
The Preacher's MAGAZINE

Volume 17

June, 1942

Number 6

EVERY heaven-born messenger of the love of God is such by his own consecration to that service. God has no draft men for His workmen. God's workmen are such as hear His voice and respond out of their own free will, "Here am I, send me." That ready response to the divine call means relationship. The moment Isaiah heard the voice saying, "Whom shall I send?" he did not wait for personal pressure, for the Lord to argue with him, or to urge him, and make promises to him. His answer was worthy of the revelations which had preceded it and the touch of celestial fire which had come to him. It indicated the height and depth and length and breadth of his consecration, and the intensity of his piety. There was no looking for excuses, no pleading his own inability, no suggesting that somebody else could do better. A harmony and unity had come into the soul of Isaiah so that his whole soul was an echo of the divine call. There is in the soul that God anoints the very elements of the commission wrought in the very being.—DR. P. F. BRESEE.

The Preacher's Magazine

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

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

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

D. Shelby Corlett, Managing Editor

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

The Preacher and His Doctrine

By the Editor

IT is only when the preacher veers wide of the track that average listeners discern that something is wrong, but it is important to the preacher's own intellectual integrity that he shall think his way through to tenable and consistent interpretations of all the essential doctrines that he preaches.

I have just recently been reading Cell's "Rediscovery of John Wesley," and have been surprised and enlightened by the things it is possible for a discriminating investigator to find in the intellectual processes of this great reformer and revivalist. We have so generally accepted the idea that Wesley took the interpretations of James Arminius and made them vital, and brought about a revival by reason of his "Arminianism on fire," that we have thought Wesley was engaged principally with opposition to Calvinism. But it appears that the Anglican Church leaders against whom Wesley contended were very largely Arminians, and that it was their tendency to propose a "religion not more than human" that set Wesley on edge and drew him on to the crusade. These Arminian churchmen went so far over toward Pelagianism as to make man's estate but a little short of blessed, even in his unregenerated state.

But Wesley came to say that man is totally fallen, and is incapable of thinking even one good thought except by the grace of God, and that faith itself, besides being a condition for salvation, is a gift of God, and not a human work deserving merit. In this essential matter Wesley was much more in harmony with John Calvin than with the interpreters of Arminius of his day. However, he was in line with James Arminius himself, and here again comes the necessity for warning: We are often misled by the interpreters of great men, and come to believe what the interpreters say of them rather than to know what the great men themselves said.

There was one point on which Wesley was

irreconcilably at variance with Calvinism, and that was on the subject of Predestination. And his occasional attack upon this point gave rise to the idea, subsequently generally accepted, that he was at variance with all.

But it is not our thought to go back into the dusty pages of the past. In our own day the swing toward humanistic interpretations of Christianity is decided, and marks, I think, our real danger. I think a preacher might preach almost any standard he likes, if he will make its attainment a human accomplishment, and he will meet with little opposition in this age. This is an age of man worship. It is popular to extol human goodness and human possibilities. Rigid definitions of sin are unpopular. Men will not bear to be told they are morally and spiritually helpless, and utterly dependent upon God's grace for every good impulse and power. Men love to hear of immortality, so long as it is assigned to all men in general, and not conditioned, in all that is desirable relating to it, upon faith in Christ. They do not even refuse holiness itself, if only it is set forth as a human attainment, and not as a divine bestowal.

The history of the Christian centuries, I think, does not record a single revival which came in connection with liberal theology. I said once in an editorial that I have never known a preacher, who was also a genuine revivalist and soul winner, who did not believe in a real hell for the impenitent. A correspondent answered me and accused me of being narrow for inferring that my personal experience was universal. He had no doubt that there have been preachers who did not believe in hell who were yet outstanding soul winners. Then I challenged him to name one such, and when he could not, I asked for anyone who ever has known or heard of one such preacher. Still there was no response. But I made a touchstone of one tenet in that case, and now I would widen it out and say I have never known a genuine revivalist and soul winner whose doctrine of God, the divinity of Christ, the personality of the Holy Spirit, the reality of man's fallen and depraved state or faith as the gift of God and the condition of salvation was in question.

But again, I am not thinking of scope. Preachers, like writers and educators, have their special themes to which they give more than average attention. But if this theme chances to be a little theme it marks the preacher as a little preacher, and there is no way to redeem him from the odium. This is the danger in majoring on externals—it marks the preacher as shallow, and I think the mark is always deserved. It is the danger in majoring on prophecy and current history and literature—it marks the preacher as spectacular. It is the danger in majoring on anything too much—it marks the preacher as being lopsided. Any preacher can be a great preacher in that he can major on great themes: themes like Redemption, Salvation, Faith, Love,

Judgment, Destiny. Why, the very thought of such themes enlarges a man's mind and heart, and any attempt to preach them to others is bound to make a preacher stand on tiptoe.

Every method has its snares. Among us there is a demand for immediate results, amounting, in some instances, to a frenzy. This tempts the preacher to tell deathbed stories, and bring pressure to bear beyond the intimation of the Spirit of God, and it tempts him to pass over the weightier matters of the gospel in favor of things that will get immediate movement. But we must not carry this trend too far. We must remember that depth is quite as much a consideration

as breadth. We must know that stalwart workers must have bread and meat as well as light desserts. We must know a house has to have foundation, as well as frescoes on its walls. And our people must be indoctrinated and made to think, as well as made to feel and act. There really should be no conflict between sound doctrine and revival action. But in case such conflict appears, there must be deliberate attempt to balance the two. Emotionalism is like a grass fire—it soon runs its course. If the fire is to last it must be fed with oak and hickory logs. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Thoughts on Holiness

Perfection, the Ideal of the Hebrew Nation

Olive M. Winchester

Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day (1 Kings 8: 61).

A DAY long awaited had come in the life of the Hebrew people, the day of dedication of the temple. The project to build a house for Jehovah had been conceived in the mind of David, but because he had been a man of war, he was restrained from carrying it out. He did, however, gather much material together for its construction, and when he was about to die, among many other responsibilities that he gave as a charge to the young Solomon was this that he should build the house of the Lord. Seven and one-half years it had taken to carry out the task. Finally it was completed and on the great day of dedication Solomon had stood and prayed for the people. Then following the prayer he blessed them. It was in connection with his blessing that he set forth the ideal for the nation.

PERFECT WITH THE LORD OUR GOD

First in connection with this ideal we note that the requirement is that it is to relate to the Lord their God. Our heavenly Father understands our human limitations and knoweth our frame remembering that we are dust. Man looking upon us either demands a higher degree of perfection than is possible for humanity, or, on the other hand, is too indulgent and sets the standard too low. But God, remembering our frailty, nevertheless, requires a standard that calls forth all the latent powers of our being, yet measures the demand according to the range of human beings.

In days of old in the patriarchal age Abraham was commanded to walk before Jehovah and be perfect. We see certain shortcomings in Abraham, the father of the faithful, that we cannot condone with our standards in the New Testament age, but according to his age and measure of knowledge they were not venial, and Abraham was perfect with the Lord his God, in his day and generation.

So likewise was Job according to the measure of his knowledge and understanding. His integrity was such that the Lord God could challenge Satan, the enemy of all mankind to behold him, and amid all forms of testing he stood true, though for the time being he was in heaviness through manifold temptations.

Going back farther in the history we come to the antediluvian period and the early post-diluvian age; here we see the figure of Noah standing forth as a perfect man. Perfect he was for his day and generation and perfect with the Lord his God, but not perfect for our day. God set the standard relative to the age in which he lived and the knowledge that each individual had.

So it was down through the history, and thus it is today. For each man there is a standard. He who has had great light must measure up to all of its content to be perfect before the Lord his God, but he who has had little may still be perfect, if he walks in what light he has. God alone knows when we are true to the light given us. Man may feel that we have had light when we have not and misjudge us, but God knoweth the way that we take.

Thus we see that requirements are not beyond the measure of our ability, but are ad-

justed in each several case to our knowledge and understanding. If we fulfill these requirements, then we are perfect with the Lord our God.

UPRIGHT IN CONDUCT

The next requisite in the text is to walk in the statutes of the Lord, that is, the outward conduct should be in conformity with the ideal of the divine precepts of that day. While it is true that the ethical precepts of the New Testament were not in vogue, yet in the Psalms which David, the sweet singer of Israel, had given there were many suggestions as to conduct.

On one occasion the psalmist asks the question, "Who shall ascend into the hill of the Lord and who shall stand in his holy place?" The reply comes, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Then again the question comes, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" There follow several specifications, and among them is the admonition, "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Surely here are some searching demands, such as are very applicable for our own day; which, if they were observed, would minister to the peace and unity of the church. Moreover there is added in this connection the statement, "He that sweareth to his own hurt, and changeth not."

While among the public in general of that day the conception was that religious worship and religious performance consisted mainly in the keeping of the ritualism, the offering of the sacrifices, yet like the prophets of later time the psalmist saw in these only a symbolism and that integrity consisted in something more far-reaching than the ceremonies at the altar of burnt-offering. So he says, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me."

OBEDIENT IN SPIRIT

In the preceding thought the note sounded was truly prophetic even though it was before the days of the literary prophets, so likewise is it in this instance. But the truth had been enunciated earlier. It was the supreme command given by Moses, and Samuel had reiterated its importance.

So often in seeking the secret of Christian living we compass various fields of experience; we seek to transport ourselves into some Elysian field thinking thereby we shall reach the heights of spirituality, when, if we would look about us, the supreme requisite is simply obedience.

As we have said, this was the prophetic admonition. Jeremiah gave the warning to a ritual loving people, "I spake not [said Jehovah] unto your fathers, nor commanded them in the day that I brought them out of the land of

Egypt, concerning burnt offerings or sacrifices, but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well with you." The import of this exhortation is that the original command had been to obey, not offer sacrifice. The ritualism was introduced as an expression of worship, but it was not the touchstone of personal relationship between the people and their God.

Continuing in this same context Jeremiah emphasizes the fact that the people hearkened not unto the word of warning and therefore they should be known as a nation that obeyeth not the voice of the Lord their God. Failing to obey they turned aside to their own way and were found in the path of the idolater.

If we would know the source of spiritual power and true spiritual living, we may find it here, along the path of obedience, so simple that all may follow. Obeying the voice of the Lord and keeping His commandments, we have the rest promised to Christian believers. When we set some other goal for our spiritual life, we find ourselves ever seeking that which does not fully satisfy, and the desired end is not reached.

As we survey this ideal set for the Hebrew nation as the people had met to dedicate the temple, we see how true it was to the ideals announced before by their great leader Moses and also how in keeping with those to follow, the great literary prophets of the nation. That day as Solomon prayed and blessed the people the power of the Most High no doubt overshadowed him and caused him to see in his vision the great fundamentals in spiritual living.

The ideal then given is still the ideal, and the challenge still comes to the people of God to make it a reality in their hearts and lives. The call is to everyone who would follow the God of the Hebrew people and our heavenly Father. Will we answer the call?

Why the Saints Love and Give

The world's enduring work has upon it the light of the eternal. Memory of the widow's two mites and Mary's alabaster box of ointment will ever abide. They gave out of loving hearts. The widow made her gift for God's temple and the promotion of its services. She had shared in the blessings of its holy ministries. Some sacrifice must be made to show her appreciation. Mary gave because the words of the loved teacher had been her inspiration and comfort. The teacher was also her Savior, and through Him some intimation of the life immortal had been given. Through such love and by such gifts the kingdom of God comes. Herein is the basis of all Christian living and giving. God has ever been building His kingdom through such lives and gifts.—*Christian Advocate*.

The Divine Oneness

Sanctification—Oneness with Christ

Peter Wiseman

He that sanctifieth and they who are sanctified are all of one (Heb. 2: 11).

IN John 17, Christ prayed that all believers might be made perfect in one and that they might be one in Deity, "one in us." We wish to look at the subject of oneness with Him.

