

The PREACHER'S MAGAZINE

Redeeming the Time

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

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Experience Steadies the Hand

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Scriptures

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

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

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

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

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

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

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

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

Thoughts on Holiness

Olive M. Winchester

Carnal Divisions

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

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

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

ENVY AND STRIFE FOSTER CARNAL DIVISION

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

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

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

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

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

ALLEGIANCE TO PERSONALITIES VERSUS ALLEGIANCE TO PRINCIPALITIES

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

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

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

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

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

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

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

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

CLASS DISTINCTIONS

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

which represents no true personal worth or goodness.

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

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

Paul's Terms Relating to Holiness

Neal C. Dirkse

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

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

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

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

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

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

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

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

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

transformed self directs the activity about another center—Christ.

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

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

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

Holiness and the Doctrine of Eternal Security*

Richard S. Taylor

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*The Efficient Preacher**

Alden D. Grim

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Apostle Paul as a Preacher

A. S. London

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Portrait of a Minister

Mark R. Moore

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

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

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

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

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

Stewardship
C. Warren Jones, Stewardship Secretary

LEST WE FORGET

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

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

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

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

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

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

Young People's Day
September 22

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

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

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

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

A Question of Loyalty

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

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

BOOK CHATS



By P. H. Lunn

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

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

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

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

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

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

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

Co-operation

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

The Workman's Ruin

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

Not Subject to the Law of God—or Man

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

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

Antidote to Materialism

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

1. By denying all material good. This is asceticism and has developed the monk shut apart from his fellows.

2. By consecrating all material good. This is Christian stewardship and has furnished the means of Christian service to the ends of the earth.

Education

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

Who Is a Christian?

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

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

Eternity

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

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

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

God Is Our Refuge

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

God's Mercies

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

—ADDISON.

A Living Faith

Doubt sees the obstacles—
Faith sees the way;
Doubt sees the darkest night—
Faith sees the day.

Doubt dreads to take one step—
Faith soars on high;
Doubt questions, "Who believes?"
Faith answers, "I."

—SELECTED.

Each One Win One Club

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

The enlistment card is as follows:

Each One Win One Club

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

Signed

.....

Evangelical or Evangelistic?

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

Good Tidings to the Poor

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

The Main Thing

Some things are more important than others. Let us put first things first.

The main thing is *heart purity*.

The main thing is not water but *fire*.

The main thing is not a big shout in church, but gentleness at home.

The main thing that proves your liberality is not how much you *give*, but how much you have *left*.

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

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

Conversion and Character

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

Praying Dangerously

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

Search for Truth

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

—WHITTIER.

The Church

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

Suffering and Loving

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

They Have Said

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

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

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

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

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

Hearsay

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

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

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

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

—Chicago Central Bulletin.

HOMILETICAL

A PREACHING PROGRAM FOR SEPTEMBER, 1940

By A. Milton Smith

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

SUNDAY, SEPTEMBER 1, 1940

MORNING SERVICE

Awake, O Zion

SCRIPTURE—Isaiah 51:9—52:2.

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

I. WHAT WE ARE TO AWAKE FROM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. WE ARE TO AWAKE TO CERTAIN THINGS

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

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

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

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

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

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

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

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

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

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

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

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

III. WE ARE TO AWAKE TO DO

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

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

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

2. Awake to put on strength and beauty.

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

b. Regain lost strength and beauty.

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

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

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

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

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

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

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

CONCLUSION

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

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

EVENING SERVICE

Four Conclusions on Christian Perfection

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

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

INTRODUCTION

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

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

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

I. THERE IS SUCH A THING AS CHRISTIAN PERFECTION

1. The Bible mentions it time and again.

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

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

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

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

2. Men of the Bible were perfect.

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

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

3. Then, what is meant by Christian Perfection?

a. First, notice what it is not:

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

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

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

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

(5) It is not mental or judgment perfection.

b. What, then, is it?

