

The PREACHER'S MAGAZINE

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

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

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

The Preacher's Magazine

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

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

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The Body and Purpose of Preaching

By the Editor

WILLIAM SECKER, minister of All Hallows Church, Londonwall, wrote a book which he called "The None-such Professor in His Meridian Splendor; or, The Singular Actions of Sanctified Christians." The edition of the book which fell into my hands bore the date of 1815, and I am not sure that was the first edition. But the book is a fine illustration of the timelessness of the principal gospel themes, and there is little in the book to warn one that the volume is not a present year "best seller."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

By Olive M. Winchester

A Deceitful Heart

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

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

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

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

ATTENDANT EVILS AND EFFECTS

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

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

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

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

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

SELF-DECEPTION

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

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

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

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

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

THE CHRISTIAN'S ATTITUDE TOWARD DECEIT

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

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

readers to lay aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

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

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

Preaching with Passion

E. E. Wordsworth

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

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

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

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

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

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

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

Holiness unto the Lord

C. W. Ruth

• (A Bible Reading)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the language of the sainted Bishop Foster:

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

Trust God

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

A Prepared Ministry

By A. S. London

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Paul's Terms Relating to Holiness

By Neal C. Dirkse

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

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

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

Negatively

I. THE SIN PRINCIPLE CHARACTERIZED

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

II. EVIDENCES OF ITS PRESENCE

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

foreign element within that leans to worldliness.

- 1 Corinthians 3:3, 4—Envy, strife, cliquing divisions, eyes on human leadership.

- 1 Corinthians 5:6—Mars one's entire character.

- 1 Corinthians 5:8—Debars from complete fellowship with saints.

III. THE COMMAND REGARDING ITS DISPOSITION

- 1 Corinthians 5:7—To be thoroughly cleansed out.

- 1 Corinthians 5:8—To be completely eradicated.

- 2 Corinthians 7:1—Complete cleansing.

Positively

I. THE STATE CHARACTERIZED

- 1 Corinthians 1:2—Set aside, completely consecrated for God's glory; filled and empowered by the Holy Spirit.

- 1 Corinthians 6:11—Completely justified before God.

- 2 Corinthians 1:21—Establishment in Christ; anointed of God.

- 2 Corinthians 1:22—Sealed by the Holy Spirit.

- 2 Corinthians 13:9—State of perfect love.

II. THE EVIDENCE OF SANCTIFICATION

- 1 Corinthians 1:8—Renders us blameless before Christ.

- 1 Corinthians 2:6—Able to comprehend the wisdom of God.

- 1 Corinthians 6:11—Washed from transgressions; cleansed from old leaven; justified before God.

- 1 Corinthians 13—The possibilities of growth in grace; the seeds of divine love when in full maturity; the privilege of the sanctified.

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

III. THE COMMAND REGARDING ITS OBTAINMENT

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

IV. TWO WORKS OF GRACE

- 1 Corinthians 3:1—Carnal and babes in Christ, as opposed to spiritual.
- 1 Corinthians 3:2—Milk-drinkers as opposed to meat-eaters.
- 1 Corinthians 6:11—Washed in regeneration—forgiveness of sins.

Sanctified—cleansed and purged and filled.

Justified—Single result of twofold acts of grace.

Apostolic Missions

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

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

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

—SELECTED.

CHURCH SCHOOLS

J. Glenn Gould

The Importance of Leadership Training

By Charles R. Thrasher

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

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

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

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

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

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

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

Why are so many college students changing their minds on these fundamental matters during their four years at college? Simply because they are weak in their Christian theology. The great Bible doctrines and Bible truths have not been embedded deeply enough into their minds. If these fundamentals were firmly implanted they would not be so easily uprooted and destroyed by godless professors.

Dr. Norman B. Harrison of Minneapolis says, "Too often young people are spiritually ignorant—religiously illiterate. They do not know. Shoddy work in the Sunday school, shallow preaching from the pulpit—these are basic faults. They have not grasped the great doctrines of the church. They do not think in terms of Christian truth. They do not know the Bible. Some frankly tell me they do not read it or care for it. On what grounds or by what right do they call themselves Christians? They could not tell you.

"In many instances this failure is not the fault of the young people but of the church itself." This indictment falls heavy upon the teachers of the Sunday school, for it is they who have the best opportunity to teach the basic Bible doctrines.

It is a well known and a little disputed fact that the home is losing its grip as a Christian force in the lives of our young folks. The public school has met the challenge of declining home influence by establishing kindergarten and nursery schools. But what has the church done? In far too many cases it has not even trained its teachers. It is said that not one church in thirty is offering a teacher's training course for its teachers. It is time for us to awaken, and make a tremendous effort to secure teachers for our Sunday school who are strong in the knowledge of the child, his habits and aptitudes. If we cannot secure them already trained, let us train our own. If we do not have teachers of this stamp we shall fail to meet the need of the child in this modern world and the educational world will more and more control the thought life of our little ones. "As a child thinketh, so is he."

Even grade pupils no longer wish to listen to a teacher who haltingly reads or hesitates to spell a word. They recognize at once that they know

more about the lesson than does the teacher. Only so long as they are under parental coercion will they come to Sunday school to be bored for thirty minutes.

As a pastor you should not pass this challenge lightly. You are responsible for the inauguration of a leadership training class. We have men and women in our church who are capable of conducting such classes. If you feel unable to do so, our Department of Church Schools is established to serve and advise you.

3. *The World.* Church school men tell us that 60 per cent of the Sunday school pupils are lost to the church. I wonder if many of these are not lost through the alluring advertisements of the world. The devil is using every trick imaginable to lure our youngsters into his web of sin and deceit. Suggestive magazines are on every newsstand and in every drug store. The modern novel is forever the vicious, eternal, sexual triangle. The movies are seducing thousands. The saddest thing of all is that the heroes and heroines of the movies are the poorest examples for the child. According to Bible standards the greater part of them are adulterers and adulteresses.

A few days ago an old unshaven, tobacco stained man stood on one of our streets. As a pure and chaste girl walked by, he was heard to make a vile, dirty remark about her. Not more than three days later that same old man was standing on the street with four junior high school boys grouped around him. I later learned he was telling to them some of his vulgar and obscene stories. The world is busy with its filth and dirt and grime and is quick to smear any who come into its reach.

The church is facing a tremendous battle. Few will deny that the church as a whole has suffered a loss of prestige in recent years. Today as in no previous day the life of the community is flowing in channels entirely apart from the church, with little regard for her claims upon its interest and attention.

It is said that on an average Sunday morning only 8 per cent of our population is found in Sunday school and church. Where are the others? The greater part are uninterested. Moreover, if they wish, they can turn on the radio and hear a discussion of the Sunday school lesson by a trained and well educated teacher. How is the church to compete with such conditions if it offers dull, drab and untrained teachers to its constituency?

I tell you we must meet the challenge. We have slept soundly while the school and the world have stolen away the hearts of our young folks. We are fighting forces that are strong and are growing numerically stronger.

Despite all this I recently heard a man argue that any person who is saved and sanctified is equipped to teach. My friend, would you entrust your new automobile in the hands of a "hottentot" simply because he was saved and sanctified? Would you send your watch to a

blacksmith for repairs, simply because he was a good Christian man? Would the New York Central Railroad hire the best preacher in our movement to run the Twentieth Century Limited simply because he was a good man? No! And I reiterate that not every good individual is a good teacher. You would start an ouster petition if your school board hired a teacher for your high school who could barely read and write. Such an incident would be the joke of the century. Yet we would think nothing of giving that same person a place as teacher in our Sunday school.

Our boys and girls have a perfect right to call us "old fogies" for we are just that. I feel safe in saying that not one Sunday school teacher in ten knows why a boy wants to belong to a gang; or why a boy runs away from home; or at what age a boy becomes most interested in mechanical contrivances; or why at a certain age he likes *Popular Mechanics* better than a story book; or what kind of stories are liked best at the different ages; or why youngsters nine and ten years of age can scarcely have a ball game without supervision; or that character growth is by spurts. How many know what sulkiness and obstinancy indicate and how to cope with such? Many do not know at what age hero worship is most prevalent and how to direct it into religious channels. Many cannot recognize the time that a boy becomes a man and demands to be treated as such. How many know at what age gang loyalty is the strongest and how to use that in Christian work?

These are only a very few of the essentials a successful teacher must know if he is to build character that will stand the test of our modern world. The pastor is responsible to a great extent whether his teachers do or do not know these and many other things.

We dare not fail! If we are to keep the child from building on the sand we must know as much about it as the world, the devil, and our competitor, the school; and we must fight the battle thrice as hard for these are three against one.

In conclusion let me again say, any Sunday school that fails to have at least one teacher training course each year is failing in one of its major functions and is itself failing to build on the solid rock.

* Lancaster, Kentucky.

NEVER WEARY IN ANY TASK

When Jesus said, "If you have faith in God, you can remove mountains," He added, "and shall not doubt in his heart." To doubt is to give up. The Panama Canal and the San Francisco Bridge spanning the great bay were built after many doubts and years of trial. The Christian should be "a specialist in the impossible." The true Christian is not only never weary in well-doing, he is never weary in any task, no matter how great or difficult to which God may call him.—*Christian Advocate*.

BOOK CHATS



By P. H. Lunn

THOSE of our readers who are interested in the principles, the history and the progress of Christian missions will appreciate knowing of a new book in that field, *THE GOSPEL IN THE WORLD* by Godfrey E. Phillips (Cokesbury—\$2.00). This book is described by the publishers as "an impressive presentation of the work of Christianity, especially missions, in the light of the situation of the world, its need for the gospel, and the resources of the Church."

The basis of missionary enterprise is beautifully stated in the opening paragraph of the book, "Nineteen hundred years ago a life was lived which supremely revealed God. Those in closest contact with it said 'Jesus is Lord,' and set out to tell that to the whole world."

Professor Phillips takes several pages to discuss "The Place of Theory in Missions and their Biblical Foundations." Then he goes on to the "Missionary Motive and Attitude." Under this heading he avers that Christian missions are not based on any estimate of the sad condition of the non-Christian world, but upon the experience of finding God in Jesus Christ, which must be shared with all who can be reached. Beautifully, adequately and tersely stated, do you not agree?

General and special revelations in connection with the gospel of Jesus Christ are presented and then some common attitudes toward other religions based upon these revelations. The author goes into some detail in presenting the effect of the gospel upon the Animist, the Hindu, the Buddhist and others.

Several chapters are devoted to the practical side of missions: "The Church," "The Missionary's Changing Relations to the Church," "The Naturalizing of Christianity," "Missions and Governments," and finally what the author terms "Second Line Activities" such as Educational, Medical and Social Work.

The publisher's "blurb" quoted earlier is not one whit an exaggeration of the worth whileness of this volume.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—What is the objective of the ministry? To raise budgets, build a Sunday school or congregation, or to get folks saved?

ANSWER—I think all of these are included in the objective of the ministry. I am of the opinion that the objective of a minister is to build a congregation of people who are interested in sending the gospel to the ends of the earth, and to get as many people saved and

sanctified as possible in order that this job can be better done. If so, none of the things mentioned in the question should or could be excluded. I further believe that any effort to do so is an effort to escape proper work and burdens rightly assigned to the minister.

Q. What advantage can be obtained by using the unified budget and one treasurer?

A. I am not sure that I understand your question. I find many folks confused regarding this matter, and upon investigation find that they are not interested in a unified system, but rather a master treasurer. By that I mean one that receives from each treasurer of a department his money and deposits it in a master bank account. This master treasurer pays out to the needs of the departments on order from proper authority in the department amounts within the limit of the amounts he has received from the department.

The unified system, as I understand it, has but one treasury, and the plan works well if there are ample funds for all needs in the treasury at all times; otherwise, many times certain funds and even departments suffer.

Q. I am a song evangelist, but I cannot get a choir together in my meetings. What would you suggest?

A. I suggest that you work at it harder. Get up some new plans. Have folks sign up privately that they will come to the choir. Make plans that they can have reserved seats in the audience after the song service. Do not try to force this reservation on the front seat. In other words, be resourceful. If you fail to do this I am afraid it will become too evident that you have no organization ability, and that you will accept a defeatist attitude that will be easily detected in all you do. Master this vital part of a song evangelist's work. One suggestion: when you do get your choir, pray with them and make them feel the religious part they are to play in the revival.

Q. I have been pastor of this church for nearly two years. It is conceded to be the hardest church on the district. I should move but my District Superintendent will not give me another place. What shall I do?

A. It would surprise you to know how many preachers think they have the hardest place on the district. They have been helped in arriving at that conclusion by some evangelist or former pastor who had not had a glowing success in his ministry in the same field. I would not put too much stock in the statement that the field is conceded to be the hardest one of the district. Your Superintendent is likely convinced of one of three things: that you are the best fitted for that field of anyone he has; or he has no other opening where he can place you; or, finally, he has tried you elsewhere and you have not succeeded and he feels you must succeed where you are before he pushes you into another opportunity.

Q. I had an evangelist recommended to me and have heard much about his success as a revivalist, but I am disturbed. We called the man for a meeting, and now it is reported that he is a post-millennialist. Should I cancel the meeting?

A. Not on the grounds you state in your question. You do not even know that the report is correct. You have heard that this man is a good evangelist and that God gives him revivals. Since our church takes no definite stand on this subject I would advise that you go on and have this man for a revival unless you have a local situation that cannot be properly handled.