The Bible teaches a oneness of Christ with humanity. He is one with us in our humanity. "He took flesh and dwelt among us." He is one with us in our *poverty*, "Who for our sakes became poor"; one with us in our *weakness*, "Made in the likeness of sinful flesh, and for sin condemned sin in the flesh"; one with us in our *temptation*—"Tempted in all points like as we are"; one with us in our *life*, "A friend of publicans and sinners"; one with us in death, He "tasted death for every man."

The Bible also teaches a oneness of the believer with Christ. This is our subject.

HOLINESS: ONENESS WITH CHRIST IN RELATIONSHIP

This relationship is *seen in nature*. Through the offense of one came death; by one, Jesus Christ, came life. By one came condemnation, so by one came justification. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Hence the contrast: By Adam came death, condemnation, "made sinners"; by Christ came life, justification, "made righteous" (Romans 5: 17-24). By nature we inherit from the first Adam the deadly inheritance he gave the race; through grace we inherit from Christ, the second Adam, the glorious deliverance from all sin. By the first we were "made sinners," by the second we are "made righteous." By nature we inherit certain characteristics from our parents, by grace we become like Him, our Creator and Redeemer.

There is a *grace relationship*. The author of the Epistle to the Hebrews brings out this thought very clearly. "He that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren" (Heb. 2: 11).

The new birth brings us into the family of God. We have "received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8: 15-17). Thus we have the Spirit, and joint-heirship with Him.

The sanctified experience, however, brings a closer oneness with Him. The Sanctifier and the sanctified are all of one: one in will, one in desire and affection, one in mind and motive, one in all the powers of body and soul.

(*Relationship nature*—Romans 5: 17-24; grace—Hebrews 2: 11.)

HOLINESS: ONENESS WITH CHRIST IN ORGANISM

Your bodies are the members of Christ (1 Cor. 6: 15).

The head, even Christ, from whom the whole body fitly joined together (Eph. 4: 15, 16).

Ye are the body of Christ, and members in particular (1 Cor. 12: 27).

The picture is that of *organism*. Christ is the Head, we are His body. Without the head there could be no sensations, no feeling, no direction of the movements of the body. Apart from the head there could be none of these things, not even life itself. So it is respecting our oneness with Christ. All our spiritual sensations, spiritual life and directions come from Him. In fact, this is true physically, if we only knew it. He is the life of the world, physically as well as spiritually.

There is, too, the *oneness with each other in our oneness with Him*: "members in particular." One cannot say to the other, I have no need of thee. It takes all to make up a perfect organism (read 1 Cor. 12: 12-26).

There is what may be called *the organism in structure*. The illustration is from the mineral kingdom. While our "bodies are members of Christ" who is the Head, so we as living stones are built up a spiritual house, with Christ as the chief cornerstone. Christ and the Church make a complete building. What would a building be without a cornerstone? And what would a cornerstone be alone?

What is the purpose of this oneness in structure? "To offer up spiritual sacrifices, . . . that ye should shew forth the praises of him" (1 Peter 2: 5, 9).

HOLINESS: ONENESS WITH CHRIST IN PARTNERSHIP

According to St. Augustine the divine became human in order that the human might become divine. That is the order. Christ took our human nature in order that we might become partakers of His divine nature.

Oneness of nature—"Partakers of the divine nature" (2 Peter 1: 4). This is beautifully illustrated in Christ's picture from the vegetable kingdom. "I am the vine, ye are the branches"

(John 15: 5). A branch if severed entirely must perish, but on being grafted into the vine, it draws life and bears fruit. It partakes of the nature of the vine, and so it is spiritually.

*Thy nature gracious Lord impart;
Come quickly from above;
Write Thy new name upon my heart;
Thy new best name of love.*

Oneness of substance—Partakers of one bread (1 Cor. 10: 17). We partake of the same loaf and of the same cup; eat His flesh and drink His blood; for His flesh is meat indeed and His blood is drink indeed. We partake of Him in our hearts by faith, and thus oneness in substance.

Oneness is affection—Partakers of His affection. "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him" (Rom. 7: 4). The oneness of affection is seen in Christ's love for the Church—"This is a great mystery: but I speak concerning Christ and the church"; and it is seen in love, the true affection, of the Church for Him, "a chaste virgin to Christ."

Oneness in holiness—"Partakers of his holiness" (Heb. 12: 10). Not our own holiness, but we partake of His. Thank God! And this is the outcome of loyalty in chastisement, though it may be grievous.

Oneness in suffering—"Partakers of Christ's suffering" (1 Peter 4: 13). We are called upon to suffer with Him. This is our glorious privilege as members of the great family of God. We may suffer with Him in the same cause, the glorious cause of Christianity in relation to human redemption; suffer to the same end, the glory of God; suffer from the same source, the world, the flesh and the devil; suffer in the same spirit, the patience and longsuffering of Christ. This is, doubtless, what Paul had in mind when he desired to fill up that which was behind in the suffering of Christ for His body's sake, the Church.

Oneness in glory—"Partakers of the glory that shall be revealed" (1 Peter 5: 1). "If . . . we suffer with him, that we may be also glorified together." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." That is, if we keep looking in the right direction, at the things that are not seen.

The road to the crown is by the way of the cross, the way of suffering.

*O cross, that liftest up my head,
I do not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be.*

(To be continued)

Simple Reasons

Why Preachers Fail

E. O. Chalfant

IF you should ask me what I think are the outstanding reasons Why Preachers Fail, I would answer as follows: First, they are not genuinely sincere. Dr. H. C. Morrison once said that if a preacher can prove to his audience that he is genuinely sincere, they will put up with a great number of blunders on other lines. I mean that a preacher must be sincere in his heart life; he must be sincere before God, he must be sincere in his motives, in his actions, and in the use of his time.

Preachers fail because they are not sincere relative to the matter of hard work, hard study, and in their prayer life. Preachers fail because they are not willing to face their own shortcomings. Too often they are not sincere in the preparation of their sermons. One great divine has said that preachers fail because of a lack in their own heart character.

The second fundamental reason why preachers fail is found in old-fashioned laziness. There are three kinds of laziness: (1) physical; (2) mental; (3) spiritual. Many preachers are too lazy to get out of bed in the early morning, and get their own souls blessed before they face the duties of the day.

The great preacher, Jowett of England, said that he heard the clatter of the hoofs of the horses at four and five o'clock in the morning; and as the men were busy at these early morning hours, why should not he be busy in building up the kingdom of God. He formed the habit of mastering physical laziness.

Mental laziness is a subtle sin of the ministry. It is easy for a preacher to bluff his way through. Our own Dr. J. B. Chapman says that a preacher should read at least three hours a day.

Spiritual laziness is like creeping paralysis—it can come upon you, and you will scarcely be conscious of it; but it leaves its victim paralyzed, atrophied, dead.

These two outstanding reasons for failure in the ministry: (1) a lack of sincerity; and (2) old-fashioned laziness, have robbed many a preacher of his rightful place as a minister of the gospel of Jesus Christ.

The only way to keep alive mentally is to read carefully and prayerfully. You will become stirred and make plans that will accomplish something in the work for Christ; and, unless lazy preachers find new ways to carry out old tasks, they will soon become stale mentally.

Spiritual laziness is brought about by a lack of sincerity. What moral right has a preacher—whose business it is to save souls from death and hell—to take people's money, fill a place, and at the same time not be a spiritual man? How can

any man in the pulpit face God and be spiritually lazy?

Any preacher who will stir himself physically, grow mentally and live a devoted, spiritual life, need have no fear about securing the co-operation of the laymen.

An Opportunity the Young Preacher Neglected

Raymond Wolcott

AT one of the colleges I attended was a young man preparing for the ministry. He was earnest, enthusiastic and consecrated, yet at the same time was in a somewhat unformed state, both as to intellectual training and those graces which make one acceptable in social contacts. A friend paid him a real compliment in saying to me about the crude brother, "He takes advice." That undeveloped young theologian was surely scheduled for immense improvement, manifesting such willingness to receive friendly counsel as to getting rid of some of his rough corners.

But he was not the young preacher to whom I refer in the title of this article. This particular one was farther advanced in his ministerial career than was the other, in that he had received an appointment to a small church in a large city. One of the members in that congregation was a preacher considerably older than that youthful pastor, and also had had considerable experience as a minister. He had, for the time being, given up fulltime pastoral activities, because of the physical infirmity of a member of his family.

This older preacher was sympathetic toward the youthful one, and desired to co-operate with him in every way. There was beautiful harmony between them. Every once in awhile the senior clergyman would observe some little mannerisms in the other which diminished effectiveness; or some crude or misdirected methods which retarded progress as a preacher. A few times, in a friendly, tactful way, he called the inexperienced pastor's attention to the deficiencies.

The counseled one did not resent the suggestions; he would receive them with seeming appreciation, and evidently sometimes would try to benefit by them. Like the college student of whom I wrote at the beginning of this article, he would "take advice"; but unlike him, he did not seem to accept it with particular enthusiasm, or make it evident that, a la *Oliver Twist* and the porridge, he was eager for "more."

This was the opportunity the young preacher

missed. His older friend could not be frequent in offering advice as to ministerial manners and procedures, even though lovingly and diplomatically given. Had the young pastor said frankly and sincerely:

"Brother, I realize that your experience as a preacher is much more extensive than mine. I give you full liberty to call my attention to any deficiencies I may manifest, with constructive hints about getting rid of them; I know you will approach me in this respect, not as a critic, but as a brother"—what incalculable help he could have found by such a positive attitude, instead of merely passively accepting the occasional promptings diffidently offered.

Often in congregations served by young ministers, there are older preachers who are, for various good reasons, not out on the ecclesiastical battle line. Here is "a great door and effectual" for the young "Timothy" awake to his opportunities for improvement. If he will make it clear to his senior brother that friendly admonitions will be gratefully received, hesitancy about seeming to intrude with exhortations will be done away with.

Thus the one in the morning of his life will, in many cases, receive priceless counsel from that mentor he has chosen. If the young preacher would fix a time each week to meet his older brother, and receive suggestions, this would help to overcome any reluctance in offering them.

In a congregation not having in its pews a minister with considerable experience back of him, there are, nevertheless, in many instances, some earnest layman or laywoman of mature years and blessed with wisdom and a charitable outlook on things. The young preacher might well make such a one his "guide, philosopher and friend," after the fashion in which I have suggested the older minister be used. Of course it would be a confidential understanding between the two.

In some respects the advice and corrections of the layman or laywoman would be preferred, as revealing the reaction of the pew to the pulpit. The recipient would use his common sense about acting on the suggestions offered; but to have such a friendly monitor would sometimes contribute powerfully to pastoral success.

The faithful preacher is not a time-saver or man-pleaser. But his efficiency is conditioned to no small degree by what impressions he makes on his membership in seeming inconsequential actions. He needs to pray the prayer of Burns:

*"O wad some Power the giftie gie us
To see oursels as ithers see us!"*

That petition answered, the suppliant will in many cases be "freed frae mony a blunder and foolish notion."

Making use of the opportunity the young preacher let slip by, of letting a wise layman control him, will aid greatly in bringing about such an answer.

Archaeology and the Bible

The First Chapter of Genesis the Rock Foundation of Science, continued

Basil Miller

5. *Fourth day. Sun, moon and stars appear.* On the fourth day the Bible says, "And God made two great lights . . . and he made the stars also. And God set them in the firmament . . . to give light upon the earth." This seems to make the sun, moon and stars to have been created after the appearance of vegetable life; and science appears to be able to contradict its truthfulness. For light and heat from the sun are necessary for vegetable life. The verse says that God made two great lights; as to the exact time of this creation we are not assured. After they were made, they were to light the world. It must be true that when God created "the heavens and the earth" He created the sun, moon and stars. In the Hebrew the word "made" may mean "appointed" the sun, moon and stars to light the earth. Hence during the first four days of creation the sun was in the heavens; but for some reason or another its light must have been kept from the earth. And on the fourth day its light shone through and came upon the earth. In this method of interpreting this passage no injustice is done to the original Hebrew word.