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

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

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

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

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

II. IT IS NOT SO EARLY AS JUSTIFICATION

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

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

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

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

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

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

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

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

III. IT IS NOT SO LATE AS DEATH

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

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

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

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

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

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

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

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

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

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

IV. IT IS BETWEEN JUSTIFICATION AND DEATH THEREFORE

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

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

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

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

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

3. The evidence of personal testimony.

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

CONCLUSION

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

SUNDAY, SEPTEMBER 8, 1940

MORNING SERVICE

Elijah—A Man of Prayer

SCRIPTURE—James 5:13-20.

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

INTRODUCTION

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

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

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

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

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

3. Notice four things about his praying.

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

I. HE PRAYED EARNESTLY

1. His prayer had his whole soul in it.

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

2. Jesus is an example of earnest praying.

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

3. Earnest prayers are answered.

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

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

II. HE PRAYED BELIEVINGLY

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

1. He believed that God would answer prayer.

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

2. He expected an answer.

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

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

3. And the answer came.

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

III. HE PRAYED DEFINITELY

1. He presented his need to God.

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

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

2. Praying definitely is taught in the model prayer.

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

IV. HE PRAYED PERSISTENTLY

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

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

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

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

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

CONCLUSION

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

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

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

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

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

EVENING SERVICE

Blind Bartimæus

SCRIPTURE—Mark 10: 46-52.

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

INTRODUCTION

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

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

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

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

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

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

3. Notice at least seven things: (1) The condition of the man; (2) The day of his opportunity; (3) He heard it was Jesus; (4) He cried for mercy; (5) Jesus heard his appeal; (6) He was made whole immediately; (17) He became a follower of Jesus.

I. THE CONDITION OF THE MAN

1. He was blind.

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

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

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

II. THE DAY OF HIS OPPORTUNITY

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

III. HE WAS CONSCIOUS IT WAS JESUS

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

IV. HE CRIED FOR MERCY RIGHT AWAY

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

V. JESUS HEARD HIS APPEAL

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

VI. THE MAN WAS MADE WHOLE IMMEDIATELY

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

VII. HE BECAME A FOLLOWER OF JESUS

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

CONCLUSION

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

SUNDAY, SEPTEMBER 15, 1940

MORNING SERVICE

Glorifying in the Cross

SCRIPTURE—Galatians 6:1-18.

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

INTRODUCTION

1. These words sum up Paul's conception of redemption through Christ's suffering and death.

a. Galatians is a treatise on faith as over against the law; salvation by faith instead of being justified by the works of the law.

(1) Paul presented Christ the Redeemer instead of Moses the law-giver.

(2) Many delighted in the doing of the law (that is, the part they liked to do). They gloried in the fact that they kept it.

2. There are two ambitions pictured in the text and context.

a. One ambition is "to make a fair show in the flesh" (Gal. 6:12); to be recognized as righteous, and fulfilling duty as involved in the law. Show always is to be seen by others.

b. The other picture of ambition is of one who does not care about show, or the applause of the world, but he is careful and concerned about honoring and pleasing the Lord Jesus Christ. He is ambitious for Christ.

3. Therefore he gloried in Christ and His sufferings while others gloried in the things they did.

a. No wonder that he was an effective worker for the Lord. Christ was to have pre-eminence in all things; in his writing, testimony and message.

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

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

1. He was a Hebrew—an Israelite, and of the seed of Abraham (2 Cor. 11:22).

a. He was among God's chosen race of whom the Old Testament was written.

b. Paul knew this and wrote of their being the natural branch. Yet he did not boast of being a son of Abraham, but he did rejoice in the fact that he was an heir of the promise through the cross of Christ.

2. He was a man of the schools. He was well educated and thoroughly trained.

a. He graduated at Tarsus, and finished at the feet of old Professor Gamaliel at Jerusalem, which was an enviable thing in his day.

b. He was the best learned and most scholarly of the New Testament writers. "Much learning doth make thee mad," was said by Festus.

c. It was a great advantage to be well trained but he did not boast in this.

3. He had been a leader in his nation.

a. He is thought to have been a member of the Sanhedrin. This body of seventy men governed the Jewish customs and practices even while they were under other civil law.

b. If a person who was a member of the Senate should begin to preach, he would be reputed as one time a senator.

c. Paul would not boast in his national position.