Also it may prove that this man is the opposite of what you have had him reported to be. I have known of such experiences. Recently we had Dr. D. Shelby Corlett for a campmeeting evangelist. I always had heard that Doctor Corlett was a post-millennialist. I had heard it as recently as at the General Assembly, and I did not expect that he would say much on the subject of the coming of the Lord, for I have observed that post-millennialists do not preach a great deal about this doctrine. Imagine my surprise and joy when on a Sunday afternoon Doctor Corlett announced his subject as "The Coming of the Lord." He preached one of the greatest messages I ever have heard on "The Premillennial Coming of Our Lord." Thus you can see that a report of some position that a man has taken may be wrong. I would have the revival with this man unless a local condition forbids.

All need the quiet hour, but none more so than the minister of the gospel. He must have time for personal fellowship with God and for spiritual endowment if he is to have power as a man, as a preacher and as a worker.—SELECTED.

THE pastor was a recluse. He believed in separation from the world so much that he could not take his church notices to the newspaper office, instead he had one of his members contact the world for him. He was a diligent scholar and from various reports was classified as a good preacher. But he was preaching to small crowds and rather proudly so, for he felt that his standard was so high that the people in general would not reach for it. The truth of the matter was that the people were unaware of the fact that his standard was high for to them it seemed exclusive of all but the favored few who attended his services. In time he moved on to other fields of labor, to be followed by a younger man who considered it part of his pastoral duties to get acquainted with as many people as possible, of all walks and vocations of life. Soon new faces were seen in the congregation and seekers were finding God at the altar almost every Sunday night. The town people began to appreciate the standard and the church and to count it as a constructive agency in the town. The pastor was recognized by the other pastors and given a voice in the crusade for moral standards in the community. The people looked to him more and more for spiritual leadership and depended upon him in the hours of sorrow and distress.

THE PROFESSOR SAYS that the world judges the Church by the advertisement (contacts) made through the pastor and any pastor can make friends for the church and the doctrine of holiness if he will shew himself friendly.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Truth Ablaze

"Ye shall know the truth, and the truth shall make you free" (John 8:32). The mere verbal transmission of correct statements about the truth is not enough to produce the miracle of spiritual liberation which Christ promised. Truth becomes vital when it is set ablaze by the Spirit of Truth on the lips and in the life of the messenger. The progressive impartation of truth to others implies:

1. Interpretation
2. Illumination
3. Liberation
4. Transformation

Beware of the Fifth Column

TEXT—Romans 8:6, 7; Hebrews 12:15. No Trojan horse or Nazi Fifth Column ever equaled the subtlety and devastation of the carnal mind.

Put God At Life's Center

"Seek ye first the kingdom of God" (Matthew 6:33).

One of the deepest ills of human life is the malady of divided personality. One may not be suffering from "schizophrenia" but at the same time have the forces of disintegration at work within him.

Sin is the great disintegrating force. Holiness is spiritual and personal wholeness. God is the one great integrating center of life.

"We are obliged to spend much of our waking hours upon activities that cannot express what we are. Selling goods, running a machine, managing a business, sweeping a house, reading a newspaper—are these life? They belong within life, but no mere addition of activity brings a personality to its goal.

"Children go to school, play games, do chores, in each of which a personality pattern is formed. These patterns may conflict with one another, and ultimately produce a divided self. In any case the child personality can mature only through a process of unification through the formation of a life purpose that gives meaning to the particular acts."

What is true for children in this respect is true for adults. Every life is incomplete without God.—R.E.S.

Prayer

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us in prayer,
And joy and strength and courage are with Thee?

—RICHARD C. TRENCH.

My Daily Prayer

Lord, help me this day to be a good Christian.

May my attitudes and actions, in every case, be in tune with the spirit of Christ.

Let the following be my guide:

TWENTY-FOUR REMINDERS

May my Thoughts be—	Constructive
my Mind—	Clear
my Interests—	Broad
my Motives—	Unselfish
my Ambitions—	Worthy
my Posture—	Erect
my Spirit—	Gentle
my Faith—	Serene
my Outlook—	Courageous
my Demeanors—	Modest
my Tongue—	Facile
my Words—	Cheerful
my Manner—	Courteous
my Conduct—	Exemplary
my Contacts—	Pleasant
my Patience—	Steady
my Judgment—	Fair
my Work—	Efficient
my Service—	Diligent
my Tolerance—	Marked
my Forbearance—	Unlimited
my Tact—	Unfailing

my Arguments— Reasonable
my Criticism— Sparing
—S. E. HENNING in the
Watchman-Examiner.

God Answers Prayer

I know not by what methods rare,
But this I know—God answers prayer;
I know not when He sends the word
That tells us fervent prayer is heard;
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought;
I leave my prayers with Him alone
Whose will is wiser than my own.

—SELECTED.

God and Prayer

"Prayer is the upreaching hand of the church; power is the downreaching hand of God."

The Church Made the Difference

"Show me a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard, and I will show you a place where the gospel has gone before and laid the foundation."—JAMES RUSSELL LOWELL.

Christ Eternal

Earth's little systems have their day,
They have their day and cease to be:
But Thou, O Christ, art more than they,
And they, O Christ, are less than Thee.

—TENNYSON.

Promoting the Church Paper

Pastor W. D. McGraw, Jr., of Kansas City, Kansas, First Church of the Nazarene has introduced a unique plan to his congregation for keeping the *Herald of Holiness* coming to every home. In the rear of the auditorium is placed a chart on which are provided spaces for each family and columns for each month of the year. During every month in which the *Herald of Holiness* goes to a home a star is placed in the proper space. The goal is a hundred per cent church for the *Herald of Holiness*.

God Calls Busy Men

When Jesus Christ sought enlistments for His corps of twelve He went to the marts of toil. When God wants work to be done He goes to those who already are at work. When He calls a servant He calls a busy man.

Moses was busy with his flock at Horeb.

Gideon was busy threshing grain.

Saul was searching for his father's beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy fishing.

James and John were busy mending their nets.

Matthew was busy collecting his taxes.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending shoes.

Are you busy? If not you will find a place to work in the Sunday school.

—H. W. GRETZINGER in the *Idaho Sunday School News*.

How to Make Friends for Your Sunday School

Be loyal to your Sunday school.

Be regular in attendance.

Smile at those whom you do not know and give a pleasant greeting, as well as to those of your own group.

Be enthusiastic about your Sunday school and talk it up on suitable occasions.

Invite friends to your school.

Ask the neighbors to visit your school.

Jot down suggestions for the superintendent and any good ideas you may have. He will appreciate it immensely.

Congratulate the superintendent when he puts over a special service or project. Occasionally give him a word of appreciation.

When opportunity presents, attend conventions and meetings where you will receive inspiration and ideas to help you in your own school.

When a call goes forth for extra workers or some bit of unusual service be among the first to volunteer.

If you have a talent of any kind, let it be known. Do not hide it under a bushel of shyness.

Be generous with praise and economical with complaints of those who take part in the school program.

Support the school in every way, and be not niggardly with your coin of the realm.

And again I say, *Be enthusiastic!*—*Pennsylvania Herald*.

Green and Gold

A MOUNTAIN MEDITATION

The frost has touched the aspens,

And the hillsides gleam with gold,

Lighting up the somber pine slopes,

Neath the gray escarpments bold;

Summer's green has turned to glory,

And with joy our spirit thrills,

As we gaze upon new beauty,

Coming o'er majestic hills.

The frosts of life fall on us—

Trials, sorrow, heartache, pain,

'Tis to turn our green to golden,

Present loss, eternal gain;

'Tis to clear our eyes of earth mists,

'Till our chastened spirits shine,

Changed from glory unto glory,

Radiance of His face divine.

—G. C. R. in *The Gospel Message*.

Sixth Column

I heard the other day of a Yorkshire village where after all the talk about a fifth column the people had agreed to form a sixth column, in which they pledged themselves to try to give a few minutes each day in God's house to prayer. We shall naturally ask God to take care of those we love and to bless the cause for which our country is at war. We can ask this with confidence because we know that we are trying to resist things that cannot be according to God's will.

But prayer is not only asking God for what we want, but rather the way to learn to trust Him, to ask that we may know His will and do it with all our strength. If we can really do our work, whatever it is, as well as we can in God's sight, it will become His work, and we can safely leave the issue in His hands.—LORD HALIFAX in radio address July, 1940.

To a Waterfowl

WILLIAM CULLEN BRYANT

Whither, midst falling dew,

While glow the heavens with the last steps of day

Far through their rosy depths dost thou pursue

Thy solitary way?

Thou art gone; the abyss of heaven

Hath swallowed up thy form; yet on my heart

Deeply hath fallen the lesson thou hast given,

And shall not soon depart.

There is a Power whose care

Teaches thy way along that pathless coast,

The desert, the illimitable air,

Lone wandering but not lost.

He who from zone to zone

Guides through the distant air thy certain flight

In the long way that I must tread alone

Will guide my steps aright.

Principles and Personalities

Preaching should deal in principles rather than personalities. Let us convey the impression that we love the sinner while hating his sin.—*The Georgia Nazarene*.

If Life Is Hard

If life is hard for me, then I shall need
Courage around me like a coat of
mail,

And grim determination for my steed.

If life is trying, surely I should fail
Without a word of laughter always
near

And constant songs within my heart
to guard

Against the jeopardy of doubt and
fear.

And I must weep few tears if life is
hard.

If life is easy, always I must be

Watching lest smugness and complacency creep

Around my soul till they envelop
me—

While some know not where they
will eat or sleep.

If life is easy, I must often say,
"God send me something hard to do
today."

—ELAINE V. EVANS in *Newton, Kansas, Church Bulletin*.

Sentence Sermons

A smothered emotion soon ceases to need smothering.

The man who says it cannot be done is usually interrupted by someone doing it.

Hard luck is composed of laziness and poor judgment. If you cannot win, make the one ahead break the record.

A Christian must suffer wrong rather than do wrong.

The church needs all of us but can spare any of us.

Blessed are they who pray for their pastor instead of criticizing him.

When you absent yourself from your church services, you vote for the devil.

The moral life of the nation cannot survive the moral death of the home.

God needs workers, not a wrecking crew.

The religion of Jesus Christ does not propose to take man out of his problems but helps him in his problems.

An open door means an opportunity. Many times we must search or we would never know the door was open.

The closer one gets to God, the farther he gets from the world.

If you are trusting in God your best days are yet to come.

God does not forgive you any more than you forgive your worst enemy.

God has never led any person to do anything that was out of harmony with his Word.

You have a right to your opinion but that does not mean that your opinion is right.—BUFORD BATTIN, Pastor Trinity Church of the Nazarene, Dallas, Texas.

The Problem of Selfishness

IT IS the most saturating virus there is and inclusive of all other sins. Naturally there are degrees of self-love. Without self-knowledge, self-reverence and self-control man is worse than an animal. Even in our Christian faith there is a place for personal initiative and desire to excel. It depends on who has one's heart. Who has mastered the chief life center of one's being? Is it Christ-centered or only self-centered? And a self-centeredness may on the surface appear religious, when basically it is only self-righteousness. This integrating power of a selfish self may even influence one's prayers. The noted blind preacher George Matheson once said, "Take heed for what you pray, because therein lies the difference between a Christian and a worldly mind. It is not the prayer, not even its sincerity, not the sense of dependence on Christ that makes it good. It is that for which we supremely hunger. Every man cries for the grapes of Eshcol. The difference is not in the cry but in the grapes. We may ask for our earthly riches to increase; that is not bad nor good. It is secular and worldly. Or we may ask to be made unselfish. That is the highest desire we could have. That is Christlike." Another old saint declared, "We pray as we desire and we desire as much as we truly love. How narrow is one's life; how circumscribed one's soul; how limited one's vision, if he always stands in the shadow of his own self, and no greater self has enveloped his entire being."

It is pathetic the way personal and national selfishness dominates the world of today. The statement made years ago by Winston Churchill seems to indicate civilization has sadly reverted to the selfish type. The noted Englishman once said, "It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries he has set, it will be time enough to think of a new prophet and a new religion." In the face of world facts today man in the aggregate has yet a long way to go. The more truly Christ rules and reigns in our lives the less the best things in life anywhere are in danger and blood-shedding selfishness will be swallowed up in a higher victory. As Rudyard Kipling so well wrote:

*If drunk with sight of power, we loose wild
tongues that have not Thee in awe,
Such boastings as the Gentiles use, or lesser
breeds without the law;
Lord God of hosts, be with us yet, lest we forget,
lest we forget.
For heathen heart that puts her trust in reeking
tube and iron shard;
All valiant dust that builds on dust, and guard-
ing, calls not Thee to guard.
For frantic boast and foolish word, Thy mercy on
Thy people, Lord.*

Fully yielded to the Christ of the abundant life, selfishness vanishes like mist before the sunrise.—F.M.B., in *Christian Union Herald*.

HOMILETICAL

A PREACHING PROGRAM FOR OCTOBER, 1940

By Lloyd B. Byron

Rev. Lloyd B. Byron, writer of "The Preaching Program" for this month, is a graduate of our Eastern Nazarene College, also has taken some advanced work at Boston University School of Theology. He has held pastorates in Canastota, N. Y., New Haven, Conn., Livermore Falls, Maine, Lowell, Mass., and is now at First Church, Lansing, Mich. He has served as District N.Y.P.S. President of New England District, also as District Secretary, and member of the New England District Advisory Board. He is now a trustee of Olivet Nazarene College, and this summer served as director of the Young People's Institute of the Michigan District at Indian Lake; also is secretary of the District Church Schools. He has made some contributions to the *Herald of Holiness*, and to *The Young People's Journal*.—MANAGING EDITOR.

SUNDAY, OCTOBER 6, 1940

MORNING SERVICE

Three Words to Christians

SCRIPTURE READING—Phil. 2:12-16.