It is recognized by geologists that during the early ages of the universe a heavy vapor settled down on the earth, of which Le Conte says that this "aqueous vapor and carbonic acid" which had formed a "double blanket" to the earth was withdrawn.¹ And Dana also states, "After the vapors which till then had shrouded the sphere were withdrawn."² Hugh Miller places this change after the Devonian if not after the Carboniferous age.³ Dana says, "It must have preceded the animal system, since the sun is the grand source of the activity through nature on earth, and is essential to the existence of life except in its lowest forms."⁴ Le Conte assigns the reason for the appearance of the sun on the fourth day to "the progressive purification of the atmosphere by the withdrawal of the superabundant carbonic acid and returning of the pure oxygen."⁵

The geological record thus bears witness to the fact presented in the Bible that during the first ages the sun did not shine directly upon the earth but that the earth was shrouded by a dense fog of vapors as to make the light of the sun so sift through the vapors that the sun

would not be visible, but would be hidden as on days of heavy fogs and clouds. Then this vapor receded from the earth, and the sun shone brightly; and after this God created animal life. Moreover such conditions, as will be shown later, are the best for the development of vegetable life, especially when there is an abundance of carbonic acid gas. The verifications of the Bible we are here able to read in the great open book of nature.

6. *Third day. Dry land and vegetation.* Two events occurred on the third day, the appearance of the dry land and the creation of the vegetable kingdom. On the third day God said, "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind." This is the description of the introduction of vegetable life and in no way does it mean to be critical or scientific in its classification or phraseology. For had this been true the spiritual truth would have been lost in the tangle of scientific classifications. Here vegetable life is announced prior to animal life, and this rightly so.

While from the perishable nature of vegetable life, and because of the high temperatures of the period of metamorphic rock, no plants in their original forms are found in the rocks of the Archean Period, the first geological age of the earth; still their existence is indicated by the fact that at the opening of the next period, the Primordial, vegetable life appears; plant life was necessary for the sustenance of animal life; because also the temperature and atmospheric conditions would admit the existence of vegetable life before animal life; and because of the presence of graphite, anthracite and certain iron ores in large quantities in the Archean rocks, indicating the existence of vegetable life, primarily sea-weeds.⁶ According to Le Conte the Archean era, in which vegetable life was dominant, was longer than all subsequent eras.⁷

The first part of the third day was taken up with the formation or appearance of dry land, the separation of the land from the sea. This implies a time when the earth was covered with water; a fact which is abundantly asserted by geologists such as Le Conte, Dana, Geikie, Dawson, Wright, Guyot and the present geologists, Salisbury and Chamberlain, of the Chicago University. The formation of the continents, although described in the beginning of the biblical record, has continued throughout the ages to the recent geological eras. The original Archean

1. *Geology*, 382.

2. Dana, *Geology*, 769.

3. Miller, *Testimony of the Rocks*, 203, 4, 8.

4. *Geology*, 766.

5. *Geology*, 382.

6. Dana, *op. cit.* 454.

7. Le Conte, *op. cit.* 288, 304.

land of America lies north of the St. Lawrence River. Again the Book of God and the book of nature bear witness to the truth of each other.

7. *Second day. The firmament.* During the second day or period God created the firmament, and divided the waters above from those below. During the early ages of the universe, the earth was completely enveloped by dense vapors or waters, and on the second day God caused these to solidify and to become separated. Geology shows that the earth was extremely hot during its initial stages; all the materials were in a molten or gaseous state, and as it cooled these began to solidify. During this time the waters were condensed from vapors, a fact to which both the Bible and geology bear witness.

8. *First day. The earth and light.* "And God said let there be light." There was a period in the early life of the universe when all was darkness and void. Inert matter, lifeless matter or matter unorganized, would necessarily be dark and nonluminous. Light is but the throwing off of heat rays, of electrons due to internal conditions. Before such motions were begun in matter, motions of electrons, atoms and molecules, all would be dark, for no electronic rays would be thrown off. But as matter became organized light would commence to be generated. It is almost impossible for us to conceive of a time when matter was unorganized.

This age would be identical with the period when as scientists say "the universe was a mass of molten nebulousity." Light could exist prior to the coming of the sun; for it is due to matter throwing off rays which at one end of the gradations of the scale are light and at the other are heat. Or light may be due to radio-activity, generated by organized matter.

The first verse of the Bible says, "In the beginning God created the heaven and the earth. And the earth was without form and void." Modern astronomy and geology teach that at one period of the universe it was in a molten condition, void, gaseous, without form, still and unmoving. In both "the world was without form and void." Before this age, God created, for matter cannot be self-existent, nor eternal; motion is not self-originating; nor is energy self-generated. Every effect demands an adequate cause, is the cornerstone of modern science. Life, had there been no creation, must have been spontaneously generated, which all scientists agree is an impossibility. Since this is true, and since the universe, matter, motion, light and life exist, there must have been a creation. Here across the infinite chaos of the beginning the Bible and science join hands and affirm that God created.

9. *Definition of the term "day."* Moreover the "days" as recorded in this chapter are not necessarily twenty-four hours in duration, for throughout the Bible a day with the Lord is often spoken of as a thousand years. These creative days can as well as not be periods of long

duration, for God had been existent through all ages and this time could have well been employed in the creation of the universe. The record of God's works, the Book of Nature, shows that there have been great periods of time during which the changes mentioned in this chapter took place.

Either geology is true that numerous changes in the structure of the earth have taken place in long periods of time, or God made the earth in six literal days of twenty-four hours' duration in such a way that it has the appearance that He was ages in creating it. The records of geology cannot be doubted. Centuries have passed between these different ages. "A thousand years are as a day with the Lord," and "a day is as a thousand years with the Lord." In many places "a day of the Lord" is spoken of and such a day covers a great period of time. Moreover the time between the first and second verses in this chapter can be bridged by centuries without doing any damage to the text.

"In the beginning"—whenever it was, millions of years or six or ten thousand years—"God created the heaven and the earth." During the time intervening between this and the following verse millions of years could have passed—"A thousand years is as a day with the Lord"—in which all the changes revealed to us of the first and second geological period. Whether it took God a day or centuries, the one certain thing is that God created the universe and all life. Whether He was six days of twenty-four hours each, or whether it glorified Him to take geological ages to make this universe, to fashion the rocks with His hands, to scoop out the seas and pile high the mountains, to fling out into space systems of suns and universes, to set the North Star, that has guided mariners through all centuries—*still He did it!*

Either the Bible is inspired and Christianity is the true religion, or else there is no truth, no voice of God speaking through the Bible, nor through nature. For they each corroborate the facts and statements of the other. If the Bible is not divine, written in the ages when science was yet unborn, why do we find such harmony between the two? The Book must be inspired, for true science glorifies its teachings.

Professor Guyot, a master scientist of the past century, related the following: "In the beginning of the year 1840, having just finished writing a lecture which was to be a part of a course which I was then delivering at Neuchatel, Switzerland, it flashed upon my mind that the outlines that I had been tracing, guided by the results of scientific inquiry then available, were precisely those of the grand history given in the first chapter of Genesis."¹

10. *The teaching of science and the Bible.*²

1. *Creation*, Preface.

2. For a discussion of the agreement of Science and the Bible see, Bartlett, *The Veracity of the Hexateuch*, in loco.

At present science and the Bible agree on the following principles. The dictum of science is that in the broad outlines the general mode of creation as presented in the Bible is correct scientifically.

1. All the present adjustments of matter and force had a beginning. Even the origination of matter science must maintain.

2. All nature is one coherent system, each is a definite part of the other, and all are interdependent.

3. There was a condition of the universe under which life could not exist.

4. The arrangement of the work of the universe and the earth was a successive matter. Not all was the result of one geological period, nor of one creative fiat.

5. Light was antecedent to and independent of the existence of the sun.

6. The earth was once covered with water, or mainly so, and the heavens were filled with water.

7. An emergence of continents took place, or dry land appeared.

8. Vegetation early followed the separation of the waters from the land.

9. The heavenly bodies, the sun, moon and the stars, performed their functions for the earth at an early stage of its history, and during the first stages they were veiled.

10. The first outburst of animal life was in the sea.

11. Winged creatures, or those that fly in the air, followed or accompanied sea life.

12. At the same time or immediately following there appeared a preponderance of huge monsters of the sea and the land.

13. Later there came that great movement called the arrival of mammals.

14. The creative series was finally completed by the appearance of man, peculiarly endowed with capacities and abilities separating him from the lower animal kingdom.

15. Man was endowed with the faculties of God—mentality, emotional ability, free choice, a mind and a soul. He was lord of the animal kingdom.

The Bible thus proves itself to be the Word of God, for it is corroborated by a study of the creative acts stamped on the back of nature, by science.

The Human Touch: An old potter, who was molding the clay into the desired shape by his hands, was asked by a visitor: "Why don't you have machinery to do that?" The old man replied: "We have tried all kinds of machinery and failed; somehow it needs the human touch." God has work that cannot be done by machinery. Have you found what He wants you to do?—SELECTED.

The Preacher's English

Leewin B. Williams

Test your pronunciation on these words:

LOWER, LOWERING—*lou-er, lou-er-ing*, dark, gloomy, threatening, as clouds. This word rhymes with *our, sour, hour*, "When the storm clouds *lou-er*."

ONESIPHORUS—*Oh-ne-sif-o-rus* (2 Tim. 1: 16).

ALTERNATIVE—*al-turn-a-tive*, a choice between two, or one of two things between which a choice is possible. Also, *all-turn-a-tive*.

Wrong: There is still a third alternative.

Right: Still a third choice is possible.

MNASON—*Na-son*, the M is silent (Acts 21: 16).

SALMONE—*Sal-mo-nee* (Acts 27: 7).

CHALCEDONY—(1) *kal-sed-o-ny*; (2) *kal-se-do-ny*, a precious stone.

HARASS—*har-as*, not *hay-rass*, to annoy.

HELENA—*Hel-e-na*, a feminine name; keep the accent on the first syllable.

PERFECT—*per-fect, per-fect-ed*, this pronunciation is preferred by all the dictionaries. "Night and day praying exceedingly that I might see your face, and *per-fect* that which is lacking in your faith" (1 Thess. 3: 10).

Use these words correctly:

And, often incorrectly used instead of *to*.

Wrong: He said he was going up and clean the attic.

Right: He said he was going up to clean the attic.

Do not string sentences by the use of *and*; thus, We arose early and hurriedly made our preparations and found the day was warm and bright and were soon on our journey and reached home before night.

It is better to break up long sentences into simple sentences.

At about,

Bad: He came at about three o'clock.

Better: He came about three o'clock.

Bad: At about this place the accident happened. The train leaves at about one o'clock.

Awful. This word means inspiring with awe; as, We stood in front of the awful chasm.

Wrong: He made an awful (serious) mistake. We had an awful (very) fine time.

She has awful (very uncivil) manners.

It was an awful (very) funny experience.

Beg. When used in asking permission to do a thing, place a noun after the word *beg*.

Wrong: I beg to state. I beg to differ. I beg to be absent.

Right: I beg leave to state. I beg leave to differ. I beg permission to be absent.

Who-whom. These words are troublesome. Remember *who* is nominative, *whom* is objective. By recasting the sentence you can tell which one should be used. Thus, They recommend

the easy way of giving. Put on as soon as possible a tithing campaign in your church. You will see an increase in your finances and the result will be an upward spiritual trend.

We want to call your attention to two books on stewardship, "The A B C'S of Stewardship," by Dr. D. Shelby Corlett. This can be had for \$3.00 a hundred. The other book is "Christ at the Controls of Life" by N. B. Herrell, and the price is ten cents.