4. He was a leader in the largest religious body of his day—"a Pharisee of the Pharisees" (a son of a Pharisee).

a. In his early days he championed the cause of Pharisaism against the new religion and its founder—Christianity and Jesus.

b. He was a rabbi of that sect. It is thought that he was his old professor's pastor at Jerusalem at the time he championed the cause against Christianity.

c. He was on an errand for his church and religion when he was converted.

5. He was a Roman citizen.

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

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

a. He could have boasted in this eminent position.

b. He could have gloried in his sufferings for the cause of Christ (2 Cor. 11:23-30).

c. He could have gloried in the work he had done.

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

1. The shameful cross became sacred.

a. The cross was a symbol of shame and curse. Crucifixion was the most shameful death possible. Hebrews tells us that Christ "endured the cross, despising the shame." It was written "cursed is every one that hangeth on a tree."

b. The very instrument of shame becomes a symbol of the highest and best.

2. He gloried in the cross instead of anything else.

a. He could have rejoiced in the teachings of Christ and gloried in the mount; he could have rejoiced in the works of Christ and gloried in Galilee but he chose the cross.

b. The cross for him was the apex, the high point, the climax of the teachings, work, life and suffering of Christ.

3. The cross has been the Christian symbol and sign through the centuries.

a. Modern critics who think it is a mistake to emphasize the cross, and insist that the emphasis should be on the life and teaching of Jesus do not themselves regard His words and works with as much reverence as do those who believe in the emphasis of the cross.

III. WHY PAUL GLORIED IN THE CROSS

1. To him the cross meant redemption.

a. Not the bars of wood but what it represented.

(1) It was the suffering and death of Christ there at the cross that awed the apostle into wonder and amazement.

(2) He died for our sins—not His own for He had none. The thieves died for their wrongdoing and that did not move Paul, but the death of Christ did. He felt deeply the fact that "Christ died for our sins." Over and over again he speaks of the flood, the death, the cross of Jesus as providing redemption.

(3) This gives us an insight into the reason why Paul gloried in the cross. He lost his sins there; he was redeemed there; the burden of sin was removed at the cross and he could never forget it.

2. It also meant a life of separation from the world and from all sin. "By whom the world is crucified unto me and I unto the world."

a. "Come out from among them and be ye separate saith the Lord" (2 Cor. 6:17).

b. Death to the old man—"I am crucified with Christ" (Gal. 2:20). "Knowing this that our old man is crucified with him." (Rom. 6:6). "Put off all these" (Col. 3:8).

3. It meant newness of life or a resurrected life.

a. "You hath he quickened who were dead in trespasses and sins."

b. It meant a life that was dead indeed unto sin and the world but alive unto God.

(1) While some were worldly He was godly.

c. "Be ye transformed."

d. "If ye be risen with Christ seek those things which are above" (Col. 3:1).

CONCLUSION

1. Redemption has been provided.

2. The cross symbolizes the death of Christ, who lovingly gave Himself as the Lamb of God.

3. Preaching of the cross is foolishness to some but to those who believe it is both the power and wisdom of God (1 Cor. 1:22-25).

EVENING SERVICE

The Sanctifier and the Sanctified

SCRIPTURE—John 14:15-17.

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

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

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

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

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

I. THE SANCTIFIER. WHO IS THE SANCTIFIER?

1. The possessor of the sanctified does the sanctifying.

a. That is true either in things or persons.

(1) Consecration or setting a thing apart to sacred use is done by the possessor.

(2) God sanctifies His possession, His people.

2. The act of sanctifying in the New Testament sense is attributed to Deity.

a. The Father is Sanctifier.

(1) Jesus prayed, "Sanctify them" to the Father.

(2) Paul said, (a) "It is God's will" (1 Thess. 4:3), (b) "The very God of peace sanctify you wholly" (1 Thess. 5:23).

b. The Lord Jesus is Sanctifier.

(1) Ephesians 5:25-27; Heb. 13:12; Heb. 10:14.

c. The Holy Ghost is Sanctifier.