TEXT—*Work out your own salvation . . . Do all things without murmurings and disputings . . . ye shine as lights in the world.*

INTRODUCTION

1. This morning after pondering this chapter for all of the preceding week, we should be ready to see precious things in the passage as we study it now expositively. You have already been meditating over these very verses, let me add a few thoughts to the many God has been begetting in your mind and heart these last few days. (This presumes that the folks have been asked to study this chapter through a pastoral announcement the previous Sunday.)

I. "WORK OUT"

1. From beginning to end our salvation is a human as well as a divine work, and the great thing is for us to set our hearts to intelligently and faithfully do our part. We may rest secure in the confidence that God will do His part; let us study to meet our appointments with Him on time.

2. Whatever becomes of other things, we must take care of our best interests, and that means to work out our own salvation, on no account to neglect it, but diligently to use all the means at hand to work it out. Not working at it intermittently or sporadically but steadily, faithfully.

3. "Work Out," and the word means to work thoroughly at a thing, to take great pains. This is a conscious activity. Indeed we cannot go to heaven on flowery beds of ease, but we must fight if we would win. We must work at it carefully, taking pains.

4. And we are to do this "with fear and trembling," with great care. And the fear that actuates us is to be a fear of failing, of coming short. And our trembling is to be an anxiety to please God.

5. "God worketh in you"—and we must fear lest we hinder God, lest we frustrate His gracious plans for us. And this working of God within us is embraced in the blessed ministry of the abiding Holy Spirit. What wondrous things God plans to do for us within, according to "his good pleasure."

II. "DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS"

1. This word for murmurings is the very word used in the Septuagint to refer to the murmurings of the Israelites in their wanderings in the wilderness. After all the goodness of God in working their deliverance, after all the thoughtfulness of God in leading them along, they murmured. And how that grieved and displeased God.

Paul urges us not to murmur, however disagreeable our lot may be, or however dark our experiences—do not murmur!

3. Some have murmured because life was so hard, the way so steep, so fraught with danger.

4. And some have murmured because they were not content with what God was giving to them.

5. We should not dispute or question God's dealings with us. Believe this with all of your soul: God's way is the right way, and God is too good to ever be unkind, and too wise ever to make a mistake; you can trust God every step of the way. So refuse to question whatever comes up, but keep on believing God, staggering not through doubt, or questions, or disputings.

6. Then what a tragic mess churches have come to where murmurings and disputings were unrestrained! Their unity broken, their harmony undermined, their blessing destroyed, their usefulness forfeited. "Do all things without murmurings and disputings!"

7. Then shall we be blameless and harmless, the sons of God, without rebuke—and what an order that is!

8. But God would have us live before a crooked and perverse nation so that no just charges can be brought against us. He wills us to be blameless in the midst of them; harmless (sincere) in the midst of them; evidently the sons of God right in the midst of them; and with them all looking on, that we should be without rebuke! What a charge!

III. "SHINE YE AS LIGHTS IN THE WORLD"

1. I have used, you see, the marginal reading.

2. Shine: reflect Christ.

3. And as we shine we hold forth the Word of life. The world at large is dependent on the church for any proper and right views of God and life.

4. As we shine we extend the gospel to others; we make it livable to them; we prove its power and its blessing, its reality.

CONCLUSION

1. And there are the three words that Paul wrote to those Christians in Philippi, words that God would have us take to ourselves today and for the days right now.

EVENING SERVICE

Then Jonah Prayed

TEXT—*Then Jonah prayed* (Jonah 2:1).

INTRODUCTION

1. This text is from one of the shorter books of the Bible and hidden away among books that are seldom read by many people, and yet everyone is familiar with this man Jonah and with his story. He is as well-known as any other Bible character.

2. The text tells us that this man of Israel was praying, and that ever interests man and God. Remember the Lord informed Ananias that Saul of Tarsus was praying, and remember the testimony of the psalmist, "This poor man cried and the Lord heard him, and saved him out of all his troubles." And inasmuch as very few people spend too much time praying, but usually pray because of some extraordinary experience we should notice this man Jonah.

I. FOR THE RECORD IS THAT JONAH WAS PRAYING

1. This is always a high point, when we can get folks to pray. Folks talk easily enough, or fuss, or argue, but to get them to pray—that is indeed an achievement!

2. But there is no better way through troubles or sorrows or sufferings or disappointments or burdens or problems or hindrances than the prayer way. The urge of the song was sound, "Pray your way through; pray your way through; if you want victory, pray your way through!"

3. The man who prays, and prays in the right spirit and with a right heart, will always come out all right. God does answer prayer, and one short hour with God in prayer will make all the difference in the world.

II. JONAH PRAYED

1. In his time of deep trouble he prayed, and truly he was in the tightest fix of his life. The situation did seem absolutely hopeless.

2. But this seems to be the first time or the only time that God gets many of us to pray. We forget Him in the bright, sunny days of life; we neglect Him when the waters are running calm; but in the stormy times, in the shadow times how quickly we remember! When disaster breaks down our doors; when troubles come stalking in; when sickness lays a loved one low; when death brings its chill of sorrow: then we turn to God for help.

3. But how much better for Jonah had he done some praying and obeying before this, and how much better for us if we too prayed and remembered God before calamity comes! How much of heartache and heart-break we would be spared if we prayed in season!

4. The tightest fix of his life, and altogether his fault! And that is not confined to Jonah, either. We blame this or that person; sometimes in our rashness we blame God, but how often no one is to blame more than we! Jonah had started forth on a line of determined disobedience. He was a spiritual deserter! And he held to that line throughout a forty-mile tramp to Joppa. He held to it amidst the crash of an appalling hurricane, even calmly going to sleep. He held to it in sullen silence when even the heathen sailors were calling on their gods. But now he is praying, down in the darkness of the whale he is praying. In the mess for which he alone was to blame, right there and then Jonah prayed.

III. HEAR JONAH AS HE PRAYS

1. This is not a long prayer, but it is a good prayer, for it is a prayer of true repentance. And it matters not how long or short your prayer is—are you truly penitent? That publican of the New Testament prayed a short prayer, but a few words, seven of them, but see what blessed results he got, because he was truly penitent. "God, be merciful to me a sinner"; that was his prayer, and here are the results, "He went down to his house justified."

2. God always runs to meet the soul truly sorry for his sin, genuinely penitent, determined to go the last mile to fix things up with God and man. Remember how eagerly the prodigal's father ran to meet, to greet, to welcome the returning prodigal when he went home to confess, truly penitent?

3. And Jonah prayed in just that contrite and penitent way. See the proof of it! He cries out for forgiveness, and he pledges to pay his vows, to make everything right.

CONCLUSION

1. And of course God heard and answered, for "the broken and contrite heart" God will never despise, He will never reject. God came to Jonah down there in the whale; God came in forgiveness, and God brought him out in marvelous and miraculous deliverance.

2. Do you not believe God would like a chance to do something wonderful for you?

SUNDAY, OCTOBER 13, 1940
MORNING SERVICE

The Faith that Pleases God

SCRIPTURE READING—Matthew 8:5-10.

TEXT—*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Hebrews 11:6).

INTRODUCTION

1. I believe in a faith that pleases God! Also I believe that not all faith is equally pleasing, for I remember that Jesus exclaimed with joy over the faith of the Syrophenician woman who pleaded to have her daughter dispossessed, and I remember, too, how He rejoiced in the faith of the centurion, while at another time He rebuked the disciples for their doubt and fear as their boat was tossed about by the tempest, "Where is your faith?" And because faith does please God we understand the reason for the disciples' prayer, "Lord, increase our faith!"

2. But let us draw closer to this subject, and face to face search out this faith that pleases God.

I. IT IS A FAITH THAT BRINGS GOD INTO THE HERE AND NOW, MAKING HIM PRESENT

1. This faith believes that God is, and that is should be underlined in our thinking, "God is," and therefore His promises "are" for daily use and consumption. His promises have as much power and backing and thrust today as ever—because they are—because "he is."

2. He is available for present problems, for present needs, for present conditions.

3. This faith believes that God is, as much as it believes that man is! Too often men trust man when they will not trust God, finding it easier to walk out on man's promise than to rely on God's word. We see this in the ease with which they trusted themselves to a man-made boat for their safety when they could not trust Christ and walk out on the water to Him. In the first instance they had two or three planks to keep them from the bottom of the sea, and in the latter they had the sure word of Christ to hold them up. To please God we must have a more implicit faith in God than we do in the best and most trustworthy men!

4. This faith will draw on God with constancy. God will be used for every experience and every exigency of life. This faith rests back on God with surety and confidence, for it knows that God cannot be beaten. Such a faith that makes God a present reality can but please the living God.

II. THEN THIS FAITH THAT PLEASES GOD IS DARING AND RECKLESS

1. I challenge you to find one instance when Christ commended a man or woman for prudent or conservative or cautious faith. Rather His high praise was ever for those who trusted Him with a romantic, a daring, a reckless faith. I but remind you of the centurion who told Jesus he did not need to come to his house, for he was sure that Christ had but to speak the word to have the deed done. That faith pleased Christ! And I ask you to recall the woman who had been sick with the issue of blood for

twelve years. Her faith was that daring that she knew that if she but touched the hem of His garment all would be well. And yet she had spent her living for those years on the physicians, all to no avail. But she believed Christ recklessly! Then there were the four men with a faith so daring and reckless that they tore up the roof to lower their friend into the presence of the Christ. And did this displease Him? You know it did not! Rather He gloried in their faith. For such faith pleases Him. We see this same fact portrayed in Elijah's experience on Mount Carmel. The priests of Baal prayed and cried and shrieked and afflicted themselves physically, but to no avail. No fire came from heaven on the sacrifice; they had no answer. And then Elijah was ready. But before he began to pray he commanded them to dig a trench all around the altar with its sacrifice; and then they poured barrel after barrel of water upon the sacrifice until the ground was filled with water, the sacrifice sodden, and water standing in the trench. And then Elijah went to work; he prayed. But what a reckless and daring faith was his that he poured cold water over the whole proposition and expected God to burn up all that he had soaked with water! But did this displease God? Indeed not, for the God that answereth by fire spoke forth the devouring flame until the sacrifice and even the altar itself was consumed. God is pleased with a faith that is daring and reckless.

2. This is the faith of mad abandon, that dares to fling itself blindly upon His power.

3. This faith is never drab or forlorn, dead, tame or spineless; but it is ever enthusiastic, alert, on the tiptoe of expectancy.

4. Such a faith dares to undertake what others fear; it stakes its very life on the power of Christ to make good His promise. And not only does it please God, but it pleases men; for men instinctively respect that faith that dares; that faith that transforms men who dare recklessly for God.

III. FINALLY, THIS FAITH THAT PLEASES GOD DOES NOT WAVER

1. It endures the strain of passing time; it bears up under the test of ridicule; it surmounts the hindrances of the logic of the impossible.

2. It holds steadily to its goal, refusing to let difficulties or impossibilities get in its eyes.

3. It does not take counsel of mere appearances or of human fears, but daringly leaves the results with God and holds on with bull-dog tenacity. Dr. George Truett, that great Baptist divine of the Southland, tells in one of his sermons how we may misplace our faith by trusting in mere appearances, and thus waver. He relates an experience he had while he was the financial secretary of Baylor University of Texas. He was engaged in the task of securing funds to clear the institution of burdensome debt. On a number of his speaking tours he was accompanied by the president of the institution. On one such tour unusual preparations had been made for a large mass meeting for the enlistment of the people in an important section of the state. These men reached the city the evening before this meeting and were informed of the large plans and of the large attendance expected. But during that night rain poured upon that city in such floods that it was impossible for the great crowds to assemble, and only a few gathered for the service. The president spoke with his accustomed vigor and force, and then Dr. Truett was announced. But he wrote a note to the president suggesting that he would speak but a few moments and then close the meeting without attempting the collection. But the president replied very quickly, "Never take counsel of your fears or appearances; do your whole duty, and you may unfearingly leave the results with God. Certainly, you will ask the people present to make their gifts today."

And this they did with results that were indescribably impressive. Women gave the rings from their fingers, and men gave their watches and purses. This faith that pleases God does not look at conditions, but unwaveringly, unfalteringly, it looks to God.

4. Dr. Clovis Chappell tells of a saintly man who had been praying and believing for the recovery of his baby girl, suffering with membranous croup to the point of death. In fact the physicians held but little hope of life. But this father felt he had received the assurance that his baby would recover. That very night he was awakened from his sleep by the mother and the nurse in whispered conversation. The mother was querying, "Is she dead?" And without waiting to hear the answer of the nurse, he turned over and went to sleep, never a question, never a doubt: he believed God, and he believed without wavering. He, even as Abraham, staggered not through unbelief. And this faith pleases God.

CONCLUSION

1. Well may we sing, "O for a faith that will not shrink!" O for that faith that pleases God! O for an increase of such a faith!

2. Join with me in praying as our prayer right now, "O for a faith"—that faith that pleases God.

EVENING SERVICE

What Is the Use of Living?

TEXT—*And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live (Jonah 4:8).*

INTRODUCTION

1. Jonah fainted; he wished in himself to die; and out of his despondency he cried, "It is better for me to die than to live"—in other words he was saying, "What is the use of living?" And that is just the thing that too many folks are thinking and feeling these days; not only the old who have few days in which to live, but the young with life stretching out before them, but life so fraught with dangers and unknown troubles.