We have on hand an excellent tract, "Tithing, a Divine Challenge," by Dr. H. C. Benner. If you have not used this tract, order a supply.

Before the close of the year we are going to print some new tracts. Several of them will be on tithing.

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

Keep 'em Coming

That ought to be the slogan of every N.Y.P.S. It is not enough to invite friends to come; but, after they are there, see that they have a hearty welcome and a cordial invitation to return. The N.Y.P.S. Invitation and Visitors' Cards will help. Why not order them for your society. The price is as follows: Invitation cards 20 cents a dozen; Visitors' cards 35 cents a hundred.

CHURCH SCHOOLS

J. Glenn Gould

The Pastor's Responsibility to the Church School Advance

THE month of June marks the beginning of what promises to be a most significant revival in the work of our Nazarene Sunday schools, for we are launching June 1 a Church School Advance to run for a period of two years, culminating with the General Assembly of 1944. This Advance has a fivefold objective which may be stated as follows: (1) To increase enrolment to 400,000, and average weekly attendance to 250,000; (2) to stop losses, especially in the Intermediate, Senior and Young People's age groups; (3) to improve the effectiveness of our

teaching; (4) to win our pupils to Christ; and (5) to build our pupils into the church.

It is true, the increasing of enrolment and attendance has been stated first in this outline of objective, for without an increase in our numbers we would be forced to admit a partial failure in our Advance. But we recognize that this forward movement must be at heart and primarily a spiritual movement. Underlying any real increase in numbers and blessing there must be a mighty spiritual revival in the hearts of our responsible workers. So deeply do we feel this spiritual need that the first three months of the Advance—June, July and August, 1942—have been designated "The Period of Preparation." By this is meant *spiritual preparation*.

We are calling our Sunday school workers to prayer, to a real waiting before God, to a re-anointing of the Holy Spirit. We are urging a healthy self-examination in the light of the Spirit's searching, and a courageous willingness to walk in the light as the faithful God gives us to see it. Through a special colored-paper insert in the *Bible School Journal* we are endeavoring to give guidance along this line. Especially important is the workers' conference in every local Sunday school. We are eager that these conferences be held regularly month by month during the twenty-four months of this advance. In order to give point and unity to these conferences, we propose to offer monthly a suggested program, the first of which appears in the guidance material for June.

Now the place of the pastor in this Advance is clear. Since it is fundamentally a spiritual movement, and since the pastor is the spiritual leader of the local church, he must take his place as the leader of the Advance in his church. We hope that each pastor will inaugurate the Advance in his church by a sermon appropriate to this occasion, to be delivered Sunday morning, June 7. We hope that one midweek prayer-meeting will be devoted to the needs of the church school and church school workers, with a valiant effort to have one hundred per cent attendance of teachers and officers. We hope, too, that each pastor will take a lively interest in the workers' conference, planning carefully with his local superintendent and any other responsible persons for its success. We must have a mighty spiritual awakening among our Sunday school workers, and the pastor is the responsible person, under God, in bringing that about.

May we have the complete co-operation of every Nazarene pastor as we seek to carry forward this great undertaking? We are convinced that the methods we propose to employ are the methods that are calculated to precipitate a mighty, old-fashioned revival of religion in our churches and throughout our entire denomination. Let us gird ourselves to serve nobly the church and the kingdom and thus make a contribution to this sadly disillusioned age that will restore it to faith in God and His Christ.

HOMILETICAL

A Preaching Program for June, 1942

Hugh C. Benner

The God of Miracles

TEXT—Where is the Lord God of Elijah? (2 Kings 2: 14).

INTRODUCTION

1. The record of God's dealings with humanity is filled with the miraculous: creation; the flood, birth of Isaac; Israel's journey to Canaan; the ministry of Jesus; Pentecost; the early church; the Apocalypse.

2. The heart of the Bible is the *miraculous*: not a revelation of human sufficiency, but of the sufficiency of God.

3. I accept the whole record of Bible miracles; I believe every one of them. It is easy for those who really believe in the God of the Book to believe in the miracles of the Book.

4. Miracles are God's way of meeting special needs. (This definition may not satisfy all the philosophical or theological implications of the miracles, but is sufficient for the purpose of this message.)

I. "THE LORD GOD OF ELIJAH"

1. Elijah seemed to live in the presence of desperate situations. The king was Ahab, the sixth of a line of kings who "did evil in the sight of the Lord." The queen was Jezebel, an idolatrous heathen princess. The prevailing religion was Baal worship, one of the most degraded and vicious religions ever known to man.

2. Elijah constantly faced emergencies in which he had to have the miraculous help of God.

a. Prophesied "no rain." Compelled to flee from Ahab, but his need was met miraculously by the ravens at the brook and by the widow of Zarephath (1 Kings 17).

b. Commanded by God to face Ahab. The king had sought Elijah in every "nation and kingdom," but under the protection of God he met Ahab, accused him of being false to his divine trust, challenged the power of Baal and after a prayer of sixty-three words, won complete victory with the miracle of "the fire of the Lord" (1 Kings 18).

c. Prophesied rain and rain came (1 Kings 18: 41-46).

d. Jezebel's bitter hatred led to her oath to kill Elijah. Fleeing to the wilderness, he was fed by "the angel of the Lord," and "went in the strength of that meat forty days and forty nights."

e. Ahab vs. Naboth. Elijah prophesied Ahab's tragic death and God served as Naboth's avenger.

f. Elijah's translation: the Jordan divided and he was taken up in "a chariot of fire."

II. ELISHA'S CHALLENGE: "WHERE IS THE LORD GOD OF ELIJAH?"

1. Elisha's situation was desperate. He was on the wrong side of the Jordan. The young prophets were watching him. The old prophet was gone.
2. Elisha *had to have a miracle*. Nothing less could meet the tremendous need. His own experience, his whole future, and the future of the kingdom of God was at stake.
3. Elisha expected God to answer. He believed that God was not limited to Elijah's day and acted in accordance with that faith.
4. And God did not fail him. The Jordan divided and from that miraculous demonstration of the power and presence of God, Elisha went forth to a ministry characterized by miracles.

III. SPIRITUAL LIFE AND WORK TODAY A CONTINUAL FACING OF DIFFICULT SITUATIONS

1. Physical. Strain, tension, speed, pressure.
2. Financial. Economic pressure and a lessening of the spirit of consecration of means.
3. Spiritual. Dearth, indifference, materialism.
4. The desperate need of today calls for more than human planning and effort.
 - a. We must sense the tremendous need.
 - b. We must sense the infinite power of God.
 - c. We must call on God and expect Him to answer.
 - d. We must act in accordance with that faith.

CONCLUSION

God will answer. God will not fail. Today the church can witness miracles of redemption; miracles in the physical and temporal realms.

Here is the key to great spiritual revivals: consecration, anointing, expectancy and action.

Our God is still "The God of Miracles."

A Mysterious Kingdom

TEXT—Unto you it is given to know the mystery of the kingdom of God (Mark 4: 11).

Without controversy great is the mystery of godliness (1 Timothy 3: 16).

INTRODUCTION

1. The "mystery" of the kingdom. Indicates the unusual, the unexpected. Jesus always started with familiar ideas, but especially to His close circle of disciples He introduced strange and intriguing elements of teaching. "Kingdom": familiar to all. "Mystery": a word that arrests attention.

2. The significance of the word "mystery." As used in the New Testament, this word is borrowed from the "mystery cults" and signifies secrets or truths, not hidden but *revealed* to those who are initiated into the group. So the "mystery of the kingdom" represents truth *revealed* to those who know God.

I. THE MYSTERY OF THE ENTRANCE TO THE KINGDOM OF GOD

"Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 12, 13).

1. Not born in it; but "born again" into it.
2. Not attained by development; but obtained by the regenerating power of Christ.
3. Not entered naturally; but supernaturally.
4. We do not "merit" the kingdom; but inherit.
5. Not by external means; but by internal change.
6. Not with our sins; but redeemed *from* our sins.

7. Not by a natural human course; but by the miracle working power of Christ.
8. Not by our effort; but by the grace of God.

II. THE MYSTERY OF THE CHARACTER OF THE KINGDOM OF GOD

1. The kingdoms of this world.
 - a. Based on elements that are material, visible, tangible: rulers, officials, courts, laws, etc.
 - b. Motive force is largely fear and pressure; dependence on the principle of *enforcement* of laws.
2. The kingdom of God. Jesus broke completely with these ideas.
 - a. Based on the intangible. "My kingdom is not of this world" (John 18: 36). "The kingdom of God cometh not with observation" (outward show) (Luke 17: 20). Imagine a successful temporal kingdom without "outward show." But here is a "mysterious kingdom" in which outward show is unnecessary and even a hindrance.
 - b. All essential elements of a kingdom are present, but spiritual, invisible, intangible.
 - (1) A King, "immortal, invisible" (1 Tim. 1: 17), receiving the loyalty of love.
 - (2) Sovereignty. Complete and unquestioning. A "spiritual eminent domain," based on love.
 - (3) Laws observed from hearts that "love thy law."
 - (4) Soldiers whose "weapons of . . . warfare are not carnal, but mighty through God."
3. Loyalty to the kingdom of God is stronger than personal interests, family and home ties, nationalism, arbitrary religious divisions, race, color, or opinions of men.
4. The secret of this "mystery," "Christ in you." "The kingdom of God is within you." The King and the kingdom inside the human personality until the Christian is totally identified with their interests.

III. THE MYSTERY OF THE OPERATION AND RESULTS OF THE KINGDOM OF GOD

"Righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17).

1. Nothing visible or tangible, yet millions have died rather than turn from "the unsearchable riches of Christ."
2. Nothing marketable, yet men will deny themselves everything else to secure them, and be radiantly happy about it.
3. The world does not understand the Christian idea of values, and yet the Christian who possesses them *does not care*.
4. It is the mystery of "new creatures in Christ Jesus." Righteousness replaces sin; holiness replaces impurity; unrest turns to peace and sadness to joy; sinners are transformed into saints; the soul knows the divine joy of turning "from darkness to light, and from the power of Satan unto God."
5. It is that mysterious divine power that:
 - a. Turns a pampered, proud, unworthy son of wealth and luxury into the humble, holy St. Francis of Assisi.
 - b. Turns a brilliant, ritualistic, classical, cold-hearted John Wesley into a fiery, aggressive preacher of "second blessing holiness."
 - c. Turns a poor, ignorant, stammering Tennessee lad into Uncle Buddie Robinson, beloved by the multitudes and with thousands of redeemed souls to his credit.
 - d. Brings the message of the redeeming grace of Christ to an obscure Mexican woman, making

of her the beloved Santos Elizondo, with a Christian influence that has reached around the world.

Marks of Discipleship

SCRIPTURE READING—John 17.

INTRODUCTION

1. There is a tendency among holiness people to start our thinking at Pentecost, using all before that time and experience merely as a convenient background for emphasizing holiness and the baptism with the Holy Spirit.
2. We would not minimize Pentecost, but in this message would emphasize the fundamentals of true Christian discipleship which represent God's standard for the regenerated life.
3. Present low standard in the thinking of many.
 - a. Used as a means of evading the basic demands of the Christian life. Using the excuse, "I'm not sanctified," as if God had a double standard for His sanctified and unsanctified disciples.
 - b. We need to emphasize the scriptural standards for the regenerated, because much of the problem of people realizing Pentecost, of being genuinely and wholly sanctified, comes from a lack of clearness in their justified relationship with God.
4. From the words of Jesus, recorded in John 17, we shall find the four basic marks of Christian discipleship.

I. OBEDIENT TO GOD

"They have kept thy word" (verse 6).

1. This is fundamental. Many, claiming to be true followers of Jesus Christ, are living in known disobedience to God and are walking behind spiritual light.
2. There is no substitute for obedience. Gifts, creeds, ritual, activity, high opinions of others—none of these can compensate for a lack of obedience.
3. The joy of obedience to God.
4. The assurance of the obedient heart: the certainty that "God's way is the best way."
5. Professing Christian, can Christ say of you, "He has kept God's word"; "He is obedient to God's will"?