(1) Being sanctified by the Holy Ghost" (Romans 15:16).

3. The logical steps are as follows:

(1) God the Father wanted it (Ephesians 1:4) and willed it (1 Thess. 4:3).

(2) God the Son provided it (John 17:19; Heb. 13:12).

(3) God the Holy Ghost executes it (Rom. 15: 16; Heb. 10:14, 15).

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

II. THE SANCTIFIED. CAN PEOPLE REALLY BE SANCTIFIED?

1. There is no question about people being sanctified if this verse and others be accepted.

a. It will be remembered that Jude wrote to the sanctified. Paul mentioned the sanctified at Corinth.

2. The question is, who is eligible to be sanctified?

a. Notice the emphasis of Jesus on the subject.

(1) For whom did He pray to be sanctified? (John 17:17).

(2) For whom did He die to sanctify? (Heb. 13:12).

(3) To whom was the Holy Spirit promised? (John 14:15-17).

b. There is agreement with this thought throughout the Bible. Paul's writings are agreed, the experiences of those who received the Spirit in the Bible agree with it.

3. Who, then are the sanctified? They are God's children who are cleansed and filled with the Holy Spirit.

a. They are the ones who have consecrated all to their Lord and have received the blessing of sanctification after already being Christians. This is the teaching of the Bible, and is corroborated by experience both in the Bible and since.

III. THE RELATION OF THE SANCTIFIER AND THE SANCTIFIED

"Are all of one." They are made one.

1. That is what Jesus prayed for in John 17:21.

a. Holiness is the natural result because God is holy.

b. It means a oneness with God. Filled with God's Holy Spirit.

2. One in will, God's will supreme.

a. The sanctified can truly pray, "Thy kingdom come, thy will be done."

b. He says with the prayer that Jesus prayed, "Not my will but thine be done."

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

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

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

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

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

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

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

a. Because;

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

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

(3) They love Him with a perfect heart.

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

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

CONCLUSION

1. Every believer should go on unto sanctification.

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

SUNDAY, SEPTEMBER 22, 1940 MORNING SERVICE

Disciples With "No Faith"

SCRIPTURE—Mark 4:35-41.

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

INTRODUCTION

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

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

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

a. "Why are ye so fearful?"

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

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

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

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

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

I. HOW IS IT THAT YE HAVE NO FAITH?

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

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

b. Speaking thus to the disciples is shocking because:

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

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

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

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

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

2. How is it that ye have no faith?

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

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

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

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

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

II. HOW PEOPLE COME TO HAVE "NO FAITH"

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

1. Trouble is sometimes the occasion.

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

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

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

(2) Having trouble in the home.

(3) Sorrow and disappointment.

2. People are sometimes robbed of their faith.

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

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

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

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

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

b. Disobedience brings one to "no faith."

a. Faith is paralyzed by sin.

III. HOW TO AVOID HAVING "NO FAITH"

1. Exercise faith; live by faith.

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

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

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

3. Avoid that which would destroy faith.

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

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

1. Go to Jesus as these did.

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

2. Do not continue without faith.

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

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

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

EVENING SERVICE

Have Faith in God

SCRIPTURE—Mark 11:20-26.

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

INTRODUCTION

1. We are taught much about God.
 - a. We are taught to fear God—"Fear not man who can kill only the body but fear him who can destroy both soul and body in hell." "The fear of the Lord is the beginning of wisdom." "It is a fearful thing to fall into the hands of a living God."
 - b. We are taught to obey and reverence Him.
 - c. But now Jesus teaches to have faith in God.
2. God to many people is a mere vague concept.
 - a. Some think of Him as being blind force without intelligence, feelings, sensibilities, purposes, etc.
 - b. Jesus tells us that God is, "Our heavenly Father."