2. Aristotle, that renowned philosopher of Greece, solemnly and emphatically declared that life was not worth living, at least not for slaves, or those diseased, or those in poverty. And he went even farther to state that there was no way of making life worth living. Slaves were but the mere tools of their masters, and how could life be worth living for them? Folks who were diseased were doomed by nature to misery, what was the use of their living? And surely life was not worth living for the paupers, for they were too poor to be happy!

3. But if life is worth living, say some people, it is so for but a few; the prosperous, the fortunate, those who by heritage or by achievement have the world's cushioned seats, but for the ill-bested, the baffled, the hard-put-to-it, the stricken, the cruelly handicapped, for millions of men and women who are whipped and beaten life is not worth living: there is for them no use in living.

4. But this is a Christian church; I am a preacher of the gospel of Christ; and we cannot take that attitude toward life without first studying the matter from the Christian approach. So we shall begin on this premise, "Life is worth living!"

I. LIFE IS WORTH LIVING IF A MAN KNOWS GOD

1. God is a personal being, not an abstraction, not some impersonal force, afar off. And when a man personally knows God as his own personal God, and himself as indeed a child of God; this makes life worth living!

2. Such a knowledge brings God near, so that daily life is lived in the blessed assurance that "Thou art with me."

I suppose that there is a sense in which God is not far from anyone; but so many of the people live as though there were no God, or as though He were afar off. They live without the strength of His daily touch. They live without the courage of His constant presence. They live without the enrichment of unbroken fellowship. They live out of touch with God. But vastly different is it for that man that knows God personally, and knows Him near and present, loving, guiding, correcting, fortifying. How can life be other than worth living for him who knows God?

II. THEN LIFE IS WORTH LIVING FOR THE MAN WHO LIVES WITH A RIGHT OBJECTIVE

1. Too many men get nothnig out of life that is worth while because they drift; they are aimless; they have no great challenging purposes; they are derelicts.

2. But the man who has worth while objectives lives with zest, with bouyancy, with sparkle.

3. Now look at some of these objectives that give color and light and radiance to life.

4. There is the development of right character; that careful attention to "being" that is possible through Christ.

5. There is a purposive building of life and character with eternity in prospect.

6. And there is the value of the life that is lived to help and benefit mankind now.

7. These are right objectives that will make life worth living. And the man who molds and directs his life according to these objectives never wants to die; there is still work to be done; there are goals to attain; life is indeed worth living!

III. AND FINALLY, LIFE IS WORTH LIVING FOR THE MAN WHO IS READY TO DIE

1. And not every man is ready to die! And only the man who is ready to die is ready to get enough out of life to make it worth living!

2. The common mass of mankind gives itself to the search for pleasure, for profit, for power, for plenty, but with all of their getting life does not yield enough of happiness, of peace, of joy, of satisfaction to make it worth the price to obtain. But the man who is ready to die has sensed the true values of life; he can take the enduring and leave the fleeting; and he can get enough out of life to make it worth while.

3. But no man is ready to die unless he knows his sins have been forgiven. We dare not go out to meet God with a standing account of sins committed, with a conscience prodded by guilt, with hands laden with sin, with a heart shackled by habits. That is not the way in which to meet God. That is no way to die. But when the old account is settled; when the past is all under the blood; when the heart is right with God: that is the time when a man is ready to die.

4. But mark this—whenever and wherever you find a man like this you always find a man who is not only ready to die, but you find a man who is finding life eminently worth living. That man is getting too much out of life to want to die.

CONCLUSION

1. So if you have been stumbling onto folks who seriously raise the question, "What is the use of living?" Or if you are one of the folks harried by the question yourself, you are no different from Jonah. He wondered the same thing. But why live along in such a beaten fashion? Seek the Lord God tonight with all of your being; make a full confession of your sins; pray for that radical change of heart that characterizes regeneration, and you yourself this very night may go home "on top of the world," knowing that life is worth living, and fare forth tomorrow to vitally enjoy life.

SUNDAY, OCTOBER 20, 1940

MORNING SERVICE

The Place of the Holy Spirit in Daily Life

SCRIPTURE READING—Jude 20, Romans 8:26; John 16:13; Acts 1:8.

TEXT—*And when he is come* (John 16:8).

INTRODUCTION

1. The work of the Holy Spirit is wide and varied, and in its fullest ramifications, is beyond our comprehension. And I do not expect that we shall exhaust the field this morning. We know He works in conviction, in regeneration, in sanctification. But that is not all: there is His work and ministry in our daily life; the work of the Indwelling Spirit in the daily life.

2. The scriptures that I have read form a background for this devotional study this morning, as we consider how the Holy Spirit will help us after we are saved and sanctified wholly.

I. HE WILL ASSIST US IN PRAYER

1. And how important that we shall not fail here! These days are so filled with tasks for hearts and hands that it is not uncommon for even Christian folks to have their prayer time crowded onto the back page of the day's doings. We folks today do not spend the time in prayer that was common to our predecessors of fifty years ago. There may be many legitimate reasons for this, and we shall not argue the point. But if our time is shorter, how necessary that the prayers that we do pray shall take effect, shall touch God, shall bring the desired results!

2. But most of the time we know not the proper approach to our problems, to our burdens, to our duties as prayer relates to them. We know how we feel about such matters; we know oftentimes what we wish the Lord would do. But how to present this in prayer so that God's will may be done and God's way be found and God's name be glorified, that is our problem. Often our hearts draw us to prayer. But how to pray when we get to that place of prayer! How blessed to know that God will help us in prayer. He will teach us. He will lead us. He will put words in our mouths. He will open our eyes to the way into His presence with our petitions. He will assist us in prayer.

3. And there are so many folks relying on us and on our prayers that we cannot fail here. We have to prove to the world that there is something to prayer; that God does answer; that prayer brings things to pass. And we cannot do this in our own efforts; in our own beating of the air; in our own rending cries; but with God helping us, we shall see wonderful answers; we shall see things changed; we shall behold the glory of God at work.

4. Do you feel your need of help in prayer? Look to the indwelling Spirit: He will assist you in prayer.

II. HE WILL HELP US IN OUR INFIRMITIES

1. Different people take different attitudes toward their infirmities. I guess there is no argument about having them, but what to do about them!

2. Some folks excuse them, and expect everyone else to do likewise. This is one of my faults; this is a mark of my frailty; this is one of my peculiarities. Just take it as such. And so we are marked in the minds of even our friends, not always by our virtues but by our annoying infirmities that we excuse or use as convenient alibis.

3. Then other folks give in to their infirmities. They accept their presence; they may bewail their existence. But they do nothing about it; they just yield, and by yielding they foster the increase of infirmities that are their weakness. Infirmities that handicap, that hinder, that annoy,

4. But the person with the Indwelling Spirit has a better way out: by the help of the Spirit he will be helped out of his infirmities, or over them, or through them, or beyond them, or on top of them.

5. Why be weakened or deformed or harassed by human infirmities of the mind or method or relation when by the help of the Spirit we may get over them and be the better characters for it?

III. HE WILL GUIDE

1. And His guidance will always be in right ways—the ways of truth. What a calamity that people hesitate to trust Him!

2. We used to hear more about the leadings of the Spirit than we are hearing now, more testimonies. Perhaps we have been frightened by the extremes of some whose excuse or reason for this or that is that God told them to do this or say that or go here or there. So we have come upon a time when too many Christian people make their own decisions, do things in their own way, depend upon their own judgment. And what a mistake! Our view of any matter is so limited; our judgment so faulty; our wisdom so short-sighted; hence we make so many mistakes in life's emergencies and even in the daily run of life. And this just because we plot our path ourselves. But how different when we turn to the Holy Spirit and seek His guidance. Then we find the right way, and we are enabled to walk in the middle of that way. None would fall into the way of error or false doctrine if everyone was led by the Spirit.

3. And this guidance is ours if we but mind the checks and promptings of the Spirit; if we are sensitive to His voice; if we are responsive to His guidance.

4. In these days when the best of men are deceived, when the most intelligent are confused, when the most willing are fallen upon dark and devious ways, how blessed to know that we can walk in the light, that we can live with the assurance we are in the center of the circle of the will of God, led by His Spirit.

IV. HE WILL EMPOWER US FOR DAILY LIFE AND WITNESSING

1. Every Christian by an inner compulsion of heart experience must needs tell forth what the Lord has done for him. But this witness is not always effective. Sometimes our words sound like a twice-told tale, a story too often told. The edge of brightness has gone. The lift of wonder has departed. The light of that first rapture has died. But when the Spirit is helping, our witness has life and sparkle and color and appeal. And folks are made hungry by this effective witnessing. And people who have been Christians for many years keep telling the story of their conversion and sanctification with blessing and unction because of this help of the Spirit.

2. But this empowerment of the Spirit not only makes our witness effective but it makes our entire life effective by keeping us in victory. Really there is nothing big enough to beat down a Christian if that Christian will but draw upon the power of the Spirit. The power of the Spirit is not stored up for the emergency, but rather available for the time of need. "As thy day [or need], so shall thy strength be!"

V. HE WILL REVEAL GOD TO US

1. And this is one of the great needs in daily life: God made real and near and personal, so that day by day we see God.

2. Why should the Christian live heavily, dully, dispiritedly? God is not afar off, disinterested, preoccupied. For that man whose senses are rightly exercised, God is near, God is at work, God is interested, and understanding, and undertaking. And this is all true to that one who is knowing the ministry of the Holy Spirit in his daily life.

CONCLUSION

1. Too often we have led folks to believe that the ultimate is reached when a man is sanctified wholly—that is the goal toward which to pray and seek, and when that is reached, he has everything, nothing remains. And because of this many are weak, and many more have lost heart, and many, many others are dead.

2. It is indeed wonderful to be saved, to be sanctified wholly, to know the blessed Spirit has come in purging, possessing power. But for the rest of life there is the daily ministry of the Holy Spirit, and it is our calamitous loss if we do not avail ourselves of this help day after day. He will help us in prayer; he will help us in our infirmities; he will help us with guidance; he will help us with power for daily witnessing and victorious living; he will help us by giving us revelations, Spirit to spirit, of God, of His nature, of His power, of His blessing.

3. What is the Spirit meaning to you in daily life?

EVENING SERVICE

Good News for the Man Athirst

TEXT—*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink (John 7:37).*

INTRODUCTION

1. It was our Lord's wont to make use of the most familiar things of life, the most ordinary events, the most customary practices. And He did this in order to illustrate or to enforce spiritual truth. So here on the occasion of the drawing of water from the Pool of Siloam during the Feast of Tabernacles Jesus uttered the memorable and encouraging words of the text, truly "Good News for the Man Athirst."

I. HEAR HIS CALL TO THE MAN ATHIRST

1. And is there an individual that does not thirst? There is the thirst for joy, the thirst for peace, the thirst for happiness, the thirst for God, and such thirst is deep-seated in the nature of man, and constitutes an insatiable longing for God.

2. The best of mankind have testified to this thirst; for example, hear David; "My soul thirsteth for God, for the living God," and again, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

3. But this thirst belongs also to sinners. No matter how degraded, or how soiled, or how stained, or how broken on the wheel of life; the most flippant, and even those who seem so utterly indifferent have their times of indescribable thirst for God.

4. About the only difference between the saint and sinner in this respect is that the saint knows for what he thirsts, and the sinner is not always aware of the object of his thirst—but he thirsts!

5. And this thirst has been the very mother of religion.

II. BUT WHAT SHALL THIS MAN ATHIRST DO?

1. Think for a moment what so many of them do—their restless activity, their pursuit of worldly pleasures, their deep plumbing of sin, their determined drive for things.

But this thirst is never slaked thus; things, pleasures, relationships, activities: these are all futile to satisfy. This is comparable to those who seek to quench their thirst by drinking water from the sea, finding that their thirst but increases.

3. But there is the one thing to do: Let that thirsty man come to Christ! This means forsaking the old, broken cisterns. This means full surrender to Christ. This means a glad acceptance of God's way. This means faith in Christ as the way to God, the way to satisfaction, the way to life.

III. AND LET THIS MAN ATHIRST DRINK AND HE SHALL BE SATISFIED!

1. There is no question about the satisfying qualities in Christ! Every Christian echoes the challenge of the psalmist, "Taste and see that the Lord is good!" Just let a man receive Christ; let him take of Christ to his capacity, and he is satisfied. That man will no more know longings unslaked, restless searchings unavailing, or inner aches unquenched.

2. Notice that Christ shouted forth this "Good News to the Man Athirst" with full confidence, a confidence well-founded, well-authenticated, for He has made good on His high claims every time—through the centuries Christ has made good!

CONCLUSION

1. If you are the man athirst, why not give the Christ His chance to make good on this high claim; come tonight and drink of Him and leave this holy place exulting in satisfaction!

SUNDAY, OCTOBER 27, 1940

MORNING SERVICE

The Glory of the Open Face

TEXT—*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18).*

INTRODUCTION

1. In the preceding verses the Apostle Paul has been reminding the Corinthians of the ministration of the law as being glorious, but he asserts that the ministration of the gospel was more glorious. Moses had to veil his face as he approached the presence of God, but we are to come with unveiled face and experience for ourselves "The Glory of the Open Face."

I. WE NOTICE THEN THAT WE SHOULD COME BEFORE GOD WITH OPEN FACE

1. That is, we are to come with open hearts and open minds. Surely there are times when we should approach God with no axes to grind, no favors to ask, no bounties to plead. Certainly it is altogether right and scriptural to come with entreaties and petitions, to ask for mercy, for grace, for help. But also there should be times when we approach without our hands outstretched.

2. We come with open face, with nothing to hide, nothing to cover, nothing to keep secret—a heart that does not condemn but is open, clear, honest.