II. BELONGS TO GOD

"They are thine" (v. 9).

1. "Born of God." God's by re-creation, regeneration.
2. They live in the spirit of self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).
3. The joy and blessedness of belonging to God. In His care and occupied with His affairs.
4. Do you exemplify God's ownership? Are your time, your talent, your possessions administered as if "ye are not your own"? Do you choose God's will rather than your own?
5. Does the world sense that you are God's possession?

III. FREEDOM FROM THE WORLD AND WORLDLINESS

"They are not of the world, even as I am not of the world" (v. 14).

1. Here is the standard for Christians, saved people. Wholly sanctified people are not called to a higher standard than the unsanctified in relation to worldliness.
2. Associations that involve acquiescence to worldly programs and activities. Secret orders, etc.

3. Worldly standards of thought.
4. Worldly religious attitudes that question the Word of God, scoff at the supernatural, minimize the deity of Christ.
5. Worldly appearances in dress and behavior.

IV. GLORY IN THEIR LIVES

"The glory which thou gavest me I have given them" (v. 22).

1. The unique mark or manifestation of the presence of God was on them.
2. This "glory" gave evidence of the constant contact of God with them.
3. This was the result of the first three marks of discipleship. There is a price to pay for the glory of God in our lives: obedience, consecration and unworldliness.

CONCLUSION

1. In these days of carelessness, we need to proclaim the full standard of Jesus for His disciples.
2. It was to such a company of Christians as is pictured in the above scriptures that "the promise of the Father" was given. It was for them that Jesus prayed, "Sanctify them."
3. Such a standard for justified Christians will meet, to a large extent, the difficulty of leading people into the true pentecostal experience, for such disciples are eager to enter into the full will of God and "be filled with the Spirit."

Possibilities of Divine Grace

TEXT—*The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2: 11-13).*

INTRODUCTION

1. Grace, as such, is almost a missing subject in much of modern preaching; yet the gospel is full of it.
2. What is grace? Dictionary: "The unmerited favor and love of God toward man in Christ." "Divine regenerating, sanctifying and preserving influence."
3. Grace: (1) Gathers up all the disposition and willingness of God's love toward man. (2) Implies God's accompanying provision, action and power to meet the spiritual need of man.
4. Our text suggests three major elements in grace.

I. "BRINGETH SALVATION"

An adequate provision for the basic need.

1. Provision to justify the heart. "Being justified freely by his grace" (Rom. 3: 24). "By grace are ye saved" (Eph. 2: 5).
 - a. Grace does not ask how sinful, how far from God, how hopeless the soul may be.
 - b. No depths to which God's love and grace will not reach.
2. Provision to wholly sanctify the heart. "I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among them that are sanctified" (Acts 20: 32).
 - a. The highest object of divine grace in this life is to *make man holy*. "It is written, Be ye holy for I am holy" (1 Peter 1: 16). "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" (Eph. 1: 4). "That it [the church] should be holy and without blemish" (Eph. 5: 27). "That he might re-

deem us from all iniquity and purify unto himself a peculiar people, zealous of good works" (Titus 2: 14).

- b. In Christ are adequate provision and power to make the heart pure and holy *here and now*.

II. DIVINE GRACE IN PRACTICAL LIFE

1. Provision to live a holy life. "Teaching us that:
 - a. Negatively: "Denying ungodliness and worldly lusts."
 - b. Positively: "We should live soberly, righteously, and godly in this present world" (Text, verse 12). "Be ye holy in all manner of conversation" (living) (1 Peter 1: 15). "Grace to serve God acceptably" (Heb. 12: 28).
2. Strength in adversity. "My grace is sufficient for thee" (2 Cor. 12: 9). Divine sufficiency to meet the vexing problems, the testings and temptations, the losses and crosses of life.
3. Development of the full personality. "Grow in grace." "By the grace of God I am what I am" (1 Cor. 15: 10). The grace of God elevates the soul, enriches the life, broadens the scope of service and gives the fullest possible opportunity for a balanced and satisfying life.
4. Provides the basis for an abundant and victorious experience. "Where sin abounded, grace did much more abound" (Rom. 5: 20). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work" (2 Cor. 9: 8).

III. PROVISION FOR THE FUTURE

1. The grace of God provides for all eternity. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (v. 13). "Heirs according to the hope of eternal life" (Titus 3: 7). "Hath given us everlasting consolation and good hope through his grace" (2 Thess. 2: 16).
2. Christians should live more fully in the consciousness of "that blessed hope." In the return of Christ is a provision of God's grace for the safety and comfort of His saints. Through grace we may look beyond this sin-cursed world of strife and sorrow and war, to the City of God, where there shall be no more sin, no more curse, no more death, where "The Lord God omnipotent reigneth."

CONCLUSION

From our deepest need as sinners, to the farthest reaches of an eternity to be spent with Jesus Christ our Lord, divine grace is our salvation, our life, our eternal hope.

No wonder the Apostle Paul prayed so frequently for those early Christians, "The grace of our Lord Jesus Christ be with you all. Amen."

Hymn, "Amazing Grace."

The Unrecognized Christ

TEXT—*He came unto his own, and his own received him not (John 1: 11).*

INTRODUCTION

Nathaniel Hawthorne's "Great Stone Face." The boy Ernest and his mother look upon the Great Stone Face, a peculiar rock formation on the mountain overlooking their valley, and shaped like the face of a man. The mother tells her son of the legend or prophecy, coming down from the Indians, that some day there would come to the valley the most noble and benevolent personage of the age, whose face would match the Great

Stone Face. From time to time the following came who were hopefully acclaimed as the greatest of the age: "Gathergold," the rich man whose miserly face was soon acknowledged to be far from a duplicate of the Great Stone Face; "Old Blood and Thunder," the famous general; "Old Stony Phiz," the politician. But the people were disappointed in all of these and they were soon forgotten. Finally Ernest, "The Poet," now grown old, stood one evening speaking to his beloved people of the valley, and as he spoke the people suddenly discovered in him the prophesied likeness to the Great Stone Face and belatedly acclaimed him as the complete fulfillment of their hopes. Always in the valley, they had failed to recognize him in his true significance, (1) because of their previous ideas; and (2) because of the nearness of the fulfillment of the prophecy.

I. THE GREAT STONE FACE A TYPE OF ANOTHER FACE "The Rock of Ages."

1. Detailed prophecies in the Old Testament: place of birth, humility, ministry (to heal, deliver, preach to the poor, bind up the brokenhearted), rejection, betrayal, suffering, unjust judgment, death, resurrection, kingdom, return and eternal triumph.
2. Amazing, supernatural complement and fulfillment in the New Testament: birth in Bethlehem, ministry of love and mercy, rejection and bitter persecution, Gethsemane, Calvary, the Resurrection, the Church and Pentecost, the kingdom and guaranty of return and triumph.

II. THE TRAGEDY OF "THE UNRECOGNIZED CHRIST"

1. Failure to recognize Him as Messiah, Savior.
 - a. His own beloved Israel, blinded by their own preconceived ideas and their national ambition, failed to recognize their King, their Messiah
 - b. But what of people today? We have not only all the Jews had, but also the record of His life and ministry plus nineteen centuries of Christian activity and testimony. With every reason to recognize and accept Him as Savior and Lord, still He is rejected, crowded out.
2. Failure to recognize the essential *spirit* of Christ.
 - a. His people maintained the forms and the ritual of the true religion, but would not accept Christ's teachings regarding humility, mercy, faith and love. These teachings regarding the attitude of the heart cut through their pride and selfishness.
 - b. Today there are multitudes who quote Christian creeds, sing Christian songs, carry on Christian activity, but who have not surrendered their hearts to the will of God. They live in pride, worldliness and self-seeking (Matt. 7: 21-23).
3. Failure to recognize the call of Christ.
 - a. The ministry of Jesus Christ was filled with providences that were designed to lead His people to recognize Him and accept Him, but they refused to follow the call of divine providences. Even the miracles of Christ were accepted for their temporal and physical value rather than for their spiritual significance.
 - b. Today, God calls by His providences, His Word, His messengers and His Spirit. He calls to repentance, to forgiveness, to heart purity. Every opportunity to seek God is a divine providence. His providences remind us of eternity, of the urgency of preparing to meet God. Every gospel song and gospel message is a divine providence of love and mercy.

III. THE TRAGEDY OF THE UNRECOGNIZED SOUL

1. Failure to recognize Christ as Savior leads to "The Unrecognized Soul." "He that denieth me before men shall be denied before the angels of God" (Luke 12: 9).
2. The Parable of the Ten Virgins (Matt. 25: 11, 12). The five foolish virgins came pleading, "Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not."
3. See Tennyson's "Guinevere," in *Idyls of the King*. Guinevere, the queen, had been unfaithful to King Arthur. When Arthur came to say farewell to Guinevere, he still loved her but his very integrity forbade receiving her again. The picture of the soul who fails to accept and follow Christ, who has rejected His providences and the evidences of His love and mercy. Christ still loves that soul, but the attitude of the rejecter shuts Him out and compels the pronouncement of judgment.

The Path to Glory

SCRIPTURE READING—Exodus 40: 17-38.

TEXT—*So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle (Exodus 40: 33, 34).*

INTRODUCTION

1. "The Glory of the Lord."
 - a. The peculiar divine seal of God's approval and the sign of His presence.
 - b. One of the identifying marks of Jesus Christ. "The glory of the Lord shall be revealed" (Isaiah 40: 5).
 - c. An outstanding supernatural fact that sets the religion of the true and living God apart from all false religions.
 - d. That which differentiates between a truly spiritual and vital Christianity and that which is formal, stilted and powerless. The *presence* of God is sure to be accompanied by His *glory*.
 - e. Cannot be counterfeited: humbles, convinces, convicts.
2. "The Glory of the Lord."
 - a. Not accidentally revealed.
 - b. Not arbitrarily revealed.
 - c. Comes only when human beings meet the divine conditions. These conditions represent "The Path to Glory."

I. KNOWING THE WILL OF GOD

1. "Let them make me a sanctuary . . . according to all that I shew thee, after the pattern of the tabernacle" (Ex. 25: 8, 9).
2. We must welcome God's will if it is to be revealed to us. Moses sought to know God's will. Many fear to seek His will.
3. The revelation of God's will came through communion with God. No one ever has fathomed the possibilities of personal communion with God. We cannot hope to know the divine will if we will not pay the price for constant contact with God. Far above mere activity or orthodoxy, God values communion.

II. OBEDIENCE TO THE WILL OF GOD (Ex. 35: 4, 5)

1. Active, actual consecration. God asked for an offering.
 - a. They obeyed. "They came, every one whose heart stirred him up, and every one whom his

spirit made willing, and they brought the Lord's offering" (Ex. 35: 20, 21).

- b. Such full consecration that there was "much more than enough for the service of the work, which the Lord commanded to make" (Ex. 36: 5).
- c. If we would have God's presence, we must obey His will gladly and wholeheartedly. What dividends such active consecration would pay to-day!
2. Co-operation in activity. Each one did that which he was equipped to do: the women "did spin," the men contributed "all manner of workmanship," "work in gold, and in silver, and in brass, and in the cutting of stones," "in carving of wood," engraver, embroiderer, weaver—all co-operated from the making of the "ten curtains of fine twined linen" (Ex. 36: 8), to the engraving of "HOLINESS TO THE LORD" on "the plate of the holy crown of pure gold" which they fastened "on high upon the mitre" (Ex. 39: 30, 31).

