett

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

1. The perplexity came to him while in a position that assured him personal comfort and security, the cupbearer to the king.
2. It was concerning his own people and their problems.
3. He became concerned for the honor of God and the welfare of His people.
4. He became distressed over the condition of the land of Judea and of the city of Jerusalem.
5. The perplexity came as a result of personal inquiry into the welfare of the people and the land.

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

1. The prayer is the climax of days of mourning and fasting over the captivity of his people (v. 4).
2. Nehemiah took his burden and perplexity to the Lord (v. 5).
3. He manifested a truly penitent attitude and spirit (v. 6).
4. He acknowledged the blunders and sins of the people in true confession (v. 7).
5. He bases his hope on the promise made to Moses (vs. 8, 9).
6. He presents his plea in behalf of the people (vs. 10, 11).

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

1. His concern and burden became manifest to the king (vs. 1, 2).
2. God gave him favor in the eyes of the king (vs. 5-8).
3. The king gave material aid for the assistance of the people and the rebuilding of the city and the house of the Lord.
4. Nehemiah was granted a leave of absence to personally assist in the rebuilding of the city of Jerusalem.

5. The king appointed Nehemiah as governor.

IV. THE PROBLEM OF THE PROPHET

1. To properly view the work to be done (2:12-15).
2. To plan the proper procedure in building.
3. To take the proper attitude and actions toward the enemies and opposers (vs. 9-11, 19, 20; 4:13, 14; 6:3).
4. To provide proper leadership in building the morale of the people for the work (2:17, 18; 4:6).

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

1. God prospered Nehemiah in the work.
2. The people rallied to the assistance of Nehemiah and co-operated in the work.
3. The enemies were astonished over the progress and completion of the work.
4. The conclusion of the work was marked by a turning to the Lord (8:8-10).
5. The completion of the work was commemorated with a time of great rejoicing.

The Central One of Revelation

(Rev. 1:5-8)

I. HIS PERSONAL TESTIMONY (v. 8)

1. The ultimate Source of all things. "The beginning and the ending."
2. Jesus repeats the statement "I am," which He used several times while on earth in speaking of His character and work.
3. The eternal God. "Which is, and which was, and which is to come."
 - a. The everlasting, never-dying Son of God.
 - b. The second Person of the glorious Trinity.

II. THE FAITHFUL WITNESS (v. 5a)

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

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

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

IV. HIS FUTURE GLORY (v. 7)

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

A Wise Decision

(Phil. 3:13-15)

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

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

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

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

III. THE CONSCIOUSNESS OF DEFINITE GOALS TO BE ATTAINED

"Reaching forth to those things which are before."

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

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

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

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

1. Assurance of the settlement of personal relationship with God. "As many as be perfect."
 - a. Perfect in motive life.
 - b. Love perfected.
 - c. Moral nature cleansed from all sin.
 - d. Filled with all the fullness of God.
2. Assured in the promise of divine guidance. "And if in any thing ye be otherwise minded, God shall reveal even this unto you."
 - a. In doctrine.
 - b. In experience.
 - c. In practice.
3. A confidence between the Christian and his Redeemer.
 - a. Of present acceptance.
 - b. Of future bestowment of power and grace.
 - c. Of final reception to the place that Christ has gone to prepare.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and God's Purposes

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

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

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

The Stewardship of Life

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

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

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

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

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

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

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

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

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

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

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

Redemption's Price

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

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

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

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

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

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

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

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

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

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

Human Leadership in the Church

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

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

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

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

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

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

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

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

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

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

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

Redemption's Possibilities

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

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

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

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

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

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

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

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

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

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

Life's Limitations

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

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

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

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

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

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

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

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

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

VII. *In our efforts, we should not be discouraged.* Progress is certain as the result of the proper meeting of conditions. We should not be discouraged over the meager results of our efforts in service. We may be sure that God is using us to the limit of our ability to be used. What we cannot do today—because of our limitations—we may be able to do tomorrow when we have grown in overcoming them. The way to success in service is the way to success. The bigger the service, the bigger the success. The bigger the service before us, and the bigger the service to be done. Whatever man's limitations are, they are in the way of progress forward.

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

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

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

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

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

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

Redemption's Possibilities

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

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

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