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

1. He is full of Wisdom—He is omniscient.
 - a. He is the Architect of the universe.
 - (1) The measure of the universe is the measure of His wisdom.
 - b. The wisdom of man does not compare with His wisdom.
 - (1) Wise men have lived—men of wide knowledge and of great understanding—but none compare with Him.
 2. He is full of power—He is omnipotent.
 - a. He is not only the Designer of the universe, but is the Builder as well. He is the Maker of heaven and earth.
 - (1) Who could have made all that is, even if the thought of it had occurred?
 - b. He is able to make new creatures even today. He is able to make grace abound toward us. He is able to make us overcomers.
 3. He is full of righteousness.
 - a. All of His acts are right and His judgments are righteous.
 - b. He is always against sin and always for the right.
 4. He is full of love.
 - a. His redemptive work makes His love obvious.
 - b. His anger with sin is based in His love for the creatures. His love makes more passionate His anger. He cannot remain silent when sin blights.
 5. He is full of yearnings for humanity.
 - a. He seeks to aid man, not to hamper him.
 - b. The anxious God has not spared Himself in providing all that is needed for our good.
 6. Then, Jesus taught us to have faith in God.
 - a. Jesus said that He was our Father—God, and that He watches over us with great concern.
 - b. If there were no other reasons for believing, this would be sufficient.
 7. The experiences and examples of others justify faith in Him.
 - a. The contrast of those who have had faith and those who have not is in favor of faith.

II. THEN HAVE FAITH IN GOD

1. Believe in Him.
 - a. Believe that God is, and that He is the rewarder of them that diligently seek Him. Believe Him to be the kind of God that has been mentioned.
 - b. This matter of believing in God is fundamental and foundational to a Christian experience, and further faith.
2. Believe on Him.
 - a. Paul told the jailer to believe on the Lord Jesus Christ and he would be saved.
 - b. Salvation comes by believing on Him.
3. Trust in Him.
 - a. We should not only trust Him as Savior but also as our sufficiency along every line.
 - b. Let us trust the ability, willingness and faithfulness of God.

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

1. You possess faith.
 - a. It is easier to talk and think of those of the past having faith than it is to have it ourselves, but we are to have it.
2. You seek to increase faith.
 - a. Each of us should exercise himself in effort to increase faith. That was the lesson Jesus taught His disciples in the story of the text.
 - b. The prayers, "Help thou mine unbelief," and "Lord, increase our faith," were prayed by those who wanted more faith.
3. You exercise faith.
 - a. "All things are possible to him that believeth."
 - b. Be active, be positive; have faith, believe!

CONCLUSION—Two Questions.

1. Can we afford to have faith?
 - a. Is there justification for believing?
- b. Would it limit, hinder, or retard us to have faith?
 2. The second question is, can we afford not to have faith in God?
 - a. He who does not have faith lacks a great deal. He is in a dark dungeon without any way of letting in the light.
 - b. Too much is involved not to have faith. We cannot afford not to have.

SUNDAY, SEPTEMBER 29, 1940

MORNING SERVICE

The Christian Warfare

SCRIPTURE—2 Tim. 2:1-7.

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

INTRODUCTION

1. Our minds are called to war daily by the radio and press. We shudder to think of its horrors. One almost hesitates to speak of Christian warfare because of the horrors of war. Nevertheless there is a real warfare of the soul that we dare not forget nor grow careless concerning.
2. Paul often spoke of this warfare.
 - a. Rom. 7:23—two laws warring against each other.
 - b. 2 Cor. 10:4—weapons of warfare.
 - c. Eph. 6:10-18—the Christian's armor.
 - d. 1 Tim. 1:18—"That thou by them mightest war a good warfare."
 - e. 2 Tim. 2:4—Endure hardness as a good soldier of Jesus Christ.
 - f. 2 Tim. 4:7—"I have fought a good fight."
3. What sort of fighting is the Christian warfare?
 - a. Is the Christian fight real or imaginary? Do we put up straw men to knock down? Dummies to fight?
 - (1) If foes are imaginary we think them, and then imagine that we have won a battle over them.
 - b. It is the living of the Christian life.
 - (1) It is meeting in conflict the foes of Christian living. The foes are those things that would destroy Christianity, and finally destroy us.
 - c. It is a spiritual conflict. "For we wrestle not against flesh and blood (Eph. 6:12).