III. PERSEVERANCE TO COMPLETION OF THE WILL OF GOD

1. "Thus was all the work of the tabernacle . . . finished" (Ex. 39: 32). They had followed God's plan to the last instruction and detail (see Ex. 39: 42, 43).
2. The tabernacle set up (Ex. 40: 17 and 33). The structure proper, ark of the covenant, mercy seat, veil, candlestick, altars, table, laver, hangings of the court. Aaron and his sons anointed and sanctified for the holy office.
3. "So Moses finished the work" (Ex. 40: 33).
4. "Then . . . the glory of the Lord filled the tabernacle" (Ex. 40: 34).

IV. THE WORLD NEEDS A REVELATION OF "THE GLORY OF THE LORD"

1. This sordid, sinful, hopeless, cynical world needs to see the manifestation of the supernatural.
2. This must come through God's people, who are willing to pay the price and travel "The Path to Glory."
 - a. Know God's will.
 - b. Co-operate in God's will.
 - c. Persevere to the completion of God's will.
3. "Tarry ye . . . until." We must be willing to persevere *until* our own hearts, individually, are completely conformed to the will of God. This is the work of the Holy Spirit in entire sanctification. Then we must be willing to persevere collectively *until* the glory of the Lord is revealed through our corporate activity.

CONCLUSION

There is no substitute for "The Glory of the Lord." Orthodox doctrine, high moral standards, zeal, activity, numbers—none of these can compensate for the lack of that indefinable, supernatural seal of God's approval and mark of His presence, "The Glory of God."

A Stray Beatitude

TEXT—*Blessed is he, whosoever shall not be offended in me* (Matt. 11: 6). (*Blessed is the man who finds nothing that repels him in me.* Goodspeed Translation.)

INTRODUCTION

1. John the Baptist, in prison, apparently undergoing severe testing of faith, had sent two of his disciples to inquire of Jesus, "Art thou he that should come, or do we look for another?" Jesus answered thus, "Go and shew John again those things which ye do hear and

see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Then He added, "Blessed is he, whosoever shall not be offended in me."

2. Modern idea and emphasis: Everything is good; no one is very bad; everyone is safe; "God is love"; only the "love and mercy" part of Christ's teaching is valid and important. (A bishop of a great denomination said to me one day, "After all, I have a feeling that everyone will make it through all right.")

3. But Jesus declared, by inference, that there would be those to whom He would be offensive, repellent, an occasion for stumbling. *Why should Jesus repel?*

I. HIS GOSPEL DEMANDS HUMILITY

1. Calls for admission of need.
2. Proclaims the necessity for acknowledgment of sin and repentance for sin.
3. Makes self-denial and surrender to Jesus Christ essential. This is diametrically opposed to the human tendency to control the affairs of life.
4. Humility was considered a *vice* in the ancient world, and is still thus evaluated in the thinking of the world. The spirit of the world is to pamper pride, to play up to selfishness, to demand "rights," to serve self and win for self regardless of the effect on others.
5. The humility of Christ and His gospel repels and offends the world.

II. CHRISTIAN REDEMPTION BASED ON FAITH

1. Involves renouncing human redemptive power. "He that cometh to God must believe that he is" (Heb. 11: 6). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). The cross of Calvary cuts deeply into human conceit.
2. The necessity for faith as the basis for salvation is repellent, offensive, to the modernist with his idea of "innate deity" and humanistic religion.
3. Rationalism is offended and repelled by Jesus' teaching, "Thou hast hid these things from the wise and prudent [intelligent], and hast revealed them unto babes" (Matt. 11: 25); "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10: 15).

III. JESUS CHRIST'S SACRIFICIAL STANDARD OF CONSECRATION AND SERVICE

1. This offends and repels an age of ease and comfort. Ours is a generation in which everything has been smoothed out, padded, beautified. This development has affected the church seriously. Sin has graduated to nice names; the pulpit too largely has succumbed to the demand for "smooth things"; the name "Christian" has lost much of its rugged and heroic content.
2. Jesus' requirement, "Take up thy cross," repels a pleasure loving world.
3. "Seek ye first the kingdom of God," repels and offends the carnal human heart that would first serve self.
4. "Treasures in heaven" seem foolish to one without any spiritual understanding or vision.

IV. JESUS CHRIST'S MORAL STANDARDS

1. Austere in the light of today's liberal attitude. His demand for honesty, sincerity, righteousness, purity and open dealings repels a world of loose moral standards.

2. Jesus' standards bring men and women face to face with the reality and ugliness of sin, and people resent being called sinners.
3. A world that accepts the idea that "the end justifies the means," finds divine standards of righteousness repellent.

CONCLUSION

"Blessed [happy, not subject to fate] is the man who finds nothing that repels him" in Jesus Christ.

1. The only true happiness is in being right with God.
 - a. Humble.
 - b. Believing.
 - c. Sacrificial.
 - d. Righteous.
2. Jesus Christ will not change. His plans, demands and standards are constant. We must be changed; and when we are so transformed by His power, we find joy, peace, rest and purpose in His will. We find that place of blessing wherein there is nothing in Jesus Christ that offends or repels us.

They Just Drifted

TEXT—*Supposing him to have been in the company* (Luke 2: 44).

INTRODUCTION

1. At our house there is a little girl whose favorite "indoor sport" is listening to her father tell of his boyhood experiences. This pastime has brought to me a very serious fact: that life is quite a continuous affair.

- a. Not made up of a series of dramatic crises.
- b. Rather, a *gradual* passing of time, moment by moment, and which is one of the most solemn facts of existence. There is no more portentous sound than the "tick-tock" of a clock. For me there were no great crises by which I passed from boyhood to young manhood and on to adult life.

2. Life is largely a succession of ordinary experiences which do not emphasize their effects.

3. But life is weaving its pattern just the same: silently, imperceptibly we are changing. Someone has well said, "You can avoid making up your mind, but you cannot avoid making up your life." This has a most impressive significance in the spiritual realm.

I. FEW EVER TURN SUDDENLY FROM GOD

1. Usually no great crisis, no cataclysmic disaster, no thundering of divine judgment.
2. Joseph and Mary, "*supposing*." After all that had occurred concerning the child Jesus, they were lulled into carelessness and false security by the ordinary affairs of life. No one shouted, "Boy lost!" No trumpets were blown. There was no dramatic warning of disaster and failure. They lived on hour after hour, their outward life unchanged; "they just drifted."
3. This situation is typical of most individuals who fail God.
 - a. Samson: his real time of failure was not that dramatic moment when, shorn of his strength, he was seized and made prisoner by the Philistines. It was rather in the earlier days when he gradually, almost imperceptibly became careless of his holy vows. He "just drifted."
 - b. Saul: turned from God, not in the witch's cave or on Gilboa, but in those days long past when he began experimenting with relatively inconspicuous attitudes of disobedience and deceit. He "just drifted."

- c. Judas: failed God, not on that dark night of treachery and betrayal, but in ordinary days when there was no apparent crisis, when he was questioning Christ's will and attitudes, when the ambition of his heart was seeking expression in attitudes incompatible with the gospel of the Master. His final perfidy was but the natural climax of months or years in which he "just drifted."

II. MULTITUDES TONIGHT "JUST DRIFTING"

1. No great crisis, no violent shock, no emergency, no shouted warning.
2. Outward life not radically changed. Living on in an ordinary way, with nothing to underscore or emphasize the solemn, eternal issues involved.
3. But *changing* through:
 - a. "Cares of this life."
 - b. Selfish ease.
 - c. Compromise with the spirit of the world.
 - d. Wrong relations toward someone.
 - e. Pride and self-will.
 - f. Resisting or evading light.
 - g. Quietly procrastinating.

III. LIFE IS LIKE A GREAT RIVER

1. The current: no particular effort involved in moving along; "just drift." Quietly, imperceptibly, without fanfare or crisis, *moving, changing*.
2. The falls: the current leading to the precipice gradually speeds up; no violent shock, no sign of disaster; just a gradual change.
3. "Past Redemption Point." A place on the river above a great eastern falls, beyond which there is no known power strong enough to rescue a person from death. So the soul, by just the process of ordinary life, may find himself at a point where he no longer has the opportunity to seek and find redemption.

CONCLUSION

Life moves. Life never stands still.

1. Everyone here is:
 - a. Drawing nearer to God, or
 - b. Drifting away from God.
2. In this very moment, one or the other is occurring.
3. Jesus Christ can arrest the drift of the soul.

Illustration—Several years ago a barge broke loose from a tug some distance up the Niagara River above the falls. Apparently headed for destruction, it providentially struck a great rock about a mile above the brink of the precipice and the men aboard the barge were rescued. Jesus Christ, the "Rock of Ages," can check the drift and rescue the doomed soul.

A Preacher's Love for His Work

Christian work that has any other motive than true love for God and for one's fellowmen is hard work; but having the spirit of Jesus it is a blessed employment. A certain writer lists six features of character and experience that should be found in a preacher's devotion to his work. We understand these items to be additional to a deep and victorious personal Christian experience. They are:

A divine call which will not be evaded. A consciousness that he has a message for hungry souls. A well-grounded knowledge of God's revelation to men. The passion for souls, which will not let him rest. An enthusiasm for work which makes his task joyous. Praying laymen to hold up his hands.—*The Wesleyan Methodist*.

ILLUSTRATIONS

Basil Miller

Raised from the Dead

"Send for the preacher," gasped Grandmother Cherry of Adrian, Michigan. "Tell him to pray for me when he comes no matter how I may be," and swooned.

Rev. Clayton Kidd, then pastor in the city, was sent for, and when he arrived the folks thought the old lady was dead, but the preacher began to pray.

"Lord, raise her up. Thou canst do it," and continued for some time to call upon God that this saint might be raised even from the dead.

In a short while the old lady moved slightly and in five minutes her hands were uplifted. In another five minutes she sat up, and shortly she got out of bed.

"You folks just as well go on home," she said to her relatives, "for I've been healed."

The next morning Grandma Cherry heard a knock at the door and there stood the doctor, bag in hand. His eyes flew open and his jaw dropped as he looked at her as though he were seeing a ghost.

"I've been healed," began the saint, "and raised up as from the dead. Praise the Lord! I'm well."

The doctor left, but before going he told the folks, "I came over expecting to find her dead and to sign her death certificate."

Prayer still goes through to the throne and God is still able to bring the sick back even from the brink of death. He is no different from what He was in 1935 when this healing miracle occurred.

Talent Not for Sale

"You have the wrong man," said Douglas Fisher, organist at the Church of the Crusader, Toronto, Canada.

He was making at the time five dollars a week as church organist, and one day he was called to fill in for the organist on Radio Station CFRB in Toronto.

His talent was so outstanding the radio station asked him to become their regular organist at a salary of \$100 a week.

"But what will I have to play?" he asked.

"Swing music, snappy songs, tunes in keeping with the times," the station manager answered.

"No, you have the wrong man," he said without hesitating. "God gave me my talent and I'm not selling out."

And back to his old place at the church organ he went.

"This is the age that calls for Christian consecration," said Robert Woods, pastor in Toronto, in telling me the incident. "It takes courage to say no when you need the money, but with a strong faith in God Christian youth can turn down the world's offers and serve Christ."

Fixed and Taken

"Fix her up, Lord," prayed the New York pastor, "and take her to heaven."

In the church was a very troublesome sister who went about scattering dissension, gossiping and creating a storm among the members. When her grace was high, she was a very sweet-spirited sister, but when her supply of God's anointing was low, she became a bothersome busybody among the sheep.

So the pastor decided that it would be better for her to be fixed up and taken than to create a furor in the church.

He heard his wife praying one day the same prayer, "Fix and take her, Lord." So he was encouraged to pray on.

The next week the woman died triumphant in faith and was buried.

This may not be the ideal way of getting troublesome people out of the flock, but oftentimes it looks like the only way some people will ever get to heaven will be to be fixed by the Lord and taken before they have a chance to backslide.

No Sunday Newspapers

"This is Toronto, the good," said a Toronto pastor to me while speaking in the city on Sunday school work.

"Toronto, the good?" I asked, quizzically.