3. We come with open face, seeking to forget, to set aside our notions, our prejudices, our opinions, our plans.

4. We come with open face, and this means a submissive will, yielded and still, ready for directions from God.

5. Day after day we are to cut clear from the past and pressing present and come to God with open face.

II. WE SHOULD COME WITH OPEN FACE TO BEHOLD HIS GLORY

1. Too often we come as suppliants or beggars and not often enough do we come as worshipers!

2. We should come just to behold God, to see Him, to embrace and feel and revel in Him. Thus we follow the steps of the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Coming just to see God!

3. This is not for the careless, the hasty, the sluggard, the superficial. For it takes time and patience and a proper spirit, and a right heart attitude and preparation before we may behold Him, the king in His beauty.

4. What a shame that we are so content never to behold Him as long as we may live on His bounty and blessing.

5. But a proper spiritual appetite and appreciation ever craves for a more intimate knowledge of the Giver of gifts, seeking for Him more than His gifts. Hear Moses: "I beseech thee, shew me thy glory." And we must come to that heart position where we long to see the glory of God more than anything else.

III. AND WHEN WE BEHOLD HIS GLORY, WE ARE CHANGED

1. We are transfigured (here the word for change) into His image, into His likeness. And this is what looking at Jesus does.

2. So I suppose we are proving every day what we are beholding; we prove by the image we bear! That is true of the miser, of the profligate, why is it not true of the Christian?

3. And this change is from glory to glory. In the normal Christian life there is progression, a steady change, not only in knowledge but in grace also. Do you discern such an advance?

4. We see here that we are to possess and experience more and more of the glory of God. And what are we worth to God or the world or the church without the glory!

5. Moses beheld His glory and was changed. Isaiah beheld His glory and was changed. Jesus on the Mount of Transfiguration beheld His glory and was changed. Stephen beheld His glory and was changed. Paul beheld His glory and was changed and we hear him testifying, "To me to live is Christ" and again, "Christ liveth in me." And if you behold His glory, you are changed.

CONCLUSION

1. But from the tenor of this letter carrying this text I am compelled to believe that this is not to be the unusual or exceptional experience, for the favored few, but "we all" are to come with open face, we all are to behold, we all are to be changed, transfigured from glory to glory with more and more of the glory.

2. And this is "The Glory of the Open Face."

EVENING SERVICE

Religion that Works

TEXT—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek (Romans 1:16).

INTRODUCTION

1. What a sweeping pronouncement! Facing right into the pomp and power and glory of imperial Rome this stalwart apostle shouts, "I am not ashamed of the gospel of Christ!" Not ashamed—but why should he be ashamed? He is preaching the living gospel of Christ, that powerful gospel that works. This gospel does what it proposes to do; all that it promises to do. And the provisions for this accomplishment are sufficiently extensive as to give us the religion that works!

I. IT WORKS REGENERATION

1. That is the proposal, and that is the way it works. Men who believe are made new by the impartation of God; that is, God gives Himself to us in regenerating results.

2. This new birth brings release from guilt and condemnation, and the old life is all straightened up.

3. Also this new life brings release from the old bondage, so that the man believing is free and changed.

4. Here is religion that works this transformation every time!

II. IT WORKS ENTIRE SANCTIFICATION

1. The gospel not only holds forth the desirability and wonderful possibility of regeneration, but it also holds be-

fore us the desirability of sanctification—and then produces the reality!

2. This is the solution of the evil temper bogey, of pride, of the unruly disposition, of self-will. It is interesting to note that although many modern religious writers minimize the need of heart cleansing, the psychiatrist preaches it; for he is dealing with human nature "as is" and not idealized. This inner change the Bible calls crucifixion, purging, putting off of the old man, the death of this old man. This is the negative aspect.

3. Positively this experience is high lighted by the baptism with the Holy Spirit until men are filled with the Holy Ghost, possessed of God, and God-possessed.

4. And this religion as the gospel of Christ produces it—the religion that works!

III. IT KEEPS!

1. This religion works in the daily routine of life, keeping us from falling there; for all the proneness to sin is now gone. There is no longer that proclivity to evil, so that temptations do not have the same effect.

2. Because of the Spirit dwelling within we are kept from defeat—for there are no longer inner antagonisms but rather that positive help of the Spirit.

3. The various trials and afflictions and troubles and disappointments and tests of life cannot beat down the Christian. He cries with Paul, "None of these things move me," or "Nothing shall separate us from the love of Christ." Or he shouts with Peter, "Kept by the power of God." Yes, indeed he is kept!

4. Through the pressure and the heartache and the heartbreak of life, He is kept, for God is with him! Even in the furnace God stands by. He lives with this confidence, "Thou art with me."

CONCLUSION

1. E. Stanley Jones tells of the testimony of a Chinese Christian at one of his Round Table Conferences. When it came his turn to tell what the Christian faith was meaning to him in experience, he told it in two words, "It works." He was proving in his own heart and life what Paul wrote to the Romans, "It is the power of God."

2. What is your heart need? By faith and prayer and confession put the gospel of Christ under that need, and I promise you will know for yourself the blessed and wonderful results of this religion that works, for it will work in you. Will you prove it for yourself this very hour?

ILLUSTRATIONS

Basil Miller

Study Men

"I heard two preachers preach," said Dr. R. T. Williams in an address to ministers. "When one finished, I wanted to quit preaching. His was a masterpiece of eloquence. His sentences were polished until they shone with the perfection of a Latin oration. His diction was above reproach. His gestures were rightly timed with his wording.

"When the other man preached, he ambled around and forgot that the king had any English. He broke every rule of public address. He tangled his superlatives and split his infinitives. He did everything that public address teachers tell us we should not. He did not care how his gestures fit in with his sentences and nothing was rounded and nothing polished. When he finished, I thought I was a master preacher."

The audience sat enthralled, for they thought the minister was leading them to no uncertain climax, that of careful preparation for their work.

"But," the preacher continued, "when the first man finished the altar was barren, when I thought it would be filled because of the masterly address."

A sigh broke from the audience of ministers as the doctor made his conclusion.

"And when the second man preached the altars were lined! The difference was not far to seek. The first man made the sermon everything, and the second man made the audience the end. He preached to move men and not to round sentences. If you would win men to Christ, study men, speak to men, plead for a verdict with men and you will win."

An Inward Something

"You'd just as well go ahead, Judge, and break my neck!"

The courtroom was hushed with a deathly silence. Before the bench stood a youthful prisoner, under twenty. He was about to be sentenced for a direful crime. Time and again he had been in the reformatory and each time he got out he committed another crime and was shuttled from freedom to stripes with the regularity of the tides. This time the judge tried to reason with him about being good. But the prisoner with a helpless look spoke to the judge.

"If," the judge began, "if we let you go, will you be a good boy?"

"I'm tired of wearing stripes. I've tried to do better each time but I just can't make it. There's something inside me that won't let me do good. I'm helpless, Judge, you'd just as well go ahead and break my neck."

There is in the human heart that something which inclines toward evil, and man alone is unable to break the spell which it throws over the mental inclinations. It pulls toward evil. It lures after lust. It drags with unbreakable chains toward the pit. Bit by bit it wears away all resistance until the soul is given over to evil doing. It knows no inhibitory powers. It will not be ruled by law, nor bow to custom, nor will it surrender to the claim of right doing.

It is the carnal nature in man, an inward something that bends and warps the personality beyond human repair. The only hope for its control is its complete removal by the sanctifying power of God.

A Fussing Church

"I have hell in my heart," a man said to Holland London, during a revival campaign, "hell in my home, and why do I have to go to the church where there is hell in it?"

"I don't know, brother. Why do you?"

"That's what I have been asking myself. I'd like to have religion, but there is so much fussing in our local church that I can't bring myself to believe in the kind of religion that makes its followers quarrel and scrap like the men of the world do."

"That isn't religion," the preacher responded. "That's irreligion. True religion brings peace to a man's heart, peace to his home, and above all peace to his church."

"If more people had that kind of religion there would be fewer sinners on the outside of the church looking in."

True religion is a giver of peace. It pours oil on troubled waters. Speaks the tempest into a great calm, and quiets every item that is like hell.

Why the Nazarenes Give So Much

"The Nazarenes are the poorest church people in Ohio," said a Methodist preacher to Bud Robinson, "and the Methodists are the richest."

"I don't know about the Methodists being the richest but the Nazarenes have never been accused of being wealthy," Uncle Buddie said.

"But for every \$1 we rich Methodists give, you poor Nazarenes give \$5. Why is it?"

"Well, brother," Uncle Buddie said, "you see it's like this. We Nazarenes have no tobacco bills to pay. No theater tickets to buy. No lodge dues to fork over. The Nazarenes give all of that money they save to the Lord for His cause."

An Unchanging Message

"Uncle Buddie, I heard you preach that message thirty years ago," said a member of the congregation to this veteran of the cross.

"That's fine. Most preachers," responded the speaker, "have changed their message a dozen times in that time. I keep mine the same, for the Bible message never changes."

No, But God Is Not Here Either

"John, don't pray so loud," the seminary president said touching the shoulder of a student from Arkansas. "God isn't deaf."

John had found the Lord in the hills of his native state and had entered an eastern seminary to train for the ministry. He had studied hard trying to equip his mind for the work that lay before him. The more he studied, the drier and colder became his soul. He found that he knew more than before, but he felt less religious. He could speak better, but he was less apt in prayer. He determined to do something about it. So he went to his dormitory room, threw open the windows, opened the door, and opened his mouth in prayer.

He prayed at the top of his voice, a voice that had had experience in outdistancing storms in calling the hogs back in Arkansas. He was just touching God when the seminary president walked into the room.

"John, God isn't deaf," the president said.

"No, Mr. President, he may not be deaf, but he isn't within forty miles of this place either."

God may not be deaf but many times loud and earnest prayers are demanded to get ourselves into His presence, so He can hear us. It isn't how loud you pray, but the attitude of the soul when you pray, that brings God near."

You can pray yourself into God's presence where the softest whisper brings an instant response. George Mueller called this "getting an audition with God." Prayer without such is worthless.

The Power of an Impression

"I'm sure glad I got my good tires on the back," said Pleaman Purgason as we sped along the highway toward Uvalde, Texas.

We were making more than sixty miles an hour on the smooth highway that was flanked with a deep ditch on either side.

I thought, "An accident would certainly throw this car over the bank and kill us." As I looked down that bank for more than forty feet, I had a peculiar feeling come over me.

"But, Pleaman," I broke in, "they tell us today that our best tires ought to be on the front wheels and not the back. In case of a blowout on the front the car usually goes out of control and in many cases kills the occupants."

"Whew," he whistled. "Sure glad you mentioned that. My front right tire is about through," he said, taking his foot off of the gas. The car coasted to about twenty-five miles an hour without either of us saying a word.

Bang! went that front tire, as we skidded to a stop not many inches from the road bank.

"Thank God that I had that peculiar feeling come over me," I said.

"Yes, and it was none other than God that turned our attention to the condition of those tires. I believe God saved our lives through an impression."

Many times God speaks to us through spiritual leadings, divine impressions, and when we obey them, they work to our advantage. Often our lives are saved when we do not know it, because God gives us an impression. Many times, on the other hand, trouble overtakes us because we fail to listen to the warning of God's voice.

You can read the meaning of your impressions better if you center your life in the current of God's will. This is the only place where you can be certain that it is God speaking.

Just One More Thing

"Let me go back for just one more thing, Jud," said a friend to Rev. Jud Wear, pastor of the Church of the Nazarene in Anaheim, California.

"Hurry," the preacher cried, "see that wall of water coming down the arroyo? That means death if it hits us."

"In a minute we'll be with you," the man said, as he and his wife returned to the house to bring out a treasured possession.

But the flood waters, fed by a twenty-four-inch rain that had fallen in the mountains of southern California were sweeping toward the house with devastating force. Already the valley was flooded for miles. Orange groves worth multiplied thousands were washed away. Roadbeds were torn up. Bridges were wrecked. Mountain streams became raging torrents of water.

"Yonder it comes," Jud cried. "It's almost too late."

The couple rushed from the house, leaped into the waiting car, and started for the highway. But they were too late. The raging wall of water engulfed the car, whirled it around, turned it over. Threw the preacher and his members out. Jud kicked out of his clothes as quickly as possible, and did all he could to rescue the man and his wife, who were poor swimmers. But when he could do no more, he gave himself to the current's will, and was washed to the roof of a floating house.

He clung to the roof of that house for eight hours, clung with a deathlike grip. He willed not to let go, however tired he might become. The next day when he was discovered, more dead than alive, he was still clinging to the roof.

"And the others?" the rescuers asked.

"They went back for just one more thing," came the preacher's response.

It is that last thing we are unwilling to give up that brings destruction to our souls. One more look at the world turned Lot's wife into a sack of salt. One more grip on the world, turned Saul's soul into a cavern of despair, and dulled the heavens until God would not hear his cry. One more bag of silver caused Judas to betray Christ and to lose his soul.

That last thing must be given up before God will enter the soul with His forgiving power, His cleansing gift. Give it over into God's hands. There is nothing on earth, not one last thing, or one more thing, that is comparable in worth to one's soul.

Healed of a Goiter

"Yes, Lord," the future missionary cried. She was kneeling at the altar in the camp shed at Litchfield, Nebraska, praying God to heal her.

"Will you use your voice for me, if I heal you?" came the gentle question asked by the heavenly Father.

Instantly the pressure of the goiter disappeared. It vanished as though it had never been there, and to this day that goiter has never returned.