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

1. The world (wickedness).
 - a. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).
 - (1) "For all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but is of the world."
 - b. This includes places and conditions that are wrong.
 - (1) The things of the world, night clubs, beer gardens, picture houses, wild parties, and other places of wickedness.

2. The flesh (carnality).
- t. Lust of the flesh.

(1) Yielding one's members as instruments of unrighteousness.

- (2) Yielding to appetites—drink, unholy tempers, etc.

b. Our bodies occasion various temptations.

c. The fleshly nature is an ally of Satan.

3. The devil.

a. Satanic powers—spiritual wickedness in high places.

Daniel's prayer was hindered by Satanic power.

b. He attacks in various ways.

(1) Sorely tempts.

(2) Casts a shadow.

(3) Afflicts (Job).

(4) As an angel of light.

(5) As a roaring lion.—*Bunyan's Holy War*.

II. THE FIGHT IS BOTH PERSONAL AND SOCIAL

1. It is at the point of the person, but it has an influence on others.

a. Your defeat or success will hinder or help others.

2. The conflict is both within and without.

a. The inner struggle.

(1) To keep faith, and to be faithful.

b. The fight against evil of all kinds.

(1) Demoralizing conditions (slums of China).

(2) Saloons, bars, etc.

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

1. The fight of the soul.

a. The higher self in conflict with the lower self.

2. The fight of faith.

a. Living the life of faith and what it implies.

3. The fight for the right.

a. Against wrong and for the right.

4. The fight for life. "Lay hold on eternal life."

CONCLUSION

1. Let us seek to be good soldiers and wage a good warfare.

2. He who is faithful will win in this war.

EVENING SERVICE

The Austere Man

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

INTRODUCTION

1. This is a part of the parable of the pounds.

a. Jesus said a certain nobleman went into a far country to receive for himself a kingdom.

(1) He called his servants and gave them their pounds and said, "Occupy till I come."

(2) Upon his return he commanded his servants to be called before him. Whereupon two received, "Well, thou good servant."

2. The third servant came saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin."

a. The other two said very little, but this man made a long speech. Does not take long to tell it if you have done anything, but it takes a lot of talk before confessing that you have not done anything. Example—District Assembly reports.

b. Too many have their religion nicely and neatly concealed and hid away.

c. The story ends with the servant losing what he was given, and even himself.

3. Let us think of the austere man.

a. The austerity of this nobleman and the austerity of God.

I. THE AUSTERITY OF THE NOBLEMAN

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

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

1. "Thou art an austere man."

a. A man without a heart; trample down the poor.

2. He implied that he was an unjust man.

a. By taking that which he laid not down and reaping that which he did not sow.

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

1. "For I feared thee."

a. The other servants were not afraid.

b. It was a give away when he was afraid. If he had been honest and diligent he would have been glad to see the master. The other servants seemed to be.

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

2. He was a wicked servant. "Thou wicked servant."

a. That is the secret of his fear and attitude.

b. Notice three things from his own report.

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

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

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

c. The austerity of the nobleman is seen in:

1. Demanding an account from the servants.

a. Even if it was right, the sternness is seen. He made demands of them.

2. He received his own with interest.

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

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

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

4. He meted out rewards and punishments to them.

a. He was the dispenser of these.

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

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

II. THE AUSTERITY OF GOD IS TAUGHT

1. God is stern in His pronouncement against sin.

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

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

2. God is stern in His demands for righteousness.

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

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

4. Finally, He metes out rewards and punishments.

CONCLUSION

1. The righteous servants need not fear.

2. The wicked have reasons to be afraid.

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

ILLUSTRATIONS

Basil Miller

The Carnal Man Is Still Alive

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

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

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

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

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

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

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

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

"What happened?" the police asked.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

You Cannot Improve on the Bible

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

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

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

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

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

The great preachers of the ages have been Bible men.

Going the Second Mile

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

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

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

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

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

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

"Do I owe you that money?"

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

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

"No court in the land would do it."

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

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

"How much," the doctor asked, "does this man owe you?"