"Yes, we have no Sunday newspapers. Ninety per cent of the population are Protestants. We have no Sunday shows until after midnight. Nor are many markets open, and many restaurants are closed on Sunday. We do not have Sunday baseball games."

What a blessing it would be for America, I thought, if the Christian consciences of this nation would become so burdened about our Christless Sundays that we would rise up and demand that Sunday be made Christian.

It is God's day and should be holy unto Him. Yet we have made it a day of feasting and pleasure—rather than fasting and prayer. Our shows are crowded and our churches are half-empty. Our Bibles are closed and our newspapers are read on this the Lord's day. Make Sunday Christian and God can have a chance to get at our hearts with a revival.

Christ by My Side

"When I first put my feet on India's soil," said the sainted Bishop Thoburn, "I was conscious of the presence of the Lord going along by my side. All that I have ever done has been achieved by this daily presence going with me."

Said Bishop Cushman, "When I heard Bishop Thoburn make this statement I was a young preacher, and the whole course of my ministry was changed. I determined to keep the presence living with me."

There is no higher source of Christian promptings, no deeper depths to which the soul can go for inspiration than by having the living presence living daily with us.

Leslie Weatherhead, the famous English preacher and author, speaking to a New York City group of ministers, said, "I have one question to ask you, Have you got it? If you haven't you will fail. I mean 'the knowledge of God's presence'."

The 19-year Long Prayer

"I'm glad to see you! I'm glad to see you!" cried the native of Cape Verde Islands to Everette Howard.

The native's joy was so overwhelming that he kissed the missionary time and again. He was so wrought up that he even wanted to sleep in the same room with the missionary and his wife.

He called himself the little religious man and in telling his story he said, "Nineteen years ago I was saved in a mission in New York City when I was a sailor, and on returning to my native island I began to pray that God would send a missionary to my people. During these nineteen years I have prayed for one, and now you are here."

"God has answered my prayer! He has answered!"

And now that the missionaries are there, this man who calls himself "the little religious man" is a self-appointed preacher to the lepers of the island.

Christ has come to his people and in turn he wants to take the Master to the less privileged folks.

He, as all who have rightly heard of Jesus, must be active in sharing this knowledge with others.

The Power of Conscience

"Watch out," said the bad man Dillinger to the bank cashier who had identified him, "when I get out, I'll get you!"

Dillinger got out of prison in Indiana and with a machine gun held up a bank in Ohio. Later when he was caught, the cashier of the bank testified to Dillinger's identity. On the stand Dillinger threatened the cashier with death after he got out of prison again.

That thought so preyed upon the cashier's mind and conscience that it became a living fear in his life. It became so harsh in his thinking that when he went to bed at night he had nightmares and cried out for protection.

One night his fears became so powerful as they preyed upon his subconscious mind in his dreams that he fainted, and when he was found by relatives he was unconscious.

The human mind is God's greatest detective, working with greater force in wrecking the best laid plans of criminals than any other agency.

This past month a woman in Denver made the trip back to California and gave herself up to the officers of the state, saying, "I couldn't stand it any longer. Two years ago I broke out of the Woman's Prison and have lived a life of hell during the time. My conscience kept kept me awake at night. My fears so gnawed upon my thinking that I could stand it no more, and here I am."

Your greatest asset is a clear conscience. Your worst enemy is a muddled one.

The Bible Is Humanity's Biography

"The Bible is the biography of humanity. It paints men as they actually are," said Dr. Herbert Lockyer, editor of the *Christian Reader's Digest*.

Said Cromwell to the artist who was painting his picture, "Paint me as I am—warts and all." So the Bible draws a detailed picture of its great men's sins. There is a fallen David, and yonder a denying Peter. They are not whitewashed, nor are their sins apologized for.

Touching Jesus

"Can I touch him, Mister?" asked the little boy who stood not far from a red-jacketed Canadian Mountie.

"So you never saw one before?" asked Custom Officer McIlwain, of Windsor, Canada. "Sure you can touch him."

And the little boy, who had thought the Mountie was not real, walked over and touched the officer.

"So," said McIlwain, the Christian officer, "many people are afraid to touch Jesus, thinking He is not real. Thank God, He is real and we can touch Him with our own hands and He will bless and heal us."

It is this Christ that bids us come unto Him. The Bible speaks of Jesus reaching forth His hand and touching a sick man. We not only may touch Him but He will also touch us. This is the grandest of all touchings—to feel His hand laid upon our lives in blessing, in salvation, in healing.

He bids us come to Him that we might touch Him.

The Forgotten Chute

"It's finished," said the architect.

"It's done," echoed the contractor.

"We accept it," said the government representative and the new \$2,000,000 postoffice at Pittsburgh was on its way to work.

Someone came by and wanted to mail a letter. But looking high and low the mail chute, or letter slot could not be found. On investigation it was discovered the architect had forgotten to plan for one, and the contractor had failed to build one.

"The very thing for which the postoffice was built was forgotten," said E. Stanley Jones, last year, at the Los Angeles Preaching Mission. "So with many churches, they are making no preparation for the end of their mission, the salvation of souls. Unless a church can get men across the line of sin to God, get them through, they have failed in their mission."

"The trouble with many churches is they have no definite technique for saving souls. They do not know the 'how' of it. They can speculate, theorize about redemption, but let a sinner offer himself for repentance, they cannot tell him how to go about it. This how is most vital."

Feeding the Soul

"Lord, I will never again feed my body in the morning without first meeting Thee in the upper room of prayer," said Ralph Cushman, then a pastor in the Methodist Church.

He had begun to feel weak in soul, spiritually sickly, and not up to par in his inner life; so checking through his difficulty, he discovered his prayer life to be at fault, so he made this promise to God.

"Daily since that time about fifteen years ago," said Bishop Ralph Cushman speaking to five hundred ministers in the First Presbyterian Church, Los Angeles, "I have always fed my soul before going to the breakfast table."

Soul food before food is the safest rule to follow in building a staunch Christian character.

Saved from an Iceberg

"And don't come on deck after nightfall," boomed the captain to young Fred Fuge who as a very young lad went to sea and sailed north on a whaler.

He was too young, the captain thought, to risk the dangers of an icy sea on board deck after the stars were out, so he commanded the lad to remain below deck.

One night young Fred felt a peculiar premonition, or experienced a strange warning, or was moved by a perplexing urge to go on deck after nightfall. So he carefully slipped on deck against orders.

Looking dead ahead he saw a great iceberg straight before them. So he raced aft to the wheelhouse and shouted at the helmsman, "Iceberg ahead, sir! Iceberg ahead!"

Quickly the wheelman spun the helm and the ship shaved closely by the berg.

"We were just a slip from death," said Fred, years later when he had been converted and was a gospel minister. "God called me out of the cabin that dark night for no other purpose than to save all on board from a cold and watery grave."

There is a divine Hand in the affairs of men, which if we heed its warnings, guides us through the difficult and tragical places of our lives. These premonitions come with unerring certitude and are unexplicable save by the thought that God sends them.

Expository Outlines for June

Lewis T. Corlett

Footsteps of the Master

(1 Peter 2: 11-25)

I. EVERY CHRISTIAN HAS A KNOWLEDGE OF RIGHT

1. This varies in individuals.
2. This is progressive in the life of each person.
3. The details become clearer as the believer walks with God.
4. Christ left each person an example.
5. The lesson gives some of the footsteps of the Master which He expects His children to follow.

II. HONESTY (v. 12)

1. Honesty in word and deed.
2. Honesty in business transactions.
3. Honesty in social contacts.
4. Thereby reflecting the Christ life so efficiently as to cause opposers to glorify God.

III. LAW-ABIDING (vs. 13, 15).

1. A Christian has respect unto law and government which is not contrary to God's Law and revealed Word.
2. The believer appreciates the value of discipline, both to society and to the individual.
3. Paul wrote that the powers of government were of God (Rom. 13: 1-10).
4. Christianity is against and opposed to the spirit of anarchy.
5. Christ wants His children to follow His footsteps so carefully that their example "may put to silence the ignorance of foolish men."

IV. SERVICE, FREELY GIVEN (vs. 15, 16)

1. Christ lived a full life while on earth, leaving His followers an example of industry and constructive service.
2. One of the outstanding characteristics of a Christian should be that of "well-doing."
3. The Christian will use the privileges given by God either for self or the kingdom of righteousness.
 - a. If used for the advancement of self it becomes a cloak of maliciousness in the name of religion.
 - b. If used for the glory of God and advancement of His cause, the child of God is following in the footsteps of the Master.
4. The closer a believer walks with God, the more anxious he is to work for and with the Master.

V. RESPECT TO ALL (vs. 17, 18)

1. Christianity placed a new value on both personality and individuality.
2. Christ, while on earth, was impartial in His dealings with people because there was no respect of persons with Him.
3. The essence of Christianity is expressed through courtesy to fellowmen.
4. The love of God perfected in the heart, provides the only plane of equality upon which men can enjoy real fellowship.

VI. PATIENT IN SUFFERING (vs. 19, 20)

1. The individual is not placed in an abnormal world because he becomes a Christian.
 - a. He will experience the hardships and adversities of normal living.
 - b. He will be subjected to suffering and pain of affliction.
 - c. He will have to endure sorrows and heartaches of disappointments and losses.
2. The glory of Christianity is that Christ endured similar things while on earth.
 - a. He was patient in them.
 - b. He was victorious over them.
 - c. He provided an example to challenge all His followers.
3. The challenge to the followers of Christ is to take the same attitudes Christ took and thereby allow the sufferings and sorrows to enrich their lives.

VII. PURITY (vs. 21-25)

1. Christ knew no sin, either of nature or deed.
2. He provided a means whereby those who would follow Him can be delivered from sin and be made pure in heart.
3. The child of God should follow so closely in the footsteps of Jesus as to purify the thought-life, and reflect purity in all relationships.
4. Reliance on the promise of God and close fellowship with Him will enable each believer to do this more and more.

VIII. CHRIST HAS SET THE EXAMPLE. THE RESPONSIBILITY IS NOW ON HIS FOLLOWERS

1. The Church is powerless because those professing to follow Christ are following afar off.
2. The world conditions demand a greater intensity of love in the hearts of the children of God.

3. This would result in a closer walk and a clearer example of the footsteps of Christ.

Worship (Psalm 141)

WORSHIPFUL ATTITUDES IN PRAYER

I. ARISING FROM A SENSE OF NEED (v. 1)

1. The psalmist had a feeling of dependence that caused him to cry unto the Lord.
2. The words of this verse imply a consciousness of God's anxiety to help His children. He is waiting for His followers to call on Him.
5. There is also the implication that God will not disappoint—"Make haste unto me"—Thou wilt make haste to answer and assist me.

II. TRUE WORSHIP CENTERS IN PROPER PRAYER LIFE (v. 2)

1. Prayer to the Christian is as the offering of incense by the priest in the temple—a sweet-smelling savor unto God.
2. Prayer brings an aroma of the heavenly atmosphere into the soul and life of the believer.
3. Prayer is the sacrifice of praise, the fruit of the lips, giving thanks to His name—it takes the place of the evening sacrifice of the Jews (Heb. 13: 15).
4. The practice of prayer will encourage other attitudes of worship.

III. WORSHIP STRENGTHENS THE BELIEVER IN SELF-DISCIPLINE

1. To be careful regarding conversation (v. 3).
 - a. Helps to guard the lips.
 - b. Trains to make speech constructive.
 - c. Gives expression to gratitude.
2. Prompts a carefulness in the activities of life (v. 4).
 - a. The believer must be careful of fastening the attention on anything that would lead astray in the end.
 - b. Prayer and worship enable the believer to deny himself of the dainties of life that would lead to sinful indulgences.
 - c. Prayer keeps the believer conscious of God's standard and encourages a strong desire to have all attitudes and actions harmonize with the standard.
3. Worship in prayer guides the Christian in proper relationships to others.
 - a. Enables the believer to be merciful in his attitudes of rebuke of the righteous (v. 5a).