"For fourteen years, since that divine healing," said Lydia Wilke, who has gone to Bremersdorp, Swaziland, as a missionary nurse, "I have never been bothered with the goiter. But when I doubted my call to Africa as a missionary, *a hand like the goiter gripped my throat.*"

When we are healed, oftentimes we doubt the promises upon which we stood for our healing, and we lose the healing faith. In my Pasadena congregation there was a lady who was instantly healed of diabetes. She had taken insulin for years, but suddenly one night during a healing service, she said, "I'm healed."

For months she went on with this divine anointing, and never again used the insulin.

"Brother Miller," she said one Sunday morning in testimony, "I have lost my healing. I have had to go back to the insulin. My faith must have become weak. Pray that I might have faith to believe again."

Weeks again passed while she constantly used insulin, but one Sunday morning she spoke to me as she entered the church, "Brother Miller, I have my healing back again. My faith took hold of God, and I am well once more."

That has been more than a year, and since that time not once has she had to use the medicine. Faith became secure and she was able to live in a constant state where she appropriated God's healing power.

Healed on Her Death Bed

"The water's warm now, and I'll set it on the back of the stove," said a neighbor of Maggie Curry, who was on her death bed.

"She'll go any minute now!"

The neighbors had gathered around the bed waiting for the last gasp. The water for the death bath was warm in that Indiana farmhouse. There was no doubt but the end had come.

They fell to praying for the dying woman, and suddenly she cried out, "I'm healed!" And she arose from the death bed.

"No, Maggie, lie down and die," said her husband surprised at the sudden turn in affairs.

But Maggie refused to lie down and die, even to please her husband, for she had been raised from that bed of death. Maggie Curry, known among the neighbors and relatives as Aunt Maggie, lived for twenty years after being raised from the brink of death.

A grandson, Dr. Maves, at present is the president of the Los Angeles College, and another relative is in gospel work, the wife of Rev. U. E. Harding.

It is faith that prevails. The skeptic would say, "Well, she would have got better anyway." The doubting Thomas says, "She merely passed the crisis." The quibbler says, "Maybe those untutored neighbors were mistaken, and rushed the hot water just in case of need." But it is much easier and simpler to affirm, "Faith raised Aunt Maggie from the jaws of death." Faith's way is the better way. A strong faith in God is our anchor. If we believe we shall receive.

Communion Sermons

Preparation for the Supper

TEXT—*There make ready for us* (Mark 14:15).

INTRODUCTION

It is necessary for us to prepare for the Lord's Supper just as much as it was for the disciples. Let us check the items that must be made ready before we are prepared to partake.

I. MENTAL PREPARATION

1. Clear the mind of worldly thought before going to the table. Worldly thoughts hinder the workings of the spiritual forces.

2. Fill the mind with spiritual thoughts about God and duty, holiness and love, grace and mercy. A spiritual thought carries power with it when we go to the table.

3. Create a mental atmosphere such as Christ can bless. He will have nothing to do with worldliness and evil. So we must eliminate such from our minds before He can operate within us.

II. SPIRITUAL PREPARATION

1. Examine your spiritual life. See what is therein that is displeasing to God and eliminate it.

2. Make proper confession to God of these delinquencies if there be any, and to others if they have been injured.

3. Come boldly to God's throne for the grace that is needed in getting the outward life ready for the Communion. Do not lag behind thinking you can delay this grace-finding act. But walk up and ask God for aid in getting the soul ready. He is willing to assist.

III. CREATE A SPIRITUAL SETTING FOR THE TABLE

1. Sing such songs as will bring the mind in alignment with the meaning of the Communion, the redemptive death of Christ, the shed blood which brings salvation, etc.

2. Build a prayerful atmosphere. Have public prayer often during the service, and prevail before the Lord.

3. At the table be in a worshipful spirit. With closed eyes contemplate the Supper, the Lord's life and death, His coming into your heart to bless.

4. Try faithfully to appropriate this grace to your immediate needs.

CONCLUSION

Prepare the soul for the incoming of the Lord while you bow at His table. He is near and if you will clean out the attic, the cellar, the dungeon of your character, and open the door He will enter.

Christ's Guest Chamber

TEXT—Where is the guestchamber, where I shall eat the passover with my disciples? (Luke 22:11).

INTRODUCTION

The meaning of guestrooms is that a place is set aside for the use of guests. It must always be ready for one can never tell just when they might arrive. In the older days there were many homes with a preacher's room, set apart for his use, and it was all ready to be occupied. Christ must have such a guest chamber in your heart where He can hold communion with you.

I. CLEAR OUT THE MIND'S GUEST CHAMBER

In the mind make a room where the Lord can be at home. Rather clean out the entire mind and make it an abode for Christ and things godly. Make no room for sin to enter or for evil thoughts to have a place. Think nobly, live highly, act with spiritual guidance, and Christ will abide with you.

II. MAKE YOUR SOUL CHRIST'S CHAMBER

Your soul must be cleansed before Christ will come in to dwell. He will have nothing to do with a heart that is defiled. Let His blood forgive your sins, and cleanse your life. You are to be the temple of the Holy Spirit and the divine will not abide where there is evil. Go through your life carefully and clean it out for His coming.

III. HOLD FELLOWSHIP WITH THE GUEST

You must make the Guest welcome if He is to abide in your soul. You cannot shut Him out from your thoughts, and He must have a place wherein you can come to Him for grace. Talk freely with the Guest through prayer. Whisper your secrets into His ear and He will bless you.

CONCLUSION

Partake of the Supper with the Lord and let Him come fully into the guest chamber of your life. He is the source of blessing and all grace comes from His bounteous hand. Let Him bless the bread He breaks for your soul.

Funeral Sermons

When Jesus Stood

Behold, I see the heavens opened, and the Son of man standing on the right hand of God (Acts 7:56).

INTRODUCTION

This is the only reference where Jesus, after His ascension into heaven, is said to be standing. You will note that when Stephen was being stoned to death the scene was so touching to the Master that He stood up, possibly arising from the throne, and looked upon the persecution of His follower. Is it too much to say that as this warrior today has gone home the Master has been standing?

I. JESUS STANDS TO HONOR A GUEST TO HEAVEN'S HALL

The saint is a guest in the halls of heaven. He is more than that, he is a friend gone home. On earth when a guest arrives, we stand to welcome him. In heaven when a guest who has been in service for the king while on earth is welcomed by a standing host. As our friend, whom we honor today, has gone home, heaven stands to bid him welcome.

II. JESUS STANDS TO WELCOME HOME A WARRIOR

Stephen labored for the Master, fought in the Lord's battle, and when he was about to go home, Jesus stood. So when the Christian worker goes home after a long battle against sin, the Master arises to do him honor. We fight for God down on this earth, and when our home-going time comes we will be welcomed with glad acclaim.

III. JESUS STANDS IN HEAVEN'S RECEPTION FOR A SAINT

All Heaven rejoices when a saint goes home. Ancient Rome had receptions for their home-coming, battle-scarred fighters, and no less does Heaven rejoice when its foreign legions come home. Jesus joins in; the saints of all ages take up the refrain the angels sing, and the courts of heaven ring with joyous refrain.

CONCLUSION

Why should we sorrow when heaven is made glad by the arrival of our loved one. It is hard to say goodbye, but you must remember that this is not a final parting. It is only a short going away. We, too, shall join with our departed loved ones who have fought a good fight and won an eternal crown.

(This message is suited for the death of a Christian worker.)

The Rainbow Circled Throne

TEXT—And there was a rainbow round about the throne (Rev. 4:3).

INTRODUCTION

There are only two references to rainbows in the Bible. A later reference in Revelation speaks of a rainbow being used upon Jesus' head. Back in the original reference to a rainbow, the word there used is bow. This word rainbow is used as a climax to the entire story of redemption. It brings together in the heavenly fulfillment all the glorious promises of redemption complete.

I. THE RAINBOW IS A PROMISE

God said when making a promise to Noah, "I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth" (Gen. 9:13). The rainbow

around God's throne is likewise a promise to the living and the dead alike. This rainbow is the fulfillment of all the covenants that God has made to man's soul.

II. RAINBOW CIRCLED THRONE SYMBOLIZES

1. It is the divine promise of no more sin. Evil is forever done away with. As long as eternity remains sin shall no more blight the sons of God.

2. There is to be no more death. You can stake your hope on this promise as today you look for the last time in the face of this loved one. When once heaven's shores are touched, and eternity begun, the reign of death is forever over. Once this proud form held hopes high, but those hopes were cut short by the icy sickle of death. Again he lives on high. He is touched with immortal life, and hope once dead shall spring into being, never to be cut short by death.

3. No more curses, nor that which makes a lie of God's blessings will ever touch the child of God. This our friend is now realizing the promises of God, that the curse of sin and iniquity is forever past.

4. The wrath of God is forever past, and the power of temptation has lost its grip upon the soul.

III. THE PROMISES OF GOD ARE NOW FULFILLED

All the divine promises, made for man while on earth and having their fulfillment in heaven are now being made complete.

1. Meetings where shouting and rejoicings no longer break up. The redeemed now draw water from the wells of salvation with eternal joy. The Lord is now the soul's shepherd leading the saint into spiritual pastures and green soul byways.

2. The promise of being with God and one with God is now fulfilled. There will be no more separation from the divine presence.

CONCLUSION

The check which God gave this our departed friend is now presented at the bank of heaven. God has promised much for the Christian, and the rainbow around the throne says that what He has promised He will fulfill. The dead who live in the Lord can walk up the throneway and have all these promises turned into living realities. This is better than being alive and suffering the heartaches that mark today. Rejoice that God has called another child to the heavenly home.

Expository Outlines for October

By Lewis T. Corlett

Edifying Others

(Romans 14)

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (v. 19).

I. THE CHRISTIAN LIFE HAS A TWOFOLD RELATIONSHIP

1. To God.

- a. The basis of individual relationship in Christian experience.
- b. The secret of victory as the soul rests upon the promises of God.
- c. The source of strength as the believer trusts the wisdom and power of God.

2. To others.

- a. A relationship that should be planned for definite constructive benefits.
- b. An expression of the love of God which is shed abroad in the heart by the Holy Ghost.
- c. The responsibility of so living a Christian life as to encourage others to walk with God.

II. CHRISTIANS SHOULD HELP OTHERS BY EMPHASIZING THE ESSENTIALS OF SALVATION (v. 17).

1. The kingdom of God is composed of all who truly are in God and have their names written down in the Lamb's book of life.
2. This is explanatory of what Jesus commanded His disciples to seek (Matt. 6:33).

3. These characteristics are the results of the operation of the Spirit of God in the human heart in the crises of salvation.

4. These should be the controlling factors of the heart and mind and thus the motivating power of action.

III. EACH CHILD OF GOD SHOULD RECOGNIZE THAT HE IS INFLUENCING OTHERS (vs. 7, 8).

1. Each one is setting an example for someone to follow.
2. Each one is under obligation to reveal Christ in everyday life.
3. Every Christian should live in the consciousness that each person must give an account to God for actions and example (vs. 8, 12).

IV. EACH ONE SHOULD ADOPT A CHARITABLE ATTITUDE TO OTHERS, ESPECIALLY THOSE WHO ARE WEAK IN THE FAITH

1. By being careful of observing various duties in such a manner as not to bring others into condemnation (vs. 1-6).
2. By refraining from pronouncing judgment on others because their viewpoints or actions differ (v. 13).
3. By denying self of things that are not considered harmful in order to help those that are weak in the faith (v. 21).

V. BY BEING CAREFUL TO PERSONALLY KEEP FREE FROM CONDEMNATION

1. Have personal faith in a living

God, regardless of the attitude of others (v. 22).

2. Be careful to leave a good influence at all times (v. 16). "Your rights must not get a bad name" —MOFFATT.

3. Remember that by obeying the fundamental principles of the kingdom of God, the Christian will be acceptable to God and approved by men (v. 18).

VI. GOD WILL CO-OPERATE IN HELPING EACH CHILD OF HIS TO EDIFY OTHERS

1. Christ died and rose again for this purpose (v. 9).
2. By being merciful and charitable to others the Christian opens the door for God to make him a blessing (v. 18).
3. By definitely following Christ, and planning to help others, the individual can be assured of the continual guidance of the Holy Spirit.

The Unity of the Church (1 Corinthians 12)

I. THE CHURCH OF GOD IS AN ORGANISM

1. Not referring to denominations.
2. The church invisible which is composed of all those whose names are written in the Lamb's Book of Life.
3. The Church is the Body and Christ is the Head.

II. THE UNITY OF THE CHURCH IS BASED UPON THE PRIVILEGE OF MAN BECOMING A PARTAKER OF GOD'S NATURE (vs. 12, 13, 27).

1. Entrance is made in the new creation wrought in regeneration.
2. Unity is cemented by the cleansing of the heart from all that would mar or disturb the relationship toward God. This is done in the experience of sanctification.
3. This is maintained as a living relationship by a continued daily obedience and faith in God.

III. THE UNITY OF THE CHURCH IS PRESERVED UNDER THE GUIDING HAND OF THE HOLY SPIRIT (vs. 3, 4, 7, 11).

1. He makes clear the things of Christ to the individual members.
2. He bestows the variety of gifts on different people as He sees fit for the advancement and development of the Church and the members.
3. He is ever seeking to administer His work in such a manner as to bring profit to the individual members.
4. He is the source of light, strength and inspiration to the various members of the body.