When each man told the amount, from the lumber dealer on through the list to the plumber, the hardware man, Dr. Williams wrote out the check and paid the bill.

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

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

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

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

Spiritual Enduement

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

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

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

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

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

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

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

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

Dr. R. T. Williams Faces Death

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

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

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

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

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

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

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

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

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

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

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

The Calf Has Not Been Sold

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

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

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

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

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

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

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

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

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

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

The Tithe Is the Lord's

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

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

Funeral Sermons

In Another Room

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

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

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

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

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

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

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

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

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

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

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

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

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

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

No More Death

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

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

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

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

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

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

Communion Sermons

Communion Symbolism

TEXT—*This is my body* (Matthew 26:26).

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

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

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

II. THE BLOOD THROUGH ISRAELITISH HISTORY REPRESENTS—

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

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

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

Communion and Singing

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

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

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

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

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

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

Rest

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

THOUGHTS ABOUT MAN

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

"Man is the offspring of God."—B. F. COCKER, D.D.

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

Expository Outlines for September

Lewis T. Corlett

The Effects of the Gospel

(Romans 1:14-18)

I. PAUL'S IDEA AND CONCEPT OF THE GOSPEL WERE DIFFERENT FROM THAT IN THE EARLIER PORTION OF HIS LIFE

1. His experience on the road to Damascus made a marvelous change in his thinking and living.
2. His continuous enjoyment of the fellowship with Christ through the Spirit made him a strong advocate of the Gospel.
3. Paul uses his personal experience as the foundation of his message to the Romans,

II. THE GOSPEL IS A REVELATION

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

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

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

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

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

Representative of all classes of people known then.

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

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

was shed abroad in the heart by the Holy Spirit.

4. An inspiration that grew out of a sense of adequacy.
 - a. Not in inherited powers.
 - b. Not in personal attainments.
 - c. A sufficiency through the power and provisions of the gospel.

5. The inspiration to carry out the feeling of obligation.

"I am debtor," "I am ready."

 - a. A sense of obligation does not always bring enjoyment in service.
 - b. Service merely through a sense of duty does not bring the highest and greatest joy.
 - c. Paul reveals his inner feelings by implying the delight he has in carrying out the plan and purpose of God.

6. An inspiration to a settled determination to co-operate with the Lord in His work of salvation through the gospel.

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

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

Judging

(Romans 2:1-7)

I. A COMMON FAULT OF MOST PEOPLE

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

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

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

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

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

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

2. In judging others, man reveals that he has forgotten his own need and condition.

- a. Forgotten that he merited nothing before God. It was only the mercy of God that saved him from destruction.

- b. Forgotten that he pled for mercy before God and not justice.

- c. He even goes so far as to despise the goodness and forbearance and longsuffering of God.

- d. Man is ever in need of mercy from God and in order to receive it he must be merciful to his fellowmen.

3. By taking the seat of judgment man hardens his own heart.

- a. By usurping God's position as Judge.

- b. By failing to observe the command of God to love one another.

- c. When the Christian acts on any other motive than that of love, his whole inner nature is contracted, handicapped, and becomes less sensitive to the higher and better things.

- d. Man's nature becomes like his motive, so if harsh attitudes are maintained toward his fellowmen, his motive life will soon be harsh and critical and every phase of his nature will gradually be hardened toward all good.

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

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

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

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

The Christian Revelation

(1 Corinthians 2)

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

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

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

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

III. THE CONTENT OF THE REVELATION

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

IV. THE RESPONSIBILITY OF THE INDIVIDUAL CHRISTIAN TO THIS REVELATION

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

The Christ of the City

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

—Methodist Protestant Recorder.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Supporting the Work of God

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

God's Love for Jacob

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

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

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

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

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

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

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

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

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

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

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

Israel's Failure to Appreciate Love

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

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

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

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

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

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

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

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

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

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

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

Despising God's Name

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

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

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

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

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

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

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

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

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

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

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

Facts About Judah's Sin

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

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

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

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

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

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

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

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

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

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

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

Material Support for God's Work

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

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

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

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

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

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

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

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

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

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

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