- b. Helps the disagreeable experiences of life to be an anointing instead of wrecking the life. "It shall be an excellent oil, which shall not break my head" (v. 5).
- c. Prayer brings such a feeling of compassion as to cause the believer to pray in love for those who are persecuting, "for yet my prayers also shall be in their calamities" (v. 5).
- d. Worship in prayer keeps the believer anchored in the ha-

ven of rest, safe from wreckage in the storms of life and assaults of the enemy (v. 6).

IV. WORSHIP IN PRAYER KEEPS THE BELIEVER IN THE REALM WHERE GOD CAN PROTECT (vs. 8, 9).

- 1. Develops appreciation to God.
- 2. Deepens the love of God in the heart.
- 3. Encourages the believer to keep in the love of God (Jude 21).

Consultation and Deliverance

(Isaiah 37: 8-38)

I. THE HORROR OF MANY SITUATIONS IS OVERSHADOWED BY A MAN OF GOD

- 1. The flood—Noah.
- 2. Nation in bondage—Moses.
- 3. A giant—David.
- 4. A king's decree—Daniel.
- 5. Nation in difficulty—Hezekiah.
- 6. History records many incidents of true relationship to God.
- 7. These are stimulants to our faith.

II. HEZEKIAH VIEWED THE PROBLEMS AS BEING GOD'S AS MUCH AS HIS

- 1. Reveals his vision of God.
 - a. Lord of hosts.
 - b. One who wanted to be on intimate terms with man, near and sympathetic.
- 2. The opposers to true Christians are fighting against God.
 - a. The words of Sennacherib were a reproach to the living God.
 - b. Christian experience is a partnership with God and it is impossible to fight the minor partner without involving the major one.
 - c. Paul wrote a similar truth (1 Thess. 4: 8).
- 3. Christians today need to get a similar viewpoint.

III. HEZEKIAH WISELY CONSULTED GOD—THE MAJOR PARTNER

- 1. The battle was truly the Lord's.
- 2. He made the time and place of prayer a time of consultation.
 - a. The Lord already knew about it but Hezekiah needed to see God's viewpoint and receive details about plans.
 - b. He spread the letter before the Lord instead of spreading it among the people which would have generated fear.
 - c. By consulting God first he was able to give God's will to the people and this generated faith.
- 3. Hezekiah approached his problem and that of the nation with faith.
 - a. In full knowledge of the weakness of the nation and the superiority of the enemy.

- b. He acknowledged that God could help.
- c. He believed God would help because His honor was at stake.

4. God delivered.

IV. THIS TEACHES MANY IMPORTANT LESSONS FOR OUR CONFLICT

- 1. We have a superior enemy, sin, wickedness, indifference—the devil.
- 2. Individually and collectively we are no match for the enemy.
- 3. We have the same God whose honor is at stake.
- 4. We must spread the problems before the Lord.
 - a. With implicit faith in a great God.
 - b. With penitence and obedience.
 - c. Girded, ready for action—waiting for details—then on to the conflict.
- 5. God will answer and deliver.

English History Speaks on Eternity

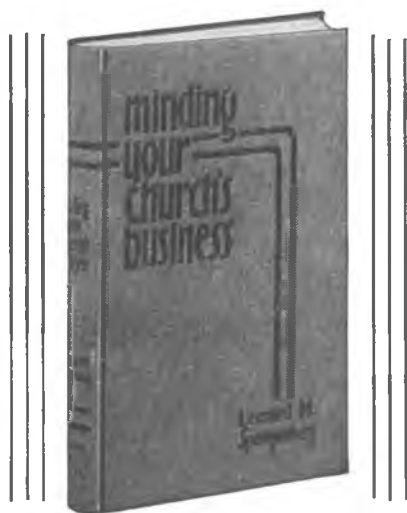
In the year 626, Christian missionaries landed in Great Britain from the Continent, and King Edwin of Northumberland called together his friends to discuss what he and his half-savage subjects should do, whether to receive them and hear what they had to say, or expel them from his kingdom. After many had expressed their thoughts, one of his nobles arose and addressed the king thus:

"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle, and a grateful heat is spread around, while the storms of rain and snow are raging without.

"Driven by the chilling tempest, a little sparrow enters at one door and flies, delighted, around us until it departs through the other. Whilst it stays in our mansion it feels not the winter storm, but when the short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it escaped, and we behold it no more.

"Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty, it deserves to be received."

Literary men have spoken of this speech by King Edwin's courtier as the most perfect figure of speech in all literature. At least we know that it decided the king and his nobles to allow the missionaries to remain, and thus Christianity was introduced into Northumberland.—SELECTED.



Minding Your Church's Business

By Leonard M. Spangenberg, LL.D.

Foreword by Roger W. Babson

● A guide for pastors, church officials and active laymen in conducting the business of the church — finances, advertising, personnel, equipment, building campaigns — every conceivable phase of the business end of church affairs is covered in this new book of twenty chapters and 142 pages.

This new volume should be on every pastor's desk.

Order your copy today.

Price, only \$1.00

(We pay the postage)

NAZARENE PUBLISHING HOUSE
2823 Troost Avenue
Kansas City, Mo.

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

A Leader of Children

A LEADER OF CHILDREN:

Reads her Bible, "Thy word is a light."

Keeps a quiet time, "In quietness and confidence shall be your strength."

Prays, "All things whatsoever ye ask in prayer, believing, ye shall receive."

Holds sacred the personality of a little child, "Suffer the little children to come unto me, . . . for of such is the kingdom of heaven."

Gives sympathy and love to all, "Bear ye one another's burdens, and so fulfill. . . ."—SELECTED.

Shepherd of Tender Youth

*Shepherd of tender youth,
Guiding in love and truth,
Through devious ways,
Christ, our triumphant King,
We come Thy name to sing,
Hither our children bring
To sound Thy praise.*

*Ever be Thou our Guide,
Our Shepherd and our pride,
Our staff and song;
Jesus, Thou Christ of God,
By Thy perennial word
Lead us where Thou hast trod,
Make our faith strong.*

—An ancient hymn by CLEMENT OF ALEXANDRIA.

Prevention or Cure?

A young murderer said shortly before he was executed, "If one per cent of the attention churchmen have given me since I was put in here had been given me before I committed my first crime, I would not be in prison." It has been estimated that forty boys and girls can be given religious training with the money spent to keep one prisoner in the penitentiary. In that case an ounce of prevention is worth near three pounds of cure!—SELECTED.

Real Values

Properly speaking there are only two real values: *Truth*, in Jesus' sense of the word; and *the relationships of personalities in the fellowships of truth*.—H. P. SLOAN.

WANTED

God give us men. The time demands
Strong minds, great hearts, true
faith, and willing hands;

Men whom the lust of office does not
kill;

Men whom the spoils of office cannot
buy;

Men who possess opinions and a will;
Men who have honor; men who will
not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries
without winking;

Tall men, sun-crowned, who live
above the fog

In public duty and in private thinking.

—J. G. HOLLAND in *Nation's Business*.

Lower Yet

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we may have to go down, always down, to get His best gifts.—F. B. MEYER.

Christ Makes the Temple

"My gypsy tent, if Jesus be in it, is as grand as St. Paul's Cathedral, and St. Paul's Cathedral is nothing but a glorified quarry without Jesus! Christ makes the temple.—GIPSY SMITH.

Overcoming the Summer Slump

1. Keep up—don't let up. As go the leaders, so go the people.

2. Conduct a Vacation Bible School. This is one of the best summer slump killers we know.

3. Set some worthy attendance goals, and go after them. Go after the pupils and you will reach the goals.

4. Have a well-prepared and properly conducted weekly workers' meeting.

5. Keep before yourselves and superintendent and officers and teachers the pressing need of reaching and winning the pupils to Christ now.—*The Sunday School Builder*.



PRAYER

The New Book by
GEORGE A. BUTTRICK

This book begins with an examination of our present world and a search for the essential experience of prayer. It continues in a closely reasoned but dramatic protest against yielding the creativeness of prayer to an unexamined concept of natural law. It then traces the enrichment which prayer brings to selfhood, and ends in specific guidance on how to pray. 332 pages.

Part I, Jesus and Prayer

"This Great Roundabout, the World"
Jesus and Prayer

Part II, Prayer and the World

Some Defective Theories of Prayer
Jesus' Assumptions in Prayer
The Problem of Petitionary Prayer
Petitionary Prayer and Natural Law
The Problem of Intercessory Prayer
The Bounds and Boundlessness of Prayer

Part III, Prayer and Personality

Prayer and Our Wandering Attention
Prayer, Suggestion and Faith
Prayer, Instinct and Motive
Prayer, Memory and the Subconscious
Prayer, Imagination and Thought
Prayer and Conscience
Personality and Prayer's Moods
Personality and Prayer's Forms
Personality and Corporate Prayer

Part IV, A Way of Prayer

A Way of Private Prayer
A Way of Corporate Prayer
Prayer and the New World

Price \$2.75

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

No Place for the Boys

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there,
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,
Are made not to walk on—at least, not by boys;
The house is no place, anyway, for their noise.
Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street
Should step around the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And tempting say, "Here's a place for the boys."
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make around our hearthstone a place for the boys?
There's a place for the boys. They'll find it somewhere;
And if our own homes are too dainty fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the glitterings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our life-time employs,
If we fail to provide a good place for the boys.

—Boston Transcript.

Ammunition for Summer Offensive

The average minister begins to realize the weight of the summer program early in June. July brings still more trouble and August is a problem. The pastor of the Presbyterian Church of Corinth, New York, undertook to stem the tide of summer stay-at-homes by printing the following article in his bulletin:

SCRIPTURE PRIVATELY INTERPRETED

Do You Read Your Bible Thus?

I will come into thy house in the multitude of thy mercy—except in August.

The Lord is in his holy temple—except in August.

One thing 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—except in August.

My soul longeth, even fainteth for the courts of the Lord—except in August.

God is known in her palaces for a refuge—except in August.

How amiable are thy tabernacles—except in August.

Preach the gospel to every creature—except in August.

Preach the word; be instant in season and out of season—except in August.

Not forsaking the assembling of yourselves together—except in August.

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers—except in August.

(If July is your worst month change the above to suit).—Iowa Nazarene Messenger.

—O—

He that will be counseled will not be helped.—BENJAMIN FRANKLIN.

Satan's Want Ad

Johnson, the drunkard, is dying to-day,
With traces of sin on his face;
He'll be missed at the club, at the ball, at the play.

Wanted—a boy for his place.

Simons, the gambler, was killed in a fight;

He died without pardon or grace;
Someone must train for his burden and blight.

Wanted—a boy for his place.

The scoffer, the idler, the convict, the thief,

Are lost; and without any noise
Make it known that there come to my instant relief

Some thousands or more of the boys.

Boys from the fireside, boys from the farm,

Boys from the home and the school;
Come, leave your misgivings, there can be no harm

Where "drink and be merry's" the rule.

Wanted—for every lost servant of mine,

Someone to live without grace;
Someone to die without pardon divine.

Will you be the boy for the place?
—Life Boat.

Seven Deadly Sins

Knowledge without character
Business without morality.
Science without humanity.
Worship without sacrifice.
Pleasure without conscience.
Politics without principle.
Wealth without work.

—E. STANLEY JONES.

Clovis G. Chappell's New Book

FEMININE FACES

Here are vivid word pictures of sixteen outstanding women characters of the Bible: Lot's Wife, Hagar, Rebekah, Miriam, Deborah, Delilah, the Maid-servant of Naaman's Wife, The Widow of Zarephath, Esther, Salome, the Poor Widow, Martha, Mary, Anna and the Woman of Sychar.

These sketches are alive with human interest. Every subject is made real and the lessons drawn are easily connected with modern day situations. 219 pages.

Price, \$1.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