IV. THE UNITY OF THE CHURCH IS MAINTAINED BY THE INDIVIDUAL MEMBERS DOING THEIR PART (vs. 14-27).

1. Each individual Christian should recognize the value of other Christians in the same manner as the various parts of the body are necessary to the welfare of man.
2. Each child of God has a particular function to perform and task to carry out in order for the entire Church to meet the needs of the generation.
3. All the members are interdependent.
 - a. They depend on the others to do their part.
 - b. One part suffers with the other part.
 - c. This is especially true of the members of the body of Christ as the progress of the whole depends upon the co-operation of the individual members.
 - d. The children of God are mutually sympathetic.
4. Schisms and divisions come in the Church only when some member becomes dissatisfied with his part and tries to do the work of another and slows up the work of the whole.

V. THE ASSURANCE OF CONTINUED UNITY IN THE CHURCH IS DEPENDENT UPON EACH MEMBER KEEPING PERFECTED IN LOVE (v. 31).

1. Paul gives the thirteenth chapter of 1 Corinthians as a solution to the problems of the Corinthian church.

2. He advises the members particularly to covet earnestly to be perfected in love.
3. The unity, harmony and glory of the Church reaches the highest point only when the children of God operate and progress on the plane of perfect love.
4. Perfect love is the bond that holds the members to the Head and enables the various members to operate without friction.

God's Promises

(Isaiah 41:9-20)

I. ISAIAH'S CHIEF MESSAGE TO THE PEOPLE OF HIS DAY WAS CONCERNING THE CHARACTER OF GOD

1. He remembered that his life had been transformed, enriched and endowed by a vision of God.
2. The continual fellowship with God enabled the prophet to keep encouraged regardless of the problems at hand.
3. He sincerely believed that the people of his day needed an enlarged vision of God, His character and work.
4. This is the great need of the Church today.

II. GOD'S PROMISES TO ALLAY MAN'S FEARS (vs. 10-14).

1. By confounding the work and plans of their enemies (v. 11).
2. By assuring each of His children that He is with them. "Fear not, for I am with thee."
3. By revealing His interest in sustaining each one regardless of trials or problems involved.
 - a. "Be not dismayed." Hold steady, do not get excited or unduly alarmed.
 - b. God promises help and strength in time of need.
 - c. The child of God is assured of being sustained by an arm that is stronger than his. "Yea, I will uphold thee with the right hand of my righteousness."

4. By assuring man of divine guidance (v. 11).

- a. The heavenly Father will comfort by holding the hand of His child in the hour of darkness and perplexity.
- b. The all-wise God will lead His children in the paths of righteousness for His name's sake, and for their good.
- c. The Christian can rest in the assurance that God, through the Holy Spirit, will guide in to all truth.

III. GOD PROMISES TO MAKE HIS CHILDREN USEFUL INSTRUMENTS IN HIS CAUSE (vs. 16, 17).

1. Too many professed Christians are talking and magnifying their limitations and inabilities, when God has said, "I will make thee an instrument of usefulness."
2. Each follower of Christ has potential powers of blessing which the Lord will bring to fruition if He can get some co-operation from each one.
3. Each child of God has possible avenues of blessing into which the Lord is trying to guide them.
4. Every Christian will be a blessing if he will follow the directions of the Lord.

IV. GOD PROMISES TO PROVIDE THE NECESSITIES FOR THE WELFARE OF HIS CHILDREN (vs. 17-20).

1. He will provide water in a desert land.
2. He will give the trees for shelter in a barren land.
3. He will provide just the conditions and circumstances that will bring the greatest joy to His children.
4. This may not come as rapidly in a material manner as some people want but will always materialize properly in a spiritual sense.

V. GOD WANTS TO PROVE HIS TRUE CHARACTER TO ALL OF HIS CHILDREN AND TO ALL PEOPLE (v. 20).

Suggestions for Prayermeetings

By H. O. Fanning

Prayermeetings and Spiritual Preservation

AMONG the many problems confronting churches today is that of spiritual preservation of young converts, and older ones as well. That we are living in perilous times is certain. Temptations are many, and the tides are running swiftly. Only by well directed and strenuous effort—under God—will we be able to stem them. As a church we seem to be becoming

thoroughly aroused with regard to this matter. As implied above it is likely that there are many occasions for these losses, among them that of insufficient effort in the matter of spiritual preservation has its place. As a people we are agreed that if we are to have converts, we must preach converting truths and preach them with vigor and definiteness. If we are to have people sanctified, we must preach sanctifying truth and preach it with no

uncertain sound. If we are to have spiritual preservation, we must preach truth designed for the accomplishment of that end. While salvation in its crises experiences, is instantaneous and complete, as an experience it is a lifetime affair. In the light of this truth, spiritual preservation is as important in its place as are the crises experiences in their places. Being born of the Spirit is a glorious experience. Being baptized with the Spirit follows in divine order. In the one we are born into the spiritual realm. In the other we are freed from indwelling sin, filled with the Spirit, endued with power from on high and made perfect in love; prepared for life in the world in which we now are. But this glorious life must be preserved. Spiritual life is preserved through meeting conditions for such preservation, just as natural life is preserved by meeting conditions designed for its preservation. In either case, unless these conditions are met, life is but a poor affair and will probably be of short duration. The better these conditions are met, the more vigorous and useful will be the life sustained. It is frequently said that our people need to go to the altar, and this with much of truth. May it not be that much of this need is due to an insufficiency of spiritual food for proper life sustentation? If they were better fed, the need of going to the altar would be reduced to a minimum. Our zeal for getting people into spiritual experiences must not be slackened. It must be increased. One of the best ways to improve in this matter, will be to keep our people well fed, and in vigorous condition for aggressive action. In many of our revival efforts little more is accomplished than that of getting our own people fixed up. A vigorous and aggressive people would have a far different effect upon the people of the communities in which our churches are located. The best work is done by people best prepared for it. Spiritual preservation has no unimportant place in our fitness for the work God has committed to our hands. He has provided for our fitness, and has a right to expect us to avail ourselves of His provisions. The world has a right to expect spiritual fitness in us. We should expect it of ourselves. We have learned by experience that such fitness is not the result of accident. We should learn that it may be ours by well-directed effort.

Perfection as Seen in Job

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil (Job 1:1).

In our text we have God's description of Job. In the matter of material possessions, he was the greatest of all the men of the East. Not only was he great in material capacities and possessions, but he was great in spiritual capacities and possessions. Job's material possessions were perishable and passing. His spiritual possessions were permanent and enduring. God puts him on exhibition, not because of what he had in a material way, but because of what he was in spiritual matters. Satan's challenge was that Job was serving God for material gain, and that he would curse Him to His face if he were deprived of his material possessions. Deprived of all that he had in a material way, Job stood firm as a rock. His spiritual assets were undiminished.

I. *In considering Job as a perfect man, we are not to think of him as a finished product.* He was a man in the making. A man whose powers were being discovered, developed and perfected by use. And this is true of all of us who are in the experience of Christian perfection, we are in the making. Our perfection is that of people who are undergoing the processes of development.

II. *As a perfect man, Job was subject to vast improvement.* His powers were but partially discovered, but partially developed; they were in the perfecting processes. Someone may be saying, "How can these things be? Everywhere in nature we see this illustrated. In every form of life, there are two kinds of perfection. That of kind, and that of growth and development; of coming to realization as to powers and possibilities. Every tree, every plant, every creature, is perfect as to kind. All pass through the processes of growth and development. All are in the making until maturity is reached. In human life, this is as true in the spiritual, as it is in the natural realm. It takes a lifetime to make a fair beginning in the development of our natural powers. We are in the beginnings of the development of our spiritual powers here below.

III. *Job made great progress during the few months—possibly years—of his experiences in the school of adversity as recorded in the forty-two chapters of the Book of Job.* In the Book of Job, we do not have a record of the experiences of a common man, but those of one of the mountain peak men of history. Those of a man who had the ability to go far in matters, either material or spiritual. A man that God could put on exhibition as an outstanding monument of His grace. When a man is tempted as Job was

tempted and tested, he is a man who has developed ability to resist such temptations, and meet such tests. God is faithful. He does not suffer men to be tempted above their abilities to bear them.

IV. *What is the secret of Job's marvelous endurance?* Did he have a better experience than other men? He had the same experience that other men have. He went farther in the realization of the possibilities of that experience than the most of us do. There is just as much for us in the experience as there was for Job. The question is, Will we go on to the realization of these possibilities? The best things of the spiritual life are not back of us, but beyond us. They are not behind us, but before us. God is beckoning us to go forward.

V. *In the experiences of Job we see that going forward was no easy matter.* In the days of his prosperity, Job was a man of wealth. We see that he used his wealth for his spiritual advancement, as well as the spiritual advancement of others. He used all for the glory of God and the good of his fellowmen. In his home life, in his community life, he was constantly seeking the welfare of others. It was in so doing that his own welfare was advanced, and it is in so doing that our spiritual welfare will be advanced. In this realm, one of the best ways of building ourselves is to be diligent in our efforts to build others. Seeking to bring others to God we bring ourselves to Him.

VI. *In his days of adversity, Job was as true to God as he was in the days of his prosperity.* His heart was as true to God, as the needle is to the pole. In the loss of his property his word was, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In the loss of his health, he said, "What? shall we receive good at the hand of God, and shall we not receive evil?" In all this Job sinned not. Forsaken by all his kinsfolks and friends, deprived of his consciousness of the presence of God, his heart remained steadfast and unmoved.

VII. *The question comes to us, Is there all of this in the experience of entire sanctification for me?* Certainly there is. Will it be true of me just because I have the experience? It was not true of Job merely because he had the experience. It was true of him because he went on to the realization of the possibilities of the experience. How much will it be true in my case? Just as much as I go on to make possible to become true. Job was not a child in grade. He was a seasoned veteran. It is out of children that seasoned veterans are made. Job had

had his childhood. God did not put him on exhibition as a child in spiritual matters. He had passed through his childhood. And so must we if we go on to the realization of the possibilities of grace. Having an experience of grace is one thing. Realizing the possibilities of that experience is more of the same thing. The experiences of Job are for our help and encouragement. Just as we must pass through childhood in the natural, so we must pass through childhood in the spiritual realm. Childhood is as essential in one realm as it is in the other. Differences between childhood and manhood are not in the possession of abilities, but in their discovery and development. Not in our possession of powers, but in the development of those powers. Our spiritual powers need this development, just as our natural powers need it.

Conviction and Faith

I know that my redeemer liveth (Job 19:25).

Properly we think of conviction as having to do with consciousness of sin, and need of salvation; of need of sanctifying grace. This is the term for this sort of thing. But conviction in this sense should be a passing thing, rather than one that is permanent. But there is another sense in which conviction deals with things that are permanent, that of conviction concerning God and His eternal truths. These convictions should be of a permanent and abiding character. They should be deepened and strengthened by consideration and meditation. They should be as the sheet anchors to the soul, holding it steadfast in the severest storms that rage upon the sea of life. In the experiences of Job we see that they may become such.

I. *Faith must have an object.* With the Christian, that object is God. The scope of this faith is salvation, and all that pertains to life and service, both here and hereafter. The basis of sound, enduring faith, is sound enduring convictions. It should rest on pillars that are unshakable if it is to stand the tests and trials of life.

II. *Conviction in the first sense should be a passing matter.* Conditions should be met, faith should be exercised, experiences gained, and convictions a thing of the past. This is the divine purpose in giving such convictions, and when this purpose has been served, these convictions should be no more.

III. *Abiding convictions of the second sort, have their price, and they have them who pay that price.* They are not the result of accident, but of well directed effort consciously and

consistently put forth. In some measure, every child of God has them. In their fuller measures, they are not so common. They are strengthened with years of experience, and occasions that demand their development and exercise, and challenges that put them to the proof.

Suffer this brief repetition for emphasis.

IV. *God does not put Job on exhibition as a child.* He has had his childhood in grace, and has made good use of it. And childhood is as necessary, and as important in the realm of grace as it is in the realm of nature. The differences between childhood and manhood in grace are not differences in the matter of the possession of powers, but differences in the discovery and development of these powers. The child has them in their incipency. The man has them in their fuller development. The fuller this development, the abler the man. In Job we see a man with his powers in a marked state of development.

V. *To insist that feelings have no place in the matter of faith would be unwise.* Feelings have their place in this matter, but they should be kept in their place. Feelings are disturbed by many things, by changing circumstances, by varying conditions, by emotional states, and many things that go into the making of life. Faith based on feelings is likely to be disturbed by anything that disturbs feelings. With many, when feelings are unsettled, faith is unsettled. At this point many fail, cast away their confidence, suffer a breakdown in faith, and come to

grief spiritually. Faith with them is as uncertain as feeling.

VI. *In Job we see a man whose faith was little—if at all—affected by his feelings.* His faith rested on more secure, more enduring foundations than feelings. He had many things to disturb his feelings. His convictions were based on persons and things unchanging, enduring, life giving, faith sustaining. The efforts of Job's preacher friends were designed to disturb his feelings, to persuade him to desert the solid foundations of his convictions, and become vulnerable to onslaughts upon his feelings—the hurling of massed forces against the solid bulwarks of his faith. The secret of Job's steadfastness, is seen in the strength and character of his convictions. He is unmoved by the charges hurled against him. The convictions that Job had, we may have by putting ourselves in the way of having them, as did Job.

VII. *In many things experience plays a large part.* One of these is that of becoming conscious of our needs. We do not go far in life in the spiritual realm before we find that our faith needs strengthening. That it is being tested and tried, and that if we are going to stand we must develop ability to stand. It is no easy task to learn to maintain our physical equilibrium. We find similar difficulties in learning to stand in matters spiritual. Physically we soon see that we must learn to stand or keep on falling. This is as true in the spiritual realm as it is in the natural. It is through testings that we become aware of our needs. What-

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ever brings us to a better knowledge of God, brings us to firmer conviction on which to rest our faith. The Word of God is His great repository of truth; the fountain of material for sound, enduring convictions. Prayer and communion with God, experiences of His fullness; His unchangeableness, tend to establish us in convictions that are as stable as the foundations upon which they rest. Convictions that hold us steady in faith under trying circumstances that reveal to us the insecure, as well as the secure, as foundations for enduring faith. Establishment in such convictions is no easy matter, but it is worth all it costs. The better things of life are never easy.

Walking by Faith

Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take; when he hath tried me, I shall come forth as gold (Job 23:8-10).

In so far as his consciousness was concerned, God was not to be found in the experience of Job. Job prayed; God was silent. Job sought God, but found Him not. His faith faltered not. Of three major things, Job was convinced. Of the certainty of the Being of God. He allowed nothing to rob him of this conviction. Of the providential activities of God. Job cannot find God in his consciousness, but he can see Him in His providential activities. Of the binding nature of his personal relationship to God. In these days and months of adversity, Job is as loyal to God as he was in the days of his prosperity. What has been true in Job's consciousness in the past, is still true in actual facts at present. What was true of God's activities in the days when He revealed Himself; is equally true now when He is seemingly hiding Himself.

1. *To insist that consciousness had no place in steadying a man in the tests of life, would be saying what is not true.* To insist that walking by faith would be impossible without the activities of consciousness, would not be true with reference to the experiences of men who have gone far in the realization of the possibilities of grace. There are possibilities in sanctifying grace, to which few who enjoy this grade attain. But they are there. Job had reached some of them, and the facts that he had are recorded for our encouragement and help. The farther men go, the greater are the possibilities they realize in this marvelous grace.

II. *To insist that what we know is unimportant would be to insist upon that which is not true.* But Job had come to a place in his experience that he realized that there were things more important than the things he knew. And these are the things God knows. "He knoweth the way that I take." In this Job had made a great discovery. God is silent; He is hiding Himself in secret places, in so far as Job's consciousness is concerned. But He is not indifferent to Job's condition, or unconcerned about his welfare. Job was never more certain of the faithfulness of God, than he was at this time. He walked by faith.

III. *Job did not understand the ways of God at this time.* They were different from what he had ordinarily known them to be. But he knew the steadfastness and dependability that were His. Lack of understanding ministered nothing to doubt in the mind of Job. He was living in a realm of faith to which it is possible to the wholly sanctified to attain. It was what God knew, and what God was, that ministered to Job's steadfastness under testings and trials well-nigh unbearable in their severity. God knew, and all was well.

IV. *Job was conscious of righteousness in his walk.* He was no novice in this sort of walking. He had walked in this way for many years, and walked in it without defection from the ways of God. He had formed habits of right living, and learned abstinence from habits of wrong living. Job was no novice in sanctified experience and living. He had allowed himself no time for the questionable things of life. He had learned the value of right living in the sight of God. He had suffered other forms of living to find no place in his life. In no other realm of life are there such heights to be attained as in the wholly sanctified life.

V. *There had been no backslidings in the life of Job.* In his living he had been progressive. His life had had a forward trend. It was a long way back to Job's beginnings in grace; his advancement had been sure and steady. There had been no turning back to the ways of the world; the spirit of the world; of attachments to the world. Job had walked with God, and had the approval of God upon his life. There had been nothing in the way of digression from this manner of living.

VI. *Job was satisfied that God was working out His own purposes in His own ways.* His ways with Job were a very small matter, compared with the great work He was carrying on. It was quite possible that God might withdraw Himself from the personal con-

sciousness of Job. It was impossible that He should cease from the great work of caring for the universe, and for the interests of all mankind. Job had no thought that the work of God had stopped, merely because He had ceased to reveal Himself to Job consciously. God would go right on caring for Job's interests as He cared for the interests of others. Job did not allow himself to think that he was the only man living, and that the divine withdrawal from his consciousness would mean chaos and ruin in general. He had a more worthy conception of God and of the work He was doing.

VII. *Job was looking forward to a satisfactory outcome of his trials and testings.* "When he hath tried me, I shall come forth as gold." Gold is refined by fiery processes, and severe testings. Gold has its value. But there are things of greater value. And these things of greater value are discovered, developed and perfected by fiery testings and trials. Human life and character are among these more valuable things. When the gold of earth is no more, human life and character will shine with luster undimmed and supernal. When all things material—as we have them now—are no more, the blood-bought, the purchase of Calvary's sacrifice, will shine with untarnished, and ever increasing luster. The way to the heights in this realm is a rugged way. Testings and trials have their part in enabling us to walk it, and to reach its higher altitudes. That which is so precious must have its testings for its perfection, trials commensurate with the value the final product.

Being Just with God

God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live (Job 27:1-6).

Job's preacher friends were right in one thing. They insisted that sin was a cause of suffering. They were wrong in insisting that it was the one occasion of suffering. According to their philosophy, Job was a great sufferer, therefore he was a great sinner. Two things are noticeably absent in the record of their ministry to Job. One seems to be the absence of any effort to understand Job, and be of any help to him. The other, the absence of their seeking counsel of God. Their ministry consisted in an indiscriminate, but thorough application of the principles of their philosophy of life. Job seems to have been justified in speaking of them as physicians of no value; as miserable comforters. Their one objective seems to have been that of per-

suading Job to cast away his confidence in God, acknowledge himself to be a self-righteous and deep-dyed sinner and seek restoration under their ministry. This Job utterly refused to do.

I. *Under no circumstances would Job consider anything less than the perfect manner of life and living that had been his portion for years.* He had practiced right living until he had come to appreciate its value. He had determined to know no other manner of living. He had had sufficient experience in this matter to settle him in convictions unalterable concerning this matter. He had sown wisely and was reaping what he had sown. The reaping was most satisfactory. He could see the results of wrong living in others, and was determined that nothing of this sort should find its place in his life.

II. *Under no circumstances would Job allow himself to submit to the judgment of his preacher friends.* To justify them in their accusations would be to be disloyal to God. Their charges against him were without foundation, and were abhorrent to his righteous soul. They were contrary to the facts concerning his life. They began with giving him some credit for having lived worthily in some measure in his earlier years. They were soon classifying him with hypocrites and sinners of the baser sort. To have justified these men would have been to deny the actual facts of his life, under God.

III. *What God had done for Job was a reality to him.* He would not allow himself to be persuaded to do anything that would invalidate, or deny, what God had done for him in sanctifying him wholly. One of the sad things we are compelled to witness, is that of seeing men and women for whom and in whom God has wrought mightily, allowing themselves to be persuaded to insist that they have been mistaken in what they supposed God had done in them, and that really He had done nothing of the sort. If God has done a work of grace in us, nothing should be allowed to persuade us to deny what He has done. If we backslide and are forever lost, we should testify in the regions of the damned, that there was a time when God sanctified us wholly, and we knew the blessedness of that experience. If we ever had the experience, we should not deny it, but constantly affirm it. There is danger that we take things of this sort without sufficient seriousness.

IV. *Job was right in insisting that if his afflictions should eventuate in death, he would die maintaining his integrity.* Seemingly his preacher friends did not believe in the experience Job possessed, and this may

account for their failure to understand him, and their persistence in misunderstanding him. There are many preachers of this sort today, and we do well to hear with proper discrimination. Job could give little attention to their preaching. It is a sad thing that what was true of them has been true of the preaching of others. Job had an ear for the right kind of preaching. He had none for the kind of preaching his friends were doing.

V. *Job had a proper estimation of the value of righteousness.* It was a possession of inestimable value to him. He would hold it fast. It was of God. To have denied it, or have treated it lightly would have brought upon him the reproach of his own heart. Righteousness is not such a common thing in this world that one can afford to regard it lightly. Where there is righteousness of life, there is something; Someone, back of it. To treat it lightly is to treat the God who has made it possible lightly. It is an evidence of God in one's life. Job was loyal to One who had been, loyal to him. One who had never been disloyal to him. He would not be disloyal to the God of all grace.

VI. *Job knew his enemies and knew what to do with them.* The righteous have their accusers, and sometimes they are professional accusers, as were those of Job. They are to be recognized in whatever garb they may come to us, and against us. Job had been misunderstood by his kinfolds and acquaintances, and been forsaken by them all. To have these men, who were professedly men of God, as opposers, was putting him to extremes in his testings. Of them all, in some measure at least, they knew not what they were doing. Whoever would go far in living righteously in the world in which we are now living, must be willing to pay the price of such living. Job had it to pay, and so have all others in their measure. There is consolation and compensation in the fact that much of it is due to ignorance and unbelief.

VII. *Conscious of his righteousness, and of its source.* Job also conscious of the fact that the joy of the hypocrite was a fleeting thing. As surely as he was conscious of his righteousness, he was conscious that he was no hypocrite. To have his preacher friends insist that he was such did not make it so. Not only does Job refuse the accusations of his preacher friends, but he has some things to say to them also. He has some questions to ask them. Will a hypocrite act as a child of God? Will his heart be drawn to Him as the needle is drawn to the pole? He would have his friends know that there are

better things for them than they were then enjoying. He would have them know that there are realities in the things of God, of which their possessors are conscious. That the work of God in a human soul and life is of such a nature and effect that it can be readily and infallibly recognized. He would help them to understand him, if they were willing to be helped; to cease to misrepresent him if they were willing to be helped. That there were possibilities in grace far beyond any which they or he had realized. He was so well satisfied with the results of his efforts that he would press on to ever increasing heights.

Some Lessons from Job

Wherefore, I abhor myself, and repent in dust and ashes (Job 42:6).

In saving men God takes them as they come to Him, and saves them as they are. Salvation is not an equalizer of men, either in character or caliber. There are vast differences in men in every walk and condition of life. And this is true in a greater or less degree in everything that has life. In putting Job on exhibition, God did not set before us an ordinary man. In a material way he was the greatest of all the men of the East. He was equally great in a spiritual way. God has His pattern men, and Job was one of them. He does not use forty-two chapters of His Word, to record the experiences of an ordinary man. God makes great men when He has the material furnished Him of which they are made. In all subsequent ages Job has been God's pattern man of Christian perfection. In the record we are given the actual experiences of Job without digressions from the facts in the case.

I. *There were perplexing things in Job's progress in grace.* The way he traveled was not an easy one, even for him. Job wisely rested steadily on the things which he better understood, and waited patiently for a better understanding of the things that were more perplexing. He was traveling this way for the first time. He had wisely stored his mind with convictions that were abiding in their nature. And these things we will have to do if we go far in the realization of the possibilities of grace.

II. *Finding ourselves inferior to Job in many things need not be discouraging to us.* This is simply an evidence that Job went farther than we have yet gone. This gives us an assurance that we too can go farther. The fact that others have gone farther in grace than have we should always be an encouragement, an inspiration and a help to us. We may rest assured that God has recorded the experiences of this

good and great man, not for our discouragement, but for our encouragement. He brings us into experiences of grace that we may make progress therein, and go on to the realization of the possibilities of these experiences.

III. *Man is an improvable being, and ever will be such.* His change from infantile helplessness to great achieving power, is an evidence of this. The greatest men of the ages, began in helpless infancy. In that infancy, they were endowed with powers which, discovered and developed, made them great in the various walks of life. The changes that had taken place in the life of Job, demonstrated that he was a man of unusual capacities for improvement. Not only had God doubled Job's material possessions, but we may be sure his spiritual possessions had not been increased less.

IV. *Job's progress had been so great, that when he considered the speeches he had made earlier in his experience, "He abhorred himself, and repented in dust and ashes."* He saw that in much that he had said, he had been darkening counsel by words without knowledge. This is significant of the increase of his knowledge of things in the spiritual realm. And the possibilities for improvement are as great—if not far greater—in the spiritual, than they are in the natural realm.

V. *God had been silent when Job prayed during the earlier days of Job's experience in the school of adversity.* This had its disconcerting effects upon Job, but He had not been indifferent to Job's prayers. His delays were not denials. When God addressed Job, He did so with reference to the things concerning which Job had been making inquiry. By contrast Job had become conscious of the meagerness of his knowledge, and of his attainments in grace. As compared with God, he was a very insignificant creature. He had made much progress. There was much more for him to make. He was at the beginnings of things in grace. The better things were all ahead of him.

VI. *It is a great thing when a man has made some appreciable progress in grace.* He is aroused to increased activity by what he has gained. It is the person who is making little—if any—progress in grace, who is little—if at all—interested in the subject. Job was thoroughly aroused on this matter. Progress was the order of the day with him. In this Job was normal. One of the inexorable laws of life is that of growth and development. It is this sort of thing that gives life its beauty, its force, its value. Where these things are lacking, life is a poor affair. Where they are present, life is a thing of beauty, and a joy forever.

VII. *But Job was not through with progress, even in this world.* God gave him another hundred and forty years to live, and grow, and develop, and perfect his powers. In the earlier years of Job's life God has given us a picture of the progress that he made. He gives us a brief view of the progress he was making under a regime of material prosperity and some of the ways in which he was making it. The most of the record is given to a description of increasing prosperity in the school of adversity. With property and friends gone; with health so sadly impaired that death seemed immanent, it was not an easy thing to see how all these things were working together for the good of all concerned. But they were doing just that, and it is here that we may gather much encouragement. That there are valuable lessons for us to learn in the issues of life, we may be sure. That good may come out of seemingly most unfavorable conditions, experiences like those of Job prove. In all things, Job put himself in the way of receiving what God had for him, and profited accordingly. And so may we if we will. Seemingly Job was as ready to co-operate with God under adverse conditions as he had been under seemingly more favorable conditions. In the darkest period of his afflictions Job cried, "When he hath tried me, I shall come forth as gold."



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